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Catholic Record

Loudon, sat., Feb. 4th, 1888.

WITH the deepest feelings of regret we ounce that Right Rev. Mgr. Bruyere hear General and administrator of the cese of London, is, at the present writ ing, very seriously ill. Our readers will we know, join us in fervent prayers to our divine Lord that this most useful life in the service of his Master may yet be prelonged for some time.

THE CASE OF MR. WILFRED

The Most Honorable the Marquis of Ripon, the Right Honorable James ld, M P, the Right Henorable J Shaw Lefevre, M. P., and W. J Evelyn, Esq. M P., have formed them elves into a committee for the purpose of conducting the legal defence of Mr. Wilfred Blunt, Mr. Secretary Balfour's first English victim under the tyrannical cion Act. They advertise in the London Daily News for subscriptions to Defence Fund," to be sent to the Hop. Secretaries of the Home Rule Union, Westminster. They state that a legal opinion has been given by four nent lawyers that Mr. Blunt's action seserting the right of public meeting at Woodford was legal, not only by common law, but even under the Crimes Act and that the conviction ought to be set saide on the appeal. It is therefore their intention to institute a series o actions against all who are responsible for suppressing the meeting. For this purpose, they state, "funds are urgently needed"

The four lawyers whose names given are Sir Charles Russell, Q. C., M. , and Messrs. H. T. Ried, Q C., M. P. H H. Asquith, M. P., and W. S. Robson

Toe bigh administrative position have been held by members of the Committee, the character which they all bear as noble and generous minded men, and their undoubted ability, all combine in assuring us that what they deliberately andertake is no wild project without hope of success The eminence of the counsel whose opinions they have taken leads to the rational conclusion that even with the powers conferred by an Act which makes the Irish Secretary as absolute as the Shah of Persia, he has overstepped the bounds by his arbitrary conduct in the case of Mr. Blunt,

When the Crimes Act was passed, the ance that it would be used only for the purpose of repressing crime more effectually. It was not to be used for the creation of new crimes ; still less for the purpose of preventing political discussion. If this promise had not been given, it is probable that even the subservient majority which supports the Government would not have given the enormous powers granted in the atrocious Act. However, once these powers were obtained, the Government began to use them for the purpose of repressing free speech, and of inciting the people to resistance so as to create crimes, and thus afford the excuse for using their powers more arbitrarily than ever.

and for which he was sentenced, was held on 23rd October, 1887. It was to be held under the auspices of the English Home Rule Union, and to be addressed by Englishmen exclusively. The object of the meeting was to protest against the iniquitous proceedings of the Marquis of Cunricarde, who, in his insatiable greed was bringing ruin and desolation on his tenants occupying a large tract of country. Even Sir Michael Hicks-Beach and Chief Baron Palles acknowledged his tyranny to be inexcus. able, and it was in praiseworthy sympathy with the oppressed tenantry that Lr. Bunt intended to address the meeting Even the Crimes Act did not make such a meeting unlawful; but if it had done so, Englishmen whose aucestors fought the butle of popular rights on the plains of Runnymede are not willing to yield them easily: nor ought they, or Irishmen either, to do so. Mr. Blunt, therefore, resolved to test the question of this right of meeting. Mr. Balfour proclaimed the meeting under the Crimes Act, on pretence that it would 1 ad to disorder and crime. There was really no danger of this. People who are all of one mind are not apt to fight each other for expressing their opinions.

and there could be no danger of disc except such as Mr. Balfour's p would cause by interrupting the n would cause by interrupting the ming, and bludgeoning the assemb multitude. There could be no crim disorder unless Mr. Balfour him would create it through his officials.

The meeting did not even interfere with public traffic, for it was held on private property. It should, therefore, we been just as free from interference as if it were held by Mr. Blunt in his own rarden. He therefore went to the platorm accompanied by his wife. Lady Ann Blunt, Mr. Rowlands, M. P., Mrs. Rowlands, an Anglican elergyman, and some other friends. Hereupon the police stepped in and ordered the meeting to disperse. Mr. Blunt was seized and knocked down, and Ledy Blunt was also naltreated. The police did not intend o arrest Mr. Blunt, but he challenged them to do so, and goaded by the chal-lenge they did so and brought him to It was for attending this meeting that

Mr. Blunt was santenced to two mouths' imprisonment. On appeal, the sentence was sustained, but after some of the most extraordinary proceedings that have ever disgraced a law court in modern times. The prosecuting Attorney, it would seem, was conscious that the Government had exceeded their powers in proclaiming the meeting as unlawful and actually, on the appeal, only suc ceeded in austaining their case by getting the partisan judge to regard the meeting of the 23rd October as a continuation of a meeting held on 16th of the sam month. The meeting of the 16th Octo ber was a National League meeting, and it was only by connecting the meeting of the 23rd with it that Mr. Henn, the Recorder of Galway, could find Mr. Blunt guilty of defiance of the law. Nearly the whole of his speech in deliver ing judgment is taken up with the evidence that the meeting of the 16th was an unlawful and insurrectionary (!) assemblage, and the evidence of this wa that Mr. Wm. O'Brien had burned, then the proclamation which prono that meeting unlawful. thus concluded his speech, remarkable for its manner of interpreting the law, even in Ireland, where the law is admin istered neither in accordance with its spirit or letter, but according to the will of Dublin Castle:

"Mr Blunt left the meeting of the 16 n—himself a law breaker—the friend of law breakers, an active participator in their evil deeds. Such he was when he left the midnight meeting of Wood ford—such he was when he stood on the not what the magistrates declared he had, deliberate and premeditated inten-tion of defying and resisting the law and therefore, with pain, with the deepest pain, I am constrained to con firm the sentence which they have pro

It is no wonder that "murmurs o astonishment were heard through the court when the judge had concluded.' Still when it is con men are appointed to the bench in Ireland, the wonder ceases. The Mar quis of Ripon and the gentlemen who are with him on the Committee have certainly a good case for punishing all finally settled by such judges as Mr. Henn, there is not much likelihood of ustice being obtained.

However, Mr. Balfour has in this case made a serious mistake which he undoubtedly feels keenly now. If Mr. Blunt had been an Irish patriot, he might have relied with some security on the apathy of the English public in vindicating free speech for his prisoner. But Mr. Blunt is an Englishman highly respected in his own country. The attack made upon him in violation of free speech will be resented by his country nen, who cannot but regard it as an attack made upon their own liberties; and they will undoubtedly make ties; and they will undoubtedly make their resentment felt both inside and The meeting which M: Blunt attended. outside the walls of the Parliament House. Hence there is little doubt that were it not for the humiliation of backing down, Mr. Balfour would have been very glad to have let Mr. Blunt's appeal prove successful

POLITICS IN THE PULPIT.

The Rev. Dr. Sutherland said, while preaching in the Queen's Avenue Metho list Caurch in this city on Sunday, 22nd ult., that "it was a significant statement out he would make it, knowing full well the responsibility he assumed in doing so, that the next twenty years will decide whether this Dominton is to be ruled from Ottawa or from Rome. In fact, he was not sure but that it is even now ruled more from Rome than from Ottawa.'

While the "sermon" was being delivered member of the Dominion Cabinet was present in the Church, and heard the statement, which, of course, gave rise to considerable discussion among the congreation, the generally expressed conviction being that the Rev. Dr. must have a "bee

It is remarkable that the doctor has been in the past and is yet a resolute supporter of the Conservative ministry which he now virtually accuses of being sold to Rome. His absurd accusations, therefore, come from him with a pecuBELIGIOUS EDUCATION.

The Toronto Ministerial Association met on Monday, the 16th ult., with the President Rev. D. J. Medonnell fa the shair. The chief subject under discussion was "The Bible in the schools." ence with which this subject has een brought up by the various bodies of Protestant clergy, especially during the past two years, is an evidence of the strong diseatisfaction which exists among them at the present system which does not make religion compulsory in the school room. We have before now called ttention to the earnest language used by many among them while treating on this sufject; and judging by the unanimity with which the various speakers urged religious teaching, and especthe introduction of the Bible into school room, it would seem to be their intention to persevere in agitating this

Rev. John Burton read a paper in which he entered a "decided protest gainst the system of Separate Schools.' He continued: "The State has no right to acknowledge religious caste, thus legalzing division and perpetuating alienation. Therefore I must be pardoned for refusing to speak of Protestant Schools. Our Public Schools belong to the public, not to a maj rity, nor to the sects; and we cannot cure one evil by creating another: therefore, build up our Public Schools. As a Christian, I would follow unbesitate ngly Christ's teachings, let ecclesiasticism ad politics say what they will."

Further on he adds : "Then let Jesus, as teacher, facile prin eeps, speak to our children of God and truth. The Caristianity He taught is the Christianity we need; that of Nice, Gen-iva, Canterbury, Trent, may be left to the

As the consequence of these views be eclares that "we only need to unite upon a text book of ethics based upon Christianity as thus defined, which ought not to be an impossible task to Christian teachers of good-will. Of course the bible must form the basis; there is no other source: besides we should gain noth ing by substituting the Vedas, and for us the Christ of history is a more important fact than the shadowy 'Light of Asia.'" These passages constitute the cream of

Mr. Burton's paper. This gentleman's views are widely distant from the intolerant and aggressive positions which were taken by many of the ministers present, if we are to judge from the synoptical reports of the discussion which appeared in the Toronto journals; and we recognize In his statement some desire to deal fairly by ali: nevertheless his views cannot prevail with us, and their adoption towards Catholics would be a grievous wrong. As Catholics we agree so far with what

Rev. Mr. Burton says, that the schools should teach Christianity as Christ taught When he infers that ethics only, and not dogma, must be taught, we must part company with him. As far as Protestants are concerned, we are quite willing to let them agree to teach whatever system of Christianity they please, to their own children, without interfer ence from us, but we cannot allow such a ethics and doctrine, and we maintain that such is the Christianity of Christ. Our

convictions are settled in this matter, and as we do not wish to interfere with the character of the Christianity which Protestants agree to impart to their children. we must be equally free to teach, without interference from Protestants, the Christianity we believe in. From our point of view the Christianity which Rev. Mr. Burton proposes to teach, is of a very low type. little bet ter than the system of the Vedas, or of the Agnostics. He himself seems to be of this opinion, even, from the very apologetic manner in which he makes the com parison between Christianity and "the

Our position is this. The parents, not the state, must settle the character of the religious training to be given to their children. The State may very properly facilitate the way for the parents in imparting such education. It may insist upon a proper standard of secular training. but it has no right to dictate to us the character of the religious training to be imparted. It seems to us that Mr. Burton himself acknowledges this when he says: "Our public schools belong to the public, not to a majority, or to the sects."

It is only in Catholic schools that we Catholics can carry out our views respecting religious instruction. We are, therefore, in earnest about having schools which are truly Catholic. Is it just, then, that we should be constantly threatened with the abolition of Catholic Schools? But the threats will not avail. Catholic schools we must and will have. Our earnestness on this point may be seen in the course of Catholics of the United States, who though compelled by the law to educate Protestant children, educate

the Catholics of Quebee, in this, have dealt fairly with the Protestant minority. Let the Protestant majority in Outarideal with us with equal fairness.

Further, the Catholic Separate School

annot be abolished without reconstru ng the Confederation Act. If this Act is to be recon-idered, the Ontario Protestants might bear in mind that the position of the Ontario Catholics cannot be assailed vithout placing the Protestants of Quebec in a position equally precarious with our own. They cannot possibly bring us to their feet, without at the same time bringing the Quebes Protestants to the feet of the Catholic majority in that Province. Do they wish to do this for the mere sake of having it in their power to tyrannize over the Catholic minority here?

We have too high an opinion of the that they would wish either to inflict on their Catholic fellow-citizens the injustice with which some are constantly menas ing us, or to deprive their brethren Quebec of the guarantees they enjoy for the religious education of their children. Be it not forgotten :
The Separate School systems of Ontar

and Quebec STAND OR FALL TOGETHER. We leave for future consideration the more aggressive anti-Catholic views which were ventilated at the ministerial meeting. Before concluding, however, we must protest against Rev. M: Borton's statement that Catholic teaching begets alienation, or even division, meant in the sense of dissension or uncharitableness. The teaching of th Catholic Catechism is that we must love our neighbor as ourselves : love even ou enemies; and the term "our neighbor" is expressly declared to include "manking of every description . . . even those who injure us, or differ from us in religion."

CRIME IN IRELAND

Judge Waters, whose jurisdiction extends over Waterford and the two adining Counties of Cavan and Leitrim remarked at the last assizes in Waterford held on the 3rd inst., that the area over which he presided has a population of 332,616, in which the number of committale was 114, most of which were for very trivial offences. This is one committal in a population of 2918. In England and Wales the number of committals was, according to the latest statistics 13,856, which gives one committal to 1911 persons, while in Scotland there were 2535 committals, or one to 1473 persons

His Lordship stated that he had "specially procured the last published statistics in all the above parts of the United Kingdom, for the purpose of comparing the crime in this representative area of Ireland with that of England and Scotland." He points out that the crime of the three counties of Ireland above mentioned shows only 63 per cent. of the amount in England and Wales and 50 per cent. of the amount in Scot-

For the City and County of Waterford there was no bill whatever to go before the grand jury, and the judge said:

system to be taught to Catholic children.

The only Caristianity which Catholics are past year, and I am glad to be able to tell you that the account of the crimes of the County and City of Waterford investigated in this court during the year 1887 is very light, indeed I may say insignificant. It consists altogether of fitzeen cases. These are made up of five cases of larceny, six of assault, two of embezalement, one of arson, and one of attempted burglary."

In the county of Kerry the calendar was lighter still : There were no criminal cases whatever, and judge Curran was presented with a pair of white gloves, according to usage. There was one equity ase of no public importance. The other usiness consisted of two hundred and forty-nine civil bills and one hundred and nineteen ejectments.

Such are the counties of Ireland which have been proclaimed under the iniquitous "Crimes Act" which the Salisbury government declared to be necessary for the suppression of crime. Every one is aware that the pretence was hypocritical, but facts like these proclaim its utter iniquity. The crime is all on the part of the Government, which permits, nay protects and authorizes the wholesale evictions which are to take place in this peaceful and crimeless district. It is sometimes pretended, by those

who wish to account for the apparently glorious." peaceful state of Ireland by any explanation but the right one, that the Irish juries will not convict criminals, even on the clearest evidence, and that therefore the number of committals is no test for the actual amount of crime. This pretext is entirely taken away by Judge Waters, who says, precisely in answer to this

"I find that the rate of convictions in England and Scotland is nearly the same, seventy seven per cent. of the committals, and strange to say, the rate of convictions in Waterford is almost identical, differing only by an inconsiderable decimal; in Leitrim the rate of convictions in adults, two per cent. to educate Protestant children, educate their own children also, but at their own capense. We maintain that the State does not act honestly in this; and Ontario would not act honestly in imitating the United States. All are well aware that

On the facts as he states them His but any one may see the gross injustice luflisted upon the country under fals pretences, and upheld by the brazer felsehoods of the Cabinet and their sup porters. The Cuercion Act was not passed to suppress crime. Mr. Gladston said well at Dover:

"It was not directed against crime. It had for its aim and purpose—and it is now working out that aim and purpose—the narrowing and abridging, and the taking away of the rights of the Irish people."

Its aim was to good them to the com-

mission of crime that there might be ome excuse for repressing them with the bludgeon and the bayonet.

EPISOOPAUY AND CHRISTIAN DNION.

The Rev. Dr. Neely has an article the Methodist Review on the Union of the various Protestant sects. He states that every Protestant church is willing to recognize the Protestant Episcopa Church and the Church of England as "true Churches," and he asks if the sentiment be reciprocated, "Why does not the recognition and union exist as an accomplished fact" between all these bodies? "Why does not the mutual ecognition take place at once without any further waste of time ?" He assert that the fault does not lie on the side of the "other communions," for in every case or almost every case, they will accept Protestant Episcopal ministers on their ministerial standing in that body, and their members on their good stand ing in that communion; but there is no reciprocity on the other side." He

"The Protestant Episcopal Church practically denies the ministerial stand-ing of the minister who comes to it from another Protestant Caurch, and practically denies the church membership of the Christian who comes to it from an other Protestant Caurch, for it insists other Protestant Cource, for it mests upon re-ordaining the minister, and upon confirming the member. This is the situation. One side recognizes the other, the other side does not recognize it. All that is needed, then, is for the one that holds aloof to make a similar

The difficulty which is raised by the church of England and the Episcopal church of the United States is this : the bishops of these churches have declared that "the historic episcopate, locally dapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of the Church" is "essential to the restoration of unity among the divided branches of Christendom. lence the Rev. Mr. Neely inters that the claims of the Episcopal churches are too high to be conceded by the other churches. They could not do so with. out sacrifice of their self respect. He says that practically they say : "We are he church and have the true ministry. and the other communions are not churches and have not a valid ministry." Rev. Mr. Neely claims, of course, that

Episcopal ordination is not necessary for the Christian ministry. As a matter of fact, he says "most of these denomina- trines which they have so pertinacionally tions, at their start, received their ation from bishops, or from those who had received episcopal ordination, and they were no better or worse for that," Some have proposed that in order to

get rid of this obstacle in the way of nion, all the ministers of other Protestant bodies should come to the Protes tant Episcopal bishops for ordination, Mr. Neely points out that even if they did this, and retained their present forms of church Government, their Presbyterial and Congregational polities they would still be in the same difficulty, as there would be no bishops among them to continue the succession. Must they then adopt also episcopal government with bishops consecrated by bishops of the Church of England, or of the Pro-testant Episcopal Church? To do this would be to confess that hitherto "they had not a true ministry and were no true Churches." To ask for ordination at all from these bishops would be an acknowledgment "that they were without valid orders." A conces these Churches are not likely to make without casting a painful reflection upon a record which in many instances is most

Hence the only way which Rev. Mr. Neely can see for a union to be brought about between these various Churches, is for the Church of England to give up her claim to an exclusively valid ministry. That is to say, as the other Churches are ready to recognize the clergy and bishops of the Church of England, as clergymer and bishops, so the Church of England should recognise the ministry of the Presbyterians, Methodists, Congregationalists, etc., as valid.

In all this there is much that would be ludicrous, were it not on so serious a subject as the essential constitution of Christ's Church. It is a matter of surprise to thoughtful minds how persons professing to be the representatives of Christ's Church on earth, and accredited ambassadors of Christ, can speak seriously of giving up, or compromising, even

for the sake of peace, what He has estab. In the name of the English Church,

"It is a wicked error to say that any of the Thirty nine Articles are in any part superstitious or erroneous, . . and whoever shall sfirm that such as

Among the forms which, under this severe penalty, it is prescribed to admit, we find the following :

we find the following:

"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishopa, Priests, and Deacons. Which offices were evermore had in such reverend estimation that no man might presume to execute any of them except . . . by public prayer with Imposition of hands he were approved and admitted thereunto by lawful authority . . . and no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter unto, according to the form hereatter following, or hath had formerly Episce

Even the Pre-byterian Catechia teaches that the Sacraments are to be administered, and the word of God to be preached only by the "ministry daly approved and called to that office," and that it is a duty arising out of the Second Commandment to "keep pure and entere the ministry and maintenance thereof."

The Episcopacy is therefore of vital importance to the Courch. That the

Courch of England has always held it so is evident, not only from her own practice but from the testimony of the "ancient Authors', that is, the Fathers of the Church to whom appeal is made in the above extract from the form of ordina-tion. As, therefore, Dr. Neely says that if Methodist, Presbyterian, and Congregationalist ministers would by accepting episcopal ordination, acknowledge that they have not had a valid ministry in their Churches, so the Church of England by agreeing to a union with these denominations, without their adoption of the Episcopacy, would acknowledge that she has taught falsely a vital doctrine of Christianity. The very fact of these various denominations uniting into one oody, whether they all adopt one form of Church government, be it Presbyterial or E iscopal, or agree to tolerate in the United Church the various forms of Government now in vogue, would be an acknowledgment that they have hitherto beer in error regarding the essential constitution of the Church. It would be tantamount to a declaration that the true dectrine of Christ had disappeared from the world, not withstanding His promise to remain with His Apoetles to the end of the world while they were fulfilling the mission he gave them to 'teach all nations." St. Matt. xxviii.

Not only on this point, but on other natters of doctrine of equal importance there are divers teachings in these various Courches. Should the Union take place, it would be an admission that these docmitted by Christ to His Apostles to be taught to all nations, are but the inventions of men, which men are free either to

accept or repudiate as expediency dictates. When the Esstern Church in the 18th century reunited with the Catholic Church, it was on no such terms as these which are proposed as the basis of union among the Protestant sects of to day. The Orientals accepted the teaching of the Catholic Church without reserve, and at the Council of Florence signed the decree which declared the essential unity of the Church, under the Supremacy of the Pope. It is only on such terms that the true Church of Christ could possibly accept union. If the union of the various Protestant denominations be brought about at all, it can only be by virtually admitting that the Protestantism of the past has been a huge fraud.

IRISH SENTIMENT.

A resolution passed by the Drumkeerau branch of the National League, County Leitrim, will serve as another comm ary on the statement of the Mail's London correspondent, that the "rank and file of the Parnellite party" entertain "a strong feeling of gratification that an Eng-lishman," namely, Mr. Blunt, "should have been sent to an Irish jail."

Drumkeeran branch met on the 8th alt., Rev. Father Keany presiding. It was unamimously agreed.

was unamimously agreed,

"That at this, our first meeting of the
New Year, the best reply to Balfour and
Co. is to repeat our candid appreciation
of his sincere and valiant prisoner, Mr.
William O'Brien, on his approaching
release, and that as, a mark of that expression of feeling our houses and hillsides shall be illuminated on that
occasion: also that we heartily sympathize with Mr. Blunt and Lady Anne
Blunt for the cruel sentence passed on a Blunt for the cruel sentence passed or gentleman of such distinguished qualit for merely trying to sesure the right of free speech in Ireland, as in England, knowing as we do that his incarceration will only rivet the bonds of friendship still more closely between England and Ireland."

In fact, out of thirty-one reported

es in Ireland during the week, nine ed resolutions quite similar to the and others included them in the expression of sympathy with political prisoners." was expressly named in the intions at only two of these meetings ese facts speak for themselves, as to

ches in England, composed chiefly Irishmen, show a record precisely sim Eighty eight branches passed nine resolutions of sympathy ming Mr. and Lady Blunt, and three gen al resolutions. Mr. O'Brien was named by ee, and other Irish patriots by five

FATHER BRENNAN'S SILVER JURILER.

We learn from the Picton Times of Jan b, that the past week was one of un recal interest in that town. Special serandversey of the Rev. Father Brennen's dvert to the priesthood were held on Wednesday, in St. Gregory's church. Very Rev. Vicar-General Farrelly, of Belleville, presided, and delivered a most elequent address, which commanded the All the clergymen of the dio esse were present. Rev. Father Brennan was presented with a highly complimentary address, together with a halice valued at \$200, from the congre ration; this was followed by an appro riate address and presentation from the tar boys. In the evening the pupils of the Separate School, in presence of a large seemblage of parents and friends, also resided over by the Vicar General, preented the Rev. Father with a most efectionate address. The whole proceed ngs were of the most pleasing and interng character.

The CATHOLIC RECORD sends its warm congratulations to the good pastor of on, and hopes he will be spared to elebrate at least his golden jubilee in the nidst of his devoted flock.

OHECK TO LORD LANSDOWNE.

Lord Lansdowne has obtained another ch of ejectment writs against his tents on the Barrow bouse estate near Athy. Mr. Valentine Kilbride has been ngaged as solicitor on behalf of the tennts to dispute the actions.

On Wednesday, 11th ult., the case of Whelan vs. Lansdowne and others was rought up in the Exchequer Division ore the Lord Chief Baron, Mr. Baron lowse, and Mr. Justice Andrews. This ction was brought by Mr. Edward Thelan, a blacksmith, against the High seriff of Queen's County, Lord Lans wne, and an Emergency man named utchens, for damages for trespass, Mr. helan having been illegally dissessed of his forge during the Luggarran evictions. By consent the aintiff accepted £70 damages and full

ALFOUR'S POLICY OF MURDER.

tion of Mr. Blunt's charge of delibere intention to murder by ill treatment malist members of weak health, for crime of discussing the political siton, every day makes it more clear at such is his purpose. Mr. Blunt has n kept in a cell without fire and bas een suffering from rheumatism for ny days. Mr. Cox is in a cell recking moisture, the window of which has sally rotted from the effects of the ap, and as all are aware Mr O'Brien's h has been shattered by the ill tment to which he was subjected is is the kind of Government of Ire ad for which Irishmen are expected e grateful to their English rulers.

MORE RESULTS OF COERCION.

The prison doctor states that Mr. Lane . P., is subject to delusions, owing to n. Thus is the English Bombs' licy of torture and murder being gradu developed. The case has made a dee apression on the public mind, and will thout doubt be made a subject of par nentary investigation. Meanwhile ording to Sir Chas. Dilke, writing in e Fortnightly Review, defects in the milli ary system have become so glaring as t absolutely alarming. The army i deficient in field artillery and horses, th efficers insufficiently trained, the volunteer are bad shots, and altogether, officers an men are imperfectly instructed in th tactics of war. The Government has their hands so full in their futile effor to create crime and repress free speed and the press in Ireland, that they canno and time to keep the army in an efficien condition. Probably they imagine the alienating Irishmen both in the arm d at home, they will so increase th yalty of the army, and the enthusias recruiting its ranks, that they wi afficiently counterbalance in this way eficiencies that their incompetency wi