

A TOUR THROUGH CANADA.

Some Remarks on Travel

And the Differences Between the Turbulent Outside World and the Repose of Sanctified Homes.

"To portray the haunts of busy men it needs the pencil, they defy the pen."

Enjoying, as I now do, the leisure interval between the laying down of one responsibility and the taking up of another, I have determined to see and report something of the busy outside world and to ascertain if the struggles and worries of life are shared alike by all the children of Adam of every race and every clime.

To be freed, as in my case, from the grosser sort of business as above alluded to, was in itself an emancipation, but to fall at once into the calm, well-regulated atmosphere of a priest's home made the contrast doubly impressive.

When I drew fresh inspiration from my surroundings, for the walls of the room in which I wrote those pages were adorned with paintings that revived the tender emotions of the soul.

On the wall directly opposite me was "The Descent from the Cross," "The Sacred Heart of Jesus" was nearby, and on my left hand was the painting depicting the Man of Sorrows bearing His crown of thorns.

Close to that was "The Virgin and Child," and on my right was placed the expressive picture of "The Sacred Heart of Mary" pierced by a sword.

Then around about stood photographic likenesses of many venerated priests who had made fraternal calls upon the popular pastor, and in the same room were many mementoes speaking the love and devotion of many parishioners.

In the cabinet in the far corner reposed "speaking pictures" of innocent childhood flanked by those of young maidens in their first communion robes.

All these things spoke with irresistible force to the heart, and no contamination of the sordid world outside could withstand the appeal. To become impregnated with the conception of what the figures represented and taught, meant an inward movement and elevation of the soul above the mean things of life.

While this was quite true of the effect produced by what I saw in the pastoral abode, it must not be supposed that the pastor himself was always left in undisturbed possession of this refined and pleasant surroundings, for the inevitable "sick call" will come, and the ten or perhaps fifteen miles of a journey to the sick person will have to be undertaken no matter whether it rains or shines or hurricanes blow fast and furious.

Add to this imperative pastoral duty the equally laborious duties of the confessional, and sometimes, the adjustment of family disputes or the contentions of neighboring parishioners.

Aside from the sacrifices named, and inseparable from priestly duty, others have to be undergone. My Rev. host tells me that within a few days burglars entered his house and disturbed his nightly repose, and this same unpleasantness has happened him before.

These vicious night-prowlers often take undue liberties with the clerical mansions, probably thinking that priests always have money about them, and knowing that their sacred calling forbids the use of the six shooter, thieves make very frequent incursions upon them.

But a continuance of this moralizing would lead me away from the main work in hand. A man professing to make an extended tour should not, perhaps, linger too much on the way, nor should he be too critical in his views.

Against that plea I may be permitted to urge the defects of hastily formed opinions, for unless the scrutinizer takes time to weigh and consider, his conclusions may be worthless. It is only by close intimacy with the family or the community that the observer can tell if peace and harmony reign therein, or if this blissful condition arises from a state of prosperity that has its base in the observance of moral and virtuous precepts, or if the inquisitor finds the reverse of this it will be his business to see if the moral and the material decadence do not flow from an utter disregard of all the fundamental laws of virtue and honor.

This method of scrutiny pertains to the duty of a searcher after truth. I can hardly expect to be so fortunate all the way throughout my tour, as I have been in its first stage. If I have met sunshine to-day, my progress to-morrow may be obscured by shadows, and to make the picture true both sides of humanity's struggle should be considered.

While I to-day rest in peace and calmness under the placid roof of my reverend friend, my next stopping place may be amidst the hurry and bustle of a community who in their everyday life taste of the bitter experience of the dark side of human nature, and this doleful tale the faithful recorder is bound to tell even in its nakedness and deformity, else his report will be partial and unreliable.

Whether the depicter relates the world's woes or weeps, he should sketch it exactly as it goes. This theory involves a weighing and balancing of the griefs and ills that be-

fall humanity as against the sum total of the bliss and joys that fall to the lot of mankind.

Those who are conversant with both sides of the great human problem know well that grief and affliction far outweigh all the real joys and gladness that mankind can claim to its credit. If this gruesome fact be a real truth, will it not provoke the serious-minded moral thinkers to a deep study of its primary cause? And will not that deep study of the vital problem lead to the inevitable conclusion that mankind in general is greatly to blame for a large part of its own misfortune and distress?

The moral leprosy that eats the deep into the heart of man is the selfish greed and lust for wealth. It is on record that the late Col. James Fisk said of his own father, "he would not lie for nothing but he would tell many lies for a gain of ten cents."

If free from this degrading vice of the dishonest hoarding of money, millions of men to-day would be better Christians, and they would have a higher idea of the end and purpose for which they have been born. It is useless to speculate as to their probable amendment of life, for so long as the thirst for gold continues the fell monster of greed and avarice will always have his sway, and during the continuance of that state of moral dislocation the great Law-Giver will not be obeyed, nor will His precepts and Commandments get their just fulfillment.

There is a great moral power and visible agency—the Catholic Church—working with all her might to stem the rising tide of corruption and she is striving with all her force to Christianize and to make men honest and virtuous, but the task before her is appalling and only by her supernatural strength can she make headway against the onward flow of dishonesty, error and deceit.

It would be sheer blasphemy to say that the degradation of the bulk of mankind is due to the withdrawal of the protecting hand of Providence over His creatures; for the blind-led mortals have spurned the tender helping hand, and in following their own erroneous ways they have fallen into a moral abyss, that hardly admits a ray of honest truth or light.

I hope this hurried sketch will interest the readers. At a later date I may cross the boundary line or it may be that I will cross the Atlantic, and shall strive to tell them what I think of the happiness and moral status of the peoples in these other lands.

WM. ELLISON.

BRITISH DEFEAT.

London Newspapers Regard it as a Severe Blow.

CAMP ANAYAT, via Panjkora, September 17, 8 p.m.—Severe fighting has taken place between the second brigade of General Sir Bindon Blood's division and the Mohmands. The British loss was 140 killed and wounded. The brigade had moved out to attack the Mohmands in the valley north of the camp, to punish them for the assault of Tuesday night upon the force of General Jeffreys at the foot of Pawat Pass. The Bengal Lancers found the enemy entrenched on the hills about eight miles distant.

The 35th Sikhs was ordered to make the attack. The regiment was supported by four guns of a mountain battery and by six companies of Buffs. The Sikhs drove the enemy into the hills but eventually fell back upon the Buffs before superior numbers. The enemy then advanced against the left flank, drove back the cavalry and surrounded a company of Buffs. The cavalry charged brilliantly and relieved the Sikhs, and the Guides coming up, swept the enemy back. The force halted for some time, destroying the enemy's towers, and then retired.

A company of Sikhs, on the hills to the extreme right, was hard pressed and was running short of ammunition, when the general officer commanding moved the Guides forward to their relief, which was gallantly accomplished. The Guides carried the wounded Sikhs back and executed the withdrawal in good order, though the enemy pressed them hard.

Darkness came on before the force reached the camp, and the Guides with General Jeffreys and his escort of Buffs, became separated from the column, which passed them in the gloom. General Jeffreys remained with the guns and took up a position in the village.

The enemy had occupied a part of the village, and the escort not being strong enough to expel them, they had inflicted considerable loss on the little party before Major Wortledge, with two companies, each composed of Sikhs and Guides, came up and compelled them to retire. A large body of cavalry and 38 Dogras left the camp and brought in the whole detachment.

Captain Birch and Lieut. Watson behaved with great gallantry. Lieut. Hughes and Lieut. Crawford were killed. Lieut. Watson, Lieut. Gunning and Lieut. Winter were severely wounded. Captain Birch slightly wounded. The Buffs lost one killed and seven wounded; the Sikhs, twenty-one killed and forty-two wounded; the Guides, two killed and ten wounded; the gunners, seven killed and twenty-one wounded, and the sappers three killed and sixteen wounded. Two Bengal Lancers were wounded. Many horses and mules were killed.

LONDON, September 18—All the morning papers comment upon the British reverse north of Camp Anayat.

The Daily Telegraph says: "Whether it was due to rashness or to some not yet explained cause, it will be a matter of unfeigned sorrow. When we read of the loss of so many valuable lives, we can only deplore a casualty which, though it will doubtless be speedily avenged, casts a gloom upon the happier intelligence received from Fort Gilliatan."

The Standard says: "The interruption of the advance is in every way deplorable. It is absolutely necessary to retrieve the reverse and, meanwhile, the enemy who were said to be disheartened and disinclined to fight will be encouraged to organize a determined resistance. Probably the third brigade, which has reached Nawagai, will retrace its steps in order to support General Jeffreys.

"It is impossible to offer an explanation of the mishap. We must remember, however, that it occurred in a country

never before traversed by European troops and very little known, the country of the Mohmands, who also know very little of the strength ultimately to be employed against them. But there is reason to fear once again, that a lack of complete intelligence as to the disposition of the enemy's strength has led our commanders to undertake an operation that cannot be pushed through. Further details are awaited with anxiety. It must be hoped that the Indian Government will give Sir William Lockhart a perfectly free hand to choose his own men. He must not be bound by red-tape regulations. Much has yet to be done before peace and order will be restored."

UNANIMOUS TESTIMONY.

The Archbishops and Bishops of Ireland on the Famine Prospects.

Earl Cadogan Does Not Believe It—He is Afraid to Offend His Political Leaders.

The winter outlook in Ireland is attracting attention over the entire continent of America, and from present reports the gravest situation may be feared. Below will be found the opinions of the most eminent prelates in Ireland on the subject, obtained through the instrumentality of the World of New York.

One of the prominent people who have answered the World's query is Earl Cadogan, Lord Lieutenant of Ireland. It will be noticed that he takes an entirely opposite view of the situation from all the others. Under the circumstances it is safe to assume that Earl Cadogan is as one who is blind and does not want to see. It is impossible to believe that he of all is telling the truth and that the distinguished men who have also answered the query have, to put it mildly, been misinformed. Perhaps the worthy Lord Lieutenant has been so busy looking after the Duke and Duchesses of York that he has had no time to attend to the welfare of Ireland.

ARCHBISHOP CROKE ON THE SITUATION. Palace of Thurles, Tipperary, Sept. 9.

From all parts of the archdiocese of Cashel and Emly the harvest news is most disquieting. The crops had been everywhere abundant and our hopes were high, but the terrible rains of last month have dashed those hopes.

The potatoes are even now to a very large extent unfit for human food. They are rotting in the wet ground. The very early hay crop was saved fairly well but on the later meadows bearing most of the crop in this district it was impossible to save the hay. One of the most industrious farmers in the archdiocese writes:

"My hay has been cut four weeks, but I have not had two consecutive fine days since. The rest of the crop will have to be taken, not to the hay shed, but to the dung pit."

The barley and the oats are ruined by the wet. Much of this plentiful crop is unsalable, and with a serious rise in the price of bread I have the gravest apprehension for the coming winter.

T. W. CROKE, Archbishop of Cashel and Emly.

THE ARCHBISHOP OF TUAM.

His Grace of Tuam writes:

St. Jarlath College, Tuam, Sept. 8.

From all the accounts that reach me from all parts of the diocese of Tuam, embracing nearly half the counties of Mayo and Galway, I am sorry to say that hardly could things be worse, owing to the unceasing downpour of rain. The potato, staple food of our people, has suffered severely, even where not totally destroyed by blight.

I therefore, regard it as unquestionably certain that a great famine in the diocese of Tuam is sure to overtake us before long. Unfortunately, our people have hardly any money with which to purchase meal, be it ever so cheap.

It is most humiliating to be eternally sending round the hat, but what can be done? Hunger pierces stone walls. The oats crop, too, is greatly damaged, while the turf is in a bad way, and it may be said that a fuel famine is as bad as a food famine.

On the whole, I look on the coming time as boding misery. I give you a gloomy picture, but I am sorry to say a true one.

JOHN M'EWLY, Archbishop of Tuam.

FAMINE EXPECTED IN GALWAY.

This is from the Bishop of Galway:

Mount St. Mary's, Galway, Sept. 9.

The harvest prospects in this diocese are really disheartening. In the Spring the seeds were got into the soil at a late period in the season, owing to continued rains and the consequent moisture of the land; and now the produce of that late

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planting is very seriously injured by the exceptional rainfall of August.

The cereal crops lack ripening sunshine, and the potato—the staple food and the mainstay of the small farmer—is in many districts an appalling failure. The tubers are small and have scarcely the solidity of a turnip, so rotten have they become in their wet beds of slay.

On the whole, I regard the outlook very gloomy and apprehend the advent of a famine in the diocese during the winter approaching.

F. A. MACCORMACK, Bishop of Galway and Kilmacduagh.

BISHOP OF CLOFERT FEARS THE WORST.

Mount St. Bernard, Ballinasloe, Sept. 9.

The prospects for the coming year are very bad. I have seen nothing worse in this diocese of Clewley for the last thirteen years. Even the sound potatoes are small and soft. As far as I have heard, in the best situations they are not half a crop.

Oats have been laid prostrate by the storm, and in many cases half rotten. A great quantity has been destroyed by the floods, and much of what remained is diseased and unwholesome.

We are all very anxious about the winter months. We fear the worst may happen. I am unwilling to be alarmist, but merely state what I have seen with my own eyes and heard with my own ears from all the neighbors.

Good weather, even now, would greatly help the crops, but much of the damage is irremediable.

JOHN HEALY, Bishop of Clonfert.

His Lordship Bishop Kelly, of Ross...

add: The potato is worthless, the grain ruined and the corn black-dimmed.

DONALD KELLY, Bishop of Ross.

WILLIAM O'BRIEN HEARD FROM.

The following is Mr. William O'Brien's review of the situation:

Mallow Cottage, Westport, Co. Mayo, Sept. 9.

We are drifting inevitably toward a famine in the West. Every day deepens the people's gloom and alarm. To-day again the temperature is down to 17 centigrade, and the crops are soaking in a cold rain. Yesterday was dry. In the interval men and women worked in the fields up to midnight, thatching the haystacks and reaping the oats. To-day again the wintry sheet makes work impossible, and the crops are abandoned to their fate.

Potatoes are almost wholly gone throughout Connaught. The tubers are scarce and miserably small. Even there are blackening daily to such an extent that the people are digging them in an immense condition and selling them in ordinary years potato dealers do not begin until October. Now half the potato fields are already exhausted to supply daily food for a million people from the ravages of blight by taking them to the market. An entire flock sometimes has to be dug out for a family's dinner.

Potatoes only two pence a stone last year in Westport, are now five pence and six pence a stone. The native food supply will be exhausted by November.

The most calamitous feature of all is the rise in price of foreign flour. For the last five years American flour was sold at as cheap as Indian meal, and had become a staple food for the people from Christmas to harvest. Flour, which was thirteen pence per stone, now is twenty-two pence, and threatens to go higher still. Even Indian meal, the last resource of a starving people, has advanced from six pence to eight pence a stone.

It is impossible to exaggerate the danger of absolute famine in districts like this, already scourged by last year's potato failure and sunk to the lips in debt to the shopkeepers and banks. If the landlords enforce full rents this winter the people's last resources for purchasing provisions will be gone.

Nothing except immediate, widespread Government relief can avert starvation. The people are dazed with despair and disorganization.

The emergency is incontestably graver than in the Land League year of 1880, when it took a Land League revolution and a million and a half sterling of charitable funds to cope with the danger. This time nothing can save the people but a universal uprising against rack-rents and immediate measures for Government relief.

WILLIAM O'BRIEN, THE ENGLISH LIBERAL LEADER.

Even Sir W. V. Harcourt, the English Liberal leader, is concerned at the situation, as developed in the past two weeks. He writes to the same journal under date Sept. the 9th as follows:—

I have read with deep concern the disastrous account of the condition of the crops in Ireland. The short supply of wheat in Europe has already seriously raised the price of bread.

I have never been able to comprehend the point of view of those who regard high prices and dear food as a blessing to mankind. It is a condition of things which presses most severely on the classes of the community who are the least able to bear it, and yet there are people who desire to aggravate the inclemency of seasons by the production of an artificial scarcity. It will be an important object lesson to mark how far (as we are confidently assured must be the case) the rise in the price of corn (wheat) is attended by a corresponding increase in the rate of wages.

The consequence of a failure of the food supply has its most painful illustration in the case of Ireland, where so

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