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ARCHBISHOP

Eloquent Sermon delivered by His Grace at Toronto.

played by the Irish Race in the History of the Church.

IRELAND, AMERICA AND AUSTRALIA.

"The hand of the Lord was upon me, and brought me forth in the spirit of the Lord; and set me down in the midst of a plain, that was full of bones. And he led me about through them on every side; now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I said: O Lord God, thou knowest. And he said to me: Prophesy concerning these bones: and say to them: Ye, dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and shall live.
And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me; and as I prophesied there was a noise, and behold a commotion; and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them; and the skin was stretched out over them, but there was no spirit in them. And he said to me : Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come spirit from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived; and they stood up upon their feet, an exceeding great army. And he said to me: Son of man, All these bones are the house of Israel: They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into churches, 700 of which are dedicated to the land of Israel. And you shall know that I am the Lord, when I shall have opened protected on both sides by churches dedicated. out of your graves, O my people: And shall have put my spirit in you, and you shall live, and I shall make you rest upon your ows land: and you shall know that I the Lord in Canada in the beginning of this century in the case of the property of the catholic laymen in the canada in the beginning of this century in the catholic laymen in the property of the catholic laymen in the catholic have spoken, and done it, saith the Lord God."-37 Chap. of Ezechiel the Prophet.
These dry bones into which life has been

breathed may well be compared to the boncs of the Irish people scattered through their own country and through France, Spain, America and Australia, and in the bed of the Atlantic ocean. But from these bones has sprung up a nation of missionaries and fervent Catholics that have given glory to God and salvation to men. Ireland is a nation that has been ground down in the mill of adversity as no other nation ever was, and still survived. We desire to keep one point in view, viz, the purpose for which man was created not to consider his earthly enjoyment as the main purpose of his creation, but to prepare himself for the eternal happiness of the next world. . Whatever pertains to this is always in a supreme degree best for man. God guides and directs the destinies of nations as well as those of the individual, and when they will not be led through the straight paths of virtue he sends them afflictions as he did to his chosen people of old, a fact which we see recorded in the Old Testament. God chastizes those whom he loves, and thus the road to Heaven, even for the just, is thickly strewn with sufferings. The Irish nation, fighting for its homes and debt remaining. Providence here came to the altars, was beaten down even unto death like rescue, and triends outside of the parish genthe poor man going from Jericho to Jerusa erously lent assistance through the instrulem, and that it lived on and increased under mentality of the pastor. Three rickety shan. such difficulties must be attributed to the allwise providence of God directing all things utilized for a chapel and priest's residence to attain a blessed end. After the wars un- This seed sown in poverty produced rich to attain a blessed end. After the wars un. This seed sown in poverty produced rich der Elizabeth the heart and soul of the Irish fruits. The good pastor worked on; the connation were almost broken, and its population gregation rapidly increased; the necessity for had so decreased that some historians say it a large church soon became evident. The was computed at only 800,000, others only at great Archbishop Hughes blessed and encourwas commended at the some of the nobility aged the undertaking. This church again and prominent members of the families of the became too small to hold the congregation, chiefs, by the guiding providence of God, escaped the wreck. A certain number of the church. Money had to be borrowed, interest escaped the wreck. A certain number of the church. Money had to be borrowed, interest common people were tolerated to live that paid, workmen's bills satisfied. The pastor they might become slaves and tillers of the spent many an anxious hour to know what soil for their new masters and oppressors, but, like the children of God in Egypt, they soon increased, and again became powerful. Noth- Irish saints was always there. The children ing was left unione to destroy the vitality of of the parish had none but the common religion, and as religion enters essentially into schools to attend. The good pastor did. not patriotism. once it is destroyed the nation shrink at the difficulties before him when patriotism, once it is destroyed the nation soon perishes. The lands of the Catholic nobility and gentry were confiscated because they would not embrace the false doctrines girls must not be neglected, another school of the Reformation. The bishops, priests for them and the order of the Presentation and schoolteschers were either killed or was brought from Ireland especially for the banished, the monasteries, colleges, convents and hospitals were destroyed. The word of Elizabeth was let us destroy the rookery and we will banish the crows. Humanly speaking, religion cannot recover from such a blow, But God was watching over his people; and well might the words of the Prophet Ezekiel be applied to them, "Prophecy concerning those dry bones and say to them, Ye dry bones hear the word of the Lord, thus saith the Lord God to those bones, behold I will send a spirit into you and you shall live." Another great calamity afflicted the nation, one single root the potato-failed, and though there were provisions in the country ample enough to keep starvation from every one's door, 'still the exigencies of a commercial people, the rapacity of inhuman landlords sent over to Eng-

sides this about a million fled across the Atlantic, and ship tever, the daughter of starvation, following in the wake, thousands and thousands of bodies were thrown into the ocean to be devoured by fishes, and probably carried the contagion into the deep. Tens of thousands died upon arriving in America and scattered the seeds of death among a generous and hospitable people. Will those live again? We answer in the words of the Prophet Ezekiel, 'I prophesied as God, has commanded me, and as I prophesied there was a noise, and behold a commotion, and the bones came together each one to its joint." And he said to me prophecy to the Spirit, prophecy, Oh, son of man, and say to the Spirit, thus sayeth the Lord God, come Spirit from the four winds and blow upon these slain and let them live again, and I prophesied as he commanded me, the Spirit came unto them and they lived; and they stood upon their feet an exceeding great army.

A tide of healthier emigration soon began to flow to America, and from that epoch dates the renewal of religion through the length and breadth of the land. Archbishops, bishops, priests and religious orders increased and multiplied, and now those former dry bones are animated with the spirit of God, and bear the emblem of the cross and the true knowledge of Christ crucified, and his saving doctrines and sacraments are preached by most zealons missionaries. England and Scotland nave spiritually profitted by this emigration. Vast numbers of Catholic Irish took up their abode in these countries, and where Irish Catholics are, there must be priests, churches, convents, schools, monusteries, colleges and scademies, and hence Pius IX., of immortal memory, was able to re-establish the hierarchy so that from four Vicar-Apostolics there are now fourteen bishoprics and one archbishopric and five auxiliary hishops and two cardinals. Pupe Leo XIII, has also re-established a hierarchy in Scotland, and where there were formerly two Vicar Apostolics there are now two archbishops and four bishops. Behold here triumph again the resuscitated dry bones of the Irish slain for the faith.

But to come to America, mainly through the presence of Irish Catholics and faithful Germans Catholicity has so incressed that it now forms a most beautiful gem in the crown of the Church of God. At the commencement of this century there was one are five archbishops, twenty-six bishops and bishops vicars-apostolic, and about 1,300 priests, and 12,000 nuns, and 2,500,000 Catholics, many of whom are Irish or descendants of Irishmen.

Let us now cite some particular examples of the rapid strides which religion has made through the instrumentality of the resusci-tated Irish from the dry bones of their ancestors. A most notable one is that of St. Michael's Church, recently consecrated in New York. Some thirty years ago one of those noble, zealous, self-sacrificing, intelligent priests, Father Donnelly by name, with strong Irish blood in his veins, undertook to build a church and form a parish in a place then in the suburbs of New York. A few poor Irish laborers, mechanics, and shoppeople were found scattered here and there throughout the district. Lands and rents were then low. The good and zealous priest bought lots on which to erect a church. The finances of the poor congregation were heavily taxed, but they were equal to the emergency, and they contributed their money joyously, know-ing that they were giving to God and would be rewarded an hundred-fold. The lot having been secured there was still a heavy ties stood upon the lots, they were quickly should be done to meet demands, but the protection of Heaven and of St. Patrick and the there was question of saving souls. A magnificent school for boys was soon erected, the purpose. All these buildings cost the immense sum of \$1,133,000. The church being free from debt was recently solemnly consecrated by the Archbishop of New York. The spiritual good was in keeping with the temporal. Bright eyed, chaste, intelligent hoys crowded the sanctuary. Of these "9" became secular priests, "4" joined religious orders, and ".8" are at present pursuing their ecclesiastical studies at Troy or at Rome. The daughters of the truly Catholic Irish families of that parish are not wanting in religious vocation, "7" will be found in the Presentation order, "4" with the staters of Mercy, "3" as sisters of Charity, "2" as sisters of St. Joseph, and "1" as a sister, of

In contrast let us cite now another example of a small country village in our diocese land cargoes upon cargoes of provisions, thus People writing home to England were accussnatching them from the mouths of a starving omed to boast that there was no Papist in people, and the bones of over a million of the that place, After a few years an Irish Cathonation were sunk into the mother earth. Be- lie girl was hired into a Protestant family.

St. Dominick-"17" in all.

She brought with her the true faith of Christ in her heart, she loved His blessed Mother and her beads, which she said most devoutly. A few Irish laborers followed.

The conversion to the true faith of a very

prominent Protestant lady occurred. She commenced a Sunday School, a good gentleman of the village gave land, and a neighboring priest living 12 miles away undertook to build a little church. He collected means wherever he could. A congregation soon gathered, for, where a church was not the Irish avoided. Now they have a church and a very fair congregation; and, at present have mass every two weeks. The first church with its beautiful ornaments, the work of the very talented lady we have already men-tioned, was burned down; but a Protestant church in the village was for sale and the Catholics bought it. It is pretty safe from the torch of the incendiary, for it is right in the centre of the town. Let us now consider the vocations to the religious life. The Celtic mind is a sublime mind. God alone can satisfy it. Hence the great number that enter the sanctuary or become brides of Christ. The very eight of the sanctuary boys has converted hardened sinners. A gentleman came to me apparently in profound grief, "Father," said he, "I am a grievous sinner I must con fess before I return home, I cannot bear my-self since I saw a boy at the altar looking so heavenly and pious at the Blessed Sacrament during the Benediction. In comparing his beautiful soul to my wickedness our Lord

struck me with deep sorrow." It has often been said by non Catholics that tie reason why so many Irish have entered the sanctuary is that there are few openings for them in the walks of secular life. This is a calumny. So many young men through the States, of rich and respectable parents, offer themselves for the alter that the Bishops can hardly find places for them. Some young men of poor parents had so strong a desire to become priests, that they engaged in commerce or in other occupations, but as soon as they saved money enough to pay their way in a college or seminary, and when the world offered its brightest hopes they turned their back upon them and followed the call of Christ—"Come after me and I shall make you fishers of men." Some have become Bishops and all great missionaries.

How have churches sprung up through Apostolic, and nearly 7,000 priests, about half of whom are Irish or descendants of Irish; about 50,000 nuns and 6,000 churches, 700 of which are dedicated to St. Patrick, and the famous Niagara Falls is protected on both sides by churches dedicated to reside amongst them, though he may have to his name. There are also 7,000,000 Catho- 2 or 3 small stations to attend to and some-In Canada in the beginning of this century have preserved their faith in such unfavorable there was only one bishop, where now there circumstances, the church and priests' residence being sometimes fifteen, twenty, or thirty miles away, is almost miraculous. A young student once came to me on an Easter Sunday and said, "Futher, this is the first time I ever heard mass on an Easter Sunday, and I have never yet heard mass on Christmas Day. The roads are always too hard in winter and the church is twenty miles away." That young man afterwards became a good and zealous

priest. Children have preserved their faith under the most trying circumstances. Servants, boys and girls, scattered about and living in Protestants' houses have often brought salvation and prosperity to the house as Joseph did to Potiphar. Many have to suffer for their faith. One little girl, nine years of age, was hired by a lady to mind her child. The little girl only knew the Our Father and Hail Mary, and was taught by her mother to love God and His Blessed Mother and that there was only one true church. With this scant educa-tion she was compelled to earn her bread far away from home, and the mother's care which she required. Her mistress was a very bigoted Protestant and did all she could to change the faith of the child. Father Proulx, in whose mission this child was, heard of her suffering, he visited her and gave her a set of beads as a memento. The child treasured the heads in her bosom as a most precious gift. Une day her mistress snatched them from her and threw them into the well so that the child could not get them. The poor child as often as she went to the well shed tears over her beads. Hearing of this I sent for her and obtained for her a respectable situation. What shall we say of the faith of the Irish women and the sacrifices they made to bring up their children in the faith? It is beyond all praise, Some brought their children hundreds of miles to be baptized. In one case children were brought by their good father from the head of Lake Ontario in small boats to Kingston. I gave Holy Communion to a good woman at twelve o'clock in the day; she with her child came across the prairies seven miles to La Salle in Illinois where I was giving a mission. The poor woman herself was afficted with and fever, and fearing she might die in chills one of these attacks, faith gave her super-human strength and she accomplished the long journey on foot with her child in her arms, though often, indeed, compelled to sit down. In that strong soul there was a perfect charity and love of God.

not appear strange or exeggerated, "for what will it profit anyone to gain the whole world and lose his own soul. There are some we must acknowledge, who though not having given up their faith, yet have discontinued its practice, but it is only for a while for they all return again. The world itself despises the apostate Catholic for it knows that the Catholic who does not practice his faith is a hypogrite, his life is a lie. Some Irish Catholics are a disgrace to their faith, but the wonder is that they are so few considering their state of former degredation superinduced by persecution and poverty. We shall next

(Continued on 8th page.)

speak of the Irish Catholics in Australia.

land are valued at £581,000.

THE DECREES.

VOICE OF THE AMERICAN BISHOPS ASSEMBLED AT BALTIMORE.

Harriage and Education, Relation of Clergy to Laity, Picnics and Sunday Excursions Treated of-An Asylum for Suspended Priests-Free Space in Churches.

(From Brooklyn Examiner)

American Catholics have been eagerly looking forward to the publication of the decrees of the Third Plenary Council of Baltimore. More than a year has elapsed since the Council held its last session, but the decrees were only recently confirmed by the Holy Father and returned to this country. They appeared, printed in Latin, in Balti more yesterday, and we publish a summary of them to day. The decrees with the appendix extend over 300 pages, and the minutes occupy about 100 additional pages.

THE TITLES OF THE DECREES,

The decrees are contained under elever titles. The opening decree is on Faith, fol-lowed by decrees on Ecclesiastical Persons, Divine Worship, the Sacraments, the Education of the Clergy, the Instruction of Catholic Youth, Christian Doctrine, Zeal for Souls, Church Property, Ecclesiastical Courts and Ecclesiastical Tribunals. There is a prefatory exhorting all to faithfully observe the enactments of the Second Plenary Council of Baltimore, and a final title regarding the promulgation and publication of these decrees. Many of the decrees under the first three titles will be of little or no interest to the public, as they affect the inner workings and organizations of the various dioceses, and refer to the relations existing between the Bishop and his clergy. Special enactments are made to meet all possible contingencies, and these wise and timely regulations will argely contribute to place the dioceses on a

DIGNITY OF PRIESTHOOD.

Some of these regulations are very eloquent in their expressions on the dignity of the priestly state. The clergy should remember, it says, that this sublime dedication of themselves to a cause which excludes thoughts of worldly advancement and power, making them advocates and champions of the doctrines of the Prince of Peace, is that which should save them from even a thought of wrong-doing. Sauctity and science are to be the objects of their labors, and this is to insure them a lasting influence over the flocks entrusted to their care. Since, however, human nature is weak and may at times fail in the proper observance of the duties of one's state, it is earnestly recommended that a special house, in the charge of some religious order, should eted for the reception of those priests who, having been suspended from the exercise of their functions for serious faults, yet give hopes of correcting their vicious inclinations, that they may have an opportunity of regaining their lost privileges.

DIVORCE AND MIXED MARRIAGES.

One of the most important decrees is that concerning matrimony; for the strength and durability of the Christian Church depends, in a great measure, upon the Christian family, and there can be no Christian family without Christian marriage -- that is, marriage entered into according to the teachings of religion and hallowed by God's benediction. Since marriage was raised in the new law to the dignity of a sacrament, it belongs solely to the Church, to whom the administration of the sacrament was entrusted, to pass judgment on the validity, rights and obligations of marriage. This being the case, and the marriage tie being indissoluble, it is obvious that there is no power on earth which can dissolve Christian marriage. Great, indeed is the sin of those Catholics who, infatuated with modern ideas and opinions, regard matrimony as a matter of business, and seek by legal divorce to have the marriage tie loosened or even to contract a new union. Against such as infringe these laws severe penalties are to be enforced. No legal divorce has the slightest power before God to loose the bond of marriage and make a subsequent one valid. Even adultery, though it may justify "sep-aration from bed and board," cannot loose the marriage tie so that either of the parties may marry again during the life of the other, nor is the legal separation to be obtained without first conferring with the ecclesiastical authorities. The clergy are frequently to praise those who, following the custom of the Church, contract marriage with the blessing of the nuptial mass. Though the Church sometimes permits the marriage of a Catholic with a non-Catholic, she never does so without the deepest regret, and with the explicit understanding that the children of those parties must be brought up in the Catholic faith.

ON SECRET SOCIETIES Special consideration is devoted to the action and work of the laity, and their combination in associations for the better realiza tion of their work; but all must be mindful of the fact that the laity are members of the Body of Christ, and that their legitimate action and work as Christians must If we remember that we are born for eternal he in entire uniformity with their life and not for this one, these examples will lawful head. Of the evils which affect these societies the most baneful is that which would persuade members to shun the light, and do their wretch i work in the hidden secrecy of individual souls. All secret societies therefore, which are secret, as the Church understands this term, such as Masonic lodges and other similar confraternities, are not to be joined by Catholics. But not only are such secret societies to be physical, by all are requested to co-operate as carnestry a possible in the noble work of those societies which are acting in all things according to the spirit of the Church.

COLORED MEN AND INDIANS. The eight millions of colored people in the country are the subject of vigorous plea for help from all those who would place this important element of the future in its proper The yearly export of umbrellas from Eng. | place to act for the weal of this republic. The Indian tribes have also found eloquent 10 mg

defenders among the Bishops, and arrange ments have been made for a special yearly collection to be taken up in all churches throughout the country to help in promoting Catholicity among both the colored people and the Indian tribes.

PICNICS, EXCURSIONS AND FESTIVALS.

The decrees about the collecting of money for pious purposes will doubtless surprise most people, for the decisions are explicitly condemnatory of many methods now in vogue. The council directs the pastors to have in every church a free space, and admonishes them from humiliating people admonshes them from humiliating people in public if they do not exactly keep within the limits of that space. The council also ordered that no clergyman shall ever prosecute a layman for money due to the church, even for pew rent, unless he has asked leave from the bishop. Another thing done by the council is the prohibition of picnies and excursions by night, on Sunday or on other feast days or fasting days. This way of making money for church purposes will be hereefter forbidden, and only allowed by the bishop, with necessary prudence and reserve. The sale of intoxicating liquors will not be allowed in any case. Fairs, also, are not to be held hereafter without a special permit from the bishop, and not on Sundays, and no intoxicating liquors can be sold by them. Suppers and dinners, social parties and balls given at night, for raising money, are prohibited.

CHARACTAR OF CHURCH MUSIC.

Special attention is to be paid to the music adopted in the churches to add solemnity to the sacred services. Worldly, irreligious and sensual strains are positively to be excluded from church exercises. Those pro-ductions also which mangle the words of the

MUST ERECT PAROCHIAL SCHOOLS. The decrees on the education of the clergy oice the sentiment so elequently expressed in the masterly speech by Bishop Spaiding on this subject during the Council. If we fould avoid all intellectual paralysis in Carbotic society, our elergy must be provided with every means of prosecuting elaborate courses of study, and preparing themselves to meet a false brilliant literature with an equally britliant true one. Regarding the instruction of the laity, the Council decrees that, since religion can never be divorced from our actions, effect this, the Council orders that within two years from the promulgation of these decrees a parochial school must be erected and started near each church, unless the bishop, for grave reason, should defer for a time the building of such a school. Should a priest by his own negligence prevent the successful carrying on of such schools, even after repeated warnings from his ecclesiastical superiors, he is to be judged worthy of removal from such a position.

VIGOROUS MEASURES IF NEEDED.

If, however, the delay or difficulty in hav ing a parish school should arise on the part of the parish, then the hishop must admonish the flock of their bounden duty, and take vigorous measures to induce them to contribute the necessary means. All Catholic parents are bound to send their children to these parochial schools, unless they send them to other Catholic academies or are lawfully exempted by those who have charge of these affairs. Priests are to regard these schools as the great ornament of their parish, and to show their interest by frequently visiting them and by giving personally the instructions in church doctrine and sacred history or appointing those to this office whom they know are fully competent to discharge well the duties con nected with it. Instructions are also given for the laity who have means to contribute as liberally as possible so as ultimately to found free schools throughout the country.

THE ORANGEMEN IN NEWFOUND. LAND.

THEY PREVENT A ST. PATRICK'S DAY PROCES

SION.

To the Editor of THE POST and TRUE WITNESS SIR,-The Irish Benevolent Society could not walk at Carboneur this St. Patrick's Day, owing to the bad feeling still existing among Orangemen towards Catholics since the 1883 affray at Harbor Grace. I would ask, sir, how it is that all Catholics in this country have to suffer for the misdeeds of a few, and in the face of those few being acquitted twice by twelve of their fellow countrymen? The "No Surrender" Orangemen still adhere to the opinion that a Roman (as they say) Society cannot possibly walk out on St. Patrick's Day (even though it is benevolent), no more than they can on St. Stephen's Day without being shot. Perhaps they are right. don't know. But this much I do know That when they, the Orangemen, walked they took very good care to intimidate the Romans by having "No Surrender" placarded on boards along the street and peaceful sympathizers armed with loaded guns walking beside them. What did all this display mean? Why, it meant that they (the Orangemen) wanted to domineer over their Catholic fellow countrymen just because they (the Orangemen) had the majority in that majority there? But how did they get this majority there? Well, I will tell you. It was by calling in their brethren from the outlying districts that they gained it. But there is one thing, Mr. Editor, that I would like to tell you. That is: We would like to tell you that if we could meet the Orangemen here in this district (that is the Orangemen of this country) we would just give them a specimen of "No Surrender."

I. A. H. St. Johns, Nfid., March 2lat, 1886.

OUR OFTAWA LETTER.

(From our Ottawa Correspondent.)

CTTAWA, April 1.—One of the great principles of puolic life is that members of Parliament shall not make u-e of their position to make money for themselves. It is the law, in fact, and is covered by the statute against bribery as well as the usual resolutions adopted by overy Parliament against corrupt practices. Yet it is safe to say that no principle and no law is more systematically violated. Without exaggeration it may be affirmed that members of parliament, legal gen-tlemen more particularly, make an open, regular practice of prometing legislation for pseuniary rewards or for shares in enterprises started with a view to securing government subsidies. Under the present ministry this scandal has assumed enormous proportions, and the Government has directly assisted the nefarious business by privately disposing of properties and franchises to members of parliament who have been known to members of parliament who have been known to dispose of them afterwards at an immense profit. The scene in the Railway committee yesterday between Mr. Beaty, M.P., Toroato, and Mr. Wasdworth, M.P., of Kings, N.S., revealed an instance of the way members of parliament use their influence with the Government to fleece the public. It was another case of

ROGUES FALLING OUT; if honest men do not get their due, they will at least have the satisfaction of enjoying the exposure. Taking the statements of these two gentlemen it would appear that they somehow became possessed of the charter of the North-West Central Railway, which was heavily subsidized with land by the Dominion Government and by the approximation of the charter of the North-West Central Railway, which was beavily subsidized with land by the Dominion Government and but was a land to the provincial little interested in and bonuses by the municipalities interested in its construction. It is asserted that the subsi-dies amounted to \$25,000 per mile, while the read could be built for \$15,000 per mile. Altocluded from church exercises. Those productions also which mangle the words of the sacred liturgy and which, by indefinite repetitions, render the hymns and paalms neantingless, are not to be tolerated, but the music must be of such a stamp as to clevate the soul and aid in its efforts to unite itself to the Creator.

MUST ERECT PARCHIAL SCHOOLS. the amount of \$380,000 to other parties on an understanding that he was to get one-fourth back for nothing. Woodworth, when he became cognizant of these transactions, wrote Benty that unless he stuck to their agreement and gave him (Wo dworth) his share of the emoluments of the road, he would oppose the land grant. Woolworth said he was sorry to have to write the lotter, but it was better they should understand each other. It must be observed that neither of these gents had put a solitary cent into a concern out of which they calculated to share bundreds of thousands of dollars.

THEY USED THEIR INFLUENCE schools, which may so temper religion with soience that the two may go hand in hand, so that the intellect be not developed to the prejudice of the moral qualities, but both, equally developed should result in the forwarding of realize handsome fortunes without risk and developed, should result in the formation of true citizens and earnest Caristians. To effect this the Council orders that within which reaty disclosed Woodworth's Diackman-ing, as he called it, and the equal freedom with which Woodworth exposed his mondain partner's little game was very refreshing. The whole transaction shows that members of Parliament combine their influence in order to fill their peckets with money that, rightly considered, must be stolen from the public Conduct like this in a Parliament less corrupt would most certainly cause their expulsion and disqualification. Public robbery in affairs of this kind has become so common, sanctioned it may be said to be, by the Government subsidizing private railway companies in which Ministers and members were largely interested. that its effect in destroying the independence of Parliament is only too obvious. The naive remark by a Yankee capitalist, repeated in the committee by Mr. Beaty, that there was as much corruption in Canada as in the United States, created a hearty laugh. But were that Yankee to visit Ottawa he would perhaps discover that there are Canadians who could "see" his United States corruption every time and "go better."

THE DIFFERENCE, as far as I can make out, as that you have to "approach" public men in the States; here they go about offering themselves to undertake any sort of jub that gives prospect of their making money. At Ottawa members of Parliament are running over with corruption and wade about in the slop. The present time is an era remarkably favorable for political fortune hunt-ers. Unfortunately the men at the head of affairs are notoriously unscrupulous. To maintain themselves in power against the constantly rising tide of popular disapproval they have had recourse to the most disreputable tactics. The almost incalculable resources of the Northwest places at their disposal untold opportunities for rewarding political subserviency. These they have used with unsparing hands. In the way they have constructed the Canadian Pacific railway and the more than princely fortunes the promoters of that work have received for themselves, the Piemier, Sir C. Tupper, and a few others within the ring, poor, aspiring, not too honest members of parliament, behold an example fearfully contagious. A fierce emulation in projecting railways, getting sub-sidies, grabbing lands, mines, timber limits, ranches, etc., is the cousequence.

ONE LUCKY FELLOW, said to be Rykert got a ranche for something about the cost of surveying, and sold it shortly afterwards for \$200,000! This taste of blood set the whole pack in Iull cry. Hence the recent exposure of some fifty names of members who applied for grants, including those of Ministers of the Crown and their followers. Never was there seen such barefaced public robbery, such open corruption, such unblushing payment for partizan support out of funds and properties. J. H. Pope subsidized himself in his International Railway to the extent of \$150,000, and then sold out to the Canadian Pacific. What was proper in a Minister could not be properly a manufacture of the properly a manufacture of the properly and the properly a support of the properly Pacific. What was proper in a Minister could not be wrong in a private member. Everybody had to have a share, and nearly everybody got a share of the plunder. The extent of this carnival of corruption will never be known till a change of Ministry will give new men the opportunity of laying bare the disgraceful record. By this system the Northwest has fallen into the hands of a horde of capacious rascals; it has caused the rebellion with its bloodshed, misery and waste; it has retarded the growth and settlement of that country and sown the seeds settlement of that country and sown the seeds of future troubles that will yet cost the country far more than has already been wasted.

AND ALL FOR WHAT? To keep in power an old, worn out debauchee whose ambition to govern the country would stop at no crime in the calendar from cheating at pitch and toss to high treason, or presenting the head of Riel on a platter to the Orangemen. (Continued on page 8) ...

Street Street & Street & Barrier