CORRESPONDENCE

A Probable Solution of the School Difficulty. To the Editor of THE TRUE WITNESS:

SIR,—There appears to me to be one mode, and one only, by which the friction caused by Separat Schools may be removed. It has the double advantage, that while conciliating the Catholics and satisfying their religious scruples, no educational or Protestant interest is likely to suffer by its adoption. The minerity cannot claim it as a right to which they are entitled, and of which they cannot be deprived without a gross violation of justice, as they can plead for their share of the school fund. But it would be a generous concession voluntarily emanating from a powerful majority. The root of the school difficulty lies, act in the necessity for combining religious with secular instruction in the class-room, but in the dread of tampering with the faith of the pupils. Until that Impression, well or ill-founded, is removed, all attempts at rapprochement will prove futile. My scheme is simple in theory and feasible in practice. It comprises two short erdinances: 1st. Expurge the schoolroom of all objectionable books, religious, polemical, historical. 2ad. Enact that each school section shall have an equal number of Pretestant and Cathelic trustees. These concessiens would remove doubt, assuage fears, brush away lurking suspicion, inspire confidence; without, as far as I can see, imperilling any educational or Protestant interest. It is for the Protestant majority to censider whether the game is worth the candle; whether the commodity is worth

THE HIGH SCHOOL SYSTEM.

I cenfess my own experience is far from reassuring. Away back towards 1870, when It was centemplated to amend or reform the Grammar School laws, the Suprintendent of Education made a teur of the prevince, helding meetings in the principal towns, to feel the public pulse. A respectable gathering gift to the Papiets of Ontario for sectarian assembled at the old City Hall here, to listen purposes? What a howl would be raised to the reverend gentleman, and to premeta the good cause. The only Catholics present were the late Mr. Friel and myself. I was permitted to address the meeting. I review-ed the difficulties of the Common School If it were impossible that children avatem. of tender years can be educated together, "is there," I asked "any period in the schelattic age, when they may safely meet in the same classroom?" I pointed out what I believed to be the primary cause of the estrangement. lessured the meeting that in my opinion it was hopless to expect that Catholic parents would send their children to the High School, while all the School Board and teaching staff of these institutions were Pretestant. Because they believe, rightly or wrengly, that the faith of their children may be tampered with. I said that I did not share in that belief, of which I gave the best evidence, in the attendance of my son at the Grammar School. I referred to the hardships of taxing Catholics for a system from which they were practically exclud. 3. I said that now, with the inauguration of a new system, with a steam state, was the opportune moment to at-tempt the removal of the difficulty in High School matters at least I said that the remedy lay in giving Catholics an equal share in the management of the new system. I illustreted my arguments by reference to Ottawa, where, with a majority of the population Catholic, they had not a Catholic trustee on the school board, they had not a single Catholic teacher on the staff, net a single Catholic pupil in the school but my boy. I embodied these principles in a resolution, which on a show of hands received, besides the mover and seconder, one other. My preposition seemed to grate se harshly on the rev. superintendent's time or feelings, that litining severely taxed his patience, and without deigning any argument brushed it away as the ravings of a maniac. THE COLLEGIATE INSTITUTE.

On more than one occasion I drew attention in the press to the injustice and anoma ly of excluding Cathelics from the Collegiate Institute Board while taxed for its support, After a few applications of the "birch" Council weke up with partial relief. But to my disgust I found that my meddling. In-stead of good, had worked mischiel, not, indeed from any inherent weakness in the prescription, but from its partial and grudging application. I wanted equal representation of Protestants and Catholics on the beard to remove the misgivings of the Catholics. The Council should not see it. They appointed four Protestants to two Cathelies; and instead of removing, intensified the evil. Had the saplent Council reflected for a moment, they could not but see, that by partial representation on the board the concession was worthless. It was quite evident and natural, seeing that Catholica; derived no benefit from the institution, the Cathelic members of the board would use their newer to reduce the taxation for its support to a minimum, and for that purpose ally with some wealthy member of the board whose taxes were large, with perhaps no children to send. And this is what has actually happened. Before the introduction of the Cathelic element on the board tuition was free. This was a great been to parents in humble of counstances to give their children a higher educaoation than was imparted in the Common Schools. So that my meddling with the Scheels. So that my meddling with the best intentions has inflicted a serious injury and purse, and vote. But the correspondence on the children of my Pretestant fellowcitizens without any appreciable benefit to the mass of the Catholic ratepayers. Being the mass of the Catholic ratepayers. Being one of the sufferers, I was metapherically outling a stick to break my own head. Had in the party, is likely to be fulfilled. One re-favorable to Catholic nositions, vet coming the Council constituted the board of an equal number of Pretestants and Cathelics, there is little doubt but many of the children of the latter would embrace the opportunity; and the city would be saved the shame and humiliation of a most retrogressive step in education, and the deserving children of the working people enjoying the blessings of a free education in the Collegiate Institute. THE JESUITS' ESTATES-SACREDNESS OF

PRIVATE PROPERTY.

It will, I presume, be conceded by the most communistic adherent of Equal Rights, that the inviolability of the rights of pro-perty forms the chief cerner-stone of the social edifice. Wheever, be it monarch or meb, Government or Legislature, lays violent hands on this institution, or wrongly, whether according to law or not, appropriates the fruits of others' industry without compensations of others' industry without compensations. Send to Dr. Kline, 981 tien, is as much a Communist and Anarchist as the dynamite bemtthrewer of Chicago or the leveller of Germany.

THE JESUITS ENTITLED TO RESTITUTION OR

COMPENSATION. There are only three possible ways of ac quiring property: 1st, by labeur; 2ad, by gift; and 3rd, by theft. The most extravamethod, labour, nor yet by the second, gift, that Quebec Protestants acquired an interest in the Jesuita' estates. So that if they have any right or interest at all in this property, It must be acquired by the remaining method, theft. It will not, it cannot, be denied that the property in dispute belonged to the Jesuite, acquired through the lawful methods

the issue that the Jesuits are this, that or the were enrelled than in the previous year. other thing. The conficcation of these setates was a grees vielation of the fundament, I laws lies are in a large majority, and give the of preparty; to which the Jesuits, not merely same pro rata public aid to Protestant schools of preparty; to which the Jesuits, not merely en high meral grounds, but on the common plane of justice, equity and honesty, are entitled to full restitution; and no lapse of time nor change of circumstances invalidates, in the slightest degree, their claim.

THE QUEBEC MINORITY GET A SHARE—THEIR CLAIM.

Where, in the name of common sense, may it be asked, comes in the claim of the Q16bec Protestants to a share in the spoils? Why should they get sixty thousand dollars out of the Jesuits estates? Where is their title? Why should a settlement with the How the Church has Treated Jeaults involve a douceur to Quebec Protes. tants? Was it given to corrupt or placate? Where has the money come from? Evidently either from the Jesuits' estates or from the provincial treasury. If from the former, then have the Jesuits been deprived of so much. Were the Jesuits consenting parties te making a gift of so much of their property to the Protestants? If the money has come out of the consolidated exchaquer, then, in all fairness, the Catholics should get a prepostional amount foe sectarism purposes, as is this avowedly given. These questions require answers. Nor will it do to say that the Jesuits got the money for sectarian purpeser. I hold they got it simply and solely as compensation for the surrender of a very valuable property; and they and their representatives are at liberty to make such use of the proceeds as they think proper, just as would any other individual or corporation who made over title. Where then is the analogy between this first part of the transaction, compensation for sale; and the second part, an endowment of Protestants for sectarien purposes, contrary to the sound principle of an entire separation between Church and State? What would be said of the Mowat Government if, in settling an estate er legacy belonging to any Protestant association, they coupled with the settlement a purposes! What a howl would be raised from end to end of the Deminion! Yet this is what has been done in Quebec without a single protest. What is sauce for the geose should be sauce for the gander.

A WORD FOR THE JESUITS. One of the standing charges against the Josnits is their expulsion at one time or another from every European court, and the suppression of their order in every European country. To my mind nothing could so strongly recommend them to esteem and favour as these very incidents in their histery. What good institution has escaped the suppression or persecution of European monarchies? What project for the amelioration of mankind has not encountered the determined hestility of the geverning classes of these nations? What schemes for the diffasion of knewledge and the growth of freedom among the masses can European aristocracies father as theirs? Have not kings and governing classes done all in their power to stunt and minimise human pre-

In that word see, ye ages, comprised

grees all ever Europe?

The cause of the curses all annals contain. These suppressions and expulsions, instead of a represent, should be the Jesuits' best titles to favour, esteem and confidence; the highest feather in their caps. Does the anomaly strike the sagaolous heads of the Jesuit mudslingers, how in the United States, the home of democracy, the citadel, if not the cradle, of civil and religious liberty, the Jesuit, istead of being suppressed, is oberished, and justly regarded as one of the prope of enlightenment and constitutional freedom, or s of the most potent of the civil zing influences of the age, combining with love of liberty, love of order and respect for constituted authority? Perhaps Americans are not orthodox enough for our Equal Rights friends! Perhaps Jesuitism, like a mole working in the dark, is insidiously sapping the heritage legacy of the Revolutionary Fathers ! Your obedient servant,

J. L. P. O'HANLY. Ottawa, May 27th, 1890.

Success always attends our preparation for removing the downy hair from women's face. It is now in universal use, and c sts, including a box of ointment, only \$1.50. We have always on hand a preparation to dye the whiskers and to give to the hair its natural color. Also one of the best preparations for washing the mouth and gums and giving a sweet breath. Freckles and skin blemishes, as well as tooth-ache and corns, removed at once without pain. As in the past, we have always on hand choice Face powders, which gives to the skin a freshness and conceal all the defects of nature. We have also a Lung remedy which is infalible. Read the certificates which we publish every week.

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Successor of MDME. DESMARAIS, No. 1263 Mig.

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The Coming Split in the High Church Party.

The attack on the Bishop of Lincoln, says the Liverpool Catholic Times, is likely to injure the Ritualistic party in a way little thought of by the promoters of the suit. The strength the High Church party has hitherto been its practical unanimity, some doubted and others denied what a third school believed; but they prophecy of the Rock. that the judgement of verend gentleman says he has made up his mind to obey the judgment, but he is in a sad minority. One correspondent says the judgment will not be binding, because the Archbishop is not infallible; a second because the Archbishop recognises decisions of the Privy Council; a third because the mind of the Church of England has not been declared in a properly constituted synod. One of these gen-blemen, calling himself "An English Priest," refuses bettrehand to obey an adverse judgment on the extraordinary ground that the Catechism of the Council of Trent has declared t to be a mortal sin in a Celebrant not to use the mixed chalice, and he seems to think this binding upon him! The High Church party are rivalling the dissenting sects in the spects-cle of disunion which they offer to the world.

FITS. All Fits stopped free by Dr. Kline s

Arch St., Phila. Pa.

A Problem for Mr. Goldwin Smith. Will Mr. Goldwin Smith have the goodness to explain? This learned Theban is centinually searching the chambers of his imagination for materials to hold up to ridicule in the columns of the Times the ignorgant of the advocates of the Quebec minority ance and unprogressiveness of the Canadian will scarcely centend that it was by the first Oatholies. Here are a couple of items which he will find it difficult to recencile with his theory that the Camadian Catholics are lovers of darkness and the Canadian Protestants progressive. The first is that in the province of Quebec last year one hundred and eightynine new schools were opened, ninety new school buildings were erected, iour hundred and thirty more school teachers were emof labour and gift; nor will it alter or modify pleyed, and seven thousand more scholars Celestin-we forbid all, without distinction,

The next item is this: In Quebec the Cathothat they give to Cathelle schools. In Manitoba, Canada, the Protestants are in a majority, and have repealed the law giving public aid to Catholic schools such as they gave and still practically give to Protestant schools. What have you get to say to this,

ABOUT THE JEWS.

Them.

A Rabbi's Falsehoods exposed Historical Proofs of the Tolerant Spirit of the Church.

Under the title of "The Church and the Jews," Mr. Frank McGloin contributes the fellowing interesting article to the Catholic

World for May: Jesus Christ, our Divine Lord and Redeemer, was persistently and grossly oalumnisted, and he predicted that his Church should undergo similar experience. This mark of legitimacy, among others, the Cathlic Church has disclosed; during all ages she has been the conspicuous mark for darkert

calumny.

There is, perhaps, no matter in connection with which such calumny has been more censtant and bitter than toe one of the Church's relations towards the Jews. Infidel and Protestant have joined with the Israelite in elaberation of this theme until the chorus has grown at length so strong and loud that multitudes even of Catholics have come to accept all as truth As a sample of harsh mis representation in this respect, let us present one extract from a discourse delivered by Rabbi Sonneschein, of St. Louis, Mo., in Temple Sinai, in the city of New Orleans, before "a crowded, . . . wealthy, and fashionable congregation," and published in the New O. leans Picayune of May 10, 1889 The date is stale, but the matter is made

fresh be constant renewal:
"Where is Edmon pow? Where is the great Roman Empire? Where is Rome itself? Ancient Rome is a heap of ruins. Modern Rome! Where was the Ghetto? Where was the power and the might of Rome, the most malicious and inveterate enemy of the Jawa on account of the Jewish religion, because the Jew did not want to aubscribe to a dying God ? Fallen, fallen for ever !"

By way of showing that Rabbi Sonneschein is no exception in the metter of denouncing the Cathelic Church as a special persecutor of the Jews, we submit the following from the Jewish Times and Observer of Febuary 28, 1890 Many of her citacions in the same line might be added:

"In the language of a famous personage, 'We have changed all that.' The Ghetto has fallen for ever, blacked by the scoroling and destroying power of enlightened public opinion. O Garibaldi, of glorious and immertal memory! you and your red-shirt fellows, the invincible I housand and One, battered and crumpled the accuracd ecclesiastical Bastile, where hundreds and thousands of God's children were deprived oven of the fresh air of heaven, of the golden beams of the beneficent sun, which the crawling creatures enjoy in fuliness."

This is strong language, such as deep pas sion or feeling alone casts forth. If the accusation so hotly expressed be well founded, then does this force of expression but evidence an indignation at once powerful and just. If, on the other hand, the charge be false, the display is then one simply of malignant animosity. By inveterate the rabbi meant "firmly established by long centinuance; obstinate; deep rooted; malignant.' Such is the definition of Webster. By " ms licious" he means to aunounce that this persistent persecution was actuated by ill will alone, every possibility of werthy motive being excluded. Now, is this accusation against the Catholic Church, as represented

in the Papacy, true or false? We have no question here as to actions of narticular states or communities against the Jaws. We need not enter upon a discussion of the reasons of state policy which led nations of every other blood and creed to circumscribe the privileges of the Hebrews, and to excel them, as constituting a race at all times and in all places united among themselves and against others, and as harmful to scolety or dangerous to non-Jewish peoples. Nor need we, for the purpose of the discussion legitimately before us, investigate the causes of the various popular outbreaks against the Jews which have arisen from time to time and in different places. It were fereign to the issue to seek to establish from historical sources that the Israelite, on his part, when eccasion presented, has been a furious persecutor, and to similarly disprove the presention that he has been ordinarily the entirely innocent and unprovoking victim of hatred morely religious. The question iz whether, even were we to concede all these things to have been exactly as the Jewish craters and writers have claimed, has the

Papacy participated or made itself responalble? In a discussion such as this, one has the right to appeal to his torians of his own way of thinking. Cathelic testimonies might, therefore, be advanced, and the case rested upon them alone. Such are at least worthy from those who are epposed to Oatheliolem, anch evidences have greater weight than mere testimeny. They are in the nature of confessions against interest.

Having in the present instance at command an abundance of non Catholic testimenier, we can afford to lay aside entirely the solemn declarations of Catholic councils and avnods. and all, as well, which Cathelic saints and Cathelic historians have written. We have remaining fer our use what Pretistants, hostile to the Church have declared, and what has been admitted by Israelites themzelves.

It is proper, however, to present as a basis upon which to rest the authorities to be cited, certain of the Papal decrees, which may for themselves show the merciful temper of the Holy See in this connection.

Saint Gregory the Great, in an ordonance published the following sentiment to the Ohristian world: "They must be called to the unity of the Faith by mildress, by per-suasion, and the giving of charitable advice. Violence is calculated to disgust these whom mildness and charity would attract." Innocent III, repeats similar sentiments, and cites several of his predecessors as having done the same: "Although they (the Jows) prefer" says the ordenance of Innecent, persisting in hardness of heart, rather than seek to understand the secrets of their Law and so come to the knewledge of Christ, they have none the less right to our pretection. Hence, since they claim our belp, we place them under the ægis of our pretec tien; . . and following in the feets taps of our predecessors of happy memory—of Oslixtus, Eugenius, Alexander, Clement and to force a Jew to Baptlem, since he who is forced is not estoemed to have the faith."
"Let no one," decrees this same Pops Innocent, "disturb them in their days of feast, either by striking them or casting stones; lot no one impose upon them on such days, labors which they may perform at other times.

Which they may perform at other times, which these wealth(tions shall be.) Such as violate these prohibitions shall be excommunicated." Barnage, a Protestant historian, bears the fellowing testimeny :-"Of all severeigns, there has been sourcely any whose dominion was milder towards the circumcised than that of the Popes: they left them full liberty of cen-

solence." (1).

Milman, who, though an Episcopalian minister and dean of St. Paul's, with history in many respects as though he were a Jewish rabbi, makes the following concession :- "Of all European sovereigns, the Poper, with some exceptions, have pursued the most generous policy tewards the Jews." (2) The following we extract from the Encyclepsedia Britannica, one of the most bigoted, and Oatholic publications of our later years: "Practical ornsequences, such as these, the Church of course did not countenance; the Popes set themselves against persecution of the Jawa, but with imperfect success."(3) Bedarride, an Israelite, gives many testimonials in the same line which are to be found in his work, Les Juife, en France, en Italie, et en Espagne. "Despite certain temporary expulsions," say the author, "which struck them (the Jews) in certain Itslian States, they were able always to re-estabilish themselves; and the Haly See offered them always a refuge."

Gregoire, unfortunate Priest, apostate te Red Republicanism, who, dying unrepen-tant, was denied Obristian aspulture, and who appeared before the French National Assembly in behalf and in the name of the Jaws, gives evidence as fellows: "The State of the Pope were always their (the Jews) terrestrial Paradise. Their Ghetto at Rome is yet the same as that in the time of Juvenal; and, as M. de Buffon ebserves, their families are the most ancient Roman families. The enlightening real of the successors of Peter protected always the remnar ts of Israel." (4)

Family, we have to submit the official de-claration of the "Assembly of Notables of Israel, reunited in the Gmat Sanhedrin," which body was called together by the First Napoleon, during his empire, and was to regulate Hebrew offsirs. It met at Paris, February 4, 1807, and centinued sessions until March 4 of the same year. During the session of February 5, M. Avigdor, a member of the Assembly or Sanhedrin, presented the following resolution: "The Israelite deputies of the Empire of France, and of the Kingdom of Italy, at the Hebrew Syned decreed May 30, last, penetrated with (a sense of) gratitude for the aucessive But his Russo-Hebraic bride consecrates favors which the Christian clergy has rendered in all past ages to Israelites of various States of Europe; full of gratitude for the reception which different Pontiffs and many ecclesiastics have extended at different times ta laraelites of divers countries, when barbariey, prejudice and ignerance has porsecuted and expelled the Jews from the bosom of scolety; Reselve, that the expression of these sentiments be recorded in the procesverbal of this day, that it may remain forever as authentic evidence of the gratitude benefits which the generations preceding them have received from ecolesisation of d 9-rent countries of Europe: Resulved, after detailing the many favors received by pressed, have never had opportunity for manifesting recognition for so much more has presented itself for making known the sentiments with which our hearts are penetrated. This great and happy occasion is also the most suitable, the most beautiful, as well as the most gloriona for expressing, in a marked manner, to ecclesiastics our entire predecessors. Let hasten, therefore, gentle image of His authority, His majesty, His men, to profit by this memorable ear and nower and His goodness. They hold in the men, to profit by this memorable ear : and let us pay them this just tribute which we own them : let us make these avenings and lis goodness. They hold in the chill's regard the place of God in everything owe them ; let us make these precincts ring which concerns his destiny, his happiness, with the expressions of our gratitude; let as express with solemnity our sincers thanks for the successive benefits which they have heaped upon the generations which have preceded us." The proces verbal, in its conclusion, informs us trat, in addition to adopting the resolution, "the assembly applanded the discourse of M. Avigdor." (5) We must not be understood as countending that the Pope did not approve of many restrictive measures adopted in different ages by various civil governments, as also by councils, synods, sta., for protection of State and Church against the dangers with which they were; from time to time, threatened by Judalem and by the Jewish race. To do so would be to falslfy history; it would be, in addition, to repudiate actions which were just and necessary, and which truthful history abundantly vindicates. What we de claim, and what has been fully established, is that whatever was in the nature of outrage or of unjust persecution was consistently discountenanced and resisted by the Papany, and, in fact, by the great body of the Cathe lic clergy. In light of the unquestionable anthorities cited, the untruthfulness and malice of Rabbi Sonneschein's onalaught against the Cathello Church, and especially Papacy, must be manifest to all.

1. Histoire des Juifs, vol. ii., part ii., chap.

xix.

2 History of the Jews. vol lii., p. 175; edition A. C. Armstreng & Son, New York.

3. Vol. xii., att. " largel," p. 431.

4. Motion en faveur des Juifs par Gregoire, Cure d'Emdermenil, Depute de Nancy, p. 15.
5. Proces Verbal des Sesuces de l'Assembles on Froces verosi des Sesures de l'Assembles des Deputes Français professant la Religion Juive, p. 169; Abbe Lemann, Les Itraelites dans la Societe Française, pp. 107, 108; Drumont, La França Juive, vol. i. 305, et seq.

Cardinal Manning on Irish Politics. LONDON, June 18 -Sixty Parnellite members of Parliament called on Cardinal Manning to day and presented him with an address recognizing his great service to Ireland. In reply to the address, the Cardinal said he had great hopes for the future of Ireland, and he believed that they would be realized

at ne distant day. He had not liked Mr. Gladstone's Home Rule bill, though he had not opposed it, but he had rejoiced in the Liberal Premier's Land bill, remembering, as he did, how for many years England had drained Ireland.

Intruder: "I would like to get a jeb as a writer on your paper." Dditor: "Are you atrictly apper?" Intruder: "Can't say that Intruder: "Oan't say that I am, but I have had experience on St. Leuis papers in writing mean things about Chicago, and I can beat any living man at the busi-ness." Editor: "Sit right dewn, You can ness." Editor : have my place,"

The granders work of Are in America, pronounced by the diergy or all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of colors, harmony in composition, and so LIFE LIKE that one feels actually as if on the sacred ground. THE ORUCIFIXION scene is a marvellous work, alone worth coming many miles to see, apart from the CITY, Mount OLIVET, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the CYCLORAMA, corner St. Catherine and St. Utbains the catherine and St. Utbains and St. Catherine and St. streets, Montreal. Open every day from morning till 10:30 p.m., and on Sundays from 1 to 10:30 p.m. Street cars pass the door.

> " Nor love, nor honor, wealth nor power Can give the heart a cheerful hour. When health is lost: Be timely wise With health all taste of pleasure flies."

> > -Gay's Fables.

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W. O'BRIEN, M.P., MARRIED. The Most Rev. Dr. Croke, Archbishop of Cashel, Officiates.

Wednesday, June 11, was an eventful day in the life of the Irish patrict William O'Brien. He is new a married man and wili have a willing and able worker for Ireland in the person of his wife. The marriage was celebrated in the Church of St. Charles Borrommes, Lendon, and the cable informs us that the sacred edifice was crowded. The throng was wholly Irieh and not only cheered all the guests as they arrived, but kept up an intermittent cheering throughout the celebratien of the Nupital Mass. The church centains only 400 seats, and these were meetly filled by Nationalist and English Radical members and their wives. Archbishop Croke, of Oashel, came to London for the first time to efficiate at the ceramony, and his presence gave the finishing teach to the most characteristic Irish gathering London hat ever seen,

It has always been clear that Mr. O'Brien is far and away the most beloved of the lrish members, and in the wedding breakfast speech to-day he helped one tounderstand this by the remark that he felt almost guilty to

herself and fortune to the Irish cause, and will accompany him, a few menths hence, to America, whither he will go, in company with John Dillon, on a lecturing tour for the cause. They will probably arrive early in

September. A False Spirit or Independence. The best irlends of freedem view with alarm the grewing tendency of the young to disrespect their superiors in years. of the Israelites of this Assembly for the the worst signs of the meral condition of the youth of any country is a want of respect for age and a want of reverence and affection for the authors of their being. Filial respect further, that a copy of these sentifients be is not a very preminent characteristic of the forwarded to His Excellency the Minister of American boy or girl; if it is, they are very Worship." The presenter of this resolution, careful to hide it from public observation This fact arises, not from lack of affection, Formal during succeeding centuries from the Popes, concluded his address before the Assembly as follows: "The people of Israel, always unfortunate, and nearly always op manly in a boy, nething more beautiful in a but from the false spirit of independence fostered in the public schools. The Oatholio manly in a boy, nething more beautiful in a girl, than respectful exhibitions of ebedience, esteem and love for parents. Nearly four pleasant (literally sweet, douce) to express, be- | thousand years ago the voice of God thundercause due to men disinterested and doubly ed on Mount Sinai, " Henor thy father and respectable. Since eighteen centuries the thy m. ther." Let every boy and girl who occasion now upon us is the o.ly one which may be tempted to disrespect the father or mother, no matter haw poor or simple they may be, bear in mind the fearful anathema prenounced in Dauteronomy : "Cursed be he that honoreth not his father and his mother. Even the sentiment of common gratifuds should make children love their parents, gratitude towards them and towards their They are the image of God Himself, the

both in this life and the life to come. The father labore and toils and undergoes many futigues and cares for the advantage of his child, Hence it was said to Tobias : "Hear, my sor, the words of my mouth; when God shall take my sen! thou shalt bury my body. and thou shalt honor thy mother all the days of tay life. For then must be mindful what and how great perils she suffered for thee in

Ireland's Round Towers. Lusk, height 100 feet; circumference 43

her womb.

Autrim, height 92 feet; circumference, 50

Meelick, height 70 feet; circumference, 42

Cashel, height 80 feet; oircumference, 42

Davenish, height 72 feet; circumference, 43 feet.

Timahoe, height 96 feet ; circumference, 60 Clondalkin, height 85 feet; circumference,

43 faet. Scattery, height 125 feet ; circumference

52 feet. Temple Finar, height 56 feet; circumference, 49 feet.

Ardmore, height 92 feet; circumference, 52 feet. Strong, rough but excellent achier masonry; rather spen jointed; sandstone, in well squared courses.

Menasterbolos, height 110 feet; circum ference, 51 feet. Stones roughly hammer dressed, rounded to the ourve of the wall. decidedly though somewhat irregularly coursed.

Killala, height 84 feet; circumference, 51 feet. Stones laid in horizental courses, well dressed and carefully worked to the round and batter; the whole is ce mented in strong, plain mostar of lime and

Turlough, height 70 fest; ofroumference, 57 feet. It is built of rough neld stone, unsouched by hammer or chisel, not rounded, but fitted by their length to the curve of the waif, roughly coursed, wide jointed, with small stenes fitted into the interstices; mortar of coarse, unsifted sand or gravel.

'Hello, cab !' Cabman (pulls up his horse with difficulty)—'Hew much to go to the railroad terminus?' 'Fifty cents.' 'Thank you ; I wanted to know how much I had to mave in case I should want to go there.'

She-'Ob, my tooth aches just dreadfully I don't see why we cannot be born without teeth.' He-'I think, my dear, that if you lock up some authority on that point, you will discover that most of us are.'

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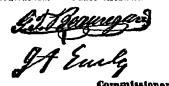
Louisiana State Lottery Company Incorporated by the Legislature for Educational and Charitable, purposes, its franchise made a part of the present State Constitution, in 1879, by an overwhelming popular vote, and

To continue until

January 1st, 1895. Its MAMMOTH DRAWINGS take place Its MAMMOTH DEAWINGS take place semi-Annually (June and December), and its GRAND SINGLE NUMBER DEAWINGS take place in each of the other ten months of the year, and are all drawn in public, at the Academy of Music, New Orleans, La. FAMED FOR TWENTY YEARS.

For Integrity of its Drawings, and Prompt Payment of Prizes. Attented as follows:

"We do hereby certify that we supervise thearrangements for all the Monthly and Semi-Annuil Drawin: of the Louisiana State Lottery Company, and in person manage and control the Drawings themselve, and that the same are conducted with honesty, fairness and in good faith toward all parties, and we authorize the Company to use this certificate, with fas-similes of one signatures attached, in its advertisements."



We the undereigned Banks and Bankers will pay all. Prizes drawn in The Louisiana State Lotieries which may

R. M. WALMSLEY, Pres. Louisle in Nat'l Br. PIERRE LANAUX, Pres. State National Bank. A. BALDWIN Pres. New Orleans Nat'l Babl. CARL KOHN, Pres. Union National Bank.

GRAND MONTHLY DRAWING. At the Academy of Music, New Orleans, Tuesday, JULY 15, 1890.

CAPITAL PRIZE, \$300,000. 100,000 Tickets at Twenty Dollars each Halves \$10; Quarters \$5; Tenths \$2; Twentieths \$1.

1 PRIZE OF \$700,000 is\$300,000
1 PRIZE OF 100,000 is 100,000
1 PRIZE OF 50,000 is
1 PRIZE OF 25,000 is
2 PRIZES OF 10,000 are 29 000
6 PRIZES OF 5,000 are
25 PRIZES OF 1,000 are 25,000
100 PRIZES OF 500 are
200 PRIZES OF 300 are
500 PRIZES OF 200 are 100,000
APPROXIMATION PRIZES.
100 Prizes of \$500 are \$50,000
100 do. 300 are 30,000
100 do. 200 are 20,000

TERMIFAL PRISES. 3,134 Prises, amounting to......\$1,054,800 Note.-Tickets drawing Capital Prizes are not entitled to terminal Prizes.

AGENTS WANTED.

EW For Club Rates, or any farther information desired, write legibly to the undersigned, clearly stating your residence, with State, County, Street and Number. Here rapid return mail delivery will be assured by your enclosing an Envelope bearing your full address.

IMPORTANT.

Address M. A. DAUPHIN,

Yew Orleans, Es, or M. A DAUPHIN. Washington, D.C.

By ordinary letter, containing MONEY ORDHE issued by all Express Companies, New York Exchange, Draf) or Postal Note.

Address Registered Letters containing Currency to NEW ORLEANS NATIONAL BANK

REMEMBER that the payment of Prises is SUARANTEED BY FOUR NATIONAL BANES of New Orleans, and the Tickets are signed by the President of an Institution whose chartered rights are recognized in the highest Courts; therefore, beware of all imitations or anonymous schemes.

REWRIBER that the SUPPEME COURT OF THE UNITED STATES has decided that the Louisiana State Lottery Co. has a CONTRACT with the State of Louisiana, which DOES NOT EXPIRE UATIL JANUARY 1st, 1895.

MONTREAL CITY AND DISTRICT SAVINGS BANK-NOTICE is hereby given that a dividend of FOUR PER CENT, upon the paid up capital stock of the Institu-tion has been declared for the current balf yearand that the same will be reveable at its Banking House, in this city, on and after Wednesday, the second day of July, 1890.

The Transfer Books will be closed from the

15th to the 30th June next, both days inclusive. By order of the Board. H. BARBEAU, Manager. Montreal, 30th May, 1890.

T. ANN'S CONVENT, RIGAUD, P.Q.—
This Institution is situated in a very healthy and beautiful locality at the foot of the Rigaud mountains, and is conducted by the Sisters of St. Ann. A THOROUGH COMPLETE ENGLISH COURSE is IMPARTED. The usual branches of a refined and useful education are taught with thoroughness. Specials attention is given to moral and religious training and polite deportment. Pinno is optional.
Board and tuition, \$60.00 per annum. For prospectus and particulars apply to the Superioress.
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Bourget college, RIGAUD, P. Q.

(HEAR THE OTTAWA RIVER.)

OLASHICAL AND ENGLISH COMMERCIAL COURSES. The Classical and English Courses are thorough-Practical Business and English Courses are thorough-Practical Business and Enking Departments. The best Authors and most appreved system of teaching are adopted and taught by Competent Professors. Most careful attention is said to the Husiness Training of young man. Flane, Telegraphy, Stennography and Type writing are optional. Board, Tattion, Bed, Wash-ing, etc., 2126 a year. Studies will be resumed on Wednesday, Sept. 3rd, 1830. Diplomas awarded. For Prospectus and College Octalogue, address to the DD-42

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