

GENERAL NEWS.

Of the 10,200 steamers in the world, of over 100 tons register, 5,914 are British and only 425 belong to the United States.

The 13,164 weekly papers in the United States have a total circulation of 23,228,750, while the 1,626 published daily circulate 6,653,250 copies.

A letter has been received by the Managing Committee of Langholm Races from the Duke of Buccleuch's chamberlain, intimating that his Grace declines to allow the use of his park for the Langholm races this year, as the committee had not regarded his often-expressed objection to public betting on his grounds. The races have been held in the duke's park for many years. His Grace at the same time intimated that he will grant the use of the park for the annual athletic games held at Langholm.

The Secretary for War has issued an instruction with regard to the Royal warrant on pay and promotion, which directs that no soldier entering the service after the 1st inst., and subsequently becoming a warrant or non-commissioned officer, shall be recommended for a commission when over twenty-six years of age, unless he shall have served at least six years, or have performed specially meritorious service or service in the field.

Guy Turner, of Augusta, Me., who last January attempted suicide by shooting while insane regarding his accounts as city treasurer, died recently. His wound healed, and he died from brain trouble and starvation. He had lately refused to eat, and for the past two weeks took an occasional glass of water. Turner had a crazy idea that he was a defaulter, although an examination showed that his books had been honestly kept.

Father Mollinger, the priest of Troy Hill who, it is alleged, effects cures by his blessings and medicines, selects St. Anthony's day to inaugurate his curing year, because he claims to possess a thigh bone of the great saint. Bishop Phelan, of the Pittsburg diocese, makes no objection to Father Mollinger's course. Father Mollinger is greatly exhausted from his continuous work of the past week. Quite a number of visitors have returned home, although a great many remain for additional blessings.

THE RIGHTS OF LABOR.

Cardinal Manning has lately given to the world a vivid pen-picture of the rights of labor. In the course of his treatise he defines labor as the origin of all greatness and thus proceeds:—

Great Britain has a larger mercantile marine than all the other maritime powers of the world put together. Whereas the mercantile marine of all the other powers reaches 6,000,000 tons, the mercantile marine of Great Britain reaches 6,900,000. What is the cause of all this enormous development of wealth? Some may say it is capital. I say there is something before skill: there is labor, and we trace it up to labor strictly. The first agency and factor of this great commercial wealth, and therefore, of the greatness of our country in this respect is labor. In a book published first about the year 1830, called the "Results of Machinery," and afterward published under the title of "Capital and Labor," is to be found this sentence: "In the dim morning of society labor was up and stirring before capital was awake." There is no doubt of this, and, therefore, I may affirm that labor is the origin of all our greatness.

I will not try to define labor, but will describe it to be the honest exertion of the powers of our mind and of our body for our own good and for the good of our neighbor. I do not say honest, for I do not account any labor which is not honest, which is superficial, tricky, and untrustworthy, as worthy of the name of labor. I call it exertion, because unless a man puts forth his powers, and puts them forth to the full, it is not worthy of the name of labor. Unless he puts forth his powers honestly for his own good, I call it his destruction; and if he does not put them forth for his own good, and for the good of his neighbor, I call it selfishness. I think, therefore, that my description is a just one; it is the honest exertion of the powers of mind and body for our own good and for the good of our neighbor. And here I must put in a plea, in passing, for the exertion of the powers of the mind, and I shall be safe in saying that those who exert the powers of the mind and of the brain are the true laborers. They may never have wielded an axe, they may never have guided a locomotive, and they may never have driven a spade into the ground, but I will maintain that they are true laborers worthy of the name.

We will now come to what we call for the present bodily labor. I may say that this bodily labor is in one sense the origin of everything, though it is clear that mind must precede it. In these days, perhaps, men are inclined to depreciate more strength without skill because our labor is become half skilled and fully skilled, and our industry is becoming scientific. Nevertheless, in the mere labor of the body there is a true dignity. The man who puts forth the powers of the body, and that honestly, for his own good and the good of his neighbor, is living a high and worthy life, and that because it is his state in the world. It is the lot in which we are placed, and any man who fulfills the lot of his existence in a state of dignity. The condition on which we obtain everything in this world has always more or less of labor.

Once more: Labor has a right of liberty. A laborer has a right to determine for whom he will work, and where he will work. I do not mean in any capricious and extortionate way, but he must be first and last the judge and controller of his own life, and he must pay the penalty if he abuses that freedom. This carries with it also the right to say whether he can subsist upon certain wages. This is undeniable. He may set too high a price upon his labor, but then he will pay the penalty. No man can appraise it for him. Another man may offer him his wages, and if he is not content he may refuse it. He cannot say, "You shall work."

In all the history of civilization, if you go back to the Greeks or to the Romans, you find that trades and professions always had their societies and fellow-

ships by which they were united together. It seems to me that this is a sound and legitimate social law. I can conceive nothing more entirely in accordance with natural right and with the higher jurisprudence than that those who have one common interest should unite together for the promotion of that interest.

From this it would seem to me to follow that the protection of labor and of industry has at all times been a recognized right of those who possess the same craft; that they have united together; that those unions have been recognized by the Legislature; that whether they be employers or employed, whether they possess the dead capital or the money, all have the same rights. And I do not see, I confess, why all men should not organize themselves together so long as they are truly and honestly submissive to one higher and chief, who is superior over us all; the supreme reign of law which has governed, at all times, the people of England.

BEAT AN INSURANCE COMPANY.

A gambler once objected to life insurance because, as he said, he didn't care for a game that one had to die to beat. Ordinarily life insurance is that kind of a game, but a physician, Dr. Slooem, of San Antonio, Tex., has just gone to the grave with the distinction of having got the better of a smart life insurance company. Twenty-five years ago, while practicing medicine in this city, he was given up by the doctors as a hopeless consumptive. An insurance company in which he carried a \$10,000 policy, believing that unless it could compromise it would soon be called on to pay the claim to the bereaved family, offered to give him \$5,000 in cash if he would call it quits. The doctor accepted the offer, went down south, invested the money profitably, and after twenty-five years has died—not of consumption, but of cancer of the stomach.

WHAT STRIKES HAVE DONE.

The logic of events does not teach the Atlanta Constitution anything. Think of a newspaper in this year 1890 stating that the strikes of May aggregate a loss in wages of \$500,000 a day to the working classes—a loss which they never can get back. Is it not singular that the workmen are unable to learn in a lifetime of experience what the Constitution knew without half a thought?

"Strikes may sometimes redress a wrong and result in good, but as a rule they injure the cause of labor." As a rule they do nothing of the kind. Strikes should be avoided when wrongs can be redressed without them, and it is the present policy of labor organizations to avoid them when possible; but when a people tamely submits to a wrong because the wrongdoer refuses to do right when requested, the worst kind of slavery is the result. And it is doubtful if there ever was a strike that was wholly a failure. It is true that frequently the strikers have to contend with temporary hardships, but, as a rule, when organized men strike they do so either because they feel sure of speedy victory or their condition is so bad that it can not get much worse. As to the loss of wages while idle, every workman understands that. There has not for years been any such thing as steady employment for the whole army of workers, and strikes in so far as they extend take the place of shutdowns, with the difference that the draft on the whole upon the wage fund is larger when the employee decides what time in the year the loafing shall be done. The Constitution has forgotten the law of supply and demand.

There have been foolish strikes, premature, ill-advised strikes, sometimes when the game was not worth the candle, other times when the thing demanded was unattainable. There have been strikes when a little judgment and patience would have secured the concession without a stoppage of work. All this is admitted, but in a vast majority of cases when conditions have been improved by strikes they would have either remained unchanged or grown worse if the strikes had not been resorted to.

Statistics clearly prove that the conditions in those trades which have had the hardest strikes during the past twenty years have been vastly improved. It is true there have been cases of lawlessness, but that does not affect the principle, and the law breakers have not always been on the side of the strikers. There have been fanatics in every movement, but that does not alter the truth that "resistance to tyranny is obedience to God." What kind of American citizens would men make who would accept as their rule of life these words of the Atlanta Constitution: "The thing to do is to make the best of it (low wages and long hours); half a loaf is better than none."

How often do workmen secure an advance in wages or otherwise improve their condition without making demands? Let those who oppose strikes under all circumstances answer this.

No, it seems impossible to get the mass of employers to understand that they will never have perfect peace and security until they heed the demands of workmen for humane treatment, and many of them can hear the demands only when the machines and hammers are silent. There are others who need advice more than the workmen. Hasten the day when strikes will be no more.—Ex.

THE SWEET GIRL GRADUATE.

Ah! sweet girl graduate, once more
With dainty tulle and laces
There comes our dazzled eyes before
Your gay and girlish graces

Let cynics sing with subtle sneer
About your store of knowledge;
There's much you know, 'twill yet appear,
That isn't taught in college.

You have a trick of glancing eye,
A smile of roguish daring;
A little laugh, a simple sigh,
All for a heart's ensnaring.

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