

the case of subsequent sins. But Adam, by his sin, lost the preternatural gifts that God—of His own bounty—gave him. Some of these are freedom from death, from sickness, work, and "all the ills that flesh is heir to." Although the sin may be forgiven, still these penalties (the loss of these preternatural gifts) are not remitted. All men have inherited these penalties, and they shall go on till the end of time. It is believed by some theologians that even had Adam never committed the original sin, every other human being would have been subjected to a similar temptation. Original sin is a state, not a taint exactly. The being is brought into the world in the state of original sin; but the soul has come pure from the hand of God. Had God created the soul and allowed it to remain a pure spiritual entity, like an angel, that soul would remain in a state of supernatural grace. But it is the contact of the soul with the corrupt body that causes the state of sin. Therefore, it is not from God but from the flesh that the soul enters a state of original sin. It is not from the Divine but from the Human that the sin comes. It is the consequence of Adam's fall and not of God's creative act.

In his "Handbook of the Christian Religion," Rev. Father W. Wilmers, S.J., gives a very clear corroboration of our contention, in the chapter on "Effects of Original Sin." After explaining the essential elements of sin, the learned Jesuit says: "Hence we can understand why, if God had created him without sanctifying grace, man's state would not have been a state of sin. It became a state of sin by its relation to the sin of our first parent. For the same reason our souls at present are not created precisely as under the curse of sin. They are created, it is true, without sanctifying grace. But it is only by their union with the body, which, however, takes place at the moment of creation, that they become the souls of the children of Adam, and, consequently, of sinners. Thus the state of privation of sanctifying grace, in which we enter this world, is a state of sin; for in the person of Adam we have forfeited that grace which God intended we should possess."

Had we space we could give scores of authorities proving that the soul does not come into being otherwise than by direct creation, and that God does not create the soul in a state of sin.

WORKINGMEN'S WAGES.

"The Ministerial Association" has been making several moves on the chess-board of morality, and have been making many suggestions for the continuation of the game between vice and virtue. The Chief of Police's report for 1892, tells of the enormous, the alarming percentage of criminals who can neither read nor write. This is apparently a sad reflection upon the condition of our people and the intellectual state of the middle and lower classes. To us it seems a reflection upon the administration of the city's affairs: perchance, in the midst of so many suggestions, we might be permitted to advance a few mild expressions of opinion. Bold as the proposition may appear, we think we can prove, to the satisfaction of the reflecting, that a great deal of the ignorance to be found in the class of people who come under the notice of the authorities is traceable to the want of real public spirit in the representatives of the people in the Council and to the lack of adequate wages for the working classes. Please follow our reasoning and we think that we can connect the different links in the chain that joins the conclusion to the premises.

In the first place the workingmen here, employed in any public job, either mu-

nicipal or from Government, never receive per day more than from one dollar and ten to one dollar and twenty or twenty-five cents, at the utmost. We hold that no workingman should get less than one dollar and fifty cents per day. The municipality and the government are both well able to afford it, and such a sum would make all the difference in the world to the laborer, while it would serve to increase the city's revenue and diminish ignorance and immorality.

How can you expect a poor man to support a family of two, three, and more children, and to educate them upon a sum barely sufficient to pay for the necessities of life? If the parents are Catholic, they will strive to keep little boys or girls at school until after their first Communion; then they must turn out and work. The lad gets into rough company, and with scarcely any knowledge of the world, with no education, no moral principles, he is ushered into the society of older and more vicious persons with whom he struggles for bread. The girl goes to a factory and without a mother's care, without a guiding hand, without a thorough knowledge of her religious principles, often without being able to distinguish right from wrong, she meets with wickedness, and she fails in its presence. We need not dwell to any further extent upon this phase of the question. But suppose the parents were able to earn wages sufficient to keep their children at school until they would be well instructed, until their principles would be formed, until they had the necessary equipment to face the world, would not the standard of morality be raised? would not the numbers of those upon whom the Chief of Police reports be vastly diminished? would not the percentage of the illiterate be lowered to a great degree? It seems to us that the reasoning is clear that no development is necessary.

And this change in the wages of the workingmen, this raising of the labor-hire to an elevated and reasonable standard, would be in the interest of the city. The honest toilers, the worthy workmen from all quarters would turn their faces toward Montreal. This would be the city of fair wages, the place where the workmen could live, the locality where the public works are paid for by municipal fathers who can set value upon the "sweat of the poor man's brow." The population, the laboring useful population, would augment, the city revenue would be greater, all branches of trade would benefit, and the ignorant children, and consequently illiterate members of the next generation, would be few and far between. If it were a question involving a few thousand dollars, that a representative of the people might get a couple of hundred dollars for working up, you would hear the streets re-echoing the loud speeches and the desk hammerings of the worthy and energetic mouth-piece of the people; but when it is a small matter of a mere twenty-five cents addition to the wages of the workingman, these busy gentlemen have no time to reflect upon the matter, much less to act with regard to it. It is the heap of bank bills that sets the wheels of municipal as well as legislative activity into motion: a petty fifty cents would merely clog the action of the great machinery. And yet that fifty, or that twenty-five cents is of more consequence to the poor man than the thousands are to the city. If our City Council and the Government would take a real interest in the progress of Montreal, if they would elevate the standard of morality, if they would diminish the number of illiterates, let them fix a reasonably high figure below which the wages of the workingmen will never be allowed to drop, and we predict a per-

ceptible change in the future reports of the Chief of Police, and in the necessity for ministerial or other moral-enforcing associations.

THAT DISORDERLY HOUSE CASE.

In October last the TRUE WITNESS referred the "Social Evil," and more particularly the "Disorderly House" phase of the question. We need not recapitulate all that we did in the matter, our readers will recall it readily.

The Police Committee in July last promised a deputation of citizens that steps would be taken to root out such places, and a sub-committee was appointed to frame police regulations applicable to such cases.

A prompt remedy was promised to complaining citizens; the Chief was authorized to take action on the well-grounded or well-founded reports of responsible citizens that such nuisances existed in their neighbourhood.

The first citizen and taxpayer who had the courage (for he has since learned that it requires that element when certain disorderly houses are in question) to test the sincerity of our City Fathers, met with very cavalier treatment, to put it mildly, on filing his complaint. He was absolutely jeered at by certain members of the Police Committee.

One member of the Police Committee openly stated what was a deliberate falsehood, that the complainant had a speculative interest in ousting the woman from the premises. This gentleman is now an ex-City Father. The same statement was made by another member of the committee to a neighbor who complained of the nuisance verbally to him, and the fact remains that he was returned by acclamation in the recent elections and warmly endorsed by the "Citizens' League" in his candidature, although as a matter of fact this very case was undertaken on the solicitation of that body. It is reasonable to assume that they were not aware of the views of their candidate on the subject of disorderly houses, however sound he may have been on other questions. Still another member of the committee spoke in a similar sense. He was elected to stay at home in the recent elections, and we can tell him that his treatment of the case in committee helped to defeat him. Briefly, the complainant was told to take his complaint elsewhere; the Police Committee were not empowered to deal with matters of the kind, and the Chief emphasized the announcement by adding that the dame complained of stated that she kept a respectable house. That settled it, but not without a vigorous protest from Alderman Kennedy as to the change of front on the part of the committee. The case was taken to the Recorder. After a very full and impartial hearing of both sides, the woman was fined, on the Tuesday, \$100 and costs or three months imprisonment, with a warning that if she did not leave the neighborhood in a reasonably short time a further fine of \$200 and six months imprisonment would be inflicted. The Recorder complimented the prosecutor on the straightforward manner in which the case was stated by him. Every effort was made to break down the evidence of his principal witness, Mr. Eugene Flynn, by the defence, and His Honor animadverted strongly on the tactics resorted to in doing so. Mr. Flynn was a Government officer in Quebec for over ten years, and his standing and character are vouched for by such men as Messrs. Ahern, Murphy and the Hon. Mr. Flynn. His evidence was given in the clearest and most concise manner, and stolidly withstood all at-

tempts to injure his reputation by witnesses brought from Quebec by the woman's lawyer. The evidence of Messrs. McLachlan, King, Carpenter and Chevalier on behalf of the prosecution was also valuable. The case was ably prosecuted by Mr. Joseph Duhamel, Q.C., and Mr. R. C. Smith for the complainant. It had been before the public for three months, and much sensational evidence was expected to have been given as it was a well known fact that the defendant had a very influential backing, who, however, kept behind the scenes; that some of them have not been forced conspicuously to the front is owing entirely to the prosecutor's desire not to create any public scandal; had they been made to toe, the mark they would have richly deserved all the odium which would have inevitably followed.

And now the questions uppermost in the mind of every law-abiding member of the community are these: must he, in order to be rid of a nuisance of the kind, go through the farce of appealing to the Chief of Police, or to the Police Committee, only to be scoffed at? What is a Police Committee for? What are the duties of the Chief of Police, or is he subordinate to the committee? Failing relief in this quarter, must he undertake the expense, time, trouble and consequent worry of going to court to obtain protection from such a nuisance? He already pays taxes to obtain this protection. If he fails to secure a conviction in court he lays himself open to damages for defaming what such a class of offenders have not got. It is not every citizen who cares to undertake a prosecution of this particular kind. We draw attention to these points, these questions and these facts by way of a supplement to our articles of last year, and as illustrative of how much need there was for the vigorous action we took in the matter, and how almost insurmountable were the obstacles. It would require a vast amount of ready cash, of time and of patient work to accomplish any tangible good under such adverse circumstances. Another good reason to regret the decision of the Legislature in the matter of our municipal general election.

AN ANGLICAN clergyman of London England, recommends the following form of prayer to his people: "That it may please Thee to grant growth in grace to the blessed dead at rest in Paradise, especially to the soul of (here mention the one for whom you pray)." This, to say the least, is a peculiar form of prayer. It is wonderful how inconsistent the clergymen of the Church of England are upon the question of a third state in the next world. Their own Article of Faith repudiates the idea of Purgatory; yet some hold that there is a Purgatory, without admitting the pains therein, therefore, confounding it with Paradise; others claim that Purgatory is a milder Hell, but still a place of perpetual punishment. They teach and pretend to believe everything or anything except the Catholic doctrine of Purgatory. This it would be a crime to admit, yet they skim about it, shave it on all sides, and still claim that they have the Truth.

On Saturday morning Monseigneur Fabre presided at a religious profession at the convent of the Ladies of the Congregation of Ville Maria. Those taking the vows were Misses E. Pelletier, A. Blouin, A. de Repentigny, A. Robillard, J. Delisle, C. McLellan and A. McComber. Those who took the veil were Misses Gauthier, McDonnell, McGrath, Heurant, Duperré, Saucier, Plante, Cormier, Noel, McCann, Potvin, Grandpré, Lesage, Richard, Francoeur, Desy, Trudeau, Delisle, Dionne and Martel. A large number of the friends and relations of the new sisters were present at the ceremonies.