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ELEVATION OF WOMAN.

BROUGHT ABOUT BY THE SPIRIT AND TEACHINGS OF THE CATHOLIC CHURCH.

(brht Taught the Equality of Men and Women and His Church Enforced This Doctrine.

[Catholic World.]

ticle in a recent issue of the Forum. entitled "For Better, for Worse," contained the following passage:
"Ear y Christianity, while raising the woman

to tre lavel of being 'one fi-sh' with the mish, held her to be absorbed in him as 'bode of his here here to be absorbed in than its bone of his bone and flesh of his flesh, giving her few or no rights of her own. Only of lare yea s has she been recognized as a separate entity, with feelbeen recognized as a separate entity, and helpings, duties, rights—man's partner and helpings, but in no sense his slave, as she really was throughout all the Middle Ages of Europe, throughout all the Middle Ages of Europe, though estensioly treated as a goddess. Now public opinion has changed."

Now, a statement like this, which brands

Now, a statement like this, which brands exteen centuries of Christianity, would seem to demand some display of authorities. But no authority is given. The writer has simply followed the old custom of maligning certain characters, certain institutions, certain epochs in history. Generally the early ages of Christianity, the ages of "pure" religion, have been speed, and the weight of columny reserved for the mediaval times and for that Church which the medieval times and for toat Church which, single-handed, fought the hattle of civilization amidst the jar and tumult of nations. But the writer from whom we quote has an aspersion eren for primitive Christianity.

Akin to this CUSTOM OF PERVERTING HISTORY

s another which reigns among the disciples of the so-called philosophy of history. It is that of tracing all the good in modern society to the Protestant reformation. A mighty chasm is there supposed, dividing the modern world from former times, in order that the "philosophic limes the supposed with the illusion." historian" may please himself with the illusion that a fresh intellectual life then regan—a fresh civization with no trace or influence of what went before it, save the hated memories of lessons learned and never to be repeated. But more er sily create man himself anew than create a civilization independent of the past. Civiliza-tion is not, like clothing, to be put off and on at pleasure. It is the growth of centuries, often retarded by what seems to help. I have mentioned these two custims more especially be cause they are really the crutches on which the statement quoted in the beginning comes limping before the public.

Now, of all the changes which Christianity wrought in pagan society, there is none more potent than the elevation of woman. Paganism potent than the elevation of woman. Paganism looked upon woman as vastly inferior to man. Even Plate said: "The souls of men shall be punished in the second generation by passing into the body of woman, and in the third by passing into that of a brute." A woman was merely "goods and chattels, first of father, then of husband." Contempt is toe word which examples the failure of Parasing word which was the word was the word which was the Contempt is the word which ex-Then Christ appeared,

PROCLAIMING ALL EQUAL BEFORE GOD without distinction of sex or condition, and this

dectrine laid an axe to the root of woman's de-gradation. The doctrines of the Christian Church with regard to virginity and marriage were at first mighty levers to raise up woman, and afterwards pillars of Above her so long prostrate form rose
Mary, the ever-blessed Mother of God—a woman made superior in dignity to men and angels. Vigin and mother at once, in her was found the perfect model for virgins and for matrons. There is no virtue so becoming to a woman as modesty, whose root is purity. Now, virginity is the perfection of modesty. The Church promoted virginity by every means in her power. She taught that it was the more perfect state, in accordance with the words of St. Paul: "He that giveth his virgin in marriage doeth well, that giveth her not douth batter " urged her children to embrace the state of She consecrated their entrance by sacred ceremonies. She surrounded that life with honors and privi-leres, and guarded those who chose it with a jealous care. The subtle influence of virginity pervaded society and affected either sex. It reclaimed woman from a life of degra-dation and inspired man with a higher feeling for her. By teaching woman modesty it gave her power. By secluding woman modesty made her more sought after; by veiling her it made her more admired. Moreover, by open ng up a new avenue of existence to woman, virginity rendered her still more independent of man, still more the object of his solicitude.

IN HER DOCTRINE ON MARRIAGE. Christianity (maintained the sanctity, the unity, the indissolubility of the mar-riage tie. She insisted on these three conditions at all times and for all persons, and by her firmness in uphold-them added another element to woman's dignity. Marriage became a sacrament, a holy thing, instituted for providential ends, producing grace and figuring the union of Christ and His Church. This teaching tore away sensuality and selfishness, and placed woman in a gures atmosphere and on a higher level. The doctrine of the unity of marriage fixed woman's position in the home and invested her with a dignity which nothing else could give, while that of its indissolubility checked the vagaries of man's heart and put the seal of permanency on the rights of woman.

Thus we see that the absorption of woman was characteristic of pagatism. It had no place under Christianity. Woman was man's equal. But equals commingle. Only the greater absorbs the less. Among the pagans woman existed only for man. She was the instrument of his asure, the complement of his lower nature. But under Christianity the doctrine that Christ died for all made man look upon woman as his equal. The practice of virginity clothed woman with a mysterious power that demanded respect The doctrine of marriage fixed the place o woman in the family and became the very corner stone of Christian society. Christianity pointed to a world beyond the tomb, a state in where there would be "neither marrying nor giving in marriage," to attain which woman giving in marriage," to attain which woman must needs have rights independent of man. Woman was to be weighed no longer in the

the last traces of their former servitude. The amelioration in the lot of woman," ays M. Laboulave, "is evidently due of Christian influences. It was not by an insensible med fication that the Roman law came to that. Their principles involved no-such consequences. It was by an inversion of legislation that Christian ideas were inaugurated and secured to the mother a just preponder

ance. This legal revolution, which dates from Constantine, was the consecration of the great social revolution which had commenced three centuries before." Time wore on. Wave after wave of barbar-

ians-rolled over Europe and bore with them the remains of Roman greatness. The world was sinking again into barbarism when the powerful arm of the Church was outstretched to its assistance. The Catholic Church to its assistance. The Catholic Church grappled with those ruse children of the forests, subdued their passions, tamed their wild spirit, softened their ferocity, refined their manners and moulded their savage life into the elements of a grand Christian civil zation. She fought again her battle for the elevation of woman, with the same weapons, but not with the same adversary—not against the refined sensuality of Rome, but against the wild passions of roving barbarians. The result was the same. With all the terrors of her was the same. With all the terrors of her spiritual power, with all the influence which circumstances gave her, the Church forced kings and feudal lords to respect the sanctuaries of virginity and to content themselves

WITH ONE WIFE ONLY. Were it not for the Church every castle might have been a harem, and woman again the slave of passion instead of the mistress of man's

M. Guizot bears testimony to the position of woman in the Middle Ages, he attributes her elevation to the wrong cause. He says: "The chief, however violent and orutal his

outdoor exercises, must habitually return into the bosom of his family. He there finds his wife and children, and scarcely any but them; they alone are his constant companions; they his sorrows and soften his joys; they alone are interested in all that concerns him. It could not but happen in such circumstances that domestic life must have acquired a vast influence; nor is there any lack of proofs that it did so. Was it not in the bosom of the feudal family that the importance of women, that the value of wife and mother, at last made itself rnown? In none of the ancient communities, not merely speaking of those in which the spirit of family never existed, but in those in which it or lamly never existed, but it those in which it existed most powerfully—say, for example, in the patriarchal system—in none, of these did women ever attain to anything like the place which they acquired in Europe under the feudal

And who that has read history can doubt the spirit manifested by chivalry to women? CHIVALRY DID NOT RERVATE WOMAN.

it found her already elevated; it was but the expression of the lofty if sometimes exaggerated teeling of society toward woman. The sole thought of the knight was duty and gallantry, as the sole inscription on his shield was "God and my lady." William Robertson, in his history of the reign of the Emperor Charles V., speaks thus of chivalry: "To protect or to avenge women, orphans, ecclesiastics, who fense; to redress wrongs and remove grisvances, were deemed acts of the highest prowess and merit." Much of the honor women receive in modern society may be traced back to the Middle Ages and to the pirit of chivality called forth by the Church's attitude toward women. Says the same author: "Perhaps the humanity which accompanies all the operations of war, the refinements of gallantry, and the point of honor—the three chief circumstances which distinguish modern eniel circumstances which distinguish modern from ancient manners—may be ascribed in a great measure to this institution, which has ap-peared whimsical to superficial observers, but by its effects has proved of great benefit to man-

## FACTS ABOUT GALILEO.

NOT CONDEMNED FOR BEING AN ASTRONOMER. The cry is kept up that Galileo Galilei was persecuted on account of a scientific principle, and the Church is represented as an enemy of

Galileo Galilei was born in Pisa, on the 12th of February, 1564. In the course of his studies be distinguished himself by brilliancy of talent so as to be appointed professor of mathematics in the University of Pisa at the age of twenty-five; through the recom-mendation of Cardinal del Monte. The interest taken by a Cardinal of the Holy Church in the promotion of Galilei is one more Unuren in the promotion of Galilei is one more proof to show that the Church is always in the habit of encouraging rather than discouraging the development of scientific talents.

In his lectures Galilei undertook to reject

what at that time was received and maintained by peripatetic followers of Aristotle almost as an axiom not to be doubted. This excited general discussion. The dispute was not carried on with that impartial spirit that had pervaded the

with that impartial spirit that had pervaded the debates of former philosophers.

At last the question was brought before the Inquisition by Galilei himself, with the expectation that it would be decided in his favor.

The Inquisition was proceeding slowly in the matter, "but Galilei," says Guicciardini, "was restless and persisted in his perpetual and intemperate quarrelling. He pretended that the Pope and the inquisition should decide the Copernical system as based on the Bible. He was obstuate in this request; he gave more was obstinate in this request; he gave more importance to his personal opinion than to that of his friends."—Guicciardini's letter, dated

March 4, 1616. It is Galilei and not the Inquisition who brought up religious questions in a discussion

orought up religious questions in a discussion of scientific principles.

Moreover, it should not be forgotten that Galilei broke the promise he had freely made the Inquisition the 26th of February, 1616, the Inquisition the 26th of February, 1616, which, according to the rules of discipline, constituted him amenable to punishment. That, contrary to well known rules, he published his famous book of dialogues, in which he not only ridiculed Pope Urban VIII. his best friend, but reaffirmed his system as certain.

As to the cause of his condemnation we will count the course of a Calcinistic writer who

quote the opinion of a Calviniatic writer who cannot be suspected of being partial to the Catholic Church:—

"The opinion set forth about the condemna

Woman was to be weighed no longer in the cales of passion, but in the balance of the sanctuary. Following this sanctuary. Following this sanctuary. Following this sanctuary. Following this sanctuary. Tanitry came the legal smanning tion, which paganism that brought him before the ecclesiastical tribunal and nothing else. —Mollet du Pan in Mercure de France Tom, p. 141; Juliet, 1784. Urbain VIII., thus shamefully abused by the civil rights of women as equal to those of which was not the reward for service received, but the sincere expression of paternal affection

toward a man of sciences, as David Brewster toward a man of sciences, as David Brewster says in his "Martyrs of Science."

Kepler, a student of the Protestant University at Tubingen, by defending the Copernican theory, raised such a storm from the Protestant professors that, to save his life,

he was c mpelled to pass to the Catholic University of Gratz, where he was received with welcome by the Jesuits.
We will let the Protestant Mr. Wolfgang

Menzel speak on this matter:
"The theologians of Tubingen condemned his (Kepler's) discovery because the Bible teaches that the sun revolves about the earth and not the earth about the sun. Joshua commanded the sun to stand still. He was about to suppress his book when an asylum was opened for him at Gratz. The Jesuits, who knew better how to prize his scientific talents, retained him, although he openly avowed his Lutheranism. It was only at home he suffered persecution, and it was with difficulty that he succeeded in saving his mother from being burned alive for a witch."-Life, etc. of Kepier; Stoccarda, 1831; C. Menzel, v. ill,

#### THE NEW FRENCH CHURCH.

Laying the Corner Stone of the New French Church in Cornwall, by the Most Rev. J. V. Cleary, Bishop or Kingston.

On Tuesday, the 6th inst., His Lordship the Bishop of Kingston, accompanied by the Very Rev. C. H. Gauthier, of Brockville, arrived in Cornwall, and held a conference of the clergy of the eastern section of the diocese. The conference lasted until Wednesday afternoon, when the greater number of the priests returned to

their respective missions.
On Thursday, the Feast of our Lady's Nativity, took place the solemn ceremony of the blessing and placing of the corner stone of the new church which is being erected in East Cornwall for the benefit of the French speaking members of the parish. The Bishop was assisted in the ceremony by Vicar-General Mc-Donell, Dean Gauthier and Fathers Murray, Corbett and J. J. Kelly. Upon the conclusion of the significant rite, in which the Church pours forth her prayers to God, imploring the Divine benediction upon the work and those who help in it, and invoking the sanctifying power of the Holy Spirit upon the place to be dedicated to the service of the the place to be dedicated to the service of the Most High, the following address in the French language was presented to the Bishop. It was read by Mr. Louis Charon in the name of the new congregation, and expressed their great joy at the happy event of the day and the pre-sence of their Bishop among them. They thanked His Lordship and also Father Murray, their local pastor, for their good will and suc-cessful efforts in promoting the work of the new church in course of construction, and helping largely to the increase of the building fund by their personal subscriptions and their exhortation to the people. They also made grateful acknowledgements to the congregation of St. Columban's Church for their munificent donation of \$1,500.

THE ADDRESS. A Sa Grandeur J. V., Evèque de Kingston:—

Monsigneur,-Permettez que vos enfants vous approchent encore, pour vous manifester leurs sentiments de joie à votre arrivée au milieu d'eux, et experimer à votre grandeur leur reconnaissance pour le devouement qu' Elle à leployé dans la cause Canadienne.

Deux mois à peine se sont écoules depuis que nous avons eu le bonheur de rencontres Votre Grandeurs, alors nos esperances d'ériger une Eglise etaient brillantes; mais, aujourd'hui ces esperances sont accomplies, et nous voyons avec grand satisfaction en realization de nos veoux. Car dejà les fondements de notre l'glise sont pose, et n'attendant que les prieres de l'Espouse de Jesus Christ pour recevoir la pierre angulaire du temple dans lequel nous et nos enfants serviront Dieu le reste de nos jours.

Nous na pourcions laisser passer ce jour d' allegrisse sans offrir a Votre Grandeur nos plus incere remerciments pour l'interest que elle à nontres au success de notre Eglise. Votre Grandeur sera heureuse ausse d' apprendre que la paix et la bonne volonté reignant

lans notre congregation et egaliment entre nous t nos confreres Irlandais. En terminant nous voulons remercier le Révérend Charles Murray du zèle qu'il a exercé parmi les siens en nou procurant la belle somme

e \$1500 pour notre Eglise. Veuillez, Monseigneur, accepter nos remercements, et croyez nous vos enfants très obeissants The Bishop, in reply, addressed the large assembly from the corner stone in terms of sympathy with the joyous feelings of the people and warm encouragement to perseverance in forwarding the holy work. He made allusion to the excellent feeling and spirit of brother hood, exhibited by the Irish and Scotch Catho lies of Cornwall towards their French brethren in the critical hour of the division of St. Columban's congregation; from which he augured most happy results of permanent peace and unity among the Catholics of the several races and languages in the parish. His Lordship then dwelt upon the significance of the ceremony just performed, pointing out that the Church's prayers and symbolic rite would be without their great and principal meanof meeting, or even a place of prayer, when the people would assemble to offer homage to God by the singing of Palms or the recitation of prayers in common. The house to be erected, over whose beginning the Church used such solemn prayer and ceremony, was to be, above all and beyond all, the holy place where God, himself, would dwell, to be the companion and consoler of His people. Here would stand the altar of sacrifice, upon which would be immo-lated to His eternal Father, the Holy One of God—the victim of the new law—meriting grace and favor for us all. The new church would be a new home for God himself. To satisfy this holy Catholic faith, the Church poured forth her most fervent prayers, giving voice and spirit to the Catholio heart, full of belief in the

divinity of Christ's religion and the holiness which becometh the temple of the living God. At the conclusion of a most eloquent, touching and instructive address, His Lordship imparted his Episcopal Benediction to the kneeling multitude, and then proceeded to take up a collection in aid of the building fund, when a hand

some sum was realized.

The following day His Lordship proceeded to Carleton Place, to give confirmation and dedicate the beautiful church recently erected tacre.

great and good Bishop, to whom may Heaven accord many long years of life to bless and govern his loving and grateful people. THE INSCRIPTION.

The following is the corner-stone inscription Ecclesiae Nativitatis Beatae Virginis Mariae tetulo fidelium tam Hibernorum et Scotorum quam Gallorum ultro collatis extruendae lapidem hune Angularem rite posuit Reverendissimus D minus Dom. Jacobus Vincentus Cleary, Episcomis Kunystonensis loci ordinarius Sexto Idus Septembris. Anno MDCCCLXXXVII.

[Translation.]
On the sixth of the Ides of September, in the year 1887, his Lordship, the Most Reverend James Vincent Cleary, Bishop of Kingston and local Ordinary, duly laid the corner stone of the church entituled of the Nativity of the Blessed Viegin Mary, about to be erected by the voluntary contributions of the faithful, the Irish and Scotch co-operating with the French.

#### CATHOLIC NEWS ITEMS.

The offer made by the Government of New South Wales of three hundred thousand acres of land to any missionaries who would undertake to civilise the natives, has been accepted by His Holiness the Pope.

The Emperor Francis Joseph, of Austria, has given from his private purse 1,000 florins to Brother Marianus, Provincial of the Brothers of the Christian Schools, for the enlargement of the noviciate of the Order.

The Archbishops and Bishops of Germany who recently met in congress at Fulda, have drawn up a pastoral letter with reference to the Papal Jubilee, which will be read in all the churches of the Empire on Sunday next.

The great Capuchin Convent at Benron, in Sigmaringen, which was supressed during the Kulturksinpf, has just been reopened. Preparations are being made for the reopening of another Capuchin Convent at Gorheim, and of Culm Diocesan Seminary.

His Holiness the Pope has nominated the Abbé Molle, archpriest of Tessin, as successor of the late Mgr. Lachat. Mgr. Molle will govern as Administrator Apostolic until the Cantonal Cauncil of Tessin and the Federal Council shall come to an agreement with regard to the extent of the diocese.

The Catholic journals of France state that it is intended to ask the Sovereign Pontiff to declare St. Joachim patron of those families in which the children are trained in a Christian spirit, and of primary schools. Such an action would, it is observed, greatly increase the devo-tion to St. Joachim, just as the cult of St. Joseph became greater after he had been declared the patron of the Universal Church.

On the occasion of the celebration of the cen tensry of St. Anne's Church, Byculla, Bombay, the sodalists of the Immaculate conception be longing to the congregation presented to His Grace Archbishop Porter, S.J., a beautifully designed gold medal, which bore on the margin the Archbishop's motto, "In verbo two laxabo

Ronetti, Apostolic Delegate to Constantinople, to express to him the desire of the people to be received within the pale of the Church, and to have priests sent to instruct them. Further despatches to the Vatican state that this movement is largely on the increase.

## CAPITAL AND LABOK.

Interesting Speech by Mr. Fogg at a Mass Meeting Last Night.

It is estimated that there were over one

thousand persons on Chaboillez square last night to attend the mass meeting and hear the lecture of Mr. F. M. Fogg, of Lanning, Mich., on the aims of the Knights of Labor. Mr. Fogg, upon being introduced, quoted statistics which he said proved that it was to the keeping down of wages that a heavy death rate among the laborof wagesthat a heavy death rate among the laboring classes was owing, while in New Zealand, where wages was high, the death rate was only 12.20 per 1,000. In England, on the other hand, 237,000 lives a year might be saved were the workmen properly paid. He had the authority of one of the greatest medical men in the country for that try for that. Was an organization that had for its object the saving of those lives worth the support of the people of Montreal? He held that it was, and urged them to support it. The Knights demanded the recognition by incorporation of trades unions, and that laws should be enacted to compel corporations to pay their men weekly. The credit system should be abolished and also the contract system. They also demanded the enactment of laws providing for arbitration between employers and employes The workmen were always ready to arbitrate, as in the trunkmakers' strike, for labor was in the right, but the capitalists were afraid of receiving justice. The Knights were accused of being agitators. They were, and they would agitate so long as capitalists stole and robbed them of the fruits of their labor. It was said that they intended to take the reins of government into their hands. It was time, for the majority must always rule. They demanded the prohibition by law of children under fourteen years from working in factories. The Knights of Labor had come to enlighten, to educate, to Balfour had done all in his power to bias the break down slavery and cast its chains into case, and had driven the Opposition to state the St. Lawrence. They would be free or they how the facts appeared to them He reserved would die in the struggle. They wanted to do away with banks that failed and cheated the people. Interest bearing bonds should never be ssued, for a government debt is a government curse. The United States had reduced its debt from two thousand eight millions to one thousand millions, while Canada had been piling hers up to aid railway monopolies. He asked them to make their order so powerful in Canada that Sir John A. Macdonald would have to put the commission he appointed -but which never met-into action. He made no difference between Conservatives and Lib erals, so far as the labor question was con-cerned; they had to make their influence felt before any government could heed them. He vigorously condemned the railway monopolies of the country, and said the Canadian people had given away land to the Canadian Pacific Railway that should have been the property of the coming generation.

He was in favor of Commercial Union, for he had found that Protection protects the wrong cata the beautiful church recently erected tacre. In had found that Protection protects the wrong the Con Tuesday, the 13th, the corner stone of the Church of St. (Carfage, in Tweed, will be of labor as it was carried on by such as the blessed and laid by His Lordship. This is the companies, and proceeded to specify of eighteenth church which is either in building or built in the diocese within the last four years—a striking evidence of the wise and vigorous administration and the indefatigable lators of our ministration and the indefatigable lators of our striking evidence of the wise and vigorous administration and the indefatigable lators of our striking evidence of the wise and vigorous administration and the indefatigable lators of our striking evidence of the wise and vigorous administration and the indefatigable lators of our striking evidence of the wise and vigorous administration and the indefatigable lators of our striking evidence of the wise and vigorous administration and the indefatigable lators of our striking evidence of the contention of the Government. He feared that God give us men! A time like this demands of the part of the Government. He feared that God give us men! A time like this demands of the part of the Government. He feared that God give us men! A time like this demands of the part of the Government. He feared that God give us men! A time like this demands of the part of the Government. He feared that God give us men! A time part of the part of the contention of the part of the Government. He feared that God give us men! A time part of the Government in Ireland tended to support the contention of the Contention

way was a public highway, and the whole people were greater than any syndicate, and no syndicate should be left to run it and the Government to boot. The best railway system was that which prevailed on the Government railways of Germany. In Canada they were now allowing capital to buy up the land and establish a ruinous system of land proprietorship. Capital was not taxed to its full value, while the poor widow or working man had a tax on their every dollar. Mono-poly was endeavoring to rule everything; and capital, if it could, would put a fence round this country and charge a toll for people to enter, or it would put God's sun in a box and sell its rays. It was owing to this policy of monopoly that at the present moment in New York men lived on garbage—themselves and their wives and children were unclothed—while the tendency in laborer's wages was to go lower still. The era of low wages meant the era of strikes, for labor never struck until orced to do so by monopolies or bank panics. The Knights were in favor of establishing co operative institutions to supersede the wage system, and of securing for both sexes equal pay They would not live any longfor equal work. er by cheating their sisters, mothers and wive that capitalists might fatten upon them. They wanted to shorten the day's work to eight hours. He then took up the subject of combin ations to keep up prices of coal, oil, etc., and declared that these combinations had no right to deprive people of God's light stored in the bowels of the earth. Turning to the land question, he said the day was not far distant when the Irish people, and the lovers of freedom all over the world, would be sending more by to break down the sys-tem of absentee landsordism in America. About seventeen twentieths of the whole population of the world had not money enough to live for thirty days if they were turned out of work. Some people objected to their agitation to un-prove their condition, but all their agitation had ot caused so much loss to business as a single wheat corner in Chicago, or a single bank panic or a railway or government steal. But a time was coming that would try men's souls, and he

At the close a vote of thanks was passed to

## 1RELAND'S GRIEVANCES. •:

GLADSTONE DRAWS BALFOUR OVER THE COALS,

And Elequently Condemns the Conduct o the Police at Mitchellstown-He Declares There is Neither Firmness nor Concilintion on the Part of the Govern-

ment - O'Brien's Little Cell Causes Considerable Debate in the House.

London, Sept. 13.—Mr. Gladstone, on rising to speak on Sir William Harcourt's motion, of the same material.

On the feast of St. Joachim, the Pope annunced that a large number of the villages of Macedonia had sent representatives to Mgr. Ronetti, Apostolic Delegate to Constantinople, to express to him the desire of the result in the desir ing. Mr. Balfour declared that the Govern-ment would persevere in its endeavor to

tranquilize Ireland by the firm administration of law and by the removal not of grievances— there were none. (Laughter.) Mr. Balfour here interposed—" Injustice was my word.

Mr. Gladstone said he was much obliged. He saw no difference, but it was best to be

verbally correct. Recurring, Mr. Gladstone protested against Mr. Balfour's statement that ne expected only hostilities from the Opposition. Whenever anything beneficial to Ireland was proposed, the Opposition hailed it with plea-sure, and did everything possible to further it, despite the unwise policy of coercion, which was calculated to destroy social order. The Oppo-sition had enjoined upon the Irish people strict obedience to the law, and their advice was more effective in procuring obedience than all the Government's coercion and constabulary, managed as it was at Mitchellstown. Mr. Balfour had met Sir Wm. Vernon Harcourt's speech with a single tu quoque, which was usually the resort of persons in a difficult position, but which legally meant nothing. What signified it for the purpose in view, if the late Government did the same thing. He was not prepared to admit that, but if they did it was with no excuse. The Government, on being charged with infringing the law, say that those the law. Mr. Balfour had enunciated that all Liberal meetings might be suppressed on the grounds that they were called for improper purposes. The Government had not even attention of the law, they then they had not even attention of the law, and he (Mr. Dillon) would not be surprised if in a month or two the majority of the leaders, including himself, who make the charges are also culpable under tempted to show that they had acted in conformity with the highest legal authority, with regard to the Mitchellstown affair, which at once moved and harrowed the feelings of the country, Mr. Balfour's conduct seemed marked by singular rashness and imprudence. It was competent for him under such grave circumstances to decline to enter into any discussion till an equally grave enquiry had been held. But instead of that he rushed headlong to the conclusion that all the police had done was right, and that if they had acted otherwise they would have been guilty of great neglect of duty. So long as Mr. Balfour remained in his present office they might rely on it that the same course would be pursued. Mr. case, and had driven the Opposition to state how the facts appeared to them. He reserved his judgment, but he considered that Mr. Balfour's assertions were right in the teeth of the facts. From the fact that the Government failed to bring the reporter, as was their duty, to the Mitchellstown meeting in the way most convenient to all concerned, he could only suppose two explanations; first, an intention to promote disorder (Parnellite cheers), which he did not entertain; second, that the authorities exhibited a degree of stupidity and negligence such as is rarely seen. The responsibility rested with those who committed the first error, and it was a gross, dangerous error for a body of police to force their way through a dense crowd. There was no proof of any attempt to storm the bar racks. On the other hand, the victims were two old men and a boy. Mr. Gladstore hoped to hear before the debate closed that this sad and near perore the denate closed that this sad and grevious affair, which had created a sentiment of horror and disgust throughout the Kingdom, had not been kept in the dark, but had been probed to the bottom. (Cheers.) He wished he could see either firmness or conciliation on the part of the Government. He feared that

follow the Government's course, which could lead to nothing but distress and disaster. (Cheers). Messrs. Dillon, Churchill, Parnell and Bradlaugh also spoke.

A PROSECUTION THREATENED.

In the Commons, this evening, Mr. W. H. Smith, replying to a question, said the attention of the Government has been called to a statement contained in the Dublin Weckly News to the effect that it would continue to publish reports of the meetings of such branches of the Irish National League as the orancies of the Irish National League as the Government might order suppressed, to show the futility of the Government's attacks on the League. This paper, Mr. Smith said, belonged to the Lord Mayor of Publin, T. D. Sulivan, who was also a member of the House of Commons and Justice of the Peace for Publin. Nevertheless, if any of the threatened publishing actually took place the Government would take steps to vindicate the law. (Hear. would take steps to vindicate the law. (Hear,

#### O'BRIEN'S INCARCERATION.

Mr. Nolan, Home Ruler, asked if it was true that William O'Brien was con-ned in a cell nine by four feet in area, and Mr. Balfour meant to order reasonable accommodations for the prisoner. Mr. Balfour said he had no knowledge respecting the nature of the cell occupied by O'Brien. Of course, he added, it was his (Balfour's) desire that Mr. O'Brien should be comfortably confined, and the prison rules provided that prisoners should have reasonable accommodations.

John Dillon said it was manifest that the Government had the power to inflict personal punishment upon their political opponents, and specially upon members of the Irish party, who, therefore, had the right to demand security that they would not be treated like pickpockets. His own experience as a political prisoner in Ireland was that food was met d out on a starvation system in Irish jails. If Mr. O'Brien was confined in an ordinary cell it was cruel, seeing that he was in delicate health.

NO DISTINCTION ALLOWED.

Mr. Balfour said he was unable to see that the offence of persons arrested under the Crimes Act was different from other offences under the ordinary law. All prisoners should be treated alike regarding prison discipline. He was unable to conceive how the Irish members could make any distinction between the prison treat-ment of persons under arrest for inciting people to crime and outrages and that given to those under arrest for committing crime and outrages.

Mr. O'Brien had only himself to thank for being now in custody. If he had appeared in court at Mitchellstown to answer the summons commanding his appearance there and answer the sharger against him even if convicted he the charges against him, even if convicted, he might have remained at large prior to the adjudication of au appeal.

PARNELL SPRAKS.

Mr. Parnell said that nothing reflected more Mr. Farnes and that nothing reflected more discredit on the Government than the present treatment of political prisoners. The late Mr. Forster treated his prisoners with distinguished humanity. Now the Government tried to strike terror into the hearts of their opponents by treating their political prisoners like criminals. of the basest type. Referring to the Mitchells-town affair, Mr. Parnell declared that no Government reporters were ever molested at any of the thousands of meetings which had been held by the Irish National League in Ireland. The meeting at Mitchellstown was equally open to these reporters. The police acted like cowards and were a part of the system which was a reign of terror within prison and one of murder outside. Instead of conceding to Ireland the right to manage her own affairs, the Government had taken her by the throat and was trying to strangle her. In conclusion, Mr. Parnell said he wished Mr. Balfour well rid of his job. (Irish cheers.)
My only fear is," added the Irish leader, lest some become so exasperated as to commit wild acts of revenge. I will continue, however, to urge my countrymen to patient endurance of wrong and suffering until they get Home Rule." (Cheers.)

## DILLON SPEAKS.

HE DECLARES THE AGITATION TO BE A GRAND ONE -RIOT AT GREENCASTLE-MR. MANDEVILLE ARRESTED.

DUBLIN, Sept. 18 .- Mr. Dillon, in an interview to-day, said that it was impossible to deny the gravity of the agitation. The most disturbed district was South Galway, where a new agent had been appointed who dis-played great activity, and trouble might be expected there. The outlook for the coming winter was a gloomy one. Mr. Balfour was were found picking oakum. Mr. Balfour had been in Dublin consulting with the magistrates. That looked like action, but Mr. Balfour always startled them by hurling proclamations into their midst and then flying from the country immediately, being apprehensive, perhaps, for his own safety. The apprehensive, perhaps, for his own safety. The Government's persistence in enforcing the Coercion act would be certain to lead to trouble. He was positive that if the Land Commissioners gave only inadequate judicial reduction the Salisbury cabinet would find themselves face to face with a condition of things unparalleled in the history of Ireland. The commissioners in the past two years had been just, but there was every reason to fear the result of the later Tory appointments. In that respect there was much danger in the situation. The Government appeared to be determined to force the outburst of crime. If Mr. O'Brien after his trial was treated as a common felon there would be violent indignation not only throughout Ireland but in America.

Belfast, Sept. 18.—A party of Orangemen,

while passing through Greencastle, a town near Belfast, last night, had an encounter with Nationalist residents. Three policemen, who tried to quell the disturbance, were stoned and driven away. The local authorities, being unable to restore order, sent a despatch to this city, askrestore order, sent a despatch to this city, asking for aid, and a force of police was accordingly sent to Greencastle. The reinforcements had
the effect of awing the rioters, and peace was
soon established. Ten of the principal partici-

pants were arrested.

Mr. Mandeville, who was charged with violating the Crimes act at the same time as Mr. O'Brien's offence was committed, has been arrested at Mitchellstown.

# TRUE MEN.

God give us men! A time like this demands Strong minds, great hearts, true faith and hands;
Men whom the lust of lucre does not kill,
Men whom the spoils of office cannot buy;