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CORRESPONDENCE.

THE ISSUE OF THE HOUR.

An Appeal for Calm and Judicious Consideration.

To the Editor of THE TRUE WITNESS.

SIR.-In venturing to address you on a subject at once so dangerous and celtoste, so hate-ful and barren as polemics, be assured I am not tul and carren as phemics, or assured I am not impelled by ambinon for notoriety. My aim is to conciliate, not alienase; to placate, not irritate; to attract, not repel. I trust that no expression calculated to offend those who may deny my conclusions shall tarnish my pen. I hope that none will confound frankness of expression with rudeness and conception. Plain speaking is the boast of Britons. May I venbure to use the wespon and the privilege it implies in dealing with an unpalatable topic. Salutary drugs are mostly nauseous.

THOSE WHO MARSHAL THE EQUAL RIGHTS MOVE-

It cannot be denied that many of the promoters of the new politice-religious association
—"Equal Rights"—consist of earnest, intelligent, God fearing, peace loving, law abiding citizens. The organization is marshalled by public men of recignized ability. Its councils are inspired by eminent divines. It is buttressed by gentlemen of good standing in the learned profes ions. Citizens who have acquired affluence in mart and counting house are amongst its props and pillars. It may reason-ably be assumed that the responsible organizers realize the vast significance and far-reaching consequences of their undertaking. It may be taken for granted that they recognize the gravity of their attitude. It may be surmised that they would not lightly mangurate an agitation fraught with great peril to the institutions of their country. It may be conceded that they would without serious misgivings hoist a banner, unfurl a flag, which may plunge their country in all the horrors of an internecine war of races and creeds. It would be insulting their intelligence to suppose that they would unthinkingly, for the mere sake of the turmoil, set out on a crusade drasdful in its consequences even to contemplate. It cannot be believed that they have read the lessons of history to no purpose. The reference, therefore is in-resistible. They must have felt that a crisis had been reached when temporizing became a crime They must consider the mabecame a crime They n ust consider the ma-lady desperate before before venturing on a remedy in its nature so desperate, if not tatal. They must have thought that they had to choose the alternative of unsheathing the sword to ransom their country, or see her sick into the dark night of slavery. As rational beings these must be their feelings, thus muss they reason. For to suppose that they yearn for the revival of the persecutions for conscience sake which disgraced Europa in the sixteenth, seventeen h and eighteenth centuries, would be as uncharitable and as unjust a reproach on their good rense, as the expectation would be insane and irrational. Agitation of this character may entail hatreds, discontents, tumulas, industrial prostrations, perhaps riots culminating in blood shed—ills enough in all conscience—but happily, the religious persecutions of the past can no more be revived than the luminary of day can be arrested in his diurnal career by the puny efforts of man. And it is scarcely credible that any intelligent member of this society yearns

for such consummations. IMAGINARY GRIEVANCES-METAPHYSICAL

DELUSIONS. The question becomes pertinent: are the alleged grievances-the encroachments of the Church of Rome on the secular power—real or Are they autistance or shadow? Are they a reality or a hallucination? These encroachments are said to manifest themselves chiefly in three ways: 1st, denominational education; 2nd, dual languages; 3rd, compounding with the Jesuits for their claim to certain property in Quebec with the auxiliary issues which encumber that statute. I may be told that the best evidence of the grievacces is the existence of an organization for their re-dress. In reply, I would urge that the existence of an agitation is no proof, though a fair presumption, of a grievance.

MENTAL ILLUSIONS AND THEIR CAUSES.

In the world of matter it is well known that the mind is liable to be deceived by the senses, its channels of communication with the physical world. Take sight. The visual ray, being affected by the density and other properties of the medium through which it passes, the impressions caused by the actual positions of material objects are never correctly registered, often notoriously erroneous. So with other senses. In the world of thought illusions are much more frequent, and much more difficult to detect and guard against. The instruments by which the mind carries on its operations are two -Understanding and Imagination. The former of these, if fully trusted, never leads to error, but is defective, being incapable of the highest efforts, of the most sublime flights of thought, being inalequate to transcedental speculations. The latter, unless kept under strict surveillance and complete subordination, is subject to the most fearful aberrations, and to the most inexplicable eccentricities. The most facile instrument for scientific discovery is the Understanding, leading up from particulars to generals, and called Inactive Philosophy. Op-posed or in contradistinction to this is deductive philosophy. In this system of investigation assumption and hypothesis take the place of observation and experiment. The imaginative faculty predominates. Ideas are substituted for facts. Rationination proceeds in inverse order, or from generals to particulars. It is the favorite, if not the only, instrument of scholastic theology. Its danger as an implement of philosophic research lies in its uncertainty. If the major premise is wrong the whole fabric erected on the false hypothesis is necessarily erroneous. That this too often happens, the history of the world bears sad but irrefutable testimony. Buckle says the Scotch temperament is peculiarly addicted to the deductive process, and pecuniarly prone to its de-

EXTRACTS FROM BUCKLE'S HISTORY OF CIVILIZATION.

"In no other Protestant nation, and, indeed. "In no other rrotestant nation, and, indeed, in no Catholic nation except Spain, will a man who is known to hold unorthodox opinions, find hit life equally uncomfortable. " " Eyen in the capital of Scotland, " a whisper will quickly circulate that such a man is to be avoided, for that he is a free thinker, as if free thinking were a crime, as if it were not better to be a free-thinker than a slavish thinker. '* * In Scotland generally the state of things is far worse. I speak, not on vague runter, but from

what I know as existing at the present time (1870), and for the accuracy of which I vouch and hold myself responsible. I challenge any one to contradict my assertion, when I say that, at this moment, nearly all over Scotland the finger of scorn is pointed at every man, who, in the exercise of his sacred and inalienable right of free judgment, refuses to acquieroe in those religious notions, and to practise those religious customs, which time, indeed, has consecrated, but many of which are repulsive to the eye of reason, though to all of them, however irrational they may be, the people adhere with a len and inflatible obstinacy. Knowing that these words will be widely read and cir-culated in Scotland, and averse as I naturally am to bring on myself the hostility of a nation, for whose many sterling and valuable qualities I entertain sincere respect, I do, nevertheless, deliberately affirm that in no civilized country is toleration so little under tood, and that in none is the spirit of bigotry and of pers cation so extensively diffused. * There runs through the entire country a sour and fanatical spirit, an aversion to innocent galety, a disposition to lumit the enjoyments of others, and a love of inquiring into the opinions of others, and of interfering with them, such as is hardly anywhere else to be found; while, in the midst of all this, there flurishes a national creed, gloomy and austere to the last degree, a creed which is full of forebodings and threats and horrors of every sort, and which rejoices in pro-claiming to mankind how wretched and miserable they are, how small a portion of them can be saved, and what an overwhelming majority s necessarily reserved for excruciating, unspeakable, and eternal agonv."

I do not quote these extracts in a carping spirit, but to drop a slight hint to our Scotch friends of the "Equal Rights" persuasion, that all of us may learn a useful and instructive lesson by trying to see "oursel's" as others see

THE SAGES OF THE EQUAL RIGHTS. The prominent members of the Equal Rights Association cannot be unmindful that the possible existence of any kind of society depends en compromises, mutual concessions, and surrenders by individuals of their natural rights, to the common stock. If this is the case under the most favourable conditions—a homogeneous community—how much more so with a hetero-geneous population, made up of diverse races and creeds, with conflicting ideas, with clashing interests, and with prejudices almost irrecon-cileable? Mutual forbearance and toleration alone can save such a society from dissolving into its original elements of anarchy and confusion. True liberty consists, not in flusting one's own rights in the face of his neighbour, like the rowdy at the fair, who, thirsting for a quarrel, trailed his coat in the dust in the hope that some one might tread on it; but in regu

may be within his legal rights, is his conduct blameless? Is he promoting charity? Is he accome the part of good citizen? Is his conduct that of an edifying christian?

lating his own conduct in such a way as scrupu-lously to avoid giving offence to his neighbour.

When a person does that which unnecessarily gives (fience to another, though in so doing he

SEPARATE SCHOOLS. I will preface my remarks on education by explaining my own attitude. In what was fundly hoped to be the final disposition of the reas principles involved in this vexed question I took a lively interest. I think I may fairly claim a large share of credit for the passing of the Act of 1863, in influencing the Macdonald-Sicotte Government to put the bill on the Min. isterial programme by which alone it could pass. I did so, partly because in this statute a great principle was affirmed, a great wrong re-dressed; and partly because I desired t see questions of its class barished from the political arena, in which they constitute a disturbing and dangerous element. THE ORJECTIONS TO MINORITY SCHOOLS STATED.

The indictment against minority schools con-The indictment against minority senious con-tains two counts. 1st. That it is inimical to the general interest, and therefore contrary to sound polity, for the State to sanction a system of education which permits the youth of a country to be brought up in different, if not hostile, camps. 2nd. That the subdivision of the education fund for the maintenance of two organizations impairs its efficiency, and dimin-lihes the sum total of its effective work; just as the combined work of two steam engines of one hundred horse power each, is less than the effect work of a single engine of a two hundred horse of the same class or build. As general propositions these are readily assented to. On the same principle that we would assent to a whose members are perfect would be of a higher type than any which is possible under the imperfections of human nature. To these is added a corollary—that no part of the public fund for the encouragement of elementary education shall go to the support of minority schools. This, being an unjust and tyrannical proposition, cannot pass unchallenged.

LEGITIMATE SPHERE OF GOVERNMENT CONTROL. The proper functions of government, the only ones for which it can show a raison d'etre, are two—to preserve order and to enforce contracts. Whatever jurisdiction or authority is claims, undertakes or exercises beyond these is permis sive or optional. To any funds which come into its possession in excess of what is necessary for the carrying out of these objects, it has no rightful claim. Hence, it is its duty to return the surplus, directly or indirectly, to the con-tributors. That there is no source from which a public found or Government revenue can be derived, but the collective contributions of the society, is a proposition so elementary, that is needs only to be stated to command universal assent. As each individual has contributed his share to the public revenue, so each contributor is entitled to get back an squivalent. A Government which failed to do so would be acting fraudulently, and guilty of a breach of public trust. As the claim of each individual is like or equal, so also are the claims of all the se-tions, which are but aggregations of the individuals. Hence, every class or section, into which society permits its members to form the oselves, is entitled to the share which belong to the individuals comprising that class or section. If any class is refused its share, that class is plundered, oppressed, under political disabilities.

The class or section denied its portion is, a fortior, denied full rights of cisizenship. If fortiori, denied full rights of cierzenship. the majority refuse the minority its fair share, the majority is not doling out even-handed justice, but legalized brute force.

GOVERNMENT INTERFERENCE IN EDUCATION, WHY PERMITTED.

Why do we allow our Local Government to control education matters? Breause experience has taught us that such interference is beneficial. Because we know that organized direction, in its nature regular, constant, uniform, reliable, is much more efficient than individual effort, which is always uncertain, capricious, irregular, unstable. Why do we permit our Government to enforce compulsory attendance

one. But this permission is granted under certain conditions and well-defined restrictions: HAZELTON PLANS

First, that the State shall provide free educations: second, that the inseruc ion communition; second, that the inserue ion communi-cated thall be acceptable to those for whom it is intended. Evidently the Legulature exceeds its authority when it enacts that, under pains and penalties, fines and forfeitures, my child must attend school, unless it provides free ac-commodation, and makes the instruction communicated acceptable to me as parent. For it would be an intelerable syranny to punish me for the non-attendance of my children at school. while, perhaps, without the means to pay the school fees. It would be equally intolarable to punish me for the non-attendance of my child to receive instruction which I conscientiously believe to be dangerous to the well-being, faith and morals of my child. It is on this principle that we allow our Local Government to collect and distribute a public school fund.

DENOMINATIONAL BOHOOLS A CONSEQUENCE OF RELIGIOUS DIFFEBENCES.

While the State permits, recognizes and tole rates different religious, while it enjoins com-pulsory attendance at school, while it appropriates a fund for school purposes; so long is is bound to furnish free schools to each deno-mination; and so long also is it bound to make the instruction communicated acceptable to each and all. The former of these condition is quite practicable, and may be beneficially exercised by public authority. The latter is impossible under any Government permitting free choice of religion, and entailing no pelitical disabilities for conscience sake. As therefore to is impossible that the State in a mixed religious community could procure public instruc-tion acceptable to all, it follows that the parent has not alienated his right of determining the nature and kind of instruction for his offspring. For he could not alienate an original right which no deputed authority is competent to discharge. Hence the State has no more right to dicate to me what instruction shall be given my children, no more than it has to prescribed in what religion or gainful calling I shall bring them up, the material or cut of their clothes, or the kind, quantity and quality of their food As every class, religious or otherwise, is entisled to its share of the Public School fund, if any denomination is denied its share, that denom ination occupies an inferior status, it labours political disabilities, it contributes towards the support of a favoured sect, which are the distinguishing characteristics of a State church. It follows that every religious sect is, if the wills, entitled to its share of the actool fund to be expended in such educational manner as is may determine,

MODES OF DISTRICTING PUBLIC SCHOOL FUND. The opponents of minority schools finding these arguments unanswerable, adopt a new role, somewhat after the fashion of the fabled wolf to the lamb. They upbraid Papista with their poverty. They appeal in confirmation to their own bank accounts, to their palatial residences, to toeir fine equipages, to the assessment of the same accounts. ment rolls of Ottawa, Toronto, etc.; and exultingly exclaim: This is how our taxes go to propagate doctrines which we abhor. There are three ways by which the Public School fund may be distributed between the common and Separate Schools: 1st, By apportioning it in direct ratio to the amount contributed by each class; 2nd, by enumeration of the respective populations; and 3rd, by average school attendance. The two former, theoretically unexceptionable, are clogged with practical difficulties. The line of demarcation between the supporters of the respective systems not being definitely drawn, no rule could be founded on

it. For example, in some school sections the provincial religious minority constitute a local majority. Again, some individuals of the minority may, in some cases, be supporters of the common school system. Ignoring for the nonce these practical considerations, and assuming that all Protestants are supporters of Common Schools, and all Catholics Separate when the public revenue is raised by direct taxation the first method should undoubtedly prevail. Indeed, to adopt any other would be unjust and oppressive, and the complaints of Processants that, because of their greater wealth, they are compelled by law to contribute towards the support of Catholie education and the propagation of Romish documes would be irrefunable, and I for one would heartily join an agitation to redress so monstrous a

FALLACIER EXPOSED, SOPHISTRIES REPUTED.

But is this a fair statement of the case? Assuredly not. We know as a matter of fact that the Oneario Government raises no part of its ravenue by direct taxation, and therefore no part of the school fund is contributed directly by either Protestants or Catholics. The sources of provincial revenue are: 1st. The per capita eucsidy from the Dominion exchaquer. The very statement of the case must convince that Catholics are entitled to a full share of this, nuless comparative poverty creates entails political disability. Indeed, Catholics must wo further and claim, on principles of equity, a larger share for the poorer class. For are we not assured by many of our most eminent fiscal authorities that the tariff invidiously discriminates against the poorer classes of the com-munity, The second source is the public do-main. Will anyone venture to affirm that Catholics because of their poverty are not entitled to a full share of the revenue from this source. Seeing that nearly the whole unsold public domain is, in the shape of timber limits, beld by Protestants, from which they derive enormous profits, profits which should properly go into the provincial coffers, the Catholics may claim an increase. The third source is licenses, fees, fines, etc. Instead of making this a pre-text for despoiling Catholics of their share, ac-cording to the statistics of charitable brethren, the greater part of this fund is contributed by Catholics. The second method, by enumera-tion, would be the best were it not hampered with the practical difficulties already enum-erated. The third, by average school attend-ance, is free from practical emparrassment;

and therefore has very properly been adopted LOOKING TO THE UNITED STATES FOR PRECEDENTS. A strange and inexplicable feature of this agitation is the appeals to the United States. What a change has come over the spirit of their dreams! The United States is a great country The American people stand in the front rank of civil zation. The friends of Separate Schools can with consistency say that they admire and esteem America, her people, and her institu-tions. How many of their opponents can lay his hand on his heart, and say Do., Do. ? But the American people are not perfect. Though the majority in the United States harass the minority by unfair discriminations in school matters, does that justify Ontario in following suit? Is is not rather a good reason to avoid such a policy? But the individual States can plead mitigating circumstance. When a State is admitted into the Union, a convention of the inhabitants then resident in the newly at school? Because we know that generally an organized territory adopt a State constitution.

At these stages of the national growth Catholic more useful member of society than an illiverate voice was absolutely unheard, because non-ex-

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istent. Hence for want of advocates Catholic rights were, not so much ignored, as overlooked. They took the New England State constitutions, framed when the spirit of cruel and ferocious puritaniem was in full viger, as their model.

When a State constitution is once established, amendments to it are, properly, very difficult of achievement. This probably deters the minority from embarking in an unpleasent agitation. Not is there that need, for the spirit of intolerance is virtually extinct in that great country. THE BALLOT IN SCHOOL ELECTIONS, It is curious what revenge the whirligig of

time brings in its train, if a person has only a little patience. Who, twenty years ago, could fancy that he would live to hear men demanding the ballot, men who used to stigmatize it as a spawn of Yankeedom, alien to British pluck and antagonistic to our free British institutions and altered algorithms. tutions and glorious constitution. I have cause to remember it. I was long a target for my bemerity in advocating it to all kinds of slander and villification. I remember that one of the arguments outside the usual loyal ones of the Hon. R. W. Scott, in justifying his opposition exhibitions of hate and ill will. They are always to the ballot in the Ontario Legislature, was, advising peace, patience, forbearance, humility, that O'Hanly, the only one who ventured to verging on slavishness. Fortunately for public make the ballot a plank in his political platform, was signally defeated by the electors of its tand for frail fish and weak blood to stand

I do not give these batchy incidents for the Russell, Otempora! Omores!

STRAINING AFTER THE IMPOSSIBLE.

Let it be granted that an educational system of aggregation, if I may use the term, is preferable to one of segregation. Of what utility is the admission of this proposition if the object s unattainable? Of what practical benefit is the theory if its application is impossible What earthly good is there in telling a Catholic that the adjacent Protestant school is better than his, if by neither threats nor blandishments he can be persuaded to that view? What under such circumstances would a friend of education do? While deploring his failure to convince his Catholic neighbour, he would adopt the next best thing. He would avert the national danger arising from illiteracy as far as in him lay. Not surely by sending his constable to immure his neighbor's child in his dungeon of vice and ignorance, but by giving all fair and equitable assistance and facilities is rendering his neighbour's less perfect machine as efficient as possible. And this he would assuredly do if he believed with me, that any eductaion, however imperfect, is better than none. I think I value and appreciate knowledge, not for its utility in the struggla for existence, but for its own sake, as much as most men. There is no heritage I could give my children so precious in my estimation as education. It would be rash to pronounce definitely what one would do under any excremely unfavorable circumstance. But did I continue in my present mood, rather than be tinue in my present mood, rather than to dragooned into a system which did not meet my approval, and by implication inferiority, I would choose the less painful alternative of letting them grow up in ignorance.

Now, if these be my sentiments—I, who have no more religious prejudice than has a horse—I, whose tongue never polluted the ears of my abildeen by an anythicity distinction between

children by an invidious distinction between human beings because of their religious beliefs-I, who hope that, as there is room enough on the earth for the whole progeny of Adam, so by analogy will there be in Heaven—if, I say, these be my sentiments, whom you may be dis posed to rank among the free-thinking element, what hope is there in bringing round what you call a superstitious Catholic, who you believe would stand on his head for the remainder of his natural life if the priest so ordered.

PARENTS IN ACCORD WITH CLEBCY ON MINORITY SCHOOLS.

It is the custom to hold the Catholic clergy responsible for the existence of Separate schools and for the agitation and unpleasantness which accompany their continuance. This, in my opinion, is an entire misapprehension of the estuation. Protestants are in the babit of falling inso the strange mistake of giving the Oatholic clergy much more influence over their congregations than they really wield. Seeing them supreme, perhaps absolute, in church management, they rashly couclude that they are so in all other matters. But the truth is, are so in all other matters. Dut the truth is, outside of church government, their legitimate sphere, they of sener follow than lead. It is a great mistake to suppose that any person, clergyman or other, will be more solicitous for the welfare of a child than its parents With Catholic parents-I speak more particularly of my own countrymen, whose character I know better—bringing up their children in the faith is a sacred and paramount duty. They believe this, rightly or wrongly, to be a trust for the due performance of which they alone are responsible to God-a responsibility the most colemn which religion itself can inspire. The arrow which lays prostrate in death the off spring pierces the heart of the parent. To the Cath lie parent insignificant is the pang of death's wound compared to the grief of agostacy. I believe that if an Irish parent could, the certainty of conscience, foresee that his offspring was destined to lose or abandon the faith of his fathers, he would, leagued with his spouse, take some means of compassing his death, and prevent the direful calamity. race are a simple, pious people. Their philosophy is composed of two ideas—God and coun-These are so blended and intermixed tha the loss of either is the destruction of both.

They are as the oak to the vine which classes and embraces its giant trunk and cowering branches. If the parents were not sensitive of the perils of exposing their children to wiles and intrigues of the proselytizers, all the anathemas of the clergy could not dissuade them from availing themselves of the conveniences of the Common Schools. Is there a man simpleton enough to believe that a farmer would send his children in cold winter weather to a Sanarak School three or four weather to a Separate School three or four miles distant, instead of to the Common Schoo at his elbow, simply because the priest told him so? If there is, he should hold up both hands. Nothing but a strong p resonal conviction of the necessity could persuade him to do an act at once seemingly cruel and irrational,

HAVE CATHOLICS ANY PEELINGS ?-THE CLERGY Protestants seem to act as if they believed that though Catholics have eyes they cannot see, though they have ears they cannot hear, though they have understanding they cannot reason, and that the priest must do all the seeing and all the hearing and all the thinking, as well as all the expounding and all the ex-horting, for them. Is it necessary for the priest to tell his flock that, to insult Catholics and hold up to scorn and ridicule everything which they hold dear and sacred, seem to be a fundamenta, law of Protespantiem? Is it nuncamental law of Fromerandiam? Is it necessary for the priest to inform his congregation that the Protestants of Ottawa and other Canadian cities invite Chiniquy and Fulton to biaspheme in their churches, and that respectable citizens, men and women, flock in crowds to bear and cheer them is their crusade of slander and falsehood? Had like characters, by their unsavory presence, polluted a Catholic church, reverence for the sacred edifice might restrain the audience from laying vio-lent hands on the miscreants; but they would find themselves aduressing bare walls and empty benches, and would fare well, if caught outside, if they escaped with a coat of ter and feathers. The priest who durst permit such

Protestant neighbors. Is it necessary for the priess to tell his flock that Protestant procesrions parede the streets, dressed in regalia with banners flying, drums beaung, mu to playing, the tout insemble and each part specially designed and admirably calculated to wound Catholic feelings, if they are supposed to be endowed with such appendages? The Catholic band who would, even within the precincis of its own hall, venture to play before a Catholic audience party tunes offensive to Projectant ears, would fare well if they escaped with noots and hisses and other signs of popular disapproval. Is it necessary for the priest to remind his people that the Probestant press teems, the pulpic echies, the restrum reounds with abuse of and insults to Catholics? Is it necessary for the priess to bil his congregation that the meddling colporteur's offensive visage and unweicome gifes stare them our of countenance wherever they turn-in the railroad car, in the steamboat reloon, in the botel road car, in the steemhoat saloon, in the notes rotunds, in the streets, in the public parks, in fair and market? Nav, he pokes his audacious nose into their very firesides. The following incident happened to myself; and the like is probably of common occurence.

I was standing of a Sunday evening on the improvement of the like is probably and a standard of the like is probably a standard of the like is probably and a standard of the like is probably a standard of the lik

"Ru-sell" piazza. A man-a total stranger to "Russel plaza. A man-a count strangs of the me-came bewing along. Among others he thrust a circular into my hand. I sold him quietly that I did not want he paper. His next salute was—"you're going to bell!" "The quiety that I did not want he paper. He next salute was "'you're going to bell!" "The devil'h soon have you!" &c, &c. I need scarcely aid that he was an emissary of the Y M. C. A., distributing cordial invitations to the gentiles to a free prayer and thanksgiving meet-

The bruth is, that the priests, instead of giving these disagreeable episodes increased publicity, are continually striving to suppress and pool pool them, and restrain the irrusion and unpleasant feeling sure to wise from there advising peace, patience, forbearance, humility, verging on slavishness. Fortunately for public

it. I do not cite these hateful incidents for the purp se of widening the breach, but, as would a skilful engineer, rather to make a survey of the obstruction to social and political amenities, to see if it is not possible to bridge over the yawning chasm, and to point out an absolute fact—that the Catholic clergy as peace preservers in a mixed community are worth a legion of soldiers.

ABOLITION OF SEPARATE SCHOOLS IMPOSSIBLE. From the above analysis it will be seen that in the matter of Separate Schools, at least, the encroachments of the Church of Rome, if applied to the clergy in contradiction to the laity, is a fiction. Protestants, if they are determined to make the abolition of minority schools a plank in their platform, must at the same time make up their minds that it can only be accomplished by the extirpation or conversion of the whole Catholic population—a good-sized contract. They might, indeed, after much turmoil, tumult, violence and agitation, get the law repealed; but that would only land them in the forefront of the battle, the fire, the amoke, the confusion, the snarchy. Why then, in the name of common sense, waste energy, which could be profitably employed in promot ing legitimate and useful projects which would yield a hundred fold return, in attempting so hop less an undertaking, with results so fruit less even if possible of accomplishment J. L. P. O'HANLY, Ottawa, May 20th, 1890.

The Ottawa Election. To the Editor of THE TRUE WITNESS.

The election for the Local Legislature, which came of here yesterday, resulted in the return of Mr. Bronson, the Liberal candidate, by the immense majority of 1,410 votes. This glorious result was owing to the face that Catholics of all shades of politics united in casting their votes not only for him, though well deserving and popular, but for the sacrel cause of re ligion, which with them is a vital question and

above and bayond all other issues.

They voted for Mr. Bronson, a Protestant because he contends for the right of separa's schools, which are now threatened to be swept away by the fanatical party of "Equal Rights," of which the defeated candidate, Mr. Donaldson, is the exponent What a misuomer is the term of "Equal Rights" while presending to a specific the County of County o maintain them. They deny the right of Oatholics to separate schools and insist that the children must be educated in the Godless mode they prescribe. They never can succeed in the unjust and arbitrary design, and never will be able to elect in the province a party strong enough to carry it out, as in all constituencies containing a mixed population they are sure to

be defeated. Mr. Donaldson has met with the same fate as Mr. Hay. He received a slight majority in Upper Town, where all the Protestants princi pally reside, as the returns show; but Lower Town, which is Catholic, gave the great ma-

jurity to Mr. Bromson. The rampant big try displayed throughout the Province to Catholics, since the compensation grant to the Jesuits by the Local Government of Quebec, proves the interse prejudice that prevails to a greet extent among Protespants. As a matter of course the well edu cated class of Protestants are an exception they act as a salutary check on the excesses that fanatics may desire to pursue. But it may be safely asserted that all the bigoted feeling that now pervades throughout the Province is the result of Godless training or educa tion, whereby it has been perverted by false statements. The Catholic Church and its adherents are held up to ridicule and condemnation. Strong prejudice is thus instilled which is difficult to dissipate. The so-called ministers of different denominations, with scarcely an exception, instead of casting oil on the troubled waters, appear frequently on public platforms and denounce the power and usur-pation of Rome and its priests which owe its success to the devotion and self denial of its ministers. But such a life is too hard a one for these political latter day saints, who find it much easier to follow the tenets of Mahomet than the Christian religion.

Ottawa, June 6th, 1890.

Rejected Adresses.

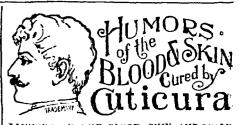
[The subjoined letter was addressed to the Daily Witness, but that paper could not stomach so much truth at one dose and returned it to the writer.-ED. T.W.]

MONTBEAL, 17 June, 1890.

Editor Daily Witness: Sin,—I am in favor of equal rights. Please publish the names of Roman Catholic members of parliament in Ontario since Confederation with constituencies they represented in both local and federal parliaments and what pro-portion they bore to other denominations; also names of Roman Cabbolic Mayors of the city of Toronto and date of their election: number o Roman Catholic Councillors of Toronto with date of election; number of Roman Catholic employees at the City Hall, Toronto, in the Sheriff's office, in the Court House, and at Gagoode Hall; also names of Roman Catholic G-sgoode Hall; also names of Roman Catholic School Inspectors in Ontario and their proportion to all other inspectors; number of Roman Catholic policemen on the force of Toronto; number of sergeants of police, &c.; how often a Roman Catholic has been chief or deputy chief of police, city treasurer or tax collector.

Please state, for the information of your beloved Apostle Fulton, the number of illegitmate highly in Consequence. births in Ontario; number of rapes, seductions,

abortions, breaches of trust, elopements, fraudu-lent insolvencies, adulteries; and, if you do not find the Methodists first, Congregationalists next, Baptists next, then the apostles should be here and have Longley with him. Does the beloved apostle read the newspapers? If so, empty benches, and would tare welt, it caught outside, if they escaped with a coat of tar and teathers. The priest who durst permit such persons into his pulpit, in violation of the canons of decency and morality, would have to make tracks for peatures new. This is, how a Capholic audience would treat any miscreant who, under the guise of religion, would indulge in a crusade of blackguardism against their ing? Did he ever hear of Central Bank, To-



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HENRY R. GRAY, Chemist, 34G 122 St. Lawrence street, Montreal.

ronto, and Past Perfect Howland? But why enumerate; the woods are full of 'em. But, glory of glories, the apostle of amongst the doves, teding them how had Roman Catholics are. I venture to say the table apostle is better versed in the accupation of Longley & Co than in the theology of the of Longley & Co than in the theology of the Holy Ruman Catholic Church. He can tell more about furtil letter boxes than he can about Catholic doctrine. "By their deeds ye shall know them," is well illustrated in the self-styled apostleand his doves But, great Jimmy, this may is here to save souls! Why has he not Longley with him? Why has he not the number of divorces in the United States last year with him and see where the bad Oatholics tand on the list, and then pass round the bat? Was ever such audacity witnessed as people with the record of these coming before the public? Shame of shames! Doctor cure thy soil. Why did the predecesor of Doctor Wyld,
Toronto, leave his charge? Ob, hely self-styled
spostle if there is any shame in you pack up and go to your doves and tell them what you have seen here. Did you ever hear of thou shalt not bear false witness against thy neighbor? Did you ever hear a new commandment I give anto you love one another? Did you ever hear thou shall love thy reighbor as thyself? Did you ever hear if you have not charity alt other graces availith not. It not go to your poor ignorant, licentious brethern and tell them to make strait the ways of the Lord.

FRENCH-CANADIAN ROMAN CATHOLIC. Moutreal, June 17, 1890.

CORPUS CHRISTI.

O Day of Joy, O precious Day, Bright golden key that opes th' way
'To belier Realins, to higher Plains,
Where He whose love hath left thee here, Forever, and forever reigns.

O mystic Day, O Day divine, What loving memories round thes twine; What peace, what love, what strong desire, Doth Thy sweet name the soul inspire!

Richest of Tressures I what would be Life, wealth and all prosperity,
If august could mar, or augus could dim, The beauty thou dost wear from Him?

Who knew so well Life's weary ways, Its hours of gloom, its dark, and days, And would not leave us orphans here, Lest we might grow too weak of heart,

O Day of days, O day divine, I'ill, fill the heart with song sublime, And let Thy sught presence be Our guide to God's eternity.

M. E S. Carleton, N.B., June 5tb. '90.

The Land Purchase Bill Doomed Lospon, Jone 16 -Mr. Salfour informed

a deputation to day that it would be impossible to pass the Land Paranase bill this The Rt. Hop, Artnur Ballour, the Secre-

tary for Ireland in the British Cabinet, has int ambled to the editor of the North American Review that he has mailed a renly to Mr. Pernell's atrictures in the current num. ber of the Review on his Land Bill. Mr. Balfour's reply will appear in the July number of the North American Review.

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