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MR. PARNELL'S GREAT TRIUMPH.

The cable report of the reception given to Mr. Parnell on the occasion of his visit to the Scottish capital, showed, indeed, that his reception was a magnificent one, but it was quite inadequate to convey an idea of the completeness of the triumph of the Irish cause in that historic city.

The whole Liberal party of Scotland united in the demonstration. At the actual conferring of the distinction there were present five hundred delegates from almost all the Liberal associations of Scotland—North, South, East and West—and it is estimated that when the workmen's address was presented to him at Calton Hill, there were over fifty thousand people present.

Mr. Parnell was the guest of Mr. Buchanan, M. P. for West Edinburgh, at whose house he held an "at-home," at which 150 prominent persons attended.

Notwithstanding the verdict against Mr. Wm. O'Brien and for Lord Salisbury rendered by the Jury in the libel suit brought against the latter, Mr. O'Brien's appeal for a new trial on the ground that the jury were misdirected is very likely to have quite a different result.

Justice Stephen, before whom the trial took place, had already given his views as decidedly against the whole Irish agitation in a series of letters to the Times, and his charge to the jury was a labored defence of Lord Salisbury, so that he was simply acting in judgment on his own expressed convictions.

Mr. Parnell's accusation against Mr. O'Brien was that the latter said: "Men who took unlet farms should be treated as they have been treated during the last ten years in the locality in which he spoke—that is to say, that they should be murdered, robbed, their cattle shot and ill-treated, their farms devastated."

At the trial Mr. Bigham, on behalf of Mr. O'Brien, admitted that murders had been committed in the South-West of Ireland during the ten years referred to, but not in the locality in which he had spoken, yet the time of the court was taken up in proving that there were such murders committed somewhere, though the words attributed to Mr. O'Brien were admitted not used by him at all.

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the citizens to testify three times to the faith that is in them.

He then entered largely upon the history of the Times' forgeries, and showed that their thorough exposure was not due to any help given by the Special Commission.

The loud cries of "shame" which followed this statement are an index to the sentiments with which the people of Scotland's capital city regard the Government.

In reference to the fears which have been expressed by the opponents of Home Rule, lest the loyal minority should be oppressed, Mr. Parnell said:

"I am convinced that this fear comes from a bad conscience. Those who express it know how they have abused their power in the past, how cruelly they have treated the majority. They fear that the recollection of all this will come back and that it will be made a pretext for injuring them."

It is not wonderful that the demonstration has caused consternation in the ranks of the supporters of the Government. It is stated that Mr. Balfour will stump a great part of Scotland to minimize its effects, and he will be aided by Lord Hartington in other parts of the country.

MR. WM. O'BRIEN vs. LORD SALISBURY.

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grabbers should be boycotted. His opinions on the subject of boycotting are well known, and if Lord Salisbury had merely charged him with advocating boycotting the suit would not have been entered; but Mr. O'Brien objected to being charged with advocating murder, and every one understood Lord Salisbury's meaning to be that he had advocated murder.

MEDDLERS.

The memorable 8th of August has passed, the last day when it was allowable, according to the Constitution, for the Dominion Government to disallow the Jesuit Estates Act, and the Act, not having been disallowed, becomes, of course, part of the law of the Province of Quebec.

The anti-Catholic press endeavor to make it appear that the words of the Governor-General were written for him by Sir John Thompson, and that the Government organs are endeavoring to sink the Governmental responsibility by saying that Lord Stanley spoke his own sentiments.

Dr. Dewar, undoubtedly, is a very representative man. He conducts the newspaper which is supposed to represent, more than any other, the Methodist sentiment of Canada, but Dr. Carman occupies a position still more representative. He is one of the two gentlemen who preside over the Methodist Church of all Canada, and as we have good reason to believe that Dr. Williams, his colleague in office, agrees with him in his unconcealed antipathy to Catholics, can it be wondered that he regard Dr. Carman's letter as an indication that the Methodist parsons of Ontario, at least, intend to continue the no Popery crusade?

We would be glad, in conjunction with our Methodist and other Protestant fellow citizens for the peace and prosperity of the country, but if they persist in waging war against Catholics, they must expect hard blows in return.

Dr. Carman endorses everything that was asserted in the address presented to Lord Stanley by the bogus Equal Rights' delegation, and he insolently asserts that Lord Stanley spoke falsehood when he said, in reply to the deputation, "I do not find any evidence that in this Dominion and in this nineteenth century the Society of Jesus have been less law-abiding and less loyal citizens than others."

Passing over the incoherency and ungrammaticalness of all this, it implies that the Jesuits of Canada and of this continent have been immoral. We challenge Dr. Carman to the proof. He knows very well that the clergy men in Canada and elsewhere on this continent have been frequently found guilty of running away with their neighbors' wives and of other gross crimes, have not been Jesuits, nor indeed Catholic priests of any kind, as a general rule.

It is stated on good authority that Lord Stanley expressed himself very freely as disgusted with the rabid ravings to which the delegates gave utterance after their discomfiture, and it is no wonder. The Globe pretends to think that his disgust is against the Ministry, because they allow it to be supposed that he gave expression to his personal views, but the absurdity of this is evident, and the information given to the public is that His Excellency is disgusted with the delegates and not the Ministry.

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We do not recall these undoubted facts for the purpose of railing against our Protestant fellow-subjects and citizens; but to defend ourselves against the violence of fanaticism it is necessary to call up facts which show its unreasonable blindness.

The petitioners asserted that the Act "is derogatory to the supremacy of the Queen." Lord Stanley told them that this is not the case, and that the best authorities he could consult held with him that the Act was within the powers of the Quebec Legislature.

MORMONISM.

The Constitutional Convention of the new State of Idaho finds a difficulty before it in the manner in which to deal with the Mormons. A large number of settlers from Utah are in the State, as well as in Arizona, Colorado and New Mexico.

There are already in the State several thousand Mormons, and if these be made voters there will be offered a strong inducement to the Mormons of Utah to cross the State line and take control of the new State.

While Mormonism is thus endeavoring to extend itself, it is losing its firm hold upon Utah, gradually but surely. The elections which took place on the fifth inst. showed for the first time a Gentile majority of forty-one in Salt Lake City. It is claimed that this will insure a Gentile government to the city next February, but so small a majority is too precarious to be relied on with confidence.

Since the above was written, the Idaho Convention closed its labors, after adopting an article prohibiting bigamy and polygamy. This will, it is hoped, put an end to the dreadful evils which are so common in the southwestern part of the State, the home of Mormonism.

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A FALSE TEACHER.

General Superintendent Carman, who formerly was called "Bishop" of the Methodist Church, is pleased to say in a letter published in the Mail of 8th August, which is commented on in another column, that the doctrine of Queen Victoria's supremacy is not taught by Jesuits.

"Art thou a master of Israel, and knowest not these things?" Does not Rev. Mr. Carman know the difference between a "doctrine" of the Church, which is a truth revealed by God, and the application of that doctrine to a particular case?

It will suffice to say that the Catholic Church does teach loyalty to the constituted authorities, whether in the Church or State, each in its own order, in accordance with the distinction made by our Lord: "Render, therefore, to Caesar the things that are Caesar's and to God the things that are God's."

The Rev. Dr. Carman's statement is therefore as false and malicious as it is vindictive. We are surprised at such malice in a pretended "master of Israel."

We would like to ask whether the threats to which the persons are giving utterance very freely, to have recourse to arms in order to set aside Lord Stanley's decision, is an index to the loyalty which is taught by Methodist divines. The Rev. Dr. Moore, of Ottawa, is one of the class of blatant persons who are so fond of raising the cry of disloyalty against Catholics, yet no sooner does he find that the dictum of the Methodist and Presbyterian clergy is not to be the supreme code by which the Dominion is to be ruled, than he publishes to the world his fiat that the Governor-General has pronounced in favor of the doctrine of States' Rights which was decided by the civil war in the United States, and that the same issue will have to be decided by a civil war in Canada.

Dr. Moore's falsehood is one which has been frequently repeated by the Mail. The doctrine of States' Rights has no more been sanctioned by the decision of the Governor-General in regard to the Jesuit Estates' Act, than by his omission to disallow any Act of the Ontario Legislature. In fact, one Quebec Act has actually been disallowed since the anti-Jesuit agitation has been at its height.

The only two pleas which the petitioners set forth why the Act should be disallowed were: 1st, that the Jesuit Estates' Act is derogatory to the supremacy of the Crown; 2ndly, that the Jesuits are an unwholesome and immoral society.

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CHURCH AND SCHOOL REVENUES.

A late number of the Chicago Times makes certain statements which are quite on a par with the Mail's oft-reiterated mendacious assertions concerning the Catholic Church in Canada. Concerning the figures given in the first statement of that journal we have nothing definite to say now as we have not at hand the statistics whereby either to verify or refute it: that is, "In Chicago the church property of the Catholics is vastly more valuable than that of all other Christian beliefs put together; for, out of a total valuation of \$9,600,000 considerably over \$5,000,000 worth is owned by Catholics."

It must be borne in mind, however, that in the above estimate, parochial schools and academies are confessedly included, and though it is not expressly mentioned, hospitals and charitable institutions also. These are not estimated, of course, in the figures expressing the amount of Protestant church property.

The next statement is, however, most absurd. It is said: "A large revenue goes into the Catholic Church from parochial schools, the parents, if able, paying for the children's tuition. This revenue is largely invested in missions and orphanages."

It is well known that there is not and cannot be a revenue arising from the schools, except what is paid out immediately for the expenses of teachers and school maintenance. Instead of the Church deriving untold wealth from the revenues of the schools, these are one of the channels through which the revenues of the churches, which should legitimately go towards the support of the clergy or the erection of churches, are frequently expended to a large amount, and the Catholic people are unjustly taxed to educate the children of their Protestant neighbors, while they tax themselves to keep in a flourishing condition schools to which they can conscientiously send their own children.

The Times says: "The Catholic parochial schools in Chicago are attended by about forty-three thousand children, which is over half the school population of the city."

Does it not occur to the Times that if these children were attending the public schools it would be necessary for the city to supply more than double the number of teachers now employed, and more than double the amount of school accommodation? It follows, therefore, that the parochial schools save to the city the full amount, which is expended by the Catholics for the support of Catholic schools, and Catholics are robbed by unjust school laws of more than half of the same amount.

By further jumbling figures the Times draws the far-fetched conclusion that the Christians of Chicago are paying nearly one-tenth of all that they possess as tithes to the Church. This is certainly a most exaggerated statement, and, especially as far as Catholics are concerned, the sneer of the Times is unjustifiable that Christianity is "a matter of dollars and giving," and "money is expected to purchase salvation."

As regards the large value at which church property is estimated it is to be remarked that it is the permanent result of many years of labor and toil on the part of priests and laity. It is, therefore, not to be computed as if it were an annual outlay. When this is considered it will be seen not to be excessive that over four hundred and fifty thousand people should own \$5,000,000 worth of churches, hospitals, schools, and buildings for charitable purposes. It amounts to \$11.11 per capita, and, after all, the people are in actual enjoyment of this fruit of their past labor. It must be remembered, too, that towards this amount the contributions of the wealthy who were able to afford it were larger than the per capita sum was contributed by those who were not able to afford this amount.

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