COERCION

PLAYED OUT.

The Future Policy of the Tory Party.

LORD CHURCHILL'S AMBITION

Chamberlain's Home Rule on a Small Scale.

LONDON, April 3 —We have been very near an event which would have had serious political consequences. Lord Randolph Churchhill, as you have learned by cable, was within an ace of standing for the seat in Birmingham rendered vacant by the death of John Bright, but under pressure from Lord Hartington and Joe Chamberlain he refused to stand. I had a talk the night his selection by the Tories was announced with one of his leading supporters in the House, and this gentleman was strongly, I might say almost frantically, in favor of Churchill's adopting the invitation. The Randolphians are all enemies of Balfour and coercion, and they are determined to break up the combination between the Chief Secretary and his uncle as soon as they possibly can. When things are going well with Balfour his group is silent, but when the storm rages and the country gives evident signs of going against coercion, then these men raise their voices on high and call for an entire change of the Irish policy.

If Churchill had stood for Bermingham he would have stood as an enemy of coercion and in favour of some measures of self-government for Ireland. His return with such a policy would have been a severe defeat for Salisbury and Balfour, and unquestionably, he would have felt his hands strengthened in the House of Commons. His return might thus have been the beginning of the end, and might have foreshadowed his own return to power and the overthrow of Balfourism. It was these considerations that induced the Tories to put such strong pressure upon him against accepting the invitation. Joe Chamberlain was especially anxious in the business If Churchill had become one of the members for Birmingham, Joe would have been at once dethroned from the position he now holds as virtual director of the town, and this was a sufficiently disagreeable prospect, for Chamberlain is very jealous of his power. Churchill is privately indignant at the pressure that was thus put upon him, and probably will make himself more disagreeable to the Government than ever.

Last week we were badly beaten in Eofield. Every sensible man knew that we hadn't the ghost of a chance of winning, but few of us expected to be so badly beaten. All this proves that though the country is steadily coming over to use the final victory must be a matter of time, and that in England we can never expect to sweep the country in the sense of winning all, or nearly all, the seats that are now occupied by the Liberal-Unionists. These seats are Liberal, and we shall probably be able to get most of them. That means that we shall return to where we were in 1885, when the Liberals had a majority of 85; and 85 added to 86 of the Parnellites would give a majority quite sufficent to carry Home Rule. In the meantime we must wait for the general election. For the moment that event seems to be as far off as ever.

Parliament has settled down after the fierce excitement of the Pigott business into the dullest discussion on the naval proposals of the Government. It is significant of the extraordinary absorption of the country in the Irish question that nobody can be got to take the least interest in this debate, although it deals with a question of such tremendous importance as the navy of England. All is quiet in the House of Commons, except at question time, when Balfour is cross examined with great severity as to his doings in Ireland. In Ireland, meantime, coercion pursues its course, sometimes flagging and supine, sometimes fierce and widespread. Nevertheless, we are coming to the end of the coercion regime. I think It will last for the present year, just as Balfour and the Government will last, but next year will unquestionably be the turning point in the history of the administeration.

Coercion pure and simple is played out as a policy. It will not do for the general election and for the constitutiencies; notwithstanding this small check at Eofield, that is the unmistakable lesson of the bye-elections. But next year the general election will be in sight, for nobody believes that the Parliament will be spun out for the full term of seven years. Next year the Government will have another side to its policy—the side of positive and constructive legislation, instead of negative and purely coercive legislation. In preparation for that time the Government is doing its very best to smooth things down in Ireland. The County Court Judges, who are supposed to know the mind of the Government better than other people, are using the most extraordinary and even positively illegal means to force the landlords to come to terms with their tenantry. The plan of campaign on the Vandeleur estate, after years of struggle, has ended in a complete victory for the tenants. All this, of course, and without consulation with the Government, and without a view to their interests. The plan then is: Next year Balfour will declare that his policy has entirely succeeded, that he has put down lawlessness and disorder, and that accordingly the obstacles no longer exist which formerly stood between the Government and their desire to give Ireland a measure of self-government. They will then bring in a measure of county government and at the same time a measure for the buying out of the Irish landlords. If these measures be overthrown in the House of Commons they may go to the country with the cry that this is their policy as contradistinguished from the policy of separation—so they will call Home Rule—and they will ask from the constituencies a renewal of the mandate against Home Rule.

Chamberlain has been very active in putting this policy forward for some time Chamberlain's vanity and ambition are very restless, and he is never satisfied unless he can pose as largely inspiring and influencing the policy of the Government. In some of his organs he has given it to be understood that his policy—which is that of local self-government on a small scale and land purchase on a large one—has been accepted by the Government and will be brought in next year and the year after. The Government denies that things have gone so far as Chamberlain indicates. Still there is little doubt that is what will be done. It is impossible to forecast the result of such a policy so long beforehand. County government, the Liberals and the Irish will be disposed to accept, conscious that it will be a steppingstone to Home Rule. Land purchase will be bitterly opposed by the Liberals, and it is possible to so alarm the constituences as to make it impossible for the Government to carry it out.

Don't be bored by my constant mention of Churchill—he is the dark horse in the background that may at any moment make the running and go to the front; and his burning and consuming hope and idea is to defeat the present Government. It may be his time will come when Balfour brings in a land bill which will prove too strong for the stomachs of the British taxpayers.

A word or two as to the Commission. Russell is making a fine historic defense for the Irish members, and his speech is said to be making a profound impression upon the Judges. So far so good. Things will be even better when Parnell is put in the box, as he will be at the very beginning of the trial. We all expect that the close of Parnell's evidence will be the high water mark of our case. He will make an excellent witness, clear, cold, imperturable, and his evidince will be an autobiography of so picturesque and interesting a character that every word will sink deep into men's hearts. Some people think that we might rest our whole case on Parnell's evidence and leave the matter there, but I believe it is the intention of Sir Charles Russel to call several of the leading Bishops of Ireland, and through them and others to give a picture of Ireland as it was in the past—with the evictions, the emigration and all the other tear-stained and miserable chapters of her history.

T. P. O'CONNOR.

ADULTEROUS RE-MARRIAGES

Of Legally Divorced Persons.

We are thoroughly glad that Catholic Prelates have announced the doctrine of the Catholic Church on this subject in a way that is unmistakable by the non-Catholic public as well as by Catholics. The doctrine of the Catholic Church as regards this is perfectly well understood by Catholics. It has been so often and on such notable occasions emphatically declared and explained that there ought to be no misunderstanding of it, by non-Catholics.

Yet despite the constant practical application of the doctrine to continually recurring present facts, as well as despite most notable historical exemplifications, there strangely seems to be uncertainty with regard to it in the minds of the non-Catholics.

Why this is, we shall not stop to account for. But because it is, we heartily rejoice at the explanations of it, given to a reporter of the New York *Herald*, by his Eminence Cardinal Gibbons.

Through all succeeding ages, from the time of our Divine Lord's personal appearance in the flesh, and afterwards from the declarations of Saint Paul, the doctrine of the Catholic Church has been plain and unchanged and unchangeable, on the subject of the marriage to another of a person who has separated, or been divorced by the civil law, from his or her wife or husband.

Such a so-called marriage is, and always has been taught and held by the Catholic Church to be simply an adulterous connection. This is the doctrine of the Catholic Church, and always has been. It has been declared and enforced on many memorable occasions against powerful princes and mighty monarchs regardless of secular consequences.

Marriage is a *Divine* institution, *Sacrament*, an *indissoluble* relation. God has instituted it. It is God who unites man and woman in matrimony, as His fiat is, as our Divine Lord declares, "whom God has joined together, let no man put asunder."—Nor can man or men, no matter in what capacity they may act, nor what offices they may hold, undo what God does and has done.

When the State, therefore, arrogates to itself the right and power to grant divorces from the bond of matrimony, it places itself above God, and assumes a power which it has not and cannot have.

This is the pith and substance of the statements of Cardinal Gibbons, as reported by an interviewer of his Eminence in the New York *Herald* of March 18. The marriage, so-called, to another person of husband or of wife who has separated from his or her partner in marriage, whatever law of the State may permit it, and with whatever forms it may be attended, is really no marriage at all, but simply an adulterous connection.

And as the Church *cannot* permit persons living in sin, and uncontrite for their sins, and unwilling to acknowledge their sins, and sincerely to purpose to abstain from their sins, to receive its Holy Sacrments, consequently the Church must and does exclude all such persons from its Sacraments and communion. By their own act, and by their persistence in the act they *put themselves out of the Church*, and can have no part or lot in its spiritual blessings and privileges.

And, as a plain corollary to this, as declared by his Eminence Cardinal Gibbons, no man and no woman has a right to judge for himself or herself of the circumstances which may justify him or her in separating himself or herself from his wife or her husband, even as regards living together, or, as the legal phrase puts it, *emensa et thoro*; in plain conventional English, "from bed and board."—The question as to whether even such a separation is permissible is *one not to be answered* by one or another, or by both of the married persons, according to his, her, or their notions or desires; nor is it to be solved by our civil courts, for it is beyond their rightful competence. It is to be decided by the Church and by the Church only. For not to individuals, in the exercise of their own private judgment, nor yet to the State, but to the Church only, is given the right and the authority to determine the religious or spiritual obligations of mankind.

It ought to be too plain to need further proof, or multiplication of words, to show how fruitful of vice and immorality, how destructive of conjugal fidelity, how prolific of misery to children, the fruits of invalid and legitimate marriages, how destructive of their rights and well being, and how utterly demoralizing from every right point of view, is the power that is arrogated to itself by the State of granting divorces.

As his Eminence Cardinal Gibbons has well said, the rigor of the doctrine of the Catholic Church on this subject (just as rigorous as the law of God, and no more so) is inconceivably merciful in comparison with the effects that are produced by a departure from this law. The scandals resulting from this departure, the indescribable wretchedness and misery, the disgrace, the injustice, the disruption of families, the ruin of innocent children, the far-reaching and corrupting effects upon public and private morality have, terrified even the non-Catholics and infidels. They feel and know that the family relation is the foundation from which that of the State springs and on which it rests. They see that the family relation is being dissolved, and they search in vain for a remedy. An effectual remedy they cannot find; it is vain for them to try to find it, excepting in retracing their steps and withdrawing from the State the power which the State has arrogated to itself, and which does not and cannot belong to the State, of granting divorces, and of conceding what ought never to have been denied, that marriage is a Divinely instituted relation, and that the declaration and definition of its nature, its duties, and obligations, belong to the Church, and to the Church alone.

For all the miserable consequences resulting from a departure from thisplain truth, Protestantism is responsible. It denied that marriage was a Sacrament. It taught temporal rulers what they were quick to see and to take advantage of; that by a necessary and logical sequence, marriage, if not a Sacrament, was only a civil contract, and, if it was a civil contract, that the determination of its conditions and duration belonged to the State. There is no escape from this.

Protestants, seeing the evils that are resulting from divorces, now protest against their being granted for trivial causes, and seek to raise up barriers against easily obtaining them, and to limit the grounds upon which the State should grant them. But all these efforts are in vain. They are but as banks of sand raised against the surging waves of human passion, lust and pride.

There is, as we have said, but one effectual remedy, but one stable and invincible barrier. It is the doctrine of the Catholic Church that marriage is a Sacrament, a Divinely instituted and indissoluble relation.—*Catholic Standard.*

ORDER OF THE BURIED ALIVE.

A Religious Body that a Ray of Light Never Falls Upon.

The Order of Buried Alive in Rome, the Convent of the Sepolto Vivo, is a remnant of the Middle Ages in the life of to day. The London *Queen's* correspondent had the privilage of an enterance within, one after another of the five iron dores, and talking with the Mother Superior through the thick swating of a woolen veil; but ordinary communication with the convent is carried on though the "barrel" which fills an opening in the wall. Over the barrel is written: "Who will live contented within these walls, let her leave at the gate every earthly care." You knock at the barrel which turns slowly around till it shows a section like that of an organ from which one of the quarters has been cut.

You speak to the invisible Sister, who asks your will and she answers you in good Italian and cultivated intonation. You hear the voice quite distinctly, but as if was far, far away. She is really separated from you by a slender slice of wood, but absolutely invisible. Not the smallest ray of light, not smallest clink is visible between you and her. Sounds travel through the barrel, but light is absolutely excluded. These nuns live on charity, keeping two Lents in the year—one from November to Christmas, the other the ordinary Lent to Catholic Christendom. Living, therefore, on charity, they may eat whatever is given to them, saving always "flesh meat" during the fasting time.

If you take them a cake or a loaf of bread, a roll of chocolate bon-bons, a basket of eggs, it is all good for them. They must be absolutely without food for twenty-four hours before they may ask help from the out side world, and when they have looked starvation in the face, they may ring a bell, which means: "Help us! we are famishing! Perhaps you take them nothing eatable, but you place on the ledge of the out barrel, by which you sit, some money, demanding in return their "cartolini" or little paper.

The barrel turns slowly round, then back again, and you find on the ledge, where you laid your lire, a paper of "cartolini." These are very small, thin, light printed slips, neatly folded in tiny packets, three to each packet, which if you swallow in faith, it is alleged by some very credulous person will cure you of all disease. After your talk is ended, the barrell turns around once more and presents its face as of an improveable and impenetrable-looking barrier. One of the pretty traditions of Rome is that each Sister has her day, when she threws a flower over the convent wall as a sign to her watching friends that she is still alive. When she has been gathered to teh majority, the flower is not thrown, and the veil has fallen forever.

WE MUST LOVE PROTESTANTS.

Only the Errors of their Religious Belief to be Disliked.

Bishop Meurin, S. J., of Bombay, writes us a pastoral to his people: "Whilst speaking so dogmatically of the various Protestant religions, let us be careful, my dear brethren, not to confound the Protestant errors with the erring Protestants.

"We cannot indiscriminately apply to them what we have said to non-Christians; for many of them have been validly baptised; many as children, have preserved their baptismal innocence up to the hour of their death; many have been too deeply imbued with religious prejudice to be able to emerge from its thraldom; few only have the acuteness of mind required for breaking through the cobwebs of erroneous argumentation; only a few are able to perceive the utter insignificance of the authority and support which an erroneous religion derives from a great number of respectable and fashionable adherents, on whose example unfortunately so many rest the salvation of their immortal souls; there may be many who before dying receive the extraordinary grace of eliciting an act of perfect contrition for their sins, which, as you know, is besides the Sacrament of Penance the only means of obtaining the forgiveness of mortal sin. "Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts."—I Cor. iv, 4. Far be it from us to judge, and much more condemn, any person. But let us pray with all our hearts that our Father in heaven may grant to all who are entangled in error, a ray of that beneficient light, which of late has brought back great numbers of erring sheep to the happy fold of His Son, and that soon there may be but 'one fold and the shepherd.'—John x, 16.

Jesuit Possessions in Canada.

Actording to *Le Canada Ecclesiastique* the Company of Jesus possesses in Canada fourteen establishments, containing 230 members. Of these all but sixteen are natives of Canada. The entire number of the religious belonging to the order is 12,070, distributed in twenty-five provinces, all over the world. The superior-general in Canada is the Rev. Father Hamel, S.J. The general of the order, who resids in the mother house at Rome, is the Very Rev. Antoine Marie Anderledy. The provincial house in Canada was founded in 1842 by the Rev. Father Martin, S.J., first rector of the institution. His five colleagues were Fathers Pierre Chazelle, Remi Tellier, Paul Luisel, Joseph Hanipaux and Dominique Duranquet. In the diocese of Montreal there are establishments in this city (St. Mary's college, residence of the Immaculate Conception) and at Sault-au-Recollet. In the diocese of Quebec there is one establishment in the provincial capital. In Three Rivers there is one, and in the diocese of Ottawa there is one at St. Ignace de Nominlogue. In the diocese of Hamilton there is one at Guelph. In the diocese of Peterboro' there are six—Wickwemikong (Manitoulin Island), Sault Ste. Marie, Garden River, Fort William, Sudbury and Port Arthur. In the diocese of St. Boniface there is a college, founded by Mgr. Tache, and served by 17 religious, with Father Hypolite Lory, S.J., at its head.

THE JESUIT OATHS."

(Donahoe's Magazine for May.)

As during the anti-Catholic crusade, which is now, and has for some time past been waged in Boston, the bigots have availed themselves of the bogus so-called Jesuit oath to prejudice the minds of misinformed people against the illustrious Society of Jesus, and through them the Catholic church, of which they are such able advocates and indefatigable defenders, we have taken pains to secure from an undoubted authentic source the real vows which the members of the society take at the different stages of their progress. First came the simple vows, so-called, which are taken after the candidate has passed his novitiate. These vows are not irrevocable. They are renewed every six months. They are as follows:

THE FORM OF THE SIMPLE VOWS.

Almighty, Everlasting God. I. N. N., though altogether most unworthy in Thy Divine Sight, yet trusting in Thy Goodness and Infinite Mercy, and moved with a desire of serving Thee; vow before the most sacred Virgin Mary, and the whole court of heaven, to Thy Divine Majesty, perpetual Poverty, Chastity and Obedience, in the Society of Jesus, forever to lead my life therein, understanding all things according to the constitutions of the same Society. Therefore I most humbly beseech Thee, by Thy Infinite Goodness and Mercy, by the Blood of Jesus Christ, that Thou wilt vouchsafe to admit this holocaust in an order of sweetness and that as Thou hast already given me grace to desire and offer it, so thou wilt also bestow plentiful grace on me to fulfil it. Amen."

After a space of about fifteen years, during which time the members have ample opportunity not only of thorough preparation but also of testing their vocation, they take final vows which are irrevocable and are as follows:

A. M. D. G.

FORMULA OF PROFESSION OF THE FOUR VOWS

I, N. . . ., make profession and promise to Almighty God, before His Virgin Mother, the whole Heavenly Court and all here present, and to you Reverend Father N., General of the Society of Jesus, holding God's place, and to your successors (or to you Reverend Father N., in place of the General of the Society of Jesus,) perpetual Poverty, Chastity and Obedience, and I promise a zealous care in the education of youth according to the manner of life laid down in the Apostolic Letters and Constitutions of the Society of Jesus. Moreover, I promise a special obedience to the Soverign Pontiff, in the matter of Missions, as is set forth in the same Apostolic Letters and Constitutions.

I, N. . . ., a professor of the Society of Jesus, promise to Almighty God, in presence of His Virgin Mother, the whole Court of Heaven, and Reverend Father General (or before N., in place of Reverend Father General,) that I shall never in any way cause or consent that the decrees laid down to the Constitutions of the Society relating to Poverty be changed, unless it should sometime seem proper, on account of existing circumstances, that Poverty be made more strict.

I promise besides that I shall never, even indirectly, cause or seek that I be chosen or advanced to any prelature or dignity in the Society. I also promise that I shall never desire or strive after any dignity or prelature out side of the Society. Neither shall I ever consent to any election to any such office unless compelled thereto by his order, who can command me under pain of sin. Again I promise, that if I come to know of any one who seeks or strives after any of the above-named dignities, I shall refer him and the whole matter to the Society or its General. Moreover, if it should ever happen, that, under these conditions, I should be raised to the government of any church, I promise that according to the care which I ought to exercise for the salvation af my soul, and the right administration of the charge imposed upon me, I will hold the General in such esteem and regard that I shall never refuse to listen to the counsels which he himself, or any one else of the Society whom he may appoint in his stead, may deign to bestow on me. I also promise that I shall always follow counsels of this nature, if I judge them to be better than those that occur to my own mind.

These vows may not commend themselves in every particular to the enemies of the Order; but even they must acknowledge, that, if they err at all, they err, according to Protestant notions, on the side of too great strictness. At any rate a comparison of those vows with the bogus Jesuit oath must convince any candid person of the devilish malice of those who will persist in circulating the latter to the great injury of the illustrious Society of Jesus.

H. L. R

Little Ones Spectacles.

The number of children who wear spectacles has become a serious subject of remark. That a radical wrong exists somewhere, when children only four years of age are thus hampered for life is only too palpable, but whose the blame, and what is the remedy for this evidently increasing affliction? Are future generations to be sans eyes as well as sans teeth? The defects in vision necessitating spectacles are inherited on infants scarcely able to read would not be hurried to opticians and fitted to glasses that must bother them while they live. Oculists give many sensible reasons for this weakness of the optic nerves. But no one presses the necessity of care in the management of eyes until the damage is done, and then it is too late.

Young mothers who cover the baby's face with a veil, or who wear spotted lace against their own eyes, and who allow their children to read by insufficent light, are laying up trouble for themselves, although oculists and opticians will be better off for their criminal ignorance. As to the schoolrooms, where children spend so many hours of the day do parents ever ask or know how they are lighted, and whether the scholars face windows, and whether they are obliged to strain their eyes by blackboard exercises in half lights. A little precaution in the use of the eyes, and some knowledge on the subject of improper lighting, would be a pound of cure in this matter of spectacles.—*Boston Herald.*

A writer in *Donahoe's Magazine*, alluding to the prospects which Catholic journalism holds out to men of ability whose devotion to the cause of Catholic faith impels them to accept service in this field of usefulness a very correct picture of what may be expected. He says "It is the most precarious unremunerative, and troublesome of pursuits. Given the same preliminary studies, the same ability, the same capital and the same labor, and every other calling open to an honest man will produce a more comfortable living, a less harassing occupation, and a more assured competency for his old age. So true is this, that from the time of Bishop England to the days of Orestes A. Brownson and Jas. A. MacMaster, every Catholic publication has had a perennial struggle for existence, and every Catholic publicist has had one long fight with poverty."

The Late Mr. Maurice Ahearn.

The death on Sunday last of Mr Maurice Ahearn did not indeed take the community by surprise, but did nevertheless prove a painful shock to his numerous friends throughout the city. The deceased gentleman, a native of Ottawa and a general favorite with all who knew him, had but attained his thirty-ninth year when the dread summons came. He had for some years made a brave fight against the fell destroyer consumption—travelling to California and Colorado in the hope of baffling this insidious foe of his health and strength. All was, however, of no avail, and on Sunday last he gently and resignedly yielded up his spirit to his Creator. The late Mr. Ahearn was a gentleman of extraordinary gifts, and had he been vouchsafed health and vigor, had certainly made an enduring mark in the artistic world. He leaves, however, behind him the memory of a noble life, of an honorable, although very brief career. We heartily sympathize with his family in their sad and unspeakable affliction. —*United Canada.*

STARTLING FIGURES.

Decrease in Population in the Country Districts of the Province of Quebec as Shown by a Statement Issued by the Government.

The Quebec Provincial Government have compiled the returns made to them by the secretary-treasurers of all the parishes in the Province, showing the population of the country districts at the end of the year 1886. This is the latest census taken in this Province. At the decennial census of 1881 the population of Quebec, irrespective of the cities of Montreal, Quebec and Three Rivers, was 1,359,027, while from the returns now given it would have decreased by 239,340 in five years, and fallen to 1,119,160 in 1886 The following is the table computed from those official returns:

	1881.	1886.
Argenteuil	14,947	14,243
Arthabaska and Drummond	37,360	35,202
Bagot	21,199	18,289
Beauce	32,020	34,072
Beauharnois	16,005	16,917
Bellechasse	16,914	16,688
Berthier	21,838	20,051
Bonaventure	18,908	17,533
Brome	15,827	16,750
Chambly	10,858	11,720
Champlain	26,818	26,060
Charlevoix	17,901	17,354
Chateauguay	14,393	13,895
Chicoutimi and Saguenay	32,409	31,262
Compton	19,581	21,384
Deux Montagnes	15,894	16,364
Dorchester	18,710	16,021
Gaspé	25,001	22,3[illegible]0
Hochelaga	40,979	42,278
Huntingdon	15,495	13,902
Iberville	14,459	11,779
Jacques Cartier	12,345	13,154
Joliette	21,988	21,103
Kamouraska	22,181	19,265
Laprairie	11,486	9,557
L'Assomption	15,282	13,016
Laval	9,362	10,688
Lévis	27,980	27,522
L'Islet	14,919	13,477
Lotbinière	20,857	18,486
Maskinongé	17,493	16,410
Megantic	19,056	15,999
Missisquoi	17,784	16,386
Montcalm	12,966	12,655
Montmagny	15,422	14,058
Montmorency	12,322	11,126
Napierville	10,511	9,256
Nicolet	26,611	26,456
Ottawa	49,432	49,011
Pontiac	19,939	19,833
Portneuf	25,175	22,906
Quebec	20,278	36,819
Sherbrooke	12,221	13,982
St. Hyacinthe	20,631	18,940
St. Jean	12,265	11,637
St. Maurice	12,966	11,026
Shefford	23,233	23,248
Richelieu	20,218	19,520
Richmond and Wolfe	26,339	28,143
Rimouski	33,791	27,229
Rouville	18,547	17,646
Soulanges	10,220	9,532
Stanstead	15,556	18,116
Témiscouata	25,484	25,272
Terrebonne	22,969	24,386
Vaudreuil	11,485	10,431
Vercheres	12,449	13,560
Yamaska	17,091	17,267
Total	1,359,027	1,119,660

In the above list the population is shown to have increased only in the fifteen following counties: Beauce, Beauharnois, Brome, Compton, Two Mountains, Hochelaga, Jacques Cartier, Laval, Quebec, Sherbrooke, Richmond and Wolfe, Stanstead, Terrebonne, Verchéres and Yamaska.

Commenting on the above, *L'Electeur* says the figures are official and cannot be doubted. It holds the National Policy responsible for the alleged exodus, and calls loudly for reciprocity with the United States.

As Wages Used to Be.

The condition of the wage class of that day, 1800 (A.D.), may be well examined. It is full of instruction for social agitators. In the great cities unskilled workmen were hired by the day, brought their own food and found their own lodgings. But in the country, on the farms, or wherever a hand was employed on some public work, they were fed and lodged by the employer and given a few dollars a month. On the Pennsylvania canals the diggers ate the coarsest diet, were housed in the rudest sheds, and paid $6 a month from May to November, and $5 a month from November to May. Hod-carriers and mortar mixers, diggers and choppers, who from 1793 to 1800, labored on the public buildings and cut the streets and avenues of Washington city, received $70 a year, or, if they wished, $60 for all the work they could perform from March 1 to Dec. 20.

The hours of work were invariably from sunrise to sunset. Wages at Albany and New York were 3 shillings, or, as money then went, 40 cents a day; elsewhere in Pennsylvania workmen were content with $6 in summer and $5 in winter. At Baltimore men were glad to be hired at 18 pence a day. None by the month asked more than $6. At Fredericksburg the price of labor was from $5 to $7. In Virginia white men employed by the year were given £16 currency; slaves when hired were clothed and their masters paid £1 a month. A pound, Virginia money, was in Federal money, $3.33. The average rate of wages the land over was $65 a year, with food and perhaps lodging. Out of this small sum the workman must, with his wife's help, maintain his family. —*McMastery History.*

The washerwoman, like the poet, spends a good deal of time over a line and find life full of hard rubs.

[FOR THE TRUE WITNESS.

A DREAM OF THE PAST.

Every one, in whatever condition of life, finds a species of melancholy pleasure in reverting to the days of their childhood and reflectively expatiating upon the difference between the thoughtless, easy life of youth, and the cares and perplexities of woman. It is particularly a habit of some to dwell proudly upon their recollections of school-days, when "each morning saw some task begun, each evening saw its close," and the young scholar had no severer emotions than those of emulation in study, or fear of the penalty sure to reward idleness. That mankind should be thus prone to invest all a past youth with a peace and happiness delightful to remember, is certainly a benignant provision of providence, for often are the hand of care and bond of anxiety rendered lighter by a retrospective contemplation of one's merrier days. As there is refreshment to the wearied traveling in merely gazing upon a fresh and beautiful landscape, so the over-taxed and tired spirit of the woman battling with the world finds rest and reinvigoration in an occasional hour with the ever brightening memories of a first girlhood, yet it must be confessed that memory is apt to present nothing but the brightest hours of childhood to the mind, leaving out those seasons of heart-sickness and even trial which are the lot of the boy, and the girl, the woman and the man. The child certainly has cares and disappointments proportioned to his strength, which only grow greater in mature years as his strength has grown. This too, is particularly the case during the period of school days, into which enter the germs of all the aspirations, disappointments, jealousies, enmities and struggles for precedence which are destined to make approaching womanhood tempestuous and unsatisfactory.

You are now a young lady; you are proud to have the world call you cold and ambitious and womanly, but you sometimes feel very childish as you sit alone in the twilight and dream of the days gone by.

These dreams are all your own, you shut out the world and veil the windows of your soul so carefully, lest it should look in and see how childish you are.

There are dreams of home and dreams of happiness, dreams of girlhood and dreams of beauty, and of love, and of life; but amid these all, there is one that comes floating back on the wings of the beautiful—the summer time of youth—Convent life.

You have left the old school house by the brookside to hear no more the silvery song, with the accompaniment of childish voices, and have entered the Convent, which has been for years the object of your fondest hope and highest ambition, it is needless to give its description; its wings and dome, its ladies room and Chapel, the grassy yard studded with trees, where played the girls and the breeze, the winding walk, and the pleasant surroundings are all before you. And remember your room, and the good nun's of the sacred heart, the jewel-clasps that bind humanity to heaven.

But the term flew by, like a happy holiday, and the time for parting is drawing nigh. What seasons of sorrow these school partings are;

The excitement of the examination is passed, and never before have you relized how dear to you are the many memories of the Convent; As you roam for the last time through its silent halls, the echo of your own footsteps affect you to tears, and your lone thoughts stars up like frightened birds, and stare at each other with the eyes of sorrow. Every spot is a history of vanished joys, of dear hopes, of fond ambition and, also; of wilful misdeeds, of neglected duties, and wasted opportunities. Oh what a long list of demerits has the good teacher set down against you for the last day of examination. But the affectionate farewell of the good ladies is yet to be spoken. The chapel-bell has rung out to you it last solemn summons; the deep voice of the organ floats out upon the summer air; the pupils drop in leisurely to their accustomed places, and the stillness of death hovers over all. Tread lightly; the old term is dead. There is a long pause, broken only by smothered sighs; and then the choir, in which you sang so long, seems to ask, in the most pathethic manner: "When shall we meet again?" There is no voice to answer; but you fancy there's a slight shudder in the trees, and the clouds that filter the tears of angels wear a strange expression of sorrow.

The echo of the music has scarcely died away, when the voice of the superior is raised in the eloquence of prayer.

Every morning, for many months, you have seen her soul on the wings of words soar up to the gates of God, but never before with such purity and power; for when weeks and months have passed away, and many a mile divides you from the one that uttered it, you fancy you still hear the echo of "that sweet small voice" come floating back from heaven, filling your soul with new hope and new daring.

A few kind words of advice, a silent pressure of hands, a fervent "God bless you!" and you pass out of those walls that so long have sheltered you; thinking how much of yourself you have left behind; and feeling very much as you fancy Eve felt when she passed out of the portals of Paradise.

You have graduated with honor, and are now to enter the school of active life, to learn its subtle wiles, its stern realities, and the laws and lessons of its stern teacher, Experience.

Now are to be matured the dear hopes and ambitions which have long been ripening in your soul. Ah, me! how many shooting-stars have set sail from heaven in all the happiness of hope, and sunk in darkness ere they finished the half of their earthward journey.

But why farther pursue this pleasant dream? There is darkness and a desert in the background.

You have lived to see your hopes, like the Dead Sea, perish in your grasp. You have soared up on the wings of ambition, only, like Icarus, to be cast to earth again. You have found that earthly hopes are swallowed up by the joy of eternal life. And more than all, you have learnt to profit from the pure precepts of the good nuns, that when you graduate from the mighty school of life, you may gain the assurance of "well done good and faithful servant," and having been faithful over a few things may receive the degree of master, over many. Yes, it is indeed pleasant, and should be purifying, to look back to those scenes; but let us remember that each period of a human life has its proportion of shadows as well as sunshine, and that the only way to equalize the whole is by making the most of the sunshine in the present, and regarding the shadows as only one night between two days.

I stood beside the dancing tide,
Where the sunbeam hid its crest;
The convent windows, with crimson dyed,
Looked beauteous towards the west.

The gathering clouds of sable night
Crept slowly o'er the scene,
Dispelling fast the shadowy light
That flitted o'er the green.

Hushed as the churchyard's silent tomb,
Dull quiet reigned supreme;
No voice or sound amid the gloom
Awoke the pleasant dream.

Betimes the gently murmuring breeze,
With silvery sweet refrain,
Soft whispered through the budding trees
And kissed the grassy plain.

The face of nature, calm, composed,
Breathed but tranquility;
Her creatures peacefully reposed,
From toilsome labor free.

The fragrant perfume of the flower
Upon the balmy air,
Like incense borne, with gentlest power,
Refreshed the mind of care.

BELLE McG.

Portland, St. John, N.B., April 9th, 1889.

Elderly maiden—"Aline, somebody rang the bell." Aline—"Yes, madam: I did." "Why?" "To give madam the satisfaction to think that somebody had called."