

If our friends who favor us with manuscripts for publication will send us their names and addresses, we will be glad to send them to the printer.

Local News.—The City and Suburban News Bureau of the New York and New Jersey Presses, 111 Broadway, New York, is at 21 to 23 at street.

The Congress of Dishonor.

Precisely at noon to-day the Fifty-third Congress goes out of existence.

It was chosen simultaneously with GROVER CLEVELAND in 1892, and it was chosen to do certain definite and specifically described things, formulated in the Democratic platform of that year, and voted for by a great majority of the people.

It has had the power to do all that was expected of it by the people; for the Democratic majority in the Senate has been sufficient, and in the House overwhelming.

What is the record of the Fifty-third Congress, with its unprecedented opportunities and glorious possibilities? Leaving out of consideration all minor scandals and sins of omission and commission, the record of the Fifty-third Congress is this:

A Protectionist tariff, robbing the many for the benefit of the few;

A Populist income tax, robbing the few for the benefit of the many;

An annual deficiency of national revenue, and a vast increase of the national debt.

This, we say, is the record of the Fifty-third Congress, elected to enact a Constitutional tariff for revenue only, to abolish the restrictions of Protection, to guard the people against the inroads of communism, and to secure the peace and stability of the United States.

The Cabinet in the Congress.

Since the memory of man runneth not to the contrary, the Hon. GAMALIEL BRADFORD of Boston has been preaching and writing that the one thing needful for the salvation of the United States is the admission of the Cabinet to seats in Congress.

A large part of the old Nation was given up to Mr. BRADFORD's communications on this subject; and he has just written a letter to Mr. GODKIN's other emanation, the Evening Post, complaining that Mr. CLEVELAND has nobody "to speak for him in Congress, and it is almost impossible for him to address the people directly."

Although "it is true that if his opponents are not careful, they may evoke a tempest of popular indignation two years hence, which will astonish those who now think themselves the leading statesmen of the republic."

Meanwhile, where does hope appear? Obviously in letting members of the Cabinet have the floor of Congress.

This plan, Mr. BRADFORD tells us, "would put into Congress and its debates men who represent the nation and the public interest and opinion of the whole."

The Hon. WALTER G. GRESHAM and the Hon. HOPE SMITH, for instance.

"It would introduce into public debate," continues Mr. BRADFORD, "men who, from their positions, would be compelled to know the conditions of administration, and are responsible for it."

Are GRESHAM and CARLISE responsible for what is done in their departments? Boston enthusiasts are putting this question forward as a leading issue in the next Presidential campaign.

It will occur to most people that Mr. CLEVELAND has lost the power of putting forward leading issues in Presidential campaigns, his sole leading issue, himself, being no longer in demand.

Yet it would be thoroughly in accord with his leading issue and principle to demand for himself the right or privilege of talking with a living voice to a Congress that he has on his hands.

Brother BRADFORD must modify his plan, if he expects to induce Mr. CLEVELAND to support it.

The present Congress would undoubtedly have voted for Mr. BRADFORD's plan if he had changed it to that Mr. CLEVELAND could have had "the same chance to state his case before the country which members of the Legislature have."

To have questioned Mr. CLEVELAND upon his foreign policy, the income tax, and what he conceives his views about the tariff to be, might have given joy, if not instruction, to Congress.

The Catholic Church and the Social Struggle.

In a recent number of the Forum, Prof. GOLDWIN SMITH directed attention to the belief current throughout Europe that the wide-reaching and violent social upheaval is no distant.

Whether the movement will result merely in temporary collision and disorder, or in complete revolution, depends of course upon the relative strength of the disruptive agencies and of the forces arrayed upon the side of the existing order.

At first sight an immense preponderance of material power would be attributed to the upholders of the present social system, but the history of the French Revolution proves that such preponderance cannot be maintained unless there is a corresponding moral power behind it.

sent, for the reason that the causes which produced them have ceased to operate. Liberalism of the FRENCH ORIGIN type is now almost extinct in Belgium and Holland, made the journals in Canada before he reached from public life.

Moreover, the head of the Church of Rome, whom every Catholic is bound to obey, has declared himself late in the most distinct and authoritative terms on the side of the social system which has individualism for its basic principle.

Catholicism, therefore, is already in theory, and will presently become in fact, a unit in resistance to the social solvents which range from the collectivism that professes to seek the fulfillment of its aims by constitutional means alone, to anarchy of the most irrational and malignant type.

On the other hand, no Protestant denomination has yet taken an unequivocal position with regard to the contest between socialism and individualism. Not even in Germany have the so-called Christian Socialists, among whom Chaplain STRÖCKER has been so conspicuous, received any official rebuke from the Lutheran and Evangelical churches.

Although, too, we might deem it probable that most of the Protestant sects will be eventually enlisted among the protective forces of society, yet, as Mr. ROBINSON points out, there can be nothing simultaneous, coherent, and effectual in their action, owing to their innumerable subdivisions and their traditional dissensions.

The moral support, then, which is indispensable to the retention of material power by the defenders of the existing order, must come principally from the Church of Rome. In fact, it is not liberalism, as GAMBETTA thought, but socialism that may see in Catholicism its chief enemy.

Mr. ROBINSON does not fail to note the striking change in the attitude of European statesmen toward the Catholic Church, since they have begun to apprehend the approach of a revolutionary epoch. CHRISTI in Italy and CASTELAR in Spain have publicly acknowledged the necessity of securing the cooperation of Catholicism, if the politico-social fabric reared on parliamentary institutions and the individual right of property, is to be upheld.

The Opportunists, who formerly were the most implacable enemies of the Catholic Church in France, are now directed to the conciliatory overtures of LEO XIII, and to form a species of alliance with the so-called "radical" Republicans.

In the Reichstag the other day a bill permitting the Jesuits to resume educational functions in Germany was passed for the second time; and, should it now be sanctioned by the Bundesrath, the last vestige of the FALK legislation, aimed against Catholics, will have disappeared.

These incidents are indications of a general awakening to the magnitude of the service which the Catholic Church may render, should the existing social system be seriously threatened.

hensive of the good faith of the others; and it is conceivable that there is truth in the statements of ROWDELOW and SHAMUS. We say to them that these formalizations will injure the cause of municipal non-partisanship hereafter. They will bring all reformers into disrepute, something to be guarded against at all hazards.

Remembering this, ROWDELOW and SHAMUS should get together and cease their unseemly controversy. If not admonished to do this by their mutual regard for each other, and by their sense of the value of their joint efforts for reform in November, they should remember the sensibilities of the Committee of 70, who are somewhat under a cloud just now, and whom Mr. STROUD would have always in mind when he says "damn."

Admiral MEADE's squadron of manoeuvre seems likely to have a variety of service to perform before undertaking those evolutions which are to form a prominent part of its duties for the spring and summer.

The sudden departure of the Montgomery from the Trenton, and the secret order telegraphed from Trenton to Hazarut in cipher, has been interpreted, in some quarters, to mean a warning to Honduras.

It will not be maintained that anybody is corrupted by the use of torchlights and uniforms and the other joyous accessories of political canvasses. It must be that they are thought to distract the mind from ideas of reform.

It is almost always something to make desirable the presence of a naval force in Gulf and Central American waters.

In older days there was no known-reforming habit in New York at all. After a snow storm Broadway was a sleigh track all the way to the Battery.

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the subscribers, should be illustrated if possible. Nothing in the nature of irony, sarcasm, or amphibology or ban, is desirable. It is an interesting industry, and may be serviceable in meeting, to some extent, that unprecedented demand for knowledge of every kind which has grown up in the community, among both women and men.

Headings of the right kind is another useful method of obtaining sound knowledge. Briefly and earnestly, the President went on to the children who are allowed to run the streets without being properly cautioned, and young people who, from intoxication or any other cause, tempt fate recklessly, are always liable to disaster, fatal or otherwise.

The trolley, by lessening the defilement of the streets, has so ameliorated the sanitary condition of the city atmosphere that it has saved many times the number of lives that has been destroyed. It has furnished a quick and comfortable transit to the outlying wards which has reduced the prevalence of grip and pneumonia among suburban passengers more than one half.

For a practical suggestion I propose that the street car should be run on a separate track, and that the trolley should be run on a separate track, and that the street car should be run on a separate track, and that the trolley should be run on a separate track.

One of the present Pope's most noticeable characteristics is a spirit that aims to keep up with the progressing circumstances and sentiments of the age, but it appears to be suppressed in his reported refusal to permit priests to use bicycles as a means of conveyance.

We are sure that the growth of the love of the fine arts, and of the plays, and of engaging books, and of music, and of dainty living, and of honest preaching, and of all the sciences, and of attractive costume, and of household decoration, and of domestic art, is keeping pace in New York with the growth of the city.

A syndicate of wealthy Chinese in California have leased the largest fruit ranch in the State, better known as the "Golden Rule," and all of which runs up to between 7,000 and 8,000 acres.

The State of Colorado will not have the least difficulty of marketing, in quick order, on the best terms, all the gold that may be mined within its confines.

It is amusing, as well as vexatious, to witness the foreigners who graciously visit our shores, recognizing and proclaiming the beautiful and noble music of the United States, and then, in their inferior rage, removed, but two generations from absolute savagery and incapable, to the same of spontaneous development, in their science, industry, or art.

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THE OTHER SIDE OF IT. A Defense of the "Dandy Trolley." TO THE EDITOR OF THE SUN:—For some reason the newspapers have had a good deal to say in condemnation of the trolley car and its record of one hundred fatal accidents in Brooklyn. It seems to me that the case is not closed judicially, and that most of the blame is misplaced.

Nearly every fatality of this class has resulted from contributory negligence or gross carelessness, or even from suicidal proclivities. The trolley has no monopoly as a source of danger to children who are allowed to run the streets without being properly cautioned, and young people who, from intoxication or any other cause, tempt fate recklessly, are always liable to disaster, fatal or otherwise.

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ST. IGNATIUS'S COSTLY MUSIC. Father Ritchie Announces That Money Has Been Subscribed to Pay for It. From his pulpit in St. Ignatius's Episcopal Church in West Fourth street, yesterday morning, the Rev. Father A. Ritchie, the rector, announced that within the past week he had received subscriptions from a number of friends of the church which will enable the parish to continue the high class of music which has made St. Ignatius's notable among the churches of this city.

It had been thought that it would be necessary to curtail expenditures the present year in that regard, by reason of the recent falling off in contributions to the fund for music, and so the rector sent out a printed letter to his parishioners in which he set forth some of the facts. In this he said that the choir, which has been a relief should come it would be absolutely necessary for the church to dispense with the present style of church service.

The announcement that Bishop Potter had promised to make a special visitation to St. Ignatius's Church, which he has not done for nearly three years, on account, it has been said, of the high latitude of the pronouncement, occasion which is following in what he said on both topics in the choir.

People who are all abhor are. Those persons who want to tell part of your story for you. Those persons whose education is constantly padded before us.

Those persons who know so much they cannot refrain from correcting other people. Those persons who do not know what signify they are who do not see things as they do.

Those persons with opinions so positive that they know dissenting humanity to be fools. Those persons who have tried the waters of culture and have little intellect to cultivate.

Those persons who survey the universe with a little mind quite unacquainted with its own constitution. Those persons who look to impress one with their ease and unconcern in the presence of supposed inferiority.

Those persons who by superficial facility and internal egotism would convey an impression of exalted refinement. Those persons who, more by intersecting a narrative of self-surroundings into a subject having no tangible connection.

Those persons who consider themselves so educationally endowed they have lost to view the ordinary rules of common sense. Those persons who do not know the meaning of decency, yet are highly set up by self-estimation and a well-advertised Christianity.

Those persons who know too much religion that they violate, not only the written laws of Christianity, but the unwritten code of courtesy. Those persons who mistake a system for wit, narrow self-interest for morality, and a wrong side of every subject for an exemplification of all the world's culture they have cared in their own conceit.

WORDS OF THE NEW LIGHT. FROM THE WRITINGS OF WALTER WHITMAN. A light in camp in the daybreak gray and dim. As from a mist in the cool fresh air the path near by the hospital tent.

Three forms I see on stretchers lying, brought out here under the blanket spread, ample, brown, woolen blanket. Gray and heavy blanket, folding, covering all.

Curious I halt, and silent stand. Then with light fingers I from the face of the nearest, the first, just lift the blanket. Who are you, my dear comrade?

Then to the second I step; and who are you my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade?

Then to the third I step; and who are you my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade?

Then to the fourth I step; and who are you my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade?

Then to the fifth I step; and who are you my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade?

Then to the sixth I step; and who are you my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade?

Then to the seventh I step; and who are you my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade?

Then to the eighth I step; and who are you my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade? Who are you, my dear comrade?