

FRENCH DOMINATION.

No one will be surprised when we say that the following is taken from the Hamilton Tribune:

"The subjection of Ontario to French-Canadian ideas is no idle fancy. It is the ambition of every French-Canadian politician, and the favorite text of Quebec journalists. Even Sir Hector Langevin, when he was here, could not help speaking of the rapid spread of his race over the eastern counties of Ontario. If there is to be a struggle between the French and English speaking races of this Dominion for the mastery, it is to be regretted. What we want is not race-rivalry so much as race homogeneity. We need to become one people in sentiment and language; and unless this be realized the outlook for our becoming a great nation is slim indeed. No country can become permanently great, nearly one-half of whose people do not speak the same language or read the same newspapers as the remainder. Every patriotic Canadian knows that the use of French as an official language ought to be discouraged. To prohibit it would raise a rebellion—but there are means of discouragement which would be insuperable. The ignorance of the average Ontario member of the French language, has done a grand work in forcing the issue of French by those members who desire to speak to the public—and so, too, has the fact that the progress of the press is exclusively English. Quebec is a barrier which prevents the Anglo-Canadians of this province and those of the Maritime Provinces from blending into one people."

The French Canadians will be more astonished than any others to see themselves credited with a design to subject Ontario to their ideas. They have not, and the Tribune knows it, the slightest intention of forcing their ideas on any one. If they increase and multiply in Ontario, if they emigrate from Quebec to Ontario, have they not a right to do so? Our government annually expends thousands of dollars to bring Germans and other foreigners into this country. If Germans, Scandinavians and others are to be encouraged to settle in Ontario, are the French Canadians who, after all, at least as deeply attached to this country as any other class of people, to be discouraged from making a home in Ontario? The Tribune may make its little mind easy. The French will come from Quebec to Ontario, and their coming be welcomed by all good citizens of this Province. If there ever be any struggle of race in Canada it will be due to fanatics such as the Tribune speaks for. We can be one people in sentiment without necessarily being one in language. Oneness of religion is much more essential to national progress than unity of language. We have never yet heard a patriotic Canadian advocate the disuse of the French as an official language. The ignorance of the average Ontario member of French reflects no credit on the said average member, the Tribune to the contrary notwithstanding. What does our contemporary mean by Anglo-Canadians? If it includes in this appellation all the English speaking Canadians, we beg to repudiate the title on behalf of Canadians of Irish origin in this country.

THE MEN OF DROGHEDA.

The people of Drogheda are amongst the most patriotic in the old land. In every movement for the amelioration of Ireland's condition, in every effort Ireland has made to secure her liberation from the thralldom that oppresses her Drogheda has taken a foremost part. It is not, therefore, surprising that in the struggle now being maintained by Mr. Parnell and his associates against such tremendous odds, the devoted people of Drogheda should give earnest expression to their sentiments. At a large, enthusiastic, and representative gathering lately held in that illustrious and celebrated city, resolutions of a thoroughly patriotic character were adopted, amid the acclamations of the assembled multitudes. In the first of these resolutions the men of Drogheda give adhesion to the National League, and in the second express unbounded confidence in Mr. Parnell and the Irish Parliamentary party. These resolutions are unmistakably clear in expression and purport:

Resolved—That we give our entire adhesion to the programme of the National League, and resolve to carry its policy into effect by returning the Nationalist candidates at the coming municipal elections.

Resolved—That we place unbounded confidence in our distinguished and valiant leader, Mr. C. S. Parnell, and the other members of the Irish party, and we look upon their united, persevering action in Parliament as the chief hope of our country.

The third resolution emphatically condemns the shameful misrepresentation of the borough by Mr. Benjamin Whitworth, and pledges the electors to the support at the next election of a Nationalist candidate. The next resolution indicates the failure of the land act, and calls for the total abolition of landlordism and the establishment of an occupying proprietary as the true solution of the land difficulty in Ireland. The fifth resolution condemns the laborers' dwellings act as imperfect and calls for its amendment to meet the just requirements of the hard working, honest and industrious laboring class.

The sixth resolution reprobates the emigration policy of the government and

implores the leading men in every parish to counsel the people to stay at home, while the closing resolution pledges the meeting to studying fidelity to the cause of national independence.

Resolved—That as the national independence of our country is the goal of all our political action, we pledge ourselves never to cease our agitation till that great blessing is secured.

Thus have spoken the men of Drogheda!

THE FALSE PROPHET.

El Mahdi, better known as the false prophet, is still master of the situation in the Soudan. He has now, it is said, in his possession 3,000 troops, prisoners of the various armies, English, Indian and Egyptian, sent to oppose him. He is, no one denies, complete master of a territory estimated at 1,000 miles square, with a population reckoned at from 10 to 20 millions, all fanatical Mahometans. The attitude of Britain in regard of El Mahdi is quite uncertain. A war in the Soudan could not but prove as fruitless as that in Afghanistan, which brought such discredit on British prowess, and caused such an absolute waste of men and treasure a few years ago. A late despatch informs us that Britain has notified Egypt that she is unable to interfere in the Soudan, but will try to induce the Porte to send an expedition thither by way of Suakin. No army likely to be sent by the Porte will effect anything lasting against El Mahdi, for the reason that the Porte has nothing to gain by making war on him, and for the further reason that no Muslim can be trusted to fight with sincerity and determination against so great a prophet and chief as El Mahdi.

The Montreal Post deserves the lasting gratitude not only of all Irish Catholics but of all good citizens for having effectually squelched the "Man in the Gap" alias the "Only Voice," but now known as the Carey of Canadian journalism.

Our sketch of Ireland's Struggle for the Faith is again unavoidably crowded out, but will with other interesting matter appear in our next.

UNIVERSITY ENDOWMENT.

IV.

THE CATHOLIC VIEW.

1. The grounds on which the advocates of University College rest their claim for exclusive state aid are precisely those upon which we Catholics oppose that claim. They say (vide the Mail) that the University of Toronto is now, and was intended to be, the crown of the free, public, Christian, but non-denominational school system of Ontario. It was intended to be, and is, the institution in which the scholastic product of the public school system should receive its completion and mint-mark. They think it should have the care of the State; they think that as the completion of the public school system it ought to be maintained (by the State) with zealous pride. But we Catholics have nothing at all to do with the free, public, Christian but non-denominational system, of which University College pretends to be the crown. We have a system of our own, established by law, separate and distinct from the public, non-denominational and so-called Christian system of schools. Ours are religious, Catholic schools, and as such have not, and cannot have any connection whatever with the godless University College of Toronto. The Catholic colleges of this province, one of them having an excellent Arts Course, form the "cornerstone" of the Catholic Separate Schools of this province. They are the institutions in which the scholastic product of the Separate Schools should receive its completion and mint-mark. As such, they have equal rights with University College to state aid. What the latter is entitled to as the completion of the public school system, they are entitled to as the completion of the Catholic School system. Therefore, University College has no just claim on exclusive state support, and its present demand for further endowment will be strenuously resisted by the Catholic taxpayers of the province.

2. "It is alluring to see the religious antipathy to a common university again showing its force. Who that trusts in truth will adhere to a religion which flies from the centres of intelligence to pusillanimous and impotent seclusion? Is Christianity afraid of the best literary and scientific teaching? If it is, the cause is lost."

This is big talk from an intellectually big man, Goldwin Smith. But head and shoulders above him, as a scholar and an authority on all University questions, stands John Henry Newman. The "Bystander" must needs look up to the Cardinal.

"Who that trusts in truth will adhere to a religion which flies from the centres of intelligence to pusillanimous and impotent seclusion?"

Now, as religion has been forcibly ejected from University College, it is absurd as well as unfair to charge her with cowardice and flight. And having by its very charter banished all religion from its domain, can this state-propped institution be properly called a "University" or "centre of intelligence" and learning?

A University, says Cardinal Newman, by its very name professes to teach universal knowledge. Theology is surely a branch of knowledge; how then is it possible for it to profess all branches of know-

ledge, and yet to exclude from the subject of its teaching one which, to say the least, is as important and large as any of them? * * * But this of course is to assume that theology is a science, and an important one; so I will throw my argument into a more exact form. I say, then, that if a University be the nature of the case, a place of instruction where universal knowledge is professed, and if in a certain University, so-called, the subject of Religion is excluded, one of two conclusions is inevitable, either, on the one hand, that the province of Religion is very barren of real knowledge, or, on the other hand, that in such a University one special and important branch of knowledge is omitted. I say, the advocate of such an institution must say this, or he must say that; he must own, either that little or nothing is known about the Supreme Being, or that his seat of learning calls itself what it is not. * * * Such compromise between religious parties, as is involved in the establishment of a University, which makes no religious profession, implies that those parties severally consider,—not indeed that their own respective opinions are trifles in a moral and practical point of view—of course not; but certainly as much as this, that they are not knowledge. Did they in their hearts believe that their private views of religion, whatever they are, were absolutely and objectively true, it is inconceivable that they would so insult them as to consent to their omission in an institution which is bound, from the nature of the case—from its very idea and its name—to make a profession of all sorts of knowledge whatever. * * * In a word, strong as may appear the assertion, that such an institution cannot be what it professes, if there is a God. I do not wish to declaim; but, by the very force of the terms, it is very plain, that a Divine Being and a University so circumstanced cannot co-exist. * * * If this Science, even as human reason may attain to it, has such claims on the regard, and enters so variously into the objects of the Professor of universal knowledge, how can any Catholic imagine that it is possible for him to cultivate Philosophy and Science with due attention to their ultimate end, which is Truth, supposing that system of revealed facts and principles, which constitutes the Catholic Faith, which goes so far beyond nature, and which he knows to be most true, be omitted from among the subjects of his teaching? Believers in Truth are not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unravelling the web of University teaching. It is, according to the Greek proverb, to take the spring out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part? (The Idea of a University, ch. Discourses II. and III.)

What now of the Toronto state endowment establishment's pretensions to be considered a "centre of intelligence"—a university properly so-called? 3. "Is Christianity afraid of the best literary and scientific teaching? If it is, the cause is lost." The "Bystander" will not object to receive another lesson from his master, the Cardinal.

In order to have possession of truth at all, he says, we must have the whole truth; and no one science, no two sciences, no one family of sciences, may, not even all secular sciences, be the whole truth. Revealed truth enters to a very large extent into the province of science, and is not logically consistent in a sort of learning to call itself a university, and to exclude religion from the number of its studies. Catholics, even in the view of reason, putting aside faith or religious duty are dissatisfied with such an institution, and object to being taxed for its support. They desire to possess seats of learning, which are not only more Christian but more philosophical in their constitution, and larger and deeper in their provisions. Their position is logical and easily understood.

Religion does not show the "centres of intelligence," albeit the doors of upstart colleges are closed in her face, even as the doors of the Church are closed to her divine Founder on holy Christmas night. It is not logically consistent in a sort of learning to call itself a university, and to exclude religion from the number of its studies. Catholics, even in the view of reason, putting aside faith or religious duty are dissatisfied with such an institution, and object to being taxed for its support. They desire to possess seats of learning, which are not only more Christian but more philosophical in their constitution, and larger and deeper in their provisions. Their position is logical and easily understood.

COMPLIMENTARY CONCERT TO DR. SIPP.

On Friday evening last a complimentary concert was tendered to Dr. Chas. A. Sippi, by the citizens of London. The Grand Opera House was nearly filled with the elite of the city. As is well known Dr. Sippi possesses a tenor voice of a superior order, and cultivated to a high degree. When occasion required, he has ever been ready to extend a helping hand to every good object for which his services were requested. It was fitting, then, that he should receive a public testimonial of appreciation. The concert was a spontaneous and generous. The vocal efforts on the occasion were of a high order, the beautiful soprano singing of Miss Reilly being the feature of the evening, while on the other hand, the humorous renditions of Mr. W. J. Reid surpassed anything we have yet heard from either local or foreign comic vocalists. We must congratulate all who took part, both singers and committee, on the eminent success of the concert, and we feel sure the great, generous, Irish heart of Dr. Sippi will appreciate such a genuine exhibition of regard.

KINGSTON.

The Sanctuary boys of St. Mary's Cathedral have formed themselves into a literary and debating society, for the double purpose of improving themselves and being more united. Rev. Father Tweedy has been chosen Moderator, or Spiritual Director, and Rev. Bro. Frederick, President, with the usual complement of officers. It is intended to hold meetings weekly in the Bros.' School room, and there debate on the different subjects that from time to time may be suggested. As religion has been combined with literature, it is to be hoped that the forming of this society will tend to increase the spirit of Catholicity (not by any means dormant) among the members, and besides being a source of amusement, it will also be a benefit to them.

For the newest and neatest Catholic Christmas Cards in London go to the Catholic Record Bookstore, cor. of Dufferin Avenue and Richmond streets.

the vehicle of his peculiar scepticism. Law would seem to have enough to do with its own clients, and their affairs; and yet Mr. Bentham made a treatise on judicial proofs a covert attack upon the miracles of Revelation. And in like manner Physiology may deny moral evil and human responsibility; Geology may deny Moses; and Logic may deny the Holy Trinity; and other sciences, now rising into notice, are or will be victims of a similar abuse. (Ib. ex Discourse IV.) * * * He who believes in Revelation with that absolute faith which is the prerogative of a Catholic, is not the nervous creature who starts at every sudden sound, and is flustered by every strange or novel appearance which meets his eyes. He has no sort of apprehension, he laughs at the idea, that anything can be discovered by any other scientific method, which can contradict any one of the dogmas of his religion. He knows full well there is no science whatever, but in the course of its extension, runs the risk of infringing, without any meaning on its own part, the rights of other sciences; and he knows also that, if there be any one science which, from its sovereign and unassailable position can calmly bear such unintentional collisions on the part of the children of earth, it is theology. He is sure, and nothing shall make him doubt, that, if anything seems to be proved by an astronomer, or geologist, or chronologist, or antiquarian, or geologist, in contradiction to the dogmas of faith, that point will eventually turn out, first, not to be proved, or, secondly, not contradictory, or thirdly, not contradictory to anything really revealed. And if, at the moment, it appears to be contradictory, then he is content to wait, knowing that error is like other delinquents, give it rope enough, and it will be found to have a strong suicidal propensity. (Ib. ex Christianity and scientific investigation.)

I cannot feel that the Church's true policy is not to aim at the exclusion of Literature from secular schools, but at her own admission into them. Let her do for literature in one way what she does for science in another; each has its imperfection, and she has her remedy for each. She fears no knowledge, but she purifies all; she represses no element of our nature, but cultivates the whole. Science is grave, methodical, logical; with science then she argues and opposes reason to reason. Literature does not argue, but declaims and insinuates; it is multiform and versatile; it persuades instead of convincing. It seduces, it carries captive; it opens the senses of honor, or to the imagination, or to the stimulus of curiosity, it makes its way by means of gaiety, satire, romance, the beautiful, the pleasurable. Is it wonderful that with an agent like this the Church should claim to deal with a vigor corresponding to its restlessness, to interfere in its proceedings with a higher hand, and to wield an authority in the choice of its studies and of its books which would be tyrannical, if reason and fact were the only instruments of its conclusions? But, anyhow, her principle is one and the same throughout: not to prohibit truth of any kind, but to see that no doctrine pass under the name of truth but those which claim it rightfully. (Ib. ex duties of the Church towards knowledge.)

Christianity is not afraid of the best literary and scientific teaching; but she is wisely on her guard against counterfeit notes and spurious coin.

Religion does not show the "centres of intelligence," albeit the doors of upstart colleges are closed in her face, even as the doors of the Church are closed to her divine Founder on holy Christmas night. It is not logically consistent in a sort of learning to call itself a university, and to exclude religion from the number of its studies. Catholics, even in the view of reason, putting aside faith or religious duty are dissatisfied with such an institution, and object to being taxed for its support. They desire to possess seats of learning, which are not only more Christian but more philosophical in their constitution, and larger and deeper in their provisions. Their position is logical and easily understood.

COMPLIMENTARY CONCERT TO DR. SIPP.

On Friday evening last a complimentary concert was tendered to Dr. Chas. A. Sippi, by the citizens of London. The Grand Opera House was nearly filled with the elite of the city. As is well known Dr. Sippi possesses a tenor voice of a superior order, and cultivated to a high degree. When occasion required, he has ever been ready to extend a helping hand to every good object for which his services were requested. It was fitting, then, that he should receive a public testimonial of appreciation. The concert was a spontaneous and generous. The vocal efforts on the occasion were of a high order, the beautiful soprano singing of Miss Reilly being the feature of the evening, while on the other hand, the humorous renditions of Mr. W. J. Reid surpassed anything we have yet heard from either local or foreign comic vocalists. We must congratulate all who took part, both singers and committee, on the eminent success of the concert, and we feel sure the great, generous, Irish heart of Dr. Sippi will appreciate such a genuine exhibition of regard.

KINGSTON.

The Sanctuary boys of St. Mary's Cathedral have formed themselves into a literary and debating society, for the double purpose of improving themselves and being more united. Rev. Father Tweedy has been chosen Moderator, or Spiritual Director, and Rev. Bro. Frederick, President, with the usual complement of officers. It is intended to hold meetings weekly in the Bros.' School room, and there debate on the different subjects that from time to time may be suggested. As religion has been combined with literature, it is to be hoped that the forming of this society will tend to increase the spirit of Catholicity (not by any means dormant) among the members, and besides being a source of amusement, it will also be a benefit to them.

For the newest and neatest Catholic Christmas Cards in London go to the Catholic Record Bookstore, cor. of Dufferin Avenue and Richmond streets.

THE HOUSE OF BETHLEHEM AGAIN.

In our last appeared an article from the Ottawa papers having reference to the House of Bethlehem in that city. Since the publication of that article there has been considerable discussion in all circles in the capital on the various points raised by its writer. The Grand Jury of Carleton lately visited the House and reported on its workings. No one who knows anything of a Carleton Grand Jury would charge such a body with a superfluity of intelligence or any large measure of benevolence. The report reflects the character of its authors:

Owing to lack of time, say the wise men of Carleton, we were able to visit only three of these institutions, viz, the Protestant Hospital, the House of Mercy Lying-in-Hospital, and the Bethlehem for the Friendless, Ottawa.

The Protestant Hospital is a general hospital for the sick of the ordinary character, and from the answers to our enquiries, we can say that it is carrying out the good work of alleviating the sufferings of the sick to the best its means can afford. The House of Mercy Lying-in-Hospital is situated in the county, immediately beyond the limits of the city. Its aim and sole work, we learned, is that of a lying-in hospital for unmarried females, and the Asylum of Bethlehem for the friendless is almost solely devoted to the care of the children born in the hospital. It is a matter of doubt in our minds whether the institution of a lying-in hospital of such a character does not tend to increase the evil which its founders would certainly desire to lessen, and whether affording an asylum for fallen women to hide their shame may not increase the members seeking admission.

There were admitted to this hospital in 1879-80 93 women; in 1880-81, 173 women; in 1881-82, 148 women and in 1882-83 188 women. We learned that the offspring of these women were taken upon an average of two weeks after being born, to the Bethlehem for the friendless in Ottawa, and upon our next visit to that home we learned that on an average 88 per cent. died within a short time after admission.

This awful mortality, we were informed, arose mainly from the separation of the children from their mothers, and we cannot urge too strongly upon the proper authorities the urgent necessity for immediate interference by the government, or if necessary by the legislature, to prevent the countenance of this loss of infant life. Signed, Geo. Craig, Foreman. Dated at the County Carleton court house, December 15, 1883.

We have no desire whatever to decry the merits of the Protestant Hospital, but it is not somewhat singular that the Grand Jurors of Carleton should specially single out a Protestant institution for blame? We who know of what material the Grand Jury was composed are not surprised at this rather transparent action of that body. But there are many of our readers unacquainted with the fact that the County of Carleton is one of the banner Orange counties of the Dominion, and that its juries are like unto itself. If Carleton could do it there would not be an institution of charity or learning under Catholic control within its limits. In the city council on Monday, the 17th, the whole matter came up for discussion.

At that meeting a letter from Sister M. J. Phelan, Superior of the Grey Nuns, was read, acknowledging the receipt from the Medical Health Officer of the city of a notice requiring the closing of the House of Bethlehem. The letter stated: "While anxious to meet the views of your worshipful body and of the citizens in general, the undersigned feels that it is not in the interest of Christian charity, for which that institution was founded, that it should be now closed. The undersigned also submits that the institution being in receipt of government assistance, no further action should be taken by your worshipful body till the government inspector shall have reported upon the usefulness and efficiency of the institution."

Accompanying the letter was a copy of the annual report of the Richmond Road lying-in hospital. The following is a summary of the report:—On 1st October, 1882, there were 25 patients in the hospital; during the year ending 30th Sept., 1883, 188 patients were admitted, and there were the same number of births, making the total number of patients under treatment during the year 491. The number discharged from the institution was 257, and the number of deaths in the hospital was 21. On the evening of the 30th Sept., 1883, 23 remained in the institution. Of the total number (401) 108 were males and 293 females. Their religion was as follows:—Church of England, 99; Methodist, 42; Presbyterians, 34; Baptists, 6; Roman Catholics, 220. The following were the nationalities:—Canada 108, England 99, Ireland 139, Scotland 32, United States 7, other countries 17. The residence of patients was given as follows:—City of Ottawa 99, County of Carleton 25, other counties in the Province of Ontario 193, United States 10, other countries including emigrants 71.

The letter was referred to the Board of Health. The Free Press report goes on to say that Ald. Gordon (Chairman) presented the second report of the Board of Health. It is intended to hold meetings weekly in the Bros.' School room, and there debate on the different subjects that from time to time may be suggested. As religion has been combined with literature, it is to be hoped that the forming of this society will tend to increase the spirit of Catholicity (not by any means dormant) among the members, and besides being a source of amusement, it will also be a benefit to them.

After a short discussion Ald. Laverdure moved in amendment that the last clause of the report be referred back to the said

board, with the view of making an application to the Ontario Government for an annual grant towards defraying the expense of rearing the children referred to as inmates of the Bethlehem Asylum. Ald. Cunningham flatly opposed the amendment. He said that his attention was first brought to this matter by an attack on the house in a western exchange, and such alarming statements of mortality he had never before read. The evil does not even seem to decrease, as this year out of 224, 199 children have died. He held that the two institutions, the House of Bethlehem and the House of Mercy, should be amalgamated. Mothers there should be compelled to nurse the infants to a certain age.

The "yeas" and "nays" were then taken and the amendment was voted down on the following division:—

Nays—Ald. Cunningham, Gordon, Whelan, MacQuigg, Cox, Cherry, Erratt, Brown—8.

Yeas—Ald. O'Leary, Conway, Germain, Chabot, Laverdure, McDougall, Lanson—7.

Matters have now taken such a course that government intervention will be necessary. As stated in the article published last week on the House of Bethlehem, the Sisters will gladly co-operate with any legislation that may be devised to diminish the rate of mortality amongst the children. The government is, in fact, in the public interest, bound to make all practicable provision for a system of wet nursing to save as many as possible of the lives of these poor children. But to close the house, to put a summary term to a most deserving charity, were, to our mind, unworthy any administration in a Christian land. Let there be, say we, investigation, let there be remedial legislation, but let us hear nothing in this country of brutality or vandalism.

MORMON INCREASE.

We learn that no fewer than 28,000 Mormon immigrants have landed in New York during the course of the present year. We have often alluded to the political strength of Mormonism in the West. That strength is daily increasing by the consolidation of all its factors. As far as men members are concerned the increase of twenty eight thousand in one year is very remarkable and quite sufficient to inspire the enemies of Mormonism with alarm. The suppression of the evil has been so frequently talked of that the Mormons have ceased to look on the threats of their enemies as serious. The fact is that the American nation, so long as it permits and sanctions the crime of divorce, cannot consistently enter on the suppression by force of Mormonism. Divorce, as practiced in the United States, is quite as great an evil as the latter. Divorce, too, it must be borne in mind, is on the increase. Its effects are everywhere felt in the weakening of family ties, the loss of respect for female virtue, and the degeneracy of individuals. Divorce once removed Mormonism could not live for forty-eight hours. Christian marriage everywhere respected, polygamy could find no resting place within the Union.

CATHOLIC HISTORY OF ENGLAND.

We understand that Principal MacCabe of the Ottawa Normal School has, for some time, been engaged in the compilation of a History of England for use in Catholic Schools. Principal MacCabe's eminent fitness for such a task is a guarantee that the book will be an excellent one.

The Organ Fund.

A grand entertainment will be given in St. Peter's school house, on the evening of the 27th, in aid of the organ fund of the new cathedral. Vocal and instrumental music of a choice character will be a feature of the entertainment, while refreshments in abundance will also be served by the Children of Mary, under whose patronage the entertainment will be held. Admission, including refreshments, 25c.

Mrs. Alexander Sullivan's Tour.

Mrs. Alexander Sullivan, wife of Alexander Sullivan, Esq., of Chicago, President of the American Irish National League, has returned to the United States, having concluded a somewhat extraordinary mission. Mrs. Sullivan, who is a woman of uncommon mental ability and executive power, last summer made a contract with a prominent New York publisher under the terms of which the lady was to travel incognito over the whole of Ireland in the capacity of a reporter, making careful investigations into every phase of Irish life, keeping minute notes, and then to travel through France and Belgium, obtaining in the same manner information about French and Belgian life, for the purpose of publishing as complete a comparison as possible. The lady has completed the three tours, and is now in New York on her way home. Mrs. Sullivan in an interview this evening, stated that her Irish travels were completely successful. She succeeded, she says, in securing a complete inspection of Dublin Castle and its entire management. Her record interviews with the castle officials show that those gentlemen were perhaps imprudently communicative. Mrs. Sullivan concluded her Irish tour by a visit to Lady Maryveres Dawson, of Dublin, by whom she was entertained. Her travels through France and Belgium were accomplished without difficulty. Mrs. Sullivan states that the soil of Ireland, taken as a whole, is incapable of doing more than comfortably supporting the tiller, and utterly incapable of supporting the tiller and the superimposed landlord system.