

HOW THE CAUSE OF HOME RULE STANDS.

The rumor is again in circulation that Home Rule for Ireland is dead. This, of course, is the result of the recent victory of Lord Salisbury and his followers.

John Redmond, M.P., chairman of the Irish Parliamentary Party, has issued a manifesto to the Nationalists, in which he says he finds that the results of the elections show that the Parnellite split is ended and that there is a universal desire for a united movement.

He thinks the Conservative majority is unwieldy and contains seeds for an early disruption. Mr. Redmond, therefore, urges the maintenance of unity and discipline in the Nationalist ranks.

Commenting on the results of the British elections as they affect Home Rule, the New York "Sun" thus summarizes the situation:—

"The London 'Spectator' alleges that the general election of 1900 has killed Home Rule. The assertion has a familiar sound. The death of Home Rule was proclaimed in July, 1886, when the Unionists, having a month earlier defeated Mr. Gladstone's first bill in the House of Commons, were sustained by a majority of the electors.

"Then again, when the dissolution of Parliament was announced some weeks ago, and when certain Liberals belonging to the coteries which desire to see Lord Rosebery restored to the leadership of the Opposition, showed themselves disposed to drop Home Rule, a vigorous protest was made by the Nationalists to the chief Liberal whip, Mr. Herbert Gladstone, and officially the Liberals went to the polls as the Home Rule party.

THE SALOON AND ITS VICTIMS.

"Many years ago," says J. F. Cunniff in the "New World," "there came to Chicago a Catholic young man from a city in the East. Chicago was to him strange and lonesome, for among the thousands of people he met there was not a familiar face, while in the town he had left he knew everyone and was always greeted as along its streets he traveled.

had not the Healyites run opposing candidates in many constituencies. "Under the circumstances, it seems to us unreasonable to speak of Home Rule as a dead issue. Soon or late, a party which can muster eighty-two representatives in the House of Commons is certain to regain the balance of power.

"What has happened once may happen again. Lord Salisbury and the other stiff-necked Unionists will not be always dominant at St. Stephen's. Mr. Chamberlain was formerly willing to go a long way in the direction of gratifying Irish aspirations of self-rule; it was only the particular measure devised by Mr. Gladstone to which he objected.

"The 'Spectator' says, however, that even if the Nationalists were to induce one of our great patriots to take office again to buy their alliance at the price of Home Rule, the nation would absolutely refuse to indorse the bill. Everything depends upon which of the great parties it was that offered the concession.

"This is why Mr. Parnell in 1885 very chivalrously preferred to bring about an alliance with the Conservatives, if possible. It will be remembered that he helped them to turn out Mr. Gladstone in the spring of that year and at the subsequent general election actually instructed his followers in English constituencies to vote for Conservative candidates.

"The doors were the names plain and grand: 'The Pats, the Mikes and the Bennys.' There were the Mac's and the O's. Surely here would be a welcome. Remembering the advice of the good priest who taught him, he hesitated about entering a saloon, but finally allowed the craving for sociability to master him and in he went. The saloonkeeper, upon handing him his change, smiled upon him in that bland saloonist way, and noticing that the youngster was shy and strange, asked him if he was a stranger in those parts.

"The saloonkeeper, upon handing him his change, smiled upon him in that bland saloonist way, and noticing that the youngster was shy and strange, asked him if he was a stranger in those parts. The question caused the young man's face to quickly light up, and he told of his leaving the town of his childhood. He was soon introduced to the loungers about the saloon; among them was one familiar with the stranger's old home, and between pool and drinks and talk the young man passed a most sociable evening, which was the beginning of a saloon career in Chicago. Many changes have come upon this city since that time; the Catholic population has increased from 200,000 to 800,000, but there is no place of sociable welcome to the Catholic stranger in our midst.

would be out of place there, and anyway, he might live on the day of old age before he would find one. Friends of the saloon will never supply a place of the kind needed, because it would do more harm to the saloon than all the pledges signed and all the temperance lectures given. Upon total abstinence we must rely for the result."

A BIOGRAPHICAL SKETCH.

MRS. SADDLER.—Any reference to the life-work of the venerable and talented Irish Catholic authoress, Mrs. Sadlier, is of particular interest to the "True Witness." It is, therefore, with the greatest pleasure that we reproduce the following sketch from the pen of J. Gertrude Menard, which appears in the current number of the "Rosary Magazine."

In these days of literary affluence, says this writer, when the desire for reading matter, whether it be of a religious, an instructive, or a generally amusing nature is met by a wealth of material that fairly dazzles the average mind, it may not be uninteresting to look back upon the time when books, especially those appealing directly to Catholics, were unknown quantity, and to learn a little of the woman who, perceiving the great need in this direction, set herself to the task of supplying for this country what may be called a distinctively Catholic literature.

Mrs. Mary A. Sadlier, without doubt America's oldest living Catholic woman writer, was born at Coolshill, County Cavan, Ireland, on the last day of the year 1820. Her father was Francis Madden, a man of pronounced literary taste, and her mother, who died in early life, was also possessed of great love for poetry and the romantic legendary lore of her native land.

Upon the death of her father in 1844, Miss Madden came to this country and in 1846 became the wife of Mr. James Sadlier, of the well-known publishing house of D. and J. Sadlier & Co. Mr. Sadlier being in charge of the Montreal interests of the firm, the young couple took up their residence in that city, where during the ensuing fourteen years the greater number of Mrs. Sadlier's most successful stories were written.

In 1860, Mr. Sadlier removed his family to New York, which was their home until his death nine years later, when they returned to Montreal. As a girl, Mrs. Sadlier's literary ventures were sent to La Belle Assemblée, a London magazine, of which Mrs. Cornwall Baron Wilson was editor, and Mrs. Norton, the poetess, one of the principal contributors. Upon coming to this country she wrote for many publications, among them being "The Literary Garland," and "True Witness," two Canadian periodicals, "The New York Tablet," "The Boston Pilot," "The New York Freeman's Journal," then controlled by Mr. James A. MacMaster, and the "American Celt," edited by the brilliant D'Arcy McGehe. Her first book was a collection of short stories entitled "Tales of the Olden Times," and this was followed in rapid succession by "The Red Hand of Ulster," "Willie Burke," and "Alice Riordan," the last appearing originally as a serial in the columns of the "Boston Pilot." Her best known works are perhaps "The Confederate Chieftains," "The Blakes and Flanagan's," "Confessions of an Apostle," "Daughter of Tyrconnell," "MacCarthy More," "Maureen Dhu," "The Hermit of the Bog," "Bessie Conway," "Elmer Preston," "New Lights," "Con O'Reagan," "Aunt Honor's Keepsake," "The Heiress of Kilorgan," "The Old House by the Boyne," "Old and New," and "Father Sheehy and Other Tales." She has also written besides these, many translations and novels of less note, her productions during a period of fifty years, averaging more than a volume a year.

As has been stated, Mrs. Sadlier wrote specially for the people of her own race and creed. At the time she began her literary life, large numbers of Irish boys and girls were flocking to America, seeking a service in families, or venturing upon the various careers which the opportunities of the new country afforded them. Naturally, the majority of these young people found homes in Protestant families and communities where the means of practicing their religion were scanty. Feeling that the faith of these aliens was in jeopardy and believing that the best means of preserving it, and counteracting the effect of pernicious literature was through the medium of a good book, Mrs. Sadlier resolved to devote her talent to the writing of stories which, while savoring enough of romance to hold the interest, should have for their central motive the uplifting of the Irish immigrant, and the portrayal of the beauty and dignity of his ancient faith. Each tale dealt with a special problem. "The Blakes and Flanagan's" was intended to inform parents of the dangers to which children were exposed by education of a non-religious character; "Bessie Conway," the outcome of a conversation with the late Father Hecker, depicted the temptations of the Irish servant girl employed in families disposed to attack her character and her church; "Old and New" aimed at rebuking the desire for cultivating absurd and useless Americanisms, displayed by a certain class of immigrants; while other tales had for their purpose the preservation of a simple and true affection for the dear ones across the seas, and a fitting pride in the green life which they owned as the land of their birth. Many of this author's works were also undertaken at the request of distinguished persons, as for instance "Aunt Honor's Keepsake," which was written at the instance of Dr. Ives, an enthusiastic promoter of the New York Catholic

Protector," of which the story treated, and a translation of Abbé Orsini's "Life of the Blessed Virgin" at the suggestion of Archbishop Hughes. Among her devotional productions, chiefly translations, may be mentioned "Deligny's Christ," "The Year of Mary," "Cotto's Doctrinal Catechism," "The Catechism of Examples," and a "Catechism of Sacred History," still used in Catholic schools.

That success crowned the efforts of this earnest worker, has been amply demonstrated by the countless testimonials of appreciation which have been showered upon her. From all parts of America, from Ireland, even from Australia have come letters, telling in glowing phrases of the help and inspiration her words have given in hours of loneliness and misfortune, and assuring her that love for home and home customs, often on the verge of extinction, had been reawakened by the influence of her exhortations.

Nor have honors of a more public nature been wanting. Cardinal Cullen sent her a special blessing, and she was assured that her books were known and appreciated at Rome. On April 1, 1895, the University of Notre Dame, Indiana, presented her with the Laetare Medal, on which occasion there was a pleasant ceremony at the Archbishop's house, both clergy and laity assembling to pay tribute to her labor for her exiled country people.

Although naturally of a retiring disposition and indifferent to the distinction which fame brought her, Mrs. Sadlier's position in the front rank of every Catholic movement of her time, made it inevitable that she should have a large acquaintance among the many noted persons of her religion. Archbishop Hughes, Cardinal McClosky, Archbishop Bayley, Dr. Brownson, Father Hecker, Dr. Ives, Father Mathew, Father Tom Burke, and a host of other prominent figures of Catholicity were her warm personal friends and co-workers. Her charitable work while in New York brought her into close relation with such people as Sister Irene of the Foundling Asylum, one of the great women of her day, late founder of the Working Girl's Home, and Father Drumgoole, in whose humane projects she was deeply interested. Indeed so numerous were her friends, and so varied her good deeds, that Archbishop Hughes paid her the compliment of calling her the greatest Irish woman that ever crossed the Atlantic.

WORK OF CATHOLIC SCHOOLS AND COLLEGES.

Notwithstanding the prejudice, bigotry, and fanaticism of our enemies against Christian education, our Catholic schools and colleges whenever they are brought into public competition, the laurels are carried off by them. There is no question so important at the present day as that of education. On one side stands the Godless system, its large, and well equipped buildings; its teachers well paid for their services; while on the other side stands the Christian system—the training of the heart and the head, the only true and safe system, its buildings in some cases not so magnificently adorned as the others, its teachers in many cases only fairly paid. Still when occasions arise to put both to the test, the godless or public school education receives a set back every time. The mighty dollar is of no use then, grand buildings, and the most costly work, energy and brains count.

At the Paris Exposition the first, second, and third prizes of honor were awarded to the Catholic schools. The judges in many cases were bitter enemies of such schools, and they tried their very best from having such honors given to our schools, but the facts were so clear and public opinion being against them they were obliged to do what they

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Hood's Sarsaparilla

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach, and cures dyspepsia and indigestion.

did. Certainly it must have been very hard on their nerves to be compelled to act in this manner. Right conquerers might in this case.

In Ontario at the High School entrance examinations our Catholic children carry off the highest marks notwithstanding the howl raised by Protestants and some weak-minded Catholics, that they learn nothing except Catechism. A few years ago an examiner (a Protestant) was given on a large number of candidates papers to correct. Speaking of the affair afterwards he was heard to say: "I could always tell a Catholic pupil's paper, it was neatly and carefully done, ruled, special attention having been paid to the writing, but when I came to a public school pupil's paper, it was dirty, in many cases blots of ink being scattered over it, and showed no signs of neatness, but carelessness. It was a pleasure to examine the former, while it was disgusting to read over the latter." This is from an unbiased and unprejudiced mind. He was not afraid to speak out what he thought.

In Newfoundland at the examinations of the Council of Higher Education one of our Catholic colleges, (St. Bonaventure's) carried off the highest honors. The examinations are divided into three divisions, Associate or Senior, Intermediate, Preliminary or Junior. Four colleges competed, three Protestant and one Catholic. The Catholic college carried off five scholarships (two Intermediate and three Junior). Fifteen first and second places in the various subjects were won. In the honors obtained in separate subjects the Catholic college stands first, obtaining almost as many as two of the other colleges combined. In the Associate grade more students were passed this year with the exception of one since the public competitive examinations were started. In the Intermediate grade the college had the high honor of carrying off first place of all the boys of the colony.

In the Junior grade the 2nd and 3rd were also captured. They had no failures in Intermediate English, Geometry, Latin, French, Short-hand, and large numbers entered for these subjects. Fifty-seven honors in special subjects in the Junior grade were taken. The boys of the colleges next in merit carried off 34 and 14 respectively. Of a total of twenty-five honors in geometrical drawing, the students of St. Bonaventure's have obtained 16, including 4 maxims—that is full marks. In arithmetic 9 honors were won, more than twice the number won by the students of the next most successful college. In French 10 honors. In Preliminary Latin, out of a total of 4 honors the college took 3.

In the McGill University matriculation in the Faculty of Applied Science, out of 75 candidates, a student of St. Bonaventure's came eighth on the list. Out of 105 open scholarships since the examinations commenced, some eight years ago, the Catholic College has won 41 Senior and Intermediate, the next two colleges in order of merit won 21 and 18 respectively. The results of the Junior grade were still more conspicuous, 24 scholarships were taken, more than the next two colleges combined. In the special prize list 60 Senior or Intermediate, the next best score being 50 per cent. As for ourselves we are not surprised at the results, as we know full well what our schools and colleges can do, but to the enemies of our system of education these facts prove conclusively that we fear no foe in the line of public educational competitions.

THE GATINEAU RIVER.

Speed on upon thy mountain way— Swift-flowing as thou art to-day— While seasons ever come and go, Thou glancing, dancing Gattineau! Mid rocky heights and woodlands fair— And green hills rising everywhere— While light and shade their glamor throw Upon the rushing Gattineau.

The trunks of trees, the forest's pride— Like headless ghosts forever glide— Like time relentless, ceaseless flow Adown the rolling Gattineau.

Fair cascades silvered by the moon Or golden in the sun of noon, Or red in evening's crimson glow Lead beauty to the Gattineau.

Thou river fair and blue and bright, All darksome in the gathering night, The stars shine in thy depths below O weird, romantic Gattineau!

Fair river of our northern clime Speed on from morn till evening time Among those lovely scenes we know O legend-haunted Gattineau!

—JOSEPH A. SADDLER. Wakefield, P.Q., September 10th, 1900.

REQUIEM SERVICE.

An anniversary Mass will be said at the Church of the Reverend Franciscan Fathers, on Tuesday morning, the 9th November, at eight o'clock, for the late Mrs. Wm. F. Palmer.

ORDINATION SERVICE.

Rev. John B. McGarry, of Proctor, Vt., was ordained to the priesthood on Sunday morning, Oct. 28. There was a large number of friends present to witness the imposing ceremony, which occurred in the chapel of the Cathedral of St. James. Among those to attend were the happy parents of the newly ordained priest, also his brother and sister. Father McGarry is the first young man from Proctor to be raised to so high a dignity. We trust, however, he will not be the last, for good examples is productive of much fruit. We congratulate the family on the signal honor conferred on son and brother, and we trust, and will sincerely pray, that Father McGarry will enjoy a long and happy life in the sacred ministry. The young priest offered up his first Mass in St. Dominic's Church, of Proctor, where he had the pleasure of attending his first Mass.



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Ladies' Black Cashmere Hose, 30c pair. Ladies' Black Cashmere Hose, double heels and toes, "Our Leader," 35c pair, three pairs for \$1.00. Ladies' Black Cashmere Hose, reinforced heels and feet; special value at 50c pair. Ladies' Black Cashmere Hose, double heels and toes, extra fine and warm, 65c and 75c pair. Ladies' Black Ribbed Over-hose, double heels and feet, 60c, 75c and \$1.00 pair. Children's Black Cashmere Hose, for winter wear, all reinforced heels and toes, 30c, 40c and 50c pair. Children's Black Ribbed Cashmere Hose, extra triple heels, knees and toes, 40c, 50c and 65c pair. Ladies' H-ray Ribbed Wool Vests, for winter wear, in long and short sleeves; special, 50c each. Ladies' Extra Fine Ribbed Wool Vests, extra good value, 75c each. Ladies' Lamb's Wool Vests, very soft and warm, for winter wear, 75c and \$1.20 each. Ladies' Natural Wool Vests, very soft and warm, Our Leader, \$1.10 each. Ladies' Black Wool Tights, warranted fast dye, extra fine, \$1.25 pair. Children's Ribbed Wool Vests for winter wear, 40c, 50c, 60c and 75c each. Children's Lamb's Wool Vests, very good value, in all qualities, 35c, 50c, 75c and \$1.00 each. Children's Natural Wool Vests, very warm for winter wear; 60c, 80c and \$1.00 each.

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PROVINCE OF QUEBEC, District of Montreal, No. 3126.

SUPERIOR COURT.

Dame Marie O. Leroux, of the City of Montreal, said district, wife common as to property of Hermenegilde Dufort, con tractor, of the same place, has this day sued her husband for separation as to property.

Montreal, October, 1900. BRAUDIN, CARDINAL, LORANGER & ST. GERMAIN, Attorneys for Plaintiff.

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WHAT

The "Catholic Times," published by the Catholic Missionary Society, reports that the Parnellite split is ended and that there is a universal desire for a united movement.

Our dissent Haven are cr and liberal in doubt many fluence of our of whom many of our beauti ignorant and box is a pret minds of these also a number quires sent to for example,

1. If there and the souls then are they of being than If so can we own salvation yet is unable who is a cons a consistent n Church?

3. What d greatest suffer gatory? If lit baptized, why immersed where and what bec ones when the 4. "To-day is Paradise," the thief on to be purified how can we sinner needs to Father Xa instructive an questions, rem

Rev. Father Western "Wa letter from writes about says—

The services Paris are very To begin with Masses," says. Once on every obligation the every church grandly carried out of the parish tuary. They ce with the cocke head, and man and up the m sanctuary by sides the orga stramental m gorian chant, love the pages, the procession the sanctuary. Masses in the Germani. I'AD you both how feels. It is a worship. It is ing. The Churc ed, covered w with variety. gion is a nob God of maste way, is the p

BUYING VO

Universe," of caption "Mon says— The man wh intimidated, o is not wortly vote. The ma who offers the ty. The great ity of our for from these t They are quite money collec poses is not u paign expenses much as they political conv facts present for patriotism, but do not club on an Ar

BEHIND TH

Michael P. Set recent lecture caused the sub ship" in a manner. Space giving more t his admirable follows—

"Now there zens,—citizens 'There is a rig to every que fore the peop al philosophy individual act morally rig indifferent. Ne which concern not right an script someth extremities w be manipulate the leader, the gogue. Po, the political sc, a shar between good