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TESTIS IN COELO FIDELIS

The True Witness

CATHOLIC CHRONICLE

VOL. XXXVI.—NO. 7.

MONTREAL, WEDNESDAY, SEPTEMBER 23, 1885.

PRICE—FIVE CENTS.

A NATION'S WELCOME

ARCHBISHOP WALSH IN DUBLIN

PATRIOTISM AND RELIGION

The People's Ovation to the Successor of St. Lawrence O'Toole.

Respect and Patriotic Reply of His Grace

DUBLIN, Sept. 5.—The Most Rev. Dr. Walsh, the new Catholic Archbishop of Dublin, arrived in Dublin from Rome yesterday evening, and was the recipient of a demonstration of welcome such as never before was extended to any dignitary under similar circumstances. Long before the steamer arrived, the Carlisle pier was crowded with ladies and gentlemen, and the representation of the clergy was so large as to constitute a special and significant feature of the occasion. It would be impossible to exaggerate a description of the warm interest displayed. Every point from which even a momentary glance at His Grace could be had was availed of, and when the steamer at length reached her destination, it was with no inconsiderable labor that the people were prevented from swarming on board to an unreasonable and even dangerous extent. All along the pier and away to the strand and headlands bordering the sea a veritable peal of welcome went up. As the vessel steamed alongside, His Grace was seen on the bridge, and, deeply affected by the enthusiasm which greeted him, he bowed his acknowledgments, and seemed overpowered by the vehemence with which his faithful flock testified their welcome. But this was but a small indication of what His Grace had immediately afterwards to face. Anything to equal the throng of priests and laity on board, anything more extraordinary than the cheers and cries of joy that met him when once the gangways gave means of boarding the vessel, it would be simply idle to attempt to portray. The Town Commissioners presented an address, and the Catholic and Nationalist inhabitants did likewise. The proceedings took place in the saloon.

Dr. Walsh, in reply, thanked them sincerely for their words of welcome and congratulation, and said he could not easily forget, now two months ago, starting on his journey to the Eternal City, the ringing cheers that from the pier at Kingstown had met him. That good-by prepared him to expect the cordial welcome given to him, but it is no way prepared him for such a demonstration of enthusiasm as this—a demonstration which was in many respects without a parallel (cheers).

The people then withdrew, and His Grace and a numerous party travelled to Dublin by special train.

RECEPTION AT WESTLAND ROW.

Long before the arrival of the Archbishop at Westland-row crowds of people without distinction of creed or party assembled at the terminus and awaited the arrival of the train in which the Archbishop was seated. Amongst those present were:—The Right Hon. the Lord Mayor, J. K. Cox, Secretary; Mr. T. D. Sullivan, M. P.; Lord Mayor Klotz; Mr. Dryer Gray, M. P.; Alderman Meagher, M. P.; Mr. William O'Brien, M. P.; Mr. Thomas Sexton, M. P.; Mr. Charles Dawson, M. P.; Mr. Thomas Mayne, M. P.; Mr. W. H. Redmond, M. P.; Mr. Edward Sheil, M. P., &c.

His Grace shook hands with the Lord Mayor and several members of the Council, but, owing to the press of the crowd and the cheering, it was with difficulty that he could make himself heard.

The Lord Mayor having welcomed Dr. Walsh, Mr. Boyidge, Town Clerk, read an address from the Corporation, in the course of which it was stated:—"We recognize in your distinguished career all that give to us abundant assurance that the dearest interests of our beloved country will ever be in your heart and mind. In what we trust, will be the forward march of public liberty, it is of the utmost moment that matured wisdom should characterize the Prelate who presides over the Metropolitan See of Ireland. On your grace it has pleased Divine Providence to bestow, at an early age, all that in this regard can be hoped for and desired; and in praying that length of years may be granted to you, we feel assured that we but express our earnest wish that peace and unity among her children may mark the onward progress of our native land to the attainment of her just and rightful hope—the restoration of her native Legislature."

His Grace the Archbishop of Dublin, in reply, said:—"It is with no ordinary feeling of gratification that I endeavour to discharge the duty of my pastoral office, in the warmth and heartiness of which you have so specially emphasized by surrounding its presentation with the splendour of your civic state. Gratefully, indeed, I am sure, of personal kindness, but also, and much more so, as a tribute of your respect shown in my person to the sacred dignity with which I have been invested. Your official communication has assured me that the civic welcome thus accorded to me is the unanimous act of our municipal body. Need I say to you that my action in reference to it would be very different if it had come to me in any other way? If, for instance, it could be regarded as a party triumph, or as the act of an inconsiderate majority of the Council, trampling on the feelings and outraging the susceptibilities of the non-Catholic members, who form the minority of your body, I do not go the length of saying that even if your act had been such as I have thus described you

could not plead in justification, or, at all events, in extenuation of it, much that is to be found in the past history of the Corporation of Dublin. You could find it, indeed, in the records of those very proceedings when, for the assertion of some article of the dominant political creed, the Lord Mayor and civic officers of the day went forth in solemn state, even as you have come, upon the kindly mission of this evening. But it is not for us to copy the bad example so freely set for us in days that every citizen of Dublin, I trust, would now wish has never found place in the annals of our city. A people claiming the name and dignity of a nation must prove, not merely by words, but still more by the acts of its public men, that it has the self-restraint which, especially in matters where religious feeling comes into play, will guard with the most delicate care against all that could savour of disregard of the sincere conviction of even the smallest minorities amongst its citizens. And so, if I may contemplate the case of this address being tendered to me in any other spirit than that which I feel assured has guarded you in reference to it from first to last, I should feel constrained, not merely on religious grounds and from a sense of what I owe my sacred office, but also as a citizen of Dublin (loud cheers), placed by virtue of that office in a high civic as well as religious responsibility, to decline its acceptance. But I feel that on many grounds I may safely take a very different view indeed of the proceedings of the day. Amongst those who took part even in the preparation of the address were some members of your body whose religious convictions debar them from recognizing any duty of spiritual allegiance to a Catholic bishop (hear, hear). I have no reason to believe that those other non-Catholic members of your body who were absent on the occasion were influenced by any other feeling than that of an unwillingness to mar by the presence of any element of discord the unanimity of a proceeding to which they were in no way opposed, but in which they did not feel themselves in a position to take an assenting part. I feel, then, my Lord Mayor, that to this extent I am justified in including in my expression of thanks every member of your municipal body (cheers). You assure me that to you, as representatives of the municipality of Dublin and guardians of its interests, it is a source of pride and gratification that a native of the city of Dublin has been elected to fill the See of St. Lawrence (loud and prolonged cheers). I accept this assurance all the more gratefully that it comes to me from a body which in the conferring of its own highest honors has never allowed itself to be swayed by any narrow consideration of the accident of birth. To say nothing of the many former acts of the kind to which I could refer, I am reminded by the presence here to-day, my lord, of the worthy gentleman who has been chosen to succeed you in your high office, that even in its latest nomination to the civic chair the members of the Council of Dublin have with graceful unanimity selected for that place of dignity one to whom Dublin unfortunately can lay no claim (loud cheers). And now, my Lord Mayor, without needlessly trespassing on your time to disclaim the language of eulogy with which your address has indeed embarrassed me, I hasten to assure you of my full and ardent sympathy with the wishes expressed in its closing words. With me it is no new theory of to-day or yesterday, but a settled and deeply-rooted conviction, that for a remedy of the many grievances for the removal of which the people of this island have so long labored with but partial success there is but one effectual remedy—the restoration to Ireland of that right of which we were deprived now nearly a century ago by means as shameful as any that the records of national infamy can disclose (loud and prolonged cheers). I rejoice, then, with you that the flag which fell from the dying hands of O'Connell has once more been bodily uplifted, and I pray that it may never again be furled until the right of Ireland be recognized and her own laws made here upon Irish soil, and by the legally and constitutionally chosen representatives of the Irish people (loud and prolonged cheers). I have thought it right, my Lord Mayor, thus freely to avail myself of the opportunity which your address afforded me of expressing plainly and without reserve my personal opinion on this question of vital importance, as I regard it for the future welfare of my country. For it has been, if I mistake not, the usage of the venerated prelates who preceded me in this See of Dublin—as it is, indeed, the usage of our Irish bishops, I may say, without exception—to express with the utmost freedom their opinion on the great political questions of the day (cheers). But as I have done so, on this occasion, I must, in conclusion, add one other word. Amongst the Catholics of Dublin there are and will be, as there have ever been in the past, as strongly marked differences of opinion in political matters as there are amongst the citizens generally in their religious creeds. I wish, then, to proclaim, once for all, at the very outset of my episcopal labors—and nowhere, surely, could I find a more fitting opportunity of formally proclaiming it than here—where I am being formally welcomed to my episcopal office—in every relation of my pastoral office, in the house which is henceforth to be my home, in the cathedral which will be the chief centre of my episcopal labors—in a word, in every scene and sphere of my duties, I know I shall, with God's help, know no difference between those whose views on public affairs are most thoroughly in sympathy with mine, and those from whose opinions my own are most widely divergent (cheers)—ever bearing in mind that I have been placed here by the Sovereign Pontiff as Archbishop of Dublin, and thus as the pastor and spiritual father, not of any section or class, no matter how numerous or how powerful, but of all our Catholic people (loud and prolonged cheers).

Dr. Walsh then entered his carriage—an open one—and drove out of the station, preceded by the Lord Mayor's state coach, and followed by the members of the Corporation in other vehicles. His appearance was greeted with great cheers, which were continued along the streets as the

carriage progressed. When opposite Mark street, on the passage down Great Brunswick street, the horses were unharnessed from the carriage, and the vehicle was drawn by men for the remainder of the journey to Rutland square amid continuous cheering. Dr. Walsh stood up in the carriage and bestowed blessings on the people; and after he had disappeared into his residence in Rutland square the crowd sang "God save Ireland"—a compliment which Dr. Walsh acknowledged by appearing for a moment on the balcony. A number of bands appeared in the streets during the evening, playing National airs.

RELIGIOUS NOTES.

Sunday, the 2nd, is the feast of the Lady of the Seven Dolours.
Monday, the 21st, is the feast of St. Mathew.
Tuesday, the 22nd, is the feast of St. Thomas.
Wednesday, the 23rd, is the feast of St. Lin.
Thursday, the 24th, is the feast of the Lady of Mercy.
Saturday (the 26th) is the Feast of the Immaculate Conception.
The Rev. Father Soly is having a large church built in his parish at West Gardner.
Rev. Abbé Duchesne has been appointed assistant priest of St. Bridget's parish.
The Rev. Father Diagne, curate at Cape St. Ignace has been transferred to St. Roch.
The Rev. Father J. N. Chabonneau has been appointed parish priest of St. Cecile of Millon.
His Lordship Bishop Mahoney, of Hartford, Conn., arrived at Quebec on Wednesday, the 15th, en route to St. Anne's Bay.
The Rev. Father Deliel has been appointed curate of the church of St. John Sabas, Quebec.
The Rev. Abbé Vallouin, formerly curate at St. Frederic of Beauce, has been appointed curate at the Basilica of Quebec.
We regret to learn that the Rev. Father Henry, curate of St. Mary's Church, Manchester, N. H., is seriously ill.
The Rev. Father Duggan and Hartly are still the guests of the reverend clergy of St. Patrick's.
The anniversary service of the late Rev. Father Olivier Lavergne will take place at St. Polycarpe on the 23rd inst. at eight o'clock a.m.
Prayers of the Forty Hours Devotion will be commenced on Monday, the 21st, at St. James of Achigan, on Wednesday, the 23rd, at St. Cyrille, and on Friday, the 25th, at St. Roch, Quebec.
The Rev. Father Camille Latorneau, who died in the United States recently, was a member of the Society of One Mass.
The citizens of Beaufort are raising a subscription to have a monument erected in honor of the very recently departed Rev. Father M. Gregoire Tremblay, formerly curate of that parish.
The status of His Lordship Bishop Deziel, founder of the City of Lewis, will be unveiled on Sunday the 25th. On that occasion there will be a solemn feast in Lewis.
The Rev. Father Gosselin has been appointed curate of St. Honoré, curate of Beauce, and will leave St. Roch, Quebec, at the latter part of this month.
Work on the convent of the parish of St. Mary, of West Manchester, which is a splendid building, will soon be completed. The church will be under the direction of the Grey Nuns of St. Hyacinthe. When finished the convent will have cost about \$20,000.
On the 3rd of this month three beautiful bells were blessed at St. Casimir Portneuf. They weighed respectively 1,534, 1,014 and 718 lbs. The Rev. Father Fortin presided at the ceremony, and the sermon was delivered by the Rev. Father Sanfroy, curate at Grandines.
The Right Rev. Bishop McLaughlin, of Hartford, Conn., has arrived in his episcopal city, quite satisfied with his having attended the great convocation of the 18th anniversary of the existence of the Montreal College. He was accompanied home by his secretary, Dr. T. Sheehan.
At Quebec on Tuesday the 15th, one of the most imposing ceremonies ever witnessed was held in the chapel of the Grey Nun Convent of that place. Twenty-one young ladies embraced forever the devoted life of the Sisters of Charity. At six o'clock a.m. the following young ladies, with their friends and relations of the happy ones; Irish sermon was delivered in French by the Grand Vicar, Superior of the Seminary and Rector of the Laval University. The Rev. Father Hayden, of St. Patrick's Church, also delivered a sermon in English. The Grand Vicar received the vows of the following young ladies:—Perpetua, Mary Desjardins, in religion Sister St. Bern; Kate Carvay, Sister St. Felix; Zorita Mercier, Sister St. Edward; Jeanne Augers, Sister St. Zephirine; De la Roborde, Sister St. Laurent; Mary Lepine, Sister Magloire de Haize. First Annual Terms.—Misses Azela Plamondon, in religion Sister St. Urbain; Alphonsine Demers, Sister St. Elizabeth; Eugénie Pelletier, Sister St. Elizabeth; Virginie, Sister St. Alexander. The following took the veil:—Misses Severine St. Pierre, in religion Sister St. Mary of Jesus; Malvina Lebel, Sister St. Bernadette of Siemue; Zoé Grandin, Sister Octavie; Josephine Roy, Sister St. Praxède; Miss Angelina Michaud, in religion Sister St. Elizabeth; Florence Marquis, Sister St. Bartholomew; Elvira East, Sister St. Elvira; Virginie Cantin, Sister St. Olivier; Bernice Pelletier, Sister Benedict Joseph Labrie; Desanges Leclerc, Sister St. Victor; Mary Ann Kelly, Sister St. Martin.

MOBILE'S NEW BISHOP.

FATHER O'SULLIVAN, OF WASHINGTON.
WASHINGTON, Sept. 21.—The consecration of Father O'Sullivan to be Bishop of Mobile took place at St. Peter's church, in this city, on Sunday. Father O'Sullivan has been the pastor of St. Peter's for the past three years. Great preparations were made for the event, it being one of the very few occasions in this country where a bishop has been consecrated in the outside of a cathedral. The members of his congregation insisted on having the consecration in the church, which permission was granted, there being no cathedral in this city. Archbishop Gibbons, of Baltimore, and the bishops of Richmond, Charleston and Wheeling officiated, assisted by a number of priests from this and other cities.
Bog oak and Irish diamond jewels are once more worn in London.

CONVENT BRED WOMEN

Are the Truest, Purest and Best, all the World Over.

Speech of Judge C. W. Wright at the Laying of the Corner Stone of a Convent at Cheyenne, Wyoming, Ter.

[From the Cheyenne Tribune.]

There has always been a warm fight against monachism. It began with the first monastery, and will not end until the last one has ceased to exist. The world claims that every man and woman is put here clothed with certain duties, and that to withdraw from the world is to shirk these duties, and to adopt a life that is unharmonious with its existence. On the other hand, the monks insist that the world is but a training school from which one graduates into heaven or hell. That inasmuch as the time here is short, and the time there represents eternity, it matters not what may happen to you here, so that you go to heaven when you die. The argument of the world is purely selfish, and rests for its efficacy only upon the uncertainty of any life after death, but is a life after death, the uncertainty of what that life is. It is well expressed by the old phrase: "A bird in the hand is worth two in the bush." The monks insist with a perfect faith in the hereafter, with an all-abiding conviction of a future state, and of the doctrine of future rewards and punishments, urge that however the true object of this temporary existence may be with the most certainty obtained, that way shall be adopted. The natural characteristics of the individuals, you will see a justice, assume a very conspicuous figure in settling this question for each person giving it consideration. If my ambition leads me to woo worldly success, and to encompass earthly pleasures, these desires will incline my heart to say—I owe a duty to the world, to myself and to my neighbors. I can encompass this only by remaining in the world. But to that person whose faith is true and strong, whose vision is clear, and who looks to the future instead of the present, we see a spirit, a truer insight, a deeper wisdom, and a more heroic spirit.
To so live that you may be saved, and to so live that your life will point out the way for others to follow, is the fundamental law of all monastic orders. Therefore, if we believe in God the Father, God the Son, and God the Holy Ghost, we are bound to accept this fundamental law of the monks, and in so doing we are bound to recognize in them the highest type of spiritual material heroism and heroism.
The object of this particular convent is to train and fit them for the grave duties of matrimony. No higher responsibility, no graver duty, no more important calling can be imagined. As is the mother so is the man; as is the man so is the nation. The government of a country, the morals of its people, the social life of its inhabitants, are one and all but the reflex of the hearts and the minds of its mothers. Take the oldest man in this audience and take the youngest one, and as to their experience will be the same. Their mother was the beginning and the end of the law of each. Hence it is, as is the mother, so is the man. If, therefore, a nation is to obtain the highest civilization; if it is to attain the virtues; if it is to be God-fearing and God-obeying, our mother must be intelligent and must be Christian.
I don't mean the Christianity we are wont to see in our daily life, that tells us it is heaven, but that has no creed, no discipline, no observance, that is a Christianity that is not a religion, but a philosophy, a tradition, a superstition, that has no dogmas, no traditions, no observances, its discipline, a faith that rested upon a platform built by knowledge, and a full comprehension; a creed that grew out of this faith as a syllogistic conclusion, and a discipline that held one in the straight and narrow path.
How can this be attained, then, becomes a serious and overshadowing question. Can it be obtained by a material education alone? I don't wish to be construed into an enemy of our public school system. To the extent that it goes it is well. Its fault lies in its universality. It seeks to bring all into its fold. The task of mixing oil and water is conceded to be a difficult one. It, therefore, says we must attempt to mix them. We will open our doors to all creeds, and no word shall be said as to any creed. We will confine our teaching to the material, and we will leave the scholar to his church and to his Sunday school for his spiritual education. That is to say: five days' work in school; one day for recreation, and three hours on Sunday to gain a spiritual education. The percentage of the scholars that devote these three hours out of every week to obtaining a knowledge of spiritual affairs is so small that they signify nothing to the whole. And what is this education? Its corner-stone is that each person must evolve out of his own consciousness his own plan of salvation. If I do what I think is right I will be saved. Its one prayer is, "O God, if there be a God, forgive me my sins, if there be sins." The direct tendency of this is to abandon the spiritual for the material, to elevate the victories of this life above the victories of the life to come. Thus it happens that the students of our public schools are well informed when judged from a material premise, and profoundly ignorant when judged from a spiritual premise. It is not necessary to consume your time in dwelling upon the results of this. You know quite as well as I can tell you that the result of this is agnosticism. The remedy of this lies in the marriages of religion and education. Let them walk hand in hand. Let the lessons of the one be indelibly stamped upon the other. Ignorant belief is superstition; comprehensive belief is salvation. This, then, represents the logic that is now building this superstructure. It means the education of the girl in her religious and worldly concerns. It means the develop-

PAPAL DECREE.

The Rosary of Mary.

Pious Practices Commanded for the Month of October

Among the many acts of Apostolic vigilance by which our Most Holy Lord, Pope Leo XIII, since his entrance upon the throne of Supreme Pontiff, labors to insure, with the help of God, the restoration of the Church and of society in general to that state of tranquillity which is so much to be desired, one of the most conspicuous is the Encyclical *Supremi Apostolatus*, dated September 1, 1883, concerning the celebration, during the whole month of October that year, of the most Holy Rosary of the glorious Virgin Mary, Mother of God. That observance, by a special providence of God, was chiefly instituted for the sake of imploring the most powerful and prompt help of the Queen of Heaven against the enemies of the Christian name, for the sake of preserving soundness of faith in the Lord's flock and of rescuing souls redeemed at the cost of His Divine blood from the pathway of eternal perdition. On account of the gladdening fruits of Christian piety and confidence in the heavenly patronage of the Virgin Mary which were reaped that month from this eminently beneficial work in every part of the Catholic world, and also on account of the continuance of calamities, another Apostolic Letter, *Supremi Anno* was issued on August 30 of the following year, 1884, containing the same exhortations and injunctions regarding the dedication of the coming month of October with equally solemn rites and equally fervent piety to the honor of the Most Blessed Virgin Mary, Queen of the Rosary; for perseverance in what has been undertaken is one of the principal fruits of a good work and is also a pledge of future success. Being, therefore, intent upon this matter—seeing on the one hand that we have been distressed hitherto on every side by many evils, while on the other hand there continues to flourish among Christian people that faith which works by love, accompanied by an almost incalculable amount of reverence for and confidence in the most loving Mother of God,—our Most Holy Lord wishes that now in every place the most ardent zeal and alacrity should be shown in persevering all with one heart and mind in prayer with Mary, the Mother of God, who has entertained a sure and certain hope that she, who alone has destroyed all heretics throughout the world, will, if we on our part be faithful to the avenging anger of Divine Justice and bring us to a safe and peace.

His Holiness, therefore, directs that all the regulations which he made the last two years with respect to that month, in which the celebration of the Blessed Virgin Mary, Queen of the Rosary, takes place, should be observed this year likewise, and also in subsequent years, so long as the present distressing state of the church and of public affairs continues, and so long as it is not granted to the church to return thanks to God for the restoration to the Supreme Pontiff of his full liberty. He, therefore, decrees and commands that every year, from the first day of October to the second of the ensuing November, at least five decades of the Rosary of Mary shall be recited every day with the Litanies of Loretto in all parish churches throughout the Catholic world, and in all public places of worship devoted to the Mother of God, or even in other places of worship to be selected by the judgment of the ordinary. If this observance is carried out in the morning, the prayer shall be said at the time of Mass; if in the afternoon, the Most Holy Sacrament of the Eucharist shall be exposed for adoration, and after Benediction shall be given to the people, and the Mass shall also be given to the people, and the Mass shall be made in public by the pastor of the Most Holy Rosary.

The Holy Father renews the particular indulgences granted at other times to all who have been present on the appointed days at the public recitation of the Rosary and have offered up prayers according to the intention of His Holiness; also to those who, hindered by a legitimate cause, have performed these acts privately, he grants also for each time an indulgence on the part of God of seven years and seven periods of forty days to those who at the time mentioned above have performed, publicly in churches, the same acts seven times at least; or, if they have a legitimate hindrance, in private, if they have purified themselves from their sins by the Sacrament of Penance and received Holy Communion, he imparts from the treasures of the Church a Plenary Indulgence to all these alike who, either on the day of the Festival of the Blessed Virgin, Queen of the Rosary, or on any of the eight following days, have received the Sacraments as mentioned above, and have prayed to God and His Most Holy Mother according to the intention of His Holiness in any place consecrated to public worship.

His Holiness, having regard in this matter for those of the faithful who live in the country and for whom in the month of October there will be the special impediment of the duties of agriculture, allows them, at the discretion of the ordinaries, to leave over in their parts of the country the performance of the several duties mentioned above, with the gaining of the Holy Indulgences, to the ensuing month of November or December.

On all and each of these matters our Most Holy Lord has commanded that the present Decree should be issued by the Sacred Congregation of Rites and transmitted to the ordinaries in all places for the faithful execution thereof. Dated August 20, 1885.

D. CARDINAL BARTOLINI,
Prefect of the Sacred Congregation of Rites,
L. + S. JOSE SALVATI,
Secretaries.

PERSONAL

An old Catholic journalist is this week a young Jesuit priest, Rev. Francis Xavier Sallier, son of the late James Sallier, one of the original owners of the *Pallier*. His mother, still living and hopeful, is the well-known Catholic writer, Mrs. Sallier, now of Montreal, whose stories were the delight of the last generation, and whose pen is still facile, as was seen by all who have read in *The Catholic Review*, some weeks ago, her article on the Foundling Asylum. We expect for Father Sallier, S.J., the useful missionary life that his exemplary youth, his family traditions and his Jesuit training have fitted him for.—*N. Y. Catholic Review*.

A COMPLIMENT TO IRELAND.

LONDON, Sept. 19.—One of the strongest characteristics of the Irishwoman is her chastity, the result of church teaching that holds up purity as the highest virtue. A tribute to this lovely trait was means-for-its-kind in this city. There were delegates present from Norway, Sweden, Holland, and Germany, who all spoke hopefully of the result of missionary labors. Mr. Penrose, of Salt Lake City, boasted that Mormonism was spreading in England, Scotland and Wales, but regretted that the doctrine was obtaining no footing in Ireland. This is a high compliment to the sister island.

A SENSATIONAL TRIAL.

VIENNA, Sept. 19.—A sensational trial has just been concluded at Troppau, in Austrian Silesia. The prisoner was Gabriele Mueller, a factory girl, and the charge was infanticide. The evidence showed that the girl had disposed of her illegitimate child by burying it alive a few hours after its birth. She went alone into a garden, dug a shallow hole in the ground, with her hands, placed the baby face downward in the grave and covered it with earth, when she attempted to smooth down by trampling upon it. The girl was very ignorant and she had said in her defence was that she thought she had a right to do what she did with the baby, because nobody wanted it and it belonged to her. She was convicted of murder and sentenced to death.

THE ENGLISH PRESS FAVOR CLEMENCY FOR RIEL.

NEW YORK, Sept. 20.—A special London cablegram to the *New York Times* says:—English public opinion, as seen in the press, is all against the hanging of Riel, but I understand that the English Canadian colony here is stoutly opposing clemency, predicting wholesale disaffection to the west of Montreal.

WOLSELEY IN BAD ODOR.

LONDON, Sept. 21.—The arrival in London of General Sir Frederick Roberts, the present commander-in-chief in India, was made the signal for an outburst of discontent among the returned officers of the Suakin-Berber expedition against General Lord Wolseley. Among the charges against Lord Wolseley (that he suppressed names which General Roberts recommended for promotion, and substituted for them the names of a number of his personal and court favorites). It is quite evident that the prevailing sentiment of the army officers in London is bitterly against Lord Wolseley. Efforts are being made to have his conduct of the Nile campaign made the subject of parliamentary discussion with a view to securing official enquiry into it.

PARNELL'S PRONOUNCEMENT. "IRELAND STILL LIVES."

His Defiant Answer to Chamberlain and Hartington's "Impossible."

DUBLIN, Sept. 18.—The Lord Mayor of Dublin to night entertained at a banquet at the Mansion House Mr. Parnell and the members of the Irish Parliamentary Party.

The usual loyal toasts were omitted. The Lord Mayor proposed, "Ireland—a nation."

Mr. Parnell, who rose at ten o'clock to respond to the toast "Ireland a Nation," was received with loud and prolonged cheers.

After the ovation subsided he said—My Lord Mayor, ladies and gentlemen, I shall leave to other and able hands the duty and the pleasure of thanking you for the honor which you have done me in electing me to this position.

It is with facts—and some accomplished facts—we have to deal (hear, hear), and with facts which we hope soon to see accomplished (hear, hear).

Our right to nationhood to-day is practically undisputed (hear, hear). In order that our people may be enabled to watch round the footsteps of our nation what is necessary? It is necessary that we should exchange the dark, terrible, and suffering history of the past for a future of freedom and prosperity (hear, hear).

There are many tenants who are able to pay their rents, but they are able to pay their rents out of any return of the soil during the last year, but out of their frugal savings (hear, hear).

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THE LAND QUESTION.

STUDIES IN IRISH HISTORY. BY JUSTIN HUNTLY MCCARTHY, M.P.

From [United Ireland.]

Throughout the history of Ireland no question has been so fruitful of wretchedness and of conspiracy among the Irish people, and of alternate remedial and repressive legislation on the part of the English Government, as the question of the land.

The Irish soil and the land became almost entirely vested in the hands of the landlords, who, if land alien in blood, were at least alien so far as sympathy for their tenants was concerned.

In no other civilized country in the world, perhaps, has such a system of land tenure existed as existed in Ireland. The landlord was absolutely master of his tenant, whom, as often as not, he ground down by depriving, living out of the country, and merely absorbing the rents.

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WEDNESDAY... SEPTEMBER 23, 1885

ARCHBISHOP WALSH evidently intends to take an active part in the public affairs of his country and to keep a watchful eye on its rulers. The Archbishop has found the policy of Earl Carnarvon, the Lord Lieutenant, to be so different from the brutal and aggressive conduct of Earl Spencer, that His Grace was pleased to express his satisfaction thereat, and especially to commend Lord Carnarvon's act of justice in ordering an enquiry into the Maamtrasna and similar murder cases...

ONE curious revelation of the last American census was the growth of the female population of the large cities. It was shown that New York contains about 25,000 more women than men; Boston had a surplus of 18,000 women; in Baltimore there are 17,005 more women than men, and so on in several other of the large Eastern cities. Fifty years ago it was the men who came to the cities to pursue their careers, while the women stayed at home; but more recently women, both in this country and Europe, have been crowding to the business centres.

QUEBEC is apparently to be gratified at last. The ancient capital has been clamoring long and long for the privilege of being constituted the summer terminus of the Canadian Pacific Railway. An Ottawa despatch says that Mr. Hickson, the general manager of the Grand Trunk, has just entered into an agreement with the Dominion Cabinet, in accordance with terms decided upon by Parliament, by virtue of which the North Shore line between Montreal and Quebec will be transferred to the Canadian Pacific Railway. The terms on which the Canadian Pacific secured the road have not yet transpired, but there is every reason to believe that Mr. Hickson made a bargain that will not be unfavorable to the interests of the Grand Trunk.

THE volunteers at Kingston must be a low, rowdy set. They have disgraced themselves and the uniform they wear, as the following paragraphs from Kingston only too plainly intimate:
KINGSTON, Sept. 19.—Last night the volunteers in the camp hung an effigy of Riel to a neighboring telegraph pole. Four hundred soldiers participated. After the doctor pronounced the body dead the remains were placed on the stretcher and carried to a funeral pyre on the point of Barrisfield Hill and burned. Several cartridges concealed in the clothing went off, blowing the effigy into finders. The men then gathered about the heap and lustily sang "God Save the Queen."

"We doubt if Her Gracious Majesty Queen Victoria could entertain anything but contempt for a pack of bloodthirsty hounds who dared to mix up her name with such disgraceful scenes. The conduct of these volunteers is perfectly odious."

JOE CHAMBERLAIN, who had been rehearsing "Punkinore" in his rural retreat since the prorogation of Parliament, startled all England the other day by appearing in the role of Captain Corcoran, and shouting from the political stage that laughable and much-lauded at negative of Never! No, Never! in reply to Mr. Parnell's demand for the legislative independence of Ireland. Joe said he meant it, and wouldn't come down to "hardly ever." He wanted to give the Irish one and for all a square and plump Oliver, which they would not forget in a hurry; but he forgot that, when a man sends an Oliver out on a mission, a Roland is liable to come, in return, on a counter-mission, and in the present instance Mr. Chamberlain has got a Roland of no mean dimensions and of no uncertain sound. The organ of the Irish National Party has answered Mr. Chamberlain's note of defiance with one equally defiant. We wonder what Joe will have to say to it!

THE recent banquet tendered to Mr. Parnell by the Lord Mayor of Dublin was marked by a noteworthy incident. There were present on that historic occasion three patriots

who constituted a symbol of the continuity of Ireland's struggle for her rights, and her unwavering fidelity to the principles of freedom. Dr. Kevin Izod O'Doherty sat under the shadow of the stalwart and venerable O'Gorman Mahon, and when he shook the old man warmly by the hand, the year of the reform fight of 1829 and the era of the Young Ireland fight of '48 touched in that clasp; and when both joined in applauding Mr. Parnell's memorable demand for Ireland's legislative independence, it seemed as if the heroic spirit of the past specially attended to encourage and cheer on the patriotic effort of the present. It was an inspiring scene, and a singular one, for it is a rare spectacle to see the fighting men of three generations able to rally around the national standard.

WINNIPEG is quite a young town yet, but it is old enough to have raised a crop of very pretentious aristocrats. The Governor General during his passage through the prairie town gave an official reception which has caused no little commotion in the social circles of the young province. Orders were given that the drawing-room in which His Excellency was to receive should be provided with two entrances, a front and back door. The front entrance was destined for the exclusive use of the squire, landlords and other gentry of the Province, while the back door, with its break-neck stairs, was to be opened at the knock of the "lower classes."

The Winnipeg Free Press tells us what was the result of this invidious distinction. It says: "The unreserved and unwholesome and unbecoming and unwashed, with a surprising lack of appreciation of Local Government ornament House etiquette, and of small official snobishness, not to say callidness, declined to subject themselves, much less their wives and daughters, to the humiliation of seeking His Excellency's presence through the back door."

If the honest citizens of Winnipeg had acted otherwise they would have deserved the insult that was intended for them.

THE HERALD, JUMBO AND G. T. R.
THE Montreal Herald has protested on one or two occasions, when it was brought to task for its spiteful attacks on the Grand Trunk, that it never said anything against the Grand Trunk or its management except when urged by considerations of public interest to do so. Our contemporary was not sincere in its protestations, and nobody ever believed it to be. The Herald loses no opportunity to prove that "considerations of the public interest," as far as railway matters are concerned, have not the slightest influence over its utterance, but that malice and revenge are the motives that direct and inspire its columns. The Herald could not let the accident to Jumbo pass, without dishing up a column of abuse and ridicule directed against Mr. Hickson and his management of the Grand Trunk. It falsely and maliciously charged that Jumbo met his death through the mismanagement of the officers of the road, when it knew and ought to have known that Jumbo owed his fate to his own obstinacy in keeping the track, and to the blundering of his keepers in making a short cut from the menagerie to the transportation train over an exposed portion of the main line. The Herald gains nothing but contempt when it indulges either in silly criticism, undeserved abuse, or unjust attacks on a public concern. It soon acquires the reputation of a libeller and a slanderer, and anything it says against its opponent is received with caution. But the Herald goes on the old principle of throwing enough mud so as some of it will stick; and this explains the constancy of its attacks on the Grand Trunk Railway and its management.

THE WEEK ON THE "ARMY."
The Toronto Week, Goldwin Smith's organ, has been forced to the conclusion that, there is neither much usefulness nor much sincerity in the so-called religious work of the Salvation Army. The "army" offers a tempting place for every loafer and vagabond who can find no respectable occupation; and as a self-contributed outcast from society to its ranks, he sees his way to get his bread and butter and live without work. Wherever in the cities these Salvationists appear they excite ridicule and attract to their noisy parades a crowd of roughs and hooting Arabs, which is an offense against decency and good order. The Week, speaking for what transpires in Toronto, says:—"The exhibition made by a number of dancing dervishes calling themselves Salvationists in the streets of Toronto, on Monday last, was humiliating to humanity. Women who had banished that modesty which is the chief charm of their sex, and men who acted the buffoon whilst taking in vain all the Christians hold most sacred, unblushingly exposed themselves to the contempt and jeers of the mixed crowds who watched their procession. In the interest of our common morality it is time that these people should be subjected to the same penalties as are inflicted upon other public nuisances."

There is not the slightest doubt, as we have frequently pointed out, that designing men and women make use of this so-called "army" to carry on a licentious work, and do succeed in ruining many young people who are carried away by the excitement and other objectionable features of midnight meetings. The personal appearance and manners of the "soldiers," their noisy ways and their disgusting pranks on the stage are altogether foreign to the inspirations of virtue, while their marked distinction as defiled men and women as a class, with the frequent disclosures made of their misdoings, show conclusively that their conversion from the ways of sin is not sincere, and that religion is used to cloak and even to facilitate the breaking of the law.

This is to be explained principally by the fact that the character of the Salvation Army is merely human, and that its religious standard is a mere sham. Besides, the Army has no moral code to go by, so that altogether it is not only a vulgar but a most unworthy exhibition and treatment of the religious principle, and is well calculated to debase the popular conception of religion and to drag it down to the level of a coarse comedy and burlesque.

STAMPING OUT SENSATIONALISM.

In addition to the medical profession, to the clergy and to the civic authorities who have echoed our condemnation of the unscrupulous attempt by certain of our contemporaries to make a newspaper sensation out of the epidemic, and who entered the most emphatic protest against the continuance of false and exaggerated smallpox reports, we have to chronicle to day a further endorsement of the stand taken by THE POST in this lamentable state of affairs. The business portion of the community are beginning to feel very keenly that sensational reports of the disease may make the newspaper sell, but that they are, on the other hand, capable of unlimited damage and harm to the most vital interests of the city. Our merchants suffer so much already from the effects of this sensationalism that they have considered it necessary to come together to concert a joint action in the matter. The following report, taken from the columns of the Gazette of this morning, shows plainly that the citizens are determined to stamp out sensationalism as well as the smallpox:—"A meeting of merchants of both nationalities was held yesterday afternoon under the presidency of Mr. S. D. Hamilton. Fifteen or twenty merchants were present. A discussion took place as to the action of the Star in publishing sensational reports of the smallpox epidemic, and while it was unanimously conceded that every journal had a perfect right to publish all the facts and set forth the truth in reference to the matter, the opinion was generally expressed that it ought to abstain from any exaggeration, as in the present state of feeling the least thing in this way is apt to do serious harm to the commerce of the city. It was finally resolved to draw up a request to the Star not to publish in future sensational reports on the subject, and a committee was appointed to draw up the document and have it signed by the advertisers in the Star."

THE NEW PLATFORM.
It is admitted on all sides that the Young Men's Liberal Convention in Toronto was a success. The proceedings were harmonious. Questions of public interest and of national importance were discussed with coolness and ability. A political platform of no mean dimensions and with many acceptable features was adopted without creating any radical or lasting divisions in the camp. The convention was in favor of doing away with a nominative senate and replacing it with an elective body. The change would be more in harmony with our democratic institutions, and as such would easily and readily command the support of the people. Assisted immigration and Civil Service pensions and superannuation were put on the black list as things to be abolished. The Convention was also in favor of the Dominion having the power to alter its own constitution. It is a power that must be lodged in our representatives some day, and the sooner the better. It is ridiculous to have to go to Downing street for advice and permission as to what we should do to suit our own convenience and necessities.

Another important political principle the Convention had under deliberation was that of manhood suffrage. There was no hesitation in accepting it, and the Convention declared in favor of manhood suffrage as far as Ontario was concerned. The Gazette approves of this action, but remarks that "the timber is stolen property," and points out that the Conservative party in Ontario had previously and formally committed itself to the principle of manhood suffrage. A question upon which both parties are a unit ought to meet with no serious objection to its full and fair settlement. The Convention rightly refused to adopt a resolution pledging it to support prohibition. Prohibition is a thing that cannot prosper, and would be a dead weight on the arms of any party. What we cannot understand is how the questions of independence, annexation and Imperial connection could be all voted down. The convention was not ready to say which status it would adopt—a pretty big step towards independence, as a compromise between a British dependency or a State of the Union. These constitute the broad and attractive planks which were shaped and fitted into a platform. As can be seen it offers something to stand upon.

THE SPANISH KING AND PEOPLE.

Germany has been grievously mistaken if it imagined that the seizure of the Caroline Islands by its gunboats would be effected without any serious dispute on the part of Spain. Bismarck, like a great many other people, thought that there was "no more fight" in the Spaniards and that he could steal from them without having to meet armed resistance. If the German Chancellor had only King Alfonso and his cabinet to deal with, there would be no talk of war and the question would have been amicably settled by allowing Germany to retain the spoils. King Alfonso, who is afraid that a war would injure his individual interests, would be prepared to make this national sacrifice and suffer national abasement in order to save his crown and his throne. But the Spanish people are opposed to this timid policy and submissive attitude of their King; they decline to be humiliated

without some show of resistance. War is consequently looked upon as certain if Germany provokes the Spanish people further, and even the present ministry, in obedience to the popular will, would concur in a declaration of war. As it is, the military and naval preparations for defence are being made with a vigor unknown for many years. An interview which has taken place between King Alfonso and General Salamanca, the great popular favorite of Spain, shows how serious the situation is, and how liable the country is to pass into the throes of a revolution if an adequate effort is not made to protect the national honor and property. In this audience granted to General Salamanca, the King declared that a war with Germany would be the height of rashness. If driven to bay, Spain would only rupture diplomatic relations, and would then await events. Gen. Salamanca replied that war was inevitable sooner or later; that Bismarck would never forgive the insults and opposition he had received from Spain, and that he was preferable to a mere diplomatic rupture. The General enforced his views by reminding His Majesty that revolution was among the possibilities, and that there might be a sudden cooling of the hot wave of patriotism now sweeping the country.

SLANDERED BY A CANADIAN MILITIA OFFICER.

We would beg to call the attention of the Minister of Militia to a certain speech delivered by a certain officer of the Canadian volunteers at an Orange gathering recently held in Belfast. It is bad enough to be libelled at home, but when a Canadian militia officer undertakes a journey of three or four thousand miles to spread falsehood and calumny about Canada and its people among foreign nations, then the matter becomes serious, and an explanation is in order from the authorities. The offender in this case is one Major White, of St. Mary's, Ontario. His speech is nothing short of an insupportable outrage offered to the Canadian people at large, but especially to the Catholic portion thereof. We ask the Minister of Militia to give his particular attention to the following extract. It reads:—

"(Major White) had had nineteen years' experience in the Canadian Volunteer Force, and can tell you that they were principally composed of members of the Loyal Orange Association. (Applause) The men whose life-blood first bedewed the soil of their young home, and who should be remembered as the heroes of their home, were Orangemen. It is the same to-day. When the millions of Popery rose in the North-West—for when Riel's papers were captured, among them was found what was called among Romanists an indulgence granted to the Pope for thirty days which goes conclusively to show that Popery was at the bottom of the rebellion. When this rising took place it was the Orangemen who again were first in the field in defence of the British Union, which was sought to be overthrown by the Catholic Orange men who led the charge at Batoche. The men who followed the late lamented Col. Williams, who carried the rebel words and crushed out the rebellion, were men who wore the colors they wore to-night—(applause)—and if the critical time should arrive, and the hero to-night should be called on to shoulder their muskets and fight in the same righteous cause, I am confident that victory would perch upon their banners. (Applause.)"

A Canadian volunteer who could utter such a damnable slander in the ears of Europe, at a safe distance and behind the backs of the Canadian people, is a craven and a coward, and ought to be ignominiously kicked out of the militia ranks. He is a disgrace to the Canadian uniform, and our Canadian volunteers if they would consult their honor, respect and dignity, should formally and publicly disown and repudiate the wretch. We do not intend to discuss the absurd claims put forth by this Major White, on behalf of the Orangemen, nor do we mean to deplore the odious charges brought by him against the Church and the Catholics; argument with such a low-minded and malicious bigot would be to do him too much honor. Our intention is simply to brand this Major White a liar, a scoundrel and a coward, and to hold him up to public scorn and contempt. Sir Adolphe Caron would do well to rid the militia ranks of the vile object.

THE GAZETTE ON SCOTT AND RIEL.

OUR morning contemporary, the Gazette, says it regrets to notice that some of its French conferees have attempted to excite race prejudice, because Scott, the white rebel leader, has been acquitted, while Riel was condemned.

This expression of regret on the part of the Gazette is altogether superfluous, if not actually insincere, for there has been no attempt on the part of its French conferees to excite race prejudice.

THE POST alone has called public attention to the marked disparity in the fate of the two men, while the greatest similarity existed between the two roles played by them in the late rebellion.

It is idle to charge that in so doing an attempt was made to excite race prejudice. We maintain that this race prejudice existed before the trial of Scott and Riel, and that either the French leader is the victim of it or the English white leader is the beneficiary of it.

There is no disguising the fact, and there is no getting over it by empty expressions of regret that attention is called to it. The question is, should Canada endorse an administration of justice that hangs one man because of his race and allows another man to escape for the same reason? We think not. Race favoritism under such circumstances would be a crime a hundred times darker than race prejudice. Our common country cannot afford to make fish of one and flesh of another. The Gazette adds:—"It is surely a sufficient answer to an absurd parallel of this character to point out that a very large number of the Metis taken prisoners at Batoche were released without even the formality of a trial; that many of the Indian allies of Riel were similarly dealt with, and

that others of both these peoples were acquitted upon trial at Regina."
In the first place, our esteemed contemporary has no grounds upon which to say that the parallel between the case of Scott and that of Riel is "absurd." It is, on the contrary, absolutely fair and honest. Riel was the half-breed rebel leader; Scott was the white rebel leader. Both aimed at the same object, and both employed the same means to attain it.

In the next place, it is by no means a sufficient answer to the charge of race favoritism by the court that some of the Metis were released without a trial and Indians and half-breeds were acquitted, for it may be answered back that white rebels were also acquitted and released, and a great many were never arrested at all.

In any case these side issues do not destroy the fact that Scott was as much a rebel as Riel, and the other fact that the French rebel was condemned while the English one was liberated.

The Gazette has nothing to say about the judge and jury being of the same race as the white rebel, and being of a different race from the half-breed rebel, but it thinks that "if the evidence elicited at the trial of Riel, and Scott is examined, it will readily be seen that the verdict rendered in each case was in accordance with the testimony produced."

Has our contemporary examined into the evidence with sufficient carefulness and fullness to state frankly and honestly that the verdicts were in accordance with the testimony? Is the Gazette in a position to prove that all the testimony which could be produced was produced?

We think not. It was a well known and admitted fact, that Scott was a rebel, that he was in fact the white rebel leader. In spite of this Riel stands ready for the gallows, and Scott is enjoying the sweets of liberty.

AN INDEPENDENT M. P.

The movement in the direction of Imperial Federation is not destined to meet with much popular favor in Canada. Imperial Federation, to accomplish its object, which is solely to strengthen Great Britain, would necessarily involve a restriction of the commercial freedom of the colonies, and would interfere with the privileges and extent of self-government which they now enjoy. To this the Canadian people would never submit, and as a consequence federation, as far as they are concerned, is entirely out of the question. Since the question has been brought before the public, it has received no support nor encouragement of any kind. Not so with the question of independence, which has been slowly but surely forging its way to the front. The few Canadian papers that had the courage to raise the standard of Independence, and to advocate it as the only becoming destiny of the Dominion, have within the past year had the gratification of seeing the public mind awakened to the necessity of examining the issue and of preparing to settle it on its merits. No more sneers nor ridicule are heaped upon the movement or its promoters by so-called loyal journals. The question of independence is now deemed to be serious and to deserve a respectful handling by the political organs of both parties. In fact, it has assumed such importance that the great political conventions of the day cannot ignore it. The late Toronto Convention came near adopting it. All the signs of the times point towards a near realization of the idea. It cannot be any longer boasted that no man in public life would dare to raise his voice in favor of the independence of Canada. In an open letter on the subject Mr. F. W. Glen, M.P. for South Ontario, has frankly and ably discussed the political status of Canada. He considers "commercial union with the United States" to be out of the range of practical politics as long as we remain a dependency, seeking the protection of Great Britain. Annexation, in his estimation, would not be seriously entertained by any large section of the people. And, as for Imperial Federation, he unhesitatingly rejects it as utterly impracticable. Mr. Glen then discusses the advantages and benefits to be derived from Independence, and strongly urges the country to accept it. We cannot do the cause a better service than to quote the words of the hon. member for South Ontario.

Mr. Glen wrote as follows:—"The other courses open to us are to remain as we are, an appendage of the British Crown, or create on this continent another independent national power. If we are willing to see the flower of our young men leaving us to find homes in the United States, and our fair daughters preferring to give their hearts and hands to American residents rather than Canadians; if we are unfit for self-government; if we are unworthy descendants of our fathers; if we have no appreciation of the inspiring power of a national flag; if we lack the manhood and courage to assume the duties and responsibilities of an independent national existence; in short, if we are too weak and puny to be weaned, then, by all means, let us hold fast to the nursing bottle and remain as we are."

"If, on the contrary, we are of age, let us unfurl before the nations of the earth a flag of our own, and, as it floats in the breeze, solemnly declare before God and all mankind, that, come weal or come woe, we will defend it even unto death. * * * We are five millions of the best people in the world, possessing great general intelligence, courageous, industrious, prudent, energetic, ingenious, moral, law-abiding, with more practical knowledge of civil and political affairs than any other people in the world but the citizens of the United States—in agriculture, more advanced than any but the English people—in shipping, only two or three nations excel us on the globe. Our educational institutions are inferior to none in the world—our press ranks with the best—our public and

charitable institutions are highly honorable to us. We have within our borders unlimited natural resources. We are descendants of the best races of mankind on the earth, but if we are not yet of age let us still hold fast to the nursing bottle, but if we are let us have a GIVE CHARITY A FREE FIELD."

GIVE CHARITY A FREE FIELD.

Probably no city on the continent is called upon to spend less for the care and maintenance of its poor, and old and infirm and its abandoned waifs, than this city of Montreal. The public accounts of other cities show that immense sums are taken from the civic treasury to give food and raiment to the starving and the destitute, to build and support hospitals for the sick, asylums for the orphan and the foundlings, refuges for the old and the infirm. Here in Montreal our Corporation are spared the trouble and the expense in this direction. The charity, devotion and self-sacrifice of our religious orders have made it possible for the city government to feel no uneasiness on this score. Those religious orders, male and female, have voluntarily taken upon their own shoulders the task of providing for our poor and sick—which is the primary duty of the government of every organized community. They have done this since the foundation of Montreal and continue to do it, with but little, if any, official recompense. On the contrary, they have on many an occasion been abused and disparaged for their pains. But, heedless of praise or reproach in the prosecution of their divine work of charity, they have sacrificed even their lives to succour the plague-stricken; they have abandoned everything, home, friends, and the pleasures of the world, to be at the bedside of the dying, to feed the hungry, to help the feeble and become the protectors of the orphan and the waif.

In the present hour of trial and danger, none could be found so ready and so able to undertake the management of the Smallpox Hospital as the humble Sister of Charity. The painful and dangerous duty of nursing the patients afflicted with the loathsome disease had no terror nor horror for the Sister of Charity, and the city, after trying every other species of nurse, had to come to her to assist it in its fight against the epidemic. One would imagine that our civic and other public corporations would make some attempt to return the compliment for all these benefits, gratuitously rendered the city by these religious orders, and especially by the Sisters of Charity. But no! The city does not even thank them. It, on the contrary, charges them, in the shape of taxation, for actually maintaining the poor and the sick and the orphan, which if the Sisters did not do the Corporation itself would have to do. This is about the basest ingratitude we know of. The water that the Sisters of Charity use to wash and clean the poor has to be paid for just as if it were used for private and profitable purposes. A tax which thus takes from charity and limits its work in the cause of suffering humanity is simply odious, and the city ought to be ashamed to exact and collect it. We trust, therefore, that the Corporation will see the wisdom and necessity of ceasing to impose any tax that comes from the poor box. If the charitable institutions refused to house the poor, feed the hungry, nurse the sick and care for the orphan, the city would have to provide for them, and we ask how would our Corporation like to foot the bill of expenses that would be the outcome of such maintenance. People generally have to pay for services rendered, but in this case our Corporation turns the tables, and makes the Sisters pay for the services they render to the community.

Some of our French contemporaries have very timely suggested that the City Passenger Railway Company would be doing a gracious act if it allowed the Sisters to ride free on the street cars while on their errands of mercy through the different parts of the city. If the company can see its way to extend this courtesy to the Sisters, it will not only be a matter for grateful appreciation on their part, but it will also be of benefit to the poor, as a larger number of them can be visited by the good Sisters while on their charitable rounds. Give charity a free and unencumbered field to work in.

CANON FARRAR'S SINGULAR FEAT.

CANON FARRAR, who is probably the most eminent member of the Protestant clergy in England, and who has a very wide reputation for scholarship, has attempted a very singular feat since his arrival in Montreal. The worthy divine has been giving a reporter his views and opinions on a subject of which he knew nothing. It is not we who say that he was deficient in knowledge of the subject, but the worthy divine himself who admits it. It has been a general and well founded complaint with Irishmen that they were ruled by people who knew nothing about their country, its wants or its resources, and who cared less. Englishmen densely ignorant of Irish affairs, and strongly prejudiced against the country, have been the foremost in giving Ireland advice as to what she should do, and what she should expect. It is with some surprise that we saw Canon Farrar made no exception to the rule. A representative of the Gazette has brought out the fact by the means of a lengthy interview. The reporter broached "the Irish question," and asked Canon Farrar for his opinions on the subject. The eminent divine answered by first confessing his incompetency to discuss the question, then by going into the depths of it, so as to throw disparagement and discredit on the Irish people and their cause, and finally by winding up with a solemn protest that he did not know anything about it, as he had made no study of the question. It will be interesting to quote the reporter's queries and the Canon's answers:—
THE IRISH QUESTION.
"I don't know much about the question of

THE PAST OF CANADA

MR. MURRAY'S LECTURE... The first of Mr. Murray's lectures on Canadian history was delivered Monday, 14th, in the Queen's hall in the presence of a large and intelligent audience...

THE CHINESE HORRORS

FRANCISCO, Sept. 16.—A horrible discovery was made in Chinatown to-day. Information was given the city coroner that a frightful stench was being emitted from a cellar on Pacific street...

THE YOUNG LIBERALS

TORONTO, Sept. 16.—The Young Men's Liberal Convention concluded its business this afternoon. The two amendments regarding the Senate were lost and the original motion carried that the Senate be reformed on an elective basis...

JUMBO'S DEATH

ST. THOMAS, Ont., Sept. 16.—Last night as Barnum's circus party were loading the elephants on the cars their train was run into by an incoming freight train and the world renowned elephant, "Jumbo," was caught in the smash and instantly killed...

THE POINTS CLAIR CHURCH

THE SOLEMN CONSECRATION YESTERDAY BY BISHOP FABRE—BLESSING OF THE BELLS... His Lordship Bishop Fabre proceeded to Pointe Claire yesterday, and presided at the consecration of the new church of that place...

THE PURITAN WINS AGAIN

New York, Sept. 16.—In the yacht race to-day the Genesta was beaten by the Puritan. The Genesta was 20 miles to leeward and return from the Scotland light ship...

THE PURITAN INCREASED HER LEAD

steadily, and crossed the finish line at 4.09.15, while the fleet of steamboats gave her a rousing reception. The Genesta crossed the line at 4.10.39, only 2 min. 24 sec. behind her...

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HAVE YOU

Hot and dry skin? Scalding sensations? Swelling of the ankles? Vege feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps growing nervousness? Strange looseness of the bowels? Inaccountable languid pains? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS. The above symptoms are not developed in any order, but appear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis or convulsions ensue and death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. Warner's SAFE Cure has cured thousands of cases of the worst kind, and it will cure you if you will use it promptly. It is the only specific for the universa directed. It is

THE SPANISH-GERMAN SQUABBLE

A CONFERENCE OF THE POWERS—PRINCE DIAGREVE—ENGLAND'S CHAIN—A SWORD OF HONOR FOR GENERAL SALAMANCO... LONDON, Sept. 15.—The Standard's Madrid despatch says Spain persist in her rejection of arbitration in the Caroline dispute...

A MAN OF NERVE

We all admire a man of nerve, who is cool-headed and equal to any emergency, but nervous debility is the prevailing weakness of most people. Bardock's Blood Bitters is a good nerve and general tonic, which regulates and strengthens the whole system, imparting bodily and mental vigor.

A MALARIAL NEIGHBORHOOD

People so unfortunate as to reside in a malarial region should cleanse and thoroughly tone up the system with Bardock's Blood Bitters, that promptly acts upon the Stomach, Bowels, Liver and Kidneys, thus preventing Ague and all Bilious Complaints. An ounce of prevention is worth a pound of cure.

THE BEST WAY TO REPAIR STRENGTH

and increase the bodily substance is to invigorate the stomach and improve the circulation with Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure. Simultaneously with the disappearance of indigestion it relieves that morbid dependency, and the nervousness which are as much the product of dyspepsia as the weakness of the stomach and loss of vigor and flesh which proceed from it; as a blood purifier it has no equal.

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CANADA AS IT IS

SECOND LECTURE BY MR. MURRAY... Mr. W. H. H. Murray delivered his second illustrated lecture Tuesday, 15th, at the Queen's Hall. At the outset Mr. Murray caused to be projected on the wall a map of the continent, which was shown in a sentence expressing his desire that Arclede-son Farrar would be able to address the young men of Montreal, and stating that those who shape matters in the city should, if they wish to have their youth well led, get scholars to teach them. This was followed on the screen by a sentence expressing his own desire for an earlier and a better general education and his famous tribute to the dead soldier. Mr. Murray stated that twenty years ago Canada was comparatively unknown, but now science and commerce are penetrating her borders. He then referred to the scenery of the country, speaking feelingly of her treacherous coasts, and alluding to the beautiful scenery of the St. Lawrence, and having touched on the obscurity of its origin, said that in old days entire nations of the red men gathered to witness the games, which were often of a very exciting nature, played by as many as 1,000 aside, and witnessed sometimes by 30,000 Indians. In those days the game was never rough. The players could kick, but as they were barefooted it didn't hurt much. Views of three of the old champion Indian lacrosse players and of an international Indian game were then shown, and these were followed by pictures of an Indian snowshoe dance and winter hunting scenes. Speaking of the fisheries the lecturer said that forty years before Jacques Cartier sailed up the St. Lawrence, the Basque fishermen were on its banks. In 1577 there were fifty Spanish, French and Portuguese vessels fishing on the banks, and in 1587 eleven Norman, one Breton, and two Portuguese vessels were anchored in the Bay of St. John. There were there for 400 years sought for the fishing banks for food, and the treasure of the deep has never failed.

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VICE-PRESIDENT WENDRICKS

FULL REPORT OF HIS GREAT SPEECH

Warm Sympathy of the Republic for a Noble Cause.

The following is a verbatim report of the memorable speech delivered by the Vice-President of the United States at Indianapolis in support of Mr. Parnell and the Irish cause.

Mr. Chairman and Fellow-Citizens—Alas, whatever may be her condition, Ireland will find devoted and steadfast friends in the United States.

A Bridgeport man has perfected an invention that he claims will revolutionize bicycling. He glides swiftly before a breeze by means of a huge sail attached to the wheel.

To stick together edgewise paper in making scribbling blocks, ordinary glue to which about five per cent of glycerine has been added is frequently used.

When one ear is deaf it is almost uniformly the left. An immense number of persons rely upon the right ear to do duty for the two.

Escaping gas may come along the outside of pipes communicating with the main street supply pipes or directly from the mains themselves.

A cement which is proof against boiling acids may be made by a composition of India rubber, tall oil, lime and red lead.

A paste that will not draw engravings when pasted down on paper must be thin. A mixture of gum tragacanth and gum arabic forms with water, a thinner mucilage than either of these two gums alone.

It is not generally known that the sponge fishers of Florida make considerable use of oil for the purpose of calming the surface of the water.

"IS IT WEBER OR STEINWAY?" In speaking of these two Pianos, we do not ignore the claims of other makers.

"These are universally acknowledged to be the leading Pianos of America. They are not, nor have they ever been, strictly speaking, rivals.

THE N. Y. PIANO COMPANY, 220 and 228 St. James Street, New York. General Agents for Weber.

POPULAR SCIENCE

Where the broad St. Lawrence glances down to the Canadian shores, amid a chapel of Mary, the sweetest of saints, and holy, amid the notes and strains of a sweet hymn, that chapel, O what moments it recalls!

There rises still another, grandly fair and young, While the glories of past centuries are round its portals hung.

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CANADIAN SEEMINGS OR OUR DAYS

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THE ROUMELIAN REBELLION

LIKELY TO CAUSE THE RE-OPENING OF THE EASTERN QUESTION.

THE CHANCES OF A RUSSO-TURKISH WAR.—RUSSIA, GERMANY AND AUSTRIA READY TO SUPPORT THE BULGARIAN PRINCE—THE SULTAN APPEALS TO THE POWERS TO ENFORCE THE BERLIN TREATY.

LONDON, Sept. 19.—The populace of Philippolis, capital of Eastern Roumelia, almost to a man, rose in rebellion yesterday, seized the governor-general, deposed the government, proclaimed a union with Bulgaria, and established a provisional government.

LONDON, Sept. 19.—The Standard, commenting on the rising in Eastern Roumelia, says: "We cannot believe that the powers interested were ignorant of what was coming; if they were, the gravest trouble may arise."

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CHOICE DRESS GOODS

RECEIVED and put into STOCK. A small shipment of Choice Novelties in New Dress Materials.

CHEAP DRESS GOODS. Several cases of New Cheap Dress Goods, from 15c to 25c per yard.

JUST ARRIVED. From Mulhouse on the Rhine. Long noted for the excellence of its printing on cotton fabrics.

STILL SELLING. Pure Down Quilts at half-price.

STILL GIVING. The Best Obtainable Values in Blankets and Quilts.

THE FARM. A flock of sheep will pick up windfalls in apple orchards even more actively than a drove of hogs.

LITTLE FALLS, N.Y.—Cheese sales, 3,000 boxes at 7 1/2, 2,200 at 7 3/4, 1,015 at 7 1/2, 200 at 8, 150 at private terms, 1,100 on commission; 1,450 farm cheese at 7 to 8c; 60 packages butter sold at 14 1/2 to 20c.

RECEIPTS AND EXPORTS OF LIVE STOCK. The following were the receipts of live stock at Point St. Charles by the Grand Trunk Railway:—

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DRIFT OF DOMESTIC TRADE

Weekly Review of Wholesale Markets.

Generally speaking, business has been moderately active during the week, and in several leading staple prices have displayed a hardening tendency.

Wool.—This market has improved slightly but prices remain unchanged. Fleeces in small receipt, with prices unchanged at 18c for selections and 16c for ordinary. Supers steady at 22c and extras at 25c to 28c.

CHEESE MARKETS. LITTLE FALLS, N.Y.—Cheese sales, 3,000 boxes at 7 1/2, 2,200 at 7 3/4, 1,015 at 7 1/2, 200 at 8, 150 at private terms, 1,100 on commission; 1,450 farm cheese at 7 to 8c; 60 packages butter sold at 14 1/2 to 20c.

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