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The Month of Mary.

(By Loretta, author of "The Old Religion, etc.")

The month of Mary is with us once more. As an Irish Catholic (by descent) but living nearly all my life in England, I should like to say a few words about how Our Lady is honored there. On May Day the streets are thronged with little boys and girls dressed in white, carrying banners and garlands of flowers and singing hymns. Even amongst the Protestant children may be detected remnants of old Catholic hymns, and our own little ones sing with great heartiness Mary's hymn:
Dear Mary, we crown thee with blossoms to-day,
Queen of the Angels, and Queen of the May.

The horses are not forgot, and their drivers vie with each other as to how to turn out the best dressed, and flowers and brightly colored ribbons abound, so that the animals themselves seem to be proud in honoring Our Lady. In some churches nuns collect the offerings of the faithful every night and give a small slip of paper bearing a motto such as "Show me a true child of Mary, and I will show you one who will be a saint one day in heaven," or "Never say a word which you would not like the Blessed Virgin to hear," or "Our Lord said to St. Bridget, 'My mother never refused me a favor on earth, and I never refuse her one now,'" etc. These are printed in different colors and the people preserve them and paste them in their prayer books. I have some now in my Vesper Book, that I have saved for over twenty years. On the first Sunday in May processions of boys and girls, the latter arrayed in white and wearing white veils and carrying flowers, follow the Queen of May (chosen each year by the parish priest, on account of her regular attendance at school, or for some other good conduct) as her court attendants, such as maids of honor, or pages. On arriving at Our Lady's altar, a wreath (or crown) composed of beautiful flowers is (with the assistance of the priests and clerks, attended with great pomp and ceremony) placed on the head of the Blessed Virgin Mary, where it remains until the end of her month. During the procession, and through the entire month, every night, hymns in the vernacular are sung, so that the air becomes so well known that the people sing them daily in their homes. This pious practice of venerating Our Lady originated in Italy, and the month of May was selected in preference to any other, from a wish to change a season of dissipation and amusement into one of instruction and devotion. In England and the Emerald Isle the method generally followed consists of (1) Meditating daily on some virtue or eternal truth; (2) in reading an edifying lesson or narrative, illustrative of the benefits to be derived from a pious confidence in Mary; (3) in invoking her intercession by fervent prayer. These devotions are commonly performed in a church, before an altar or image of the Blessed Virgin, which is adorned with flowers in her honor. On the last day of the month, or on the Sunday immediately following, those who have engaged in these devotions approach the sacraments of Penance and Holy Eucharist. Before the concluding Benediction, an act of consecration to Mary is read by the priest, and all finishes with processions (in the streets, weather permitting) singing of Litany of B. V. M., and hymns, partaken with the greatest solemnity. These are some of the attractive features of the month of Mary which makes her month so popular in England. Montreal, in my estimation, is not behind by any means in honoring Our Lady's month, and if my poor efforts may induce the Catholics of this beautiful city to appreciate Mary more than they have been in the

habit of doing, I shall be well repaid.

"Thou who wert pure as the driven snow,
Make us as thou wert here below;
Oh, Queen of Heaven, obtain that we
Thy glory there one day may see;
Write on our frail hearts' deepest core
The five dear wounds that Jesus bore,
And give us tears to shed with thee,
Beneath the Cross on Calvary.
Joy of our hearts! Oh, let us pay
To thee thine own sweet month of May."

(Fr. Faber.)

Vigor and Health Fully Restored.
The Old Tired, Listless Feelings
The Sleeplessness and Nervousness were Driven Away by

Dr. Chase's Nerve Food

The experience described in this letter corresponds to that of thousands of women who have not yet learnt of the marvellous restorative and invigorating power of Dr. Chase's Nerve Food.
Mrs. Henry Clarke, Port Hope, Ont., states: "I have used several boxes of Dr. Chase's Nerve Food for nervousness and a completely run-down system, and can heartily recommend it as a wonderfully effective treatment. Before using this remedy I had been in poor health for some months. I seemed to have no energy or ambition, felt tired and listless most of the time, and could scarcely drag myself about the house. I was weak, irritable and nervous, could not sleep well, and felt discouraged about my health. Dr. Chase's Nerve Food has taken away these symptoms and given back my usual health and vigor, consequently I endorse it fully."

Weakness, lightheadedness, dizziness at rising is one of the certain indications of thin blood and an exhausted condition of the body. The action of the heart is weak, digestion is impaired, and all the vital organs perform their functions imperfectly, giving rise to headaches, feelings of fatigue and depression.

Because it goes directly to the formation of new, rich blood, every dose of Dr. Chase's Nerve Food is bound to prove of some benefit under such conditions.

Naturally and gradually the exhausted system is restored until every organ is given back its accustomed strength and vigor. The weight is increased, the form is rounded out, and health and vitality drive out weakness, pain and disease.

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ST. PATRICK'S A. A. A.

"The Banished Heir," presented by the above at Stanley Hall last Friday called out a full house. The play is a comedy in three acts, and was performed in a way worthy of professional actors, the characters being well sustained throughout.

Miss E. Furlong recited the late Dr. Drummond's "Lac St. Pierre" in such a manner as to evoke hearty applause, and the mandolin selections introduced by Messrs. N. Butler, G. Drury and H. Bowden were artistically rendered.

Prof. P. J. Shea, as musical director and leader of the orchestra, contributed much to the enjoyment of the evening by his well directed efforts. The young people indulged in a few hours' dancing after the play, and a good time was had by all.

Wear Trade Mark D. Suspenders guaranteed 80c.

OBITUARY.

THE LATE THOMAS O'KEEFE.

There was consigned to their last resting place in Cote des Neiges Cemetery on last Wednesday morning the remains of Thomas O'Keefe, for many years a resident of this city, and who during his lifetime was actively connected with every movement whose object was the regeneration of the Irish people, and the secret and public advancement of the Irish cause. The late Mr. O'Keefe was born at Carnegallen, Co. Leitrim, Ireland, sixty-four years ago, and emigrated to the United States, landing at New York July, 1864. The civil war being then in progress he immediately espoused the Federal cause by joining the 69th Regiment, though the company to which he was attached never saw active service owing to the speedy termination of the war. The following spring while doing garrison duty in New York, he became a member of the Irish Republican Brotherhood, an organization at that time divided into two sections, though the ultimate object of both was the same, i.e., the founding of an Irish Republic, but their methods for accomplishing that purpose were different, and as a result O'Keefe, who belonged to the Robert's faction, and whose object was the making of Canada a base of supplies from which to attack England, was sent on to sow the seeds of discontent amongst the Irish of Montreal. Arriving here in May 1866, he threw himself with an unsurpassed ardor into the work allotted to him, and speedily became one of the trusted agents of the revolutionary brotherhood. At the beginning of June, 1870, he was selected as the pilot to bring General O'Neill's battalions, then encamped near St. Alban's, to the foot of Mount Royal. The disastrous ending of that wild, chimerical and unfortunate movement is too fresh in the minds of many of our readers to be here dealt with, and when the fiasco at length came, he returned unnoticed to this city and neither grieved nor gloomy at the outcome. While a strong and firm adherent and a faithful believer in physical force as the only remedy for the ills of Ireland, he was always ready and willing to assist any movement intended for the betterment of his native land, and when the O'Donnell defence fund was organized after the death of Carey, he made a personal canvass of his early friends and forwarded a large sum for the defence of O'Donnell. He was a conscientious believer in Parnell, and one of the most stalwart admirers of the dead chief had in Montreal. He contributed freely and collected large sums of money for the Land League, which was duly acknowledged in the Irish World, and when the great Gaelic revival of ten years ago took place he was a regular attendant at its early meetings and was an honorary member of the Gaelic Society. He followed the trade of painter, in which he was very successful, having completed several large and important contracts, and lived the greater part of his life at Conway street, Point St. Charles, where he had amassed a large amount of property. Six years ago his wife, the mother of his six young children, died, and this preyed heavily on his mind, and the once robust and iron constitution became impaired. He never recovered from the shock, but pined slowly away, until the final summons came. During the last few months of his illness he was attended by Drs. Guerin and Kennedy at the Hotel Dieu, and Thomas Hanley, a lifelong friend, was a daily visitor to see him. He was conscious to the last, and a few hours before he expired he received the last rites of the Church from the Rev. Father O'Reilly. Amongst those of his old friends who accompanied his remains to the family burial plot in the Catholic cemetery were Thomas Hanley, James McArran, D. Wall, Patrick Finn, Michael Bermingham, John Martin, Bernard Law, W. B. Turner and James McElligott. Messrs. Thomas Hanley and Michael Bermingham are the executors of the estate and guardians of his six children. The True Witness tenders the children its deepest sympathy. May his soul rest in peace.

RESOLUTION OF CONDOLENCE.

At a recent meeting of Division No. 1, A.O.H., Buckingham, and of the County Board of Labelle Co., a resolution of sympathy and condolence was tendered to Mr. James H. Farnand, recording secretary of Division No. 1, Buckingham, in the loss sustained by him in the demise of his lamented brother, Patrick Farnand, whose death occurred recently at Norway, Michigan.

Ireland and Home Rule.

What is home rule? You ask me to answer this question for the information of the man in the street and without regard for the moment to the conflict of opinion existing in Great Britain concerning it.

Well, then, I will say that home rule is a measure of freedom in the relations between Ireland and the Imperial government that is necessary to the development of Ireland. For a century, Irishmen, resorting to political movements under one name or another, have been endeavoring to convince the imperial government of the necessity for such a measure of freedom. Until Gladstone admitted the justice of the Irish demand, England's answer in effect had been—Home Rule may be necessary, but, because it would mean separation, you cannot have it. This attitude of England has certainly been responsible for the irregular course of the agitation in Ireland, where occasionally the popular pulse seemed to respond to leaders advocating physical force, thereby giving grounds for the very position England maintained.

But on the whole the conduct of the Irish people has been patient in the extreme, and if home rule is near now, it is due, as I will endeavor to show, in the first place to the heroic patience of the Irish people, and, secondly, to the growth of what is today called the imperial idea. In a word, empire and home rule are necessary to each other.

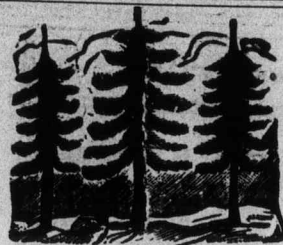
Daniel O'Connell's repeal movement of 1843 was simply in advance of the times. O'Connell was a great constitutionalist, but constitutionalists were not held in high account in those days. The further back or closer we get in history to the act of union between Great Britain and Ireland, the more hopeless do we discern the way of the constitutionalist to have been. That is why the "Young Irelanders" lost hope in constitutional repeal of a union that had swamped Ireland in political pollution. During the years of struggle from the Act of Union to the transportation of the "Young Irelanders," the population of the country had diminished from nine millions to six millions and a half. Irish resources and industries were legislated against in the imperial parliament; Irish trade was crushed out by statute. The result could not have been otherwise than ruin to the subject country. But it may be said by some that since the Land Act of 1870 the imperial parliament has been endeavoring with some earnestness to legislate for the benefit of Ireland. There is no need to discuss this point. Is it not sufficient to show that, whereas Ireland's population fell off two and a half millions in the period 1800-1850, the decline proves to have been quite as great between 1850 and 1900? So that, if history teaches any special lesson with regard to Ireland it is this: That the imperial government is not competent to legislate for her.

And now let me say that had the imperial idea not developed in the colonies during the last fifty years, it is entirely probable that Ireland would still be engaged, sometimes with a gleam of constitutional hope, and sometimes with despairing resort to violence, in the task of trying to make England see the feasibility of some freedom in the relations between the two countries.

It was Parnell and Cecil Rhodes who first saw the new light upon the imperial way. Practically all the people of Canada and Australia see it now, and I make bold to say a majority of the English people also—albeit Mr. Birrell's bill, so meagre as compared with Gladstone's bill of 1893, does not testify very loudly that the Liberal government in Westminster is entirely convinced thereof.

John Redmond, who is a master of physiology that strikes home to the man in the street, in a speech in London on April 22, pointed to the two problems of the moment, which the imperial government has upon its hands—an imperial conference, and a measure of self-government for Ireland. This is the question he asked a London audience: Is the imperial conference not a great home rule conference of the empire?

In this connection Mr. Redmond has often reminded Englishmen that it is the growth of the home rule idea that has saved the empire. Before the colonies had home rule they were disaffected. They were made prosperous and loyal by home rule. He applies the parallel to Canada, and draws a clear conclusion. Autonomy was refused to the American



Dr. WOOD'S NORWAY PINE SYRUP

Cures COUGHS, COLDS, BRONCHITIS, HOARSENESS and all THROAT AND LUNG TROUBLES. Miss Florence E. Mailman, New Germany, N.S., writes:—I had a cold which left me with a very bad cough. I was afraid I was going into consumption. I was advised to try DR. WOOD'S NORWAY PINE SYRUP. I had little faith in it, but before I had taken one bottle I began to feel better, and after the second I felt as well as ever. My cough has completely disappeared.

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colonies and the American colonies were lost to the empire. Autonomy was granted to Canada when Canada was in a state of rebellion. The Canadian premier is to-day the leading figure in the imperial conference. Equally conclusive is the case of the Transvaal, so recently at war with the empire. It is the miraculous effect of home rules that makes General Botha the object of London's plaudits at the imperial conference. South Africa with home rule is confident of future prosperity. It may take Ireland longer to turn the corner and show recovery, because the drain upon her life has been all too long sustained. But there also, the beneficial effects of home rule will be witnessed in prosperity and loyalty.

I have been struck by something Sir Edward Grey said the other day in this connection:

"The history of our relations with our self-governing colonies has been a great chapter in the history of freedom. The first part of that chapter began when freedom and union were thought to be incompatible—to be in rivalry with each other. Now we know that freedom and union are not only compatible, but they are inseparable. Freedom gave the self-governing colonies power to develop their countries, and what was more important, the special excellencies of their race and character in the environment of the country in which they lived. That was a great gift—the power to develop which freedom gave. But it had another gift—that of healing. In the history of our great colonies we have already seen how it could heal wounds and strife and bring races together."

This is what Ireland means by home rule. Does it mean separation? Let the man in the street answer.—Toronto World.

LITERARY REVIEW.

DONAHOE'S FOR MAY.

The May number of Donahoe's Magazine has as its opening feature an article on "The Sentiment of Old Home Week," fully illustrated, and dealing with the subject from the inception of the movement in 1853. "The Tenth Plus," by the Rev. J. P. Conry; "Catholic Royalties," by Ben Hurst; "Evangelizing a Chinese District"; "A Week-End Vacation"; and "People in Print," are the other illustrated articles of this number.

"John O'Leary: Some Memories," by Alice Milligan; "An Unpublished Poem by Mangan"; "Three Twilights," by John Kevin Magner; "Aunt Mary," by Helen Hughes; "Eileen Aroon," by P. G. Smyth; "Undesired Students," by Nora Degidon; and "Fausta and Fausta," by L. Trevor, make interesting reading. There are poems by Henry Coyle, Mary West, L. M. Montgomery and Julia L. Sullivan, and the department presents a large amount of varied information.

BOOK NEWS MONTHLY.

The Irish Literary Revival gives the interesting and timely theme to the Book News Monthly for May. Stephen Gwynn, Member of Parliament for Galway, writes the introductory article, "The Celtic Revival." Dr. Cornelius Weygandt, of the University of Pennsylvania, covers the lives and works of the important participants in the movement—W. B. Yeats, "A. E.," Katharine Tynan Hinks, Lady Gregory, Douglas Hyde, and a number of others—and the Rev. James H. Tynan retells in quaint and most English the three great legends of Ireland. There are numerous pictures from photographs and drawings to illustrate the whole subject. Miss Anne M. Parle has a second

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travel sketch, "In Old Touraine," illustrated with pictures of Loches and Chenonceaux; and Dr. Talcott Williams writes a critical and descriptive article on the two recent art exhibitions, that of the National Academy of Design in New York, and the water-color exhibition of the Pennsylvania Academy of the Fine Arts, in Philadelphia.

The leading article in "Timely Topics" is "The Craving for Print," by Edgar Jepson.

"A Ghost Story," by Georges Roux, provides a frontispiece in three colors, and the loose portrait for the month is from a painting of George W. Russell ("A. E.") by Jack Yeats.

There are the usual gossip and news of authors, book announcements and book reviews, and a study of Charles Reade in the "Educational Course," with illustrations.

Minister's Wife (to her husband)—Will you help me put down the drawing room carpet to-day, dear? The room is beautifully clean.

Minister (vexatiously)—Ah, well, I suppose I will have to.

Wife—And don't forget, dear John, while you are doing it that you are a minister of the gospel.

A man commenced the fishing season in Scotland last year by falling in the Tay River.

"There are sixteen rules for treating the apparently drowned," said his rescuer as he took thought, "but I can't remember any of them."

"Well," feebly queried the half-drowned man, "is there one about whiskey?"

"Yes," was the reply.

"Then get the waike muckle sharp on that ane," responded the victim, "and niver worry about the other fifteen."

Butterfly Suspenders. A Gentle man's Brace, "as easy as nose," 50c.

Pope Condemns Fogazzaro.

Rome, Friday, May 3.—Cardinal Steinhuber, Prefect of the Congregation of the Index, has written a letter to Cardinal Ferrari, Archbishop of Milan asking him to put a stop to the publication of Rinnovamento, a Catholic review. Among the contributors to this magazine are Antonio Fogazzaro, author of "Il Santo," Father Romolo Murri, leader of the Catholic democrats, who was recently suspended a divinis by the Pope for criticism of the action of the Church in Italy, and other authors of radical tendencies.

Cardinal Steinhuber says the "infamous work of these men is unworthy of true Catholics and that its object is the cultivation of a dangerous spirit of independence of the Church and the formation of an anti-Catholic school."

If this order is not obeyed Rinnovamento will be placed upon the Index.

