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LABOR.

Its Rights and Dignity.

VIEWS OF CARDINAL MANNING

An Able Review of a Great Question.

I. 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 capital; there is skill. Some may say it is labor; there is something before labor; there is the great 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 afterwards 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, I do not account any labor which is not honest, as worthy of the name of labor. I call it exertion, because unless a man puts forth his exertion, and puts them forth to the full, is not worthy of the name of labor. I call it honest, because it is done honestly for his own good, I call it his exertion; and if he does put them forth for his own good, and also for the good his neighbor, I call it selfless. 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 painting, for the exertion of the powers of the mind, and for the exertion of the powers of the body. They may never have welded an ax, they may never have guided a locomotive, and they may never have driven a spade into the ground, but I will maintain 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 one sense the origin of everything, though it is clear that mind must precede it. In these days, perhaps, men are inclined to depreciate mere strength without skill because our labor is become a half skilled and fully skilled, and our industry is becoming scientific. Nevertheless, the mere labor of the body there is a true dignity. The man who puts forth the power 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 fulfils the lot of his existence is in a state of dignity. The condition on which we obtain everything in the world has always more or less of labor.

Now there is no limit as yet ascertained to the fertility of the earth. We are told that in the time of King John the productivity of the soil of England was about one-fourth as compared with the productivity of the soil all over the face of England at this time, and as about one-fifth compared with the productivity of the soil round about London. What makes the difference? Labor, skill, capital, science, and the advancement of agriculture. This calculation shows that we have been steadily advancing in the productivity of our soil and have never reached its limit.

Labor may be only in the dawn of its work; and if England has developed itself by its labor, as I began by saying, to be so vast an extent, do not let us for a moment imagine that we have reached the limit of what may be done by the advancement of that labor. I am old enough to recollect when the political economists of England started us by a statement that there did not exist in England enough coal under the earth to last for more than eight hundred years. It seemed to me even then that our nerves might stand the announcement. Nevertheless, it is clear that we never yet have ascertained what is the limit of the coal mines in England. I do not know that any man can make even a probable conjecture. But, not only is labor the law of our State, it is also the law of our development. It is the law of the development of mind and body.

But further than this, labor is the condition of invention. Between the intelligence and the hand there is a correspondence so delicate, so minute, that it bears one of the strongest evidences of the wisdom of our Maker. The versatility of the mind in its operations can never be measured; nevertheless, the flexibility of the hand is such that it corresponds with the versatility of the mind. The man who in the dim morning of society made a flint knife, had a hard labor to execute works of skill. The man who, succeeding him, had a Sheffield blade, could do perhaps a thousand operations which the flint knife could not accomplish.

We have now happily come to a period when our whole population, agricultural and manufacturing, recognizes that the advancement and multiplication of machinery is the greatest aid in creating labor. In order to give the simplest proof of this, I will mention one or two facts which may not be familiar to some who hear me. Until the other day

they were not familiar to myself. First of all in the last century, inventors followed one another in rapid succession. As you are well aware, in 1743 the fly shuttle was invented; in 1769 the son of the inventor constructed what is called the drop box; in 1787 came the spinning jenny, in 1789 the water frame, in 1789 the two were combined into the mule, in 1813 the power loom followed, in 1785 the steam engine had been completed, in 1811 steam was applied to ships, and in 1824 it was applied to railroads. That is to say, taking only one line of inventions, that which applies to the manufacture of cotton and wool, this extraordinary advancement in machinery was attained in twenty-two years. Then the power of locomotion by land and by sea was added. Now what was the effect of this? At first slight it might have been supposed that it would have thrown out of employment a vast number of hands.

M. Say, the French political economist, in his complete "Course of Political Economy," states upon the authority of an English manufacturer of fifty years' experience, that in ten years after the introduction of the machines, the people employed in the trade, spinners and weavers, were more than forty times as many as when the spinning was done by hand. According to a calculation made in 1825, it appears that the power of 20,000 horses was employed in the spinning of cotton, and that the powers of each horse yielded, with the aid of machinery, as much yarn as 1,066 persons could produce by hand. But if this calculation be correct, and there is no reason to doubt it, the spinning machinery of Lancashire alone produced in 1825 as much yarn as would have required 21,302,000 persons to produce with the distaff and spindle.

The Egyptians, according to Herodotus, hated the memory of the kings who built the pyramids, and he tells us that the Great Pyramid occupied 100,000 men for twenty years in its erection. Now it has been calculated that the steam engines of England, worked by 36,000 men, would raise the same quantity of stones from the quarry and elevate them to the same height as the Great Pyramid in eighteen hours. If this be so, it seems to be a proof that while labor has been advancing, skill has been developing, invention has been increasing, and the creation of every kind of capital has been augmented beyond anything we could have conceived. So that there has been a perpetual accumulation of muscular power, of mental power, of manual power, and of mechanical power; and this is the true capital of our country, not money alone.

II. I will now turn to the other part of my thesis; that is, to the rights of labor. I am not going to be communistic, and I have no will to be revolutionary. Adam Smith says: "The property which every man has in his own labor; as it is the original foundation of all other property, so it is the most sacred and inviolable." The patrimony of a poor man lies in the strength and dexterity of his hands; and to hinder him from employing his strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a plain violation of this most sacred property." Therefore, first of all, I claim for labor the right of property. There is no personal property so securely our own. It is altogether and entirely personal. The strength and skill that are in a man are as much his own as his life itself; and that skill and strength which he has as his personal property no man may control. He has this property in him. Lawyers say a man's will is ambulatory; that is, it travels with him all over the world. So the workman carries this property with him as readily as money. He can buy with it and he can sell it. He can exchange it. He may set a price on it. And this ready money which he carries with him he may carry to every market all over the world; and what is more, he will not be impeded by any foreign currency. No coins, no difficult calculations, decimal or otherwise, obstruct his exchange with other nations of the world.

And further, in one sense it is inexhaustible except that we all have limits and dimensions and our strength and skill are bounded by what we are. But there it is, perennial, going on always through his life till old age diminishes it; then what remains in him is to be honored with a reverence of which I spoke just now. I claim for labor (and the skill which is always required by labor) the rights of capital. It is capital in the truest sense. Now our Saxon ancestors used to call what we call "live money," and we are told that what we call chattels and outfit and the Latin word *capita* are one and the same thing; that is, "heads" of oxen or workers or serfs. This was "live money," and so are the labor, the strength and the skill in the honest workman "live money." It is capital laid up in him; and that capital is the condition of production.

For capital which is in money, which I will call dead capital, or dead money, receives its life from the living power and skill of the laborer. These two must be united. The capital of money and the capital strength and skill must be united together, or we can have no production and no progress. And, therefore, "labor and capital must ride on the same horse," and it is said, in a sort of metaphorical way, that "when two men ride on a horse one must ride behind." It is said that capital rides before. Well, now, if they cannot ride side by side they ought to walk hand in hand. Whatever rights, then capital possesses labor possesses.

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 submit 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 appreciate 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 which had their societies and fellowships 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 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 these unions have been recognized by the Legislature; that whether they be employers or employed, whether they possess the dead capital or the live capital, the dead money or the live 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 in superior power us all; the supreme ruler of law which has governed at all times, the people of England.

I am one of those who are of opinion that the hours of the labor must be further regulated by law. I know the difficulty of the subject, but I say the application of unheeded political economy to the hours of labor must be met and checked by a moral condition. If the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consisted or consisted in multiplying without stint or limit these articles and the like at the lowest possible price, so as to undersell all the nations of the world, well, then, let us go on. But if the domestic life of the people be vital above all; if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and of fathers be written in the natural law of mankind, and if these things are sacred, far beyond anything that can be sold in the market, then I say, if the hours of labor resulting from the unregulated sale of a man's strength and skill shall lead to the destruction of domestic life, to the neglect of living, to turning wives and mothers into living machines, and of fathers and husbands into—what shall I say, creatures of burden?—I will not use any other word when it is so, wearied and able only to take food and lie down to rest, the domestic life of man exists no longer, and we dare not go on in this path. I am not going to attempt a prescription; I should fail if I were to attempt to prescribe in any art which is not my own; but this I will say: Parliament has done it already.

Do not let it be said, therefore, that Parliament has not interposed in the question of labor and in the question of the hours of labor. I will ask, is it possible for a child to be educated who becomes a full-timer at 10 or even 12 years of age? Is it possible for a child in the agricultural districts to be educated who may be sent out into the fields at nine? I will ask, can a woman be the mother and head of a family who works sixty hours a week? You may know better than I, but bear with me if I say I do not understand how a woman can train her children in the hours after they come home from school if she works all day in a factory. The children come home at 4 and 5 in the afternoon; there is no mother in the house. I do not know how she can either clothe them, or train them, or watch over them, when her time is given to labor for sixty hours a week.

I saw in my early days a good deal of what the homes of agricultural laborers were. With all their poverty they were often very beautiful. I have seen cottages with cottage gardens and with sooty but bright furniture, a hearth gleaming with peat, and children playing at the door; poverty was indeed everywhere, but happiness everywhere, too. Well, I hope this may still be found in the agricultural districts. What may I do to know, but the homes of the poor in London are often very miserable. The state of the houses, families living in single rooms, sometimes many families in one room, a corner space. These things cannot go on. The accumulation of wealth in the land, the piling up wealth like mountains in the possession of classes or of individuals, cannot go on if these moral conditions of our people are not healed. No commonwealth can rest on such foundations.

EDWARD, CARDINAL MANNING.

Orangemen Portrayed.

The New York Times, which is net by any means favorable to Catholics or their schools, has the following in regard to the efforts of Orangemen to upset the separate school system in the province of Manitoba: "It is not at all surprising to be told that the Orangemen in Manitoba are enthusiastically in favor of the abolition of the Catholic schools. Wherever the Orangemen is found he is a turbulent person, and his notion of civil and religious liberty is the liberty to oppress and persecute Roman Catholics. That is to say, he has properly no notion of civil and religious liberty at all. The Orangemen represent an aggressive and intolerant Protestantism, and where they have their way they do whatever is most hostile and offensive to the Catholics. If they inspire the proceedings of the government of Manitoba, as their approval of these proceedings indicates, their purpose is to force upon Catholic children religious instruction offensive to Catholic parents. The more offensive it is to Catholics, the more satisfactory it will be to the Orangemen. Of course the Catholics are justified in resisting to the utmost a project of bringing up their children in distastefully Protestant schools."

Woman's greatest glory is her hair, and she should be very economical of it, says a cynic, when she is cooking.

VESEY KNOX.

His Maiden Speech in the House of Commons.

As an Ulster Man and an Irishman He Protests Against a Delusive and Dangerous Bill—The Folly of Lord Ashbourne's Act—Outrage—Constitutions from His Campaign—The Best for Twenty Years.

In the House of Commons on the 24th ult., Mr. Vesey Knox, Mr. Biggar's successor, made his maiden speech. He spoke on the Ashbourne land bill, and with much good effect as to receive the heartiest congratulations when he sat down. The Dublin Freeman's Journal calls it the best speech of his kind for twenty years. Some extracts may be of interest to those who wish to see of what metal the man who has been called to fill poor Joe Biggar's seat is made.

After speaking of the Ashbourne act, and what it has not done for Ireland's good, Mr. Knox, who announced that he was speaking as an Ulster man, said—"The present bill differed much from the Ashbourne act, and where it differed it differed for the worse, and wherever the Ashbourne act required amendment it had been the worst. So that the measure had been subjected to more obloquy and abuse than introduced within the memory of man. (Hear, hear, and cheers.) In the first place it stood condemned because there was no power of compulsory sale, and without compulsory sale the question could not be settled. (Hear, hear.) The Ulster farmers were at the present moment almost unrepresented in that House. So biggish and they felt their position that a number of Ulster Presbyterians, farmers who had no other day to declare that no bill would be satisfactory that did not contain the compulsory principle, that a number of farmers, 1000 in number, meeting in an Orange hall, had to ask his honorable friend, the member for St. Stephen's division of Dublin, to present their petition for them. (Hear, hear, and loud Irish cheers.) This whole hall full of the constituents of the honorable member for North Armagh protested against the bill, and he held that they were right in protesting. The effect of this voluntary principle was bad alike for the tenant and for the state. It was bad for the tenant, because free contract in Ireland was impossible, and it was bad for the state, because the only real security for the repayment of those 'rents was the value of the land. (Hear, hear.) If the tenant once fell into arrears and they had to evict, all their force of military and police would not be sufficient to keep peace in Ireland. The voluntary principle was bad in another way. He supposed they wanted to get rid of the bad landlords, but they did not do anything for many places outside the congested districts which had been made miserable by bad landlords, and those places they did not touch. Neither did they touch

THE SMALL TILLAGE FARMERS.

They had suffered infinitely more than the large graziers from agricultural depression, and they were left untouched, because the large owners could bring more pressure to operate for the purpose. In the return for the end of 1888 up to March of this year he found that Earl Lanux had sold 53 holdings for £45,000 (hear, hear), but the number of small tillage farmers who had made good was very small. He had heard of luxury making peasant proprietors out of large graziers. (Cheers.) Lord Listowel had sold three holdings in the county of Cork for £3,000, and one in Kerry for £2500. The Marquis of Waterford had sold 114 holdings in the county Waterford for £113,000, the average valuation being £57, or over the limit which the state would pay for a small tillage holding. Sir George Colthurst had sold 26 holdings in the county Cork for £5,000. (Hear, hear.) How the land courts sanctioned that advance he could not understand, as they could only sanction that amount on a whole estate. In Munster £541,000 had been advanced to constitute 811 peasant proprietors, the average value being £57, and the average valuation in Munster was £21. With regard to absenteeism, whom the attorney-general said he wished to get rid of, there were some absentees who were not bad landlords, and who really spent a good deal of money in the country by deputy. As they had been spending large sums on improving their property, there was no loss of net income in selling their lands. In case of the London and Lancashire moderate scheme of the member for Cork, and if they were going to take the scheme they had better take it at once, and withdraw the present bill. (Hear, hear.) If the Irish landlords were to accept the scheme of the member for Cork their incomes would be somewhat reduced, but they would still have enough to live in Ireland and to work for Ireland, and he ventured to think the end was near of their consideration. The Irish people had shown themselves generous and grateful when any man turned from the old ways and showed himself ready to serve Ireland. He did not believe even yet that it was too late for the Irish landlords to take a wiser course. Surely it would be better on a smaller income to be respected by the Irish people than to remain forever as political Bonapartes, forgetting nothing and learning nothing, or yet, as a sort of chivalry, dying with the member for North Armagh and the member for Cork, with a better way before them, and one which they would do well to accept. He thought the honorable member on both sides of the House must recognize the fact as of some importance that the Irish members deliberately voted for the rejection of this bill. They did so without the slightest sense of self interest [Irish cheers], except so far as the interests of their country were concerned, and he asked the House instead of jeering at mere Irish members, as the chief secretary was wont to do, to listen for once to what they said, and to believe that it was for the sake of peace and for the sake of Ireland that they asked the House to reject this delusive and dangerous bill. [Loud Irish cheers.]

MADE TO PAY THE SAME SUM

As he would have paid if he had bought a twenty years' purchase, see effect being that the greater the risk the smaller was the premium. If the government were not prepared to spend more than £20,000,000 they would have to take the state-aided and moderate scheme of the member for Cork, and if they were going to take the scheme they had better take it at once, and withdraw the present bill. (Hear, hear.) If the Irish landlords were to accept the scheme of the member for Cork their incomes would be somewhat reduced, but they would still have enough to live in Ireland and to work for Ireland, and he ventured to think the end was near of their consideration. The Irish people had shown themselves generous and grateful when any man turned from the old ways and showed himself ready to serve Ireland. He did not believe even yet that it was too late for the Irish landlords to take a wiser course. Surely it would be better on a smaller income to be respected by the Irish people than to remain forever as political Bonapartes, forgetting nothing and learning nothing, or yet, as a sort of chivalry, dying with the member for North Armagh and the member for Cork, with a better way before them, and one which they would do well to accept. He thought the honorable member on both sides of the House must recognize the fact as of some importance that the Irish members deliberately voted for the rejection of this bill. They did so without the slightest sense of self interest [Irish cheers], except so far as the interests of their country were concerned, and he asked the House instead of jeering at mere Irish members, as the chief secretary was wont to do, to listen for once to what they said, and to believe that it was for the sake of peace and for the sake of Ireland that they asked the House to reject this delusive and dangerous bill. [Loud Irish cheers.]

SOME CLAWMARKERS RUSHING

to take advantage of this bill. No; he expected a little more than 2 per cent for his money. That sort of man, who had never done anything for the country, found it more profitable to hold on. So that, whatever be the aim of the government, this plan of buying out the best landlords and putting up as peasant proprietors those who could get on best without their aid was an inane plan for the state to adopt. [Ministerial cheers.] He admitted that they had got difficulties in the way of compulsory purchase in the north of Ireland. The member for South Tyrone was an opponent of the honorable member for Cork, and he urged the government to make the purchase voluntary, the honorable member now turned round and said that though this bill was not compulsory, it would work out to compulsion. The only way he [Mr. Knox] could see that it would work out to compulsion was this: Where a tenant on one side of the road, under this act, got a reduction of 20 per cent, the tenant on the other side would say that if they did not get a similar reduction they would pay no rent at all. [Hear, hear.] That was the only way in which the bill would work, said the law-abiding member for South Tyrone. He would suggest to the chief secretary that summary proceedings should be taken under the second section of the coercion act against the honorable member for South Tyrone for his letter to the Morning Post. They would accuse him in the ordinary form of compulsion, with certain persons unknown, to induce other persons unknown and to compel them to refrain from doing what they had a legal right to do, viz., pay their legal rent to the landlords. [Laughter.] Did it not open up a whole vista of possibilities for the landlords when they heard the member of South Tyrone

speaking thus? What was to be the state of their country if they had to put in force a plan of campaign rights over the whole country? [Hear, hear.] And yet, according to the member for South Tyrone, some such course as that entailing enormous hardships to the country, and teaching

A LESSON OF LAWLESSNESS

that could not be forgotten for many a long day, would be necessary if the tenants were to get the advantage of this bill. (Hear, hear.) The mode of pledging their securities in Ireland was a foolish and would be a disastrous one. These securities had been pledged without the consent of the Irish members and the Irish people, and they were not worth the paper on which the bill was written. [Irish cheers.] Though free contract was the thing the government pointed to as preventing repudiation of the agreements the tenants made no pretence even of free contract when the government pledged these securities. (Hear, hear.) There were two ways in which to get the consent of the Irish people to advances being made under this measure, either by representing local authority, and giving them a veto on any particular loan, or by asking the consent of the Irish members to some general scheme applying to the whole of Ireland. But neither course had been taken, and there was not the slightest chance of the Irish members consenting to pledge their securities under such a measure as the present. Let them state the guarantees. The government had the cash position, but they had got it by starving Irish education instead of giving it the same benefit from the probate duty as they gave to Scotch education. (Hear, hear.) As to the contingent portion of the fund, the government could get it by involving the whole country in a tax. He did not think the right honorable member, with his reputation for stirring up disorder in Ireland, if he had deliberately designed the provision to make government in Ireland impossible, could have made a worse provision than this. Most of the payments which were to be stopped were payments in relief of the poor rate, but it was not by the poor rate they were going to raise the money to meet the compulsory levy of the lord lieutenants. No, because the poor rate was paid by the landlord. (Hear, hear.) It was out of the country cess they wanted to levy this so that the landlords may pay nothing, whilst

THE POORST PEOPLE

were made to subscribe and make up for the fault of richer brethren who had the advantage of purchasing under the act. The chief secretary must surely know that there was no security for him to levy such a rate. It was not a security for peace, but a provocation to rebellion. [Hear, hear.] Let the government have fair notice that this mortgage of the Irish rates was put on without the consent of the Irish people that there was no covenant for quiet enjoyment in that mortgage. [Irish cheers.] Another objection must surely be that there was no security or protection for the tenants' improvements. With regard to the land debt, they wanted to know how the personal of the purchasing part of the land debt would be affected. The purchase commissioners, Messrs. Lynch and McCarthy, had done their work fairly well. The reasons why they had two such men administering the Ashbourne act would be historically ascribed to the fact that it would be impossible but to the temporary meeting in the division lobby between the Irish party and the Tory party in 1885. [Hear, hear.] Had it not been for this circumstance, the government would never have appointed to administer the Ashbourne act men whose traditions on the whole were opposed to the landlord party. Now that they had no longer need for the Irish vote, were the government going to shelve these two gentlemen or swamp them? He should like some information on this point. The honorable member pointed out how insufficient was the amount with which the government proposed to settle the land question. Only a small portion of the landlords could be bought out under the measure, and the same condition of discontent which existed now would continue in an increased degree. Indeed, he thought the settlement of the Irish land question would be more difficult after the bill had passed and the money taken up than it was now. [Hear, hear.] Proceeding Mr. Knox criticized the tenants' income fund part of the act. He said the clause on this subject provided that a tenant paid less than twenty years' purchase for the first five years he was

CATHOLIC GULLINGS.

Interesting Items Gleaned from all Quarters of the Globe.

The St. Vincent de Paul Society of Paris distributed something like £20,000 in relief last year.

The death of the Rev. John Kenny, late pastor of St. Teresa's Church, San Francisco, is announced.

Rev. Michael Hayes, pastor of Holy Trinity Church, Middletown, O., died at Hot Springs, Ark., recently.

The Rev. F. Lewis, a French Capuchin priest, has arrived in India in the hope of being allowed to attend lepers.

A Paris dispatch says the latest accession to the ranks of Chartrains is Abbe Chaftan, son of the senator of that name.

Mgr. Kopp has sent to the Holy Father a detailed report on the proceedings of the recent Labour Conference at Berlin.

Very Rev. John Oster has been elected Superior of the Order of the Holy Ghost in America as successor to the Very Rev. Father Strub.

The Holy Father has sent his Apostolic Benediction to the Committee of Arrangements, and all who aid in any way in carrying out the coming centenary of the great Father Mashew.

Cardinal Taschereau received a cablegram from the Pope approving of and blessing the free right schools which were inaugurated during the past winter in Montreal and Quebec.

Cardinal Parocchi has just caused to be canonically erected in the Eternal City the Guild of our Lady of Ransom, the main object of which is the conversion of England to its ancient faith.

The Colonial Secretary refused to Archbishop Alvarez and his priests the passports requested by them for the purpose of travelling in India, on the ground that they are not British subjects.

Father Benedict, Abbot of the famous Trappist monastery at Gethsemani, near Bardonia, Ky., has resigned an account of having become a paralytic, and that he would be obliged to attend to the duties of the position, and Father Edwards has been chosen in his place.

From the "Australasian Catholic Directory for 1890" we learn that there are in all Australasia 30 Bishops, 3 administrators, and 849 priests. The Catholic population of the Archdiocese of Sydney alone numbers 135,000; that of Melbourne, 100,000; and that of Hobart, 24,000.

Sister Giuseppa Burchi, the foundress of the Institute of the Daughters of St. Joseph, died last week at Quaracchi, near Florence. She had presided over the Order, founded for some thirty years, and died lamented by thousands of the poor, of whom she and her Sisterhood have always been the most devoted friends.

Moniteur de Rome says in the Middle Ages the Church, by its bishops and its great monks, intervened between the powerful and the weak, the barons and their vassals, to bring about peace among the children of God. It took the intervention of the bishop in sharp modern disputes between capital and labour a viable continuation of the mission?

Rev. U. Grassi, S.J., who for the last year has been stationed at Umattila Reservation, Washington, endeavoring to undo the ruin brought upon Catholic institutions there during the past three years, and who recently opened a new school there for Indians, died on the 24th ult. Father Grassi was one of the oldest missionaries on the Pacific Slope.

The following works have been placed on the Index Expurgatorius, are to be obliterated from the College of Cardinals—"Melanges sur quelques questions agiques de mon temps et dans mon coin de Pays," by Rev. J. M. Bailon, curé of the Madeleine of Beaunou; "Indas de Ker-ot," a dramatic poem by Frederick Soler, a Spaniard, and "Il Nuovo Romani," a literary and scientific periodical published at Milan.

Father George Kenny, of the Jesuit Province of Montreal, is in St. Louis, engaged in giving a retreat at the Convent of the Sacred Heart. He is the nephew of Edward Kenny of Boston, and has two brothers Jesuits in Ireland. Another brother was lost on the ill-fated Halifax on his journey to England to enter the Order. He has a sister in the institute of the Sacred Heart in New York city. Father Kenny is reputed the most eloquent priest in the Dominion. He is well remembered in New York.

The Dublin Nation of May 3 gives this important news in regard to the relations between England and the Holy See—"A well-informed correspondent at Rome writes that a new representative of Great Britain at the Holy See has been appointed in the person of Sir Adriano Dingli. He was at Rome recently, and will shortly return to take up his permanent residence there. He has already given orders to a person in his confidence to find out a residence suitable for the British Legation to the Holy See. The person named in this despatch was an ex-officio member of the Council of Malta from 1854 to 1880, when he was appointed Chief Justice of Malta.

The official Papal directory, *La Gerarchia Cattolica* of Rome, has just been issued for this year. It has some interesting details respecting the future candidates for the Papacy. It appears that there are seven really members of the College of Cardinals. The oldest is Cardinal Newman, who is 90 years of age. He is now infirm and in complete retirement. The oldest from the date of nomination is Cardinal Maret, but, technically, he is not the oldest member of the College because he belongs to the order of deacons, and the dean of the College must always be a Cardinal belonging to the order of Bishops. This honor belongs to Cardinal Monaco-Lualaba, who is also Secretary of the Congregation of the Index. Altogether there are in the College one member who is 90 years old, six who are 80, twenty who are 70, twenty six who are 60, ten who are 50, and only four who are under fifty. These are Cardinals Rampolla, Cardinal di Rende, and the Cardinal Archbishops of Prague and Lisbon.

The quarterly eviction return presented to Parliament by Mr. Balfour shows that during the first three months of this year 1,365 evictions notices were filed, under the Eviction-Made-Law Clause of the Act of 1887, in the county and superior courts in Ireland. The number filed in the Queen's Bench was 49, in the Exchequer Division, 19, and in the County Courts, 1,300. The highest number were—Clack, 11; Cork, 144; Donegal, 126; Galway, 111; and Tipperary, 116.

Proprietor of country hotel to servant: A stranger has arrived. Make a fire in No. 14. Servant: A big fire, sir? Proprietor: No, he is a little bit of a fellow.

Grafton: "Aw—what's the matter, dear boy? I spawined your wist?" "Name—name—name. Left one of me rings off the other day, y' know, and caught cold in my finger."

UNITY IN RELIGION.

The Distinguishing Mark of Peter's Church.

ETERNAL WISDOM GOD'S PEACE.

The Proofs of Unity Presented in Church History.

BY PHILIP O'NEIL.

Nothing seems so self-evident or clear to natural reason as that religion should be one. God, being essential truth, cannot be the founder of contradictory doctrines. The eternal Wisdom and the God of peace cannot establish a kingdom divided against itself. Hence it follows that the Church of Christ must be strictly one—one in doctrine, one in worship, and one in government.

THE NAME CATHOLIC AND UNITY.

When heretics, known as Christian, such as the Novatians, Gnostics, Montanists, Valentinians, Sabellians, Manicheans, and others, arose, it was necessary to give the Church a name to distinguish it from all others. It then began to be called Catholic by the world.

ST. IGNATIUS.

St. Ignatius was made Bishop of Antioch in the year 68. He was brought to Rome in the year 107, and was martyred in the amphitheatre, where he was devoured by two lions. St. Ignatius, a disciple of the Apostle and Bishop of Antioch, who, writing to the Church of Smyrna, expressly says: "Christ is where the Catholic Church is." He had been a disciple of St. John the Evangelist.

ST. POLYCARP.

When St. Polycarp was martyred, who was Bishop of Smyrna, and also a disciple of St. John, he, writing to the Church of Smyrna, when giving a public account of his martyrdom, addressed it to the "Catholic Church." (Eusebius Eccl. Hist.)

ST. CYPRIAN.

The great light of the third century, St. Cyprian, has left us a whole book on the unity of the Church. He writes as follows: "There is but one God and one Christ and one faith, and a people joined in one solid body with the cement of concord. This unity cannot suffer a division, nor this one body bear to be disjoined. He cannot have God for his father who has not the Church for his mother. If any one could escape the deluge out of Noah's ark, he who is out of the Church may also escape. To abandon the Church is a crime which blood cannot wash away; such may be killed but he cannot be crowned." St. Cyprian said: "The Catholic Church stretches her branches in to the richness of exuberance over the whole earth."

ST. PAULIN.

St. Paulin, in the third century, writes: "By the name Catholic our name is distinguished from all heretics." Tertullian, Augustine, Jerome, Cyprian, and others, use the name Catholic.

ST. CHRYSOSTOM.

St. John Chrysostom was Bishop of Constantinople. He was born in 345, and was martyred in 405. St. John Chrysostom writes: "We know that salvation belongs to the Church alone, and that no one can partake of Christ out of the Catholic Church and faith." He wrote: "The Church is more firmly fixed than heaven itself." He who has founded her said: "Heaven and earth shall pass away, but My words shall not pass away."

ST. AUGUSTINE.

St. Augustine in the synodical letter of the Council of Zerte, drawn up by him, says: "Whoever is separated from this Catholic Church, however innocently he may think he lives, for this crime alone that he is separated from the unity of Christ will not have life, but the anger of God remains upon him." St. Augustine says: "We are to hold the communion of that Church which is called Catholic, not only by her own children but also by her enemies." St. Augustine reckoned up ninety heresies which had protested against the Church up to his time during the first four centuries. Thus we find unity in the name Catholic.

OTHER FATHERS ON UNITY.

St. Paul sounds the acts of warning thus (Rom. 16:17): "New I beseech you, brethren, to mark them who cause dissensions and offenses contrary to the doctrine which you have learned, and avoid them."

TERTULLIAN.

Tertullian one hundred years before the

Council of Nice wrote: "We are each of us what all are, all what each."

IRINAEUS.

St. Irineus writes: "No reformation can be so advantageous as the evil of schism is pernicious."

ST. OPTATUS.

St. Optatus, writing against the Donatists, enumerated all the Popes from Peter down to the living Pope, Siricius, "with whom," says he, "we and all the world are united in communion."

ST. JULIENIUS.

In the sixth century St. Fulgentius writes: "Out of the Church neither the name of Christian avails nor does baptism save, nor is there forgiveness of sins, nor is the happiness of eternal life to be found."

These Fathers speak in a united voice as to the unity of the Church. It was of these the protestant "Piously thought when he said: "So long as any regard was paid to the Fathers, and arguments were allowed to be fetched from them, the advantage could not but be on the side of Popery." "Is it any wonder that Luther cried out: "I care not if a thousand Augustines, a thousand Cyprians, or a thousand other such were against me." Thus we see why "the Bible, and nothing but the Bible," became the rule with reformers. All Church history was against them. Nor did the reformers get clear of this difficulty and embarrassment till Chillingworth loudly declared that the Bible only contained the religion of Protestants.

The rejection by Luther of patristic evidence was a remarkable testimony to reform hardness. It was contrary to all methods of juridical investigation as well as ecclesiastical inquiry. The position of Chillingworth maintaining the Bible only, while it contained the command of our Saviour to "Hear the Church," was, to say the least, paradoxical.

DECLARATION OF ENGLISH CHURCHMEN.

In the year 1534 Parliament declared, under orders from Henry the King, that the Bishop of Rome had no jurisdiction over the Church of England, and that the King was rightfully her supreme head. (26 Henry VIII, c. 1). In the year 1536 the Church of England in convocation at York declared: "We thank the King's highness for and commend to him the head of the Church, and as temporal man may not be head of the Church by the laws of God; and we thank, by the law of the Church, general councils, interpretations of approved doctors, and consent of Christ's people, the Pope of Rome hath been taken for the Head of the Church, and Vicar of Christ, and so ought to be taken." (Stryper Memorial).

Of these Cardinal Fisher was imprisoned, and after fifteen months he was beheaded as an example, and he was the first of sixty-two thousand beheaded for denying King Henry's spiritual supremacy, as we learn from Holbein. King Henry himself had held other views, as we read in his defense of the Seven Sacraments against Luther: "Luther cannot deny but that all faithful Christian churches at this day do acknowledge and reverence the Holy See of Rome as their mother and primate. And if this acknowledgment is grounded neither on divine nor human right, how hath it taken so great and general root? How was it so universally admitted by all Christians?" (Dodd's Church History, page 239).

CONVOCATIONS UNDER ELIZABETH.

In the first year of Elizabeth both houses of convocation and the two universities declared it to be the faith of the Church of England—"That the supreme power of feeding and governing the militant Church of Christ and confirming their brethren is given to Peter the Apostle and his lawful successors in the See Apostolic, as unto the vicars of Christ." (Dodd's Church Hist., page 261). On the 15th of May, 1559, Elizabeth and her council arranged a plan to set the bishops at Greenwich Palace. She informed the prelates that it was her pleasure that they should take the new form of oath about to be tendered, or surrender their sees. Dr. Heath, Archbishop of York, being the first called to take the oath of supremacy, said: "The see of Rome was the mother of churches, and the Pope of Rome the Head of that Church." The Queen then ordered the bishops to retire from her presence, her pleasure being that they should be allowed twenty-one days to reconsider their position. When the time elapsed but one took the oath, Dr. Kitchen; the other bishops were immediately arrested and confined in dungeons and compelled, says Farlow, to pay for their own food. The Protestant historian Cobbet, in his Letter Third, proposes a question, viz: "How is the faith of all nations to continue to be one if there be in every nation a head of the Church? Who is to be appealed to in the last resort? How is there to be but one fold and one shepherd?" After the thirty years' war, which was a religious war precipitated by reform, the princes inserted this axiom into the treaty of Westphalia, "That whoever owns the religion should defend it." This brought an end to spiritual liberty, as also to that unity and concord, which the Saviour as "one fold and one shepherd," as sovereign of every Protestant church became head of the Church spiritually (as alleged). This is the result of the protest at the Diet of Speyer. During the sixteenth century Staphylus and Cardinal Hostius enumerated one hundred and seventy different sects of Protestants, the growth of a hundred years of reform. Rev. Doctor Mortley, during the latter half of this nineteenth century, published a list of three hundred and seven Christian religions. This is the result of that free thought and spiritual independence inaugurated by the protest at the Diet of Speyer, which was in fact a protest against our Saviour's command to "Hear the Church." It was also a protest against these other words of our Saviour, "There shall be one fold." It was a protest against common sense, and the death knell of unity among reformers of religion.

REFORM OPINIONS.

Luther, from whose pen have fallen these remarkable words: "I give thanks to Jesus Christ, because He has, by a great miracle, preserved upon earth one only Church (Eglise Unique)." . . . So that as he has never gone astray from the true faith by any degrees." (Luther's Works, I, 21). Calvin says: "The monarchy of the Bishop of Rome is, in my judgment, profitable to this end, that consent of doctrine may be retained." (Bonnest, Hist. de Var. liv. 5, Sec. 24). Calvin: "God," says he, "has placed the throne of His religion in the centre of the world, and has established the Pontifex, toward whom all are obliged to turn their eyes in order to maintain themselves more strongly in unity." (Calv. Inst. VI, Sec. 13). The Protestant Bishop Thiers says: "I insist on such a principle as may serve to reunite us to the Church of Rome, being well assured that we can never be united with ourselves otherwise." Hugh Grozier, a learned Protestant of the highest standing, declares "that there can be no hope of uniting Protestants among themselves except they be united together with the See of Rome." (Reply to Kivet). Casanbon wrote thus: "The Pope was the instrument God made use of to preserve the

deposits of faith in all integrity during many ages."—Casanbon, Execr. XV, in annal. bar.

These opinions are the result of bitter reform experience. The reformers had learned in a severe school, the necessity of unity, while feeling the fatal consequences of its absence. I might fill columns with such testimony. The reformers of the different sects, while pointing to the Bible, simply dragged the mantle of infallibility from the Pope's shoulders and transferred it to their own. The experience of a few years proved to them the folly of replacing legitimate authority by a system of anarchy; for soon after delving the jurisdiction of the Church, they soon discovered that their own usurpation over the conscience of men was despised, and in the bitterness of disappointed ambition they acknowledged their inability to appease the spirit they had evoked. Thus Luther moans: "Verily, I must acknowledge much trouble cometh of my teaching. Yes, I cannot deny that this matter maketh me sorrowful when my conscience oblieth me, in that I have torn asunder the former state of the Church, which was tranquil and peaceful under the Pope, and excited much trouble, discord, and faction by my teaching. If the world endureth much longer we shall be forced by reason of the contrary interpretations of the Bible which now prevail, to adopt again and take refuge in the decrees of councils." Calvin writes to Melancthon: "It is of no little moment that the dissensions which have arisen among us should remain unsuspected by posterity. For it is truly ridiculous that, after opposing ourselves to the entire world, we should at the very commencement differ among ourselves." Melancthon proclaims: "The whole Bible could not supply water enough to bewail the dissensions of the Reformation."

AN INVISIBLE CHURCH.

The denial of authority inaugurated by Luther has operated with logical effect, until some hundred sects have denuded each other in downward succession, the last having scarcely left any semblance of a sacrament or a religious code different from pure naturalism. However, there is another religious element produced to startle the pilgrim. The latest pattern in religion denies the need of a visible church. This is right, if private interpretation is right. If one can interpret what he needs of a ministry, if the Bible, as Chillingworth asserts, contains the religion of Protestants? This latest development claims that the Lord has an invisible church of His sanctified members, no matter what sect, and it is religiously vetted that the people of this belief are the sanctified. They laugh at the church organizations, and church names, and revel in the notion of the spirit, and in the complacent sense of their own self-righteousness. These people never see their reason; it would be fatal to their present state of bliss.

CHRISTIANITY UNIFIED AND AWAY.

The minister asks—"What is the nature of the unity of the spirit of Christian union?" A Sunday-School scholar will see that this is mere sophistry and tends to nihilism. In matters purely natural, opinions may be held, but in matters of revelation and doctrine, opinions must be subordinate to faith. The moment a person exercises his opinion against a matter of doctrine, that moment faith ceases. Opinion is founded on examination, but faith is the belief in evidence not seen, pertaining to the supernatural. Opinion is worth nothing except as an opinion, but faith is a theological virtue and a grace of God. Faith necessitates implicit belief and entire obedience, which produces union; but opinion produces divisions invariably. Thus we find in the Presbyterian Church the Old School Presbyterians, the New School Presbyterians, the general synod of Reformed Presbyterian Church; also the synod of Reformed Presbyterians, the Associate Reformed Church with three independent sections; also the Free Presbyterian Synod, the Independent Presbyterians, the Church of Scotland Presbyterians. Here are eleven forms of opinion and the minister gives us a sliding scale by which they become one. Every sect has its subdivisions. Paul said—"One faith, one baptism," and we have Baptists, Reformatists, General Baptists, Particular Baptists, Anabaptists, Paedo Baptists, Anti Paedo Baptists, Henocho-baptists, Revival Baptists, and yet others. St. Paul had "one baptism," yet here are nine different kinds of Baptists. One says—"I believe what my Bible teaches me;" but these nine kind of Baptists found their doctrine on the Bible. Is this not a powerful argument against private interpretation? The three hundred religions that have blossomed under this rule, in as many years, do not suggest any weakness in the system—oh, no! The Methodists are the loudest in defense of private interpretation, and some of them of private inspiration. Methodism commenced seventeen hundred years after Christ established His Church. They found their several systems on the Bible. Here is the result of these private interpretations, viz: Methodist, Wesleyan Methodists, Circuit Methodist, Pilgrim Methodists, Arminian Methodists, Pilgrim Methodists, Shouting Methodists, Moderate Methodists, New Connection Methodists, Episcopal Methodists, Free Methodists. These cannot see the cause of their divisions in private interpretation. These glory in private interpretation; but you must interpret as they do or you have not the right spirit. All the other sects have their endless divisions. Thus the seamless garment of Christ is divided. Thus common sense too is martyred. The logical cause of this deplorable result is the denial of authority, which is contrary to all religious principles. Private interpretation is simply a transfer of authority to the individual. Why risk your own soul and the souls of innocent hearers in striving to support the false legio of a continually changing sect? Truth does not change, but it is a quality of error to be ever changing. Our Saviour spoke of one fold and one shepherd, and when He gave St. Peter the keys He said, "I will build My Church," but not churches. The absurd claim of various denominations to Christ's authority is shown by St. Paul, when he condemns those who say, "I am of Paul, and I am of Apello, and I am of Cephas." He puts the question, "Is Christ divided?" The same test applies to those who say I am of Calvin, and I am of Luther, and I am of Wesley. I ask with St. Paul: "Is Christ divided?" Every one knows that the three schools in the Church of England are divided, not on matters of ritual merely, but on matters of

faith, and very fundamental matters, too.

The three recognized schools in the Church of England are High, Broad, and Low. There is plenty of room there, and you will not want to be wandering where so much rope is allowed you. If you want to be Low, you can be Low; if you want to be Broad, you can be Broad; if you want to be High, you can be High. Whereas, if you are in the Church of Rome, you must be a Catholic and nothing else. It is no doubt very nice for Church of England people to be able to believe just what they like, but it does not follow that it is good for them. The attempt at pan-Episcopalian, pan-Presbyterian, pan-Methodist, etc., conventions and councils lately quickly proved to be patent failures as respects even approximately promoting real union of the different sects whose delegates met together in these assemblies. Protestants are confronted with the naked logical dilemma of either denying that real unity of Christians is possible, or else confessing that the Protestant sects and schisms are plainly un-Christian and anti-Christian. They can only attain Christian unity by ceasing to be Protestant and becoming members of the One, Holy, Catholic Church.

FOR THE TRUE WITNESS.

A REVERIE.

'Tis the dark glow of night and the searing winds moon
As if nature were sighing her last;
Like a pilgrim I muse in my lone quiet home,
And my thoughts fly away to the past;
To the bright fields of Youth where they now
Seldom stray,
For between lies a chasm of gloom in the way,
But I span that sad chasm in slumber to-night;
And the sunshine of youth doth appear,
And the joy I receive from my dreamy light,
I have known not for many a year;
For sadly has changed that then happy time,
Seven forms from its fireside, since, faded and
Down.

Now, I feel every joy of my childhood anew,
Every loved one surrounds me once more,
Every face beams again that I've missed in
adieu.
O what bliss to experience o'er;
And my heart feels so free from all sorrow and
And my soul seems so pure never tainted with
stain.

Ah! what a relief from the sad weight of care,
That for long weary years I have borne,
To be again and free as the birds of the air,
For such was the youth I have known.
O thrice happy dream how I welcome thy
light,
Must I wake, but to find, all has vanished but
night.

The kind words of my father, and sisters so
dear,
Usher'd fondly while memory shall live;
And my brothers, whose carols, waft sweet to
my ear,
But yonder more does my reverie give;—
My fond mother; and she, one whom no friend can
replace;
The impetus whose love naught but death
can efface.

Each loved one is near me, there is no vacant
chair,
Home's sweetest treasures, ties ever dear;
From the morning meal till the evening prayer,
I sweeten all, unalloyed by a tear.
O sweet scenes of my youth, I would yet ponder
o'er,
In dreams with the dreamers that wake never
more.

O what bliss has the night, what rare mystic
hours,
When in dreamland are mirrored, past happy
hours;
With fond friends whose existence, like spring's
early flowers,
Faded ere their beauty adorn summer bowers;
The dearest and rarest of heavenly dowers,
Much too pure for a sphere so imperfect as
ours.

St. Anselm, 1890. JOHN F. McGOWAN.

The Modern Literary Sneak.

The greatest danger in literature to-day is not from what can be truthfully called stolid books, says Edward W. Bok, in The Ladies' Home Journal, so much as from what is termed the "suggestive" novel, in which staid is glided and hinted at, but not openly told. And this is the novel which is working incalculable damage to hundreds and thousands of girls and women. Let an author write a novel in which his mind is openly portrayed, and the law lays his hand upon him and the publisher who issues it. Besides, such a book is rarely successful, since it cannot find an open market, and an openly told is always revealing even to the most hardened mind. But it is the "suggestive" novel, which actually tells nothing, yet suggests the most debasing vice. The author knows just how far he can go in his nefarious traffic, and keep on the safe side of the law. With a supreme effort, I can command a certain amount of respect for a really debasing novel, for, in showing his true colors, he is like a dangerous animal which I can avoid. But the "suggestive" novelist is a literary sneak and coward. Like a midnight assassin he parades his trade in the dark, afraid of the light of day. He will hint at vice, suggest it and color it; but there is where he stops. Close with him in personal conversation, and he will grin at his literary cowardice and tell you that he means nothing. These are the books which are dangerous, since they rob the vices which they portray of their hideousness and make them attractive. I have heard women call them "clever," "piquant" and "lively." You may dress them in language as you will, you may tell me that the story is "smart" and "snappy," but I tell you, my dear reader, there is only one word which truthfully denominates this kind of books, and that is—filthy.

BURLINGTON ROUTE.

BUT ONE NIGHT CHICAGO TO DENVER.

"The Burlington's Number One" daily vestibule express leaves Chicago at 8:50 p.m. and arrives at Denver at 6:30 p.m. the next day, quicker time than by any other route. Direct connection with the train from Peoria. Additional express trains, making as quick time as those of any other road, from Chicago, St. Louis and Peoria to St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, Atchison, Kansas City, Houston and all points West, Northwest and Southwest. 40-260w

We always use the nursery for a "hawl room," said funny Smith, as his juvenile was sent up howling.

Success always attends our preparation for removing the downy hair from women's faces. It is now in universal use, and costs, including a box of ointment, only \$1.50. We have always on hand a preparation to dye the whiskers and to give to the hair its natural color. Also one of the best preparations for washing the mouth and gums after giving a sweet breath. Freckles and skin blemishes, as well as tooth-ache and sores, removed at once without pain. As in the past, we have always on hand choice face powders, which give to the skin a freshness and cosset all the defects of nature. We have also a Lundy remedy which is infallible. Read the certificates which we publish every week.

M. M. LACON, Successor of MRS. DEANMAN, No. 1245 Michigan st., corner St. Elizabeth st.

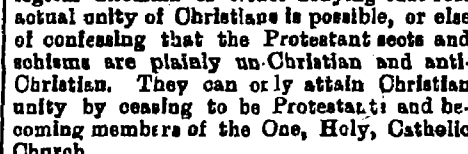
JERUSALEM AND THE HOLY LAND

AT THE TIME OF THE CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of color, harmony in composition, and so LIFE LIKE that one feels actually as if on the sacred ground. THE CRUCIFIXION seems to be a marvelous work, alone worth coming many miles to see, apart from the CITY, Mount OLIVE, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the OLYMPIA, corner St. Catharine and St. Urbain streets, Montreal. Open every day from morning till 10:30 p.m., and on Sundays from 1 to 10:30 p.m. Street cars pass the door.

HOW CAN THE BENEFITS OF A MEAT DIET

Be secured for those who, on account of debility or weak digestion, are unable to digest animal food?



It can be assimilated with the least possible expenditure of vital force, and furnishes to the blood all that is necessary to impart tone to the nerves and substantial food for "Flesh," "Muscle" and "Bone."

AMERICAN CATHOLICISM.

The Wonderful Growth of the Church in This Country.

From a Small Sect in a Small Section of the British Colonies It Has Grown to Be One of the Most Powerful Communities in the World.

An English magazine, commenting on the growth of the Roman Catholic Church in America, says: "We propose to describe how, from a small and quasi-aristocratic sect in a small corner of the British colonies and from a missionary propaganda among the Indian tribes in other portions of the territory now under the American flag, it has grown into one of the most powerful and democratic religious communities the world has ever seen, and which today stands as a lasting mark on the history of Christendom."

In 1820 the Roman Catholics of the United States numbered about 300,000, which is now the Catholic population of at least three cities in the Union. In ten years from 1810 they had doubled, the general peace in Europe having stimulated emigration, and they were now about one-third of the whole nation. From that time onwards the history of the Church in America is a record of swift and steady progress, and the results are of stupendous importance to the world and to Christendom. New sects were erected, provinces created, councils and synods summoned, seminaries founded, and religious orders established, so that as the stream of immigration increased, and the growing population opened up the vast continent, the needs of the new comers were provided for. The record is not always one of peace; lawless demonstration is a frequent incident in the life of young communities, and half a century ago was the centre of a period during which the rising strength of Roman Catholicism provoked violent opposition in certain cities, notably Philadelphia and Boston, when converts were stoned and churches burned, not without bloodshed. Nor was the Church always free from domestic dissension; a new population in the sudden enjoyment of republican freedom would naturally chafe against old discipline, and priests as well as people sometimes for a season displayed impatience of authority, but no successful schism was ever accomplished.

The history of Catholicism in the United States during the last two generations is most effectively expressed in figures. In 1830 there were nearly half a million Catholics in a population of thirteen millions. By 1840 their numbers had doubled, while the population had increased only to seventeen millions, the proportion of the Roman Catholics to the entire population having risen from one-twenty-sixth to one-seventeenth. Before the next decade closed the Irish famine had occurred, which was the chief cause of the enormous accession of two millions of Roman Catholic inhabitants, and the three million of American adherents of the church in 1850 consisted one-eighth of the total population. During these ten years the immigration into the United States was computed annually at about 200,000 Irish and about 80,000 Germans; but in the next decade a change took place, and accordingly in 1864 we find that 220,000 Germans landed in America and only 101,000 Irish. The proportion of Catholics among the Irish immigrants is about seven-eighths; their proportion among the Germans depends on the provinces from which in a given year the immigrants came, and varies from one-fifth to one-half of the total number. The Catholic population never let ground, and now, in 1890, the lowest estimate of its numbers is 9,000,000, the highest estimate 12,000,000, in a total population of nearly 65,000,000. The next census of the United States will determine all conjectures, but meanwhile it is safe to consider that the Roman Catholic population one-sixth of the inhabitants of the Republic. This enormous growth of the Catholic population in America is not exclusively due to immigration. Other causes of the increase are the annexation of territories, such as Florida, Texas and California, the scattered Catholics of which were for the most part Catholics; conversions, and the multiplying of families. The last of these alone is numerically of importance. A considerable number of Protestants of influence have become Catholics, and no less than three archbishops and seven bishops of the American hierarchy in the last fifty years were born in other creeds.

Kindness in Little Things.

The sunshine is made up of very little beams, that are bright all the time. In the nursery, in the playground, and in the school-room, there are many opportunities for little acts of kindness that cost nothing, but are worth more than gold or silver. To give up something where giving up will prevent unhappiness; to yield, when persisting will chafe and fret others; to take an ill word or a cross look rather than resent or return it—these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured. A word of kindness is a seed, which, even when dropped by chance, springs up a flower.

TO THE DEAF.

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Perfect Fur Once—Teacher: You're a perfect dunce. Pupil: That's the first time you have marked me perfect in anything.

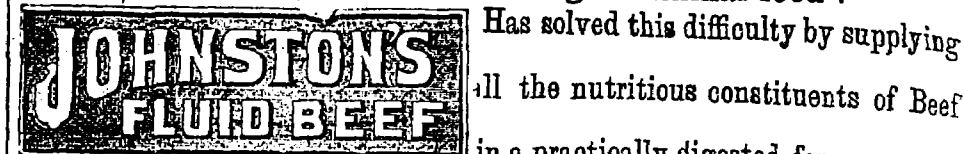
It must have been dreadfully hard to wear these old coats of armor." "Yes; they have the appearance of hardware."

JERUSALEM AND THE HOLY LAND AT THE TIME OF THE CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of color, harmony in composition, and so LIFE LIKE that one feels actually as if on the sacred ground. THE CRUCIFIXION seems to be a marvelous work, alone worth coming many miles to see, apart from the CITY, Mount OLIVE, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the OLYMPIA, corner St. Catharine and St. Urbain streets, Montreal. Open every day from morning till 10:30 p.m., and on Sundays from 1 to 10:30 p.m. Street cars pass the door.

HOW CAN THE BENEFITS OF A MEAT DIET

Be secured for those who, on account of debility or weak digestion, are unable to digest animal food?



It can be assimilated with the least possible expenditure of vital force, and furnishes to the blood all that is necessary to impart tone to the nerves and substantial food for "Flesh," "Muscle" and "Bone."

AMERICAN CATHOLICISM.

The Wonderful Growth of the Church in This Country.

From a Small Sect in a Small Section of the British Colonies It Has Grown to Be One of the Most Powerful Communities in the World.

An English magazine, commenting on the growth of the Roman Catholic Church in America, says: "We propose to describe how, from a small and quasi-aristocratic sect in a small corner of the British colonies and from a missionary propaganda among the Indian tribes in other portions of the territory now under the American flag, it has grown into one of the most powerful and democratic religious communities the world has ever seen, and which today stands as a lasting mark on the history of Christendom."

In 1820 the Roman Catholics of the United States numbered about 300,000, which is now the Catholic population of at least three cities in the Union. In ten years from 1810 they had doubled, the general peace in Europe having stimulated emigration, and they were now about one-third of the whole nation. From that time onwards the history of the Church in America is a record of swift and steady progress, and the results are of stupendous importance to the world and to Christendom. New sects were erected, provinces created, councils and synods summoned, seminaries founded, and religious orders established, so that as the stream of immigration increased, and the growing population opened up the vast continent, the needs of the new comers were provided for. The record is not always one of peace; lawless demonstration is a frequent incident in the life of young communities, and half a century ago was the centre of a period during which the rising strength of Roman Catholicism provoked violent opposition in certain cities, notably Philadelphia and Boston, when converts were stoned and churches burned, not without bloodshed. Nor was the Church always free from domestic dissension; a new population in the sudden enjoyment of republican freedom would naturally chafe against old discipline, and priests as well as people sometimes for a season displayed impatience of authority, but no successful schism was ever accomplished.

The history of Catholicism in the United States during the last two generations is most effectively expressed in figures. In 1830 there were nearly half a million Catholics in a population of thirteen millions. By 1840 their numbers had doubled, while the population had increased only to seventeen millions, the proportion of the Roman Catholics to the entire population having risen from one-twenty-sixth to one-seventeenth. Before the next decade closed the Irish famine had occurred, which was the chief cause of the enormous accession of two millions of Roman Catholic inhabitants, and the three million of American adherents of the church in 1850 consisted one-eighth of the total population. During these ten years the immigration into the United States was computed annually at about 200,000 Irish and about 80,000 Germans; but in the next decade a change took place, and accordingly in 1864 we find that 220,000 Germans landed in America and only 101,000 Irish. The proportion of Catholics among the Irish immigrants is about seven-eighths; their proportion among the Germans depends on the provinces from which in a given year the immigrants came, and varies from one-fifth to one-half of the total number. The Catholic population never let ground, and now, in 1890, the lowest estimate of its numbers is 9,000,000, the highest estimate 12,000,000, in a total population of nearly 65,000,000. The next census of the United States will determine all conjectures, but meanwhile it is safe to consider that the Roman Catholic population one-sixth of the inhabitants of the Republic. This enormous growth of the Catholic population in America is not exclusively due to immigration. Other causes of the increase are the annexation of territories, such as Florida, Texas and California, the scattered Catholics of which were for the most part Catholics; conversions, and the multiplying of families. The last of these alone is numerically of importance. A considerable number of Protestants of influence have become Catholics, and no less than three archbishops and seven bishops of the American hierarchy in the last fifty years were born in other creeds.

Kindness in Little Things.

The sunshine is made up of very little beams, that are bright all the time. In the nursery, in the playground, and in the school-room, there are many opportunities for little acts of kindness that cost nothing, but are worth more than gold or silver. To give up something where giving up will prevent unhappiness; to yield, when persisting will chafe and fret others; to take an ill word or a cross look rather than resent or return it—these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured. A word of kindness is a seed, which, even when dropped by chance, springs up a flower.

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BRODIE & HARVIE'S SELF-RAISING FLOUR is THE BEST and the ONLY GENUINE article. Housekeepers should ask for it, and see that they get it, as all others are imitations. 11 G

FULL SET (4) magnificent portraits (in colors) of beautiful women. New Goods—colored, and ADVERTISING JUST IMPORTED FROM EUROPE. LATER PARISIAN GRAZE. By mail (sent by registered stamps or silver). Canadian Novelty Co., Montreal, P.Q.

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Operated under a twenty year contract by the Mexican National Government. Grand monthly drawing held in the Mexican Pavilion in the Alameda Park, City of Mexico, and publicly conducted by government officials appointed for the purpose by the secretary of the Interior and the Treasury.

LOTTERY OF THE BENEFICENCIA PUBLICA. THE NEXT MONTHLY DRAWING will be held in the CITY OF MEXICO, JUNE 5, 1890.

Which is the Grand Semi-Annual Extraordinary Drawing, the CAPITAL PRIZE being One Hundred and Twenty Thousand Dollars.

\$120,000.00

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AND CATHOLIC CHRONICLE

PRINTED AND PUBLISHED

At 761 CRAIG ST., Montreal, Canada.

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All Business letters, and Communications intended for publication, should be addressed to J. P. WHELAN & Co., Proprietors of THE TRUE WITNESS, No. 761 Craig street, Montreal, P.Q.

WEDNESDAY...MAY 21, 1890

CALENDAR FOR THE WEEK.

WEDNESDAY, May 21, St. Felix of Cantalicio. THURSDAY, May 22, St. Julia. FRIDAY, May 23, St. John Baptist Road. SATURDAY, May 24, B. Virgin Help of Christians. SUNDAY, May 25, Pentecost. MONDAY, May 26, St. Mary of Pazel. TUESDAY, May 27, St. Philip Neri.

The Church and Modern Progress.

In this issue we reproduce two remarkable deliverances on the great questions of the present age, one by Cardinal Manning, the other by Cardinal Gibbons. Both are instinct with the spirit of hope for the future and confidence in ultimate triumph of right principles.

In the ringing words of Cardinal Gibbons we hear the voice of free America proclaiming the true destiny of man on this continent. He boldly grasps the great issues of the day and shows how religious and social progress are advancing hand in hand, despite the wild, fantastic theories of destructive Radicalism, or the more dangerous doctrines of anarchic pessimists.

Taken together and with reference to the recent deliverances of the Pope on the same subject, a clear conception of the attitude of the Church towards modern society may be obtained. The false accusation, so persistently put forward by the enemies of Catholicity, that the Church is opposed to modern progress, is completely refuted by these, the highest authorities in the Church.

Science, the activities of man, the discoveries and applications of new forces and methods, the general advance of humanity in the lines of civilization, have a great, abiding and infallible guide and helper in the Church, which thus again gives the world assurance of the divinity and truth of her mission.

Literary Piracy.

When the publication of Mr. William O'Brien's novel, 'When We Were Boys,' was announced, the management of THE TRUE WITNESS was anxious to publish it. We telegraphed to the publishers at New York who held the copyright, but they referred us to the Longmans of London. We were willing to pay a reasonable consideration for permission to publish the story, so that the author should endure no loss through our action.

'We do this very reluctantly, as we had hoped that the action of our Irish-American contemporaries in regard to this work would enable us to respect Mr. O'Brien's wishes in regard to the agency through which his story should reach the American public. But the course taken by our contemporaries in printing the story has left us no alternative, in justice to ourselves, but to follow suit—which we do, very much against our will. We hope, however, that the day is not far distant when an international copyright law will put a stop to literary piracy on both sides of the Atlantic.'

This apology, the Republic thinks, is 'more humiliating than the theft, bad and immoral as that is. Perhaps two or three Irish-American journals have undertaken to thwart Mr. O'Brien's expressed desires in respect to the circulation of his book in the United States. And because they have done this, the editor of the Tablet feels compelled to follow in their footsteps. Suggesting they had stolen money out of Mr. O'Brien's pocket, would our contemporary feel obliged to 'follow suit' and become a thief? Is it sound morality to argue that because one man commits a crime his neighbor must do likewise? Is that the quality of Christian virtue that an old and well-established Catholic journal like the Tablet would preach to its readers?

'We hope,' says our plump New York contemporary, 'that the day is not far distant when an international copyright law will put a stop to literary piracy on both sides of the Atlantic.' But until that day dawns the

editor of the Tablet will feel compelled to pilfer the literary property of his friends, even though his friends beg him to keep his felonious fingers out of their pockets. Is not the moral law binding upon men who profess honesty and Christian morality in the absence of a statute? Is the prohibition against stealing issued from Sinai not to be heeded unless it be reinforced by a legislative enactment? Is the editor of the Tablet willing to confess that his conduct is governed, even in matters of equity, by human laws only, and that his obligations to his fellow-men are regulated and controlled, not by conscience, but by fear of the policeman?

'The piracy of Mr. O'Brien's story is a disgrace to a reputable journal under the circumstances. We have no doubt that other papers will be impelled to follow the policy of the Tablet and to soothe their troubled consciences by the specious but humiliating argument advanced by its editor. But we hope that all reputable and honorable Catholic publishers will set their faces against this brazen theft. 'When We Were Boys' was written while the author was serving a sentence in prison because he loved his country, and was willing to risk his life in unselfish devotion to her cause. He published a card when the book was about to be issued, in which he stated that the revenue derived from its sale in America would be the only source of profit according to him from the work. And Catholic and Irish-American editors, for personal gain, have stolen the fruits of his toil and threatened the successful circulation of the novel. This course is simply disgraceful. It is more, it is grossly dishonest and immoral.'

Political Dead Ducks in England

Occasionally leading papers in the United States give their attention to British politics and to use a phrase of the street, 'fix up' British politicians. One of the very best articles of this kind that we ever came across appeared the other day in one of the latest and best of western journals, the Chicago Herald. The subject on which it dealt was the banquet given by the Unionist Liberals to the Marquis of Hartington. The occasion was not one, that paper thinks, the gods of old might have shared nor men of modern sense deem festal. Wine may indeed have flowed, but wit there was none. Speeches were spoken but eloquence was absent. It was a banquet of painful reminiscence; of plagues and charges; of grim and ghastly gentry. It was attended by the living dead of British politics; the principal speakers, Hartington himself, Goschen and Chamberlain, melancholy men on all occasions were on this sepulchral. The garlands with which the chief guests' brows were adorned were of ash, not of myrtle; the meats were funeral baked. There does not appear to have been a solitary gleam of hope, a spontaneous and genial jest, a word that will be taken for a call to arms and a harbinger of victory. All was dusky solemnity. Military declaration, addressed at old-time political and personal friends, conspicuous by their absence, took the place of cordial exchange of deserved compliment to the chief personages present; and every man at the board, instead of smiling at his neighbor, was pointing an angry finger over his shoulder at Gladstone; the cheers with which a banquet-er ordinarily responds in honor of the feast were substituted with groans and reprobates for the great and illustrious whom the unique company had deserted only to find themselves desolate.

Unique the company was. Goschen, the chancellor of the exchequer and champion of vested rights in rum; Chamberlain, the most detested and contemned orator in the political history of Great Britain; and Lord Hartington himself, all reached distinction through Mr. Gladstone; all attained eminence in the ranks and upon the platform of the Liberal party. In banqueting together they seem rather ghosts of their former political careers than entities having any further place in public life, until, at least, they purge themselves of disloyalty and return to their camp. Unwilling to assume the brand of Tories, they are no longer entitled to wear the emblems of Liberalism; voluntarily separated from their natural allies, they wander like the unbaptized Greek theology, unloved in the land of their whilom enemies, who are content to take tribute and confer obliquely. Next after Goschen, who is dry and metallic, Hartington is the least attractive figure in Parliament. Taciturn, morose and haughty, his inherited social rank might have commanded any post in the Salisbury cabinet. Too indolent to work, or too proud wholly to repudiate his former avowals of detesting Toryism, he has kept aloof, Goschen has willingly taken office and Chamberlain has willingly taken office and Lord Salisbury been content to bestow his distinction upon one whose vulgar origin and trade-made wealth he is too arrogant to tolerate in intimate official and personal association.

Lord Hartington has permitted private bereavement to poison his intelligence and allowed personal revenge to seek to punish a nation for the death of a few fanatics. His brother, Lord Frederick Cavendish, fell in Pheasant Park. The heir of the Duke of Devonshire has never since been able to see any virtue in the Irish people; and when Mr. Gladstone proposed the Home Rule bill the Marquis turned his back upon the history of the Liberal party and repudiated its principles. He is not destined to play a powerful part in imperial politics after the coalition of Tories and recent Liberals shall perish, as it must. Nearing sixty years of age, unmarried, he has been in the enjoyment of more than thirty thousand dollars a year without exertion, and has served Heaven to the extent of disposing of two church livings; no other service to Heaven or man is

credited to his industry. His father, the Duke of Devonshire, now eighty-two years of age, will leave him forty church livings, nearly two hundred thousand acres of land and a rental of a million dollars per year. Sloth, sturdiness and sloth, his wealth alone gives him position; his title covers many defects of character, and his following is composed of servile flunkies and political declassés.

The caricaturists have a rich opportunity in the banquet without wit, without eloquence, without hope, without promise. Grimacing Ghouls on the borders of the Styx may be as merry as were hosts and guests. The shades of Disraeli and Palmerston must have gibbered and jested at the parody the revelers pretended to think was pleasure.

A Good Record.

The election campaign in Ontario is proceeding very quietly, considering the nature of the issues that have been raised. Too much prominence has been given to its religious aspect, and too little to the real objects of the Opposition. The Mowat Government has been the best any part of the Dominion has enjoyed since Confederation. Its financial record is without a blot. Its management of the Provincial domain was honest and economical. Its history has been free from scandals. In all respects it presented a bright and shining contrast to the waste, extravagance and debauchery which characterized the Government of this Province down to 1887. The best proofs of the care and honesty with which the affairs of Ontario were managed are seen in its having no public debt, a recurring annual surplus, and the large amounts expended from time to time on public institutions and other works of general utility. In reply to Opposition critics it has been shown that from 1867 to 1889 the following sums were expended on capital account on the public buildings and works of the Province:

Table with columns: Government House, Parliament and Departmental Buildings, New Parliament and Departmental Buildings, Queen's Park, Asylum for the Insane, Toronto, Asylum for the Insane, Toronto, Mimico Branch, Asylum for the Insane, London, Asylum for the Insane, Hamilton, Asylum for the Insane, Kingston, Asylum (branch) for the Insane, Kingston, King's Hotel, Asylum for Idiots, Orillia, D'Arcy and Dumb Institute, Belleville, Blind Institute, Brantford, Reformatory for Boys, Penetanguishene, Central Prison, Toronto, Agricultural College, Guelph, School of Practical Science, Toronto (old building), School of Practical Science, Toronto (new building and addition), Andrew Mercer Reformatory for Females, Toronto, Andrew Mercer Reformatory for Females, Toronto, Educational Department and Normal and Model Schools, Toronto, Normal and Model Schools, Ottawa, Government House, Mimico, Osgood's Hall, Toronto, Agricultural Hall, Toronto, Brock's Monument, Queenston Heights.

Up to the time of Sandfield Macdonald's retirement from office in 1871, the expenditures on these services amounted to \$1,213,773, leaving as the expenditure on public works and buildings, during Mr. Mowat's regime, 4,400,456. These figures supply one good reason why the Sandfield Macdonald surplus was not left untouched.

From 1867 to 1871 the Ontario Legislature spent \$178,000 on colonization roads, an average of \$44,500 a year. From 1872 to 1889 the expenditure on these roads was \$1,999,018, a yearly average of \$111,056. This is another reason why the surplus left by Sandfield Macdonald might have grown smaller.

Sandfield Macdonald set apart \$1,500,000 to aid railways, but he did not stay in office long enough to disburse the money. His successors have paid for the encouragement of about 3,000 miles of railway in the Province more than \$7,500,000; the municipalities contributed \$14,000,000 more. What Tory would like to see the money back in the treasury, earning compound interest, and the country deprived of these arteries of trade.

The amount of Ontario funds distributed among the municipalities by the Mowat Government, under the Municipal Loan Fund Act of 1873, was \$3,447,525. The greater portion of this large sum was spent by the municipalities in these ways: In roads and bridges, \$1,181,687 06; In paying debts caused by granting aid to railways, 987,880 18; In paying other debts incurred for permanent works not specified, 28,679 55; In educational purposes, including school houses built, school debts paid, and investments for school purposes, 706,468 35; In building and improving town halls, 147,840 40; (Seventy-two town halls have been built or paid for, and a large number of markets and lock-ups); In town and village improvements, by construction of waterworks, making sidewalks, planting shade trees, and buying steam fire engines, 75,432 65; In making and improving harbors in drainage, 48,749 48; In paying share of cost of county buildings, and aiding in the erection of mills and manufactories in buying and laying out public parks and agricultural societies grounds, 4,954 28; In the purchase and improvements of cemeteries, 1,917 02; In aid given to unorganized districts, in making roads and bridges, and building schools, 6,394 82; \$6,225,878 54.

All parties approved of the Municipal Loan Fund settlement when it was made. It is

too late now for foolish Tories to cry because the money that was handed over to the municipalities does not yet remain in the treasury.

The Provincial investments in drainage works are constantly changing, money being paid by one municipality and lent to another. The aggregate of the sum lent for this purpose since 1873 is 1,163,161, and with this help large tracts of land have been drained in the counties of Kent, Lambton, Middlesex, Elgin, Lanark, Lennox, Grey, Addington, Peterboro', Essex, Leeds, Welland, Huron, Bruce, Durham, Perth, Hastings and Haldimand.

When the Liberal party came into office in 1871 there were two courses open to them in dealing with that portion of the annual revenue which is in excess of the sum absolutely required for the public service of the Province—that is to say, for civil government, legislation, and administration of justice. They might have adopted a policy of hoarding up the annual surplus and allowing them to accumulate in the treasury, throwing upon the people the whole cost of education, of the local administration of justice, of the maintenance of convicts and lunatics, of the relief of the poor and the diseased, and of the construction and maintenance of colonization roads. Had they done this they might now have been able to show a total surplus of nearly fifty millions of dollars, for the accumulated sum would have been itself a source of steadily increasing revenue. They preferred to take the alternative course of relieving the burden of municipal taxation, by expending not merely the surplus revenue of each year as it accrued, but also a large part of the accumulated surplus with which they were called upon to deal when they took upon themselves the task of administering the affairs of the Province.

From 1873 to 1889, there have been deficits in five years, aggregating \$666,792, and surpluses in twelve years aggregating \$2,887,262 making the net addition to surplus out of revenue \$2,220,460.

The surplus at the end of 1889 was \$6,427,252. In 1871 the expenditures on education, agriculture and arts, hospitals and charities, asylums, etc., administration of justice, and colonization roads amounted to a total of \$38,835. Had the limit been kept down to the rate of 1871 (the last year of Sandfield's Government) there would have been expended for these services in the succeeding 18 years \$14,379,084. But the actual expenditure on these services was \$27,429,370. The Mowat Government has given back to the people in the form of ordinary municipal taxation, \$13,050,286, which would have been added to the surplus if the same parsimony which characterized the Sandfield Macdonald Government had been maintained. Yet a few foolish critics complain that the surplus, which was a little less than \$7,000,000 when Sandfield went out of office, is now only \$6,427,252.

The cost of maintaining the Provincial lunatic asylums has gone up from \$187,719 in 1872 to \$490,605 in 1889, yet some people think the money should have been kept in the treasury.

This is a record of which any Government might be proud, and with which any people ought to be satisfied. Being convinced of its unassailableness, Mr. Meredith seeks a victory through appeals to Protestant bigotry, but he will probably learn that the Protestants are more just and intelligent than he credits them with being. It would be a sad thing for the country, indeed, should his estimate turn out the true one.

Ontario Schools.

The educational system of the Province of Ontario is justly regarded as the best in operation anywhere on this continent. The following statistics taken from the report of the Minister of Education for that province is therefore interesting at the present time, when certain politicians are moving to condemn the Governments that has brought the system to the highly efficient state here shown:—

In 1867 there were 4,855 educational establishments in operation in Ontario, and the grand total of students and pupils attending the public, separate, collegiate, high, normal and model schools was 514,301. The number of high schools and collegiate institutions increased between 1867 and 1888 from 102 to 115, and the attendance at the same increased from 5,698 to 17,742. The following table shows the number and attendance of the Public and Separate schools at the date named:—

Table with columns: No. Pub. Schools, Pupils, No. Sep. Schools, Pupils. Rows for years 1867-1888.

Peel, 1; Perth, 4; Peterborough, 2; Prescott and Russell, 22; Renfrew, 4; Simcoe, 3; Stormont, 4; Waterloo, 6; Welland, 2; Wellington, 8; Westworth, 1; York, 2; District, 8; total, 138. In the cities of Belleville, 3; Brantford, 1; Guelph, 3; Hamilton, 6; Kingston, 5; London, 4; Ottawa, 15; Stratford, 2; St. Catharines, 4; St. Thomas, 1; Toronto, 13; total, 67.

In the towns of Almonte, 1; Amherstburg, 2; Barrie, 1; Berlin, 2; Brockville, 3; Chatham, 1; Cobourg, 1; Cornwall, 3; Dundas, 2; Galt, 1; Goderich, 1; Ingersoll, 1; Lindsay, 2; Newmarket, 1; Niagara Falls, 1; Oakville, 1; Orillia, 1; Oshawa, 1; Owen Sound, 1; Peterborough, 3; Pittsburg, 1; Port Arthur, 2; Prescott, 1; Saratoga, 2; St. Mary's, 1; Thorold, 2; Trenton, 1; Whitby, 1; total, 57.

The Bitter Truth.

Mr. Gladstone has come in for unflattering abuse for declining to join in lecturing the Czar of Russia on Siberian atrocities while the British Government continues a system in Ireland every bit as bad in some respects as that which has raised the ireful indignation of Englishmen. These philanthropists lift their hands and voices in holy horror of Russian tyranny. They can sympathize with the victims of political persecution five thousand miles away, while they close their eyes to the burning homes of Ireland, and their ears to the despairing cries that ring over mountain and valley from people driven to die in the ditches at the point of the British bayonet! They can weep over exiles in Siberia flogged and chained, but they coldly gaze without pity or compassion on the murder of a Mandeville; they can even laugh over the huge jukes of starving political prisoners in Tallamore, and actually applaud the massacre of Mitchellstown. Mr. Gladstone has told the British people a poignant truth, and they write under it, because they feel its sting. Philistine British hypocrites hate to have their mask torn away and the mirror held up to its unlovely naked features. But let them wriggle and let them squirm. Truth has been spoken by the voice of England's greatest son, and the heart and conscience of England which is not Philistine, nor yet Tory, will respond to him in good time.

The C. M. B. A. Journal is the name of a new monthly paper started at this city by Mr. John Hamilton. As the title indicates it will be devoted to the interests of the Association in Canada and certainly has a large field of usefulness. The first number is well edited, the typographical get up unexceptionable and it seems to start upon its career with every sign of prosperity and vitality. We wish Mr. Hamilton abundant success in his new venture. His long connection with THE TRUE WITNESS has given him the experience needed in an enterprise such as he has undertaken, and which ought to have the support of all the members of the Association. They will have in it an organ for intercommunication and discussion regarding matters of interest. The value of such a medium is undoubted and we have no doubt that in the hands of Mr. Hamilton it will perform its mission faithfully and well.

LITERARY REVIEW.

MEDITATIONS ON THE VIVI SANTA SPIRITUS. Fr. Pusset & Co., New York.

SHORT AND PRACTICAL MAX DEVOTIONS. Fr. Pusset & Co., New York.

FRENCH ET LIREZ. Quebec: Fougères & Wiseman, 134 rue St. Joseph, St. Roch.

These are all works of devotion, intended, as the names imply, for the perusal of those who are prayerfully and meditatively inclined. They are all compiled by religious men, the 'May Devotion' by the Provincial of St. Cordis, and the Novena by a Sister of Mercy, who, from the inscription on the title page, appears to have been a convert.

THE TRISSECTION OF THE ANGLES. By John A. Langley, Randall & Langley, pub., Hyde Park, Mass.

In this little brochure the author claims to have 'solved for the first time' a problem in Geometry 'that has baffled the efforts of mathematicians up to the present day.'

FACTS AND FIGURES FOR FARMERS. J. A. Taylor, manager National Pub. Co., Yonge street, Toronto.

This is a pamphlet containing extracts from the speeches of Mr. Ernest Wiman on the subject of Unrestricted Reciprocity.

CATHOLICITY VS. PROTESTANTISM. Hoffman Bros., Milwaukee, 413 East Water St.

In this book are presented the conversations of a Catholic missionary with Americans, to which is added a Biographical Sketch of the Author. The work is written by Rev. John C. Perodin.

THE NEW MOON. New Moon Pub. Co., Lowell, Mass.

This little magazine is an annual full of good things from cover to cover. A glance at the table of contents gives full assurance of its merit. Always full of variety and incident it is sure of a cordial welcome.

THE ENGLISH ILLUSTRATED MAGAZINE. Macmillan & Co., Fourth Avenue, New York.

'The English Illustrated' opens for May with an engraving full of life and vigor called 'The Greek War-Carrier.' Sir Julian Goldsmith discusses upon 'Transatlantic Trifles,' in which, among other things, he shows up the methods of interviewing practised on this side of the water. 'Albers Drinker' is an interesting sketch of the life and labors of the great Tenthredinist. 'For the Cause' is a story of the Fens of the sixteenth century, by Stanley J. Weisman. 'Some Board School Children,' by James Rouniman, illustrated by Hugh Thompson. 'Fasting,' by Canon Farrar, and 'A Cycle of Six Love Lyrics' make up the number.

THE CATHOLIC WORLD. Rev. W. D. Hughes, manager, 427 West Fifty-Ninth street.

In the May number of this magazine, Rev. Wm. Barry sketches 'Catholic and Democratic Ideals' with a free hand, and the German Von Windthorst receives his due at the hands of another writer. Passages from the life of the lamented Father Hecker, are still continued.

'A Pleasant Home' is a true picture of Irish rural life. 'Our Diplomacy' is a story of long past days. 'Kinship of Species in the Animal Kingdom,' will attract many readers. In 'Talks About Books,' the critic administers a well-merited rebuke to the author of 'Little St. Elizabeth,' the latter a sort of glorified

Lord Faulmurey in petticoats for her persistent misinterpretation of the beautiful legend of St. Elizabeth of Hungary by striving to make it appear that the gentle-hearted queen when surprised by her husband in the act of carrying food to the hungry leper, had uttered the words of the 'World Crisis,' 'I had heard that the saints resented her from the point of truth by a sort of *ex post facto* act, passed expressly to meet her case' and that in that way the beautiful legend of the roses taking the place of the lower robe, the covered basket, and blooming in the depth of winter, was accounted for.

How TO PRESERVE HEALTH. By Louis Barkan, M.D. American News Co., New York.

The above is a very valuable manual of hygiene for household use. Health and Disease are treated of in an extremely simple and comprehensive manner. As a work for daily reference and careful personal, it cannot fail in commanding all eyes, the attention of every rightly-thinking and sane person of all qualities, common sense, speaks especially in those portions of the book devoted to a discussion of the value of rational clothing. The author does valiant fight with that cast-iron bungler, the corset, when he says:—'Many refined women complain that equality of rights is denied them; they are thereby kept in subjection to the male sex. The greater subjection would seem to be that which men endure of their own accord. A woman who wishes to appear lady-like must appear in a certain species of slave-chains; for the iron-clad, and suppresses all face, the sleeves which fit the painting of the body, the sleeves which fit tightly like bands about the arms and restrain motion at shoulder and elbow, the high-heeled shoes, more than all else seem to comfort in sitting, the bustle—by what other name shall we call these? And to what purpose this endurance? The writer then goes on to say that if by enobling the woman thereby, she can afford to dispense with the silly fusterias of empty-headed dandies. One more extract from Dr. Barkan's admirable work, in which is a great truth, which must have struck the observer's mind before it found expression here, as the most crying evils of the age we live in:—'We cannot too strongly deprecate the laying of too much stress upon the question of dress and upon external appearance in general. It always shows lack of good taste, and it may in the end undermine the moral nature of the individual.'

CARMELO IN AMERICA. (Illustrated.) John Murphy & Co., Baltimore.

The volume above indicated purports to be 'A Centennial History of the Disolated Carmelites in the United States.' It is the work of Charles Warren Carrier, a Redemptorist father, and is dedicated to Cardinal Gibbons, Archbishop of Baltimore, by whom the Carmelites were first introduced into the country. Although dealing for the most part with the establishments of the community at Baltimore, the book refers at some length to other American institutions, amongst others to the Canadian Carmel.

After dwelling at some length upon the establishments of the order at Baltimore and St. Louis, a chapter necessarily brief, on account of the comparatively short space of time that has elapsed since the foundation of the order in Canada, is given concerning the community in this city. As late as 1873, a convent of Carmelite nuns was founded in Montreal. It owed its foundation to the zeal of a young French lady, daughter of the late medical faculty at Laval University. She was known as Sister Marie Lucie Hermine Fremont, and in religion as Sister Teresa of Jesus. In her youth, visiting the Carmelites at Baltimore, she conceived the idea of entering the order. The project of establishing it in Canada was a later project. She was first introduced into the disolated Carmelites of Rheims. For a year and a half after her entrance, whilst yet almost in the novitiate. Her earthly stay among her chosen sisters, though very brief, left enduring memories behind among them. To those desirous of reading the record of her short but lovely life, a biography of her under the title *Une Fleur de Carmel*, by the Rev. Father, Rev. Ansoise Braun, is recommended.

Owing partly no doubt to the rigidity of the rule of life observed in these convents, partly to the great antiquity of the order, and paramount to all these, on account of the total seclusion from the outer world there practiced, there is a great deal of interest attaching in the public mind to anything relating to these recluses. Living in the world and yet apart from it, and thus in many instances having forfeited the world's renown, they yet hold a place in the world's wonder. As this is a natural curiosity in no way deserving of reproof, there is no good reason why it should not be gratified, as is done in the volume under review.

The order of St. Carmel is of great antiquity, having been first established on the site of the scriptural Carmel in the Holy Land. Its primitive founder is held to be St. Elias, though St. Teresa is always regarded as the great reformer of the order, as it was under her rule of the disolated Carmelites came into action.

A few facts concerning the way of living adopted by the Carmelites may not be out of place here. Needless to say, it is one of the most austere, if not indeed the most austere of the monastic orders.

Modesty in Carmel is rigidly insisted on; flesh meats is interdicted; lying, profanity; the bedding is of straw, with sheets of serge; the habit is of serge; sandals instead of shoes are worn; the inmates are always veiled in the presence of visitors from the outside world; part of their time is spent in prayer, part in manual labor; the monasteries are self-supporting; continued silence, save for short periods of recreation, is imposed; in short every privation and every sacrifice is indicated as worthy to be emulous of that may tend to further the higher and fuller development of the contemplative life.

The Heintzman Pianos.

A question is very often asked why so many Heintzman Pianos are used in Montreal. That question is very easily answered. Because the people of Montreal know a good thing when it is brought under their notice in a proper manner. The Heintzman Piano Company have been very lucky in their selection of an agent, as in Mr. O. W. Lindsay, a very congenial and able business man, who has already sold in Montreal over 1,000 Heintzman Pianos, which alone speaks volumes in his favor as a pushing and energetic agent. The leading families of Montreal patronize Mr. Lindsay. The leading convents in Quebec, Ontario, New Brunswick, Nova Scotia, Prince Edward's Island, and Newfoundland, and the Heintzman Piano, and all speak highly of its wonderful power. It has gained first prize wherever placed in competition with other makes, and it has no equal for the price charged. Mr. Lindsay's terms are made to suit the wants of the most moderate means. He is courteous and gentlemanly in his dealings with all. We would bespeak for him a share of the trade of our readers, and we feel assured that satisfaction will be the result.

The following is a tabular statement of the vicarious which took place in Ireland between 1848 and 1886, as shown by the returns of the Inspector General of Constabulary:—

Table with columns: From 1846 to 1848, 1,200,000; From 1849 to 1852, 2,000,000; From 1853 to 1886, 57,000; Total, 3,257,000.

Of this appalling total it is impossible to tell how many poor persons died on the day of their execution, and how many were spared, and how many were pardoned. Notwithstanding this fearful showing, you will get nominal Irishmen opposing every movement for improving their condition and voting for the Tories who are oppressing them.

ROYAL BAKING POWDER Absolutely Pure. This Powder never varies. A marvel of purity, strength and wholesomeness.

EN AVANT MERCIER.

No Slavery to the Federal Power. Independence Declared By the Plucky Premier.

QUEBEC, May 16.—The Liberal convention for the District of Quebec was held yesterday in Tara Hall.

The convention represented the counties of Gaspé, Bonaventure, Matane, Rimouski, Témiscouata, Kamouraska, L'Islet, Montméguy, Bellefleur, Lévis, Dorchester, Beauport, Lotbinière, Mégantic, Arthabaska, Drummond, Chaudière, and Saguenay.

The Hon. Mr. Morier, after some preliminary remarks, read the following speech to the convention outlining

THE GOVERNMENTAL POLICY and programs on which he presents himself to the electors:

Gentlemen: I have decided to read the speech that I am about to deliver, so that no misrepresentations be made.

Legislative Union. Now, it is well known that legislative union means ruin to the provinces, while Imperial Federation would be the equivalent of the annihilation of Canada.

It is highly creditable to the Irish race to find that they are always vigilant, alert, and truly liberal as has been found in England, where, in a large number of constituencies all Catholic, they elect Protestants to represent them.

rebuilt of a Protestant institution in a sister province, I mean to \$10,000 subscribed for the University of Toronto. We have been most unjustly attacked.

We will reluctantly fight for our rights. But then we will fight for them with no doubts as to the courage and the firm hearts of the people of the province of Quebec.

rebuilt of a Protestant institution in a sister province, I mean to \$10,000 subscribed for the University of Toronto. We have been most unjustly attacked.

VERGE OF RUIN

the province of Quebec. Man like Rhodes, Shebyn, Garnet, David, Ross. Those are my daily confidants.

The Hon. Mr. Morier, after some preliminary remarks, read the following speech to the convention outlining

THE GOVERNMENTAL POLICY and programs on which he presents himself to the electors:

CORRESPONDENCE

The Ottawa Election. To the Editor of THE TRUE WITNESS.

Sir:—As your able correspondent, Mr. J. L. P. O'Hanly, seems to take exception to my statements as to the complexion of the Ottawa vote at the last election, I have now merely to repeat it: that figures do not lie, and that the returns from the different wards prove that Mr. Hays, the champion of "Equal Rights," received a majority in all the wards in the upper town, while the member elect received large majorities in all the wards in Lower town.

Rev. G. A. B. Cadot, Parish Priest of St. Columban. The parish of St. Columban, situated on the slope of the Laurentides, in the county of Two Mountains, as an Irish Catholic parish.

When no rights but our own will get hearing. Then come, one and all, Let's stand now or never.

and temporal welfare. He also thanks two ladies of Montreal and one of Ottawa for their very nice and useful presents.

PROROGATION

Of the Dominion Parliament. OTTAWA, May 16.—The Governor General and staff arrived at Parliament Buildings shortly after four o'clock and was received by a guard of honor from the Foot Guards.

Honorable Gentlemen of the Senate: Gentlemen of the House of Commons: In bringing to a close this somewhat protracted session of Parliament, I desire to convey to you my best thanks for the diligence with which you have applied yourselves to your important duties.

The negotiations respecting the Behring Sea question are still in progress at Washington with good prospect of a favorable result.

The re-adjustment of the Customs tariff, calculated as it is, to promote the development of our agriculture, manufacturing and other industries, will, I doubt not, receive general acceptance from all classes.

The amendments to the Criminal Law include a great number of varieties of crime, all of which are probably found useful and several of which were urgently demanded for the public welfare.

The creation of a bureau of labor statistics will promote the investigation and study of the questions which effect the relations of capital and labor, and which are now engaging the attention of all great nations.

Gentlemen of the House of Commons: I thank you for the liberal provision which you have made for the requirements of the public service.

THE TORIERS' APPEAL TO THE EQUAL RIGHTS

Come "Equal Rights men" Bush your armor, and then Join our party on this great occasion!

Such a lone conqueror's race Must have a bold face, To dream of such consideration.

Then, those separate schools, What a pity such fools As leaguers to form our Dominion.

We can choose a half score From among many more Whose hearts throb with kindred passion.

Such a galaxy bright Shining out in the night Of darkness and gloom on us bearing.

Then come, one and all, Let's stand now or never. By our motto as coming election.

Since the commencement of the trial of the Episcopal Bishop of Lincoln on account of his Ritualistic prohibitions, nearly a dozen clergymen of the Established Church have been received into the Catholic Church.

HAZELTON PIANOS

THE ARTISTS' FAVORITE, L. E. N. PRATTE. No. 1678 Notre Dame St., Montreal.

THE \$10,000 AFFAIR

In Connection With the Whelan-Ford Case—Mr. Pascaud's Failure to Appear.

A law suit which has given rise to much comment in political and journalistic circles has been going on before the Court in this city for some time past and was concluded on Monday, when the judge reserved his decision to a future day.

Mr. C. J. Doherty, Q. C., Mr. Whelan's lawyer, was asked if Mr. Pascaud had been subpoenaed and how it was that he had not turned up.

If Pascaud goes to extremes I guess it will not be hard to say who got the money. I have no knowledge at all of any being paid to the Opposition before seeing it stated in L'Electeur.

ECHOES FROM IRELAND

Caught From the Columns of the Irish Press. The Irish party will receive a valuable accession in Mr. John Roche, of Woodford.

MR. MERCIER HEARD FROM

"Will you disavow Mr. Pascaud after the revelations made by Mr. Whelan under oath?" was asked Premier Mercier at St. Hyacinthe.

MR. PASCAUD HEARD FROM

"I am sorry to hear that Mr. Pascaud has been so badly treated by the Opposition," said Mr. Whelan, but that he had not kept it or used it for himself.

MR. PASCAUD HEARD FROM

"I am sorry to hear that Mr. Pascaud has been so badly treated by the Opposition," said Mr. Whelan, but that he had not kept it or used it for himself.

Whelan, said that he himself had handed the \$10,000 to Mr. Ernest Pascaud at the Banque du Peuple on February 6.

The Court instructed the witness to answer as far as his own personal knowledge went. Mr. Pascaud came here about February 15, and as I knew the intentions and plans of Mr. Whelan...

HON. JOHN COSTIGAN

Tribe: from the Lower Provinces. On the 23rd of May last, on the occasion of the twenty-third anniversary of his assumption of the duties of Minister of Inland Revenue, the Hon. Mr. Costigan was the recipient of a number of addresses of felicitation from officers of his department from one end of the Dominion to the other.

The following address accompanied this beautiful souvenir of affection and esteem: To the Hon. John Costigan, P.C., M.P., Minister of Inland Revenue:

HON. AND DEAR SIR,—We, the undersigned, the several officers of the different branches of your department in the Province of Nova Scotia, have great pleasure on this occasion in expressing to you the continued favourable opinion entertained in this province of your uprightness and ability as Minister of Inland Revenue of the Dominion of Canada.

We have reason to know that in carrying out many of the requirements of the law in your department much of the most naturally be expected, because the faithful execution of its duties, in many cases, comes in direct contact with interests clandestinely, rather than legitimately, operated.

In the interests of the legitimate manufacturer, the trader and the public generally, every-thing discovered to be of an illegal nature has, under your direction, been impartially frowned upon and thrown away as so much refuse, and hence there may be some sounds of dissatisfaction from some unscrupulous quarters.

It is unnecessary for the undersigned to give utterance to the agreeable relations that have invariably existed between yourself and us for so long a period in carrying out the various instructions of your department, or to mention that we wish these relations to remain unbroken.

QUEEN'S BIRTHDAY EXCURSIONS

On May 23rd, First-Class Fare and one-third. On May 24th, 25th and 26th, First-Class Single Fare.

DISTRICT OF MONTREAL IN THE SUPERIOR COURT

DAME PAOLA MASSARDO, of the City and District of Montreal, has to-day instituted an action in separation as to property from her husband, EDUARDO PERRARO, of the same place, trader.

CASTOR-FLUID!

Registered—A delightfully refreshing preparation for the hair. Should be used daily. Keeps the Scalp healthy, prevents dandruff, promotes the growth. A perfect hair dressing for family. 25c per bottle.

HUMORS OF THE BLOOD & SKIN Cured by Cuticura. HUMORS OF THE BLOOD, SKIN AND SCALP, such as itching, burning, bleeding, scaly, crusty, pimply, blotchy, or copper-colored, with loss of hair, either simple, scurfy, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES...

Backache, kidney pains, weakness and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PASTER.

Death of a Veteran Fireman. The city, which was already in mourning for the lamented death of the late Mr. J. F. D. Black, has lost another faithful servant by the sudden demise last Sunday morning of Mr. Frank McCulloch, of the 1st fire company, of the Fire brigade, which took place under very sad circumstances at the Wellington street fire station.

OBITUARY

COCKEY.—John Cockey, of Wadens, Minn., U.S.A., West Superior, April 28th, 1890, at the age of 58. Deceased was born in County Mayo, Ireland, in 1832. His parents moved to Twigwick, Canada, in 1834, when he was two years old.

DR. HARVEY'S SOUTHERN RED PINE

For Coughs and Colds is the most reliable Medicine in use.

GRAND TRUNK RAILWAY

On May 23rd, First-Class Fare and one-third. On May 24th, 25th and 26th, First-Class Single Fare.

WANTED—FOUR R. C. TEACHERS

Wanted—A FEMALE TEACHER for the district No. 1, Township of Lower, A Catholic preferred. For further particulars apply to JAMES MOCAFERRY, Sec.-Treas.

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Dr. HARVEY'S SOUTHERN RED PINE For Coughs and Colds is the most reliable Medicine in use.

THE GRAND OLD MAN.

"Mr. Gladstone is the wisest Englishman of his generation."—PROFESSOR TRINDALL. A villain, indeed, is the Grand Old Man in the sight of his Tory foes...

CARROLL O'DONOGHUE.

A Tale of the Irish Struggles of 1866 and of recent times. (By Christine Faber.) SYNOPSIS AND CONCLUSION.

The following is a condensation of the incidents and the conclusion of this story, which, owing to publisher's reasons, it is necessary to curtail in this manner: Captain Denner meets a mysterious stranger and Carroll obtains Tighe's assistance in obtaining an interview with Clara and Nora...

The following are the two concluding chapters of the story: A HAPPY RESTORATION. The two funerals took place on the same day; but while Rick of the Hills was followed to the grave by sincerely mourning hearts...

the front door, which he, being within, would have found it difficult to open. He intended to have a horse brought to a vehicle that, in the charge of another hired accomplice, waited a little distance up the road, and the driver of which, at the first sound of Tighe's voice calling to his companion, had whipped up his horse and escaped; Thade gave his name and description, but the officers of the law were unable to find him. Thade's punishment was mitigated through the meritorious interposition of Father Meagher, and the fellow in his gratitude promised with apparent alacrity to reform his evil ways.

Oh, how'll we contain ourselves at all, at all! And Shaun was huffed until the poor brute, lead as he was of his master, fain would free himself. Had Carroll O'Donoghue his wish, he would have had the wedding of Tighe a year ago at the precise time of his own, but Father Meagher refused to have it so, saying that it would be better, and that the young couple themselves would prefer to have a very quiet ceremony when the other bridal parties had gone to London. So it was arranged; and the important day arrived on which the four faithful hearts were to be united.

The ceremony was quiet and simple, devoid of showy outcries and magnificent wedding favors; the ostentation consisted rather in magnificent gifts to the poor, in lavish hospitality to the tenantry; and true blessings went up from simple, earnest hearts, and grateful God-speeds, which bore an omen of good in the very manner of their utterance, followed the wedded couple. Never were there two more beautiful brides—the very simplicity of their costumes enhancing physical charms which derived not a little of their beauty from the loveliness of the pure souls within.

At the point to be recognized. All experience shows us how soon too much of anything, however good, nullifies itself and produces evil. This is a point to be recognized in all education. It is generally supposed that the versatility and changeableness of childhood are qualities meriting occasional repression. Yet they contain within them a great safeguard against an unwise monotony. What we need to do is not to crush them out, but to direct them in the right channels.

FATHER KOENIG'S NERVE TONIC. A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysteria, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Insomnia, Sleeplessness, Dizziness, Brain and Spinal Weakness.

IN MONTREAL. My son, suffering from epileptic fits since childhood, has been using Pastor Koenig's Nerve Tonic with the most satisfactory results.

Richelieu & Ontario Navigation Co's 1890-SEASON-1890. The following steamers will run as under and call at the usual intermediate ports.

CATARH RHEUMATISM GOLD IN HEAD HOW CURED. NASAL BALM NASAL BALM. A certain and speedy cure for Cold in the Head and Catarrh in all its stages.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc.

BAILEY'S PATENT. A New and Improved Method of Lighting Churches. BLYNDEN'S PATENT.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine.

READ OUR HOME REFERENCES: REV. CHAS. HOLE, Halifax, N.S., is happy to testify to the benefits received from our Battery Belt and Actina.

W. T. BAER & CO. 171 Queen Street West, Toronto. Combined Belt and Suspensory, only \$5.00—Certain Cure.

AGENTS WANTED by an old reliable firm for large profits. Opportunity. A rare chance. A. Scott & Sons, Montreal, N.Y.

GRATEFUL-COMFORTING EPPS'S COCOA. BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has procured our breakfast food with a delicately flavored beverage which may save us many heavy doctor's bills."

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine.

W. T. BAER & CO. 171 Queen Street West, Toronto. Combined Belt and Suspensory, only \$5.00—Certain Cure.

SPRING PLANTING TIME.

What will you sow, little children, what will you sow? In your garden you wish that sweet flowers would blossom and grow!

If you sow nettles, alas, for the crop you will reap! Stings and poison and pain, bitter tears for your eyes to weep.

Thus will it be, little folk, in the garden of life; Sow seeds of ill-nature, you'll reap only sorrow and strife;

But pleasant kind words, gentle deeds, happy thoughts if you sow, What roses and lilies of love will spring round you and grow.

Smiles will respond to yours, brighter than marigolds are, And sweeter than fragrance of any sweet flower, by far;

Then what will you sow, my dear children, what will you sow? Seeds of kindness, of sweetness, of patience, drop softly, and lo!

FOR AND ABOUT WOMEN.

How to Dress Children.

The maternal pride that prompts all mothers to dress their children as well as possible under adverse circumstances, says a sensible writer in The Ladies' Home Journal, also induces them to spend many an hour over their clothes without begrudging either the labor or time.

Whenever eggs are used in baking, it is better to beat them thoroughly before any other ingredients are added. This is especially true when baking powder is used, as too much beating after the powder is added seems to kill its essential qualities.

better than soap. After the skin is thoroughly clean apply the cream, rubbing it gently in with a soft linen cloth just before going to bed. Wipe off any excess of cream on the face not absorbed by the pores.

Bread with Fish.

Appropos of this subject, Sir Maxwell Macenzie says that bread should never be eaten with fish, because the presence of the former during mastication often prevents the detection of bones in the food until one is fairly lodged in the throat.

Hints to Housekeepers.

Fruit stains may be removed from linen by washing in very hot water, with a little soda. If they are very obstinate stretch the stained part over a cup of boiling water until thoroughly saturated with steam, and while so holding it with one hand, rub suds of lemon into it with the other until the stain disappears.

When the average man or woman comes to be fitted with the first pair of glasses, some curious discoveries are made. Seven out of ten have stronger sight in one eye than the other. In two cases out of five one eye is out of line.

MAKING TEA.

Where tea is required strong, one teaspoonful to each person and one for the pot will not be too much. An earthen or agate iron teapot is best. See that it is perfectly clean and dry, and make it as hot as possible before putting in the tea.

DOMAIN OF SCIENCE.

FORMATION OF HAIL STONES.

Meteorologists are not in agreement upon the manner of formation of hail stones. The theory of Dove has been given most credence. He believed that the hail-stones start rapidly from the cold air to the warm, moist air, and again from the warm air into the colder, thus alternately taking on a jacket of moisture and freezing it around the nucleus or heart.

The most remarkable hail storm on record was that of July 13, 1788, which passed from Touraine, France, to Virginia. It traveled in bands of separate belts. While the western band had a width of ten miles and a length of 420 miles, the eastern band had a width of five miles and a length of 500 miles.

Probably the worst hail storm that ever occurred in this country was that of June 16, 1882, at Dubuque, Iowa. For thirteen minutes, beginning at 2 35 p.m., hail-stones fell, some of which were seventeen inches in circumference. The largest weighed 1 1/2 pounds. They exhibited diverse formations, some of them having knobs and icicles half an inch in length.

A Danube newspaper report accompanying the picture states that hail-stones as large as coconuts were thrown down, and some ladies cooled a pitcher of lemonade with them, and wrote to Eastern friends that they had made the drink palatable with ice frozen in that city on June 16. In falling the stones went through the roofs of street cars.

Domestic Hints.

COOKIES.

Two cups sugar, one cup butter, one cup sweet milk, one teaspoonful of soda, flavoring to suit the taste, and flour enough to roll.

JELLY CAKE.

Two cups sugar, one cup milk, two and one-half cups flour, one tablespoon butter, one egg, two teaspoons baking powder.

EGGLESS FRUIT CAKE.

One cup sour milk, one cup sugar, one-half cup butter, two cups flour, one cup chopped raisins, one teaspoon soda, one teaspoon cinnamon, one-half teaspoon nutmeg.

GINGER CAKE.

Beat one egg with one heaping teaspoonful of sugar, add one teaspoon of molasses, one-half teaspoon of butter, mix with one teaspoonful of soda, one-half teaspoonful of butter, or any good shortening, one heaping teaspoonful of ginger, one teaspoonful of cinnamon, one-half teaspoonful of cloves, 2 1/2 cups of flour, bake in a gradually heated oven, for molasses burns very easily.

QUICK BISCUITS.

One pint of flour, butter about the size of an egg, one-half cup of milk, one-half cup of water, one teaspoonful of baking powder, pinch of salt. Rub the flour and butter and salt together thoroughly. Toss the baking powder quickly and lightly into the flour, and then add water and milk. Pour it's hot, well-greased muffin pans, and bake about twenty minutes in a very hot oven. The above quantities will make eight biscuits.

STRAWBERRY DUMPLINGS.

Put one pint of flour into a bowl, and rub into it two ounces of butter, add a teaspoonful of baking powder, mix well, and add sufficient cold milk, about a gill, to make a soft dough; knead lightly, and roll out into a thin sheet. Cut with a round cutter, into good-sized biscuits. Put three strawberries in the centre of each, pinch up the dough, and make into a dumpling. Stand these on a plate and place in a steamer, and steam for fifteen minutes. Serve hot.

CAROLINA QUEEN CAKES.

Work a quarter of a pound of butter to a cream, dredge to it half a pound of flour, add a quarter of a pound of sifted sugar and a quarter of a pound of currants; whisk two eggs and mix with half a teaspoonful of this cream and a few drops of lemon essence; stir this to the flour, and then add a teaspoonful of baking powder. Beat the paste well for ten minutes, then bake in small buttered tins for from a quarter to half an hour. The mixture should be stiff and doughy. This amount is enough to make a dozen cakes.

INDIAN MEAL MUSH.

Put a teaspoonful of sifted meal (the white preferable) into a large bowl; moisten it with a teaspoonful of cold water; add a rounding teaspoonful of salt; pour into it five teaspoonfuls of boiling water, stirring rapidly all the time; pour the mixture into a spider or

then jogged along contentedly without noticing the change in direction until he brought up at his own residence.

When the average man or woman comes to be fitted with the first pair of glasses, some curious discoveries are made. Seven out of ten have stronger sight in one eye than the other. In two cases out of five one eye is out of line.

Recent investigation has shown that the people of Great Britain swallow over 5,500 pills daily, or one pill a week for every person in the population. The pill consumption for one year would weigh 178 tons, and would fill thirty-six freight cars which it would take two powerful locomotives to pull.

About a fifth of the globe's land surface, according to Prof. Loomis, has an annual rainfall of less than ten inches, and considerably larger part has 5 to 10 inches water for agricultural purposes, except in the limited districts where irrigation is practicable.

The city of Rome's engines have six cylinders, three of more than seven feet in diameter, and they indicate 11,590 horse power. The Euriala and Umbria each have three cylinders, two of nine feet and one of six feet, and develop 15,321 horse power.

The disease known as the gripple, or epidemic influenza, which has generally prevailed since the winter of 1918, has had few good words said for it. Just as everybody was preparing to congratulate the country on being well rid of it, the discovery is reported that it has proved efficacious in curing insanity.

As a possible theory of the origin of the Mississippi, Messrs. Robert Bates and John A. Keyes suggest that its erosion was accomplished by means of a mighty taract, which began far down the river near its original mouth, and by gradual retrocession dug out the valley-like gorge which is so marked a feature in its upper part of its course.

The cattle-fish, which among other strange things always walks with its head downward, does not always live in the water, but masticates with its gizzard. So do geese, fowls, ducks, and, indeed, all modern birds. Sallowing their food in their beaks, they swallow it whole if grain or seed, and in large pieces if it be fruit or bread.

In that condition it goes into the gizzard, a powerful muscle with a very tough, horny lining, which acts as a mill, being sufficiently powerful to pulverize uncooked grain. To assist in the milling process, all grain-eating birds swallow little pieces of gravel, glass, crockery, metal, etc., and the horny interior of the gizzard being sufficiently tough to escape cutting by these materials.

FARM AND GARDEN.

HOW TO KEEP HONEY.

All surplus should be removed from hives at the close of the honey season; if left in it will soon become dark and have a solid appearance, and bees cannot protect a large surplus so well, unless the hives are very close, robbers will find their way to the honey. Comb-honey should be carefully stored in a close building, so that bees cannot find it; not in cellars or underground.

When the pupa of a horse's eye is enlarged by being kept in a dark stable. He has a harness put on him and is suddenly brought out into glaring sunlight, which contracts the pupil so suddenly as to cause extreme pain. By persevering in this very foolish and injudicious, as well as cruel practice, the nerve of the eye becomes impaired, and if continued long enough loss of sight will ensue.

When the asparagus bed is now it requires the same cultivation to keep down weeds and grass as other crops, but when once fairly established, its vigorous growth serves to keep weeds in subjection, and while it will endure a good deal of neglect it pays to keep the grass out of it and protect the plant with a good coating of manure through the winter.

When a great deal of chandler's greaves of a rank and musty quality has been fed fowls have fewer eggs perceptible not only in the flesh but in the eggs. Also the odor of garlic and some other strong flavored things may be found in the eggs after the poultry has eaten a great deal of such substances.

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Irish Marriages and Deaths.

MARRIED.

CROFTON-O'DONOVAN-April 16, at the residence of the bride, Daniel J., eldest son of Jeremiah Crofton, Great Britain St., Cork, to E. V., daughter of Edward O'Donovan late of Cork.

HAGARTY-JENNINGS-April 16, at St. Alexander's Catholic church, Botole Liverpool, Michael Hagarty, Dandalk, to Maria, (elder daughter of Captain Jennings, of Botole).

MOMANUS-LYNCH-April 16, at the pro-cedural, Marlborough St., Dublin, F. Mo-manus, merchant, Dalin, to Mary Lynch, also of Dublin.

MORAN-HAYES-April 16, at the Dominican church, Limerick, William Moran, merchant at Tipperary, to Catherine, eldest daughter of Mr. John Hayes, Scallanagh, Tipperary.

DIED.

AHERN-April 21, at her residence, the Hotel Crosshaven, Co. Cork, Hanna Lonias, eldest daughter of the late Patrick Ahern, Crosshaven Hill, aged 23 years.

BOYLAN-April 20, at his residence, 2 Henth View, Bataic road, Glasnevin, Dalin, John Boylan, aged 64 years.

BRENNAN-April 20, at Maganey, Co. Kildare, Miss Bridget Brennan, aged 71 years.

CARNEY-April 20, at her residence, 3 Tivelt terrace, East, Kingstown, Co. Dublin, Mary, wife of Richard Carney.

CLARKE-April 26, at his residence, Trinity street, Drogheda, Mr. Patrick Clarke, formerly of Carrickmacross.

CONROY-April 22, at the residence of her son, No. 8 Chapel St., county Dublin, Mrs. Mary Conroy, at the advanced age of 85 years.

DOLLARD-April 15, at Raheny Park, county Dublin, Joseph Dollard, aged 57 years.

DUFFY-At his residence, Cortober, Gowma, county Cavan, Mr. Felix Duffy, aged 72 years.

DEASY-April 21, at Aherlone, Co. Cork, Daniel Deasy, aged 60 years.

D'ARCY-April 25, at Preston gate, Athy, formerly of Ardagh, Mary D'Arcy, aged 82 years.

ELINGTON-April 21, at 54 Blenheim street, Dublin, Stephen Nolan Elington, Assistant Librarian, King's Inns Library, aged 70 years.

FEARON-April 22, at Dandrum, county Dublin, Lydia, wife of Robert Fearon, Ballyborough, county Cavan, aged 30 years.

GROOM-April 18, at Whymam, Newbridge, county Kildare, Mrs. Bridget Groom, mother of the Rev. Patrick Dillon, D.D., New Jersey.

GRiffin-April 15, at her residence, 41 Temple road, Blackrock, Julia Griffin, in her 66th year, after a tedious illness.

GOUGHAN-April 20, at his residence, Kiltobgan, Peter Goughan, aged 75 years.

HART-April 24, at Port Royal, Dromard, county Sligo, Francis Hart, E. q., aged 51 years.

LAVAN-April 16, at Ballyhaunis, county Mayo, Mary Josephine, aged 10 years, second eldest daughter, of Michael and Susan Lavan.

LAVRY-April 19, at the Convent of the Sacred Heart, Mount Anville, from hemorrhage of the lungs, Mary, youngest daughter of Dr. Lavry, of Armagh, aged 19 years.

MAGUIRE-April 21, at his residence, Kilmahenny, Co. Limerick, John Maguire, aged 82 years.

MCCANN-April 24, at his residence, 10 Clifty street, Dublin, James McCann, aged 60 years.

MOORE-April 23, James Moore, Kilmacart, Enghle, Danganon, county Tyrone, aged 69 years.

O'NEIL-April 25, at his residence, O'Connell st., Athlone, P. ter O'Neil, T. C., merchant aged 39 years.

O'CONNOR-April 18, at Cloyne, Mary, youngest daughter of the late James O'Connor, E. q., R. N., M. D.

O'CONNELL-Of your charity pray for the repose of the soul of Thomas O'Connell, of Charleville, county Limerick, who departed this life, fortified with the rites of the Church, at his residence, 35, Aldermanbury, E. C., on April 26th, 1890, aged 53 years, on whose soul, sweet Jesus, have mercy.

PHELAN-April 26, at the residence of his son, 87 Lower Gardiner street, Dublin, John Phelan, aged 79 years, late of D. M. F.

PURCELL-April 24, Mary, relict of the late John J. Purcell, for many years an employee in the office of the Dublin Freeman's Journal.

QUINN-April 18, at Ballykeating, Glanworth, county Cork, Ellen, wife of Michael Quinn, after a long and painful illness.

ROBERTSON-April 21, at 7 Kilmaree avenue, Dublin, of wooping cough, William McKelvey, only son of Samuel Robertson, aged 3 years.

RYAN-April 20, at his parents' residence, 1 Castle Dawson avenue, Blackrock, Dublin, John, youngest son of John and Ann Ryan.

STURDY-April 20, at 3 Brighton vale, Monkstown, the residence of her father, Mary Margaret, widow of the late John Oswald Sturdy, of Darlin, South Africa, aged 28 years.

SMITHSON-April 20, at Kensington, Terenure, Maggie, second daughter of the late Thomas W. Smithson, of Cloragh, Whitechurch, Co. Dublin, aged 20 years.

SLAVIN-At the Hospice for the Dying, Haroldscross, Dublin, Andrew Slavin, late of Portlagoona.

THOMAS-April 21, at his residence, Athlone, Very Rev. Canon Thomas, P. P., V. F., to the 66th year of his age and 32nd of his sacred ministry.

TALFEY-April 23, John Talfev, D. L., Smarmore Castle, Ardee, Co. Louth.

WALSH-April 18, at Ballymounse, Ballinacorney, county Carlow, Elias, daughter of Michael and Eliza Walsh, aged 13 years.

THREE BOTTLES BROUGHT HER OUT OF THE BED.

JOHN, Ill., Nov. '88.

"Why, Pipet, this letter must have arrived yesterday. How is it you only bring it to me now?" Clerk: "You see, sir I thought it was new!" Henry: "It's not an appointment for next week."

Perhaps the hardest test a man can give his self-respect is to sit down and read one of his own love letters when it is five years old.

MRS. DOLL.

