COMMERCIAL UNION,

NOT POLITICAL UNION, SHOULD BE CONSUMMATED.

Mr Wiman Makes an Explanation Regarding Canadian Policy-Senator Sherman Desirons of Political Union.

NEW YORK, Oct. 3, -Information reached me last week of such a character that I could not refrain from believing it, to the effect that the committee of foreign relations of the Senate of the United States was about to report a resulution to the Sanate, making it the duty of the President to open a negotiation with Great Britain inviting Canada into the Union on the basis of the assumption by the United States of the national debt of Canada.

The information was so important that I deemed it my duty on Saturday evening to send a despatch to this effect in my own name to the Canadian papers. After having done might be successful, to convince members of the committee that they were mistaken in the belief that any very general sentiment existed In Canada in favor of annexation, and that an invitation to a political union might serionely interfere with the negotiations for a closer commercial connection, which it seemed under the strained relations of the two countries most desirable should be consummated. 1 had prepar a few days before, at the request of m, frient linkely Hall (who had recently returned ir. ... a trip through Canada), an interview, which, fortunately for my purpose, came out is the New York Sun of Sunday morning, and was simultaneously transmitted to a syndicate of forty-two different influential journals throughout the country. I was persuaded that the arguments and conclustone of this acticle, if properly presented to the members of the committee, would have ground weight, backed, as it would probably be, by influential comment in numerous leading journals. I accordingly wrote a letter as per copy below to the Hoal July Sharman of the Sanats Committee on Foreign R dations, and also to other members. on Foreign R lations, and also to other membors of the committee.

After naving done so, it seemed wise that the despatch, which I had sent on Saturday night (if owing to Sunday in cryening if had not been delivered to the newspapers) should not be transmitted, because, if the committee had really reached such a decision, it would make the task an easier one to retrace its stops, if no publicity had been given to its intention. Accordingly, I telegraphed to the Assert ted Press agent at Toronto, if the des pate and not been delivered to withheld it. Unfortunately, he exceeded my instructions, for having had it delivered, he, without my hearts. authority, cought its return. All the litive li newspapers agreed to this except two or three, who, of course, made the most not only of the despatch itself but of the attempt to re-all it, misropresenting my motives.

am girl to say, bowever, that no harm has from this publication, for it would Santanan, which I subjoin, and the arguments tables of consenguinity and affinity, probio which were used in the extracts enclosed were conclusive, and whatever had been pre viously determined upon, it is now certain that the invitation to Canada to join the union will not at present pressed. The following correspondence sufficiently explains the matter, and I submit will relieve me from any charge of disloyalty, especially taken in connection with the arguments, which, with all the force at my command, I had the good fortune to be able to present, not only to Mr. Sherman and his associates, but to the American public at large; arguments that I maintain place my loyalty to a distinctive Canadian nationality, beyond all possible question. The following letters speak for themselves :-

Copy of a letter written to Senator Sher-

terview with me. It appears in the Nev York Sun of to-day, and has been prepared with great care, really as much for your eye as for that of the public. From most anfor the admission of Canada into the Union. It is a bold and masterful policy from the United States point of view, but I am thoroughly convinced that it would fail, and you cannot afford the catastrophe. It would fail, because the people of Canada would not accept it. The proposition would be strongly opposed and not a few would bit-terly resent it. My dear Senator, this is a most grave matter and you need to have the best information. You must not accept as absolute fact the parrations of well-intended Americans, who have little or no knowledge who have grown up in the atmosphere of loyalty to the British crown, and who know the hearts that beat responsive to the strains of God Save the Queen are not changed in the twinkling of an eye to be, what they consider, renegades, by the invitation of even this great country, or by the temptation to be rid of their national debt, which you propose to assume. I beg of you to consider well be-fore your lavitation is given and rejected. Let me ask you to read aloud or have some one read to you the words I have tried to instil into your ears. No one can know better than I do the sentiment of my own people. Of course, I may be mistaken but I submit that what I have urged in this article must be met by equally good authority, before you are betrayed into an annexation policy that may be fatal to your desire and the desire of all who hope for the closest relations between the two countries. Your Interest and devotion to this matter of the union of the two countries has raised you during the past ninety days above all men. and to make a mistake now is not for a moment to be contemplated. If after reading the enclosed you would like to see me, I will gladly go to Washington, or I will write you further or get you fuller informa-

Most respectfully yours, ERASTUS WIMAN, (Signed)

Copy of a letter from Senator Sherman to Erastus Wiman, dated Committee of Foreign Relations, U.S. Senate, Washington, Oct. 3,

My DEAR SIR -Your note of the 30th ireceived. Your opinions are certainly entitled to great weight, and will receive full consideration. My own opinion has been for many years that political union between the United States and Canada was inevitable and that statesmen and patriots ought to look to bringing this about peacefully, upon terms of per fect (quality and so as to promote the interests of both countries. As to commercial union see no practical way of bringing it about. W will have ample time to think of all this as the subject matter will not again be brought again the Senate until the next session.

Very truly yours, (Signed) John Sherman. subjected in the last few days from a certain portion of the press of C.nade, who take their greatest delight in misrepresenting and misjudging my motives.

THE CHURCHITS OWN WITNESS

(NORTH AMERICAN REVIEW.)

The inadequacy of human causes to account for the universality, unity, and immutability of the Catholic Church will stand out more visibly if we look at the intellectual and moral revolution which Christianity wrought in the world and upon mankind.

The first effect of Christianity was to fill the world with the true knowledge of the One True God, and to destroy utterly all idels, not by fire, but by light. Before the light of the world no fatee god and no polytheism could stand. The unity and spirituality of God swept away all theogenies and theologies of the first four all theogonies and theologies of the first four thousand years. The stream of light which descended from the beginning expanded into a radiance, and the radiance into a flood which illuminated all nations, as it had been foretold: "The earth is filled wish the knowledge of the Lord, as the covering waters of the sea." "And idds shall be utterly destroyed." (Isaiah, x., 9 11, 18) In this true knowledge of the divine nature was rethis true knowledge of the divine nature was revenled to men their own relation to a Creator se of sors to a father. The Greeks called the chief of the gods Zens Pater, and the Latine, Jupiter; cline and corruption. The old civilization was turn neither realized the dependence and love of not regenerated. It passed away to give son-hip as revealed by the founder of Christiau-

ty.

The monotheism of the world comes down from a primeval and divine source. Polytheisn. is the corruption of men and of nations. Yet in the multiciplicity of all polytheisms, one suppreme Deity was always recognized. The di-vine unity was impershable. Polytheism is of human imagination—it is of men's manufacture. The destication of nature and passious and he to a had til d the word with an elaborate and

vanced with resistless force. Beelze rub is not divided against himself; and if polytheism is rot divine, m nother m must be. The over throw of idolatry and demonology was the mastery of forces that are above nature. This con-

clusion is enough for our present purposes."

A second visible effect of Christianity, of which nature cannot off er any adequate cause, is to be found in the domestic life of the Chris tian world. In some mations the existence of marriage was not so much as recognized. I others, if recognized, it was dishonered by profuse concubinage. Even i. Isra I, the most profuse concubinge. Even 1. 1-ra 1, the most advanced nation, the law of divorce wapermitted for the hardness of their hearts. Christianty republished the primitive law by white marriage united only one man and one soman indissolubly in a perpetual contract. and perpetual contract to a sacrament. The tween man and woman, all the legal gradations of the imperial law, and all forms and plea-of divorce. Beyond this the spiritual legisla-... If the result of the letter to Senator tion of the Church frame I most elaborate iting all marriages between in certain degrees of kinchi person kinship or re lation. This law has on vied the purity and peace of domestic life. Neither the Greek nor the Roman world had any brue conception of a home. The Vesta was a screed tradition guarded by vestals like a comple worship. It was not a law and a power in the homes of the people. Christianity, by evaluating the circles of prohibi-tion, within which men and women were as brothers and sisters, has created the home with all its purities and safeguards.

an us purtues and safeguards.
Such a law of unity and indiscolubility, encompassed by a multitude of prohibitions, no mere human legislation could impose on the passions and will of markind. And yet the imperial laws gradually yulded to its resistless pressure and incorporated it in its world-wide. presence and incorporated it in its world-wide egislation. The passions and practices of four thousand years were against the change : yet it man, dated New Brighton, Staten Island, Sunday, September 30th, 1888.

My Dear Senator,—May I beg as an especial favor that you will read the enclosed inwise and salutary prohintions which guard the homes of the faithful. These relaxations prove that all natural forces have been, and are, hostile to the indissoluble law of Christian mar doubted sources. I learn that you have determined upon immediately introducing a resolution making it the duty of the Presilegislation springing from it were enacted. If ness before the eyes of men it was noiselessly. dent to open negotiations with Great Britain | these are restraints of human liberty and license, either they do not spring from nature, or they have had a sup-routural cause whereby they exist. It was this that redeemed woman fr. m the traditional degradation in which the world had held her. The condition of women in Athens, in Rome—which may be taken as the highest points of civilization-is too well known Women had no rights, no to need recital. property, no independence. Plate looked upon them as State property; Aristotle as chattels. They were the prey, the sport, the slaves of man. Even in Israel, though they were raised incomparably higher than the Gentile world, they were far below the dignity and authority Americans, who have little or no knowledge of the real relation of sentiment below the surface. Men who have been born in Canada, who have grown up in the atmosphere of tians!" Whence came the elevation of womanhood? Not from the ancient civilization, for it degaded them; not from Israel, for among the Jews the highest state of woman-hood was the marriage state. The daughter of bood was the marriage state. The daughter the evidence of the whole new research the death but her virginity. The marriage state put in, not only might some men deny its period though hely and good, is weight as evidence, but we should place our weight as evidence, but we should place our in the christain world, though holy and good, is not the highest state. The state of virginity Consider and get full information as to the real sentiment of Canada before you act again.

Let me ask you to read aloud or have some one read to you the words I have tried to instill into your ears. No one can know unto death is the highest condition of man and begins in a mortification, and ends in a mastery over the movements and ordinary laws of human nature. Who ordinary laws of human nature. Who will ascribe this to natural causes? and, if so, why didit not appear in the first four thousan years? And when has it ever appeared, except in a handful of vestal virgins, or in Oriental recluses, with what reality history shows? An exception proves a rule. No one will imagine that a life of chastity is impossible to nature; but the restriction is a repression of nature which individuals may acquire, but the multi tude have never attained. A religion which imposes chastity on the unmarried, and upon its priesthood, and up in the multitudes of women in every age who davote themselves to the service of One whom they have people, before St. Psul wrots to them. The never seen, is a mortification of nature in so high a degree as to stand out as a fact and a divine legislation before the New Testament exthe service of One whom they have never seen, is a mortification of nature in so phenomenon, of which mere natural causes

afford no adequate solution. Its existence, not in a handful out of the millions of the world, but its prevalence and continuity in multitudes scattered throughout the Christian world, proves the presence of a cause higher than the laws of nature. So true is this, that jurists teach that the three vows of chastity, poverty and obedience are contrary to "the policy of the law;" that is, to the interests of the commonweal b, which desires the multiplication, enrichment and liberty of its members.

To what has been said may be added the change wrought by Christianity upon the social, political and international relations of the world. The root of this ethical change, private and public, is the Christian home. The authority of divinely guarded and delivered to them they parents, the obedience of children, the love of brotherhood, are the three active powers which have raised the society of man above the level of dren nor those who infantibus equiparantum. the old world. Israel was head and shoulders above the world around it; but Ohristendom is high above Israel. The new commandment of brotherly love, and the Sermon on the Mount, have wrought a revolution, both in private and public life. From this count the laws of justice and supports which the support is the penauce of the doubter and the unbeliever to r gain by toil his loss in heritance. It is a hard penauce, like the suffer ing of those who eternally debate on "predestination, free will, fate."

Between the death of St. John and the manner of the support of the come the laws of justice and sympathy which ture lifetime of St. Irenœus fifty years elapsed. other purpose."

St. Polycarp was disciple of St. John, St. Iren.

"How much I ambusit the foregoing emplanation because I sind together the nations of the christian world.

of the torrent of abuse to which I have been subjected in the last few days from a certain worshiped by our modern philosophers, held most portion of the press of C-nade, who take their greatest delight in misrepresenting and their greatest delight in the misrepresenting and the greatest delight in the misrepresenting and the greatest delight in the misrepresent delight in the misrepresent delight in the misrepresent delight in the misrepresent delight than free men. Who has taught the equality of men before the law, and extinguished the impious thought that man can hold property in man? It was no philosopher—even Aristotle taught that a slave was property. It was no lawgiver, for all taught the lawfulness of slavery till Christianity denied it. The Christian law has taught that man can lawfully sell his labor, but that he caunt lawfully be sold, or sell himself.

The necessity of being brief, the impossibility

The necessity of being brief, the impossibility of drawing out the picture of the old world, its profound immortalities, its unimaginable cruelprofound immortaities, is unimaginable drust-ties, compels me to argue with my right hand tied behind me. I can do no more than point again to Mr. Brace's "Gesta Christi," or to Dr. Dollinger's "Gentile and Jew," as witnesses to the fac's which I have stated or implied. No one who has not read such books, or mastered their contents by original study, can judge of the force of the assertion that Christianity has reformed the world by direct antagonism to the human will, and by a searching and firm repression of human passion. It has ascended the stream of human license, contra-ictum fluminis, by a power mightier than na-ture, and by laws of a higher order than the relaxations of this world.

Before Christianity came on earth the civilization of man by merely natural force had cul-minated. It could not rise above its source; all that it could do was done; and the civilization in every race and empire had ended in deplace to a new. But the new had a higher source, nobler laws and supernatural powers. The highest excellence of men and of nations is the civilization of Christianity. The human race has accorded of Christianity. The human race has ascended into what we call Christendom—that is, into the new creation of charity and justice among men. Christendom was created by the world-wide Thurch as we see it before our eyes at this day. Philosophers and statesmen believe it to be th work of their own hands; they did not make it; but they have for three hundred years been us making it by reformations and revolutions. These are destructive forces. They build up nothing. It has been well said by Donoso Cortez that "the history of civilization is the history of Christiania. history of Christianity, the history of Christianity is the history of the Church, the history of the Church is the history of the Pontiffs, the greatest states men and rulers that the world

Some years ago a professor of great literary reputation in England, who was supposed even reputation in England, who was supposed even then to be, as his subsequent writings have proved, a skep ic or non-christain, published a well known and very candid book, under the title of "Ecce Homo." The writer placed himself, as it were, outside of Christianity. He took, not the Church in the world as in this article, but the Christain Scriptures as a historical record, to be ju'ged with torensic severity and absolute importibility of mind. To the credit of the author, he fulfilled this pledge; and his conclucion chall here be given. After an examination of the life and character of the author of Chris tianity, he proceeded to estimate His teachings and the effects under the following heads:—

1. The Christian Legislation.

The Christian Republic.

It. Universality.
The Enthusiasm of Humanity.

Tue Lord's Supper. I usitive Morality.

Philanthropy.

Editication.

Mercy.

10. Resentment.

11. Forgiveness.
He then draws his conclusion as follows: "The achievement of Christ in founding by His single will and power a structure so durable and so universal is like no other achievement which history records. The masterpieces of the men of action are coarse and commonplace in comparison with it, and the masterpieces of speculation flimsy and unsubstantial. When we speak of it the commonplaces of admiration fail us altogether. Shall we speak of the originality of the design, of the skill displayed in the execution? All such terms are inadequate. Originality and contriving skill operate indeed, but, as it were, implicitly. The creative effort which produced that, against which it is said the gates of hell shall not prevail, comot be analyzed. No architect's designs were turnished for the New

Jerusalem; no committee drew up rules for the universal commonwealth. If in the works of nature we can trace the indications of calculation, of a struggle with difficulties, of precaution, of ingenuity, then in Christ's work it may be that the same indications occur. But these inferior and secondary powers were impliact. The inconceivable work was upon a meast before the eyes of men it was noiselessly ness before the eyes of men it was noiselessly The inconceivable work was done in calmaccomplished, attracting little attention. can describe that which unites men? Who has entered into the formation of speech, which is the symbol of their union? Who can describe exhaustively the origin of civil society? He who can do these things can explain the origin of the Christian Church. For others it must be enough to say, 'The Holy Ghost fell on those that believed.' No man saw the building of the new Jerusalem, the workmen crowded together,

the unfinished walls and unpaved streets : no man heard the click of trowel and pick-are; 'it descended out of heaven from God.'" ("Ecce Homo." Conclusion, p 329, Fifth Edition. MacMillan. 1886) And yet the writer is, as he was then, still outside of Christianity.

III. We come now to our third poin!, that

Ohristianity has always claimed a divine origin and a divine presence as the source of its authority and powers.
To prove this by texts from the New Testament would be to transcribe the volume; and if the evidence of the whole New Testament were whole argument upon a false foundation. Christianity was anterior to the New Testament who already believed to confirm their faith. They were written at intervals : St. Matthewin Hebrew in the year 39, in Greek in 45. St. Mark in 43, St. Luke in 57, St. John about 90, in different places and for different motives. Four Gospels did not exist for sixty years, or two generations of men. St. Peter and St. Paul knew of only three of our four. In these sixty years the faith had spread from east to west Saints and martyrs had gone up to their crown who never saw a sacred book. The Ap stolic hipistles prove the antecedent existence of the Churches to which they were addressed. Rome and Corinth, and Galatia and Ephesus, Phillippi and Colosie were churches, with pastors and in operation. isted; and when all its books were written they

isted; and when all its books were written they were not as yet collected into a volume. The earliest collection was about the beginning of the second century, and in the custody of the Church in Rome. We must, therefore, seek to know what was and is Christianity before and outside of the written books; and we have the same evidence for the oral tradition of the faith as we have for the New Testament itself. Both alike were in the custody of the Church; both are delivered to us by the same witness and on the same evidence. To reject either is legically to reject both. Happily men are not saved by logic, but by faith. The millions of men in an ages have believed by inheritance of truth divinely guarded and delivered to them. They

mus was disciple of St. Polycarp. The mind of St. John and the mind of St. Irenseus had only one intermediate intelligence in contact with each. It would be an affectation of minute criticism to treat the dectrine of St. Irenseus as a departure from the doctrine of St. Polycarp, or the doctrine of St. Polycarp as a departure from the doctrine of St. John. Moreover, St. John ruled the Church at Ephesus, and St. Ireneus was born in Asia Minor about the year A. D 120—thasis, twenty years after St. John's death, when the Church in Asia Minor was till full of the light of his teachings and of the accents of his voice. Let us see how St. Irensenus describes the faith and the Church. In his work sgainst beresies, in Book iii, chap. i, he says:
"We have known the way of our salvation by those through whom the Gosp:l came to us; which indeed, they then preached, but afterwards by the will of God, delivered to us in Scrip'ures, the future foundation and pillar of our faith. It is not lawful to say that shey preached before they had perfect know-ledge, as some dare to affirm, boasting them-selves to be correctors of the apatlas. For after our Lard rose from the dead, and when they had been cluthed with the power of the Holy Ghost, who came upon them from on high, they were filled with all truths, and had knowledge which was parfect." In chapt'rii, he adds that "When they are refuted out of Scripture they turn and accuse the Scriptures as erroneous, unauthoratarive, and of various readings, so that the truth cannot be found by those who do not know tradition "—that is, their own "But when we challenge them to come to the tradition of the apostler, which is in enstody of the succession of presty-ters in the church, they turn against tradition, saying that the are not only wiser than the presbeters, but even the Apostles, and have found the rith." "It therefore, comes to pass that they will not agree either with the Scriptures or with tradition. (Ibid., c. iii.) "Therefore, all who desire to know the truth count to be know the truth cught to lo k to the tradition of the apostles; which is manifest in all the world and in all the Church. We are able to count up the Bishop-who were instituted in the Church by the apostles and their successors to our day. They never thought or knew such things as these men madly assert." "But, as it would be too long in such a book as this to enumerate the successions of all the churches, we point to the tradition of the greates, most ancient Church, known to all, founded and constituted in Rome by the two clorious apostles, Peter and Paul, and the faith announced to all men, coming down to us by the succession of bishops, there by confounding all those, who in any way, by self-praising, or vainglory, or blindness or an evil mind, teach as they ought not. For with this Church, by reason of its greater prin cipality, it is necessary that all churches should agree; that is, the faithful, wheresoever they be, for in that Church the tradition of the apostles has been preserved." No comment need be made on the words the "greater princirality," which have been perverted by every anti-Catholic writer from the time they were written to this day. But if any one will com pare them with the words of St. Paul to the Colossians (chap 1, 18), describing the primacy of the Itead of the Church in Heaven, it will appear almost certain that the original Greek of Saint Irenæs, which is unfortunately list, contained terms signifying primacy. However this may be, St. I recrease primacy. However this may be, St. I recrease goes on: "The blessed apostles, having found ed and instructed the Church, gave in charge the crisc pate, for the administration of the same, to Lious. Of this Lioue, Paul, in his epistle to Timothy, makes mention. To him succeeded Anadetus, and after him in the third along the from the Anadle Clement received the place from the Apostle Clement received the piscopate, he who saw the apather themselve and conferred with them, wille as yet he had the preaching of the rpis-tles in his ears and the tradition before his eyes; and not he only, but many who had been taught by the apostles still survived. In the time of this Clement, when no little dissension had arisen among the brethren in Corinth, the Church in Rome wrote very power ful letters, potentissimas litteras, to the Corin-thians, recalling them to peace, restoring their faith, and declaring the tradition which it had so short a time ago received from the apostles. These letters of St. Clement are well known but have lately become more valuable and com plete by the discovery of fragments published in a new edition by Lightfoot. In these in a new edition by Lightfoot. In these fragments there is a tone of authority fully explaining the words of St. Irenicus. He then traces the succession of the bishops of Rome to his own day, and wids: "This demonstration is complete to show that it is one and the same life giving faith which has been preserved in the Church from the apostles until now, and is handed on in truth." "Polycarp was not only taught by the apostles, and conversed with many of those who had seen our Lord, but he also was constituted by the apostles in Asia to be bishop in the Church of Smyrna. We also saw him in our early youth, for he lived long, and when very old departed from this life most gloriously and nobly by martyrdom. He ever taught that what he had learned from the apostles and what the Church had delivered, these things only are true." In the fourth chapter, St. Ireneus gree on to say: "Since, then, there are such proofs (of the faith), the truth is no longer to be sought for among others, which it is easy to receive from the Church, forasmuch as the apostles laid up all truth in fullness in a rich depository, that all who will may receive from it the water of life." "But what if the apostles had not left us the Scriptures; ought we not to follow the order of tradition, which they gave in charge to them to whom they intrusted the churches? To which order (of tradition) many barbarous rations yield assent, who believe in Christ without paper and ink, having salvation written by the Spirit in their hearts, and diligently holding the ancient tradition." In the twentysixth chapter of the same book he says:
"Therefore, it is our duty to obey the presbyters who are in the Church, who have succession from the apostles, as we have already shown; who also with the succession of the episcopate have the charisma veritatis certum. spiritual and certain gift of truth.

(CONTINUED ON SEVENTH PA&R.) MAKING DYNAMITE.

THE PROCESS OF MANUFACTURE EXPLAINED-A TON MADE IN ONE RUN. Tobe Jackson e dynamite made but a feeble explosion at Cartersville three years ago. says the Atlanta Constitution, in comparison with that which would occur now if an earth-quake should shake the dynamite factory just below that town, while the two operatives are running off a ton of nitro-glycerine. "Six months ago," said Mr. Volumey Dur-ning, "Mr. Clark R binson came to Carters-ville from Pittaburg to look about with a view to establishing a dynamite factory there.
The result is that the factory is complete and

Where is the factory, and bow large is

"It is a frame building about fifty-five feet square, with vats, mixers and drawing baths, located on the East and West Railroad at Mr. Ladd's lima kiln, about three miles below Carteraville."

"What is its capacity?" "About 5,000 pounds of dynamite a day ?"
"And what will that do?"

"It will blow Stone Mountain to atoms." "What are you making so much for ?" "For the trade; there is a great demand for dynamica in mining, railroad work, exca-

vating, shooting oil wells and the like." "What is dynamite made of?" "The cartridges in ordinary use are about forty per coat, ultro-glycerine, diffused through about sixty per cent. of some rorous uhetance like clay or sawdust."

"What is nitro-glycerine?" "It is composed of hog's fat, nitric acid and sulphatic soid. The pure hog's fat may be used, but the glyserine in the fat is all

"How much glyctrine is there in a hog?" rents now due.

"I can's tell you exactly, but in a hog large enough to furnish 200 pounds of fat I should think there would be something like twenty pounds of glycerine." "How much sold do you put with that?" "We take two parts of glycerine, five parts of nitric sold and five parts of sulphuric acid, and mix them to make the nitro-glycorine. In that way we will make, with the fat of one hog, 60 to 120 pounds of nitro-gly-

"What will that much nitro-glycerine đo ?" "It will blow up the capitol and scatter it

all over Atlanta. "But you must observe," continued Mr. Dunning, "that the explosion of nitro glycerine is so instantaneous and the expan on so tremendous that there is not time enough to pack the air above and make room for the great expansion; as nitro-glycerine works downward as well as upward."

"How does it explode ?" "With a very light jar."

cerine.

"And you make dynamits out of this dangerous explosive ?" "Yes, we mix it with the sawdust and

clay." "How do you ever get nitre-glycerine to your fastory ?'

"We take the ingredients and mix them It would be extremely hexardous to undertake to ship nitro-glycerine." "How do you manage to mix it withou

getting blown up ?" "Well, we put the ingredients into a vat which has been reduced to a non explosive temperature of thirty-five degrees. In the vat is a mixer, made something like a revolving fan, and the acide and the glycerine are thoroughly mixed. Then the nitre glycerine

is put into a drowning bath of clear water, which purifies the mixture, and it is run off in the form of a yellowish substance about the consist-noy of the white of an egg." "How much do you make at one time ?" "Something over a ton."

"Is dynamite very easy to explode ?" "No, nothing like as easy to explode as nitro-glycerine. Having in its ordinary form only about 40 per cent. of nitro-glycerine dif fused through a porous substance, dynamite is not easily explored. We make dynamite, when it is dealred, as high as 80 per cent. altro-glycerine, and that is more dangerous to handle." "What is dynamits worth a pound ?"

"From 16c. to 40c. a pound, according as it has forty per cent. or more of nitro glycerine.

MY FORMER SELF.

I know thee not, my youthful friend ! And yet I think that I can trace,
As wistfully I gaze and bend.
Something familiar in thy face—
Methinks I've seen thy ruddy cheek, Thy brow unwrinkled, fair and high, Thy pleasant smile that seems to speak, The dark brown bair-thy sparkling eye.

When did I know thee? Theu art fair-And I am frail and full of wee, My aching brow is seamed with care— 'Twas surely in the long ago! How changed am I ! while thou 'rt the same As when I knew thee freeb and young ; Love in thine eyes, a living flame, And tuneful witcheries on thy tongue.

Thy heart was strong, thy step was light, Ambition frolicked in thy brain, And dared to dream of dizzier height Than mortal effort could attain. Thy fancies wandered unconfined, Wild as the storms on mountain crest, And free as gentless summer wind That wantons on the ocean breast.

Time seemed before thine eager eyes
To stretch illimitably long; For toil, for pleasure, for emprize,
For conflict of the right with wrong. Buch fate as failure never loomed On thy horizon's distant scope, And all things possible assume The living forms of Love and Hope

All this thou wert, and mo this! When we were comrades ... nch and true, And never dreamed that procent bliss Could change its texture or its hue ; Never, oh never, dreamed that years Could put disunion twixt us twain. And teach me amid groans and tears That thou and I had lived in vain.

Time has rolled on, and thou art left A dream—a thought—and nothing more Of all thy former force bereft, A broken billow on the shore While I, or what in days long past, Was like to thee in face and form, Float like a leat upon the blast Of Death's mevitable storm.

Vain are regrets! All blooms decay, That fruits may follow in their stead; And fruits must perish in their day, That seeds may live when fruits are dead. Our seed-time may be bere on Earth, Our Harvest is in Heaven above A second and immortal hirth In God's Eternity of Love.

-Charles Mackay, in Youth's Companion.

MUST NOT DE CONFOUNDED with common esthartio or purgative pills, Carter's Little Liver Pills are outirely unlike them in every respect. One trial will prove their superior ity.

THE PARNELL FUND.

HON. EDWARD BLAKE SENDS A GENEROUS CONTRI

Ex-Alderman Ryan, of Toronto, has received a letter enclosing a hundred-dollar cheque from the Hon Edward Blake for the Parnell Defence Fund. The great Canadian Commoner is not only ready with his tongue and pen to aid his countrymen in their battle for freedom, but his means are also at their service. So long as Ireland is blessed with cons so pure, so gifted and patriotic as Edward Bloke, she need not despair, however dark her horizon; and with n of his stamp to uphold her cause, her ulti mate deliverance from foreign thrall is but a

question of time.

Mr. Ryan permits us to publish Mr. Blake's letter, which reads as follows:

TORONTO, Oct. 1, 1888. MY DEAR RYAN, -Since my return here have been trying, but with his success, to accer-tain whether any steps are being taken to col-lect subscriptions in Toronto to the Parnell De-

It has occurred to me that you would know. May I trouble you so far as to ask you to pay in the enclosed cheque to the Treasurer, if there be any organization here; and if not to send it to Mr. Oloran in Montreal.

I would not ask you, save that I expect to leave town in a very few days, and am much pressed meanwhile: and I know your zeel in

Faithfully yours, EOWARD BLAKE, PETER RYAN, E-q., Toronto.

THE "PLAN" REVIVED.

Dublin, October 7 .- Six thousand persons attended a meeting to-day on Lord D Freyne's estate near Castlereagh, County Roscommon, where 1,100 eviction notices were recently served. Speeches were made by Messrs. Sheehy, Cox and Hayden, Nationalist members of Parliament, who advised the that is needed, and, to save waste, that is ex-tracted and the rest of the fat is left for some is stated that during the morning two of the commoners mentioned collected half of the

GRAND LOTTERY,

With the Approval of his Grace the Archbishop of t tlau a For the rebuilding of the Church of the Reverend Pathers O. M. I., of Hull, P.Q., desiroyed by fire on June the 5th, 1852, together with the Convent, the Reverend Pathers' residence and a large part of the City of Hull.

DRAWING On WEDNESDAY, October 17th, 1888,

At 2 o'clock p me,
At the Cabinet de Lecture Paroissial, Montreal, Canada.
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RATIONAL COLONIESTICN LOTTERY. 2149 PRIZES.



A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics. St. Vitus Dance, Nervousness.

Hypochondria, Melancholia, Inebriety, Sleeplessness, Diz-

ziness, Brain and Spinal Weakness.

This medicine has a direct action upon the nervo contera, allaying all tritabilities and increasing the flow and power of nerve fluid. It is perfectly harmites and loaves no unpleasant effects.

Our Famphlet for sufferers of nervous diseases will be sent free to any at less, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the ERIE MEDICINE CO., CHICAGO. Agents: W. E. SAUNDERS & Co., 188 Dundas atreet, London, Ont. Price, \$1.00 per bottle; Six bottles for \$5.00.



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AND ALL SUMMER COMPLAINTS AND FLUXES OF THE SOWELS IT IS SAFE AND PULLABLE FOR CHILDREN CA ADIANG



Headache, yet Carter's Little Liver Pills are equally valuable in Constitution, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not. Carter's Little Liver Pills are very small and

very easy to take. One or two pills make a dose. Thoy are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

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