

under a constant strain—one that is accompanied with most tiresome physical exertion. The hours of work for such an employee should be as few as possible and his wages as high as the circumstances of the company can afford.

Our idea may be much better illustrated by an example. As half-past eight on Saturday morning last, car No. 414, of the St. Lawrence and Windsor line, was coming down St. Lawrence street, motorman Legarte was at the helm, conductor No. 70 was in charge, a policeman was on the rear platform and the car was filled with passengers. Between Pine Avenue and Prince Arthur street is a species of lane, or nameless narrow street that crosses St. Lawrence Main. The car was going at the usual speed; the motorman was ringing his signal; the conductor was busy collecting the fares of the numerous citizens who had got on at Pine Avenue. Suddenly a horse, at full speed, drawing a cutter containing two men, dashed out of the little street, or lane, and across the track, a couple of yards ahead of the car. As if by instinct the conductor gave a signal to stop, and although the horse almost touched the guard in front of the car, still the motorman (who had acted even before the conductor's signal) so rapidly and so calmly checked speed, stopped and reversed, that the horse, cutter and all cleared the track safely; but within a couple of feet of the recently swift moving car. Two lives were decidedly saved by the coolness, attention, and prompt action of that motorman. Will any person, for a moment, pretend that the conductor, and especially the motorman, in that instance should not receive remuneration in proportion to the services rendered? And this is only one case which, by mere accident, happened to come under our observation. How many similar cases occur daily, and in all quarters of the city, would be difficult to compute.

The man upon whom so much depends should never be over-taxed; no unnecessary or extra strain should be imposed upon him; and his pay should be such that he would be free from all anxiety or distracting thoughts. We are confident that not even the humblest laborer would consider that such were unfair. Of course we are not influenced by any personal or other motives of interest in the matter. Simply do we think that a great deal could be done by employers in equalizing more fairly the wages of different grades of employees, and that much of the present distress and clamor for work could be obviated by adopting a system of more general distribution of the work that is to be given. These are merely hints that we trust will not be taken in the spirit in which they are given.

It appears that Mr. John Devoy has been attempting to revive the Clan-na-Gael throughout the State of New York. We are told that he visited certain Canadian cities on the same mission. One of the circulars sent out calls a meeting "of true and tried Irishmen for the purpose of laying before them certain important facts in relation to the national movement." What the facts are, or what Mr. Devoy's success has been, are matters that have not yet transpired.

"THE CHURCH OF THE FUTURE," was the subject discussed at a meeting of the Sunset Club in Chicago, a few days ago. The chair was occupied by C. C. Bouney, who was president of the parliament of religions at the World's Fair. Several Protestant divines spoke of the future Church being a liberal one, bound together by the fundamental doctrine of Christianity. A prominent Protestant,

Howard L. Smith, astonished every person by saying that the Catholic Church was "the Church of the Future." He did not base his assertion upon his knowledge of the Church. He argued that the Church of the Future would be the result of organization. He said: "The Catholic Church would overcome the broken disorganized sects of Protestantism as easily as a regular army would defeat a mob of strikers." He claimed that independence was chaos in religion. Let each man be his own pope and you have religious anarchy, which is the same as sectarianism.

DR. CARMAN'S TIRADE.

The Daily Witness of last Saturday contains a two column and a half article by the Rev. Dr. Carman, under the heading: "Voice of a Prophet—the Rev. Dr. Carman denounces State Masses." At the close of that wonderfully verbose and exceptionally shallow contribution, the Daily Witness volunteers an appreciation of the Reverend Doctor. Our contemporary styles Dr. Carman "one of the most genial of ecclesiastics, and whether on the platform, in the presidential chair, in committee work, or in the pulpit, he commands the full confidence and esteem of his brethren." These are facts that no person can dispute. It is a great pity that the genial Doctor does not eschew newspaper correspondence—at least if this article is a sample of his spirit, his style and his erudition. We read those two columns and a half over and over, and we fail still to see where the necessity exists for so many words—many meaningless, not a few worse—in order to convey what any ordinary man could tell in ten lines. Perhaps the Doctor is striving to emulate the example of the late Reverend Dr. Douglas; if so, he falls short of the mark. No matter how decidedly anti-Catholic Dr. Douglas was, he always "had something to say, and he said it." Dr. Carman has nothing to say, and he tries to say it in as many words as possible; or, if he has something to tell—in this instance at least—it is so drowned in a torrent of verbosity that the reader requires to be an able swimmer to grasp the object before it sinks entirely.

Here is what Dr. Carman wanted to tell us. He does not believe in the Catholic doctrines of Transubstantiation and Purgatory, therefore he does not believe in the efficacy of the Mass, nor in prayers for the dead. The Catholic who does believe in these dogmas has a perfect right, if he so desires, to pay for Masses for the dead; but no person has a right, to oblige Dr. Carman or any other unbeliever, to pay for the same. A Requiem Mass was celebrated for the soul of the late Sir John Thompson; it was paid for by the government—therefore, by Dr. Carman and every other taxpayer. He objects to being obliged to pay for what he does not believe in.

There is the sum and substance of the Rev. Doctor's two column and a half letter. He says: "Not long ago, the Witness, in its Ottawa correspondence, gave us the following item, which has neither been disputed nor denied. Whatever may have been excusable or allowable in the State funeral at Halifax, the item sounds somewhat strange." This is somewhat ambiguous. On reading Dr. Carman's remark it would seem that this event took place in Ottawa; on reading the item, it does not sound as if Ottawa were the place. The service held at the Capital took place in the Basilica. Again, and on a second reading of Dr. Carman's effusion, it may have been at Halifax. "Whatever may have been excusable or allowable in the state funeral at Halifax, the item sounds

somewhat strange;" this might mean that the item referred to the State funeral, or that it had reference to some other *requiem* service. The Doctor should be more clear; the mass of words that come leaping upon each other's heels, down the next two columns, should suffice to obscure the meaning, without using a decidedly ambiguous sentence at the very outset.

If Doctor Carman refers to the Halifax State funeral, he falls into the same error as did the Witness, last week, concerning the service at Notre Dame. If Sir John Thompson were still a Methodist, at the time of his death, his State funeral would have been conducted according to the forms of that Church—and no Canadian would find fault. But Sir John did not die a Methodist—he had already, during life, spent too many years in that sect; hence the antagonism of the late Dr. Douglas to Sir John living, and of the living Dr. Carman to Sir John dead. If the genial Doctor refers to the Ottawa *requiem* service, we can inform him that he has never had to contribute one cent to it, nor has any other unbeliever in Transubstantiation and Purgatory. He will find that the whole proceedings, decorations, music, ceremonies, service, &c., were paid for by Catholics—whether they were members of the government, in the employ of the government, or otherwise, matters not.

To tell the public that he objects to paying for Masses for the dead, he finds it necessary to jump from Ontario to the Maritime Provinces; to skip over Quebec; to turn a back somersault off the spring-board at Windsor, in the days of Victoria, and land at the feet of Pope Paul IV.; to dash down through the ages mediæval, and pop up in Manitoba and the North-West, amongst the school children; to leap over to Siberia, and back to Ontario; to play shuttlecock with Jesuit and P.P. Aist; and finally, to wind up with a torrent of bombast that barely escapes the vicinity of Billingsgate. "Words of learned length and thundering sound" leap, as Junius would say, "through his letter in all the mazes of metaphorical confusion; the melancholy madness of poetry, without its inspiration." He asks: "Why shall we not set Ontario ablaze with petitions against separate schools?" Be careful, Dr. Carman, lest you drop a lighted match in the prairies; you are not able to check the conflagration. No sane Protestant would attempt what you suggest; once Ontario ablaze, the flames would soon reach Quebec, and your own buildings would be in danger. If you, or any other one, were to attempt such a deed of arson, your own people would be the first to have your hand arrested in the essay. You may be a Sampson; but don't shake the pillars too much; remember that the giant of strength perished amidst the ruins he created.

Here are a few of the terms from Dr. Carman's vocabulary; probably he studies a dictionary of synonyms: "monsters of wealth and wickedness, unprecedented circumstances; sleepless aggression; common heritage of freedom; alert for our liberties; relaxed with sympathy; overcome of bereavement; our safeguards all off, our hearts quivering; superstition, assumption and error; insatiable beasts of prey; encroachments insidious or open; they are held to persecute who have dared to protect (whatever that means—ambiguity of course); the leopards that leap are the patriots, the defenders are intruders and bigots; our condemnation cowereth apace; the gospel of priests and politicians (not of Christ, although he quotes Christ), flaunt its creeds in the face of all

others; shadow of mediæval superstition, thicker, darker, icier than ever; public funds buying the repose of a soul; buying eternal repose; the delivery of the good; re-empt the franchise; fill the contract; the "quid pro quo;" public and patriotic school system of Manitoba (whatever that has to do with the question); anti-national, pro-ecclesiastical schools (the same must apply to the Quebec separate schools); anti-public, unpatriotic, purely sectarian schools; little churches; set Ontario ablaze; tolerant; peace-sake; insatiable aggression; provincial rights; Jesuit Estates; P. P. Aism; an abomination; sympathy, sentiment and charity; gushing tenderness; the Emperor of all the Russias, in his shirt sleeves in a garden to protect a cat; Siberian wastes; cruel knouts; enslave our reason, betray us into slavery; righteousness and truth; justice and equality; sentiment and sympathy play on the surface; flash on turrets and domes; funeral, fete and function; strange craft; good ships; merchantmen; vigilance is no sin."

Let the reader attempt to fill in the foregoing skeleton of that letter; it is a task equal to the sixteen puzzle, as an amusement at least. Imagine all those words, and a few hundred more, to tell us that he does not believe in two Catholic dogmas and objects to paying for masses for the dead. When Dr. Carman is asked to pay it will be time enough for him to protest. A carman is generally "genial," and he also, as a rule, is very talkative and verbose, likewise has he a tendency to take a "tip;" the Witness vouches for Dr. Carman's genial disposition; his letter is evidence of his great verbosity; and surely, if members of other denominations were to contribute, of their own free will, to a service of any kind in the Methodist Church, he would not object—not even were the Government to do so. The misfortune with him, however, is that his church has no service for the dead. The poor departed soul is beyond the reach of his sympathy or aid; the grave ends all personal benefits that might be conferred upon the dead. The creed is as cold, heartless, soulless, and prayerless, as its temple is bleak, bare, hollow and meaningless. The only thing "genial" about it is the Reverend Doctor himself.

When next Dr. Carman is tempted to write we advise him to tell the public what he wants to say and to leave aside his dictionary of synonyms; also to avoid the rhetorical fault of ambiguity.

IN Sinnamahoning Valley, Penn., there lives a woman who has had a very exceptional matrimonial career. She was a Miss Orr; at the age of seventeen she married a Mr. Barnes, and since then has had her name changed to Calahan, Rix, Enos, Robinson, Elder, and now Bailey. Each of her six husbands was a soldier in the late war. By each she had two children—the twelve are now alive. Each of her military husbands was minus some part of his body. Three of them had only one leg each; one had only seven fingers and one leg; another had only one leg and one arm; and the sixth had only one eye. Her present husband was not a soldier; but he must have been a brave man to undertake a life-contract with the survivor of so many veterans.

A NEW PARISH.—A canonical decree is to be issued by Archbishop Fabre at an early date, erecting a new parish formed of part of Ste. Cunegonde and of St. Henri under the name of Notre Dame du Sacre Cœur, and the first pastor is to be the Rev. Abbe Belanger, presently of Ste. Cunegonde.