

VOL. XXXVII.---NO. 13.

MONTREAL, WEDNESDAY, NOVEMBER 3, 1886.

PRICE. - - FIVE CENTS

had a very bad habit of pressing the poorer of the tenantry w hen he knew they were

GLASTONBURY ABBEY.

A Wonderful Site.

Blooms in the winter of his days Like Glastonbury thorn.

The island of Avalon-the name takes us back to legendary time with which grave hit-torians decline to deal, but which poets have made immortal by their records of the Round Table. Yet Avalon is no enchanted island, but a district in sunny Somerset, whereon still stand the ruins of the Cradle of Chrisstill SLEBIC and Far famed Glastonbury, at one time Eogland's Roma secunda.

Thus runs the legend : St. Joseph of Arimathea, that noble Senator, was, for the tak-ing down of the Body of Our Saviour from the Cress, put in prison by the Jews, but was the orest, put in prison by and owns, but was thence miraculously delivered the night of the Lord's Resurrection ; which so enraged his enemics that they put him, with Lazirus, Mary Magdalen, and Martha, into a boat and tursed them to sea withoutsailor rudder, when by God's providence they were driven to Marseilles. Joseph left his companions, and the next thing recorded of him is that he passed over into Britain with cleven others, one of whom was his son, also olled Joseph, and another, his nephew Helaïus, from whom King Arthur was descended. Joseph and his companions, asscenaed. Joseph and his companions, after their landing, wandered into the in-terior, and rested half a mile from Jluston-bury on a bill which still bears the name of

bury on a lufi which still Dears the name of "Weary all." There Joseph stuck his stalf into the ground, and, like Aaron's, it burst forth in leaf and blossom, taking root, although it was then the depth of winter, being Christmas eve, nor has this thorn ever since ceased to bud and blow at the same since ceased to bud and blow at the same untoward season. A short time after this Joseph was admonished by the Arch-angel Gabriel in a dream to build a church in henor of the Blessed Virgin, which he did of elder wands, thatched with hay. The twelve companions preached the Gospel to a great number or Pagans ; and although Arviragus, the king of the country, was not among the converts, yet the legend says he gave Joseph and his disciples twelve hides of land, known to this day as Glastonbury Twelve-Hides, on the Island Yns-wy-tryn, or the "Glassy Island." This was uninhabited and full of briare, yet in a few years it was so well cultivated and filled with fruit trees as to be called Avalon, or the Isle of Apples, from "Aval," apple.

Joseph, at his death, left desciples behind him, and Christianity was kept alive at Avalon until the advent of Sts. Phaganus and Damianus, the legates of Pope Eleutherius, who converted King Lucius; and finding this Coristian settlement in the midst of this Christian settlement in the midst of heathenism, persuaded him to confirm the grant made by Arviragus, and rebuilt the chapel of Our Lady, adding another oratory of stone dedicated to St:, Peter and Paul They erseted on a neighboring bill restore it to more than its aucient salendor They erected on a neighboring hill, chapel in honor cilled Torr, a chapel in honor of St. Michael the Archangel, "that," in the words of the old annalist, called John of Glastonhury, "he might have there honor on earth of men, who at the command ot God, should bring men to eternal honor in This chapel on the Torr remained Heaven." until the dissolution a chantry where twelve monks sang the praises of God, in memory of St. Joseph of Arimathea and his disciples, and it had the privilege of a fair. Phaganus and Dinnianus erected also little cells for twelve holy anchorets, and these cells continued to be inhabited till 433, when St. Patrick, the Apostle of Ireland, com-ing to Avalon, was elected Abbot by the existing community and gave them a more regular rule to live by. He rebuilt the two chapels of Our Lady and St. Michael, to encounter him. and was followed by St. Benignus as Abbot, who was also his successor in the See of Armagh. In 530, St. David, Archbishop of Menevia, came to Avalon with seven Suffra-gan Bishops, and added another chapel to the existing ones, bestowing upon its altar a sapphire of wondrous value, which was among the spoile at the dissolution. Twelve years afterwards St. David s nephew, Arthur Pendragon, "Uther's great son," was brought here mortally wounded, that he might prepare himself more perfectly for his depar-ture from life in the society of the holy monks. True or mythical, the death of Arthur, or rather his mysterious disappearance, is enshrined in Tennyson's immortal verse. But our forefathers were not content with the poetical vagueness of the nineteenth century descendants, and Sir Thomas Mallory, in his "Morte d'Arthur" does not come to an end after relating the coming of the queens, and Arthur's removal to the barge. "Com-fort thyself," said the King to Sir Bedi-vere, "for I will go into the vale of "Avilion to heal me of my grievous wound, and if thou never hear more of me, pray for my soul." Then after a time comes Sir Bedivere to a place where stands a chapel and a hermitage, wherein lives a hermit who was at one time "Bishop of Canterbery," and who tells him here is King Arthur buried, and shows him his tomb. The cause of all the woe, the frail queen, meanwhile does "penance sore " as a nun at Almesbury, and when Sir Lancelot tries to draw her from thence, she bids him leave her and seek to make amends by a life of penance for their joint sin. The king is dead and she must grieve as long as life shall last.

and being reproached by the Bishop, makes answer: "This remembered me of their kindness, and my unkindness sank so into my heart that I could not contain my-So Lancelot ends his days a monk at eelf." Gisstonbury, though he was not buried there, but at "Joyous Gard."

For six centuries Arthur and Guinevere lay undisturbed, when, during some excavations, their coffins were discovered and rein lerred in the presbytery of the church with

the following inscription by Abbot Swansea: "Hic jacet Arthurus, flos Regum, gloria regni Quen mores, probitas, commendant laude perenue;" and over the Queen, "Arc ture jacet hic conjux tumulata secunda, Qua meruit calos virtutem prole fecunda. ·Ia John of Glastonbury we read :

- * At Glastynbury on the Queer, They made Arter's tomic thet, And wrote with Latin vers thus, Hic jacet Arturus, rex quondam, rex qui futurus."

In time men believed, as is usual with pop ular heroes, that Arthur suffered only a tem porary death and would come again to claim is crown. Finally, in 1278, on the occasion of the visit of King Edward and Queen Elinor. another opening of the tombs took place, and the bones discovered were interred in the presence of the King and Queer ; the leaden ross on the coffin, with the inscription, "Here lies the famous King Arthur, buried in the Isle of Avalon," was replaced, and a sumptuous monument erected over the rcmains, which was destroyed at the dissolu tion.

After Arthur's death the Old English drove the British "into the sea," and destroyed all evidences of the Christian Faith. Avalon survived, thanks to the morass by which it was surrounded, and the difficulties it presented to the entrance of the enemy; and when Augustine converted the conquerors, he came to Avalon and gave the Community he found there the rule of St. Benedict, the Abbot then being a Briton called Worgeret. In 630 St. Paulinus, Archbbishop of York, driven from his diocese by the heathen invaders, alter the death of King Edwin, came to Avalan, which now began to be known by its English name of "Glastrabyrig." He is said to have been a great benefactor to the abbey, rebuilding the church with timber and covering it with load. Two Britons, Lademund and Beorgret, were suc ceeded by the first English Abbot, Brithwald, who has a place among the sain's in the calendar, being that St. Brithwald who be came first Abbot of Reculver, and alterward

Archbishop of Canterbury. The incursions of the Danes succeeded for a time in destroying the religious life almost entirely-and although not so completely razed as the religious houses in the North, yet Glastophury suffered with the rest, and it was one of the first to revive under the foster. He induced the King to confirm to it all the privileges it possessed under a charter of King Ina, with many additions. This charter gave to the abbey "all bidden treasure above or under or within the ground ;" also "Fle menfrede," or the right of sheltering a fugitive or outlaw, this right of sanctuary being one of Glastonbury's carliest privileges; it included not only the abbey, but also several, if not all, the churches dependent upon it. The charter granted another and singular privilege. Should the Abbot or any monk of Glaston chance to meet a thief on the way to execution, he should have the right of sustching the culprit from punishment, in whatever part of the kingdom he might happen

A BRAVE CAVALIER.

"William Blundell, of Croshy, Lancashire, Esquire," was a Captain of Dragoons in the Royalist Army of 1642, one of the thousands of loyal Catholic gentlemen who devoted their swords to the cause of the ungrateful Stuarts. Unlike most of his comrades his name and services are not forgotten, thanks to the zeal of an admiring biographer, Rev. T. Ellison Gibson, who has edited and published a most delightful collection of extracts from the old Cavalier's note-book. The Blundell family was of Norman origin,

coming over with the Corquiror and settling very early at the place occupied by them and their descendants ever since, the village of Lit la Crosby, six miles from Liverpool. William Blundell, in a memorial to James II., makes mention of curious circumstances in the history of the family seat in these words :---

"It is very well known that ye small township above-said was many years remarked for these things--"That it had not a beggar; "I'hat it had not an ale-house;

" That it had not a Protestant in it." Much more extraordinary is the fact told by the biographer of William Blundell, writ-ing 200 years afterwards, in 1880 : "A direct descendant of the Cavalier, occupying his mansion and estate, can say at this very day, of his village, that there is neither beggar, alehouse nor Protestant within it." This within six miles of Livernool !

The gallant Cavalier shed his blood and spent his money for the royalist cause, was fined, imprisoned and otherwise personated for his loyalty to God and King, but lived to a good old age, dying in his 78th year. His note-book is an interesting reflex of the writer's character, and doubly valuable as howing the high moral principles governing the se whose fidelity to their sovereign has led prejudiced historians to malign and traduce them. The world has been compelled toad. mire the sterling courage and loyalty of the Cavaliers, but the vices of a dissolute king and court have been unjustly ascribed to the great body of their supporters, until the current impression of the Cavaliers, gathered from historians not in sympathy with their cause, is that of a daring, reckless and roystering band. William Blundell was an earnest Coristion man in belief and practice, with views in worldly matters far ahead of his time. In his note book e suggests many business ideas, which have since been adopt ed, concerning the needs of advertising, news collecting, the establishment of brokers houses for the lending of money, and other

practical subjects. His philosophy is both shrewd and aptly expressed. "Praise your children openly, reprehend them secretly," is a maxim worthy to be adopted by all parents. He anticipates the Woman Suffrage move-

ment, when he says : "Women may preten 1 a little to govern because men have governed

briefly other sad particulars of this nature. Few of the populous country of Fingal left alive; all perished by fire and sword, being innocent people and having nothing Irish-like in them but the Catholic religion. The army killed man, woman and child in the county of Wicklow. A gentlewoman, big with child in the county of Wicklow. A gentlewoman, big with child, was hanged on the arch of a bridge. Mr. Comain, who nover bore arms, was roasted there alive by Captain Gines. They murdered all that came in their way from within two miles of Dublin. Mrs. Eustace, of Cradockston, in the county of Kildare (sister to Sir William Talbot), of SQ years of age, after she had cntertained with viotuals, was murdered by the Protestant officers, with another old gentlewoman and a girl of eight years ot age. Mr. Cauley, of Westmeath, showing his protection, was killed with a shot, the protection being laid on his breast to try if it were proof. Mr. Thomas Talbot, a great servitor in Queen Elizabeth's war in Ircland, aged 90 years, was murdered though he had a protection. From 700 to 800 women, children and laborers, were murdered in one day in the King's land within seven miles of Dublin. Anl yet it may be a question whether those great transplantations to Connaught and to America exceed not all that hath been said."-Boston Pilot.

THE CHURCH AND THE LUMBER MEN.

About ten years ago the attention of Bishop La Fleche, of Canada, was attracted to the condition of the lumbermon and wood-choppers in his diocese. These men passed the long winter in their "camps," deep in the forests of the Canadian mount sin-sides, eurrounded by vast and snow-covered solitudes After months of severe labor in the wilderness they come out in the spring ; rude, lawless, hardly less savage than the In lians of the northern wilderness. The people of the settlements looked forward with dread to their coming, which meant druckenness, disorder and wild rioting. Bishop La Fleche wisely decided to carry on a mission smong these men in the midst of the labors which occupy them during the greater part of each year. In establishing this mission he was porticularly careful in his Belection of the priests for the work. Having in mind the nature of the pien and the conditions of their life, he sont among them priests of genial disposition, tact, and casy, pleasant manners ; and the ability to play the violio, concertina and other simple instruments was essential for the mission. The priests went into the woods with the choppers, lived in their camp, shared their privations, suffered the same piercing cold and became, in fact, identified with them. At night, around the camp fires, the priest played for them to dance, sang for them songs of La Bello France and hymns to the Blossed Mother, and by appealing to the national characteristics of love of mirth and gaiety, and reverence for the priest, gained at once an important and most influential place in the community, which, by the way, is often much larger than many of the villages-some numbering as many as 1,500 souls. This work began ten years ago. The results have been most happy. Instead of loading for the greater part of the year the lives of barbarians the lumbermen are accompanied and surrounded by the safeguards, the reminders and consolations of their religion. At each large camp there is a spacious log-house, with a room large enough for a common hall. Here they meet in the evening, talk, sing, dance, and forget their toil. The priest plays for them, helps on the innocent gaiety, and leads their thoughts, with gentle insistance, to heavenly things. They listen because they love him. The change throughout the region, we are told by a good priest, himself from that northern land, is one that seems almost miraculous. But the records of Catholic missions show many another. Wise direction, zealous and devoted priests, and the tact and discretion in votes priests, and the tast and discretion in dealing with men which comes from loving them disinterestedly—these qualities are not rare among Catholic missionaries "from China to Peru" They are displayed to-day under tropics heats, by African rivers, in South American swamps, and on hot deserts, close to the sun, in lonely lands, as well as in the dark and snowy forests of Northern America,-N. Y. Catholic Review.

ALL-HALLOW EVE.

Hallow Eve ! How many of those born in more endear to them, when they read the first two words of this article will stray back again to the cherished scenes of the past whose old-time associations and pleasures are conjured up at the men-tion of a festival which in itself possesses so much to remind one of the haloyon days

who has promised to make the family reunion complete at Halloween. This good old custom of the Irish exiles of returning about this season of the year seems to be part of their nature itself. "I will return at Hallow eve," writes many an absent one, and on that evening the hopes of their lives are consummated if it finds them sitting again by the old fireside. All through the pleasant days of October these individuals seem to hear voices bidding them to be mindful of their promises to visit the old folks at home, and, when the month draws to a close,

"From distant places where their fontsteps roam," From childhood's Eden and its charms aloof, Her royal summons brings the excle home To swell the mirth beneath the ancestral roof; The molow fruitage which her days have stored The ample cellars of the earth b twees. She brings to grace and there the festive hoard Of Halloween."

There is no better way to enter at once our subject than by citing a description of the homelike scene presented in an Irish house-hold on this evening, when all the family are tegether once again :--

"The old folks gather round the cheerful blaz", They praise success and laugh at each mischance, Or toil weird stories of departed days When witches revelled in the midnight dance [:] Or fairies held their yearly cavalcade 5 On village highway or on country green; Wherefore at home the third peasant stayed At Halloween."

The last two lines, as far as regards the old

An October Feast Which is Widely Observed in Ireland. his more covetous passions. He was annually visited by the good people, who, it seemed, really thought it but right to dithat old land which time and distance but vide his ill gotten gains among the victims of his greed, and thus allow them, too, to spend the feast happily to a certain extent. Some weeks before a certain Halloween the bail ff had prosecuted a poor widow for a lit!le debt, not that he was not sure of being paid, but because he coveted a fine stack of straw in her possession and knew he could get it agone? For no matter what troubles were for a few shillings by levying on the there met, the days spent around the old same. He did get it, but the morning home are always considered the brightest we after Hallowton the cld widow's house was have known. In the homes which the many seen to be warmly thatched, and the stack exiled children of Ireland have made for of straw was not in the bailiff's garden. Of themselves in this, their adopted land, the course it was the fairies, and, at any rate, memories of Hallow Eve will be recourted there was nothing left for McClutchy to do memories of Hallow Eve will be recounted there was nothing left for McClutchy to do to morrow night, and many of the pas-times characteristic of the feast in the old land will again be indulged in. There are a few of these out-door games that cannot be acted for want of the surroundings of a country home, but the others have been firmly established in the affections of the rising generation, until one now interiog an Irish-American household on the cedurence of American household on the occurence of name, for from it they have carned the title Halloween would almost fancy he was trans- of "good people" and not a little of the resthe turt in the old grate was not miss. But it is inside, where the hazel nuts ing. The old folks at home, for weeks and the alum are burning, that the before the feast, begin to look for the return of a son or daughter there while the games are progression (1) are two or three young girls watching the nuts; they will name them all for you bat one pair, and only two are to be taken into the secret. The game of the three bowls is one that possilly creates the most amuse-ment. This diversion requires three bowls containing clear water, dirty water and milk, which represent respectively the young man blindfolded on his knees on the floor where they are placed before him, a young woman, a widow and a gray-haired woman. By his selection and a gray-haired woman, his future life companion is described, and it he misses the bowl of clean wat rit is all in vain for him to assert it was "done on purpose." The laugh goes round until he insists on trying some other game. Naturally, the curiosity of the young folks leags to peer into the future, and the greater number of the games of Halloween are supposed to give prophetic glimpses of the one who is to be the future partner, "for better or worse," of the person who carries out the programme had down by custom immemorial. Without h ing in the least ungenerous, we may say that the fair sex is the most interested in such games, and never let the opportunity pass of peering into these mystical realms woman's keen imagination builds up from airy nothing. One game never forgotten while the next are being carried out is that of the ring in the loaf. A large bunnock is haked with a ring kneaded therein. It is divided, an i always willing to run the risk of meeting the he or she who gets the ring is supposed to be fairies, and go abroad on the pranks enjoyed the first destined for matrimonial honors. by "their fathers before them," as Then, again, the gills, who are ever curious the good old Irish vanithee would on this all important subject, have another say. In truth, to the young men may be way of gleaning more information. In say. In truth, to the young men may be ascribed all the tricks of the fairies, and what is set down to the credit of the "good people," as the fairies are generally referred to in Ireland, is the work of the young Irish they were bern boys and girls married and spent their lives. So there were but few arguments to offer against the idea that if a girl stood at the door or window of a neigh-bor's cabin with her mouth full of water and built at her door, and, beside the same, a heard a young man's name mentioned, it was sack or two of potatoes to put her well surely that of her future husband. Another over the winter. Of course, "the fairies trick that the old shanachaes will tell you of is that of eating for supper a very selt herring, which, by the way, must be stolen, and drinking not a drop of water beto whose identity you are so inquisitive. But, then, the person who could cat a saled herring and for six hours herolcally with stand the temptation to drink undoubtedly Then there is another trick, which also requires a little peculation to complete the formula. That is the one of plucing the Lead of a cabbage over the door. The first to enter under next morning bears the Christian name of that same individual a picture of whom the whole series of tricks at II shoween aim at giving. Of course, the old pastime of "snapping" at the apple, and "ducking" for it in the tub, are ones familiar to, and popular with, the younger mombers of the family, who have no thought for whenever and wherever he could. He would anything beyond the present. No doubt run his neighbors' cattle to the pound in every those who have arrived at a more inquisitive age have already extracted from the old folks descriptions of all the old games played in Ireland, and of how their fathers and mothers stole out to the corn stuck, went thrice around it, knelt down, pulled out a stalk and counted the ears of corn thereon, which were popularly supposed to represent the number of years to elapse before their marriages. No doubt they have been told of innumerable other tricks, and, at the same time, warned that, as Robert Burns ex. pressed it :

"Ah, my God, What might I not have of Thy fair world, Had I but loved Thy highest creature there? It was my duty to have loved the highest; It surely was my profit had I known. It would have brean my pleasure had I seen; We needs must love the highest when we see it; Not Lancelot, por another."

And Lancelot obeys, and seeking the hermit age, shrives himself to the bishop and takes the habit, remaining by the tonb of his be-trayed king in fasting and prayer. Then after some years he is warned in a vision that Guinevere is dead and that he is to bring her Gunnevere is dead and that he is to bring her ther to Avalon to lay her beside her lord, and with seven others, "this fellows," he repairs on foot to Almeabury and finds her dead. So, is with prayer, and "dirige" they carry her the schirty miles, and, lay, her by King Arthur's in ade, while Lancelot himself says the requisinwhich being ended, "he swooned with grief,"

P Just at, ' he answered, " It matta

THE STATE OF CHAOS.

DUBLIN, Oct. 27.—Fourteen Moonlighters have been arrested at Milltown, near Tralee, County Kerry, on a charge of raiding the house of Mr. Huggard, a magistrate's secretary, on August 11. All the accused were caught in bed after midnight. Four other Moonlighters, including the doctor of the district of Militown, are await-ing trial for firing upon the police the same night ing trial for firing upon the police the same night that Huggard's house was raided. Oriminal ac-tion has been opened against Charles Hogard, president of Kilcoe Branch of the National League, and Daniel McCarthy, secretary of Skibbereen Branch, for inciting the people to boycott the Roaring Water Bay regatta. Dan O'Leary, a bellman, is also being proceed against on a charge of proclaiming a boycott.

DAVITT WANTED.

OMANA, Oct. 30.-Michael Davitt has reeived a caplegram which urgently requests his presence in Ireland. His lecture tour will, therefore, close by the end of November.

NOVA SCOTIA FISHERMEN SECURE LARGE CATCHES.

HALIFAX, N.S., Oct. 26 .- The Department of Customs has remitted the \$200 fine im-Notation in the American schooner Pearl Nelson for permitting her crew to land at Arichat before reporting. Five American sciners are here to day for the necessaries ot life to enable them to continue the voyage to Gloucester. Minister of Customs Bowell says Capt. Quigley is an efficient and wide awake officer. He has instructed In spector Hill to make a thorough investigation into the charges against the American schooner Moro Castle. Persons who have arrived in the city from Prospect and Portuguese Cove say that these fishermen have had a perfect bonanza in the way of mackerel. Thousands of barrels have been caught within the past week, mostly No. 1 mackerel, and it is estimated that the district will net \$100,000 from their fish. The fishermen say that had Yankee seiners, been allowed on the coast as before they would have carried off the fish and our people would not have caught any, so they bless the Dominion cruisers and

* Term Description was an and the second of the provide the standard of the second of the second

so ill, as plausibly as some have reformed the Church upon the like pretense." Woman's wit is justified, however, in his sneedote of the reply made by the Queen of Spain when her husband, Philip III., relating some fault committed by a Jesuit, asked what she could now say in excuse of the Jesuits. The Queen replied : "Sir, I can nothing say in defense of those fathers but this-that (without all question) the bell that sounds so loud with so small a touch must needs be of an excellent temper.'

The brave o.d cavalier scorned ducllists and detested duelling. To a challenge which he either received or expected he prepared an answer in which he said : "I have lost much blood in defence of the laws, and will not hazard any to break them. I contess I dare not be damned on any account, and am un-

courage speaks out) if the answer displeases you, I shall never decline the walks to which my business leads me out of any fear of your sword," Elsewhere he says of the same fashionable crime : "So that it seems, if sins be fashionable sins we cannot blame them. We would not go to Hell unless honor calls us. Nay, we should be content to go to Heaven, if it were not against our credit to receive an affront."

We close the extracts from this most interesting book with a passage concerning the atrocities perpetrated by the English soldiery in Ireland. It is all the more striking as coming from an Englishman who had no sympathy with the Irish people, and whose pity was greatest doubtless for those victims who were "innocent people and having nothing Irish-like in them but the Catholic religion," a trait still remarkably "Irish-like," and the source of much persecution.

"The cruelties of the Irish against the English are in everybody's mouth, and set forth in printed pageants sold in London. Some cruelties on the contrary part are these that follow.

"An English parson that lived in Ireland told me that one of his own coat, boin in Souched by the court. Wirral in Cheshire and beneficed in Ireland, LONDON, Oct. 26.-The Marquis of Chanri-Wirral in Cheshire and beneficed in Ireland. killed with his own hands one Sunday morn ing 53 of his own parishioners, most or all of them (as I remember) women and children. This was told me at Chester, A.D. 1644, in This was told me at Onester, A.D. 1044, in the hearing of Mr. Ralph Bridoke, chaplain to the Earl of Darby. "Colonel Washington told of great cruel t'es committed by the soldiers against the

Irish; among other things that he saw one not already been reduced by the Land court take an infant upon his pike and toss it up in the air.

" Captain Robert Bramwell told me he was in danger of his life from his own party for covering a young gentlewoman with his cloak who had been stripped by them; they after-wards dashed out her brains.

of the English officers, told me that about Gregg, Protestant Bishop of Cork, in an ad-100 or 200 unarmed Irish, that climbed up to dress to the clergy of his diocese, said :the top of trees to avoid the soldiers, were "Every interest languishes, every business all killed with shot from below, and that a is depressed; carelessness, neglect and de-child of two years old was barbarously (and ispair seem to be settling upon the people. 'I

REDUCED IRISH RENTS.

DUBLIN, Oct. 26 .--- The tenants on the Kerry estates of the Marquis of Lansdowne, Governor-General of Canada, have been notified that their rents may be paid on the basis of an abatement of 20 per cent, on the November rents fixed by the court. Lord Lansdowne also decided, in view of the prevailing low prices of live stock and agricultural products, to accept an abatement of from 30 to 35 per

mised nor refused to abate them because he is waiting for the tenants to pay two or three years' arrears of rent. He cordially sym-pathizes with the tenants and desires to meet shem in a friendly spirit, and has, therefore. ordered in numerous cases where the rent has an abatement of 20 per cent. to all tenants who would houestly settle their accounts at a

given date.

AN IRISH PROTESTANT BISHOP DE-CLARES FOR HOME RULE.

DUBLIN, Oct. 26 .- The Right Rev. Dr.

peasants. Many a poor woman in a lone irish cabin, dependent on the charity of her neighbors, has awakened on the morning of November 1 to find a nice little stack of turf did it." and, even though the farmer misses a little from his store, he never thinks of asking his sons had they anything to do with it. He remembers his own early days, and is tween that and bedtime. Your dreams, it is perfectly willing to believe that the fairies said, will give you a vision of him or her as carried into practice the previous night some of the curious "equal division" theories of Henry George. But by no means do we claim that all the tricks of the young men on this night are as equally beneficent as the deserves something in the way of reward, one just cited. If there is an ill-grained individual in the neighborhood who has, by his parsimony or other disagreeable qualities, made himself obnoxious, he is sure to miss some things from the garden next morning, and possibly have to travel a few miles to bring them from the places where they were placed by the practical jokers. The writer well remembers the effect of a joke played on one occasion on a crusty old bachelor, who imagined the townland was at war with him, and consequently made war on the townland run his neighbors' cattle to the pound in every

direction, and at one time it was shown he drove the cattle on his property, when he thought no one was watching, just to satisfy his spite. But one of the practical jokes of Halloween brought him to his senses and reconciled him to his neighbors. The night was very datk; clouds crowded on each other buched by the court. London, Oct. 26.—The Marquis of Chanri-barde denies he refused to abate the rents of his tenants. He says he has neither prothe usual doings incident to the evening. The old batchelor mentioned was very cowardly, and he was never known to leave his house, which was many yards from the road, after nightfall. The iron gate that guarded the avenue to his cottage was taken off its hinges

and quietly placed across the door. A large bunch of straw was set ablaze just a few feet beyond and the door was loudly raitled on. It was opened quickly, and as quickly losed by the old fellow, who was fully assured that the fiery furnace with its myriad, in his mind, of blazing tongues was awaiting him. It was really amusing to hear him, who never believed in the relief imparted in the confessional, tell on bended knees what a sinner he was and ask to be spared on promise to amend his ways. The gate was quietly carried away, but next morning there was a buint circle visible which reminded him that he was not the victim of a dream, and

"Full many a one has played a trick And lived and died delecret."

-Boston Republic.

A BIG BOYCOTT.

DUBLIN, Oct. 31 .--- The Glin (county Limerick) branch of the National Lesgue, owing to the treatment which the Nationalists em-ployed by Harland & Welffe, the White Star steamship builders of Queen's Island, received with the connivance of the chiefs of the firm, calls upon the members of the league everywhere to see that Irishmen boycoth the White Star line until the firm reinstates the Nationalist workmen,

any, so they bless the Dominion cruisers and thank the Government. The some taken of the same place, "Archdeacon Pryce told me that Major moth its way through the world. The loss of the secretarian townlind in the north of Ireland." The present officers for another term, and that he was not the some place, "Archdeacon Pryce told me that Major the acceptance of any just change likely to moth its way through the world. The loss officers for another term, her present officers for another term, the some place is a term to be setting upon the people. the some place is another term, the some place is a term to be setting upon the people is a term to be setting upon the some place is a term to be setting upon the some place is a term to be setting upon the some place is a term to be setting upon the some place is a term to be setting upon the some place is a term to be setting upon the some place is a term to be setting upon the some place is a term to be setting upon the some place is a term to be so There is sanctity in suffering when meekly