

The True Witness

AND
CATHOLIC CHRONICLE,
A WEEKLY EDITION OF THE
"EVENING POST"

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Mr. John Cass, 565 Sussex Street, Ottawa, has been appointed our Agent for that city. He is authorized to solicit and collect subscriptions and advertisements for the EVENING POST and TRUE WITNESS.

The following gentlemen have consented to act as our agents in their respective districts:—John McMillan, Apsley, Ont.; Robt. Conway, Mount Irvine, Ont.; and Messrs. Young & McCarthy, Ennismore, Ont.

To Our Friends West.

Our friends west of Belleville are respectfully informed that our general travelling agent, W. E. Mullin, will shortly call upon them in the interests of the EVENING POST and TRUE WITNESS, when we bespeak for him a cordial reception at the hands of our generous patrons. We hope, too, that they will assist Mr. Mullin to extend our influence by helping him to swell our subscription list. The EVENING POST, at \$3 a year, is one of the cheapest dailies in the Dominion, and the TRUE WITNESS, at \$1.50 per annum, gives more reading matter for the price than any Catholic paper on this continent.

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The Hon. Hector Langevin.

The Reform papers constantly charge the Hon. Hector Langevin with being the "hero of the \$30,000." They have rung the changes on this charge from one end of the Dominion to the other. The Montreal Herald repeated it the other day for the hundredth time, and the Gazette made a weak and ineffectual reply. Of the Conservative press we have not yet seen one that has denied that Mr. Langevin was the "hero" of the amount in question. They appear to allow judgment to go by default. Of the merits of the charge we have nothing to say. It may be true or it may not be true, but it looks bad for Mr. Langevin that his own side of the House do not deny it, while the Opposition keep harping away. Impartial people will be forced to come to the conclusion that this is a count for the Reformers.

Barbarous.

The British Columbians are in the habit of cutting the queues of the Chinese. If a Chinaman commits some offence against the law he loses his queue. This is a serious punishment, because it interferes with his religious belief. A Chinaman thinks that his chances of eternal salvation are jeopardized if he loses his queue, and when a man's religious belief is thus interfered with—a great wrong is done. It is unbecoming in a Christian community to thus trample upon the faith of any man. It is not doing towards others as we would wish to be done unto ourselves. The true Christian would not outrage the religious convictions of the meanest creature walking the earth, because it is not by outrage that the heathen or the pagan are to be taught the truth. Kindness is the most powerful, and the least used, weapon in the world, and it is by kindness, and not outrage, that the Chinese can be brought to see the blessings of Christianity. Cutting their queues off will never do it.

Manitoba.

We notice that a number of men return from Manitoba in disgust. They go, they see, but they do not conquer. What is the cause of this? Some people will think that Manitoba has been overrated and that this is evident from the fact that numbers are returning. This, however, is a mistake. Read the history of the gold discoveries in California, Australia or New Zealand, and the same fact stares you in the face. Some people return from the most prosperous regions without even making an effort to get on. This may appear odd, but it is true. Men become confused, and if they have no settled purpose, they wander, spend their money, and then vow that the place is a wilderness and they retrace their steps. But in all such cases it is the individual, and not the country, that failed. Manitoba may not be, indeed we do not believe it to be, all that fancy paints it, but it is not so bad as the men who fail declare it to be. The hills are just as green without going so far away as Manitoba, but it would be a great mistake to accept the doleful story of individual failure, because of want of individual enterprise, when the thousands who stand their ground and fight the battle out do well.

Sessional Clerks.

We have asked before why sessional clerks get \$4 a day, and what they do for it, and at last we have had a reply? The question has been sketched in Parliament, and the result is—the sessional clerks get \$4 a day for blundering the public. These sessional clerks are, it is said, mostly newspaper correspondents, and the Government say to them: "Here are \$4 a day, your business will be to do nothing for the public, but you can put in an odd word for the Government now and again." And the Conservatives have added to the number of sessional clerks, because the more papers they can gag the better for the party. The Reformers did the same, but not to so great a degree. Meanwhile what is the remedy? It is very simple. Government should not employ a newspaper man as sessional clerk, or in any other capacity whatever. A man so employed cannot be independent, and he will devote his energy to hide rather than expose the mistakes of those from whom he gets even a part of his bread and butter.

"Lost, Lost."

Mr. Bechard's bill to "reduce the salaries of certain public functionaries and officers, and the indemnity of members of the Senate and House of Commons" is not satisfactory after all. According to the Ottawa "Correspondent of the Witness" the bill proposes to reduce the indemnity to \$6 a day, if the session is less than thirty days, or \$600 if it is more than that time. But as the session is never less than thirty days, the bill is simply a proposal to reduce the indemnity of the M.P.'s from \$1,000 to \$600. We cannot see the logic of this proposal. Why not pay the M.P.'s for the number of days they spend in the service of the country in Ottawa? Five dollars a day should be quite enough for them, or if Mr. Bechard likes to propose \$6 a day, the difference is not worth falling out about. Suppose the session was sixty days. According to Mr. Bechard's bill, the M.P.'s would then receive \$6 a day for the first thirty days, and \$14 a day for the succeeding thirty days. This is anomalous and unsatisfactory. However, the same correspondent, to whom we referred, said that the bill was received with cries of "lost! lost!" This does not surprise us in the least. Unlike the lone traveller, in the London Spectator, who complained to his landlady, "Mum, too many plums and not enough of 'em," the M.P.'s take all the plums with uncomplaining fortitude.

The Zulu War.

The Zulus are catching it. Their heroism, their numerical superiority, and their aggressive character of the war against them, avail them nothing before the numerous breech-loader. Never in the history of the world have savages fought with more gallant daring. All we learn but increases our admiration, and we are forced to think them a more worthy of the best of steel. We read of the "gallantry of the British," and how "British pluck and muscle won the day," but not one word in praise of the gallant fellows who face the terrors of modern war armed with a bare bodkin! "British pluck and muscle!" We prefer to think that there is, under all circumstances, courage enough in the British ranks to make the men do their duty. British troops require no such sensational nonsense, as that which heads the telegraphic reports, as that which makes the man who wears the British uniform will do his duty. Let us be fair and give credit to those to whom credit is due. British "pluck" as it is not elegantly called, is always to be found "ready-eye, ready." But what of Zulu "pluck"? What of the "pluck" of savages who, with a mere sticking iron as their weapon, rush on to meet men armed with the terrible breech-loader, and even attempt to wrench the bayonets from the guns, in their resolute daring. True, they had numbers on their side, but if they, too, had breech-loaders and trained to use them, we would not give the chances of an even toss of a copper against them, man to man, with the best troops in the world. All honor to the "pluck" of the Zulus, and while we all rejoice at their defeat, and the triumph of British arms, yet impartial men can find a corner in their hearts where they can admire heroic deeds, whether they be performed by a civilized soldier or by a savage.

A Row in Quebec.

There is a row in Quebec. The Deputy Chief of Police is an Irishman and a Catholic. He has been forty years in the police service, and the French Canadians have petitioned the City Council to remove him. For fear of committing a mistake here is the petition:—

The petition reads thus: Owing to the fact that Sub-Chief Walsh cannot write English correctly, and that he owns grounds on Louis Road for grazing purposes, he be dismissed, and that a French Canadian be appointed in his stead.

At a meeting of the Council on Friday Ald. Kearn alluded to the petition and said:—
"The ignorance of the petitioners was manifest in addressing the Council upon a matter over which they had no control. The Council had nothing whatever to say in the management or appointment of members of the Police Force; all they had to do was to provide the means. The Deputy Chief of Police had been forty years in the employ of the city, and never had he heard a word of complaint breathed against him."

After this the Mayor spoke, and is reported to have stated:—
That it was always desirable that such officers should be evenly divided between French and English speaking men, but if a mistake was made in appointing an officer he was not to be dismissed without cause.

After some further remarks from Councilors Gingras, Peachy and Brousseau respecting the disposition of the petition, it was agreed that it be handed back to the member who presented it, to be directed to the Police Board.

After forty years service, during which time he discharged his duties faithfully, one hundred and fifty citizens asked for the dismissal of this man "because he could not write English correctly." Why, the petition itself is not written correctly, and it could be torn to pieces word by word. And, pray, who is it that writes English correctly? Hallam said once that he would use no word that was not to be found in Dryden, but did he succeed? And it is somewhat odd that the Quebec critics have only found out this man's illiteracy after 40 years! It speaks badly for the petitioners.

"Parole."

Even the honors of the English sword appear to be fading on the English sward. Time was, and not very long ago, when the English or the Irish rarely carried all before them. The French first entered the list and carried away the prize, and again the Americans make a sweep, and in "Parole" find a champion for the stately banner of the Republic. Newmarket and Epsom are brilliant victories,

and Americans may well be proud of the brown gelding that has surprised the book-makers, and startled the English turf with the thunder of its triumphs. The Americans are naturally slated as the aggressors; but true sportsmen will not be slow in expressing a sporting satisfaction that the "best horse leaps the ditch," and no matter what country that horse comes from, the merit is all the same. This is not, however, the first time that American horses won in England. About thirty years ago the "Kentuckian," Ten Brock, carried all before him in England.

Reciprocity.

The United States are coming to their senses. They degree we see indications that the Protective Tariff put on by the present Canadian Government has been the means of causing our friends across the line to seriously think about the advisability of Reciprocity. A few days after the Tariff was known, the New York Herald hinted that Reciprocity was in the near future, and now we see in the midnight telegrams the following suggestive item from Washington:—

A bill was introduced in the House yesterday to regulate commerce between the United States and Canada, and to provide for reciprocal navigation.

It is evident from this that the United States will come to terms some day. If they could do without our timber, they might shut us out altogether; but they must have our timber, and that is our salvation.

Mr. Bechard.

In the House of Commons, last night, Mr. Bechard introduced a bill to reduce the salaries of certain public functionaries and officers, and the indemnity to members of the Senate and House of Commons. Now, we shall see who are in favor of true economy and who are against it. The country can easily save \$350,000 a year by cutting down the indemnity in both Houses and reducing the salaries of "certain functionaries." We have frequently pointed out that Canada pays more to its law makers than any State in the American Union, except New York, and even there efforts are being made to reduce the indemnity to a few dollars a day. If the system we once proposed, that M.P.'s should be paid according to the ability they displayed, could be carried out, we believe it would be the best; but then we cannot forget that the Dominion Parliament paymaster would have a sinuous, as a contemporary reminded us. However, Mr. Bechard's motion will, we believe, receive the support of the country whatever the M.P.'s may think.

Quebec.

The Governor-General and the Princess Louise will visit Quebec shortly, and the Quebec Chronicle thinks that the Local Government should contribute towards the expenses which it will be necessary to incur in order to give His Excellency and Her Royal Highness a becoming reception. We cannot see the logic of this. We see no reason why the Local Government should contribute towards the visit of the Governor-General and the Princess Louise to Quebec any more than they should contribute to the expenses which it is necessary to incur in their visit to Montreal. The Chronicle says that the Government contributed towards the expenses when Prince Arthur, now Duke of Connaught, visited the Rock City. Even so, we can see no reason why the present Government should do the same. Unless the Government have control over some local fund which they could use for the purpose, we think that they should be guilty of manifest injustice if they asked the funds of the Province for any such purpose as that to which the Chronicle refers. It is the duty of the city and not of the Government to incur all expenditure, such as that proposed. We have to do it in Montreal, and it should be done in Quebec.

The Volunteer Militia.

The Volunteer Militia men get six dollars per annum. For this they are supposed to put in twelve days annual drill. Some men drill all the year round, while others only drill the twelve days, yet all are paid alike. Some work for their respective commands while others do nothing, yet all are paid the same amount of money—six dollars. Some men take an interest in their corps, look after uniforms, trace lost clothing, and do everything in their power to make their commands worthy of the service. From one end of the year to the other these men are at work, and yet they receive no more compensation than the men who come for twelve days every year and rush through the annual drill. Now, it occurs to us that this is wrong. We think it would be better to pay the men small sums for each of the drills they put in during the year, than pay them 50 cents a day for twelve days. Better pay them 25 cents a day for twenty-four days than 50 cents a day for twelve days. It would be better still to pay them 20 cents a day for thirty days drill during the year, and if they drill less than twenty drills, to have no claim on drill money at all. We are satisfied that by this system a better attendance drill would be secured, and the Volunteer force in general would benefit. If the pay was increased to \$8 that would increase the number of drills to forty and thirty would be made the minimum at which the drill money could be secured. Again, why is there no effort made to establish first-class or "efficient" volunteers, as they have in the old country. Here there is little or no reward for good volunteers, and efficiency is not encouraged. Every volunteer officer knows that the force never can be made efficient unless the men attend drill regularly, and efficiency is encouraged, and one of the best means of doing this is, in our opinion, to pay the men say 20c, for each drill accredited to their name.

The State of Europe.

With Italy preparing to attempt the establishment of a republic, Russia engaged in a little civil war and a desperate struggle with Nihilism, gigantic strikes causing turmoil in England, Crete again in arms, while emulating discontent pervades the masses of France, Germany and Spain, the condition of Europe is far from satisfactory. What secret societies are doing on the continent of Europe, the depression of trade is doing in England. Constituted authority is everywhere being conspired against, and Order is held responsible for all the evils which afflict the people. And this state of affairs will be worse before it is better. Nearly every country on the continent of Europe has to pass through a turbulent period of time before Order finally triumphs. The disaffected people have just enough of justice on their side to induce them to believe themselves martyrs in the cause of liberty. The advancement of modern thought, and the development of modern ideas of freedom, are not compatible with despotism in Russia, or Caesarism in Germany. The Nihilists are simply fighting for responsible government. The principle they contend for is right, but the means they are adopting can only weaken their claims to the sympathy of men, who,

while loving freedom, yet do not wish to shoot Niagara. The best thing Russia could do would be to grant responsible government to the people and thus destroy the germ of revolution, and in the contentment of her subjects, find peace at home and strength abroad. This act would, no doubt, settle the difficulty at present, for it must take generations, aided by the success of other countries, before Russia will dream of a Republic.

New Brunswick.

There is a gentleman named Waters, who is a County Judge in New Brunswick, and he has held the position since Confederation, and he is admitted to have discharged the duties of his office with ability and impartiality. There never have been any complaints against him, and he has succeeded in winning the confidence of the people at large. Under such circumstances it was generally supposed that Mr. Waters would be elevated to a higher position on the bench. He had been promised it under the old Macdonald Administration time after time. Vacancies occurred, but other gentlemen were appointed. Macdonald went out, and Mackenzie was appealed to; better things were expected. Vacancies again occurred and Mr. Waters was again passed over. Remonstrances were made, more promises, more vacancies, and still Mr. Waters was left in his old position. Sir John comes into power again, there is a vacancy at this hour, and a fight is now being made to secure Mr. Waters a puisne judgeship. Sir John, of course, promises once more to see to it, and we shall soon know whether Mr. Waters is to be passed over again or not. But why has Mr. Waters been passed over so frequently? Well, we really do not know. To be sure he is a Catholic, and equally, to be sure, there is not a Catholic on the bench but himself in New Brunswick. Can that have anything to do with his being told to stand aside so often?

Mr. McGreevy, M. P.

Members of Parliament are supposed to be elected to look after the interest of their constituents. They are sent to the House of Commons in order that an expression of opinion may be had from the various parts of the country, and from the different elements represented. They are not elected to forward their own special interests, and no M. P. has a right to sacrifice the interest of his constituents, or to neglect the duties which representation imposes upon him. A constituency represented by its member in Ottawa during the session is disfranchised, and might as well have no voice at all, for that voice is still. Sickness, or some special cause, should excuse the M. P. from being absent from his post, and the constituency that does not exhibit some nervousness at the absence of their M. P. from the House of Commons exhibit an indifference to representation government, and a disregard for the public good. This being so, how is it that Mr. McGreevy, the member for Quebec West, is seldom or never at his place in the House of Commons? Personally, we have nothing to say against Mr. McGreevy, and if his constituents are satisfied, we can afford to be pleased; but it is somewhat odd that Mr. McGreevy can absent himself from Parliament as much as he pleases, and not one of his constituents appear to care anything about it. Mr. McGreevy may be very popular in Quebec West, but according to our view of the situation, something more than popularity is required of a representative of the people.

Vice-Chancellor Blake.

Some of the papers are astray about our attitude in the Vice-Chancellor Blake incident. It is not because of what he said at the Anglican Synod that we took up arms against him. As a Protestant he had a perfect right in such a place, to say that they should make war on "Popery and idolatry." No one could seriously object to such a phrase, although it might be considered bad taste. He spoke as a lawyer, and as he thought proper to speak offensively, it was his own business, and he hurt no one but himself. But it was because of what he said as a Judge, when on the Bench, that we took up the cudgels. He should, at least, learn to be civil when on the bench, and if that is impossible, then he should be told that he is a fool. No matter what the lady in question was obliged to give, or what religion or not, yet it was not the Vice-Chancellor's place to say "That is one of the offensive Italian names to cover a Bridget Maloney." The kerf-whip would be the best way to finish the business.

The Catholic University.

England is always slow in her efforts to do justice to Ireland. What ever good England does for Ireland, she does with reluctance. Every concession is ill as giving an eye to a tooth. There is for instance, the question of a Catholic University. England has given a charter to the French Canadian Catholic University of this Province, and yet, that same England hangs fire and endeavors to avoid the Irish issue by every device known to politicians. The charter must be granted some day. The growth of liberal opinions, and toleration, will shame England into compliance. What she has done for Quebec, she must do for Ireland, and, when that time comes Irish Catholics will experience the feeling that England did all she could to prevent the Catholic University obtaining a charter, and then—no thanks to England. And this has been the history of British rule over Ireland from the commencement. England never yet gave anything to Ireland except by the presence, or through the fear, of force, or else of being shamed into it. If she could only learn to be generous, even now she could work wonders among a people so susceptible of kindness as the Irish. But England has never understood Ireland, and it looks as if she never will. You can always kill an Irishman with kindness, but all the King's army and all the King's men, wouldn't live to be a wrong, nor make him cease laboring for as much liberty for himself as other persons possess.

The Chinese Question.

Who are the best judges of the Chinese question? The people of Montreal and Toronto or the people of British Columbia? It is a very easy matter for men who are not subjected to the evils of Chinese immigration to say—let them alone. It is very easy for the people of Montreal, with their couple of Chinese "washee washees," to preach philanthropic cant about free trade in Chinamen. The shoe does not pinch us here and we can afford to don the garb of benevolent philanthropy and strut about in all our fancied greatness of mind. But it is quite another thing for the people along the Pacific slope. They alone suffer by the Chinese immigration. The labor market, the state of morality, the sanitary condition of the people, and the evil or good arising from Chinese labor, influences all the surroundings of the men west of the Rocky Mountains, and their view of the Chinese question must command

the serious attention of the country. We do not believe that the Chinaman is as bad as he is pictured, but nothing can make us believe that the people of Ontario or Quebec understand the Chinese question as well as the people of British Columbia, and the best solution of the difficulty would be to let British Columbia go, and then the people who live there could do as they pleased, and we would be saved the pain of making fools of ourselves, for the Pacific Railway would be abandoned.

Good.

The Kingston Daily News has been assailing the Reformers in the Ontario Government for their "Salary Grab." It wants the Reformers to cut down expenses, and reduce their indemnity. All right, News; we do not object. But what about the Conservatives in Ottawa? Come, News, be consistent, and support Mr. Bechard. He does not go far enough for us, but his face is in the right direction. Will you see that beam in your eye, brother News? Again, the Kingston News notices the Toronto Tribune, because the Tribune says that the Conservatives do not give the Catholics justice. But how does the News notice the Tribune? By denying what the Tribune says? Not at all; but by quoting the Irish-Canadian. Let us have your own opinion, brother News. But if we can find fault we can also praise, and we are glad to see that our Kingston contemporary appears, so far as we ever observed, sound on the question of religious fanaticism. Writing of the "ex-Monk Widows," who is now in Scotland, the News says:—

"Most Protestants who have heard him will question very much if his harangues have done a great service to Protestantism in Canada," as the Scottish correspondent of the Irish journal remarks. On the contrary, a majority are of the opposite opinion. No doubt Widows is making a good thing out of his lectures, and finding that it pays he sticks to the business."

So much to the credit side of the account.

CORRESPONDENCE.

Catholic Representation at Kingston.

To the Editor of the True Witness and Post.
Dear Sir,—The Whig, in its usual wild ravings, takes up the gauntlet I threw down on Monday, when that audacious critic attempted to analyze my statement of the positions occupied in the city. The Whig remarks that the assistant engineer of the Fire Department and detective are Catholics. By the assistant engineer, I presume, he means P. Develin. P. Develin is not the assistant, according to Mr. Reuss's statement. If I rightly remember Mr. Reuss stated in the Market a short time ago that Develin was only a Corporation pensioner, that the money he received was not a salary, but simply a gratuity. How then can he be assistant engineer? By the proprietor of the Whig's own statement, he is not. So far as the detective is concerned, he is not a Catholic. Will the Whig please inform me when I saw Mr. McAuley inside a Catholic Church? Until then I cannot be persuaded he is a Catholic. So that those two statements of the Whig are false. A screw loose somewhere—please fix it, Whig. The Whig says, "These are specimen bricks." Not so. Time enough to send the filled order when sample proves satisfactory. Come along, Whig, and give me a statement that will prove one of mine false, and I shall be happy to submit if pointed out wrong.

Yours truly,

Kingston, April 24, 1879.

CAUGHANAWAGA.

An Indian Funeral.

(From An Occasional Correspondent.)
Another of the aboriginals the last debt due by mankind. Anna Katenies, wife of Mitchell Martin, died on Monday, April 21st, of consumption. No sooner had she breathed her last than the good women belonging to the Society of the Holy Family, to which she belonged, prepared the body for public view. As you, Mr. Editor, may not be aware there is no people on earth who have more respect for their deceased friends than the aboriginals. The body, being dressed in the finest and costliest robes that can be made up for the occasion, is afterwards removed from the sick bed and placed upon a stand arranged for the occasion, surrounded by a nice canopy, decorated with various colours. The doors of the house are then opened and the friends of the deceased from time to time visit, and in doing so offer up a short prayer to the Almighty for the forgiveness of her sins. At eight o'clock p.m., all the friends belonging to her band, assemble, and offer up the Rosary for the repose of the soul of the departed one, at the conclusion of which they sing the De Profundis and other psalms appropriate to the occasion. This edifying ceremony continues as long as the body is above ground, which generally lasts three nights, when everything is brought to a close by a grand requiem mass, in which the friends of both parties take a special interest in the decorations of the church, black crape for the altars and candles for the friends of the deceased, which are lighted and held in the hand during the Mass. The ceremonies were of the most imposing character, and were rendered more so by the solemn tones of the Indian chant. Her remains were conveyed to the Indian cemetery and there deposited in the family vault. May her soul rest in peace. Amen.
E. R. A. F.

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FOR INDIGESTION NOTHING IS BETTER THAN BROWN'S HOUSEHOLD PANACEA and Family Liniment. It brings up the wind from the stomach, removes the terrible bulging which is experienced by the sufferers, and strengthens the stomach, without implanting an appetite for strong drinks. THIRTY YEARS' EXPERIENCE OF AN OLD NURSE, MRS. WINSLOWS SMOOTH SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for thirty years with never-failing success, by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind colic. By giving health to the child, it rests the mother.

THE EVILS OF THE DAY.

Drinking Excess—Imperial Morality—Increase of Crime—Decline of Faith—The Jubilee.

(Letter from the Bishop of Salford.)

The Lord Bishop of Salford in a most important pastoral says:—"We ourselves feel," the Holy Father says, "how much our infirmity stands in need of an abundance of the divine gifts to support us in the arduous ministry which we sustain. The experience of every day shows us how sad and mournful is the condition of the time in which we live. And when we behold the deterioration which has taken place in the management of public affairs, the pernicious counsels of impious men, and the chastisements of Heaven which have already fallen upon some, we cannot but fear that still greater evils are yet to come. In other words, the Vicar of Christ, surveying the condition of the world from his exalted watch tower, declares to us that the evils from which we suffer, and the dangers which threaten and press us, are to be traced to the revolt and apostasy of the public life and polity of the world from the pure and saving standard of Christ and of the Catholic Church; and that present evils are likely to be followed by still greater if we do not repent."

OUR PRESENT EVILS.

However painful and humiliating, let us look at some of the actual evils from which we suffer. The knowledge of them will lead us to the conclusion that penance and repentance have never been more needful than they are now. Never was there a time when the doctrines and practices of faith, without which it is impossible to please God and to be saved, were so generally disregarded, rejected and trampled upon among the nations which once formed the pale of Christendom. The revolt from the authority of the Church in the sixteenth century is bearing its bitter fruit and is fast running to seed. Legislatures and Parliaments have ceased to make the profession of Christianity, or even of Theism, a condition of membership; they have ceased to hold Christianity to be the basis of legislation. The active presence and interference of Jesus Christ, speaking through His Church, has been as effectively put aside as was the image of Christ by the Roman Senate, when Alexander Severus proposed to blot out Our Lord a place among the gods. Certain crimes of blasphemy, sacrilege, infidelity, and atheism, which were less than a century ago punishable by our own law, have been practically wiped out of the Statute Book. Every doctrine of faith is subjected to purely human tribunals, or is entirely ignored. The Divine law of Christian marriage has been repudiated by nearly every state, and parental rights, in the matter of education, are on the highway to complete absorption by a despotic secular authority. The world tramples under foot the divine authority of the Church of God, and everywhere sets up a rival human authority, which, while it is uncertain, vacillating, liable to every kind of error, becomes impetuous, tyrannical, and cruel, in a high degree. They who refuse to serve God, themselves in the end become slaves; their backs are scourged by rods prepared by their own hands.

IMPERIAL MORALITY.

We might illustrate the general tendency of modern society to the profession of naturalism by examples from the various nations of Europe. But it may be fitter to confine ourselves to the consideration of the state of our own country. We have a special interest in our own land; we are closely bound up with its life; we are more or less responsible for its crimes and errors; and we are assuredly called upon to make every legitimate exertion to bring about a national repentance and improvements. Look, then, for a moment at the quality and character of our Imperial morality, as illustrated by the means we make use of to augment our national revenue. By what means do we raise and augment our Imperial revenue? By an ever-increasing sale of poisons which are known to destroy the souls as well as the bodies of men by thousands annually. It is computed that 60,000 persons a year die in this country from drink, and that another 60,000 a year die from its indirect consequence; in all 120,000 victims a year to drink. But this is the smaller item of the account. We hold and govern India. The British Government for purposes of revenue has established for itself in Bengal a monopoly in the cultivation and sale of opium. By smuggling, by war, and by treaty, we have forced upon the empire of China, against the repeated and still-continued protests of the Chinese Government, the trade and consumption of the poisonous and baneful drug. The result of this trade upon China is that 400,000 Chinese, it is said, annually fall victims to its use and abuse. The benefit reaped by the British Empire through the trade is ten millions sterling added to our Indian revenue. We have before us the awful spectacles of the two most populous empires in the world—the British with its 287 millions, including dependencies, and the Chinese with its 400 millions of subjects—engaged by treaty, the one peacefully and silently to destroy the other. The clever and more enterprising is poisoning the older and more populous empire by means of this fascinating and demoralizing drug—and this for the price of the drug. Thus at home and abroad do we annually sacrifice to Mammon some 600,000 human beings. It is well known that men's passions when encouraged are stronger than their reason; and it seems to be tacitly understood that they whose passion is for strong drink, or for opium, shall be sacrificed to augment the Imperial revenue. If the cruelty, the inhumanity of this proceeding be objected to, it is urged that the unfortunate victims themselves agree, and even desire it. The periodical human sacrifices of the king of Dahomey are more bloody, it is true; and the victims of his passion are unwilling and recalcitrant; but the human victims which we immolate are far the more numerous, and our sacrifice is continual. Our conduct is also the more diabolical and the more cruel, for it reaches and destroys the souls as well as the bodies of its victims. This wholesale, this legalized imperial crime is ignored, saved over, excused; it is necessary for the revenue; it is the homage and the sacrifice demanded by Mammon. It is put out of sight—put out of sight by man, not by God, for its wickedness ascends perpetually before Him. The blood and the souls of our brethren, whether at home or in China, plead for vengeance on their destroyers, as the blood of Abel pleaded against his brother Cain. It comes then to this, that in our emancipation from the laws of the Church, in our rejection of the immaculate and life-giving Sacrifice of the Altar, in the midst of our boasted civilization and modern humanity, we have returned, as a nation, to the period of human sacrifices, and this upon a scale hitherto unknown to any age of the world.

INCREASE OF CRIME.

Can we be surprised then if so portentous an example of Imperial criminality in pursuit of revenue before their eyes, men be found willing to sacrifice the interest and