Charlottetown

RALD

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Side Queen Street,

LOTTETOWN, P. E. ISLAND.

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ICHARD WALSH,
Publisher.

ary 3, 1883.

The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, FEBRUARY 21, 1883. VOL. XII—NO. 16.

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RICHARD WALSH, Publisher.

CALENDAR FOR FEBRUARY, 1883.

MOON'S CHANGES.

New Moon 7th day, 1h. 57.6m., p. m.
First Quarter 14th day, 5h. 42.3m., a. m.
Full Moon 24th day, 8h. 5.0m., p. m.

MONTHS	DAY OF WEEK	SUN RISES	SUN SETS	MOON RISES	MOON SETS	HIGH WATER
		h. m.	h. m.	morn	morn	aft'n
1	Thur.	7 29	4 59	1 47	11 25	4 56
2	Friday	29	5 1	2 46	aft. 15	6 16
3	Satur.	28	3	3 44	1 3	7 30
4	Sunday	26	5	4 37	1 58	8 31
5	Monday	25	6	5 25	3 1	9 21
6	Tuesday	23	7	6 8	4 10	10 7
7	Wed.	21	9	6 45	5 24	10 49
8	Thur.	19	11	7 19	6 39	11 28
9	Friday	17	12	7 51	7 55	morn
10	Satur	15	14	8 22	9 12	0 8
11	Sunday	14	16	8 55	10 29	0 48
12	Monday	12	17	9 27	11 44	1 31
13	Tuesday	11	18	10 4	morn	2 27
14	Wed.	9	20	10 48	0 57	3 18
15	Thur.	7	21	11 35	2 5	4 36
16	Friday	5	23	aft. 29	3 7	6 2
17	Satur.	3	24	1 27	4 1	7 20
18	Sunday	1	26	2 28	4 47	8 30
19	Monday	59	27	3 31	5 26	9 7
20	Tuesday	58	28	4 48	5 59	9 48
21	Wed.	56	30	5 35	6 29	10 24
22	Thur.	54	31	6 36	6 54	10 56
23	Friday	52	33	7 37	7 19	11 27
24	Satur.	51	34	8 36	7 42	11 58
25	Sunday	49	36	9 35	8 7	aft. 30
26	Monday	47	38	10 36	8 33	1 2
27	Tuesday	45	39	11 35	9 2	1 39
28	Wed.	44	40	morn	9 34	2 20

SULLIVAN & MACNEILL,
ATTORNEYS-AT-LAW,
Solicitors in Chancery,
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jan17

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P. E. ISLAND.
Nov. 8, 1882.

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Ch'town, Nov. 15, 1882.

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Boots and Shoes on hand and made to order.
For stock, style and workmanship he can compete with any other in the trade.
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Charlottetown, Nov. 15, 1882—6m

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POWNAL STREET,
CHARLOTTETOWN, . P. E. ISLAND
The best of material and good workmanship guaranteed. All orders promptly attended to. nov 15

Roman Intelligence.

Another wise measure taken by Leo XIII. toward the settlement of the Oriental Churches, is the appointment of a committee to revise the Greek-Ruthenian liturgy.

Monsignor Campbell, Rector of the Scot's College, had the honor of being received in private audience by the Holy Father recently, when he presented to the Pope a sum of £107, the amount collected as Peter Pence during the last year in the diocese of Aberdeen. His Holiness, in accepting this offering from his Scottish subjects, desired Mgr. Campbell to convey the Apostolic Benediction to the Bishop, Clergy, and people of the diocese of Aberdeen.

The Bishop of Northampton, who arrived in Rome last month, in order to pay the customary Episcopal visit, *ad limina*, had an audience of the Holy Father recently. His Lordship made use of the occasion to lay at the feet of the Sovereign Pontiff a sum of £140, representing the collections made by the faithful of his diocese for Peter Pence, and certain special offerings. The Holy Father graciously accepted the offerings, and bestowed his Apostolic Benediction upon the diocese, with a special blessing upon each priest and convent within its borders.

It is reported by several journals that a personage of some importance, being recently in conversation with His Holiness, remarked that in some circles it was considered that the Pope sought in his negotiations to isolate Italy from all other Governments, to which Leo XIII. answered, very drily, "I know it is sought to create that impression, in view of rendering the Papacy invidious to the Italians; but now it is a blunted weapon—the Italian Government isolates herself, without need of our work; the Italian Government, sir, is the only one which, having despoiled us, wages against us a most atrocious war, even in spiritual matters, and are we to blame?"

In the recent solemn inauguration of the new judicial year of the Court of Appeals of Rome, the Procurator-General, Lavini, touched upon the famous judgment pronounced this year by the same Court, wherein the Roman Pontiff was declared in all respects equalized to any other citizen subject of the Kingdom of Italy, and under the jurisdiction of her tribunals; this decision the speaker considered wholly comformable to the Italian legislation, adding that it was not allowable to the Roman Pontiff to institute tribunals, and administer justice. These sentiments, uttered in presence of the Minister for Foreign Affairs, Mancini, whose approval was clearly manifested, furnishes a just idea of the opinion held in official spheres, and by members of the Cabinet, as to the independence of the Supreme Pontiff, and to those Sovereign rights hypocritically conceded him by the law of the Guarantees. On the contrary, in the January No. of the *Nuova Antologia*, Riggiero Bonghi treats the same question, demonstrates that Leo XIII., in instituting, *de motu proprio*, the Vatican Tribunals, in nowise exceeded the faculties accorded him by the Law of the Guarantees, and declares the Italian Tribunals would commit a grave error in intermeddling in the deliberations of these litigio-administrative tribunals. This article has, it is said, greatly exasperated Signor Mancini, who purposes to bring the matter before a Cabinet Council, in hopes of provoking a remonstrance in form.

The Octave of the Epiphany, as usual, was celebrated in the Church of St. Andrea della Valle, served by the Theatine Fathers. Three sermons in Italian are preached daily, and the sermon at 11 a. m. in some foreign tongue; whilst each day Mass is solemnly Pontificated in some one of the various rites existing in the Catholic Communion. Benediction of the Blessed Sacrament terminates the evening function, generally imparted by a Prince of the Church. The three English preachers this year were the Very Rev. Father Lockhart, of the Fathers of Charity; Mgr. O'Bryen, and Rev. Henry Aikell, of the Pious Society of the Missions. The Italian sermon, at 3.30 p. m., was delivered daily by the celebrated orator, Mgr. Canon Omodei-Zorini, and attracted immense crowds. This Church of St. Andrea della Valle, which, according to some writers, takes its name from the slight hollow, now scarcely perceptible, left by the *euripus*, or reservoir, built by Agrippa for the public benefit, and used by Nero in his fetes; others claim that it, as well as the square wherein it stands, owes its appellation to the adjoining palace of Cardinal Andrea della Valle, raised to the Purple by Leo X., 1517, which palace was the habitation of the celebrated traveller Pietro della Valle, and was filled with Oriental curiosities, the fruit of his distant voyages. The site of the present church was formerly occupied by a church dedicated to St. Sebastian, known as *de Via Papae*, near which was a sewer, which authors of the seventeenth century confound with that wherein the body of that martyr was discovered; as we read in his Acts, this latter church, though a parish, was demolished in 1590 by decree of Pope Sixtus V., as also a smaller church close by dedicated to St. Louis of France, and the Church of St. Andrea della Valle, as it now stands, erected in place thereof, after the designs of the Roman architect, Pietro Paolo Olivieri, the corner-stone being laid in 1591 by Cardinal Alfonso Gesualdo, and finished after those of Carlo Maderno, excepting the facade, which is by Carlo Rainaldi. The two Cardinals Peretti, nephews to Sixtus V., contributed generously to its completion, as did also Cardinal Maffeo Barberini, afterwards Pope Urban VIII. The frescoes of the cupola are by Lanfranco; those of the Four Evangelists at the angles are by Domenichino, as also the flagellation and glorification of the Apostle St. Andrew, in the upper part of the Tribune, likewise the Six Virtues at the sides of the three windows, all works of rare excellence. In this church are the tombs of Popes Pius II. (Æneas Sylvius Piccolomini), and Pius III., his nephew, removed from the old Basilica of St. Peter.

The Pope and Ireland.

At the opening of the New Year, His Holiness the Pope addressed a letter to His Eminence the Cardinal Archbishop of Dublin, upon the state of Ireland, and the duty of the priesthood in relation to political movements and associations, and the subject of education. Commenting thereon, the Dublin *Freeman* says:—

Anything coming from His Holiness is sure to be received by the Catholic people of Ireland with affectionate respect. In the present communication, Peo Leo bears testimony, not once but repeatedly, to the zeal of the people of Ireland for religion, and their devotion to the Church, and this in language indicating that His Holiness appreciates the fact that Ireland is, perhaps, at this moment, notwithstanding all the calumnies of her enemies, and, as must be acknowledged, the grievous crimes of some of her sons, the most truly religious country in the world. His Holiness warmly congratulates His Eminence and the other Irish Bishops for the zeal with which they devote themselves to calming the disturbances of the country, and equally congratulates the people for receiving their words in willing obedience, and bearing the ills of an unhappy lot in a christian spirit, and not allowing their aims to outstep the bounds of duty and religion. In truth, there are few people who would bear so unhappy a lot in so Christian a spirit as have the Irish, and the fact undoubtedly is due to religion and the restraining influence of the clergy. Nothing but religion could reconcile the Irish peasant to his fate, unlightened as it too often is by one ray of light or one glimmer of hope in this world. His Holiness, in eloquent language, warns the people against the dangers of those evil societies which put their trust in deeds of crime. He tells them that the standard of honesty and utility is one and the same, and that the National cause should be kept distinct from the aims, purposes, and deeds of unhallowed associations. He warns them that Providence subjects the evil-disposed after their fruitless labors to heavy punishment from God and man. The warning comes at a time when, for some in Ireland—few we hope and trust—bitter experience gives to it a terrible force. The Irish Bishops and Priesthood have not failed, constantly and emphatically, to warn their people against the crime and folly of all species of secret societies. For Catholics to join them is a sin against God; it is also a sin against themselves. Secret societies never have effected, and are never likely to effect, their objects. Their history in Ireland is always the same—their members become the victims of the informer and the gallows, or the felon's cell. We ourselves, again and again, within the past two or three years, have implored of our fellow-countrymen to keep clear of those dangers to soul and body. It is commonly the young, the inexperienced, the ignorant, who are most easily led astray. Sometimes with the best and loftiest motives, sometimes stung by an unendurable sense of wrong, they join one of these societies, not knowing until too late to what they may be committed. Once the fatal step is taken retreat becomes most difficult, and requires a courage which few possess. Thus are men brought to their ruin. Surely the history of Ireland should teach, to any man who cares to study it, that secret societies have never brought anything but misery to those concerned in them. His Holiness is careful to point out another and a better way. It is just and lawful, says Pope Leo, for those suffering oppression to seek their rights by lawful means. This is what the Irish people are desirous to do, and determined to do. It is only when those lawful means are refused them that a few, abandoning hope of redress, give themselves to desperate courses, which bring destruction upon themselves and discredit upon their country. Passing to another portion of the letter of His Holiness, we think that the Irish Bishops will be able to assure His Holiness that there is no danger of public disturbances in Ireland; that the Irish people have no intention of giving way to passion, even though suffering under extreme provocation, and that at public meetings in Ireland dissensions are not likely to arise. The letter of His Holiness would seem to point to the adoption of the policy of no priests in politics more or less completely; but with a wisdom which cannot be too highly commended, he leaves to the Bishops, and permits them to leave to those of their clergy in whom they have most confidence, the precise extent to which this policy is to be applied. We need not point out to men so experienced and so devoted, that in a matter of this kind the most careful circumspection is essential, if, in a desire to avoid one set of evils, another and greater danger is not to be encountered. Up to this in Ireland, in their struggles for political as well as for religious freedom, the priests and people have fought side by side. Together they have suffered, together they have triumphed. The priest has been the political guide and leader of his flock, restraining their impetuosity, moderating their ardour, sternly pointing out the limits of right and wrong when necessary, but strong and determined to do battle for them in a just cause, and ready to suffer for them or with them. While the laity of Ireland owe to the Catholic clergy, politically, a debt which is simply incalculable; while, without their strenuous and constant aid, and self-sacrifice, the Irish people never could have reached their present position of power of which no Coercion Acts can deprive them; while, therefore, they owe to their clergy a political debt of gratitude, second only to that higher debt they owe them as their spiritual guides, we will not be misunderstood by the Catholic clergy when we say that, in our opinion, this political union has conduced to more than political results. The Irish people, who have been under Protestant domination, subject to persecution the most horrible for centuries, bribed, cajoled, hunted, tortured, robbed, murdered because of their religion, are to-day the most truly Catholic people on the face of the whole earth. Is it going too far to say, that their fidelity to the Faith has been strengthened and confirmed by the community of feeling which existed in matters, other than spiritual, between the priests and people; that the knowledge that the priest was of them and for them, their strong and outspoken defender, their fearless leader in their political struggles, made them more faithful to his spiritual counsels. The time may have come when, in the opinion of the heads of the Catholic Church, the Irish priesthood should gradually draw out of Irish politics. We do not presume to judge a matter of such gravity. While wrongs remain unredressed, agitation must continue. One of the recognized and lawful means of agitation is open public meeting. At such meeting warm language is constantly used, not here merely, but also in England. It is for the Hierarchy themselves to judge whether the desire of His Holiness would be best carried out by the priests abstaining from such meetings, and thus leaving the people in the hands of guides possibly not so judicious or so disinterested. As we have said, these are matters too high for us to enter upon. Nevertheless, they suggest food for grave and anxious thought for those having the true and permanent interest of the country at heart, as have the Irish Bishops, and who desire, as they do, the peaceful, lawful, and constitutional redress of her admitted wrongs. We have said enough on this subject. Had we said less, we would have betrayed a duty which we deem to be sacred—that of endeavoring, so far as in us lies, to maintain the ancient and glorious union of priests and people in Ireland, which has done so much in the past, and which is capable of doing still more in the future.

His Holiness alludes to the great question of Education. This question must soon arise in Ireland again. Fortunately, unlike most Continental countries—even Catholic countries—we do not witness in Ireland any desire, on the part of professing Catholics, to educate their children on lines which must inevitably weaken their religion. Here we have only to combat the prejudices of a small section, and the anti-Catholic of England. Both are rapidly giving way under causes not necessary for us now to enumerate. A vigorous struggle of a united priests and people might, in the course of a very short time, secure for the Irish Catholic people an efficient system of education in accordance with their conscientious convictions. But in such a struggle, thorough union is as essential as vigorous and determined agitation. One thing is clear, that in view of the growing spirit of Secularism, not to say of disbelief, in England, there may be great difficulty in settling the Irish Education question if it be too long delayed. At present, indifference has blunted the edge of bigotry and feeling. But soon that indifference may give place, as in other countries, to open hostility, not to Catholicity especially, but to all religious training. Signs are not wanting that such a danger is possible. If in Ireland we had secularism in education, and abstinence of the priesthood from politics, we confess we would not care to hazard a conjecture as to the eventual outcome. Therefore do we most earnestly trust that nothing may ever occur to weaken the bonds of love and duty which have ever held together the Irish priesthood and the Irish people.

An English M. P. on the Irish Question.

Mr. Collings, M. P. for Ipswich, England, lately addressed his constituents upon general matters. The following extract from his speech shows that in him Ireland has a friend and sympathizer among the English representatives at Parliament:—

Two years ago, and twelve months ago, I stood here and gave a very doleful outlook with regard to Ireland, and if I detain you but a few minutes upon that subject it is to ask all statesmen and politicians not to be impatient with regard to the affairs of that country, because, in the coming session, and in the sesson after that, Irish affairs will, and reasonably and rightly, occupy a large place in the attention of Parliament (cheers). We must not expect that wrongs which have existed for centuries can be cured in a day (hear, hear, and applause). We must not expect old traditions of hatred and class differences to be cleared away by one piece of legislation; and I speak of this for a short time to-night, so that Ipswich people, at any rate, when they hear the cry of "Ireland Again," may say, "Yes, Ireland evermore, till Ireland's wrongs are righted" (loud cheers). Twelve months ago I spoke with something like despair of Ireland, but now I speak with a firm hope that, within a comparatively short time, that great disgrace of constitutional Government will be removed, and that we shall bring that fair portion of our empire into such closer relationship with England, that we shall no longer need 30,000 bayonets and an army of policemen to keep it in the semblance of order. Why is that? Because we have entered really and truly on the path of remedial legislation (cheers). The progress is and must be slow, but it is sure, and I am inclined to think that the Government will be more and more backed up by the great power of the English nation. In December, two years ago, I ventured to tell you that, strong as were the vested interests in Ireland and in the House of Commons—too strong for any Government then—the time was coming when the English comon people would know what Ireland had suffered, and would know those grievous wrongs that at last became insupportable, and made the Irish rise against them as a nation (applause). The mists have fallen from the English eyes, and Englishmen now look upon the Irish nation, not as a nation of rebels and malcontents, but as a nation which has been crushed under foot for centuries. Now, in the light of public opinion, by the power of the press, and by the education of the English people, the wants and the misfortunes of the Irish have found an echo—no matter how imperfect—in the hearts of Englishmen, that shall continue till they are restored to the rights which belong to them (cheers). On the occasion I have referred to, twelve months ago, we differed somewhat on that subject, but I venture to say that those differences have since been modified, if they have not actually disappeared. Let me just say—because this question is coming up again next session, and I want to anticipate—that whenever you think of Ireland and England you should bear in mind you are thinking of two different systems. You hear of an English tenant farmer forced from his farm with loss of improvements—that is bad. But the English tenant farmer has not a tenant-right to lose as the Irishman has—a tenant-right that often equals, and sometimes exceeds, the fees simple of the landlord. The English landlord often reduces rents from 25 to 30 per cent., or wipes them clean off, the Irish landlord carries them on as arrears about the neck of his tenant. The English landlord lives among his tenants, and is in sympathy to a great extent with those about him; too often it is the case that the Irish landlord is an absentee and an alien in race and in religion. Besides, in England we have mines, and large towns and shipping, and industries of all kinds, to which the countryman can fly, and get relief and help; in Ireland he has to rely almost wholly on the land, and deprived of that he is deprived of all. Mind you, I say now as I have always said, that there are good landlords in Ireland, and that they have never suffered. They can, as before, go from end to end of the land unharmed, and free from danger (applause). I remind you, because you will have to be reminded, that the first real step in benefitting the Irish people was the act of 1870, which gave compensation for disturbance to a tenant. But there was a fatal flaw in that act. It is stated that if a tenant could not pay his rent then the act should not take effect. In 1880, when I came here, a disturbance bill had just been brought in. That bill simply meant that if a tenant, not being able to pay his rent, should be evicted, then the landlord should restore to him all over and above that which the tenant owned. In other words, suppose a man living in a £30 house could not pay his rent, and he had a distress warrant served on him, all above £30 that his effects realized should be handed back to him (cheers). Does not that seem an honest thing? That surely seems an embodiment of the first principles of honesty, and yet that simple bill was passed grudgingly by a majority of only 67 in the House of Commons, and was kicked out of the House of Lords altogether. I venture to say I have attended innumerable meetings of the working classes, but I have never yet heard them advocate any immoral thing, and I say that it is impossible for the working classes of England to do such a dishonest act as that (hear, hear). I opposed it in the cause of order, and from hatred of outrage, because fifty Coercion Acts had told me that it made matters worse on every occasion (hear, hear), and since I saw you last what has happened? In May last the Government actually stated in words that their Coercion Act had failed (hear, hear), and that matters were worse. Their statistics told them, as all who wished to read, that as coercion advanced, so murder, and crime, and outrage advanced. Coercion, acting upon a people sunk in a sense of wrong, produced the only retaliation, unfortunately, open to them, and in the month of May, when coercion had reached its highest point, when there were nigh a thousand people in these British Isles imprisoned without trial, the whole thing collapsed. Mr. Forster resigned, and the Government acknowledged the failure. What happened? The suspects were released, coercion was abolished, and from that moment outrages have been gradually lowering, and murders have been decreasing, until last month there was the lowest number since this Government came into power (cheers). Now, I do not want you to listen to your passions; I do not want you, when you hear of a great outrage, to listen to your feelings of revenge, which all might be inclined to do; but I want you, as statesmen, to do that which has always succeeded, and to avoid that which has ever failed. If there had been no coercion in Ireland there would have been many men living to-day who are now dead, and there would have been men free from persecution and misery who have now suffered both. Now I will not add any quotations from Mr. Trevelyan and Lord Spencer, stating that which I am now stating, but in June last the evictions were going on at the rate of nearly a thousand a week. The landlords would not wait while their victims could get the shelter of the Land Courts; they knew the courts were blocked, they knew that, within a few weeks, no power could touch the tenants' rights, yet, to use Mr. Trevelyan's words, the figures were appalling—there were a thousand people evicted from their homesteads in one week. He asserted "that while Government were trying to grapple with a situation of extreme difficulty, there were landlords asserting their rights in a cruel and unpatriotic manner." That was the state of things the Government had to contend with; and be it to the credit of Earl Spencer and Mr. Trevelyan, that they have administered the affairs of Ireland, not on the basis of coercion, but upon that of remedial measures and conciliation (applause). In saying that, I do not for a moment forget that we have had another Crimes Act, but that Act has never been put in force except in the mildest manner. In alluding to this betterment in regard to Ireland, I do not forget those horrid crimes we have heard of during the past few weeks; but be assured they have no relation to the agrarian discontent in Ireland (cheers). That terrible murder in Phœnix Park and those dreadful doings in Dublin are rather the expiring acts of despair on the part of the Fenian conspirators in Ireland (cheers), and if there is any virtue in police, seeing that the numbers of these ruffians must be small, they should be stamped out in a very short time (hear, hear). Now I shall not occupy you long with regard to Ireland, except to verify something that I told you when I was here last, but of which I had no data that I could bring as proof to you, although I had such as was abundant to my own mind. It is as to the extraordinary manner in which the Irish tenants were over-rented. Now, I have a few extracts from the report of the Land Commission (hear, hear). Here is one case settled out of court—and the landlords who settle out of court are often the best, at any rate, this was a good landlord. He, having appointed arbitrators, and having gone over the estates, decided upon a reduction of from 25 to 40 per cent. on the rent which his tenants were paying. Now, take one or two more instances. Here is a man with a small holding—five acres and a half—who paid in 1876 £2 10s., his rent was put up to £12, and the Land Court reduced it to £6 15s. Here is another of 3½ acres; the tenant paid 55s., his landlord put him up to £5 (shame), and the Land Court reduced the rent 37s. 6d. In another case of a farm of 28 acres, the rent was £7 15s., the landlord raised it to £13, and the Land Court reduced it to £9 15s. In another case a tenant of 30 acres paid £18 10s.; his rent was put up to £30, the Land Court reduced it to £20. Here is another case of 16 acres. The rent paid was £2 10s.; it was put up to £9, and the Land Court reduced it to £6. A man who held 6½ acres paid 20s. That seems a small rent, but they were, perhaps, common bits of bog land that these men, by their labor and that of their families, have made worth what they are. From 20s. this man was put up to £3; the Land Courts reduced it to £2 8s. I mention this to show you that there were these terrible grievances existing, which the land courts are putting right, thus bringing the disaffected by the hundred and by the thousand from the side of discontent to the side of law and order. That is the true coercion for Ireland (cheers), making every tenant contented, and so making him a guardian of law and order in his parish (hear, hear). Now I would go further. I would give them wide local government. The towns of Ireland should manage their own police (hear, hear). That would be a bold thing (cheers). In Ireland the greatest centralization in Europe exists, and how can you expect men deprived of the management of their own affairs, to look with any degree of favor and conciliation to the power over them which so deprives them. Give them responsibilities and they will feel these responsibilities (loud cheers). There, too I hope—call it Home Rule, or what you like, if the Irish prefer that name I would not quarrel as to terms—that this may be done. But I would never permit the breaking up of this empire (hear, hear, and cheers)—no imperial question should ever be let go out of the hands of the Government of this country—but the widest solitude, commensurate and compatible with the unity of the country, should be given to Ireland (cheers). I was strengthened in that view a few months ago when I visited Finland. Finland is a province of Russia. It is the one portion of Russia which has large powers of self-government, and it is the one portion of that empire which is happy and prosperous (cheers).

Catholicity in Great Britain.

According to the Catholic Directory for 1883, which is published by authority of the Cardinal, Archbishop and the (Romanist) Bishops of England, the total of clergy of that persuasion in England and Wales amounts to 2,112 priests and 17 Bishops, who serve 1,188 churches, chapels and missionary stations. In Scotland there are six Bishops and 306 priests, whose ministrations are distributed over 295 chapels. For England and Wales there is one Archbishop, with fourteen suffragans and two auxiliary Bishops; for Scotland, two Archbishops and four suffragans. These figures, when compared with those in the same directory for the year 1850, when the Catholic hierarchy was constituted, show that in the interval the numbers have about doubled themselves. In this estimate no account is taken of Ireland, which has four Archbishops and twenty-four Bishops. Nor is strength and increase represented only by ecclesiastical dignitaries. There are twenty-nine Roman Catholic peers who have seats in the House of Lords, there are four Roman Catholic Privy Councillors; there are forty-seven Roman Catholic baronets, the Premier being the "infant" Sir Henry Alfred Doughty Tichborne, and the last in rank Sir Maurice O'Connell. In the Sacred College of Cardinals, which, when complete, consists of seventy members, but in which there are always a few vacant "hats," were to be found the names of Manning, Howard, McCabe and John Henry Newman.

There are eleven religious societies in the new and lively city of Winnepeg, Manitoba, and it is said that their aggregate wealth is estimated at the immense sum of $11,500,000. In the early history of the country the Hudson's Bay Company made grants of land to the various churches—Protestant and Catholic. They gave no deed, however, and simply made an entry of the gift of the lands in the company's book. This was considered all that was necessary at the time. The lands were practically valueless then. And the company's promise then was considered much preferable, and in most cases it has been made good. The Roman Catholic Church has been the most fortunate, having a title to lands now valued at $10,000,000. On a very small portion of the Roman Catholic possessions the Archbishop is assessed $300,000, and for a block valued at $3,000,000 the Archbishop has recently refused an offer of $5,000,000.

Half a century ago Chicago had but one Catholic church, and that a very small and poor one; to-day there are 50 splendid Catholic churches in that city.