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MONTREAL, WEDNESDAY, JULY 7, 1880.

PRICE FIVE CENTS

THE DECREES AGAINST THE JESUITS.

CLOSING OF THEIR ESTABLISHMENTS IN FRANCE.

AGITATION IN THE COUNTRY.

ARREST OF THE COUNT DE MUNN.

EXCITEMENT IN PARIS.

PARIS, June 30 .- The excitement over the enforcement of the decrees expelling religious societies is increasing. The people are now thronging the Faubourg St. Germain, where two of the houses of the Society of Jesus are located. Many of them are cheering and condoling with the Jesuits, and others expressing their satisfaction at the action of the Government. Great disorder exists, which the police are endeavoring to quell. Many arrests have been made from among the most noisy and violent of the spectators. Count DeMunn, a prominent Ultramontane man, of wealth and position, who made a notable record in the France-Prussian war, an eminent member of the Assembly, was present among the people, and being carried away by his feelings, uttered some strong expressions against the Government's execution of decrees, and was arrested. A similar state of affairs prevails in the Rue des Ores. A large number of members of the Legislature

are in sympathy with the societies, and many Senators and Deputies of the Right spent the night inside the Jesuit Convent in the rue de

the Jesuit chapels, and have notices upon them.

Paris, July 1 .- A semi-official note respecting the execution of the anti-Jesuit decrees declares that the Government knows its duty and will perform it with firmness. The number of persons expelled from the Jesuit chapel yesterday was 13, including one Englishman and one Russian. The second Jesuit establishment, that of the German Jesuits, at present is not interfered with. At Lavalseveral English Jesuits called on the crowd to witness their rights being violated, and said that they would appeal to the Eng-lish Ambassador. The crowd which witnessed the expulsion of the Jesuits from the establishment in the rue de Sevres were almost stupefied by the procedure. In Paris, where an individual is drowned in a mass, the thing is less serious, but in the provinces it will have far deeper effects. It is expected that the Jesuits will immediately apply to the Judges, complaining of the violation of their rights of property and domicile, and praying for an order of reinstatement. It is stated that the Government will contend that ordinary tribunals have no jurisdiction, and that Council of State can only determine the validity of the expulsion. The Government, however, is in manifest difficulty with other unrecognized orders, as it never calculated on their refusing to apply for recognition.

Paris, July 1.—The total number of Jesuits

establishments closed numbers 39 with

475 members. London, July 4. - A Paris despatch says :-It now begins to be apparent that the courts generally throughout the country will hold that the religious congregations, as citizens of France, had the same right to retain the property which they bought and paid for as other citizens have, and that the Government in expelling them without cause exceeded its constitutional authority. It is further be-lieved that as a result of the suits which are being brought in Paris and the provinces the Government will be compelled, both by law and public opinion, to restore the property and guarantee the religious societies against further molestation.

MAKING THE VOWS.

At the Hotel Dieu Convent, Kingston, Ont. on the 24th of June (Feast of St. John the Baptist), Miss Mary Agnes Moloney, niece of the Rev. M. Clune, of Smith's Falls, made the solemn vows of poverty, chastity, obedience, and of serving the poor. At an early hour the chapel was crowded with spectators, among whom were relatives of the novice. At seven o'clock the Sisters entered the chapel singing alternately the psalm, Lactatus Sum, the novice walking in front; all had lighted tapers. The officiating clergyman, Rev. J. Hogan, commenced Mass, and at the Gradual intoned the Veni Creator, which was continued by the Sisters. After the Oremus the celebrant questioned the novice as to the obligation she was going to contract. Having been assured that she desired to serve God in that house he returned to the altar to intone the Litany of Saints, during which time the novice was prostrate under a black pall, held over her by four professed sisters. After the usual Oremuses he blessed the veil. ring and crown. Blessing the Veil, he said :

Receive this sacred veil, by which we know that you have despised the world, and belong forever to Jesus Christ in quality of spouse may He defend you from all harm, and conduct you to eternal life." The Ring: "I unite you to Jesus Christ, Son of the Eternal | MY DEAR MR. HOYLE: Father, in quality of spouse; may He conserve you pure; receive it in the name of Jesus Christ, this ring of fidelity, this seal of the Holy Ghost; may you serve Him faithfully, so as to be crowned one day with glory in eternity." The Crown: "Receive this revolt of Martin Luther, been subjected to and virginal crown, and as you are crowned on earth may you one day menit to be crowned with glory in Heaven." The novice was meanwhile kneeling on a Pricu Dicu in the centre of the choir, holding throughout a beautifully ornsmented taper. At the Communion the celebrant brought the Most Holy Sacrament to the novice. She having pronounced her vows, he gave her her Spouse, to whom she had consecrated herself forever. At the close of the ceremony the Te Deum was sung, while the newly-professed embraced all her sisters, with whom she was then more closely united by the ties of religion. The singing was a choice selection for the occasion,

There were present the following clergy-men:—Rev. J. Hogan, celebrant; Rev. P. A. Twohey, Bishop's Palace; Rev. M. Stanton, West Post; Rev. P. Desaulnae, Brewersmills; Rev. J. O'Donnell, Prescott; Rev. E. J. Walsh, Toledo.

EVERY CENT FOR DYNAMITE."

Irish Patriots in Convention at Philadelphia Planning a Nibilistic Cam-

PHILADELPHIA, June 29.—Delegates from every State in the Union were present at the Irish National Convention, which commenced its session yesterday. The purpose of the convention, as stated in the call under which the delegates met, is "to organize a National Association to deliver Ireland from English rule." A president, Secretary and other officers were elected, and a name' The United Irish men of America," was chosen. One member, James McDermott of Brooklyn, said be had crossed the ocean

chosen. One member, James McDermott of Sevres, freely expressing words of condolence, and saying that the Government will be forced by public opinion to retrace its steps and apologise for its action in executing an obsolete and forgotten law against innocent and defenceless religious congregations.

The work of closing the Jesuit establishments throughout the Republic, which began at daylight this morning, is now about complete, no disturbances of the peace having occurred, although in every instance where an establishment was closed great crowds of people assembled, and gave emphatic expression to their disapprobation of the acts of the Government. At Lille and Dousy, in Flanders, the police have closed the doors of the Jesuit chapels, and have placed official religious proporties.

Chosen. One member, James McDermott of Brocklyn, said he had crossed the ocean eighteen times, in the interests of the Fenian movement that amounted to nothing." and society, that is, the conduct of men in society, so as to enable ne to ratian to obsolety, that is, the conduct of men in society, the occan society, that is, the conduct of men in society, the occan society, that is, the conduct of men in society, the occan society, that is, the conduct of men in society. The object of society, that is, the conduct of men in society, the occan depleted in the interests of the Fenian movement had for its motto.

Not a cent for dynamite.

Every delegate, he explained, comes paying his own expenses—not a penny is furnished by an organization. "We don't mean," said he had crossed the ocean distinguished from each other-an operation which I would hesitate to undertake. The Church, therefore, has not only the right to interfere in politics, therefore, involves and to undertake. The Church, therefore, have the right of the church, therefor pression.'

Judge Brennan of Iowa has been chosen Chairman. The convention held an executive session this morning. Two sessions will be held each day until the buisness in hand is completed. A very harmonious spirit is noticeable at the meetings. It is intended to establish branches in every part of the country and enlist the co-operation of every Irishman in the welfare of his countrymen. The delegates unite in saying that practical results legates unite in saying that practical results and solvies with implicit confidence and plous submissions?

And why should it not be so? The Clergy and received the confidence and plous submissions? which will be effected by means of this convention.—N. Y. Star.

IRISH RELIEF.

Ennistymon, June 23rd, 1880. Mr. William Wilson has received the fol-

lowing letter of acknowledgment :--

My Dear Mr. Wilson,-This morning's post rought me your letter, as also one from Mr. Whelan, enclosing P. O. orders for (£20-1-8). Mr. Whelan states that it was at your instance he sent me the above amount. Your kind recollection of Ennistymon, places myself and my poor people under lasting gratitude to you. May God ever bless you and the generous, big-hearted, sympathetic people of free and glorious America. I write to Mr. Whelan to

thank him most sincerely. Will you ever pay old Ireland a visit? If you do, don't forget Ennistymore or its Church, where in youth you knelt and prayed. You would find it vastly improved, a very nice church. The crops in Ireland looking very healthy and promising. I hope there are days of plenty and comfort in store for us yet.

Adieu, my dear friend, and may God bless you is the ardent prayer of yours gratefully and sincerely,

THOMAS NEWELL. W. WILSON, Esq.

M. Doutre, of Montreal, who was employed as one of the counsel to conduct and argue the case of Canada before the Hallfax International Commission, claims for his service \$10,000 in addition to \$8,000 which was paid him by the Mackenzie Government. The evidence of some of the leading lawyers of

Montreal was taken in order to show what amount is considered a proper fee in a very

mportant case :---Mr. Kerr, Q. C., stated that he had received fees of \$6,000 and \$4,000 in cases on which he had been employed. Hon. Mr. Laflamme, Q. C, testified that he had been paid fees of \$4,000 and \$5,000 by the Government in cases connected with the seignories in this Province. Mr. Robertson, Q. C., had received \$12,000 from the Government as fees in settling cases of land claims connected with the canals. Mr. Ritchie, Q.J., had frequently received \$1,000 to \$1,500 for services in which

he was employed; he stated that the re-ceipt of fees of \$500 to \$1,000 were of ordinary occurrence by leading lawyers here. As Crown prosecutor against the St. Albans raiders his fee was \$1,000. All testified to Mr. Doutre's claim being moderate. to relies

Probably not one of these same lawyers would remee a Judgeship with a salary of only \$5,000 a year. St. John's Freeman.

Letter from Hon, John O'Connor

OTTAWA, June 21, 1880.

I read the leading article, under the heading-"Prejudice Silenced"-in the last issue of The revolt of Martin Luther, been subjected to and

revolt of Martin Luther, been subjected to and endared the reputation of being "Pricatriden," as well as many other opprobrious epithets equally false and insulting. But this is the first instance, within my knowledge, of an organ, or quasi organ of Catholic, and especially of Irish Catholic, pub is opinion and sentiment, defending Catholics against the imputation of being "Priest ridden," by assuming that politics and religion are separate and distinct from, and even repugnant to each other; in other words, that the temporal and the spiritual are separate and distinct from, and repugnant to, each other; and that Catholics have, as regards politics, set the authority and friendly advice of the Hierarchy and Clergy at naught, and treated them with rehellious contempt.

naught, and treated them with rebellious contempt.

The doctrine, that politics and religion are distinct from, and independent of, each other is, by implication, if not indeed expressly, condemned by the Syllabus. It is opposed to the teaching o' the Church in all ages. The Catholic is, therefore, bound to believe that they are not distinct from, and independent of, each other, and that there is no repugnance between them. He is bound to believe, as the church teaches, that they are intimately connected; that they cannot be severed without error; and that any attempt to sever them would be mischievous. But he is furthermore bound to believe, as the Church teaches and reason approves, that as the Creator is superior to the creature, the supernatural superior to the natural, and the spiritual superior to the temporal, so also is religion superior to politics; and therefore that politics, being subordinate to, ought to be tempered and sanctified by religion; and therefore the laity ought, in political affairs, to hearken to their spiritual teachers and respect their advice, whenever the interests of religion or morality and the welfare of society are involved.

The science of politics is nothing more or less

morality and the wellare of society are involved.

The science of politics is nothing more or less than the science of government, the science which regulates the affairs of mankind, the conduct of men in society. The conduct of men in society has relation, first, to the Creator, the Ruler of all, by whose authority alone human government can exist and exercise authority; and secondly, to men, as between themselves. hemcelves.
The object of government is to regulate

reap the benefits. What we want to do is to irg and practice of their religion were proscribed and forbidden, and its ministers hunted like fed by the

and forbidder, and its ministers hunted like beasts of prey.

Did our persecuted forefathers then despise and spurn the advice of their spiritual teachers? Did any one who was of then on their behalf ward off the imputation of being "priest-ridden" by boasting that they had treated the advice of those teachers with contempt, and had acted contrary to such advice in political metals.

plous submissions?

And why should it not be so? The Clergy were, as they are, and have always been, of the people, with the people, for the people, having no interests to serve but the welfare, spiritual and temporal, of the people committed to their

and temporal, of the people committed to their charge.
And great and noble were the results which flowed from that confidence which the laity had in their Clergy. It was the teaching of that Clergy and their advice, submissively received and confidently acted upon, which enabled the Catholies of Ireland to wring Catholic Emancipation from a hostile Government and a refuciant Parliament—so great was the moral power of a people united by the bonds of religion, and disciplined by its moral teachings and restraints.

or a people united by the bonds of religion, and disciplined by its moral teachings and restraints.

Is it possible the pure and simple Faith, the love of religion, and confidence in the teachers thereof, have passed away from the Catholics of Ireland; and that they are now an improved and enlightened people, in the Scientist sense of the present day!

Are they, indeed, ready to admit that their foreinthers were a slavish set of "priest-ridden" dolts, in the confemptuous sense in which the term was arplied? Is it their bonst that they have relieved themselves from that imputation, by having recently spurned and rejected the advice of their Hierarchy and Giergy, and acted contrary thereto, in political affairs, involving great moral principles intimately connected with religion?

I, for one, am not prepared to believe that

great moral principles intimately connected with religion?

I, for one, am not prepared to believe that Irish Catholics in Ireland, or elsewhere, are willing to accept and adopt any such boast as a defence sgainst the false imputation of being "pricst-ridden."

If receiving with confidence those principles in which we are instructed by the ministers of that religion by whose laws the passions are restrained within proper limits and regulated, and by which false philosophy, talse theories, and evil practices, in religion and politics, are condemned, subjects us to the reproach of materialists, panthelists, infidels and socialists, let us bear it meekly and rejoice quietly, rather than attempt to repel the reproach by using the ignoble apology, that we have cast off the restraints of religion and disregarded its teaching in matters political.

Nor am I prepared to accept what took place

straints of religion and disregarded its teaching in matters political.

Nor am I prepared to accept what took place in two or three instances, notably that which took place in Mayo, on the occasions alluded to in the article in question as conclusive, or any, evidence that the Catholic people of Ireland have changed so much for the worse, as is claimed by the article

Demagogism was, indeed, for the time trumphant, especially at that place; but what about Mallow and other places, where the Parnellites falled?

I therefore dispute the assumption on which the article is based. In involves the fallacy of inferring a general rule from a few isolated facts. As a distant proposition it may be expressed thus: The Catholics of Mayo and one on two other places disregarded the advice of their Bishops and Clerky, and acted contrary thereto at recent elections; therefore, the Catholics of Ireland and of the world are ready to do likewife; therefore, Catholics are relieved from the reputation of heling "priest-ridden." I trust, nay I am confident, that Catholics, I mean real Catholics, prefer to be relieved from obnoxious, but false, imputation by a different species of argument. Indeed, from what I know of yourself, after an acquaintance of a good many years, I venture to aver that the article does not express your own sentiments and desires on the subject.

Subject.

I think the Mayo escapada, as well as the others, may be fairly rowarded as solitary in stances, having no gener-i political significance, recurrences of those anomalous events which happen unexpectedly from time to time in the

political world, especially when people's passions are aroused and appealed to on a subject which sorely touches their interest and their feelings.

But the event is to be regretted instead of being exulted in, and condemned instead of being lield up, as a triumphant evidence of lathoile liberality and freedom from spiritual influence.

influence.
The land policy of Mr. Parnell is one which

carnolic liberality and freedom from spiritual influence.

The land policy of Mr. Parnell is one which the-eminently involves great problems of inforality, intimately blended with religion, as well as of Constitutional law and fundamental principles of sociology. That policy was the main issue at the Muyo election, and at the others, which were, however, of lesser note. It was, therefore, the duty of the Bishops and the Clergy, by virtue of their spiritual knowledge and authority, to teach, advise and exhort the people of their flocks at those crises; and it was equally the duty of those people to hearken and be advised.

Now, the mischief which, in my judgment, is to be feared from the doctrine implied in the article is its tendency, by undermlining the confidence of the laity in the teaching of the Hierarchy and Clergy, to weaken the force of the authority of the Church in matters within her legitimate domain. For if the laity are educated, as the article in question tends to efucate them, to disregard the teaching and advice of the Hierarchy and Clergy, which is the teaching of the Church, on great fundamental problems of morality and religion, involved in a political contest, they are, as a resulting consequence, educated to disregard the teaching of the Church herself; and therefore estrangement from the Church and destruction of faith may ultimately result. The descent from even partial decay of confidence and faith to scepticism is easy, and usually short. We have beheld in our day the result of such teaching in Italy, France, and other countries of Europe; and we ought to hope that Ireland may be long, aye, for ever, spared from a like fate.

However, I object to the article, not only with reference to the t'atholic people of Ireland, but with reference also to the Irish Catholics, and all Catholics, of this country, where within the scope of the paper's circulation the poison of the article may be presumed to produce its natural but insidous effect more immediately than elsewhere.

Yours truly,

Yours truly, JOHN O'CONNOR.

OUR LONDON LETTER.

(From our Own Correspondent.)

LONDON, June 23. Historians say that Rome's mighty empire fell through the enervation and luxury of her people. One portion of them were slaves and the other aristocrats, whose only object in life was self-gratification. Every device, however vile or ex; ensive, was adopted to please the mind or stomach, with the result that the patricians became effeminate and totally unable to make headway against the fierce outsiders who broke in upon her sway. The poorer section of the citizens had no great object in maintaining a government which made them slaves, consequently the Goths and Huns found no difficulty in breaking in upon her domain. To a large extent a similar condition of affairs is now going on in England. She is probably the richest country in the world, yet within her borders ne has the largest pauperism in Europe. One

COLD HAND OF STATE CHARITY.

The wealth is centralized into the hands of comparatively few people. The other evening I strolled into Hyde Park, and what a sight I saw; lines of pair horse carriages, each with either three or four liveried servants, and in the carriage perhans a lady, old or young. In Rotten Row were hundreds of the aristocracy, men and women on horseback, cantering up and down, purposeless in life except to see and to be seen. The pomp and luxury of those people is something that must be seen to be understood. They don't know what on earth to do to spend their money. Many of them were Irish landowners wallowing in luxuries to which those of the ancient Romans were as nothing, yet in Ireland thousands of the piebians are starying. This is a condition of affairs incompatible with good government and the stability of an empire. In London there were last week on the rates 85,049 paupers, an in-

crease of 4,557 over the corresponding week last year. Yet London is

THE WEALTHIEST CITY ON THE EARTH.

These enormous figures do not represent onefifth of the destitution that rankles in our midst. Sixty thousand women on the streets and at least twenty thousand more on the margin of sin and shame. This frightful social cancer is caused by extreme poverty and extreme wealth, the identical evils which sapped the foundations of Rome's mighty empire. Our aristocracy are not in any sense producers, they simply live by virtue of birth and privilege,-live in sensual pomp without in the least returning any equivalent to the state. In Canada and the neighboring Republic you have rich men, but they are workers in some field of usefulness, whereas our wealthy men do nothing but hunt, waltz and attend royal levees. Of course the condition of affairs is much better than they were in the days of vassalage and the Curfew bell, but in comparison to modern progress, in science and education, feudalism, as an institution, gives way but very slowly. spoke of Hyde Park as a place where wealth of an evening was running riot, not knowing how to expend itself.

STREAMS OF MAGNIFICENT EQUIPAGES,

with servants in every conceivable livery driving round the en less ring just to air the occupants, and give them fresh vigour for the operas, balls or dinner parties of the ensuing night. Change the scene into one of the poor localities, say in the neighborhood of the docks, what is there to be found-misery, poverty and sin. Nearly fourteen hundred lodging houses, where a bed can be had for seven cents. In our social economy those places are a necessity, but the system that brings so many of them into existence is politically wrong. It is all very well to cry communists at men who try to remedy the evil, but unless a radical change is effected the Great British Empire will go the way other empires have gone before it, and through the very same causes-luxury on one hand. misery on the other. Tc-day there are in this country millions of man quietly asking themour working classes, and the only logical reply

THE CENTRALIZATION OF WEALTH.

This was the cause of the French revolution, that terrible wave of a people's anger, which swept from power in France the most corrupt governmental system the world has ever seen. The Republic was formed, and to overthrow it the French aristocracy assisted the foreigners to invade their country. We are told, in fact it is continually dinned into our ears, that birth and descent are necessary to enable men to become great leaders and successful rulers, but this theory, which is on a par with the divine right of kings, is shattered to the winds by the establishment of the first French Republic, because, from among the great unwashed, men then arose who had to face in arms the aristocratic power, not only of France, but of Europe, and they did it successfully. To-day in England there are thousands of such men hid away among the musses of the people, and, although everysmooth, there are numbers who are asking and to teed our population, the very complicated question,

WHY SHOULD ONE MAN HAVE SO MUCH AND ANOTHER MAN NONE AT ALL?

The one, because he is a descendant of a mercenary in the train of William the Conqueror, enjoys power and privilege; the other, because of being born to toll and a heritage of poverty, must remain so. A State Church vith an archbishop having a salary of from fifteen to twenty thousand pounds a year and two magnificent palaces to live in a landed aristocracy owning the soil in hugh blocks and drawing from it immense fortunes, which are spent in every kind of luxury and pleasure, not to say sin and vice-the poorer section of this aristocracy pensioned off on the public purse by sinecures and a plurality of with twelve large palaces in and around London, maintained at the public cost, and its members receiving enormous grants, besides holding lucrative posts in the army and navy, the Prince of Wales himself being colonel of several regiments and drawing pay for them all. Those are merely a few of the reasons

why men are asking each other the very important question, why are we paupers? and the reply instinctively comes up, because society is erganized on a wrong basis and what is positively wrong cannot by any possible means be morally right.

LORD RIPON.

Oramore and Brown and the Evangelical Alliance. They are terribly incensed against Union instead of divisional poor law sating Commission. They are terribly incensed against Union instead of divisional poor law sating Commission. league to the Governor-Generalship of India. To mark this disapproval they held a few days ago, in Exeter Hall, a meeting to which by the secretary of the Evangelical Alliance. Notwithstanding all this precaution, matters were anything but ununimous at the meeting; indeed had it not been for a squad of police that was sent for in hot haste, it was questionable whether there would not be a good many damaged heads. The hall was crowded from floor to ceiling, and when the chairman, an ex-member of parliament, stood up to make his speech, there were loud cheers from all parts of the vast building. Matters went on all right until he said the Emancipation Act must be repealed, and then. all at once, I saw a stalwart figure rise in the body of the hall, and, with stentorian lungs, call for

THREE CHEERS FOR O'CONNELL, which received a hearty response from a

large section of the vast audience. A few ultras made a rush to eject him from the hall, but squaring up, he hit from the shoulder, left and right, and those that once felt his fist did not care about getting closer. The greatest excitement now prevailed, and free fighting was going on in every part of the hall, even on the platform they were going for each other with a will. This was brought about by a young Indian student studying law in the Temple. He wanted to move an amendment, but would not be permitted. He insisted, with the result that he was struck and pitched over the bannisters. This rough treatment of the young Hindoo caused a good many, even of those who came to support the principles of the meeting, to cry shame. All at once a half-dozen well dressed young men made

A RUSH FOR THE PLATFORM

and the chairman, with main and might, shouted for the pelice. A man in one of the galleries called three cheers for Parnell, and again the walls rang with an Irish huzza, for undoubtedly Irish it was, as was evident by the fact that the grand old Irish war march of O'Donnell Aboo was sung in good style, to be immediately followed by "God Save Ireland" and "God Bless the Pope." Matters were now assuming a very serious aspect, but fortunately the police arrived in force, and thus prevented a collision between the contending factions, and then the resolutions were passed in a kind of dumb show, for hearing was out of the question. There were a large number of reporters present, but, as if by a unanimous consent, next morning the papers ignored the entire affair, one or two of them only having a few lines to say a riotous meeting was held last night in Exeter Hall. As curiosities of the literature of bigotry, I send you the one resolution, a copy of the petition to the Queen, and a platform order; it will be worth your while to frame them as relics of

THE COLLAPSE OF A MEETING

in Exeter Hall, London, England, called together in this nineteenth century, by bigots as morose and as dark as those of any former p-riod of the world's history. Bigotry of any kind darkens the soul and narrows the understanding, but to think that in enlightened England, it would be so rank in this age of steamships and telegraphs, telephones and selves what is the cause of the pauperism of newspapers, is almost uvaccountable. I am happy to say the meeting had no weight whatever, for the great heart of the country is I guess I'll pay the bill."

liberal to its honour and don't care a snap at what altar a man may worship, provided he does his duty in an enlightened way to God. to his fellow-creatures and his country. There is now sittling in Dublin

A ROYAL COMMISSION

to enquire into the cause of the agricultural depression. This is a responsible undertaking but an essential one, and if the commission does its duty, it must be productive of good. The condition of agriculture is entirely changing, and to make it pay we must adopt altogether different methods from those of the past. Modern science has revolutionized ocean transit, which enables the people of the great new world, Canadian and American. to send us food much cheaper than we can at present grow it. We are a trading and con-quering nation, living on our money, and now that other countries are running us hard in the markets of the world, we are bound to thing on the surface appears comparatively adapt ourselves to the new circumstances,

MUST MAKE THE MOST OF OUR LAND.

With parks and pleasure grounds in England, deer forests in Scotland, and aristocratic neglect in Ireland, is it to wondered at that we have to look to prosperous France, to contented Belgium, to industrious Holland, to vigorous Canada, to distant Australia, and to the great Republic, for our food supplies. Land, under our agrarian system, is carrying four heavy burthens, the landlord, the tenant, the laborer, and the State, and is unable with our present modes of cultivation to bear the weight. It will, therefore, be the duty of the commission to give a truthful report on the condition of affairs, to enable our legislators to find a way out of the difficulty. A conference of delegates and members offices at enormous suraries: a Royal family of Parliament was recently held in London to bring before the world the wretched condition

THE IRISH PARM SAROURERS.

The chair was taken by the tallest man in the House of Commons, William Henry O'Sullivan, member for the county of Limerick, and there were present: Mr. Blake, member for Waterford; Mr. Villars Stuart, another of the Waterford members, and Mr. Corbett, member for Wicklow. Three resolutions were passed and six suggestions were adopted, and Mr. Peter O'Leary, who acted as secretary to the conference, was ordered to send copies to the Chief Secretary for Ireland, the Right Hon. Mr. W. E. Forster, and to

because the present plan of divisional rating has a tendency to drive the laborers off the land into the small towns, inasmuch as each admission was by ticket bearing a likeness of division has to bear its own poor rates, and of that good Protestant saint, William the course it would be to the land proprietors' Third of awfully pious memory, and signed interest not to have any work-people living on his estates while he might have the benefit of their labor.

To abolish the present sanitary powers of Boards of Guardiens, and vest it in a National Sanitary Board. The Guardians are made up of men who are small proprietors, and for fear of expenses are afraid of making sanitary improvements, whereas an independent authority would do its work without fear or

To simplify the borrowing of a sum troin the surplus of the Irish Church Temporalities fund, to enable farmers and others to erect laborers' cottages in about the proportion of one to every fifty acres of land, which would cause the building of twenty thousand decent workmens' houses instead of the miserable hovels which now dot the surface of the country. The rent of those cottages could be converted into a kind of sinking fund to redeem the capital.

To allot in the neighborhood of every small town a common field, upon which the cottlers of such towns could have garden natches at fair rents, instead of the exorbitant charges which they have now to pay on the conacre principle.

To send through the country a few ecturers, as in England, to speak in the small towns and villages on cottage gardening, sanitation, social improvement, &c. The lectures to be free, and the lecturers to bepaid from the Central Sanitary Board. To facilitate the reclamation of waste lands

and the selling of them in small farms to-

peasant cultivators on the plan now pursued by the Commissioners of the Irish Church Temporalities. The adoption by Government of the spirit of those suggestions would, no doubt, gradually improve the condition of the Irish farm laborer, who is at present the worst

housed, the worst clad, and the worst fed man in Europe. Hitherto very little attention has been paid to him, but the agitation now created on his behalt, principally through Mr. O'Leary's efforts, will, no doubt, cause the royal commission to take the matter up. Forster, the Irish Secretary, is a very active man and means well to Ireland, and Gladstone making the Irish Secretaryship Cabinet office, will enable the Secretary to introduce Irish questions with something more than personal prestige, and with no subject can he deal with more credit to himself and advantage to Ireland than that of the poor neglected Farm,

CERTO-CANADIAN.

THOUGHT BEST TO SETTLE.

John Williams, a merchant in Rutledge. Ga., sued a desperado. The felle, wentered the store in a furious passion, held out the summons in one hand, clutched a long knife in the other and said:

Williams, have you sued me?"

Williams knew that an iromediate "Yes" would procure him a stab. "Let me get my spectacles so that I can

read the paper, be said. He went behind the counter and returned. not with his spectacles, but with an axe across his shoulder.

"Yes," he said "I have sued you." All right," remarked the desperado, "I