

THE WOOL INDUSTRY.

BULLETIN 169 of the Eleventh census is devoted to the wool industry in the United States. The number of establishments engaged in wool manufacture as reported in 1890 was 2770. Of these 267 reporting an invested capital of \$6,000,000 were idle. The total capital invested is reported at \$320,000,000, the cost of materials used \$203,000,000 and the value of products \$338,000,000. The total amount paid in wages was about \$77,000,000, and the total number of hands employed was 221,087, of whom 99,000 were males above 16, 106,000 females above 15, and nearly 16,000 children. In 1880 there were 2,689 establishments all in operation, representing a capital of \$159,000,000, value of products \$267,000,000, cost of materials \$165,000,000. The total paid in wages was \$47,250,000, and 161,557 hands were employed, of whom 75,500 were males above 16, 87,000 females above 15, and 19,000 children.

The total consumption of both foreign and domestic wool is estimated at 373,000,000 pounds in grease. To this must be added about 8,000,000 pounds of camel's hair, mohair 2,000,000 pounds, and alpaca 17,000,000 pounds, all of which are classed as wools. The foreign wools entered for consumption in the fiscal year ending June 30, 1890, was about 110,000,000 pounds, and in the prior year 126,000,000 pounds. The Department of Agriculture estimated the wool clip of the year preceding the census year at 265,000,000 pounds, while the commercial estimate was placed at 295,000,000 for the same year.

In the manufacture of shoddy ninety-three establishments were reported in 1890 as compared with seventy-three in 1880. The capital invested increased from \$1,000,000 in 1880 to \$4,000,000 in 1890. Cost of materials in 1890 was \$5,875,000; value of products \$7,711,000; wages paid \$840,259, and 2666 hands engaged.

PULLING WOOL OVER THEIR EYES.

Wool dealers will take advantage of the agitation of the tariff to make purchases at low figures, pretending that the effort to take off the duty on foreign wools will necessarily lower the price of the home article. The fallacy of this has been many times exposed, and if this were not the case there is no probability that President Harrison would sign a bill admitting wools free of duty.

We mention this so that our wool growers may not be caught napping, nor be fooled by wool speculators who are always on the look out for wool men in need of money in the season of early clipping. Don't sell your wool for a song nor be deceived by fallacious theories or imaginary dangers!

How alfalfa as soon as danger from spring frosts is past. Any seedman can furnish you with seeds.

A good remedy for camp, moist hands is four ounces of cologne water and one-half ounce of tincture of belladonna. Rub the hands with this several times a day.

THE CAHENSLEY SCHEME TO DENATIONALIZE AMERICA.

THE late discussion in both houses of Congress on the Geary Chinese exclusion bill was exceedingly interesting. It was conducted with intense earnestness on both sides, and the measure still hangs fire, not having been finally disposed of. The speech in opposition to the bill which created the greatest stir and interest was delivered by Senator Davis, of Minnesota. The reason for this lies in the fact that he declared that the country stood in more imminent danger from the Catholic Church than from an influx of Chinese.

In support of this proposition he referred to and quoted from the notable memorial presented to the Pope about a year ago by Herr Cahensley, an ultramontane Catholic and member of the Prussian Diet. This portion of the Senator's speech is being widely referred to and commented upon, and as the subject is one of vital interest, we quote it as it appears in the *Congressional Record*:

I said a few moments ago the Chinese government is not seeking to take possession of our institutions. It has no such desire. It does not care to see its people go abroad; it requires them to come back. I wish, Mr. President, the case were so all over the rest of the world. I wish that in another continent, where the authorities are willing that certain classes of their people may be suffered to come to this country, they would not seek to possess themselves of our institutions or unduly to influence them. There is more matter for profound concern in the attempts of Herr Cahensley made last year to denationalize American institutions and plant as many nations as there are people of foreign tongues in our midst than in all the Chinese questions which have arisen since 1858. He proposes to us the power of the Catholic hierarchy to bring about this great political result.

The memorial of Herr Cahensley, who is not a prelate—he is a layman a member of the Prussian Diet, intimate with Dr. Windthorst, whose letters he adopted—in his memorial presented to the Vatican, says:

"The want of representatives of the different nationalities of emigrants in the episcopate.

"As every nationality has its own characteristics, its own habits and customs, it is important also that the priests should not only speak the language of the emigrants, but that they should be of the very same nation. Hence it is desirable that every different national group of emigrants should be organized into a distinct parish, with a priest of its own nationality.

"Some are of the opinion that the language can not be kept beyond the second generation, and that the grandchildren of the immigrants will certainly speak nothing but English. The facts of experience offer triumphant objections to this opinion."

It is part of this scheme that the various foreign languages should be perpetuated in this country by this segregation of people according to their nationalities. I am speaking solely of the political aspects of this question. For my part, Protestant born and

Protestant bred, I do not care what kind of bishops are sent to this country as a matter of faith. Where it touches political questions, I deem it right to call the attention of the country to it. As to matters of faith they can send them to us as in partibus infidelium for all that I care.

I desire to reiterate that this most impudent appeal to bring to bear the elements of various nationalities upon our institutions met with the stern reprehension of that great ecclesiastical statesman who presides over the Vatican. But the movement is going on in its political aspect, and is being pressed today.

We, a nation of diverse people, of one language, and of many creeds, are building upon the basis of Christianity a national edifice that aspires to the heavens, and it is plotted to scatter the builders by a babel confusion of tongues.

"We would," continues the memorial, "We would think it a gross pretension were any particular nationality to arrogate to itself the mission of Americanizing the others.

"We do not want any particular nationality to Americanize the American people.

"In the United States, where the church is composed of immigrated nations that are already civilized and Christianized, but differ in character, habits and customs, as well as language, this need of national bishops representing the respective nations, makes itself impudently felt. Why should there be a representative of that kind for any nation in the bosom of American citizenship?

Various nationalities that come into America are to be settled and provided for by a foreign instrumentality.

"If the episcopate be handed over almost exclusively to one single nationality, to the detriment of the others, a feeling of uneasiness, of general discontent, is created among these last, a feeling which assumes the proportions of jealous national rivalries, feelings wounded and shocked in every sacred right and interest belonging to these same nations."

It is perfectly amazing throughout this entire memorial how utterly oblivious this intruder is to the fact that there is an American nationality, an American people, destined to become throughout an American stock. We are to his mind a nation upon whom the political intrigues of the European world are to operate all their own theories at their own sweet will. The idea of American nationality consolidated into a unity is that which is to be combated, and for as many tongues and as for as many people as there are tongues we are to be relegated, if it is possible, to the condition in which the polyglot Indian tribes were when this country was discovered.

"It is desired and wished," so proceeds the memorial, "that concord and harmony should reign among the different nations that go to make up the church of the United States; nothing is more desirable, nothing more essential. The sole and only way to attain this end is to give to every one of these nations bishops of their own, bishops belonging to each, who will represent their respective nations in the Episcopal body just as those nations are represented among the parochial clergy and among the faithful. Every nation that has not its bishop is an uncrowned nation, a nation without chiefs, without protectors, without guides of its own, a nation without a head, a decapitated nation, that feels itself profoundly humiliated, sacrificed. Consequently a discontented and jealous nation, a nation that will never live in