

## THE TRUE WITNESS

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WEDNESDAY.....AUGUST 8, 1888.

BALTON election for the Commons takes place on the 22nd of this month. It will be a square party fight.

AND now it is Sir Henry Grafton Esmonds who is to marry an American heiress, who captured the young Home Ruler during his recent tour on this continent.

If there were any doubt that the Tory party is running to seed, the appointment of Dewdney and Haggart to Cabinet offices would set it at rest.

MR. DEWDNEY, the new Minister of the Interior, is to represent a Northwest constituency. To make way for him Mr. P. H. M.P. for Eastern Assinibois, has been appointed to the Senate. In this way the Northwest will be given representation in the Cabinet.

THE Parnell Commission Bill has passed committee and will soon be carried through the remaining stages. Then for an examination of the quorum bill to be brought up by the Tory group next. Chamberlain is caught by the girls already and others like him are in the tail.

A TORONTO reporter has been interviewing the medical men of that city for a cure for drunkenness. The object is a laudable one, when we reflect on the habits of the average Torontonians. However, none of the doctors, although they all spoke learnedly, gave the only true cure. It is very simple—Stop drinking.

BRITISH FAIR PLAY, as understood and practised by the Tories and their royal Liberal allies, is beautifully illustrated in the composition of the commission to investigate the Times' charges against Mr. Parnell. Three hidebound pariahs endowed with unlimited power. What a farce! But let the procession proceed.

THERE are forty thousand bachelors in Chicago, and the Herald of that city calls upon eastern towns, where women are in the majority, to send mates for the forlorn forty thousand. The appeal may not have effect, however, as no Chicago wife, or husband for that matter, can be sure for a day of being really married, divorce is so easy and common.

AS BALFOUR is the most detested man in England, Chamberlain is the most despised Mr. Parnell's charges of treachery, which he offers to substantiate by documentary evidence, shows what a contemptible character the renegade radical is. It seems as if more dirty linen is to be washed in public than the Tories or their allies bargained for.

MINISTERIAL organs are singing in chorus the praises of the two new additions to the Ottawa Cabinet. Yet everybody acquainted with the facts of their appointment knows that Dewdney was pulled into the Cabinet by apron strings, and Haggart kicked his way in. It may safely be asserted that had Sir John chosen any other two men the organs would sing their praise in chorus all the same.

A GOOD STORY is told of a Republican boss in the States, who assured one of his workmen, an Irishman, that the success of the Democrats would reduce his wages. "No, it won't," the untutored but sagacious workman answered, "for if it would you'd be for it." This same answer might as truly be given by Canadian workmen when their bosses raise the same bugaboo.

THE Fisheries Treaty has been rejected by the U. S. Senate on a strict party vote—24 to 22. Democratic friendliness for England prompted Mr. Riddleberger to make a fiery speech, in which he declared that the United States must win England for the third time. His talk may be set down for electioneering claptrap. There can, however, be no deny-

ing that the Cleveland administration recognizes the wisdom of coming to a peaceful understanding with the British Government on all disputed questions.

It looks as if the canal difficulty with the States is going to raise fresh complications. The old trouble arising from the conflict of State and Federal jurisdiction is at the bottom of it. The only proper and permanent solution will be found in the long run in the removal of all barriers and restrictions to international commerce on both sides. Unrestricted reciprocity is what is needed.

The Mail's Montreal correspondent makes a grossly insulting allusion to the priests and people of this Province, accusing the former of playing upon the ignorance and superstition of the latter. Such trash is not worth serious attention, and we only allude to it here in order to give the suggestion made by a French-Canadian gentleman on reading the soiled in the Mail. He said that if the correspondent wishes to test the ignorance of the habitants of St. Barthelemy parish, let him swap horses with him!

WESTERN newspapers state that the Central Bank liquidators expect to have completed arrangements for the payment of another 33 per cent. on or about the 15th of October. The financial statement to date shows a balance at the credit of the liquidators in the Bank of Commerce of \$342,981.89, besides additional available cash of \$322,064.14. The liquidators expect to complete their labors by June next. It appears certain that the depositors will receive 75 per cent. of their claims and possibly more in the end.

ANOTHER of the great commanders of the American civil war has gone to join the Great Army. General P. Sheridan is dead. His brilliant career, his splendid service he rendered to the United States, are known by every one. In him was another instance of how the Irish race has led every nation in the world under obligation for great soldiers. Thus in our day America, Spain, Austria, France and England count among their best generals Irishmen and the descendants of Irishmen.

ENGLISH PAPERS received by 1st mail contain a rumour that the young Duke of New-Castle is a Catholic. He is only 24 years of age. His mother and sister are Catholics, and it is added that a certain American young lady has joined her very powerful influence with theirs to bring about the young Duke's formal adhesion to the Catholic Church. The young nobleman was during his boyhood under the guardianship of Mr. Gladstone, who was an old friend of his father's. He succeeded to the dukedom when he was fifteen. He has been an extreme Ritualist, and has built a costly church in his ducal park for the Ritualists. In the event of his really becoming a Catholic this edifice will be consecrated to Catholic worship.

JEWISH periodicals sometimes contain references to the Catholic Church which evince a much more tolerant spirit than we are accustomed to in certain organs of other religious professions. The Hebrew Messenger, alluding to the new Catholic university at Washington, D.C., observes:—"Our Catholic brethren have made a brilliant beginning, and they are to be congratulated. They set an example of educational and religious zeal which some very plausible people criticize as behind the age in free and enlightened America; but as the dynamite, not the Mesianism, era is apparently dawning on free and enlightened America, a well-equipped university and a creed that upholds personal morality are influences surely not to be despised."

THE full text of the verdict of the coroner's jury on the death of Mr. Mandeville is as follows:—

"We find that the deceased, John Mandeville, died on the 8th of July of diffuse cellular inflammation of the throat, as defined by the doctors, brought about by the brutal and unjustifiable treatment he received in Tullamore Jail. We enter our solemn protest against the system of the present Government in awarding similar treatment to political prisoners as to common criminals and the cruel method by which the rules are enforced. We condemn the vile aspersions of Dr. Barr on the doctors who attended John Mandeville in his last illness."

Here is a passage from the evidence given by Mrs. Mandeville. "He was often delirious from hunger. He told me that he 'had prayed to God in Tullamore that he 'might die rather than go mad.' Is there any one living, with a spark of humanity in his bosom, who can read those heartrending words from the wife of the murdered patriot without execrating the Government and the men who perpetrated and defend such unspeakable infamy?"

ROYALTY appears to have fallen considerably in popular estimation among what are superciliously styled the "lower classes" in England. On a recent occasion when Prince Albert Victor, son of the Prince of Wales, visited Bristol to unveil a statue of his grandmother the Queen, hosts mingled very perceptibly with the cheers of the populace, and the working masses evinced a critical rather than a patriotic interest, both in the royal personage and the royal occasion. During all the ceremonies men freely distributed handbills bearing this rather strong inscription: "Will you cheer for some millions a year being taken out of your pockets to support hereditary paupers? Will you cheer for degradation, to which you, your brothers and sisters, your wives and children are reduced by the present arrangements of society? Will you cheer for more work and less pay? Will you cheer when children are crying for bread and money in

being squandered as you see it? Will you cheer for the fearful ordeal and sufferings of the last two winters while a worse is approaching? Cheer these things and you lick the fact that kick you!"

Or ALL the travesties on justice ever attempted the Bill to appoint a commission to enquire into the charges against the Home Rulers is the most outrageous. The most abandoned wretch that ever violated the law would be treated with more consideration than the Tory Government shows the Irish members. Mr. Parnell has the world with him in saying that he approaches the Commission with a ranking sense of injustice, and should the spirit in which it was conceived and constituted be retained in its proceedings British fair play, of which we have heard so much, will become a bye-word and a reproach.

DELEGATES from Newfoundland, to arrange terms for the proposed admission of that colony into the Canadian confederation are to arrive at Ottawa on September 10th. The scheme is being urged by the British Government, whose settled policy is to withdraw as much and as soon as possible from all cause of entanglements on this continent. The Newfoundland French Shore difficulty has been a source of endless trouble and irritation between the French and English governments, and the latter naturally desires to shift the burden and worry of its settlement to the shoulders of the Dominion. The idea may also be prompted by the hope that the Tory Government of Canada would be found as complacent in the sacrifice of the rights of Newfoundland to the French as it was to the sacrifice of the rights of its own people to the demands of the Americans. But if the Newfoundlanders are wise they would prefer annexation to the United States rather than to Canada. The Yankees would soon settle the French shore affair, give them a boundless market for the products of their fisheries, and secure them protection and prosperity they can never hope for as part of the Dominion.

THE Toronto News says that members of the Orange Grand Lodge intend taking action to make Sir John Macdonald disallow the Jesuit Settlement Bill lately passed in Quebec, and adds:—"The endorsement of the 'Jesuits is the most outrageous measure ever proposed in Quebec, and if it is 'allowed to take effect it will be a lasting 'disgrace. A more barefaced attempt to 'rob the people and benefit the Church was 'never made on this continent." Since Mr. Phillips Thompson retired from the editorial chair of the News it has woefully deteriorated in tone, temper and character. However, we are prepared to wager the News "two-and-a-half"—being a sound Williamite it will know what that means,—that Sir John Macdonald will not disallow the Jesuit Estates Settlement Act. He will be as much as an oyster regarding it, just as all the Protestant Tory Opposition members were in the Legislature when the bill was before them. Now go for Brother Sir John Macdonald with your White horse and Black Preceptory.

IN DECLARING against Mr. Mercer's plan for the redemption of provincial bonds, which will reduce the interest from 5 to 4 per cent, the exorbitant Kascoot forgets that the bonds were negotiated corruptly by a corrupt Tory government, and that the new ministry has a perfect right to set aside an arrangement of debt so contracted when the public interest demands it, by paying the principal, as Mr. Mercer proposes. The argument that the duration of the currency of the bonds was a much factor of the contract of sale as the rate of interest is of no weight when the time, manner and persons connected with the transaction are considered. Instead of injuring the credit of the country the proposed redemption will only teach investors to beware of loans floated by the Tories, for there is sure to be some crookedness, the straightening of which must hurt somebody. Perhaps, if we could get at the secret of the Kascoot's opposition to redemption, we would find a painful loss of unearned income by certain of its friends involved in the change.

The debate in the British House of Commons on the Parnell commission proves the whole thing to be as Mr. Sexton described it—a scheme concocted by political thugs. W. H. Smith made a pitiful exhibition of himself in his attempt to hide by his prevarication his association with Mr. Walter of the Times in the concoction of the bill. He was squarely cornered, however, and the conspiracy between the newspaper and the ministry clearly shown. From what fell from Parnell, it is likely that Chamberlain's treachery and double dealing will be ventilated should the inquiry proceed. The dogged determination of ministers to refuse the smallest concession to the accused shows them to be under a pledge or agreement with outsiders, and explains what, indeed, has all along been evident, that their object is not to ascertain the truth, but to ruin political opponents by any or every possible means per fas et nefas. The revolutionists, who pretend to serve the cause of Ireland, may now see how cruel is the weapon they have placed in the hands of the enemies of that cause.

SPEAKING of the temperance movement, the Boston Herald warmly commends the Catholic way of dealing with the drink problem and insists that it is far better than the plan advocated by the Prohibitionists, which undertakes to operate through the constraints of law. By this latter movement the question of personal rights is brought into the contest, and a class of people are antagonized who have naturally nothing but sympathy for reform in the temperance movement. Moreover, whilst prohibition has been most sidulously advocated, it has unnecessarily alienated men from the temperance cause, and in its practical efforts to suppress intemperance it has proved a failure. The latest in the temperance cause has fallen off;

the drinking habits of the people have increased. On the other hand, the Herald says, it is to the honor of the Catholics, and especially of the Catholic young men, that they have kept alive the societies instituted in the time of Father Matthew, which show in the Catholic Total Abstinence Union of America a gratifying degree of efficiency in resisting the evils of the drink habit. Of the Catholic temperance method, which it thinks vastly better than any other, the Herald says:—"With the evils of drunkenness constantly before their eyes, and the danger that they involve made a subject of realization, these men pledge themselves to abstain altogether from the use of an article so dangerous as are ardent spirits in any form. They interfere with no man's rights in this respect; they do not stand between him and his sense of what is his privilege as regards his own actions. They simply set forth the risks he incurs in the light of a warning, and they set up for themselves their own safeguards. They thus make of temperance a matter of moral reform and of personal safety. That these men who belong to the Catholic Union are peculiarly in a way to realize the danger, and the need of action in view of it, is also evident. The drinking habit has wrought special woe in a class of people who come within their sphere of observation. There is need of reform, and they are applying the methods that are recognized as appropriate to bring about reform. They simply treat the temperance question as other questions have been treated by reformers in the world's history, declining to make temperance an exception to the rules that govern in such cases."

## PRAYER.

Christian souls who find in supplication to God their greatest consolation amid the sorrows and sufferings of this life must regard the controversy now going on in the Toronto papers on the efficacy of prayer with extreme pain. Surely these correspondents and editors have never known what it is to pray or they never would write after the fashion they do. No one who has ever in his life experienced the complete abandonment of soul and body to the Almighty in love and adoration, or felt the deep, intense, satisfying joy of spiritual communion with the Saviour, even for one moment, could read the Mail and Globe without a sad conviction that neither of them has ever offered a true prayer in their lives. Had they really done so, they would not write as if they were entomologists describing the habits of insects.

But since they have chosen to consider prayer from the standpoint of what they believe and understand to be utility, let us not be afraid to meet them on their own ground. There is a class of thinkers belonging to the present day who hold religion and its observances as matters of human invention, taking their rise from ignorance and fear. These men recognize what they call the emotional in human character and apply the terms of their alleged science of psychology to account for and explain the universal tendency of mankind in all ages to adore and sacrifice to a superior being. Their latest deliverance on the subject of prayer is that science does not deny the efficacy of prayer; it only says that there is no proof that the observed sequence of what is called natural law has ever been set aside in answer to prayer.

Without waiting to consider this question of proof, let us ask how it is that the necessity of prayer has been insinuated from the most remote ages and by the best men of all religions, from the purest and wisest to the most ignorant and superstitious. Prayer is found in the most ancient literature. China, India, Egypt, Greece raised altars to God, as the people of those countries understood him in the manifestations of his works and his attributes. Wherefore we think it will not be denied that a practice so universal throughout the ages must have its origin in a necessity of human nature. Men have prayed and offered sacrifices in the hope of obtaining favors from heaven. Often they have asked for impossible things. Armies of Christians, drawn up for mutual slaughter, have prayed to God in the name of Christ, the Prince of Peace, to bless them with victory over each other. Although such prayer may seem strange, we can only judge it from a human view, and recognize that both felt strengthened for the conflict by submitting themselves and their cause to the most august arbitration of the Almighty. Man, being reasonable, must pray, even though his prayers be unreasonable, because of his blindness, his weakness and his conscious dependence on a higher power. Yet his reason tells him that he must not seek to set aside the consequences of his own misconduct, or that praying will relieve him of the responsibility of having neglected the obvious precautions for self-help and protection. A man may not allow his surroundings to become filthy, and expect to avoid typhoid or other disease by praying. God has given him knowledge of means, sense and free will to do what is right. Only when he has done all that he ought to do can he pray with true devoutness. Of such was the prayer of Our Saviour in Gethsemane. If a man lack knowledge let him pray to be enlightened. "If a man want wisdom let him ask of God, who giveth to all abundantly and upbraideth not." (St. James I. 5.) Throughout the Scripture prayer is recommended. Indeed, we are told "We ought always to pray and not to faint." (St. Luke xiii. 1.)

It is well known that from a purely worldly point of view prayer is not regarded by many men as efficacious. They probably reason from their own experience. Having lost faith, the faculty of praying has left them, and because they cannot pray themselves they think prayer is no use. But let them be brought face to face with death, and involuntarily they will pray, for that is the only thing left them to do. In such a case there comes along with the prayer a feeling of

despair for having never prayed before and a consciousness of unworthiness to pray, which is perhaps in every instance the last of God's mercies to sinners.

But prayer is something which should enter into all the actions of life and inspire every thought. A man can pray at the bench, at the counter, on the market as well as in his closet or before his neighbors in church. It is because men do not pray in their actions by constantly striving to do right and by offering up all they do as service to God that wickedness stalks unblushingly along the thoroughfares of the world.

## GROWING GREAT MEN.

A report of an anti-Catholic meeting in the Boston Herald of Monday, and an editorial in the same paper on "Growing Great Men," have a curious connection in application to certain conditions of American life.

In the editorial Mr. Lowell is quoted as saying in a recent address: "It is the crown of a nation, one might almost say the chief duty of a nation, to produce great men, for without them its history is but the annals of ants and bees. Two conditions are necessary—the man and the opportunity. We must wait on mother nature for the one, but in America we ourselves can do much to make or mar the other. We cannot always afford to set our house on fire, as we did for Lincoln, but we are certainly responsible if the door to distinction be made so narrow and so low as to admit only petty and crouching men." He further says that "we have not lost the power of bringing forth great men," and that "they are not the product of institutions."

Now let us turn to the report of the Anti-Catholic meeting, held in Tremont Temple, and read what Hon. Elijah A. Morse had to say:—"We can learn something from 'the Catholic Church. You may think it is 'a subject that cannot be discussed here, but 'it is time for the pulpit, the platform and 'the press to speak out in no uncertain way 'about a most important matter—American 'motherhood. Our American women are 'each leading around one little solitary child, 'while our foreign women lead around a 'dozen, and have better health than our 'American women. I say, then, for God's 'sake, and humanity's sake, let somebody 'who loves his country talk out in meeting 'to our Protestant women. It is a lament- 'able fact that in New England homes, 'which formerly contained large families, 'they are now almost unknown."

It is evident that Mr. Morse was not thinking of what Mr. Lowell had said on the subject of "growing great men," when he brought his indictment against American women. It is likewise plain that the writer of the editorial had no thought of what Mr. Morse had said in Tremont Temple. Nevertheless, it is evident that the problem discussed in the editorial obtains an unexpected answer from the platform. A republic where Cornelias are almost unknown may well study how to grow great men! The first thing to be done, we should say, would be to grow the mothers. It has been remarked in all ages that great men were always the sons of women of high strong character. This would seem to indicate a law of heredity, and must suggest to every man the idea that, if he would have sons capable of serving the State and endowed with the qualities of greatness, he must wed a highly-developed, intellectual woman.

The same train of thoughts suggest that the character of families and nations is determined more by the mothers than by the fathers. If this hypothesis be ethnologically sound, and it cannot be wholly denied, a tremendous responsibility rests upon those who undertake the education of women. But when we study the prevailing system of education in America and look at its finished product in the women of the day, we are not astonished at the lack of great men; nor at the "one little, solitary chick," scratching after the hen who shirked her first duty.

There is another well known fact in heredity which deserves mention in this connection. It is the tendency observed in the families of normal, healthy parents to produce brighter, more intelligent children among the younger offspring than the elder. There are exceptions, of course, but the tendency is as stated, in the large majority of families. This shows, incidentally, the absurdity of the law of primogeniture, and accounts in a measure for the decay and extinction of certain "noble" families.

The main difficulty, however, in the problem here presented, lies in the desire of American women to escape the duties and responsibilities of maternity. The grand object of marriage is to raise children for the service of God and the State. But this is forgotten in these modern days, both by men and women in America, and, consequently, we see the healthy foreign Irish and German women, with large families of robust sons and daughters, displacing the descendants of the early colonists. At the same time we see American women pushing and elbowing their way into public places and avocations hitherto monopolized by their fathers and brothers, thus intensifying the struggle for existence, lessening the chances of marriage, lowering the scale of remuneration for labor, and obliterating those distinctions which have hitherto preserved social sexual equality.

Considering these tendencies, the American editor and platform orator must be content to draw their great men of the future from the foreign element that has settled among them. But there must be a deep regret for all patriotic Americans, such as was expressed by Mr. Morse, in the reflection that American women have abandoned the grand and holy functions pertaining to their position in the nation. The family is the foundation of the State, the focus of patriotism. Therefore the wife who refuses to have children places herself in the ranks of those who, for her sex who devote barren embraces

for considerations of ease and profit. Men and women may justly and wisely hesitate to bring beings into the world when the chances are that misery will be their lot in life. The reckless production of children by poor and ignorant parents is one of the great causes of human wretchedness. Continuance arising from these considerations is good and commendable. But people who marry and systematically defeat the object of their union through purely selfish motives are entitled to no consideration.

There are, at times, higher considerations than those of family or country; but take these elements away, and at once are blotted out the noblest emotions of which humanity is capable, the most effective agents of the moral world and the surest principles of society. In her home, surrounded by tender sentiment, affection, peace and love, the American wife can give great men to the Republic. But when she declines to fill that sphere as she ought, or pushes her way to the hustings and enters into competition with men, she abandons her place in nature and society, becomes a danger to the State and is sure to go down in the crush and be trampled to death.

## A GREAT CONTRAST.

Mr. Blake's return from Europe and Mr. Laurier's tour through Western Ontario are events which suggest a comparison between the men whom Canadians have apparently rejected with the men whom they have chosen to govern them. Never in history was there so striking an instance of vice and fraud triumphant and of virtue and honesty abased.

The world is accustomed to see the noblest, the purest, the best men of every age on the side of Liberty and Reform, reviled, persecuted, not unfrequently done to death, by those whom they sought to serve and do good for, they have arisen higher and higher in the estimation of mankind till some of them are worshipped as gods and all are held in veneration.

But never in the history of any country has the contrast between successful roguery and unsuccessful probity been so grotesquely displayed as in Canada with Edward Blake and Wilfrid Laurier in opposition and Sir John Macdonald, with such political beauties as Chapleau and Dewdney, entrusted with the functions of government. Since the Egyptians turned from the worship of the sun to adore monkeys and cats, there has been nothing like this spectacle. There may, however, be an excuse for this perversion in the fact that the position of these leading men is the result of a systematic series of frauds on the people and not the result of willful choice.

But to be cheated is one thing; to submit to the fraud is another. A people who will tamely submit to the robbery of their dearest rights, deserve to be ruled by rogues, as the people of Canada are. What a monstrous thing that a people, poor in themselves, but possessed of a country vast in extent and of untold wealth in resources, should permit a set of men without much ability and utterly without character, to tax them unmercifully and turn the national resources into a bag fund of corruption. More astonishing still is it to see these people called upon to glory in their degradation and to be told complacently that they should rejoice and be exceedingly glad that a temporary boom has been created by the reckless squandering of their patrimony!

The Indes under Clive and Hastings was described as a country poorer than Ireland, yet countless nabobs brought therefrom wealth that amazed the world. The misery, the toil, the famine which characterized the condition of the people who produced that wealth were, and ever will be, wonders of history, only paralleled by the ships laden with provisions leaving Ireland to feed Englishmen when millions of Irish were perishing for want of food. Canada, under similar auspices, has created a crowd of nabobs while the masses have remained poor, and a stationary population attests the viciousness of the system which has produced these results.

It is proposed to give Mr. Blake a public reception and banquet on his return. Toronto Irishmen have started the movement, which ought to be participated in by all Canadians. He strove long and nobly to save the country from the evil of Macdonaldite misgovernment. He sacrificed his time and his health, as was only defected by the most scandalous electoral frauds—frauds which succeeded because of their astounding magnitude and the Napoleonic boldness with which they were executed. But now that there are signs that the public conscience is awakening to the facts of the situation, it is right that a public demonstration should be made at which the popular voice could be raised and expression given to popular feeling.

Mr. Blake is a man of whom all Canadians are justly proud. He stands as the representative of honesty, purity, and justice in the conduct of public affairs. To all who desire to see the country relieved of a false, burdensome system, he embodies the idea of reform; and, though he may not be induced to enter the conflict as before, his presence will be an inspiration to those who are striving for the restoration of good government.

At the same time the visit of Mr. Laurier to Ontario will give the people of the sister province an opportunity to show that they despise the machinations of those who would create dissension between the French and English inhabitants of the Dominion. Mr. Laurier, not less than Mr. Blake, represents the best elements in Canadian public life. His unblemished character emphasizes the distinction which has ever belonged to the Reform party of Canada—the distinction of always being led by men of highest reputation for purity and unswerving principle.

The heartiness with which the Liberals of Ontario, and, for that matter, of all the Provinces, welcome Mr. Laurier and support him, is proof that the people are not the