

TRUTH.

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WHAT TRUTH SAYS.

It is not often that the judgment of a court of enquiry gives such general satisfaction as the Parnell Commission appears to have done. It will be remembered that this commission was appointed by the British Parliament some eighteen months ago to inquire into the charges and allegations made against certain members of Parliament, who were charged with being members of a conspiracy and organization which had for its ultimate object the establishment of the absolute independence of Ireland as a separate nation, and the expulsion from the County of the Irish landlords; and that the mode of action was to organize a system of coercion and intimidation in Ireland, which was sustained and enforced by boycotting and the commission of crimes and outrages, and that they knowingly associated with persons guilty of crime or the advocates of treason, sedition, assassination and violence. As to the investigation itself, the judges who constitute the Commission have thoroughly vindicated the purity and exalted character of the English judiciary. Through out the trial they have known no man, but have treated all parties with the utmost fairness and impartiality. In this they have falsified the prophecies of those who at the time of the appointment predicted that they would show themselves tools in the hands of the enemies of Mr. Parnell and his colleagues. They have shown the world, however, that the sense of British fair play has not yet died out, and that men in public positions can be guided by higher considerations than those of party exigencies. In this fact all lovers of truth and justice will rejoice. As to the verdict itself, all the personal charges against Mr. Parnell are shown to be without foundation, though he and his associates are adjudged guilty of criminal conspiracy and encouragement of boycotting and intimidation, which led naturally to outrage. And thus indirectly they are responsible for many of those agrarian crimes which have been committed in that unhappy country during the last decade. Both parties claim to be satisfied with the verdict, though the accusers in a less degree than the defendants. There acquiescence is probably an instance of "what can't be cured must be endured."

It is not likely that the country has heard the last of the Parnell Commission. Now that their report has been presented there comes up the question of costs, and how they are to be paid. It is stated, that the expenses of the "Times" apart from counsel fees amount to nearly \$500,000 for witnesses and incidentals, while that of the defendants foot up about \$50,000 without fees. Reports say that the Government propose asking a large vote to pay the expenses of the commission, which was not appointed at the instance of the "Times," but sprung from the Government a desire to get rid of the subject in Parliament. In this view it is held that the country ought to pay the expenses of both the accusers and the defendants. This action will be opposed by the Irish party, who are willing to forego their outlay, which is covered by subscription,

rather than have public money devoted to recoup the "Times." Evidently the end of the trouble is not yet. It would not be surprising if like another Job the "Times" should yet be constrained to curse the day in which it was born, or at any rate the day in which Richard Piggott first saw the light.

During the course of his speech on the Franchise Act, the Hon. Mr. Chapleau, who is no friend of the "one man, one vote" principle, is reported to have said: "If a man has a right to represent property he has a right to represent that property wherever it lies. In order that any scoundrel may not represent that property in Parliament, the owner should be allowed to vote in defence of his possessions." The *Week*, criticizing this statement, points out that it involves a return to the antiquated and now generally abandoned theory of property qualification, according to which the vote represents the property. It involves, too, as a logical consequence, that if the possession of real estate to the value of \$300 gives a man a vote, the possession of property to the value of \$3,000 should give a man ten votes, seeing that he has ten times the amount of specified property. It is possible, however, that the Hon. member had not carefully measured the full import of his proposition, and, that if asked concerning the theory of property qualification, he would repudiate the idea that the vote represents the property, and assent to the commonly received view that the property qualification, like the income and other qualifications, is simply an evidence that the man himself is a bona fide citizen, having a genuine interest in the prosperity and good government of the country. Nevertheless, until he shall have taken the trouble to clearly explain his position this speech will stand as a witness against him that he has not kept pace with the world in its discovery of political truth.

The "Saints" of Utah are at present passing through experiences which will demand all the grace implied in the lofty and significant title they have so ostentatiously assumed. A couple of weeks ago the Salt Lake City municipal elections took place, when to their utter disappointment and dismay, the Gentiles who have gradually been invading their sacred precincts, actually succeeded in carrying the election, and placing the government in the hands of the unbelievers. This is bad enough and hard to bear, but it does not tell the whole story of their troubles and reverses. Following hard upon the election defeat, in which the Gentiles claim a majority of 1,000, a bill has been introduced into the National Senate at Washington by Senator Edmunds, the implacable foe of Mormonism, which provides a school system for Utah of a most elaborate and comprehensive character. Instruction is to be given in temperance, manners, and morals, and no sectarian or denominational books are to be used or sectarian doctrines taught. It is to be hoped that this is but the beginning of a series of events and measures that shall result in thoroughly purging that wretched cesspool, and wiping out the iniquitous system of "many wives." It is to be hoped, too, that our Canadian authorities will heed the many

suggestions made on all sides, and keep a watchful eye upon the youthful colony in the N. W., so as to prevent this baneful institution from gaining a foothold in the Dominion.

"The servant girl problem solved," by Mrs. McGee Smith, one of *Truth's* Hamilton readers, is a sensible plea on behalf of the Chinese, that they shall be allowed to immigrate to this country without let or hindrance. The writer criticizes the stock objections, such as the labor market is overloaded now, their advent would cheapen labor, the influence of the Chinese women who are given to immoral practices, would be pernicious and demoralizing. She points out that, notwithstanding the cry of a plethora of laborers, there are millions of acres of land in the Dominion unoccupied and uncultivated; mines with their treasures still unearthen; waste tracts of city and factory awaiting removal to be applied to its legitimate purposes instead of being left to breed pestilence and lingering death; and hundreds of thousands of households from the Atlantic to the Pacific to be provided with industries, active and careful servants, and the Chinese are declared to be. She heaps ridicule upon the idea that our morals would suffer by contact with the Chinese women. "Answer willing," she asks, "to admit that we are incompetent to make laws, or impotent to enforce them, to regulate all and sundry on our own territory? If so, we should throw up the sponge and let the Chinese, the Indians, and the Mormons fight it out on or near the Rockies. If our Christianity and civilization cannot withstand any and all evils concomitant with their settlement among us, then possibly they are the superior race and are destined to overcome and rule America." That the restrictions placed upon the almond-eyed Orientals are becoming increasingly obnoxious to all right-minded Canadians is growing more and more apparent. It contravenes the law of custom so long observed, "Live and let live." It is felt to be a violation of the sacred principle of liberty, which, except in those cases where their incoming would threaten the social fabric, opens the doors and says to all, "come and find a home among us. Canada is in no great danger from John Chinamen, who has hitherto proved himself a very respectable citizen.

"The greatest show on earth" has just closed a remarkably successful exhibition in the World's Capital. The wires from London announced that Barnum closed last night, receiving a magnificent ovation from the immense assemblage in which Royalty was represented. At the conclusion of the show the band played "Home, Sweet Home," whereat the Americans in the audience cheered wildly. There were loud calls for Barnum, who was compelled to make a speech, not a word of which was audible. There was terrific applause when they played "God Save the Queen." Mr. Bailey return with money in the treasury for weeks. Thousands of people have been turned away from each performance. No account has yet come to hand of any sensational artifice being adopted by the veteran showman to induce the public to patronize his menagerie. These tricks,

like his youth, appear to be left far in the past, while the old man now demands for success upon the merits of his exhibition.

A rash vow is better broken than kept," says the ancient maxim. It is usually made under the influence of impulse, and is often the very opposite of what reason would have dictated. To keep such vow frequently inflicts injury upon oneself or injustice upon others. It appears that his holiness the Pope has established his connection with an erring race by just such a vow. Some time ago he declared his purpose never to leave the Vatican while the House of Savoy occupied the throne of Italy. But the other day his younger brother, Cardinal Pecci, was seized with an illness of which he has since died. On being made aware of his brother's critical condition, it is stated his holiness could no longer restrain his affection, and entering a Cardinal's coach he drove to his brother's palace. His presence was a surprise and consolation to the dying man. Both were greatly affected. The Holy Father remained an hour by the bedside. Then, giving his final benediction and bidding farewell to the dying Cardinal, he returned to the Vatican quietly and unobserved. Not many brothers will condemn this action, which the aged head of the Vatican for allowing his fraternal affection to set aside his inconsiderate vow. Though many persons will be puzzled and surprised at his action, it is not difficult to harmonize the vow with these pretensions to infallibility which he laid to where in the head of the Catholic Church. His action is a confession that was in error on making such a promise. Common people will be led to ask, is it not possible and probable that mistaking once he may mistake twice, ten, a hundred times? Perhaps some son of the Church, who is demagogical hair-splitting will try to explain.

Toronto Temperance workers are just now reinforced by two noted characters, who have their lives been dragged from the gutter. These are J. O. Wells and Joe Hess. The latter was at one time a resident of the city, and is well known to many frequenters of saloons. He was converted in Rochester and has since his conversion been devoting his life to the work of saving the poor imberbe. During the few days he has been holding meetings in the city, he has succeeded in persuading only a thousand slaves of the habit to sign a pledge. He is an enthusiastic advocate of the "coffee house" movement. He says "one of the best movements that has been started in Toronto, and one that was needed above all other in the cause of temperance, is now in operation by the Canadian Temperance League, in other words the coffee house movement which has established itself in opposition to the saloons. We have in Rochester, four coffee houses, which during the day, supplied seats to between six and seven thousand people at a low price. They have lodging rooms, no stairs, where victims who have been robbed by the saloons, get lodgings, and banks for a cent. In addition to this, consider one of the most powerful reasons why coffee houses should be established, that Gospel revival meetings.