Ottawa Agency: P. J. Coffey, Gen'l Agent, 74 George St.

## Catholic Becord

LONDON, SATURDAY, AUG. 2, 1884.

We are under a deep debt of gratitude to our many friends in Ottawa who have written us in such earnest and hearty endorsation of our position on the vacant senatorship and the proposed municipal redistribution in that city. To know that our course meets with the approval of the truly Catholic elements of the Dominion metropolis, is more than compensation for any abuse, vilification and slander to which we have been subjected. We took our position on these questions out of a keenly felt sense of duty. That duty fulfilled we are satisfied. But in the performance of duty it is a source of legiti-mate gratification to have the approval of friends. We were not prepared for any-thing like so hearty an endorsation as we thing like so hearty an endorsation as we have received. Once more we ask our correspondents to accept for themselves and for those on whose behalf they speak, this expression of our hearty thanks.

THE MEMBER FOR MALLOW.

The cable informs us that in the House of Commons, on the 21st of July, Mr. William O'Brien, editor of United Ireland, and member for Mallow, complained of the disgraceful action of the government in prosecuting him for libel on the revelation of the practices of James Ellis French, an official in the constabulary office, Dublin Castle. Mr. Trevelyan, chief secretary for Ireland, is reported to have stated in reply that Mr. O'Brien ought to have informed the authorities of the matter instead of writing the article in the paper in regard of it. Now, we have the word of the member for Mallow, which will, at all events, go as far as that of the Irish Chief Secretary, that the government was made acquainted with the infamies practiced by its agents at the Castle, but that the information was refused. The fact is, that for years a knowledge of these unmentionable crimes and of their devotees must have been had at the Castle, but such deeds of infamy excited no horror there. That which would excite a blush in Sodom itself was quietly connived at by the Castle. Such crimes as those of the Frenches and Cromwells of later days were common in the halcyon days of the ascendency or in the anti-union and penal times. The Castle of Dublin stands to day the most accursed spot in Christendom, a spot which the lightnings from above should purify or fires from below devour. Mr. O'Brien, as we have said, maintains that the government was made aware of the character of the men it had for agents and with the existence of the crimes which he has so happily brought home to these infamous persons:

"Chief Secretary Trevelyan, as soon as he assumed office in Ireland, was called upon by several of the Irish members of Parliament. These gentlemen were favorably impressed with Mr. Trevelyan's appointment, and desired to help him. him as much as possible in the difficult work that lay before him, by giving him inside information concerning the actual state of affairs in Ireland at that trouble-We were aware at that time of the whole hideous conspiracy against public morals existing among the Dublin Castle ring, headed by Cornwall. When we first learned of this horrible business, we refused to believe what we heard. The matter being pressed upon us, we had detectives investigate it. The result was fall proof of the statements that had been made to us. We hesitated to expect the file. sitated to expose the filth for reasons of public policy, but believed that the Government was bound to rid the country of the pests by quietly removing them from public places and withdrawing them from Ireland, so we placed the whole matter in the strongest possible light before Mr. Trevelyan and urged him to take proper action. We gave him a full list of all the names of the als and the entire testimony collected by the detectives. Mr. Trevelyan at first ridiculed the whole matter, and then treated is with contempt. finally refused to take any action. The result has been what you know.'

And as to the further course the goverament should take in the matter the member for Mallow very properly adds "I have done all that I feel called upon

consider my mission in this disagreeable business completed. It is now the plain duty of the Government to take up the work and finish it. It the Government undertakes this task I will do all in my power to lend assis tance, provided I am given a distinct guarantee that the witnesses I produce will be protected. Many of these per sons are poor persons, and in very dependent circumstances, and unless specially protected by the Government, it would be worth their lives to make public what they know. I have now in my possession the affidavits of seven men, occupying high positions in Ireland, who occupying high positions in Ireland, who all give, of their own knowledge, circumstantial accounts of the crimes indulged in by the Castle ring. None of this tes-t'mony was used in the Cornwall trial. The Government can have it if the safety of the affiants is guaranteed."

Cornwall is now in the hands of the authorities. Upon oath he denied all knowledge of the crimes which were, in

What manner of trial will he be made undergo? There may be jury packing; the judge may, as was he who presided in the libel case, be savagely partial, and the prosecution may be conducted in a half-hearted manner. We have, we must confess, very little faith in the prosecution of this human monster, undertaken by the very Castle authorities who so long winked at his enormities. What trust can be put in men to administer justice, some of whom are as guilty as the culprit himself. But let the result of Cornwall's trial be what it may; he is doomed to the condemnation of his fellow-men. No government on earth, however powerful, can save him from that doom, a thousand times more degrading than the felon's cell or the scaffold rope.

Mr. O'Brien's task in bringing Cornwall to exposure and punishment was no easy one in the face of all the obstacles which the agents of the Irish government, the most utterly unscrupulous administration on the face of the earth, put in his way. The member for Mallow had to endure the agony of the most frightful suspense. That suspense is now over and he stands to day the vindicator and avenger of the morality and manhood of Ireland.

"Of the truth of our cause," says he, "we ourselves never harboured a shadow of doubt or fear. We knew that a Gehenna of hellish crime was smoking in the midst of us, poisoning the very source and sweetness of human society, spreading its fearful ravages all the wider because its learni ravages all the wider because its aged unseen, and because its devilish ministers were the very officers of justice and their patrons of the ruling caste. With that appalling discovery before our eyes, we staked our all upon the hazard of being able to prove that we did not exaggerate its horrors. Our country-men trusted us that we did not raise the horrible issue without weighing the conse quences well; and we shall ever preserve it as the proudest memory of our life that the faithful shepherds of morality throughout our land—the most sensitive guardians of the treasures of youth, and modesty, and manliness-never wavered in their confidence that, in stirring the festering mass of rottenness at all, we did so in order to deliver the pure air of Ireland from unspeakable pollution, and that we would do so in such a manner that the only effect of the exposure would be to fill the public mind with an overpowering sense of loathing and aversion for the abominations brought to light. But the more generous the confidence that was exin their confidence that, in stirring generous the confidence that was ex tended to us, in spite of the calumnies rained down upon us by a foul-mouthed lawyer, a savage judge, and a dastardly Chief Secretary, the more terrible was Chief Secretary, the more terrible was the risk that we might not be able to justify that confidence by legal proofs, and the more shocking the possibility that, at the mercy as we were of hostile witnesses who had a thousand motives for baffling justice by wrecking our case, we might appear to our trusting country. we might appear to our trusting country-men to have outraged public decency with reckless, cruel, and ungrounded charges." Execrated as will for ever be the name

of the vile monsters whose inhumanities the honorable member for Mallow brought before the bar of public opinion condemned must also be, by all men who hate crime, the course of the Irish government in this matter. All will endorse the burning words of denunciation written by the member for Mallow

"Upon their heads be the disgrace Their tardy and dishonest attempts to pose as ministers of public justice, when pose as ministers of public justice, when public justice has been avenged without them and to their bitter spite, will not avail them. Not all the waters in the ocean will wash them from the infamy of utting their eyes to guilt-nay, of giving patronage and comfort, if not actual counsel, to the guilty ones—in the hope of overwhelming this journal in ruin by their instrumentality. The task that to a private individual in volved ruinous expense and unspeakable peril would have been to Messrs. Spencer and Trevelyan as easy as lying. One order from the castle to a detective six months ago would have spared the publie this whole ordeal of doubts and ques tionings, and sent the entire filthy gang to their punishment with no more shock than if they were as many burg-lars in corduroy. The only use made of the detectives was to thwart our inquir ies and to make our terrible task a mor hopeless one. By a train of circumstances little short of miraculous our enemies have been put under our feet. Justice has been vindicated in the teet! of those whose business it was to vindisate it. Ireland has been cleansed this generation, at all events, of the most shameful stain that ever blotted her fame. May we not cherish the dream that that same force of honest Irish in-dignation which has lashed the wretched Cornwall and his leprous associates from the island as with whips of scorpions, vill yet rise up, crashing through every arrier of class and creed, and sweet into the sea the whole fabric of English ule within which the dark brood of the Cornwalls and Frenches have had their wirth and nurture?"

We join heartily in the hope that the whole fabric of English misrule in Ireland may soon be upturned, overwhelmed and effaced. Under no other system of government but that, unfortunately, prevailing in Ireland could those foul miscreants have so long and so publicly pursued their hellish course, defying every principle of decency and setting at naught every dictate of right reason. The anger of an offended heaven is, however, more powerful than the diabolical power of the fiends that nestle in Dublin Castle. And it has fallen, fallen in its crushing power, fallen with its tremendous weight upon the vilest criminality that has of late been unmasked, fallen the course of Mr. O'Brien's trial for line its destructive might upon a faction abandoned by God and cursed by man.

THE NEGRO PROBLEM.

Among the questions likely to engage the attention of the coming council of Baltimore is that of the christianization of the negro. If anything were wanting to prove the utter impotency of Protestantism to elevate and refine the moral nature of man it is the present sad condition of the negro population of the United States in regard of religious instruction and christian civilization. Protestantism has been in possession of the religious field in the south for more than two cen turies. It has had charge of the moral culture of generations of the colored race. Episcopalianism, in particular, has had a nonopoly in the christianizing of the blacks, and what sad work has it made of its opportunities? Wanting in the real vitality of apostolic fervor, wanting, in fact, in divine mission, it has, after more than two hundred years, practically abandoned the field. The poor colored man has received little or nothing from this rich man's church—the church of the proud, the fashionable, and the aristocratic-the church that professes to worship a poor and crucified Christ, but would open the gates of heaven only to the gilded chariots of the rich spoke in a late issue of the steady progress made by the Catholic church amongst the negroes of Maryland, as shown by the number of colored persons confirmed in that state by the Archbishop of Baltimore and the Bishop of Charleston. In Maryland and Louisiana alone has the Catholic church had any of the influence enjoyed by the Protestant Episcopal Church in the South, and that influence it has made good use of, as may be easily seen from the number of truly Christian negroes in these states. The Church has, of course, done a good work amongst the colored population elsewhere, but her practical exclusion, by social and political ostracism, from the field, has necessarily restricted the operation of her labors. Since the close of the civil war the Baptist and Methodist organizations have vainly attempted to do that which Episco palianism so egregiously failed to do, but though these bodies have made many converts," they have really done very little to extend the benefits of truth to the vast and rapidly increasing negro population of the South. There is an old axiom, but like all axioms, very true, nemo dat mod non habet. The Baptists and Methodists, like the Episcopalians, cannot give that which they have not. In fits and starts they attempt great things, but great things can be accomplished only where God is and His Holy Spirit abideth. In the month of May last the Bishop of Savannah, Georgia, published a pastoral, on the subject of negro conversion to the true faith, that attracted very general attention. The document is an able one and deals very effectively with the subject. The bishop states that, according to the last census of Georgia, the colored population of the state is about 725,000. He also points out the fact that while the colored population of the Southern States has, according to official figures, increased at the rate of thirty-five per cent. every ten years, the white population has increased in the same lapse of time but twenty per cent. "These facts," says Bishop Gross, "show us that there is, in our midst, a vast population rapidly intakes only a low place in the scale of education and morality. Their influence on society in the entire state must be very great for weal or woe." The Bishop then proceeds to indicate that the colored people, baving the right of ballot, elect and be elected to all offices in the Commonwealth, must take a large share in the ruling and lawmaking power in the state. But it is specially because these colored people have immortal souls, created by the same God who called our being from noth ingness into existence-souls equally redeemed by the precious blood of Jesus Christ, and destined, like us, to the highest possible end, the possession of God for all eternity-that the learned and apostolic bishop of Savannah deems it his duty to raise his voice on their behalf and make every effort for the salvation of their souls. For this reason it is that he enjoins on the priest the duty of laboring assiduously for their salvation, and on the laity that of doing what in their sphere they can do for these souls for whom Christ died on the gibbet. "There is," he adds, "but one truly correct way to lift the colored people to the high place which we most earnestly desire, and that way is the work of the Catholic Church,' Bishop Gross insists, and very justly, sa we, in the light of the facts of the case,

that with this constantly increasing mul-

titude of colored people in the

midst of the white population of the

is, "Shall they become a dire burden

are numerically." The pastoral then goes

negroes. The reason is evident. In the very settlement of Georgia, under a charter from the British Government, Catholics were excluded. The tide of Catholic immigration was therefore turned away. The settlement of Georgia was made exclusively by Protestants, and few were the Catholics that came to Georgia after the establishment of our independence. Even at the present day the number of Catholics scattered over this territory is but 25,000. The vast slave population before the war was, therefore, owned by Protestant masters. The Catholic priest could not reach the slave." Dr. Gross then shows that in the face of all the disadvantages arising from those facts and circumstances the church has not neglected the colored people. The three large towns of Savannah, Atlanta and Augusta have Sunday schools for colored children. The Sisters of St. Joseph have a dayschool in Savannah for colored children, and a society composed exclusively of negro men has been formed in the same place under the patronage of the African St. Benedict. The order of St. Benedict. which, in past ages, did so much to confer on the most barbarous nations of Europe the benefits of Christian faith and civilization, opened a few years ago its monastery in the diocese of Savannah for the Christian education of the negroes. The work of these good fathers, the bishop informs us, is growing daily more in value. There are, besides, two colored schools in Savannah taught by the Sisters of Mercy, and a branch of the Catholic Knights of America omposed exclusively of colored men and sodalities of colored women have been established and give great satisfaction and edification in the Cathedral parish. The pastoral concluded with an order from the Bishop for a special mass and collection for the propagation of the faith among the negro population. The N. Y. Times, commenting on the pastoral at the time of its publication, said: "This bold and decisive stand which points to a higher future for the

who refuses to believe in the future of the negro." The Catholic Church not only does not refuse to believe in the future of the negro, but will take active steps to bring him into the true fold, making of Descend, therefore, from the mountain, him a good Christian and a faithful, trust- return to thy spouse and offer God worthy citizen. The Pilot says on this | thanks." subject : "There has been an appalling apathy among the Catholic laity of this country on the subject; though the interests of the negro have ever been very near to the heart of the Church, and the success attending the scattered efforts of a few zealous missionaries, have augured glori-ously of what might be done were there but men and means to conduct the work on a larger scale. The future of the negro is to enter prominently into the delibera-tions of the Baltimore Council next fall. Let us hope that American Catholics will

negro, will engage the earnest attention

of the evangelical churches, who see them-

selves in danger of being outstripped by

the zealous Catholic Bishop of Savannah.

It is in strange contrast with the attitude

of Bishop Prince of the Methodist church,

Not being able to detach themselves co-operate zealously in whatever movement is there inaugurated in the mission of reparation which we, in common with all our Christian countrymen, owe to our negro brethren." There has been, indeed, apathy, as the Pilot remarks, but this apathy is to a great extent, so at all events it would appear to us, of seventy years. The fathers and doc. fear that with the establishment of French more seeming than real. The Church in tors of the church have proclaimed the power on the island, Catholic missionaries creasing, but which, most unfortunately, the United States has had to provide for greatness of St. Anne. growth arising from immigration unexampled in the world's history. That a had for her special veneration, and the young and poor church should be enabled to do as much as the American Church has done to provide for the hundreds of thou-

> age. And, as Bishop Gross points out was her by Holy Church. the case in Georgia, so it was in the great Alban Butler holds her up as the model majority of the slave-holding states, the of Christian parents: hands of the Church were before the war "God has been pleased by sensible effects to testify how much he is honored tied, for the poor negro was altogether beyond the power of the priest. Such, thank God, is not now the case. The ouncil of Baltimore will, no doubt, de-

vise some efficacious means of reaching the immense colored population of the south, and we may, in consequence, look forward to a vigorous and successful evangelization of the colored millions of the South. Without Catholicity the

states "The CATHOLIC RECORD takes ground that Mr. Clemow's appointment as a Senator would be "an unqualified insult to the Catholics of the province."
It is none of our funeral, but we do fail to see why Mr. Clemow's appointment to the Senate should be so terrible an of-fence while Mr. Mackenzie Bowell's presence in the Cabinet is not!"

The Ottawa Free Press of the 26th

South, the problem to be solved We did take this ground, and we stand by our position. Did we ever, we may to this community or a blessing." "We ask our contemporary, declare that the white people may well indeed," as Bishop appointment of Mr. Mackenzie Bowell Gross says, "ask ourselves if the negroes was not an insult to the Catholic people? are making the same advancement in But in the Cabinet we have a Langevin, a Chapleau, a Caron and a Costigan to chastity, honesty, industry, morality as they counteract the influence of the ex-grand

an unqualified insult to the Catholics of Ontario. The "Cawtholics" of Ottawa have not in their hands the appointment of a Senator. They may swallow shovels full of dirt, but they will not be enabled to force their coreligionists in that city or elsewhere to do likewise.

ST. ANNE.

The Church celebrates on the 26th of family is attacked by so many July the festival of St. Anne, mother of evils, when motherhood is spurned the Blessed Virgin Mary. This great saint is held in special honor by the Church of Canada, and her shrines, particularly that of Beaupre, below Quebec, frequented by thousands of pilgrims, eager to obtain, through her intercession, some grace or favor from Almighty God. Many astounding miracles have been wrought through the intercession of this great saint.

God had adorned the Blessed Anne with all the virtues becoming a generous soul and a noble nature. Belonging, through her father, to the tribe of Levi, and by her mother, to that of Juda, St. Anne was, at the age of twenty years, given in marriage to Joachim, who lived at Nazareth. and belonged to the royal line of David. Never were husband and wife happier in their marital relations. Joachim and Anne were bound by the sweetest ties of innocence and charity. Their union was not, however, blessed with children, and the opprobrium of sterility weighed upon the spouse of Joachim. Her sorrow was great and she prayed again and again to who art mighty, why hast thou not given me a child?" One day, whilst she thus prayed, laying open her very soul in the in the design of the Most High to give thee a child and she that will be born of thee will be blessed among all generations to the very end of time." And having thus spoken the angel disappeared. At the same moment that this blessed

spirit appeared to Anne, another celestial messenger manifested himself to Joachim, who, leaving his wife, had fled to the mountains, and said to him: "Of thy blood shall be born a child; she shall dwell in the temple and the Holy Ghost shall be greater than that of all other women and the fruit of her womb shall be blessed. She shall be called blessed, and honored as the mother of the eternal beatitude.

God, having heard the prayers of St. Anne, relieved her of her sterility and she brought forth Mary, the glory of womanhood. The blessed Anne offered her child in the temple, whence she had shortly before been banished on account of her sterility, and then consecrated her child Mary to God as a

from their cherished daughter, the holy spouses left Nazareth to come to Jerusalem, that they might the mselves see her grow in wisdom and godliness. Joachim soon after died at the age of eighty years. Anne, in her widowhood, consecrated herself entirely to God, living in absolute retreat, and died at the age monuments in her honor, the saints have proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary, in the glory of which the Blessed sands of immigrants that have sought her St. Anne participates, has set a celestial protection is one of the marvels of the seal upon the honor and worship rendered

by the devotion of the faithful to this saint, who was the great model of virtue to all engaged in the married state, and to all engaged in the married state, and charged with the education of children. It was a sublime dignity and a great honor for this saint to give to a lost world the advocate of mercy, and to be parent of the mother of God. But it was a far greater happiness to be, under God, the greatest instrument of her virtue and to greatest instrument of her virtue, and to be spiritually her mother by a holy educa negro will be a burden and a danger. With it he will be a loyal citizen and a strength to the country and its government.

THE SENATORSHIP.

be spiritually her mother by a holy education in perfect innocence and sanctity. St. Anne, being herself a vessel of grace, not by name only, but by the possession of that rich treasure, was chosen by God to form his most beloved spouse to perfect virtue; and her pious care of this illustrious daughter was the greatest means of her own sanctification and her means of her own sanctification and her glory in the church of God to the end of glory in the church of God to the end of ages. It is a lesson to all parents whose principal duty is the holy education of their children. By this they glorify their Creator, perpetuate his honor on earth to future ages, and sanctify their own souls. St. Peter says, that it is by the education of their children that parents are to be sayed. Nor will he allow any are to be saved. Nor will he allow any one who has had children, ever to be admitted to serve the altar, whose sons admitted to serve the altar, whose sons do not, by their holy conduct, give proofs of a virtuous education. Nevertheless, we see parents solicitous about the corporal qualifications of their children, and earnest to procure them an establishment in the world; yet supinely careless in purchasing them virtue, in which alone their true happiness consists. This reflec-tion drew tears from Crates, a heathen on to recite the reason why so little has yet been done by the Catholic Church in Georgia for the moral and religious disenthralment and improvement of the lisappointment would be in all regards

counteract the influence of the ex-grand of the wind stern the influence of the ex-grand of the mount on the highest place in his city and cry out, with all his strength: "Citizens, what is it you think of? You employ all your time in heaping up riches to leave to wounded. Three of the fathers died of small-pox or typhus, rendering service.

tivate their souls with virtue, as if an estate were more precious than themselves."

The devotion to St. Anne which has grown so rapidly in Canada is one of the most hopeful and healthful signs of this youthful Church. St. Anne is the model of Christian motherhood and therefore the patroness of the Christian family. In this evil age, when the Christian and matrimony scoffed at, is it not gratifying, is it not most inspiriting to witness the honor and the devotion rendered to the Mother of the Immaculate Mary? May the great St. Anne save our country from the social and moral evils that have in other lands sapped the foundations of family life and undermined the security and peace of whole communities!

## MADAGASCAR.

The French Chambers have lately discussed the Madagascar question. It is well known that France has interests in that country upon which certain European powers, notably Britain, look with anything but favor. But France, we are happy to perceive, is determined to maintain her rights in that fine country. Mgr. Freppel, in the course of the debate. demanded a complete protectorate over the whole Island. The Island of Madagascar is, it must be remembered, as large as all France, and rich in minerals, agriculthe Lord, saying, "Lord God of Israel, thou | tural and forest wealth. Its resources are almost entirely undeveloped, but under French control it might be made one of the richest countries in the world. M. depth of her sorrow, to the Lord, an angel Delafosse advised that the English misappearing to her, said: "Fear not; it is sionaries be warned that they would be considered belligerent if they obstructed the French. M. Lanessan, of the Committee which dealt with the Madagascar credits, declared that the Hovas abused the patience of France. He advocated the Committee's plan for the occupation and retention of Tama. tave, Majunga and other points. For commercial reasons, also, it would be necessary to occupy points south, because they were healthier and because the English Methodists there should be taught descend upon her. Her happiness shall that the rights of France extended over the whole island. Vice-Admiral Peyron stated in addition to occupying Tamatave and Majunga, Admiral Miot would occupy whatever points he judged necessary. He said reinforcements had been sent to Madagascar.

The Hovas would perceive the futility of resistance when they saw the French definitely installed in the country. Minister Ferry said he was convinced that the chamber would not change its policy or display any hesitation. The Government intended to combine resolution with prudence. It was a question of exercising the rights of France by a limited occupation, and therefore, the Government only demanded a credit of £200,000. He said they had no present idea of a more extended programme. The credit was then

voted by 372 to 39 We are, we must confess, gratified to notice this manifestation of earnestness on the part of France. The very worst enemies of French policy in Mudagascar are the Protestant evangelical envoys, who These men should be dealt with firmly. If they really have the interests of religion at heart they will let politics severely alone. The establishment of a French protectorate over the whole island will secure for the Catholic missionaries freedom of action in their noble efforts to Christianize the people of Madagascar.

PERSECUTORS OF THE CHURCH.

Those governments which persecute religion and oppress its ministers advance in all countries the same pretexts and the same calumnies. Just as in France the Jesuits were first expelled and their colleges closed, on the pretext that the education they gave their people was anti-patriotic and anti-national, so in Prussia the government directs all its powers of persecution on those priests educated in the universities of Innispruck, Rome, and the other colleges in charge of the Jesuit Fathers, on the ground that their education does not form a national clergy. In France the courage of those young men trained by the Jesuits-a courage shown so conspicuously in the Franco-Prussian war-is a crushing reply to this calumny, demonstrating as it does that the Christian soldier must always be the most courageous combatant. In the case of Prussia the Rev. Father Schneeman defends his brethren from this odious calumny. He recalls the conduct of the German Jesuits during that same terrible

struggle: "When, in 1870, the war broke out, all the German Jesuits who could leave their colleges hastened to the succor of the sick and wounded. The report of the Maltese Cross Association shows that 157 Jesuits took care, on an average every wounded. Three of the fathers died of small-pox or typhus, rendering service

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dancing in the of his daughter high school give easily understoo From all he ha practice he felt defenders are si Christian people of the terrible train of the dan all events, certa at the age at schools, become to the extent thoughts, produ feeling inimica physical injury a warm and dus the evils follow

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