

THE SCHOOL QUESTION.

To the Editor of True Witness: Sir,—Will this thing ever end? Here it is week after week, and by all appearance it is going to be month after month on almost every column of every newspaper, the tiresome heading: "School Question," until it has become so monotonous that only the headings are now being read. Yet here is the country taxed to its utmost to keep members of Parliament in their seats keeping up the question and marring the progress of all other bills to be discussed. If it were a bill introduced by our Premier that was going to drive the country into insolvency or sacrifice one hundred per cent of the Klondike gold fields, or even fifty per cent of our spring-flooded little Janeyville, there would be some excuse for all this lost time. A visit to the House of Commons during the present discussion reminds me of a "quitting bee," where a number of old women developed an argument to see who would have the last word. Woe for "Woman's Rights!"

I would like to tell a little of my experience as a school teacher. I first left school to oblige a friend who wanted to leave the school in which she was teaching, but could not do so without supplying a substitute. I, having the necessary qualifications, took the position on the first of November. This section was totally Protestant, and although there was no objection whatever to me in any other way save my religion, I would not be re-engaged for the ensuing year. I then applied for another school where it happened there were two or three Catholic families, and my application was at once accepted because it was judged I was an English Protestant by my name, which is also, I must admit, a great old English name, but there is nothing too great for the Irish. You can imagine the surprise of the people when I appeared as a Roman Catholic, on which grounds I could not be re-engaged for a second term. My next step was to engage as teacher in an Irish Catholic section, where there were only two non-Catholic families. Here I gave religious instruction always after four o'clock, when the non-Catholic pupils were dismissed. I remained in this section for two years, during which time there was not one word about religious differences, as the non-Catholic children were not meddled with by the others. Wanting a change, I retired from the profession for six months, whereupon the inspector, being short of qualified teachers, induced me to accept a school where it happened there were only three Catholic families, and in a section of the country visited by the priest only once a month, when he would arrive on a Saturday evening, hold service that evening, and say Mass next morning at eight o'clock, after which he drove a distance of about twenty miles to celebrate Mass in another mission at about ten o'clock. As all understand, that the sacrifice of the Mass must be celebrated before noon, after this second Mass the priest would partake of breakfast, and during the afternoon instruct the children in the catechism. The next month was vice versa. The other mission was served first. Now the three Catholic families in my school were in very straitened circumstances and uneducated. One family consisted of the children of an Indian father, a widower, and who was very anxious to have his children instructed in their religion. The second family was that of a railroad worker whose wife was very much indisposed owing to ill health, so there was really no one to instruct these children. The third family was very little better off than the other two. I undertook to give those children religious instructions after four o'clock when the other children were supposed to have gone home; but instead of going they would lie in wait on the roadside to abuse the poor little Catholic children until these were afraid to remain for their religious instructions. This all happened in our great Ontario, and within a radius of one hundred miles of the city of Ottawa, where we are supposed to have equal rights. I would here also add that within this same radius I obtained my primary education, until I was fifteen years of age, in a school section where the minority were Catholics and where during that period not one Catholic teacher was employed, although there were many changes. This shows how difficult it is in such cases for a Catholic teacher to secure a position.

Now here is our Canadian Parliament settling our great Northwest, with Donkibobors, Galicians and every rubbish that can be picked up in the slums of London, and sent out here to become the future inhabitants of our vast country, and whose every gratification is supplied, while the

FATHER KOENIG'S FREE NERVE TONIC. A VALUABLE BOOK ON NERVOUS DISORDERS...

Catholics are asking only for the absolutely necessary means to produce the very best quality of settlers for this extensive country, namely, a good, religious, God-fearing people, to be the future generations, with the necessary education for such; and this is objected to in order to satisfy the ideas of a few bigots who really at heart do not care a fig what sort of education the children get. Catholics will have their separate schools at any cost, as is clearly shown by Manitoba, where they are compelled to support the public schools by being taxed the same as those who are benefiting by them, and to maintain their own schools out of their hard earned savings, which is really nothing short of tyranny; and Manitoba would like to fly up and spread her wings further to extend her unnatural law as far as possible. One member asked, was Manitoba to remain a postage stamp on the map of the Dominion? I would say it is already a postage stamp (Manitoba) too much for such an existing law.

Is a religious education going to prepare people to be criminals, burglars and such like? If so, crush it at once; but, if not, give it all the scope possible and let us see our great west settled with a class of people who will be a credit to any country and not the offspring of the castoffs of other countries. The granting of separate schools is not going to either increase or diminish the number of school-houses, as no teacher can attend to more than a certain number of pupils with justice. Nor is it going to increase the national debt one iota. Where, then, is the consistency of members objecting to such a golden opportunity, and how can they expect good moral people without a religious training. It is like a clever boy at school who was flogged by his cruel father when he failed to rank first in his class and yet this same father would not supply books for his boy; or like unto a criminal who, when he was visited in prison by his poor old weeping mother, drove another arrow into her heart by saying, "Mother, I blame you for this; you should have given me a religious training." So our Canadian law would hang and gaol law-breakers, while it keeps religion a closed book for their advancement.

One class of settlers who will not emigrate to the Northwest if a separate school system is not tolerated, is the Irish, and they are the most loyal subjects Great Britain ever had if they get even a ghost of a show of what is right. They have been subjected to such persecution in the past in their native land that they will go elsewhere, where they may get consideration, while a class of settlers is sent here who will not even fight for our country if it should be necessary.

In conclusion, I would suggest a noble and meritorious work for the educated Catholic young ladies of Manitoba. Let them organize catechism classes in the different school sections of that so neglected province. The happiest moment of any Catholic mother is when she hears her little child say its first prayer, and why should this be crushed out of it after a few years? Religion first, by all means, and keep to it. Education minus religion is nothing but an existence without an aim.

M. J. H. April 17, 1905.

Wrong Punctuation: Two Million Dollars.

An interesting story is told of an inserted comma which cost the United States government \$2,000,000. When the Congress was drafting the tariff bill, it enumerated in one section the articles to be admitted on the free list. Among these were "all foreign fruit-plants." The copying clerk, in his superior wisdom, omitted the hyphen and inserted a comma after "fruit," so that the clause read "all foreign fruit, plants, etc." The mistake could not be rectified for about a year, and during this time all oranges, lemons, bananas, grapes and other foreign fruits were admitted free of duty, with a loss to the government of at least \$2,000,000 for that year.

You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundred-fold. You have sown the seed of life, you reap life everlasting.—F. W. Robertson.

THE LATE POPE LEO.

Monument in the Lateran Basilica Will Soon be Erected.

The sepulchral monument, by which the late Pontiff, Leo XIII., will be remembered to future generations, will soon be erected in the Lateran Basilica, the great cathedral church of Rome. The Commission of Cardinals, who have the direction of this work, have accepted the design prepared for it by the Roman sculptor, Giulio Tadolini. The mausoleum which will contain the remains of the late Pontiff will, it is expected, be completed with all its appurtenances—statues and adornments—in the course of the year 1906.

The mausoleum will, it is reported, be 30 feet in height by 16 in breadth. The material will be of granite; the sepulchral urn, or sarcophagus, will be formed of colored marble—probably that beautiful green and white serpentine first brought by the Romans from Thessaly, in Greece; the decoration will be of gilded bronze, and the statues in white Carrara marble.

The statue of Leo XIII., which crowns the construction, represents him in the attitude of imparting his solemn benediction on the crowd that so often gathered around him. The hand projects forward, and the arm forms a curve, recalling at once to those who have seen the late Pontiff on great occasions the particular gesture he used; and one could imagine that the out-stretched arm of marble would show the tremulous movement that marked Leo XIII.'s exertion as he gave his blessing. The head of the Pontiff is bent slightly forward, and the likeness—so far as the artist's sketch shows it—is admirable and true.

There are two statues placed at the ends of the sarcophagus. That on the left of the spectator suggests one great and leading characteristic of the Pontificate of Leo XIII.: the powerful impulse given by him to the laboring classes, and thereby to the Christian solution of the social question. A robust figure of a laborer who has made a pilgrimage to Rome kneels on the left: the Rosary he holds in his right hand indicates his faith; the instruments at his side tell of his condition in life. He wears the robe associated with the pilgrim for centuries, and which falls into folds that render it dear to the sculptor as a means of displaying his treatment of drapery. "Populi peregrinabantur eum," says the inscription on the flattened pedestal beneath this figure.

The other statue represents the Church in grief for the loss of the great Pontiff. A female figure, heavily draped—the mantle in which she is wrapped coming down over her forehead—is seated in a sorrowing attitude, holding a great cross in her left hand, the elbow of which leans upon a closed book; her right hand, stretched forward on the sarcophagus, listlessly holds an olive branch. The drapery on this figure is treated in a large manner that suggests the sadness and solemnity of the moment and this is borne out by the almost despondent attitude of the figure. The inscription beneath this symbol of the sorrowing Church is: "Univertus orbis ingemuit."

The monument will be placed above the entrance to the sacristy on the left of the High Altar in the Lateran, and will correspond to the monument which Leo XIII. caused to be erected to the memory of Pope Innocent III., and to which he had the remains of this Pontiff removed from the Cathedral of Perugia. The inscription will tell that it was erected by the Cardinals created by him: "Leonis XIII. Cardinalis ab eo creati." There was but one Cardinal living at the time of Leo's death who had not been raised to the dignity of Cardinal by him: that was his Eminence Cardinal Oreglia di Santo Stefano, Dean of the Sacred College, who was created by Pius IX. in 1878. There is, indeed, a sufficient number of Cardinals of Leo's creation to assure the construction of a magnificent monument to his memory, and to make of it one of the grandest Pontifical monuments in Rome. Whether this design of Tadolini will satisfy those who have an exalted feeling and appreciation of the greatness of the work achieved by Leo XIII., is a matter that will probably be questioned. There is, however, no question that the memory of Leo will endure, for his deeds are written large on the pages of the history of the last quarter of the 19th century, and that will be more lasting than the Lateran monument of marble and bronze. It is not, indeed, possible to express on this monument in symbols or in images the great variety of works for the benefit of society, and learning and art which Pope Leo XIII. achieved during his 25 years' Pontificate.

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CUPID THE POTTER.

Cupid, the potter, took my heart of clay And moistened it with tears of joy one day, By soothing touch, and mix of smile and tear He moulded it into a hollow sphere; Then, with a single stroke, the potter drew His sword of Grief, and cut the toy in two! Within the yearning void he deftly laid The shining image of a lovely maid! Then closed the sphere, and sealed the wound thereof With sunny kisses and the weld of love! Now, neither edge of Grief nor melting tear Can free that image from its glowing sphere! —Aloysius Coll, in the Housekeeper.

THOMAS LIGGET

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\$12.00 and \$16.00 Ladies' New Spring Costumes, for \$7.95. They are of Serge, Vicunas, Canvas Cloth, Tweeds, etc., mostly lined silk. The jackets are in Bolero and hip length styles, with new puff sleeves. The skirts are 7, 9 and 11 gore models, some elaborately pleated, others with fancy trimmings. The values in this group range from \$12.00 to \$16. Sale price \$7.95

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\$20.00 to \$27.00 Spring Costumes of Fancy Tweed, for \$15.00. The head line gives almost sufficient detail of the surpassing value of this collection. They are made of fashionable Black, Brown, Blue and Fancy Tweeds. Latest style jackets, lined silk. Skirts trimmed in various smart styles. Ladies' will be delighted with the artistic elegance of these creations. Worth from \$20.00 to \$27.00. Special Sale Price \$15.00

GREAT SALE OF MEN'S SUITS. Regular \$12.00 and \$15.00 Suits for \$8.50. Some of the Suits we are offering are actually being readily sold round town at \$12.00, \$15.00 and \$17.00. If we had bought them in the regular way we would have had to sell them at the same prices.

150 MEN'S SWAGGER THREE-PIECE SACQUE, or TWO-PIECE NORFOLK SUITS. Made of splendid Scotch tweeds or West of England suitings; lined throughout with best farmer's satin or Beatrice linings; attractive and right up to date styles, that are equal to the best custom tailoring. We have them to fit most every body. Come early on Saturday, for these \$12.00 and \$15.00 values at \$8.50

WHITE VEILS FOR FIRST COMMUNION. Communion Veils, 2 yards by 2 yards, plain hem, finished with silk floss. Price \$1.00. Boys' good quality Lisle Thread Gloves, jersey wrists, fancy elastications. Special 1/2 Children's Kid Gloves, fine quality skins, perfect fitting, plain silk points, 2 stud fasteners. Price \$1.00

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In the height of his fame, the great composer, Wagner, became afflicted with headaches, and determined to have his hair cut. He accordingly arranged with a barber to perform the operation on a certain day. That worthy resolved to make a good thing of it, and accordingly informed all his customers of Wagner's impending sacrifice. Most of them paid him a certain sum down upon being promised a share of the locks. To the barber's horror Madame Wagner superintended the cutting, and when it was over appropriated the whole of the coveted locks. The barber, in despair, confessed that he had sold them many times over, whereupon madam suggested that her butcher had hair very much like Wagner's. The story goes that that night half Dresden slept with the butcher's hair under their pillows.

THE ROSE OF JERICHO.

The resurrection is typified among the plants by the Rose of Jericho. This is a cruciform plant which grows in the arid wastes of Palestine and Arabia. It possesses the curious property of recovering its original form, however dry it may be, upon immersion in water. From this circumstance the Rose of Jericho has been taken to signify the resurrection.

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COWAN'S Chocolat

for Eating, Drinking, Cooking is the purest and best. In these circumstances, brothers, what wonder is it!



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ENCYCLICAL

(Translated for)

To Our Venerable Bishops and Other Venerable Brothers,

At a time of great trouble to our littleness has been by the inscrutable designs of Providence to the office of Pastor of the entire flock of Long has the enemy been round the fold, attacking it subtle cunning, that now ever seems to be verified the vision made by the Apostle Peter of the Church of Ephesus that ravaging wolves in among you, not speaking. Those who still cheer for the glory of God are the causes of this religious While differing in their they point out, each according own views, different ways for ing and restoring the Kingdom of God on earth. But to us, brothers, it seems that what reasons may play their part agree with those who hold main cause of the present and torpor, as well as of the rious evils that flow from it found in the prevailing about divine things. This out what God Himself through the Prophet Osee there is no knowledge of God, Cursing and lying and theft and adultery have flowed, and blood hath touched Therefore shall the earth every one that dwelleth in languish." (Osee iv, 1 foll. It is a common lament, well founded, that among there are large numbers who utter ignorance of the truth sary for salvation. And when among Christians we mean the masses and these in walks of life, who are some to blame owing to the inhuman hard taskmasters who leave them little time to themselves and their own We include, and indeed morally, all those who, while with a certain amount of culture and possessing knowledge of profane matters no care nor thought for religion is hard to find words to describe darkness that envelops persons; the indifference with they remain in this darkness sadder sight of all. Rarely give a thought to the Supr thor and Ruler of all things teachings of the faith of Christ; they are absolutely knowledge of the incarnation Word of God, of the redemption mankind wrought by Him, which is the chief means for attainment of eternal welfare, the Holy Sacrifice and the merits by which this grace is ed and preserved. They appreciate the malice and foul sin. They have, therefore, to avoid it and free themselves. Hence they reach their in such a state that the mi God, anxious to take advantage of the slightest hope of their souls, is obliged to employ those means, which should be entirely to stimulating the God, in imparting brief in on the things indispensable vation—even then it often that the invalid has become the slave of culpable ignorance he considers superfluous the tion of the priest, and faces the terrible passage to eternal out reconciling himself with Our predecessor Benedict XIV fore, had good reason to write: "This we asseverate: majority of those who are co to eternal punishment fall in everlasting misfortune through range of those mysteries of which must be known and believed all who belong to the elect. xvii, 18.)