

VOL. XXXVIII.—NO. 15

MONTREAL WEDNESDAY, NOVEMBER 16, 1887.

PRICE - - FIVE CENTS

NO MORE FREE SPEECH.

The London Police Interfere With the Right of Public Meetings—Serious Encounter Between the People and Police—Several Hundred Persons Badly Injured.

LONDON, Nov. 12.—Sir Charles Warren's order closing Trafalgar square to public demonstrations was the cause of a scene in that historic square to-day which has not been equalled since 1866, when the people, asserting the right of public meeting, destroyed the railings around Hyde park. Four thousand policemen took possession of the approaches to Trafalgar square at an early hour. They had been on the ground but a short time when various societies—Socialist, Radical and Irish—approached the square from every direction. The paraders were headed by bands of music and they carried banners and placards. Each group as it arrived near the square, dispersed each took place on the Strand, Northumberland avenue, Whitehall, Pall Mall and other adjacent streets. One of the societies succeeded in entering the square, but was repulsed after a bloody fight, in which Mr. Graham, M.P., was seriously injured. Mr. Graham was subsequently arrested at the police station. At 4.30 p.m. the crowd in the vicinity of the square numbered 100,000. The police were powerless to thoroughly disperse them. Cavalry and infantry were summoned to the assistance of the police, but no charge was made, as the people of their own accord began to disperse at dusk. About 200 citizens and forty policemen were injured.

THE GALLOWS.

The Four Anarchists Gone Before their Creator.

The Closing Scenes in Connection with the Execution—Everything Passed off Quietly—Great of the Wife of Parsons.

CHICAGO, Nov. 11.—The News says:—"Governor Oglesby acted wisely in commencing the execution of the only two wage-workers among the condemned anarchists, Fielden, a hard-working laboring man, and Schwab, a hired writer, the victim of circumstances rather than the voluntary agent of crime, are the only ones of the lot who earned their daily bread. The rest were professional agitators, or, like Neilsen, the policeman's horse. The police, however, assert that bricks were thrown at the window. The loafers made a rush for the contents of the window, but the police recaptured many articles and arrested the thieves. A minute later the window of a refreshment room was smashed by the pressure of the crowd. There were one or two similar cases in the course of the charges, but by 6 o'clock there was no fear of more trouble.

At 6.30 o'clock the whole force of Life Guards again patrolled the square, and finally succeeded in dispersing the crowd. Some excitement was caused at Whitehall by the victorious police marching with the captured flags and banners. The mounted police and the Life Guards were ordered to disperse the crowd in the direction of the Parliament buildings, the side streets being cordoned with constables to prevent rushes. The move cleared Whitehall and Parliament streets, and the Guards, with the exception of the body retained in Trafalgar square, were enabled to return to their barracks by 7 o'clock. Quietude was now somewhat restored, though the square was still crowded by bodies of police which alternated with each other in order to obtain much needed refreshments, after standing in the same position ten hours. At 7.30 o'clock the remaining Life Guards returned to the barracks. Away from the central scene there were several outposts. The most serious affair occurred at 8 o'clock at the bottom of Wellington street. Sticks and stones were freely used by the mob, and many policemen were injured. An inspector had his nose broken by a blow from a clenched fist, and the man who committed the assault and twenty others in his company were at once put under arrest. Another occasion consisting of several Red and Socialist clubs from Clerkenwell, made its appearance at Broad street, Bloomsbury, but were forbidden to enter St. Martin's lane. The Socialist league hoisted their flag to a Mrs. Taylor, who refused to surrender it on the demand of the police. The latter then attempted to wrest it from her, when the Socialists raised the woman, and a sharp encounter followed. The constables secured the flag. The woman was carried off in a faint. This conflict with dagger and sticks enraged the police, and their officers were unable to restrain them. All of the Socialist flags were seized. Many of the police were sent to the hospital, including the wounded inspector from whose head the blood was streaming. Between four and six p.m. seventy injured persons were attended at Westminster Hospital. During a sharp scuffle at Westminster bridge a constable was stabbed in the back. Another constable was stabbed in the chin, and many others were struck with iron bars, poles and stones.



THE ANARCHISTS. PARSONS, FISCHER, LINGG, ENGEL, SCHWAB, FIELDEN.

of the building. Engel lay motionless, as did Parsons, except that at times the latter started uneasily, as if dreams were coursing through his mind. Then, at intervals, the silence was broken by the steady walk of an armed guard who made the rounds of the lower corridor to see that all was well. The only other disturbing element was the mewling of the jail cat, who kept up the noise so persistently that at last a deputy removed her to the basement. All the common prisoners, to the number of about 200, were left in their usual cells. The practice at hangings in Chicago is to not remove them until a few hours before the execution takes place. Sheriff Watson decided to follow the old rule. At the appointed time all of those located in the tiers of cells facing north, and which command a partial view of the scaffold, were marched into the tiers facing south, where not a glimpse of the execution could be had. 9.10 p.m.—Chief Deputy Gleason has arrived with the fatal documents authorizing the execution. SPRINGFIELD, Nov. 11.—Capt. Black, counsel for the condemned anarchists, arrived this morning, and is now making the last appeal to the Governor for the lives of the condemned anarchists. The interview is private. CHICAGO, Nov. 11.—Between three and four o'clock the tumble of wheels outside penetrated the thick walls and a wagon drove up and unloaded four coffins. At 3.30 a.m. all were asleep, Fielden and Schwab in their cells in the second tier having retired before midnight. About 4 o'clock Fischer awoke, and after refreshing himself with a draught of water lay down to slumber. At 10 o'clock Parsons, Fischer and Spies asked for twenty minutes each on the gallows in which to make speeches. The Sheriff did not immediately return an answer to the request. Fischer is singing the "Marseillaise," in which the other prisoners are joining. It was just 15 minutes to seven o'clock when Engel awoke. Within the next ten minutes his three companions opened their eyes. They tumbled out of their cots and hastily dressed themselves. No conversation took place between the anarchists and their guards. Spies and Parsons simply bade them good-bye, and in a few minutes they emerged from the cell-room. They were relieved by others. Parsons was the first to emerge from his cell accompanied by two deputies. He stepped over to the plain iron sink, and took a good wash; his every movement was closely watched. Spies next performed his ablutions and seemed to enjoy them. Old man Engel followed the young couple, and the last to wear was Parsons. At 7.20 two waiters from Martell's restaurant brought to the prisoners their breakfast. The active preparations for the execution began at 8 o'clock, when Chief Bailiff White arrived at the jail and assigned the deputy sheriffs to their various positions for the event. It was announced that Jailer Fols, with deputies Galpin, Spies and Cleveland, would conduct the prisoners to the scaffold and superintend the actual hanging. SPRINGFIELD, Ill., 10.15 a.m.—The Governor emphatically refuses to further interfere in behalf of the condemned men.

THE POPE ON SOCIALISM.

A LETTER BY HIS HOLINESS ON THE ALL-BURNING QUESTION OF THE DAY.

The following letter has been addressed by the Pope to the Bishop of Rodez in reference to the Congress of the Union of Catholic Working Circles, opened on Monday, Sept. 26th, in the episcopal capital of His archdiocese.

"To our Venerable Brother Ernest, Bishop of Rodez, at Rodez: "Leo XIII., P. P. Venerable Brother, Greeting and Apostolic Benediction: "We have learnt with the greatest pleasure from your most respectful letter of the approaching Congress of the Union of Catholic Working Circles of France. We congratulate you, venerable brother, on the selection made of your episcopal city for this reunion, and on the opportunity thus afforded you of displaying once more your wisdom and your zeal. Certainly you are right in supposing that we sanction this congress, in which, under your presidency and that of our venerable brother, Bishop of Clermont, so many eminent ecclesiastics and laymen will endeavor to find the most efficacious means whereby, as we have written you, the Christian peoples, and especially the working classes, may attach themselves firmly to the holy doctrines of faith, take to heart their sanctification, defend the Church, and faithfully observe its precepts. We can easily see that no question ought to be studied with more application and care at the present day than that which is called the Social Question. Wherefore, we are determined to shrink from no labor in order to remove from the faithful, with the grace of God, the perils with which they are threatened, once this question is badly solved. It is, therefore, that we willingly approve the Congress of Rodez, and we ardently supplicate the All-Powerful Himself to direct your deliberations, and favorably illumine them with celestial light. We have the firm conviction in the Lord that they will be useful to the world, and will merit public attention. Meanwhile, as a pledge of Divine favors and testimony of our particular good will, we accord most affectionately the Apostolic Benediction to you, your venerable brothers, and all who shall assist at the congress."

Given at Rome, at St. Peter's, 4th September, in the year 1887, and tenth of our pontificate. LEO XIII., Pope."

THE KADDISH.

BELIEF OF THE HEBREWS IN REGARD TO PURGATORY.

One of the features of the synagogical service is the repetition of a prayer known as the "kaddish," or sanctification. The prayer in itself is a perfectly unobjectionable production, attributing sanctity and honor to the Creator. Rabbinical ingenuity has, however, ever made it the means of perpetuating superstitions of crude Judaism, the belief in an actual purgatory, it was one of the early tenets of the synagogue that every soul had to pass a given time in purgatory. One of the rabbis—Akiba, if we recollect aright—fixed the term at a period not exceeding twelve months. For the pious the term was, of course, less in proportion to their piety. Now, it became at once an object to shorten the period of purgation, and it happened that one of the most austere of the Pharisees dreamed that the recitation of the "Kaddish" by the son of the deceased had the effect of helping his father one foot out of purgatory; it was forthwith made an institution of Judaism that for eleven months after the death of a parent, a son should publicly repeat the sanctification in synagogue as often as he could, the rapidity with which the departed got out of purgatory depending entirely upon the frequency with which the prayer was repeated. The reason eleven months was fixed upon as the limit of time for the mourner's kaddish was due to respect for the deceased. Twelve months being the longest period for which the very wickedest was condemned to suffer. It was decreed only considered to regard the late lamented as not quite as bad as he might have been by amount of wickedness equivalent to a month's confinement in purgatory, and in no part of the world in the popular saying of the kaddish neglected. On a par with the practice, so far as the superstition that underlies it is concerned, is the custom of keeping a lighted lamp burning in the room where a death has occurred for seven days after the burial, in order that the soul still hovering about may not feel lonesome; and the yet stranger practice of placing a loaf of bread on the body of a dead person when for any reason it is necessary to move it on the Sabbath. It is unlawful to carry a corpse on the Sabbath, but rabbinical casuistry finds nothing to urge against moving a vessel that contains a loaf of bread on that day.—London Spectator.

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New York, Nov. 11.—Attorney N. P. Wagner of New York sent a telegram to Captain Black in Chicago yesterday, to the effect that he had an affidavit from Frank Mayhoff stating positively that a man named Kilman Stentz, who threw the bomb at the Haymarket riot, was in New York city.

THE POPULATION OF IRELAND.

The following figures are taken from the last census:

Table with 3 columns: County, Protestants, Catholics. Rows include Cork, Kerry, Limerick, etc., ending with a total of 1,188,696 Protestants and 3,949,789 Catholics.

The proportions of the different bodies are as follows:

Table with 2 columns: Body, Per cent. Rows include Roman Catholics (75.6%), Church of Ireland (12.3%), Presbyterians (8.4%), Methodists (3.4%), and Other sects (0.9%).

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CHICAGO, Nov. 11.—All the anarchists died of strangulation. None of their necks were broken. The following were the last words of the four condemned anarchists: "Spies—There will come a time when our actions will be regarded as the wisest that our species are struggling to death now." "Engel—"Hurray for Anarchy!" "Fischer—"Hurray for Anarchy! This is the happiest moment of my life!" "Parsons—"May I be allowed to speak? Will you let me speak, Sheriff Watson? Let the voice of the people be heard." At 12.17 the coffin for the Anarchists, which were plain black, with but the silver heads of screws for ornaments, were carried to the gallows. A command to the crowd fronting the gallows that they must not smoke was given at 11.35. Whether this command was given out of humanity to the doomed or as a precaution against the appalling possibility of a bomb lighting in the corridor when the fatal moment came, no person seemed aware. It was now 11.45, and the suspense of the crowd near the gallows was like slow torture. When the coffins were brought to the scaffold Sheriff Watson exclaimed, "This will be done!" The bodies were lowered in the following order: Spies, Fischer, Engel and Parsons. All looked natural. The coffin lids were quickly screwed down. Paper tabs were pasted on each for identification. Engel's body and Lingg's were taken to 2086 Milwaukee Avenue. Fischer's wife claimed his. Mrs. Spies took August's and Mrs. Parsons received that of her husband's. In exactly one hour after the execution took place, the work of taking down the scaffold was begun, and in two hours was housed away in the basement of the jail.

WHO THERO THE BOMB.

New York, Nov. 11.—Attorney N. P. Wagner of New York sent a telegram to Captain Black in Chicago yesterday, to the effect that he had an affidavit from Frank Mayhoff stating positively that a man named Kilman Stentz, who threw the bomb at the Haymarket riot, was in New York city.

THE POPE ON SOCIALISM.

A LETTER BY HIS HOLINESS ON THE ALL-BURNING QUESTION OF THE DAY.

The following letter has been addressed by the Pope to the Bishop of Rodez in reference to the Congress of the Union of Catholic Working Circles, opened on Monday, Sept. 26th, in the episcopal capital of His archdiocese.

"To our Venerable Brother Ernest, Bishop of Rodez, at Rodez: "Leo XIII., P. P. Venerable Brother, Greeting and Apostolic Benediction: "We have learnt with the greatest pleasure from your most respectful letter of the approaching Congress of the Union of Catholic Working Circles of France. We congratulate you, venerable brother, on the selection made of your episcopal city for this reunion, and on the opportunity thus afforded you of displaying once more your wisdom and your zeal. Certainly you are right in supposing that we sanction this congress, in which, under your presidency and that of our venerable brother, Bishop of Clermont, so many eminent ecclesiastics and laymen will endeavor to find the most efficacious means whereby, as we have written you, the Christian peoples, and especially the working classes, may attach themselves firmly to the holy doctrines of faith, take to heart their sanctification, defend the Church, and faithfully observe its precepts. We can easily see that no question ought to be studied with more application and care at the present day than that which is called the Social Question. Wherefore, we are determined to shrink from no labor in order to remove from the faithful, with the grace of God, the perils with which they are threatened, once this question is badly solved. It is, therefore, that we willingly approve the Congress of Rodez, and we ardently supplicate the All-Powerful Himself to direct your deliberations, and favorably illumine them with celestial light. We have the firm conviction in the Lord that they will be useful to the world, and will merit public attention. Meanwhile, as a pledge of Divine favors and testimony of our particular good will, we accord most affectionately the Apostolic Benediction to you, your venerable brothers, and all who shall assist at the congress."

Given at Rome, at St. Peter's, 4th September, in the year 1887, and tenth of our pontificate. LEO XIII., Pope."

THE KADDISH.

BELIEF OF THE HEBREWS IN REGARD TO PURGATORY.

One of the features of the synagogical service is the repetition of a prayer known as the "kaddish," or sanctification. The prayer in itself is a perfectly unobjectionable production, attributing sanctity and honor to the Creator. Rabbinical ingenuity has, however, ever made it the means of perpetuating superstitions of crude Judaism, the belief in an actual purgatory, it was one of the early tenets of the synagogue that every soul had to pass a given time in purgatory. One of the rabbis—Akiba, if we recollect aright—fixed the term at a period not exceeding twelve months. For the pious the term was, of course, less in proportion to their piety. Now, it became at once an object to shorten the period of purgation, and it happened that one of the most austere of the Pharisees dreamed that the recitation of the "Kaddish" by the son of the deceased had the effect of helping his father one foot out of purgatory; it was forthwith made an institution of Judaism that for eleven months after the death of a parent, a son should publicly repeat the sanctification in synagogue as often as he could, the rapidity with which the departed got out of purgatory depending entirely upon the frequency with which the prayer was repeated. The reason eleven months was fixed upon as the limit of time for the mourner's kaddish was due to respect for the deceased. Twelve months being the longest period for which the very wickedest was condemned to suffer. It was decreed only considered to regard the late lamented as not quite as bad as he might have been by amount of wickedness equivalent to a month's confinement in purgatory, and in no part of the world in the popular saying of the kaddish neglected. On a par with the practice, so far as the superstition that underlies it is concerned, is the custom of keeping a lighted lamp burning in the room where a death has occurred for seven days after the burial, in order that the soul still hovering about may not feel lonesome; and the yet stranger practice of placing a loaf of bread on the body of a dead person when for any reason it is necessary to move it on the Sabbath. It is unlawful to carry a corpse on the Sabbath, but rabbinical casuistry finds nothing to urge against moving a vessel that contains a loaf of bread on that day.—London Spectator.

A GOOD JOKE.

TOLD ABOUT THE SALVATION ARMY.

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