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WEDNESDAY.....APRIL 17, 1889

CALENDAR FOR THE WEEK.

WEDNESDAY, April 16th, St. Anselm.  
THURSDAY, April 18th, Holy Thursday.  
FRIDAY, April 19th, Good Friday.  
SATURDAY, April 20th, St. Sulpicius and St. Vincent.  
SUNDAY, April 21st, EASTER SUNDAY.  
MONDAY, April 22nd, Easter Monday.  
TUESDAY, April 23rd, St. George.

Parliamentary Institutions in Canada.

When will the people of Canada awaken to the dismal fact that parliamentary institutions are a dead failure? There was a time when men of the greatest ability, highest character, most sterling patriotism sought seats in parliament as places from whence they could most effectively serve their country and satisfy the promptings of a worthy ambition. Why is this no longer the case, except in a few noted instances? Why is it that legislation—the greatest duty which men can assume—is confided to the incompetent and dishonest? Perhaps the deterioration of the House of Commons in character and ability, shown during the present session in so marked and melancholy a manner, may be accounted for in three ways, or by all three combined:

1. The overmastering authority of Sir John Macdonald.
2. The control of parliament by capital.
3. The decay of public virtue.

Admitting all that the most ardent partisan can advance on behalf of the aged Premier on the score of his public services, the truth nevertheless remains that his influence on the country has been deeply demoralizing. He has never hesitated to sacrifice the most cherished principles, the dearest friends to the one grand object of obtaining and retaining political power. His boasted tactics have always been the more or less adroit manipulation of the weakness, the poverty and the avarice of men whose services he needed. Able, conscientious men he always disliked, and when he could not defeat them, he left no means, fair or foul, untried to drive them out of public life. His delight is in voluble mediocrities and pliable patrons of minorities selected by himself for purposes of patronage. To secure a sufficiency of these and prevent the intrusion of independent men into parliament, he perpetrated the statutory regurgitation of the Gerrymander and the Franchise Act. Nor is he less opposed to independence among his supporters. Witness, among others, the fate of de Cosmo and Dumville. By ruling thus with an iron hand and keeping down all ambitions which he could not control, he has made his will supreme and reduced his party to a state of subservience truly pitiable. Indeed it cannot be denied that the party he leads has ceased to hold any principle save obedience to his orders. This is all the more deplorable since no party can consent to acts of injustice and dishonesty without being "non-believing" to its suffering moral degradation. Lifelong Conservatives are now crying out against Sir John for not vetoing the Jesuit Estates Act who regarded with indulgent silence or secret complacency his notorious offences against justice and morality. How strangely constituted these men must be who saw nothing to condemn in the debauchery of a whole people, but went wild when their sectarian prejudices were touched. Yet Sir John's action in relation to the Jesuits is one of the few in his career for which he deserves credit, although it must be confessed, he was awayed more by fear of Catholic resentment than reverence for the constitution. It might be better, certainly it would be cheaper, were Sir John Macdonald elected dictator, since parliament is nothing but a highly expensive machine for giving sanction to his schemes.

Constitutional freedom having been secured and peace established on an enduring basis, the pursuit of wealth became the all-absorbing object, and men were quick to see that royal roads to fortune were at the command of government. The prerogative of taxation, the illimitable resources of half a continent, power and patronage could all be shared and enjoyed by those who knew how to take advantage of the necessities of the politicians. Hence arose what our neighbors, with their usual aptness, call "the barrel," in which were pooled the generous subscriptions of those who sought, only too successfully, to control legislation in their own interest. What a sight was that on the eve of last general election when Sir John Macdonald gathered the manufacturers about him and told them that if they would retain their power of taxing the people through the tariff they must supply the money for bribing the constituents! Of course the money was forthcoming. Canada has her parliament of flunkies as a result. Why should a great capitalist, manufacturer, or railway magnate go through the worry of an election for the Commons when he can send his clerk or his footman to occupy a seat and do his work for him? Sir Charles Tupper has been a brilliant success

of how this thing is done by making Foster Finance Minister and his own son Minister of Marine.

The decay of public virtue we included among the causes of the failure of parliamentary institutions in Canada. That decay has been broadly marked since the Pacific Scandal. Before that there was something like public morality in the country, but since it has been oozed there is none. Canada in this furnishes another illustration of Pope's famous lines—

"Tis he a monster of such hideous mien,  
That he is hated more than he is seen.  
But soon too off, familiar with his face,  
We first abhor, then pity, then embrace."

But a change is coming. It is impossible that any people can continue long in the condition to which Sir John Macdonald has reduced the inhabitants of this country. A reaction must come. The public conscience, untouched in one way, has been stung to action in another, and a general break-up of Macdonaldite tyranny and debauchery cannot be much longer deferred.

The Three Per Cent. Loan.

The three per cent. loan negotiated by Sir Charles Tupper appears to have been a most extraordinary transaction and bears on the face of it indications of a job of portentous proportions. Ostensibly the loan was at 2 per cent., to be current for fifty years, but nevertheless an intimation, amounting to a pledge, was made in the prospectus that the bonds would be redeemed out of the various sinking funds, which aggregate two million dollars a year. Under this promise the loan will disappear in ten years, and will be to all intents and purposes a five-year loan. As the Government do not limit themselves to purchase the bonds at or below par, they are held to be under obligation to buy them at the market price, or even at a speculative figure, no matter how high it may be. Sir Richard Cartwright, in his speech censuring the transaction, held that a syndicate of bondholders may corner the stock, in which event Canada will have to pay enormously for it. If it should run the stock up to 115, we will be compelled, in redeeming it, to pay four millions more than it cost. Should it be redeemed in ten years, we will, with the interest and the premiums, have paid a rate equivalent to 4 1/2 per cent. upon it, notwithstanding the fact that municipalities can borrow at 3 1/2 and 4 per cent. A second objection is that while the 3 per cent. loan is to be bought up at a premium, loans bearing a higher rate of interest are allowed to run. There are, provided the obligation be perfect, vast possibilities in the loan for bondholders. Sir Richard Cartwright says he thought, when he first heard the terms, a syndicate might have been formed to capture it and to secure the inordinate profits it held out. On communicating with London he learned that such a syndicate had been at work, but that it failed owing to the circumstance that its tender was a fraction too low.

At the time the loan was floated hints were thrown out of something shady connected with it, and a conviction was formed in certain quarters that Sir Charles Tupper had found means through it to provide employment for capital in friendly hands seeking investment. This suspicion was not lessened by the fact that the amount borrowed was in excess of the needs of the Government, and, in fact, the surplus is now loaned by the Government in the United States for less interest than the country is paying for it to the English lenders. This probably explains Sir Richard Cartwright's remark that it would pay to look into the personnel of the syndicate mentioned above, and that the names of all the tenderers for the loan should be made public. It is not a little singular that no limit should have been set on the price the Government would pay when redeeming the bonds. In former loans it was carefully stipulated that not one cent above par would be paid.

Mr. Foster's reply was extremely unsatisfactory, and also calculated to bring discredit, if not dishonor, on the name of Canada. It was in fact a distinct repudiation of the terms of the prospectus of the loan. The Finance Minister took his stand upon the bond itself, and asserted that, there being no promise therein to redeem before the expiration of the fifty years, there is no legal obligation pressing upon the Government. The prospectus, in short, was only an expression of the intention of the Government, and is liable to be changed according to circumstances. This was a departure from the attitude of a week previous, when the Minister held that the obligation existed so long as no more than par was asked for the bonds.

Repudiation is an ominous word to hear in connection with a Government loan, but whatever interpretation Mr. Foster may put upon the term, the transaction bears the stamp of fraud deliberately planned either against investors or the Canadian treasury.

The Agitators' Folly.

Cardinal Taschereau has denied that he had any part in the inspiration of *Le Canadien*'s articles abusing the Jesuits and calling in question the wisdom and diplomacy of the Holy See. This is what we expected and substantiates what we said in our last issue. It is very suggestive, however, to find a conservative organ, which not very long ago reviled the Reform party as everything vile and un-Catholic, now accusing a Reform government with having succeeded in impressing the Pope and his advisers with the soundness of its views on important questions touching church matters in Canada. The disgruntled conditions of certain politicians may explain, but cannot excuse the extraordinary attitude they have assumed in this controversy.

*Le Canadien*'s articles have given great comfort and encouragement to the agitators for disaffection and elaborate arguments have been produced to justify the government in

exercising the veto in spite of the vote in parliament. The *Toronto Globe* keeps up a show of terrible earnestness. It says:—

The policy of those who sincerely oppose the Jesuit Estates Act should certainly be to give the Government as many reasons as possible for annulling the veto. Petitions for disallowance should be showered upon Ottawa from Quebec, from the Maritime Provinces, and from the West as well as from Ontario. There is a very good reason why French Canada is not in the movement. It is incredible that the loving, the home-rule loving people of Canada will consent to live under a Constitution which permits any Province to place on its statute book an Act recording that it was passed by permission of the Pope, and recording that its operation depends upon his ratification and sanction. An irresistible agitation for extensive constitutional revision will almost certainly occur unless the Jesuit Estates Act is wiped out. The privileged race and the privileged clergy will not consent to a change of this kind. They will not consent to a change of this kind. They will not consent to a change of this kind.

What, he asks, is the Christian schoolmaster doing when he allows an idle rich class, a class of the "unemployed," to grow up beneath his eyes in the persuasion that they live and move, eat of the fattest, drink of the sweetest, wear of the daintiest, and never roll their hands or fatigue their brains, or do any one thing useful or beneficial on behalf of their fellow-men? The duties of their station? Apparently to look as ornamental as the fashion will let them, and to increase their capital. Has the schoolmaster so much as explained to them that they live by virtue of a monopoly; that, were it not for the three-fold economic rent, of land, capital and ability, which they take to themselves, they could not exist twenty-four hours longer in idleness, but would have to strip off their coats and dirty their immaculate hands? Be the monopoly just or unjust, have they been made to see that it is a monopoly? Nay, is it not a fact that tens of thousands of these unemployed pass through public school and university into their so-called professions (when they have one) without for a moment realizing their relation to the laboring classes, taking their pleasantly-guarded existence like a gift from on high, and simply unaware that every morsel they put to their lips is the fruit of the toil of a human creature? They have never given much thought to a thought. The laboring classes are here; the fruits of their toil are here; and the idle and rich eat those fruits and thank neither God nor man.

Now it is remarkable that the power of voting, in modern countries, is all on one side, and the power of property on the other. So far as the constitution can make them so, the laboring classes ought to be supreme. Their votes are the ultimate factor in politics, and no appeal is possible from them, except to sheer force. Do, then, the working classes make the laws? Do they fix the incidence of taxation, determine what the land laws, factory laws, export and import laws shall be? Do they decide on peace and war? To ask these questions is to answer them. Every Parliament now sitting is an assembly of capitalists, or legislators on the principles of capitalism. . . . There are those who denounce political economy as the science of the rich and the selfish, those to whom it appears that the law of "supply and demand" (though a rigorous outcome of the scientific principles on which wealth is produced) has in it some primal harshness compelling the multitude forever to toil and forever to be miserable. But they are grievously mistaken. Science, no more than Christianity, involves the servitude of the many that the few may dwell in demoralizing ease. The tenure of land, the laws of interest, the distribution of wealth, the relations of labor and capital, out of which our overwhelming social problem has arisen, are all eminently subjects for the exercise of ordered thought; all have been revised from age to age in the past, and all are sure to be revised again. Luxury, greed and selfishness on the part of the idle rich make it so. The decay of religious influence makes it so. The stress of competition, enveloping the whole world, the struggle for markets, the steady and irresistible fall in prices, the decreasing rate of interest make it so. The agrarian difficulties of Russia, France, Italy, Ireland, and of wealthy England show us that ere long the urban and the rural populations will be standing in the same camp. They will be demanding the abolition of that great and scandalous paradox whereby, though production has increased three or four times as much as the mouths it should fill, those mouths are empty. The backs it should clothe are naked, the heads it should shelter homeless, the souls it should help to save brutish. Yet we talk of "over-production," and wealth goes for purchasers to the ends of the earth. Surely it is time that science, morality and religion should speak out. A great change is coming; it is even now at the doors. Ought not men of good will to consider how they shall receive it, so that its coming may be peaceable?

JOE COOK, the Boston Gospel blatherkite, who winds up the clock of the universe, regulates the precision of the equinoxes, who is also the self-appointed clerk of Asclepius for the Great Day of Judgment, and who gets up every morning to start the sun on its diurnal course with his theologic-scientific handspike, has come to Canada to take a hand in the anti-Jesuit agitation. Goldwin Smith and Dr. Wild have a worthy associate in him, and a completion of a trinity of firebrands seldom equalled and never surpassed. Joe, however, is likely to surpass his fellow agitators in resonance of mendacity. Speaking at London, Ont., the other day, he said: "It was a fact that in Quebec, if the laity did not vote according to the dictates of the priests, their sacraments were withdrawn from them." (*Advertiser report, April 11th.*) It takes a man with a cheek of brass and a tongue of iron to like that.

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The Coming Crisis.

Everywhere the signs of great social upheaval are multiplying. Few but journalists and those whose business it is to watch the trend of affairs are really aware of the vast change that has taken place in the ideas and aspirations of whole masses of men. The doctrine that wealth and property have duties and responsibilities other than looking after their own increase and preservation has been forgotten by those who possess them. But a literature has grown to teeming proportions of late, which treats the wealth and property created by the many and exploited by the few as something belonging by right to all, exclusively to none.

Individualism in the production and distribution of all things that enter into human consumption has really come to an end. Capital is combining everywhere to control all marketable products in order to prevent the fall of prices and to make the people pay more for what they use than the articles would bring under the old system of competition in the open market. This development we owe to the economic system, oddly enough named Protection. Orthodox economists teach that "the great law of supply and demand" regulates prices always, and now we see this law put to a test undreamed of by them. The truth seems to be that the amount of money has increased so enormously in the world that those who control it have actually combined to prevent the world from enjoying its own products. Untold amounts are looked up in order that men may be compelled to pay the dearest price for the use of what the money magnates please to let out. It is as if a man owned the water supply of a river, dammed it up and only allowed a small stream to trickle, for using which he forced the people along the river to pay the price fixed by his own avarice. Were the river allowed to flow naturally all would enjoy its benefits, all would have plenty, and there would be health, peace and contentment. The law of supply and demand would work out its natural effects. But protective tariffs and combinations of capital have been set squarely to drown the natural laws. Against this gigantic iniquity mankind is everywhere rebelling. That rebellion is the form which the outraged law takes to readjust itself. As in the river just mentioned, the dammed up waters produce stagnation, rank growths and malarious exhalations, so vast hoards of wealth have produced a state of society reeking with vice, luxury and sensuality. Below the dam all is sterility, poverty, want and barrenness. But those who dwell in the dreary valley see and know the cause of their sufferings, and have begun to gather their forces for an attack on the dam which deprives them of their just share in the waters of life. If they are strong enough to knock away the props and a flood should follow, not they, but he who unwisely and aversively confined the waters will be to blame. It is impossible to suppose that whole nations of

working people will long submit to the system of economic slavery the money kings of the world are now endeavoring to establish.

It is the great question of the day; paramount to all others, it has challenged the earnest consideration of the best minds, and their verdict is that unless the tyranny of wealth be in some way relaxed and more humane and beneficent ideas take possession of those who now have no thought save how they can most effectually beggar their neighbors, a revolution more terrible than any thing the world has ever known must follow.

A trenchant article appears in the current number of the *Forum* on this subject. It is by the Rev. Dr. William Barry. We do not know what religious persuasion he belongs to, but he certainly attacks the evils of the day without gloves.

What, he asks, is the Christian schoolmaster doing when he allows an idle rich class, a class of the "unemployed," to grow up beneath his eyes in the persuasion that they live and move, eat of the fattest, drink of the sweetest, wear of the daintiest, and never roll their hands or fatigue their brains, or do any one thing useful or beneficial on behalf of their fellow-men? The duties of their station? Apparently to look as ornamental as the fashion will let them, and to increase their capital. Has the schoolmaster so much as explained to them that they live by virtue of a monopoly; that, were it not for the three-fold economic rent, of land, capital and ability, which they take to themselves, they could not exist twenty-four hours longer in idleness, but would have to strip off their coats and dirty their immaculate hands? Be the monopoly just or unjust, have they been made to see that it is a monopoly? Nay, is it not a fact that tens of thousands of these unemployed pass through public school and university into their so-called professions (when they have one) without for a moment realizing their relation to the laboring classes, taking their pleasantly-guarded existence like a gift from on high, and simply unaware that every morsel they put to their lips is the fruit of the toil of a human creature? They have never given much thought to a thought. The laboring classes are here; the fruits of their toil are here; and the idle and rich eat those fruits and thank neither God nor man.

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Mr. Wall, it will be remembered, accompanied Mr. William O'Brien on his famous visit to Canada, and had his head broken by a stone when the Toronto Orange roughs mobbed Mr. O'Brien. The lecture will repay perusal as giving a graphic picture of the present state of Ireland. Mr. Wall is a gentleman of great attainments, who, with rare intellectual gifts, make him a good representative of the best class of young Irish Americans of the present day.

By seizing upon the only private member, day of the week in the House of Commons, Sir John Macdonald hopes to choke off Mr. Cook's Home Rule resolution. We hope, however, that it will not be allowed to drop. If we mistake not, it can be moved in another way and the House compelled to take action. It is undoubted that the policy of the English Government towards Ireland has an unfortunate effect on this country, and our Parliament is the proper place to let Englishmen know it.

CONCIDENT with the violation of the Irish leaders in London, evictions by wholesale and with excess of brutality are being ferociously carried on in various parts of Ireland. It seems as if the Tory government were determined to glut their revenge on the innocent tenants for having been fooled in their plot against the national leaders. But the day of reckoning is at hand.

THE PRINCE OF WALES paying his respects to Mr. Parnell is not the least significant sign of the change in public opinion in England regarding the Irish leader since the exposure and collapse of the *Times*-Pigott conspiracy.

It is stated that Mr. Dalton McCarthy is to supplant Mr. Meredith as leader of the Opposition in Ontario, with a view to overthrowing the Mowat government on straight Protestant lines of attack.

LITERARY REVIEW.

THE NEW MOON. New Moon Publishing Company, Lowell, Mass.

The *New Moon* for April contains an interesting story of forgotten identity, called "Forgotten My Own Name." "Isabel's True Love" is a Scotch story of disappointed love. "The Night Operator's Story" is the recital of a thrilling adventure with train robbers, told by the operator's self. The poems are: "Spring," "Rivals," and "The Old Garret."

THE CHORAL BOOK, for home, school and church, translated by Frederick Zuchman and Edwin L. Kirkland. Boston, Ginn & Co.

This book consists of ninety choice choral pieces, which have proved their quality by centuries of use in the homes, schools and churches of Germany. The tunes are unchanged by a single note, while the hymns have been translated with religious fidelity to both sentiment and music; the rugged force of the former having been maintained without harshness and the peculiarly rhythmic, dynamic or phonic effects of the latter having been conserved by a labored choice and arrangement of vowels, syllables, words and phrases. Whoever has had the pleasure of hearing German school choral singing will need no recommendation for this work, and it would be a good thing if some of these simple but sublime and touching melodies were to become in America what they have so long been in the Fatherland—expressions of national devotion and wholeness of all creeds could join with heart and voice.

MANUAL OF THE HOLY FACE. For the use of the Arch-Confraternity followed by the Litany of the Holy Name of God. By the Rev. Abbe Janvier, Dean of the Metropolitan Chapter of Tours, Priest of the Holy Face. With the approbation of Mgr. the Most Rev. Archbishop of Tours. Translated from the French by P. P. S. 1 volume, 32c, cloth, price retail, 40c. Baltimore: John Murphy & Co.

This little book will be welcome to all pious Catholics, especially as April is the month of the Holy Face. The month, says Father Balzac, Director of the Arch-Confraternity, "ought to be, above all things, a month of penance, a month of reparation, a month of more intimate union with Jesus, our Redeemer. The month of April seems naturally designated, because, different from the other months of the year, it seems to expect something special from the piety of the faithful, and chiefly because it is most frequently during this month that the Holy Church proposes for our adoration the Holy Face, disfigured by the humiliation of His Passion, glorious in the triumphs of His Resurrection."

POEMS, RELIGIOUS AND MISCELLANEOUS, by Wm. James McClure, Rector of Barrytown, N. Y. New York: J. W. Pratt & Son, Fulton street. Montreal: D. & J. Sadlier.

In this handsome little volume there are many poems breathing tender and religious feeling. The work is divided into three parts, the first containing the religious poems, the second the miscellaneous, and the third patriotic. The whole gives indication of a noble spirit of devotion to religion and such warm patriotism as we know animates the Irish in America. Of the religious poems, a quotation will give an idea:

NO AND YES.  
No land's so dear as our own land,  
No home so sweet as our own home,  
No scene so prized as the old scene,  
No friend so kind as the old friend,  
No foe we know like our own foe,  
No joy we feel like our own joy,  
No grief so near as our own grief,  
No rest more wished than our own rest,  
No toil so irks as our own toil,  
No hope so warm as our own hope,  
No love so warm as our own love,  
No faith so aims as our own faith—  
On Earth.

Yes, a land there is—our true land,  
Yes, a home there is—our true home,  
Yes, a scene there is—a blent scene,  
Yes, our friends are there—our best friends,  
Yes, our foes come not to harm there,  
Yes, our rest will last—a long rest,  
Yes, our toils come not to tire there,  
Yes, our hopes will have its need there,  
Yes, our love will dwell for aye there,  
Yes, our faith will guide our souls there—  
In Heaven.

The volume is dedicated to Rev. H. R. (Montreal) "the cleric's mentor and the poet's friend." A well-executed portrait of the author fronts the title-page. The reviewer appears to be at home among the people and the scenery of Montreal and its neighborhood, a fact which will no doubt secure him many readers in this part of Canada.

THE DOMINION ILLUSTRATED. G. E. Desbarats & Son, Montreal.

The "Dominion Illustrated" for the current week contains the following:—The Late Sir W. B. Richards; Hon. J. W. Taylor; MacCarthy's studies of Dr. Ryerson and Col. Williams; The Baptist church; Woodstock; View of the Thames at Woodstock; the Kingston penitentiary; view of Paris, Ontario; weighing the Fish.

Newfoundland: The Old St. Louis Gate, Quebec, the Lake St. John District; The R. R. Agave gift to the Art Association; A Crown of Flowers; Bonjour; Autumn Flowers; Hallowe'en.

ONCE A WEEK. P. F. Collier, 104 to 110 Attorney Street, New York.

"Once a Week" opens for this week with a poem from Ella Wheeler Wilcox, and a fine instalment of "Bancroft," in which the ill-fated explorer in his wild-hunting expeditions carries his researches for the charming legends which retrieve the fortunes of the De Courville into the wilds of Texas. "A Colorado Girl" with characteristic portrait-heading, is one of a series of sketches by patience Stapleton, recently outlined. A new feature of this periodical is the "Children's Page," to which Palmer Cox contributes "The Brownies' Dancing School." Among the Four Hundred Mrs. William Astor is presented, a portrait and sketch of this leader of fashion being given.

THE ENGLISHMAN OF THE RIVER GAIN. By R. F. Wood.

DOLLY. A sketch, by Justina Huntly McCarthy.

THE WITNESS OF THE SUN. By Annie Rivers. National Publishing Co., 87 Yonge St., Toronto.

The above three books have been issued as parts of the Red Letter Series of Select Fiction. The first on the list, J. F. Wood's "Englishman of the River Gain," is a tale of passion, natural, and therefore not wholly in its tendency. The seamy side of fashionable life, with divorces and murder in the back ground, conveys no lesson of human life, though it may excite disgust and repugnance. "Dolly," as a sketch by the penitentiary, is a tale of passion, and therefore not wholly in its tendency. The seamy side of fashionable life, with divorces and murder in the back ground, conveys no lesson of human life, though it may excite disgust and repugnance. "Dolly," as a sketch by the penitentiary, is a tale of passion, and therefore not wholly in its tendency. The seamy side of fashionable life, with divorces and murder in the back ground, conveys no lesson of human life, though it may excite disgust and repugnance.

So far as the get up of the books are concerned it is a pleasure to be able to refer to the general neat appearance and good typography, very distinct indeed from some works which have recently appeared under Canadian imprint, and which have suggested the idea that proof-reading might soon be counted among the lost arts. In relation to what the National Publishing Company has done in this respect the question naturally arises, since other good things have not been lacking, why not more better and more discriminating choice in the literature presented to an easily pleased, and surely not over-exacting, if somewhat critical public.

Dramatic Entertainment by the St. Ann's Young Men's Society.

Another of those interesting entertainments for which the St. Ann's Y. M. Society are noted, will be given in St. Ann's Hall on Easter Monday evening. The plays to be produced are the absorbing two-act drama, entitled "Temptation," or the Irish Emigrant, and the very amusing farce "Wanted, a Male Cook." An enjoyable time is promised by the young men to all who attend.

Young Irishmen's Literary and Benefit Association.

An adjourned meeting of the above association was held in their hall on the 10th inst. W. J. Murphy in the chair. The principal business was to make arrangements for the entertainment to be held in their hall on Easter Monday. The Dramatic Club are busy preparing for that night and promise a pleasing surprise to their friends. The society have also engaged the Academy of Music for Thursday, May 23, when they will again present "The Golden Bough," with increased attractions, new songs, choruses, and dances, which will make the entertainment one of the best amateur attractions of the season. Parties who held tickets for the entertainment on St. Patrick's night and were not able to gain admission can have them exchanged for this occasion. There were thirty new members elected, after which the meeting adjourned.

Afternoon Tea.

The ladies of the congregation of the Gen. a giving an "afternoon tea" on Easter Monday, April 22nd, 4 to 7, in aid of the fund for a free library now being organized under the supervision of the Jesuit Fathers. The ladies on this occasion will be the choicest, and everything promises a delightful afternoon.

Apart from the enjoyable nature of the entertainment and the excellence of the object to which the proceeds are to be applied, there seems a disposition on the part of the Catholic public to show their sympathy with any undertaking by the Jesuit Fathers, who are known for their constant and arduous labors are fully appreciated, and that the recent agitation against them has only endeared them to the people to whom they so unselfishly devote themselves. No better evidence of this feeling could be given than the unexpected demand for tickets, which has obliged the ladies of the congregation to secure the Queen's Hall, 2221 St. Catherine street, instead of Hall & Scott's rooms, as had been previously announced.

The attention of ticket holders is specially called to the change. The day and hours remaining the same; merely the hall is changed, to prevent all doubt of overcrowding. Messrs. Laviolette and Nelson, Notre Dame St., or can be procured from Mrs. McCarthy, 588 Sherbrooke St., or Miss Sadlier, 705 Sherbrooke St.

Mr. Colby.

The *Witness* professes to believe that in the south of Mr. Colby being elected to the Government he could not be expected on account of his speech and vote against the disallowance of the Jesuit Bill. The *Witness* is away off. The English Conservatives of St. James' would stand by Mr. Colby though he made a dozen such speeches and gave a dozen such votes. The truth is, if Mr. Colby had spoken and voted for disallowance the seat might have been in jeopardy. Mr. Colby is an astute politician and knows the temper of his constituents. The *Witness*, on the other hand, is not remarkably successful in sizing up the drift of public opinion.

It is none of our funeral, but Mr. Colby should be taken into the Government, and presented to all other candidates for the position. Mr. Hall is his only serious rival, but Mr. Hall has not been in Parliament long and in no other respect is he superior to Mr. Colby. We do not see how Mr. Colby's claims can well be ignored. He should have been in the Government long ago, if the Liberals cared more for party success than for the country's good. It may be said that Mr. Colby is elevated. But such a yearn for the triumph of the Liberal party we have no desire to have Mr. Ives contribute to the ultimate success of the Liberals by becoming a cabinet minister. There are some inflections which we do not wish to see visited upon our friends the enemy. Mr. Ives is one of them. —*Waterloo Advertiser.*

Wherever souls are being tried and ripened, in whatever common place and homely ways, there God is hewing out the pillars for his temple. —(Phillips Brooks).

The Gospel is for man. It reaches to his lowest wants, and has to do with his lowest interests. Nothing that concerns man is foreign to the Gospel. —(Rev. H. S. Mills).