



IRELAND

The Land War.

BISHOP NULLY ON THE LAND BILL

The "Times" on the Tyrone Election.

Bishop Nully, of Meath, in a letter to Mr. Russell, points out that the Government only passed the Land Bill when it could not, with any regard to its own safety and dignity, withhold it a moment longer. The true spirit of the Government is shown, he says, in its present prosecution of the man who made the passing of the Land Bill necessary. The resignation of the Whig candidate in Tyrone county, he says, will teach Mr. Gladstone the lesson that he cannot with impunity trifle with the just wishes of the people.

The members of the Irish Parliamentary party and the leaders of the Land League are organizing a testimonial to Mr. Joseph Cowen, M.P., a member of Parliament for Newcastle-upon-Tyne, in recognition of his resistance to the Coercion Bill.

Mr. Parnell, speaking at Beragh, County Tyrone, declared the Land Commissioners, in a synopsis of the Land Act for the information of tenants, had endeavored to minimize the benefits of the Act by construing the clause prohibiting the increase of rent on account of the tenant's improvements so as to deprive it of all retroactive effect. Mr. Parnell said this showed the farmers the absurdity of expecting justice from the Land Commissioners. The only hope was in the Land League.

London, Sept. 8.—The *Times*, in a leading article, says:—Whether Mr. Parnell wins or loses the game in Tyrone and Monaghan he will be satisfied if he vindicates the title of the League to be still regarded as a living and vigorous organization, especially by its sympathizers in America. The same advantage might be secured by the continuance and multiplication of outrages. It is certain that the League will not abandon without a struggle the system by which its extraordinary power was acquired and which coercion only partly destroyed.

A Galway despatch says three "suspects" have been released, and four others were offered their release on signing a conditional pardon, but they refused.

Mr. A. J. Kettle has issued an address from Kilmalsham Jail as the Land League candidate for Parliament for the County Monaghan.

Dublin, Sept. 9.—The Marquis of Waterford has addressed a circular to his tenants, granting a permanent reduction to those who pay higher rent, with regard to valuation upon certain baronies, than the average of his estate at Currageamore, and any tenant receiving such reduction will obtain statutory tenure for his holding. The Marquis also gives two tenants whom he was forced to evict the same advantages as would have accrued to them if they had been evicted after instead of before the passage of the Land Act. He proposes entering into an amicable agreement with his tenants, and he says he intends to carry out not only the letter but the spirit of the Land Act.

At a meeting of the Mitchellstown, County of Cork, branch of the Land League, a letter was read from Mr. Sexton, M.P., Secretary of the League, enclosing a cheque for £1,000 to pay the costs incurred by the evicted tenants at Mitchellstown estate.

A man-of-war brought a hundred police to Wexford, Ireland, who assisted in the eviction of a hundred and twenty inhabitants of Jananary.

A riot at Roscrea, County Tipperary, between the soldiers and the people, several persons were injured on both sides. Several arrests have been made.

Dublin, Sept. 8.—The result of the Tyrone election was as follows:—Mr. Dickson, the Liberal candidate, obtained 3,100 votes; Col. Knox (Conservative) 3,070, and the Rev. Mr. Rylett, Land Leaguer, 1,000. This was a crushing defeat for Mr. Parnell's party, and caused the greatest excitement and consternation in the Land League ranks.

The following is the corrected official return of the Tyrone polling: Mr. Dickson, 3,100; Mr. Knox, 3,084; Rev. Mr. Rylett, 907.

London, Sept. 9.—A despatch to the *Standard* from Omagh says:—A formal protest has been lodged in behalf of Colonel Stuart Knox, the Conservative candidate in the Parliamentary election in county Tyrone, declaring that the ballot papers in the boxes did not correspond with the return of the presiding officer, and that the number of votes given for each candidate by the returning officer did not agree with the number counted by the respective agents. The result of the Tyrone election was telegraphed to Mr. Gladstone, who sent a reply congratulating Mr. Dickson upon his success.

London, Sept. 9.—Parnell arrived in Dublin to preside at an important meeting of the Land League to-day, at which Thos. P. O'Connor, Healy, Sexton, O'Kelly, and Redmond, members of Parliament, and several influential leaders, clerical and lay, will be present. It is said the meeting will influence the determination of the National Convention on the 15th inst.

At the Land League meeting, to-day, Parnell

depreciated the idea that the Tyrone election was disastrous or unexpected. Nine hundred and four votes, he said, showed a great improvement in the county. If he had preached Land League doctrine in Tyrone two years ago he would not have escaped alive. The League had spent no money on the election. He advised tenant farmers not to be demoralized by the Land Act. The Executive Committee of the League would submit a programme to the coming National Convention. The movement was never in better position.

Dublin, Sept. 10.—At the meeting of the Land League yesterday the receipt of contributions amounting to £1,289 was acknowledged. It was announced that of the £1,289 received, £1,004 was from America. Mr. Parnell, in his speech, intimated that at the National Convention he would move that two additional departments of the Land League be created, one to include labor, and the other industries.

London, Sept. 12.—Precautions have been taken for the preservation of the peace at Limerick. It is reported that the forthcoming races will be forbidden by proclaiming the districts under the Coercion Act.

A journal has been started in Ireland to support Mr. Parnell's policy.

It has been decided to detain Harrington, editor of the *Kerry Sentinel*, Trieste, of Mallingar, and Brady, of Ballinamore, in Galway gaol for a further period of three months.

Mr. John Givan has definitely declined the proffered Assistant Land Commissionship. There will, therefore, be no parliamentary vacancy for Monaghan.

THE MICHIGAN HORROR.

DISTRESSING ACCOUNTS FROM ALL PARTS OF THE STATE—HUNDREDS OF PERSONS BURNED TO DEATH OR KILLED.

Detroit, Mich., Sept. 8.—Ever hour brings more horrible stories from the fire regions of Sanilac, Huron and Tuscola counties. Money, medicines and surgical aid are being sent from Port Huron and Detroit. There are no particulars, but it is known that over 200 men, women and children were burned to death in Sanilac county alone, and as many as 160 more in Huron. Thousands of families are homeless and almost naked. The village of Forest Bay and Huron City, both in Huron County, are gone. The *Evening News* special from Sandusky, Sanilac County, reports the entire central portion of that county was burned over and scarcely anything left. Twenty-three dead bodies were found along the roadside in Moore, Argyle, Custer and Waterton Townships; within fifteen miles of Minden over 200 persons are known to have been burned to death. The latest reports increase the horror of the disaster. The fire came with a hurricane of wind on Monday at noon, and the whole heavens seemed on fire. The inhabitants thought of nothing but to escape with their lives. Relief trains and boats are being sent from here to-day. Provisions, clothing, bedding and all the necessities of life are needed. Thousands of people who are destitute must be supported for months. In parts of Sanilac County it is feared that a pestilence will breed from the dead cattle, horses and sheep. Detroit today is emptying the stores of provisions, loading them on boats and sending them forward, the merchants having met and decided to help all they could.

A special from reputable citizens of Leamington says dead bodies are being brought in from all directions. It is now known that 500 were killed in Sanilac County.

Detroit, Sept. 9.—Thus far it has been impossible to secure a complete list of the dead. Rev. Z. Grenelle, pastor of the First Baptist Church in this city, who was in Sanilac County at the time of the fire, saw fourteen dead bodies brought into Sand Beach, blackened and shapeless masses, in most cases. Even the sex could not be determined. In places he saw whole groups of dead, apparently families, reduced to an indistinguishable mass of roasted and blackened blocks of flesh. Near Deckerville, Rev. W. P. Allington found sixteen dead bodies. Around Lexington those known to have perished are Humphrey Hegdriker, Mrs. Frank Dennison, sister and child, Paul Wetzal, wife and five children, Mrs. Strong and two children, George Kratch, Michael Welch, wife and two children, Paul Whiteless, wife and five children, James Gibson and two sisters. In Paris Township, John Flyte Wager and wife and seven children and fifteen unknown persons perished, as also did Morris Ollford, wife and child, and the entire Day family of eight persons.

The fire crisis in Huron and Sanilac counties has passed, but sickening details continue to come. Two hundred and fifteen families have been burned out in the towns of Marlett, Flynn, Argyle, Evergreen, Moore, Lamotte and Eliner, and thirty-two deaths are reported. The fires in the burning district are mostly out now, and the disconsolate, many with their eyes burned out, scarred, disfigured and not a few demented, lie around the piles of ashes where only a few days ago they dwelt in comfort. Many persons are missing, and the exact loss of life cannot be known for some days yet. It is said that no less than twenty-seven dead bodies have already been found between Badane and Port Huron.

The Commercial College of the Brothers of the Sacred Heart is situated on a beautiful and large property in Athabaskaville. The course of studies extends over five years, and embraces all the branches of modern science. The system of education is vigilant and parental. The teachers apply themselves above all to study the character of each pupil, and win his confidence by marks of sincere interest, thereby to facilitate the means of developing his faculties, forming his heart and implanting in his mind habits of order, industry and virtue.

It is now said that the Princess Louise will return to Canada on the 20th of October.

IN THE NORTH OF IRELAND.

A GLANCE AT DONEGAL.

A Western Parish

LETTER FROM JAMES REDPATH.

GWEEDORE, Co. DONEGAL, Aug. 17.

For the last seven years, Mr. O'Doherty, of Londonderry, in his professional capacity, has fought the landlords of Donegal as the legal councillor of the tenants. Probably no man is more familiar with their record.

RELIGION IN DONEGAL.

Pointing toward Donegal from the round fort of the Greenan, he called my attention to the fact that cultivation was gradually creeping up the mountain sides. That rich or comparatively fertile district was "planted" like Derry with Protestant farmers, and all the best land in it was then occupied by them, and is still chiefly held by their descendants. The best districts of Donegal were thus appropriated. The old Irish, or Catholic inhabitant, were driven into bogs unclaimed, or up the mountain slopes almost unclaimable, and it has been only after generations of incessant toil that these meagre hillsides and marshy flats have been forced to produce a scanty subsistence. As the more thrifty or fortunate Catholic peasants acquired the means, whether by the spade or in trade, they have been slowly buying such of the more fertile farms as have come into market. For many generations, under the operation of the Penal Laws, the Catholics had no opportunity to buy—they were debarred from buying—even when they had the means. Hence the meanness and the cruelty of attributing to the influence of their religion, the superior prosperity of Protestant districts, due solely to the original alienation or expropriation of Catholic estates, and to the persistent persecution of the adherents of the ancient faith. Whatever improvements have been made for a century past in the sterile districts of Donegal have been due to the constant and unaided industry of the impoverished Catholic peasantry. This is the record of history in the North of Ireland. As a class—almost universally—the Catholics of Donegal have small and inferior holdings, while the great landlords, almost without exceptions, are nominally Protestants, who have robbed them by rack-rents from time beyond the memory of living men.

Although three-fourths of the population of Donegal are Catholics, yet, with three exceptions, all the magistrates are Protestant landlords or land agents. The County Board or Grand Jury, who assess all taxes on tenants, are composed of landlords or their agents. The public prosecutor (called Sessions Crown Prosecutor), is the law agent of most of these magnates. The poor relief is administered by landlords or their agents or nominees. The police officers are all partisans of the landed class. Nine-tenths of the jurors from Legan and the Protestant districts are Protestants, although, in land disputes, they are seldom influenced by religious prejudices.

DONEGAL LANDLORDS.

Rack-renting is almost universal in Donegal. Tenant-right is also universal. But tenant-right (as I believe I already reported Mr. O'Doherty as saying), in this region means the right of free sale only; it does not secure fair rent or fixity of tenure.

Free sale on many estates is also offset by free rack-rents—by the landlord increasing the rent on each succession or other change of tenancy so greatly, that the good will of the farm is practically worthless or reduced in value. Landlordism in Donegal is still further oppressive in its exactions by charging special rents for peat bogs, for the privilege of gathering sea-weed, by confiscations of mountain tracts and common grazing grounds. Landlordism has made itself exceptionally odious during times of famine. When the whole civilized world was contributing money for the relief of the starving peasantry of Ireland, the landlords of Donegal gave nothing, but, on the contrary, they tried to make the benevolent abroad believe that no distress existed.

These general statements of Mr. O'Doherty I have heard repeated more than once since I arrived in Donegal, and I have collected a large mass of documentary evidence hitherto unpublished, to sustain the indictment.

WORK OF THE LAND LEAGUE.

The Land League is not especially strong in Donegal. Cox, Boyton, and McSwenny—three of its official organizers—are in jail as "suspects"; and three of the best citizens of this parish are similarly situated. Yet Mr. O'Doherty informed me that all over the mountain or Land League districts, since the formation of the Leagues in them, rents have been reduced 3s., 4s., 5s., and even 6s. 8d. in the pound. Partial reductions had also been made in the Legan or Protestant district, since the organization of the Leagues there, owing to the spirit of resistance to landlord exactions which it had aroused. The existence of the League had also prepared the way for the establishment of peasant proprietorship, by making many of the landlords willing to sell their estates. Rents, (along the western coast especially), could not be paid, except by money sent by exiles in America and by members of the peasant families who annually migrate to England and Scotland; so much for sold generalities.

THE MIGRATION OF LABOURERS.

This annual migration of labourers from the western counties of Ireland, especially from Donegal and Mayo, to England and Scotland, is one of the most noteworthy phases of Irish peasant life. Before the great famine of 1847, it was estimated that 60,000 of these labourers migrated to the steppe islands to do harvesting and other farm work. They put in their little crops of potatoes in the spring, and left the women and children to attend to them until they came back in the fall. After the great evictions, their holdings were so poor and so small, that it was impossible to pay the rent and support a family on their produce. There are from 30,000 to 35,000 of these migratory labourers still. The fact that their movements have seldom attracted even a passing notice from the press, is a compliment to the Irish peasant. No riot, no drinking, no disorderly conduct, either in passing through the Irish or British cities, marks their march; and one of the bitterest enemies of their agitation has been forced to admit that it "cannot recall even a single instance in which one of the tribe has figured in any of our police courts." "The most timid Dublin lady, walking without a protector, meeting a hundred of these rough-looking men, pursues her way without a momentary apprehension of so much as a word or a look of insult. The appearance of these migratory labourers bespeaks a life of active toil and self-denial, and the possession of much intelligence."

Yet these self-same bright, virtuous, sober, and orderly people as soon as they aspire to be free men instead of being serfs of the soil are branded at home and abroad by this same *Dublin Evening Mail*—the most zealous champion of the landlords—as a race of assassins and outlaws whom only coercion laws can control.

GWEEDORE.

This parish of Gweedore, from which I write, I have selected as one of the best representative parishes of Donegal of the condition of the poorest peasant population. It acquired a celebrity, not to be envied, for its wretchedness during the last famine, which was widely made known by the noble energy of Father James McAdden, the Catholic priest here. Just a year and two days since, it suddenly drew the attention of the outer world once more by an unprecedented kind of calamity—the flooding of the Catholic church, and the drowning of five members of the congregation assembled at the Mass!

The church is built in a ravine. A little stream—they call it a river here—ripples through the glen, and then runs under the church. There was a rain-storm a year ago. The mountain streams swelled the little river into a torrent, which swept down, choked its channel under the church, and rushed into the doors as the congregation were on their knees. Before escape was possible, the church was flooded to the depth of seven feet.

Why was the church built in a ravine and over a stream? The old, old feud, between persecuting Episcopalianism and its opponents the Covenanters resisted in Scotland, and Catholics were the victims of it in Ireland! The Penal Laws forbade the exercise of the Catholic religion, and the saying of the Mass was a capital offence. The same price was put on the head of a priest as of a wolf—and for the same purpose—to encourage the extermination of both! So the persecuted Catholics, like the persecuted Covenanters, assembled in little wooded glens, and there, in secret, with fear and trembling, keeping sentinels on the watch, they worshipped God according to their own forms, and as their conscience dictated. History shows that these persecutions are never successful; and yet to-day Gladstone and John Bright are employing the self-same agencies of coercion and brute force to exterminate that new faith of humanity which teaches that not to protect dead property but living men, is the proper function and province of government!

As I looked at the prostrate worshippers at Vespers on the first anniversary of this calamity, I saw not them but the hunted priests there a century ago, and my own ancestors in the border glens only a few generations earlier—victims alike of a power that has always prated about liberty, and always fought to the bitter end against the rights of man. I never saw a hatred of the British ruling class, both civil and ecclesiastical, it is because I have honestly inherited generations of wrongs at its hand; and if, without an Irish ancestor, I cordially espouse the Irish quarrel, it is because I believe it to be the common cause of the common people of England and Scotland, as well as of Ireland.

I found Father McAdden at work, using dynamite to blast the rocks around the church, to make a new channel for the river. The site thus selected for the property of the church when the Penal Laws were repealed, and to avoid asking favors from unfeeling landlords, it was determined to erect the Chapel in the ravine in which the hunted Catholics had secretly worshipped God long ago in mortal peril, but immortal courage.

JAMES REDPATH.

GWEEDORE, DONEGAL, Aug. 18, 1881.

Donegal is the North-western County of Ireland. I write within view of the Atlantic Ocean, which washes Donegal's western and northern coast. These stormy coasts are indented everywhere with deep bays. The interior of Donegal is a land of mountain and of lough. Travellers agree, I believe, in pronouncing the scenery of Donegal to be "the most romantic in all Ireland, and some tourists, who have seen every part of Europe, assert that it is the most picturesque county east of the Caucasus. I spent two days in crossing it, in janting cars, from Londonderry to Gweedore, and certainly this route deserves the great reputation that Donegal enjoys for noble bays and lovely lakes, and mountains high and dark. That is all I shall say about the scenery now, as I visit the county to tell

about the people, and why they are so poor; and about their rulers, and why they are so relentless in their hatred of the native population. I propose to make a political study of the County Donegal as a typical Irish county.

POPULATION OF DONEGAL.

Donegal in 1871 had a population of 218,334 persons. There are about six thousand more females than males. During the famine, two years ago, over 80,000 persons were reported to be on the relief lists. In some parishes on the coast the people saved themselves from death by hunger by eating the black sea-weed. Whole baronies were in semi-nakedness and rags. From no other county did I receive more pathetic accounts of the extreme destitution of the peasantry. The population of Donegal has been steadily decreasing with every decade. In 1841 (the date of the last census before the great famine), its population was 296,448. It had been rapidly increasing. The famine swept away over 41,000, exclusive of the expected (and otherwise inevitable) increase. Up to 1871, the succeeding twenty years showed a further loss of 36,824 persons. This shows a steady decline, during thirty years, at the rate of 14, 7, and 8 per cent. each decade, without reckoning the natural increase. I have not been able to obtain the statistics of 1881, as only summaries of the census have been issued. But the decrease has continued, it is stated, with a quicker waste of population.

THE LAND AND WATER OF DONEGAL.

Donegal has an area of 1,197,154 acres; 22,800 acres are water. The rivers and loughs are the property of individual landlords, who rent out the fisheries. Only 247,281 acres are under tillage; 411,966 acres are in pasture; 9,308 are in plantation or woods; 565,719 are waste, and bog, and mountain. These figures show that there is about one person to every three acres of "arable and pasture land," and about 18 to every 100 acres of the entire county. But this gives an imperfect report of the density of the population, because the pasture lands do no more to support the people of Donegal than the plains of Colorado. It is the tillage lands only that are available to them. The returns for tillage show 247,281 to support 218,334 persons. Deducting town and house sites and yards, and ditches, and roads, and rivers, this proves that each and every acre of the accessible soil of Donegal—every acre of the wet, marshy, cold soil of the coast as well as the more fertile fields of the interior valleys—is expected to support one person, who is sternly compelled to pay rack-rents for his holding, in order to maintain a class of absentee idlers in luxury abroad, and their agents and other dependants in comfort in the country.

DWELLINGS BY THE PEOPLE.

There are 40,354 dwelling houses inhabited in Donegal. There were 54,593 inhabited dwellings in 1841. These houses are divided in the government reports into four classes of "accommodation." The fourth class of houses comprises cabins only having one room and window. In this class there are 7,903 houses, or cabins, built of stone or brick—mostly stone, and 45 cabins. These mud cabins are rapidly disappearing. I visited one cabin yesterday built of sod, and thatched with straw. It had no windows. There was no chimney—only a hole in the thatch. There was no fireplace. The smoke filled the cabin so densely and the heat was so intense that I could not remain a minute in it. It was a stable, and cow-house, and pigsty, and henery, as well as a kitchen, nursery, and bedroom—as all of these "fourth class" cabins are. The door was off its hinges, and the open doorway served for window, ventilator, and chimney. More than half of the cabins in this parish are of the fourth class.

Of these 7,903 houses, 7,542 are inhabited by one (human) family; 55 "accommodate" 2 families each; 5 have three families each; and one has six families within its walls.

Third class houses are cabins having from 2 to 4 rooms and windows. There are 19,761 houses of this class. Six of them shelter 4 families each; 24 of them shelter 3 families each; 744 of them shelter 2 families each; and 19,722 are occupied by single families.

Second class houses are officially described as "what may be considered a good farm house, having from 5 to 7 rooms and windows." There are 12,019 such houses. One of them contains 5 families; 11 contain 4 families each; 42 contain 3 families each; 292 contain 2 families each; and the rest contain single families.

In the first-class are ranked all houses of a "better description than any of the preceding classes." There are 1,110 houses ranked as first-class; but the "accommodation" is sometimes fourth class. One house is reported to have 10 families; another 8 families; another 7 families; 4 of them 6 families each; 2 of them 5 families each; 5 of them 4 families each; 20 of them 3 families each; and 65 of them 2 families each. The rest shelter single families.

RELIGIONS OF DONEGAL.

Of the 218,344 persons in Donegal, 165,270 are Catholics; 27,125 are Protestant Episcopalians; 23,080 are Presbyterians; 1,818 are Methodists; and 1,041 belong to other Protestant denominations. In Ireland the term Protestant is generally used to denote an Episcopalian or member of the Dissentiated Church. Among the "other denominations" there are 4 "Friends," 1 "Brethren" (Plymouth Brethren), 1 "Free-thinker," 1 "Anabaptist," 2 "Jews," 2 "United Presbyterians," 1 "Independent," 1 "No Profession," 5 "Non-Sectarians," 10 "Christians," 2 "Congregationalists," and 4 "Unitarians." Even of the large sects elsewhere, to give one illustration, there are only 126 Baptists in Donegal. These figures show that over 75 per cent. of the population are Catholics; over 12 per cent. Episcopalians; 11 per cent. Presbyterians; 1 per cent. Methodists; and only 0.3 per cent. scattering sheep of other flocks ecclesiastical.

[Continued on Fifth Page.]

THE PASTOR.

Saint Stephen thy parish is happy at last, Thy midnight to twilight has sometime been past, The sunbeams of learning sped o'er thee their rays, In noontide effulgence to brighten thy days; The cattle now graze on the sweet pasture field, Which with agricultural science was filled, Their great skill in farming which gives them renown Proceeds from the lectures of Reverend James Bown.

How happy the people from forest and hill, Revisit their farms, the rich plauts to till, To plant their potatoes or carrots more sweet, Or trace his land siltine with their rich golden wheat. Fair Gullincur river thy praise has been sung By good Father Ryan's mellifluous tongue, Yet thy stream in obscurity would have flowed down, Were it not for the voice of thy Pastor James Bown.

His voice bears thy praises o'er Canada round, United States echo the sweets of its sound, Inspirations seem gliding with breezes along, For such is the force of thy theme and its song, The crushed anemone in calmness may rest, No fear of disturbance e'er harrows his breast, The Euros no longer will light 'gainst the Crown, For they all heard the Gospel from Father James Bown.

The man who with heavenly splendor arose From the Lutheran chaos which caused all our woes, And spread Christianity over the ground Which was once for Irons' battles renowned, Inspired by High Heaven he began to preach The doctrine of Peter, the Imitator to teach, Each wigwam, each hamlet, each village and town, Heard the truths of the Scriptures from learned James Bown.

Fair Chelsea High Heaven has made thee its care, To send thee a pastor with talent so rare To list to his sermons of science divine, In which luminous precepts of charity shine, He teaches his people to chant forth God's praise, Through the heat of the summer and cold winter days, Till the dim sun retires with his nebulous crew, The pure church resounds with the voice of Peter Bown.

THOMAS W. BAYLY.

MURDER AT ST. BONAVENTURE.

SOUTH, Sept. 12.—A most diabolical murder was perpetrated last Saturday night at St. Bonaventure, in a parish about twenty-seven miles from here in the district of Richelieu. It appears that three horse traders named respectively Israel Proulx, Joseph Beland and Antoine Cote, started for St. Haycinthe on Saturday morning where they spent the day and labored rather freely. A short time before leaving, one of them was heard to say that he would soon have his revenge about some difficulty which arose amongst them. On their return to St. Bonaventure, true to his word, either Proulx or Beland struck Cote with a bottle and inflicted such injuries as to leave his victim unconscious on the roadway where he was found the next morning. The man lingered for three days when death put an end to his sufferings. Mr. F. A. Dorton, Coroner, Chas. Wellbren, High Constable, and W. H. Carter, deputy, left for the scene of the murder last evening.

THE ATTEMPT TO SHOOT GUILTEAU—COWARDICE OF THE ASSASSIN.

WASHINGTON, Sept. 12.—Staff Sergeant Masou, who tried to shoot Guiteau yesterday, has been 19 years in the service and has an enviable record as a good soldier. His Captain says: He was sick for some days past with chills and took a large quantity of strong medicine. In my opinion this affected his mind. "It is learned that the first notice of the shot was the cries of Guiteau, who was found crouched in a corner of the cell, uttering loud prayers for protection and literally writhing about the floor in the agony of fear. An effort to calm the wretch was fruitless. He refused to stand erect or even lie on his cot and remained huddled up in the corner furthest removed from the range of the window. Mason's shot would doubtless have been fatal but for the fact that to reach to the window of Guiteau's cell he was obliged to aim so high that the shot passed through the outer window, the sashes of which were closed, and the surface glass covered by moisture from the rain. It is learned that at a late hour last night Guiteau was still frightfully excited and it was feared that unless something could be done to allay his terror, the probabilities were that his reason will give way. All along Guiteau feared he would be shot through the cell window."

It is reported that there was talk among the guards recently in regard to which one should be chosen to shoot at him whenever he should present his head at the window. It was decided that Mason should do it and he made preparations. Last evening three wagon loads of soldiers left the arsenal for the jail to relieve the day guards. Mason was in the last wagon. A companion noticed that he was tumbling with the lock of his gun and acting strangely. Nothing was said to him, however. When the wagon reached the jail Mason was the first to get out. He pushed forward and reached the hillock three feet from where the horses stood, took steady aim as Guiteau's window and shouted out: "There he is," and fired. Before the smoke cleared away the soldiers gathered around him. When asked why he shot, Mason replied, "I wanted to kill that wretch in there, and I have been at it for ten days; I hope I have done the work in good style." Mason then walked toward the commanding officer, saying: "Captain, I have tried to kill that dirty loafer in there; I did not enlist to guard an assassin; here is my gun and bayonet; take me in charge." Guiteau was told that the shot was accidental. He has been removed to another cell. It is stated that the ball went through Guiteau's coat and tore in places his mother's photograph, which was in his pocket.

Russia is taking measures to suppress outrages against the Jews.