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WEDNESDAY NOVEMBER 23, 1887

COMMUNICATIONS intended for publication must be written on one side of the paper only, or they will receive no attention.

Taran d "Tur Post is honest and consistent."-Otta 1. 3. 4. 3.

wa Citizen. Thank you kindly, brother. Next to being good and doing good, is to feel that we are appreciated.

mand declaring for the Government and against The Rome, Watertown & Ogdensburg road has unrestricted reciprocity. The simple truth is that the intelligent vote of Haldimand was train heated by steam on Nov. 12. But as swamped by the Indians, wards of the Govern uniformity will become necessary in connectment, who were given votes for that purpose. Haldimand was carried for the Tories by a rascally trick. That's all.

A GREAT Catholic congress will be held in London next summer of all English-speaking communities in the world, to discuss the attitude of the Catholic Church towards education in general, whether it is possible io arrange for misleading foreigners. He writes that:greater co-operation of the laity in the work of the Church, and to consider what steps should as to the establishment of a commission to inbe taken for the diffusion of Catholic literature | quire into the Law of Guarantees are grossly among the masses.

AND so the Central Bank went up because those who managed it didn't know how to do banking business. The fact is that this bank was run in the interest of a little ring who got all tertained. Whatever deliberations or inquiries the credit they wanted, and when the funds are taking place are for the benefit of the Pope were thus hung up it was unable to meet its and his advisers, and are not intended as suplegitimate requirements and had to suspend. The tightening of the purse strings at Montreal now as always; but is must be peace with justice, and something to do with the trouble. also had something to do with the trouble.

LIBERALS can point with excusable pride to and then only, can there be a reconciliation betwo facts which prove them free from the prejutement the Pope and the House of Savoy." dices of race and religion. The Protestant L majority in the Federal Parliament selected Mr. Laurier, a French-Canadian Catholic, to be Protestant, as their candidate for the Legis-

Again the inherent viciousness of the Canadian banking system has been demonstrated in the closing of the doors of the Central Bank at Toronto. Our great statesmen at Ottawa can find time to pass boodle bills, and provide for "The Boy," gerrymander constituencies, squander millions, and pile up a mountainous debt, but the vital question of securing the people a safe currency and banking system is neglected. Is it any wonder that there are one million two

Score one more for O'Brien. He has, with able assistance, no doubt, been able to secure a suit of tweed, and has kept his word not to wear the prison uniform. If it were not for the fact that his health is suffering, even to the extent of rousing fears that he may not survive the hardships to which he is exposed, the miserable story of his treatment in prison would be a matter of amusement. But it is a tragedy, and is not devoid of the Shakesperian touch of comedy which only tends to speakers at Sunday's National League meatheighten the gloom and horror of the situa-

Ir is a remarkable fact that not one newspaper in Canada supporting the Government of Sir John Mecdonald has published a word of sympathy with the Irish people in their present struggle against the inhuman policy of Balfour. Neither has any one of them had the heart to express a word of pity for those who, like William O'Brien, are being slowly tortured to death in prison to gratify the malignant hatred of the latter day Castlereagh and his brutal instruments. Yet there are Irishmen in Canada who are Sir John's most beloved followers. His political emergencymen, in fact. Truly, as he has said, "The Tory party in Canada is the same as the Tory party in England." But how can these men reconcile their professions as Irishmen with their practices as Tories?

Our pious contemporary exhibits a great deal are unfortunately too common everywhere. But Bishop Cleary accuses the girls of nothing worse than forwardness and bad manners. Perhaps the Wilness lorgets that it was only the ruin of these mere children. Bishop Cleary Blake, the fervent friend of Ireland, the states made no such vile accusations as that, yet the man sans pour et sans reproche. But should "I came with the intention of making a

To the state of th

Witness is editorially shocked to the extent of half a column, ending with the remark that the "Bishop's bad language with regard to the morals of our school girls is simply and utterly contemptible." What about the Witness' direct acousations - accusations of the vilest type and for which it had not the slighest foundation. Pole See

A CARLE despatch says the Leinster Regiient frantically cheered and shouted ... God Save Ireland I" at Doughty's trial. We wonder if this is the old 100th Royal Canadians, now the Leinster Canadian Regiment. The absurdity of this latter name would make a Provost Marshal laugh at a garrison flogging parade. This regiment is only Canadian in tradition now. It was recruited when it returned home from Canada in the County Cork, and is said to be now as robustly Irish as it was once verigated as the population of the country where it originated.

SIR CHARLES TUPPER'S nepotism in appointing his own relations to lucrative positions in connection with the Canadian wing of the Fisheries Commission is generally and unfavorably commented on. He has with him his son-in-law, General Cameron, who, by the way, is said to be also selected to succeed General Middleton in command of the militia, his nephew and his zon's business partner Sir Charles has evidently learned the English maxim, "Take care of Dowb."

NEW YORK Legislature has fixed a date for the abolition of the car stove at the 1st of May next. Various substitute methods have been tried, and it is claimed that ateam may be successfully used. In anticipation of the limit of time in that State, experiments are being actively had with various systems, and now what is most desired is uniformity of adoption, so that the cars of one company may be coupled with those of another. A meeting of the representatives of several New York roads was held the other day and Tone papers ought to shut up about Haldi- a committee appointed to select a system. got shead of its neighbors by running its first ing roads far and near, the Rome road may be obliged to change eventually. It will be some time at best before success is obtained mailed to you to-morrow. in uniformity.

> THE Rome correspondent of the Dublin Nation warns the public against false reports sent abroad from that city for the purpose of

wrong in their accounts of what has occurred The Holy Father has done nothing that could be interpreted as indicating a disposition to accept any settlement that would impair the rights of the Holy See in any respect. Of course the anti-Papal journals did not put in this limitation, and by the omission attributed to the Holy Father intentions that he never enports on which the party of the usurpation should build false hopes. The Pope is for peace privileges. When these are conceded, and when the Pope shall be at liberty to walk abroad in LIBERALS can point with excusable pride to his own capital in supreme inviolability, then,

A CORRESPONDENT, writing to the Toronto their leader, and the French-Canadian majority | Globe on the social isolation and loneliness of n Shefford selected Mr. Noyes, an English young men and women in cities, and pleading for more Christian endeavor to provide places of rest and recreation for these strangers, relates a story which has a sound moral. He writes concerning the Catholic custom of keeping the churches open on week days, which had been objected to by a Protestant clergyman as having a superstitious tendency." Here is bas seen four men hanged as murderers in accordance with the laws of the people, and yes his story :--

"Might not the Evangelical churches some-times get a useful hint from the Oatholics? A lady friend gave me a suggestive fact from her own experience. Some years ago the came to Toronto to attend the Normal School. Her room in a private boarding house was shared by Is it any wonder that there are one million two hundred thousand Canadian exiles in the United hundred thousand Canadian exiles in the United States?

States?

The young lady was under deep religious impressions and longed intensely for opportunity such as her boarding house did not afford, for private meditation and prayer She at last bethought herself-naturally enough, surely—of the churches. After going from one Protestant church to another, only to find all fast and forbiddingly bolted, she turned her steps to a Catholic one, which she found open, comfortable and, by its solemn seclusion, favorable to self-communion and silent worship."

HON. EDWARD BLAKE IN IRELAND. It was not surprising that the mention of Hon. Edward Blake's name by one of the with a homb." ing should have evoked the enthusiasm it did To-day we reproduce from the Cork Herald a report of Mr. Blake's visit to Glansharrold and his speech there. It tells a sad and impressive story, reading which we do not wonder at the intensity of Mr. Blake's language. Those who know bim will understand how the scenes described must have stirred his teelings. But it is nothing new for Mr. Blake to champion the cause of the oppressed people of Ireland. For many years he has been an eloquent advocate in their behalf in and out of parliament. and when he returns to Canala we trust the Irishmen here domiciled will take occasion to show their appreciation of his friendship and advocacy of the cause dearest to them. A report is abroad, whether well founded or not we cannot say, that Mr. Blake intends to remain in the old country and enter the British Parliament. We sincerely hops this may not be true. Canada needs his services now more than ever. Yet we must background the wonderful strains of Goethe's confess that, were he to shandon Canadian pub. "Unter Allen Wiptela ist Ruh" (under all the confess that, were he to abandon Canadian pubof righteous indignation over Bishop Cleary's lic life for the greater sphere of Imperial denunciations of bold-faced school girls, who politics, our people would have no cause to complain. By submitting to the government of Sir John Macdonald with all it implies, they deserve that a man like Edward Blake should leave them. And there are Trishmen who preother day that it had to eat its own words and tend to be Home Rulers, but who nevertheless abjectly apoligze for accusing Ottawa school submit themselves in abject party servitude to girls of the grossest immorality, at the mame, the most implacable enemy of Irish freedom in time declaring that leading professional and Canada, men who would work and vote for business men of the city were implicated in the a Macdonaldite Tory rather than for Edward engendered by the sad scenes of the day, then

there can be no doubt but that he would o'mmediately take a foremost position. He has the genius and the eloquence to shine in the first rank of European statesmen and though county, who is called Sherff by the brutes in the loss to Canada would be great, the gain to blood of the province and the life and Ireland, to the Empire, to liberty, to humanity, would be immeasurably greater: maident total in

BISHOP CLEARY AND HIS TRAVE We have received the following telegram:-

BROCKVILLE, Ont., Nov. 19.—The anonymous communication, dated "Napanee, 10th Nov. published by the Gazette and Witness on the 16th inst. against ma is a foul calumny concocted by desperate men. Kindly publish this telegram; also letter of pastor of Napanee, mailed to you.

JAMES VINCENT CLEARY.

Bishop of Kingston.

We have already remarked upon the attacks made upon Bishop Cleary and gladly publish His Lordship's emphatic repudiation of the slanders. In order that the public may have a clear understanding of the question which has given rise to these calumnies, we to-day publish the Bishop's pastoral to the people of his diocese concerning the recent trouble in the schools at Kingston. As the pastoral is quite a lengthy document we have to hold over the concluding portion till to-morrow. No one can read this very able review of the matter in dispute without admitting the perfect correctness of the stand taken by his lordship. In matters of this kind the Ordinary of a diocese has a very high and solemn duty to perform, regardless of the criticiem of a hostile press and the opposition of sectaries. The letter referred to in the telegram has not yet reached us, but will be published immediately on receipt. The Herald published a telegram from Bishop Cleary, identical with the above, and observes in reference thereto:—

We may say that we expected that the Ga-We may say that we expected that the di-zette's attack on the Bishop was not altogether warranted by fact, and refrained from com-menting on the alleged libel on Canadian girls until there was time to see whether it was true. It was one of those things, not too many in a newspaper office, that could afford to wait, and the Gazette's story characterized as "a foul calumny concooled by desperate men."

In the Gazette we find the following :-BROCKVILLE, Ont., November 19. To the Editor of the Gazette:

The anonymous communication dated Napa nee, 10th November, published by you on 15th instant is a foul calumny, concerted by desperate men. Since you unwarrantably endorsed it and imputed its sentiments to me by editorial comment, I claim with absolute right that you publish this telegram next Monday; also the letter of the pastor of Napanee, which shall be

JAMES VINCENT CLEARY,
Bishop of Kingston. To this telegram the Gazette appends the fel-

lowing apology :-We have only to say, in reference to Mgr. Cleary's despatch, that the report to which he refers was published in perfect go d faith. It did not originally appear in the Gazette; but was copied from an Ottawa journal, and has been extensively reproduced throughout the Ontario press. As for our editorial comment, it was called for, we considered, by the extraosions in relation to Canadian dinary expres womanhood and public schools, which we at the time had no reason to doubt had been made use of by His Lordship. We are well satisfied to be informed that it would not have been justified by a correct report of the Bishop's words, and most willingly publish h s teleg am that all who read the account complained of may see his an-

THE ANARCHISTS OF CHICAGO.

At the funeral of the executed Anarchists, Chicago was astonished to see the numerical strength of the party holding the dostrines for which they died. The Herald of that city 88YS :--

"The demonstration has perhaps no paralle in history. Four men, executed for a crime, put to death as murderers by the most shame ul death known to modern society, were peace fully entombed in the same community in which they met their death, with more honors than have been accorded to some of the greatest heroes and benefactors of the race. This is a government of the people; a government in which, despite all the wild and impotent ravings of discontent, the people, or a majority of them, which are the people, make the laws and execute them. This city, then, terday the windows and housetops looked down upon the hearses of the same four men, loaded with flowers, and escorted to the city of the dead by thousands of followers, marching to the music of bands, and decorated with the emblems of the very principles which the execu plems of the very principles which the execu-tioned aimed to destroy. Never was a quieter procession. A stranger in the city, one un-acquainted with the history of the last few months, would have supposed that the bodies within these four hearses were pierced with wounds received in some of the country's hattles. He would never have supposed that battles. He would never have suspected that there was a livid red and blue line around the neck of four of the corpses, and that the other bore the hideous marks of ignominiously violent and desperate self-destruction. Such a stranger would never have supposed that one of these coffins contained the remains of the typical Anarchist of all time; a hater of all peace, a maker of bombs, a man who carried bombs with him, and loved them as a biblomaniac loves books, or as a numismatologist loves cous, and who finally died by blowing his head to atoms

Elsewhere we read that among the ten thousand who formed the funeral cortege there were a great number of women, wearing red ribbons, sashes and rosettes, draped in black. There were also societies of women Anarchists, who walked in procession like the men, with firm and even tread. The members of one of these societies were dressed in red bodices and carried devices emblematic of Anarchy. The scene in the cemetery is thus impressively re-

ported :-The dense crowd swayed to and fro with terrible pressure until those who stood in the front ranks of the narrow circle surrounding the biers came near tumbling into the burden of flowers which covered the coffins. Then a blonde man of herculean proportions stepped forward and eyed those around him through a pair of spec-tacles, the glasses of which sparkled in the uncertain light with a weird sheen. The man was Robert Reitzel, editor of Der Arme Teufel (The Poor Devil), a radical periodical published in

Detroit:
"Friends of liberty," he began, in German,
but before he could proceed there came from the tree tops is rest. It was softly sung by the song section of the Aurora Turners, with whom August Spies many a time had joined in the sweet melody in days gone by. The singers stood under a cluster of trees far off, and as the tuneful notes stole over the vast concourse of people in the gathering darkness, the text, as well the surroundings, moved every hearer's heart.

'Soon, very soon, thou, too, shall rest," came
the closing chords, above which could be heard
the soft wesping of women. These was a momentary stillness after the song which had seemingly mellowed the harshness of feelings again heard. "I came with the intention of making a terri-

old accusation, ne oppointed of the consideration against the horder of church-goers, who in their self-righteonsness to day, rejoice in loud tones that the five men we consign to the dust are dead inot against the hangman of this human disruise, who clamour for the life and blood of the poor; not against the jury who obeyed the mandate of the brutes, but against the workingmen, because they stood calmiy by when five of their best men were foully and brutally murdered. "In the agonies of death these five men expected that the heinous crimes committed against them would be avenged in streams of blood, and they had a right to expect it. Lings, the brave, the heroic, the manly, was right when he said that self-preservation in these days is a crime. Here, in-the presence of these murdered men, awear to it that you will organize to average this crime, to wist it upon those who hate you."

""We swear it," came the sullen grow! from

many. It was not possible to identify any one in the darkness, and the land of the speaker, relemnly, "that we will have blood for blood, We do not grieve over these men who are dead, but we do grieve that in this country murder most foul can be committed under the guise of authority and law. We greeve at ourselves that we did not rise in our might and prevent this orime. Think of the yow you have just made. Do not tremble. Be men! Night is falling fast, and I shall close. In this darkening hou think of the darkness and sorrow which society has brought over those we love. Let me sppeal to you with Herwegh:

> We have suffered long enough, Now let us bitterly hate.

The harangue caused an irresistable outburst of applause. The untained language was the key which unloosened the pent-up hatred. If that speech had been delivered in the streets of the city, one simple word of command would have sufficed to set free an injuristed mobwhose rage knew no bounds.

Such is the Red Terror as it has appeared in America. What is the world coming to?

LANSDOWNE'S DANDYS.

It is fun to read in the Irish papers of the sorrows of Lansdowne's Luggacurran emergencymen. It appears that when the gentle. benevolent, tender-hearted Marquis had no more use for the drunken ruffians whom he employed to desolate the homes of his tenants, he turned them on the parish. We read in the published proceedings of the Athy Union how

the Dandy family fared. Here is the report :-Dandy, senior, wrote stating that he had no house to live in if he were turned out of the workhouse, and his wife was at present in the The Chairman said the order is made in that

Mr. Weldon-Is it not obligatory upon the naster to take him in if he is destitute?

Clerk—He is bound to admit him if desti-

tute.
Mr. Weldon-Where is he to get employ-Mr. Orford-Let him go to Lord Lansdowne.

Lord Lansdowne got the flower out of him and he comes back here then. Mr. Weldon-He went there of his own free

will—nobody sent him.

Mr. Whelan—You can scarcely get a man in the receipt of £1 a week to go back upon 10s ; Mr. M'Loughlin-Let him go back to Lord

Lansdowne. Mr. Murphy-To the Property Defence association.
Mr. M'Loughlin—How long was he in Lord

Lansdowne's employment Clerk-He was not in Lord Lans lowne's employ—his sons were there.

Mr. M'Loughlin—They were paid £1 per

week there, and it cannot be possible that they were destitute a week after. Chairman—Oh, not at all.

Mr. M'Loughlin-The order is made to discharge them, and let it remain so. This was agreed to and the board adjourned.

In the same paper to which we are indepted for this delicious little side-show, the Leinster Leader, we also find something about Townsend Trench, Lansdowne's Valentine McClutchev. It is this:-

Mr Towns morse of conscience for his deeds in Luggacurran, has taken to the pulpit and left the rent office. During the week he has been conducting special services in Methodiat churches in Belfast. As rats desert a sinking ship, so we take it Mr. Trench—prudent man that he is in his own affairs-foreseeing the approaching extinction of the unballowed brood of land agents and their masters, who, vulture like, have devastated the land and impoverished the people, desires to make provision for himself and do penance in a white sheet for his past miscords. Mr. Trench now sees that he has played a losing game at Luggacurran, and both he and Lansdowne would be overjoyed if they got the offer that was made when the Plan of Campaign was adopted. The tenants stand to win: Lansdowne to lose in pocket and reputation, and Trench to regret his broken treaties.

Sic transit Dandy, Lansdowne, Trench & Co.

THE GRANDCHILDREN OF BYRON AND CASTLEREAGH.

Lady Anne Blunt, who was so brutally maltreated by the police on the occasion of her husband's arrest, has, on account of boing the grand daughter of Lord Byron, revived the memory of the poet's verses and speeches in chasing of schools of mackerel with purse behalf of Irsland. Added zest is given to these selections by the fact, that Lord Lordand selections by the fact that Lord Londonderry, viceroy of Ireland, is a grandson of Castlereagh, whom Byron so mercilessly castigated. Speaking at a National League meeting recently, the Lord Mayor of Dublin, commenting on the indignities to which Lady Blunt was subjected, referred to the sort of fitness, there was in the fact that the grand-daughter of the freedomloving poet should have been assaulted by the minions of the kinsman of "carotid arterycutting Castlereagh," and quoted the following lines from Byron's scathing verses re that notable "Unionist." In his poem "The Irish Avatar," Lord Byron thus refers to Lord Castlereagh:—

A wretch never named but with curses and jeers,

A wretch never named but with curses and jeers,

Till now, when the lale which should blush for his Dirth, Deep, deep as the gore which he shed on her soil, Seems proud of the reptile who crawls from her earth and for murder repays him with shouts and a smile

In another passage he says :-Without one single ray of her genius, without
The fancy, the manhood, the fire of her race—
The miscreant who well might pumpe Erin in doubt
If she ever gave birth to a being so base,

Cold-blooded, smooth-faced, placid miscreant!
Dabbling his sleek young hands in Krin's gore.
And thus for wider carnage taught to pant,
Transferred to gorge upon a sister shore,
The yalgarest tool that tyranny could want,
With just enough of talent, and no more,
To lengthen fetters by another fixed,
And ofter poison long already mixed. The following epigrams were written by Lord

Byron on Castlereagh :-So he has cut his throat at last! He! Who? The man who cut his country's long ago. So Castlereagh has out his throat! The worst Of this is—that his own was not the first,

Lord Byron was a sincere friend of Ireland, as the following passage shows:-My voice, though but humble, was raised for thy right, my voice, as a freeman's, atili, voice the free, This hand, though but feeble, would arm in thy fight, And this heart, though outworn, had a throb still fer thee.

On this coincidence the Dublin Nation ob

atrocious attack on Lady Blunt has raised in England, Castlereagh the Smaller bas, in rerenging his relative, helped not a little to unco the work of Pitt's infamous accomplice."

ATTACKS ON BISHOP CLEARY.

Two of our English morning papers have ately made open display of their ordinarily ill disguised bigotry in an unseemly attack on Bishop Cleary, of Kingston. ... It is not long since the Duke of Argyle in the Nineteenth Century Review took Professor Huxley severely to task for certain strictures given to the world on the scientific opinions of the Dean of St. Paul's as set forth in a reported copy of a sermon. The Professor, it was maintained, had rendered himself guilty of an unpardonable breach of the canon that obtains in all 'civilized' communities which shields from public criticism the ministers of religion in the discharge of their spiritual functions. But how shall we find words strong enough to stigmatize the impertinence of the journalist who, hearing a pastoral instruction given by a Bishop in his own diocese and to his own flock, publishes it in a question bears evidence on its face that it is a arrangement, given out for sensation and political clap-trap if not from some deeper and more malignant design. As it read there was nothing to justify the title head of also preached last Sunday on the 'immorality," charged on Canadian women. Canadian women know, that in common with the rest of Eve's daughters, they have in herited some of the weakness of their first were right, as the real Anarchists were the mother and have too much sense to take officials of monopolies and the capitalists offence when certain defects are brought home He asserted that unless some change is 'made to them or when told they have not yet reached the perfection of the highest pattern relieved of oppression, there will be a revoluof gospel womanhood. They show this good! mense at all times, but especially when advice is tendered by the highest authority they acknowledge in the discharge of its most violated by persons of "at least good social standing," is the following: "Don't retiring, modest demeanor may have ceased in women to-day as it ever was." Where is the offince given or taken? The journals referred to were not such sticklers for Canadian morality when Sam Jones and Moody arraigned them with such sweeping censure ; when they voiced the recent charge of a clergyman that 700 houss of ill-fame could be counted in a certain Canadian city; when they welcome and advertise a man to preach in our midst whose life has been the shame of our common humanity. Evidently Canadian Toryism is fast drifting to the standards of its British counterpart, which is loud in upholding liberty, fair play, freedom of speech, I w and order, while such watchwords fit in with the political interests of the hour : but when the exigencies of party demand, there is no injustice or tyranny it will shrink from. no meanness it will not stoop to, for encomrassing its nefarious ends. There is a liberty high above the reach of human law and human criticism v hich neither has ever been able to check. It is the liberty of the authoritative preacher of God's word. The refusal to recognize it, the attempt to curtail it or ity of His Church, assign its measure, must prove now, as it has ever proved, a work, if not of stolid ignorance, at least of consummate folly.

HEAR OUR FISHERMEN.

Gloucester fishmongers have raised such a howlover their alleged grievances that it almost would seem that only they had cause of complaint and were the only parties entitled to a hearing. It is, therefore, refresh should say very decidedly that it would ing to hear what our fishermen of the Mari- not. But this sort of talk from time Provinces have to say regarding the the pulpit is simply foolish. It matters in dispute. In the Antigonish Eastern Echo there is a letter by a Cape the Christianity that attempts to deal with Breton fisherman, who gives the views of his | modern conditions according to the right of class in straightforword lauguage that ought to command attention. He says :-

Firstly, regarding allowing foreigners to fish in our water, i.e., maide the three-mile limit.
This privilege should not be granted on any by the ordinary means and often drives them away from their haunts. Thirdly, thousands of barrels of small mackerel and large fat herring are captured and destroyed by those seeking large mackerel, it being the practice of American fishermen to dip all the fish taken in their seines on to the decks of their vessels, after which they cult them, salting the large mackerel, and shovelling overboard the smaller ones and the fat herring. Thus, not only our mackerel fishery but also our herring fishery is ones and the fat herring. Thus, not only our mackerel fishery but also our herring fishery is in danger. Fourthly, when allowed, under the Washington treaty, to fish in our waters, the American fishermen often hauled up our nets and moorings to make room for their seines, and then tossed them into the sea again all in a timpractical and so did America. But these and moorings to make room for their seines.

Secondly, as regards the use of our harbors and the purchase of bait. There is a great dif-ference of opinion amongst us as to whether this privilege should be granted them even for the consideration of free access to their markets. One thing is certain, if the American fishermen are allowed the use of our ports, some arrangement must be made such as will render the vessels liable for all the damage done on shore by their respective crews, and also for the boats, oars and boat sails stolen by them.

These are the practical views of men en gaged in the trade, and, though they may appear trivial in some respects in comparison with the greater questions of securing an amicable arrangement between the two nations, they are really of first-class importance. It has frequently been pointed out Toronto preacher to successfully combat this that the careless or wanton destruction of nets, fishing gear, and other property by his own choosing and must either admit the American fishermen is one of the most truth here laid down, or abandon the atannoying contingencies to which the people tempt to justify modern commercialism by of our fishing coast are subject when visited Christian standards. The things pointed out by Americans. In case a treaty should be by the Dabor Reformer are wrong. They made, this matter should be carefully pro- cannot be justified by religion nor by honest serves :- "Judging by the tempest which the vided against in order to provent future business principles. Therefore it appear to

ar one of the second se

trouble. The Echo, referring to the above letter, shows that at certain seasons of the year the haunts of the fish on our coasts are orowded with the nets and gear of our shore fishermen. It has been no uncommon thing for the American fishermen to sail down among the nets, tearing and destroying them, or even carrying them off entirely, Sometimes fishing gear has been wantonly cut admit to make room to "shoot a seine." Sometimes the Americans have given great annoyance to the people of the porte they visited, by removing or destroying property, A sa lefactory arrangement, which would make the perpetrators of such jokes or misdemeanors amenable to the law and bring them within reach of the law, would go a long way towards cerenting friendly relations with the neighboring republic.

THE GREAT PROBLEM.

Rev. A. A. Miner, the well known Boston prohibitionist, preached Anarchism from his pulpit last Sunday, and a large part of his congregation went out of doors before he had closed his sermon. It is difficult to undergarbled report to the world. The article in stand how a preacher of the Gospel can reconcile Christianity with Anarchism, Yet distorted report as to matter, expression and this clergyman is not the only one who sides with the revolutionists. Rev. Hugh O. Pente. cost, of Newark, N.J., is another, and by far the most talented of them all. He same theme, claiming that the hanging of the four Chloago Anarchists was unjust and un. christian and brutalizing. The men, he said. in society whereby the poorer classes will be

Many men who are by no means sym. pathisers with the principles or methods of the Anarchists, nevertheless recognize that solemn duties. In a small manual that has the inordinate greed and selfishness enlately been published of rules frequently gendered by the struggle for wealth has placed a fearful weapon in the hands of the red demagogy. We have on recent occasions be loud of voice in public places. A endeavored to show that a return to the practice of the Christian virtues and the to be fashionable, but it is as much a charm infusion of the true Catholic spirit into all the concerns of life can alone stop the spread and finally heal the great social Fore now threatening the very life of society. The religion that is to save the world must be practised at all times, in all places. It must be for every day, not for Sundays only. Its ceremonial observances will continue as they are now, but its principles must guide every action as well in the shop, in the counting room, at the bench, on the market, as in the church. It is because men have ceased to hold this great truth, and have made for themselves an idol of gold, that they are now confronted by the fiend in scarlet. It is a devil of their own raising. If they have made a compact with the Evil One, and he has given them all they desire in wealth and the gratifications it can purchase, they must of course, according to the old story, expect the day of reckoning. The devil will have his due and no mistake. Preachers may preach, teachers may teach. but there is no salvation for the world till mankind shandons its false gods, and returns to faith in Christ, and submits so the author-

> The observations of Protestant clergymen on the social dangers of the times we accept as the earnest expression of a desire to do good, but too often they but add to the trouble. For instance one of these gentlemen declared from the pulpit last Sunday at Toronto that the early Christians were all communists: but he added that he would not say that we should be. He doubted whether it would be practicable in Toronto. We shows, however, the inherent weakness of private judgment applied to biblical interpretation. It is therefore not astonishing that the preacher we have quoted should have been taken sharply to task by the clearthinking, plain-speaking Labor Reformer, who questions the reverend gentleman after this style :-

"If the early Christians, while still the pentecostal fire was upon them, believed and taught and practiced communism; 'Were of taught and practiced communism; Were or one heart and one soul; and not one of them said that aught of the things he possessed was his own; but they had all things common; if this was what they then believed true Christianity to be, and if their belief was not a mere wild delusion, which it could not have been if the story of Pentecost be true, is it not true Christianity, still? And if it be, by what authority wars of Christian ministers say that it is authority can a Christian minister say that it is impractical, and so did Ananias. But these are not the types after which modern Christians are supposed to pattern. 'Whose hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?' is a question as pertinent now as ever. Co-existent wealth and poverty; superfluity and want in juxtaposition, are not compatible with true Christianity, however they may be reconciled with that spurious thing which masquerades in many churches as religion. No more now than formerly can man serve God and mammon. He who loves his neighbor as himself will not try to best him in a bargain, nor will he be found to best him in a bargain, nor will he be found among the enrolled members of a coal ring, nor herding with grain or stock gamblers, nor listed in a sugar combine; nay, nor in an unjust Labor combine, either. "Though, in regard to this last, it may be time enough to fear unjust Labor combinations when conce Labor gets something more nearly approaching justice than anywhere now falls to its lot."

It will be difficult, we think, for the argument. He is fairly met on ground of