

THE TRUE WITNESS

AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED

At 761 CRAIG ST., Montreal, Canada.

ANNUAL SUBSCRIPTION:

Country \$1.00 City \$1.50

If not paid in advance: \$1.50 (Country) and \$2 (City) will be charged.

All Business letters, and Communications intended for publication, should be addressed to J. F. WHELAN & Co., Proprietors of THE TRUE WITNESS, No. 761 Craig street, Montreal, P.Q.

WEDNESDAY, MAY 8, 1889

CALENDAR FOR THE WEEK.

WEDNESDAY, May 8th, Apparition of St. Michael. THURSDAY, May 9th, St. Gregory Nazianzen. FRIDAY, May 10th, St. Antonia. SATURDAY, May 11th, St. Pius. SUNDAY, May 13th, 3rd. after Easter. MONDAY, May 13th, St. Mark. TUESDAY, May 14th, St. Boniface.

The Empire and the Dominion.

It is always interesting to the people of this country to know what leading men in England think about them and their relations to the empire. It would also appear that our American neighbors take a lively interest in the attitude of Englishmen towards the Dominion. A few days ago the New York Sun devoted no less than sixteen columns to the interviews held by one of its writers with a considerable number of public men, business men and journalists prominent in British affairs at the present time on the position of England with relation to Canada. The subjects discussed were Annexation, Imperial Federation, the Canadian tariff, colonial policy, etc. Regarding the protective tariff adopted by this country there was wide divergence of opinion. The Conservative politicians, especially the members of the House of Lords, we are told, denied that the protective tariff established by the Ottawa government had cooled the friendship of Englishmen for their fellow-subjects in America. "Even the Earl of Derby," says the Sun, "who ought to know something about the feeling in Lancashire, concurred in the view just indicated, though it seemed that he spoke somewhat doubtfully. On the other hand, there was no doubt whatever in the minds of Gladstonians or of the radical Unionists, touching the refrigerative effect of the Ottawa protective tariff upon British affection for Canada. These all concurred with Mr. Chamberlain in thinking that Canadians themselves had out the strongest bond—that of the reciprocal interests created by a free interchange of products—which need to bind them to the mother country."

It is quite natural that the class least interested in trade should lightly estimate the astranging power of a restrictive tariff, which is something that comes home with peculiar force to the mercantile and manufacturing classes. But as a fact we know the Canadian tariff has cooled the friendship of our British cousins. On numberless occasions they have told us as much, and their willingness to sacrifice Canadian interests whenever they clashed with their own is proof of the scepticism with which Canadian professions of loyalty are regarded in England.

Advocates of Imperial Federation were not many. Practical Englishmen do not waste thought upon a scheme so nebulous in form and revolutionary in character. "Imperial Federation," said the Earl of Derby, "is a fine idea, but it is quite impracticable." He had formed that opinion when he was Secretary of State for the Colonies and has since found no reason to change or modify it. "It is," he said, "a dream." As regards Annexation he stated what we believe to be the true sentiments of English statesmen of all parties. He said:—

"It is impossible to speak with any degree of certainty. We should sincerely regret such a solution of the question, but we admit that the decision rests with the people of Canada themselves. The decision, however, would have to be of an unblemished character. There should be no room for doubt as to the wishes of the Canadians. Suppose, for instance, a bill proposing the incorporation of the Dominion in the American Union should be introduced and passed by only a small majority, say by 51 to 49, I do not think that under such circumstances the royal assent would be given to the measure. We are very far from encouraging the idea of Canada leaving us in any way. We would rather discourage, as far as we can, any desire not to remain an integral part of the British empire; but we certainly would not resist the wishes of the majority of the people of Canada properly expressed and placed beyond reasonable doubt. We would have in truth no right to resist, and I am confident that under no circumstances at present conceivable would England use force, or attempt to use force, for the purpose of compelling Canada remain within the empire."

When we reflect that a section of our people talk of annexation, as a possible result of the anti-Catholic agitation in which they are engaged, we are convinced that England will not interfere in the progress of events the end of which is not difficult to foresee. Lord Brassey is of the same opinion as Earl Derby, only being a Federalist he does not think annexation is the natural destiny of Canada. Sir Stafford Northcote, who "had never seen any scheme of imperial federation that seemed practicable," said: "Great Britain would not attempt to maintain her connection with Canada by force should the latter country desire to terminate it." Lord Brasbourne, at one time Under-Secretary for the Colonies, said "If any of the great colonies of the British empire should deliberately desire to sever itself from the empire, I think the time has gone by

when any attempt would be made to restrain that action by opposition in the sense of force." The Earl of Milltown, a Conservative peer, said that he entertained no doubt whatever that, however deeply Great Britain might regret the severing of the ties which bound Canada to her, the mother country would never attempt by force of arms to retain the people of the Dominion.

Conservatives, Unionists, Liberals and Radicals all expressed the same view, namely, that if Canada wanted to join the United States, England would not attempt to oppose annexation, while all would regret her loss to the empire. Mr. Timothy Healy, M. P., said:—

"I don't regard Imperial Federation as likely, and therefore think it useless to discuss what might contingently happen thereupon. I cannot see what good Canada is to England; she might be a burden in war time by clamoring for defence, and in peace the same English imports. There is no enthusiasm in England about Canada."

That's what we call plain truth. Tim's head was level, as usual, when he said it. Mr. Justin McCarthy was more cautious. He thought Federation would strengthen the relationship between England and Canada and in that way tend to postpone or prevent union with the States. But he believed there would be no opposition by force if Canada wished to join the republic. Gen Sir George Balfour, who is described as an "authority on colonial questions," was most outspoken in his views: "I believe Canada would benefit by federating with the United States. If the people of Canada decided on separating from the mother country and on union with the United States, it would be wrong to oppose their will."

The tone pervading the interviews is, on the whole, just and kindly, with the exception of Mr. James T. Fellew's views, contained in a long statement. He declared the people thoroughly loyal and opposed to annexation. His veracity may, however, be judged by the statement that the French-Canadians in Montreal are so intolerant that "no dissenting church is allowed to have a bell," and that

"One thing which all of us in Canada look upon with disgust is the influence of the lowest class of Irish in your (American) politics. These men are too lazy to work, but have a disproportionate influence in governing the country. Irish filibusters seem ready to raise trouble in any country where they can possibly get the chance."

James T. Fellew is evidently a bigot, and a very ignorant one at that. He is also a finished and complete liar. But who is James T. Fellew anyway? This assumption of superiority by narrow-minded, ignorant bigots is one of the infallions we have sometimes to endure in print, not never in actual life, and for a very good reason. No man has the audacity to insult Irishmen in this way openly. But because the Irish are a power in number and ability in America—a power to compel Johnny Bull, like James T. Fellew, to behave, themselves, they sneer at them from a distance, but may be seen kissing their feet on every hustings in Canada.

To Canadians who, we are sure, have not yet thought out these questions, all this will be quite reassuring, though they do not need to be told that their destiny is in their own hands. One thing is tolerably certain: Should the present government remain much longer in power, annexation will be a necessity to Canada, as it has already become a necessity to hundreds of thousands of individual Canadians.

Protestant Home Rulers.

Two small but remarkable pamphlets have lately issued from the Press in Dublin. Both proceed from the pens of Methodist ministers. The first is the ninth number of the Irish Protestant Home Rule Leaflets, and is entitled "Irish Methodism and Home Rule," by the Rev. Wm. Crawford, M. A., Methodist Minister, Stephen's green, Dublin. The other, which is similarly entitled, is by the Rev. Dr. McKeen, Principal of Wesley College, Dublin. The one is in favor of "Home Rule," the other against it.

These pamphlets give a pretty good idea of the ability as well as the spirit with which the Home Rule controversy is carried and by dissenting Protestants of Ireland who take opposite sides of the question. The pamphlet by Dr. McKeen is a rejoinder to that by Mr. Crawford.

The latter shows that the Protestant Home Rulers are steadily increasing in number and influence, a statement which is traversed by its opponent. Indeed Dr. McKeen asserts in effect that the solemn conviction of the overwhelming majority of Protestants in Ireland is that they would have no security for life or property under a Home Rule Government, which would be essentially a Government of Roman Catholics.

One of the reasons advanced for the fear that the Protestants would be unfairly treated is an alleged quotation from a speech delivered by Archbishop Walsh at St. Patrick's College in Thurles, and reported in the Irish press of January 16, 1888. The Archbishop then asserted that as long as Trinity College, Dublin, "that central fortress of the education that is not Catholic, is allowed to stand, as it is now so long stood, in the very foremost position, and to occupy the most glorious site in our Catholic city of Dublin, so long will it be impossible for any statesman, be he English or be he Irish, to deal with this great question on the only ground on which University reform in Ireland can be regarded as satisfactory, or even as entitled to acquiescence—the open and level ground of full and absolute equality for the Catholics of Ireland."

No fair-minded man who believes in perfect religious equality can find fault with this expression of the Archbishop's views regarding higher education. The trouble with men like Dr. M. Keen is the terror that appears to

take possession of them, and prevents all right calm reasoning, at the prospect of equality being established among all religions in Ireland.

The bare suggestion that Protestant supremacy should be abrogated by a Home Rule parliament sets them wild; and, contrary to all reason, justice and sound policy, the minority should govern the majority in a constitutional country.

It is gratifying, however, to find a large, respectable educated class among Protestants who put no faith in the doctrines of the alarmists, and expect what they are certain to receive of the hands of their Catholic fellow-countrymen—perfect equal rights, security and justice under the civil laws as established and upheld in all parts of the United Kingdom.

The Jesuits vs. The Mail.

"A stranger" requests us to give a concise account of the facts of the above libel suit. The following is a fair resume, without prejudice, as we understand them:—

The suit of the Fathers of the Society of Jesus against the Mail Printing Company of Toronto promises to be one of the most remarkable that have come before our courts. The Jesuits claim that they have been defamed by the publication in the Toronto Mail of an extract from a French Protestant paper in the United States called "La Semaine Franco-Américaine." This extract purported to contain the oath taken by all the members of the Society of Jesus.

If it were really a fact that in a British country, ruled by British law; there exists a body of men claiming the protection of the British flag, and at the same time bound by such an infamous obligation as that contained in the "oath," the Mail might well feel triumphant. But did the Mail ever seriously imagine that such was the case? We venture to say that it did not. Its action was, to use the most lenient term, one of utter negligence and thoughtlessness. The Jesuits are referred to by their opponents as men of extraordinary capacity for intriguing, in short, as clever and unprincipled schemers. Would such men, regarding them for the instant from that peculiar point of view, be likely to compromise themselves in such a way as by taking such an oath? Any intelligent member of the Mail's party will say no.

A lawsuit is often more than a conflict of wits. Constitutional considerations broaden the space of a case. So in the present instance we see the Mail attacking the status of its adversaries, by calling in question the legality of the very charter to which the society owes its existence as a body corporate in the eye of the law. They arraign the teachings, history, character, aims and methods of the Jesuits. They place themselves in an attitude of defiance and as much as challenge their opponents to meet them in the domain of theology. Such encounters have not been unknown in the courts; but they are of rare occurrence.

The broad question as to the Jesuits' Estates Bill did not need the help of the law-courts to settle it. Now that the law has to declare upon the legality of the incorporation of the order, a new field for contention has been opened up between the parties.

There certainly is every prospect of the matter receiving careful attention from the recognized authorities on the points at issue. The more judiciously the question is treated the more satisfactory will be the decision, whatever that may be.

In our last issue a paragraph appeared attributing an article on Papal decrees to the Toronto Mail and accusing the Mr. Sellar of the Huntingdon Gleaner of having stolen it. The accusation was entirely mistaken. The Mail copied the article from the Gleaner, which we remembered having read in the Mail when we saw it in the Richmond Guardian. We are very much grieved at having done Mr. Sellar an injury by wrongfully accusing him of plagiarism, and heartily tender him our most ample apologies. The mistake arose from lapse of memory in attributing a quoted article to the original editorial columns of the Mail.

OUR readers will find in this issue a new item to the effect that the Bishop of Cloyne has sued the London edition of the New York Herald for libelous misrepresentation. The Herald, in its issue of the 21st inst., makes the following explanation:—

"The Univers of Paris charges the N. Y. Herald with having obtained possession of a pastoral of the Bishop of Cloyne and so mutilated it as to make it appear that in the present struggle in Ireland it was the desire of the Bishop to impress upon the people the 'efficacy of the means rather than their lawlessness.' The Univers continues to remark that a letter of the prelate complaining of the Herald's statement of his case was ignored until its publication in the Star compelled its reprint in the Herald. 'The facts are simply that a news paragraph was published in the Herald which had been received in good faith from an Irish correspondent. Upon this an editorial was printed, a just comment upon an apparent statement of fact. The Bishop of Cloyne addressed a letter to the editor of the Herald, which first came to his attention in the columns of the Star. Knowing the Star would not print such a communication without authority, the Herald being anxious to be entirely just to the Bishop as once reprinted the letter, with an editorial paragraph expressing its regret at any injustice that might have been done his Grace. In a day or two the letter from the Bishop was received, and after due examination of the circumstances a second paragraph was printed to make clear and beyond peradventure our desire to treat the Bishop with fairness and courtesy. 'There was no intention on the part of the Herald to be unjust to the Bishop of Cloyne. As soon as we discovered that the statement of his views which appeared in our news columns was a misrepresentation we printed a full explanation disavowing the whole business. Beyond this we have not felt it our duty to go.'"

A CORRESPONDENT at Glasgow, Scotland, sends us a clipping from the Scottish Leader relative to a very successful mission in Edinburgh. It reads as follows:—

CATHOLIC MISSION SERVICES.—The audiences that have assembled this week, night after night, in St. Mary's Roman Catholic Cathedral, Broughton Street, to hear the vigorous, popular, and attractive eloquence of Father M'Laughlin, have been unprecedentedly large. Some nights ago the crush was so great that numbers had to

be allowed into the sanctuary. We understand these mission services are to close to-morrow evening.

The great missionary mentioned in Father M'Laughlin, the distinguished author of "Indifferentism; or one Religion as good as Another." The Scottish Leader is the leading Liberal and Protestant paper in Edinburgh.

The libel suit of the Jesuits against the Mail being now sub-judice we think the agitation perverted in by certain persons and papers in quite distinctly illegal. The Jesuits are entitled to the same protection under the law as any other British subjects. They have appealed to the law and are willing to abide by it. It is therefore wrong, we think, for any one to prejudice their cause in any way.

WILLIAM O'BRIEN and Timothy Harrington have been released from prison, according to a cable despatch dated the 6th inst. They have been released without conditions, which is a triumph for Mr. O'Brien, who, it will be remembered, refused his liberty on condition that he would refrain from agitation.

HIS GRACE ARCHBISHOP FABRE has issued a circular to the clergy of the Archdiocese of Montreal, containing the decrees of the Seventh Council of Quebec held in May 1886, and approved by the Holy See in April 1888.

MR. TROW'S speech at the prorogation of parliament will be found in this issue. It gives a very fair idea of the session's work from an Opposition point of view.

It is announced that Sir John Macdonald will sail for England on May 23rd to confer with the Imperial Government in regard to fishery and Behring Sea matters.

To secure attention correspondents must enclose their proper names and addresses. Anonymous communications are always consigned to the waste basket.

LITERARY REVIEW.

PARIS ILLUSTRÉ. International News Co. New York.

Mademoiselle Darland is the dramatic artist whose portrait figures on the cover-page of the present work. The large coloured supplement represents the late lamented and distinguished scientist and contemporary, M. Chevreul. Paris Gossips in the hands of Gaston Jullivert is as sprightly as ever. "Vendéen Logs," after O. de Peunne, is exceedingly life-like. "Flavianus Leone," is the title of an Oscan story by Cecil Stansfield. "The Baron of St. Anne of Foucaucan, Brittany," by M. Guille, is strikingly effective. St. Genevieve leading her flocks is reproduced from a painting by C. S. Pearce. "Ten Years Service" by Charles Misser, concludes its first part. "Round about the Exhibition," deals with the history of national Architecture, giving specimens of the dwellings of the Laplanders and of the Chinese.

THE DOMINION ILLUSTRATED, G. M. Debarats & Son, Montreal.

Still continues to give at intervals, reproductions of the works art contained in the Angouleme donation to the Art Association "La Rosée" by Lausyer, and "The Huntsman," by Knowlakes, are the names of those produced this week. In the present number there are also portraits of Rt. Rev. W. B. Bond, Anglican Bishop of Montreal, of Hon. M. J. Power, of Rev. Curé A. Labelle, of Hon. J. Costigan, and of Hon. F. Smith. There is also the group of Royal Canadian Academicians. The views of Canadian scenery taken from photographs still find striking features.

THE NEW MOON. New Moon Publishing Co., Lowell, Mass.

This little magazine is as usual brimful of good reading from cover to cover. One can lay it down and take it up a dozen times in odd ends of leisure, and still be sure on coming back to it to find something new and interesting. The stories are short and to the point, the poetry is well up to a certain standard, and the amount of miscellaneous reading contained in each number is wonderful and might be disconcerting to the general reader, if it were not so interesting and varied. Paper, type and general get up are unexceptionable, and the healthy tone of its articles is a welcome boon to the visitor, while its low price one dollar per annum or ten cents a number put it within the reach of all.

A BROTHER TO DRAGONS. By Amelie Rives, Montreal J. T. Ross, Robertson Publisher.

"A Brother to Dragons" is one of the earlier works of the author of "The Quick and the Dead" and as such illustrates the peculiar style in which she first sought literary success. It is to be presumed that with a certain class of readers writing of the sort of indicated may acquire a degree of popularity. The publisher, in taste of a country like our own is too true and correct ever to be attracted by such literature, if so anything so puerile and affected as the volume before us can be styled literature. In spite of its rather formidable title, and of the puffing accorded to it by some American newspapers, there is really nothing in it, and doubtless paid for, would be altogether too sorry a production to win comment, much less provoke censure, aspiring to be considered a new light of the realistic school, Amelie Rives has only succeeded in getting credit for intentions equally as good as those of Zola and Gorka. The book is a mere literary exercise, she cannot even hope to stand near either of the writers named who have put shining mental powers to unworthy and debasing use.

OURBET BELLS.—We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School, and Fire Alarm Bells, and 2200 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large portion of them from ministers, and speak in highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

The Messenger of the Sacred Heart (Philadelphia, Pa.) opens its May number with a unique illustration by way of frontispiece. It is a 15th century illumination, where a wealth of decorative detail surrounds a dainty image of the Virgin and child, canopied by the wings of Angels on either side. If it were not a direct reproduction of ancient work, it would be thought a remarkably fine instance of the modern Rossetti school. The first illustrated article of the number is a chatty description of scenes in the Old Town of Lourdes, by a resident,—things not likely to meet the eye of the merely passing pilgrim. The concluding instalment of the "Missions and Martyrs of the Georgia Coast" is also copiously illustrated. There is an interesting sketch of Mrs. Sarah Foster, so well known in Canada, who was elected, for her zeal in every good work. It is founded on the recent two-volume life, and is a valuable addition to the biography of our too little-known American Catholics, remarkable for their services to religion. Mr. Barnaby's American story "Mink" is concluded; with a rather tragic glimpse into the closing career of a drummer become a tramp among organ grinders.

The poetry of the number is "The Easter Peace," by Helen Grace Smith, who is beginning to be known in the magazines, and a sweet hymn "Communion to me." The former has a 14th century illuminated border. Among the devotional articles the General Intention "The Conversion of the Jews" is noteworthy; and a new quarterly Sacred Heart Library, of valuable publications on the theology of Catholic devotion, is announced to begin with June from the Messenger office.

THE CHRISTIAN BROTHERS.

Something About Their New School in Montreal.

Another magnificent building has been recently added to the city by the erection of the Christian Brothers' school, occupying a commanding position on Sherbrooke street. It is so situated as to overlook the city and river from the back, while the front commands a view of Mount Royal and a large section of country. It is a handsome building with stone front, and stands slightly back from the thoroughfare, thus giving it a more imposing appearance. Viewed from the exterior it is thoroughly modern, the windows high, broad and the numerous flats well apart from each other.

The principal entrance leads into a large, well-lighted hall from which branch off numerous reception rooms. The interior fully substantiates the exterior appearance. Hall, corridors, and rooms are all spacious, lofty and perfectly ventilated. There has been no exception made, the spirit of cleanliness, neatness and love of light prevails everywhere.

A new departure has been made in the arrangement of the school rooms, which are fitted out with separate desks for each pupil instead of the old-time long desk. This plan obviates the danger of "copying" during examinations. There are separate departments for drawing, music (vocal and instrumental), and many other branches which do not enter into the curriculum of an ordinary commercial education.

Each branch is conducted by a brother who has devoted his entire life to the prosecution of the study which has become a "hobby" to him. It is touching to one accustomed to the rush and tear of the outside world to drop in to this institution to observe the learned simplicity of these good men. They talk so quietly with such ingenuousness, that one goes away with a feeling of reverence for these men, child like in their outward manner, yet such giants in erudition.

The recreatives and recreation room are similar to the rest. A museum is in course of preparation, and when complete promises to be nearly perfect. The same attention equally applies to the natural philosophy rooms.

A novel feature in the educational equipment of the establishment is a perfect model of a book in which every conceivable transaction in commerce is carried out. The pupil can invest a capital of \$5, which is made to represent, say, \$5,000, and he is thus enabled to carry on miniature negotiations. He can purchase his desk in school from a real estate agent. Typewriting is taught, both the Calligraph and Remington machines being used, according to the taste of the pupil. Telegraphy is also added to the course.

A handsome chapel is in course of building. After viewing all these facilities for education one would imagine there was little else to see. But there remain the dormitories. Here are to be seen innumerable snow-white counterpane and sheets on comfortable four-made beds standing far apart. The boards of the floor modestly emulate the bedclothes in whiteness. The strictness of this department is very cheering.

When the library is completed it will probably be one of the best arranged in the city. The Brothers are endeavoring to procure a French as well as an English copy of each book. This course will facilitate the study of French.

Outdoor recreation is remembered in a large playground surrounded with sheds during winter weather. Although the institution is ostensibly Catholic and carried out on Catholic principles, there are many Protestant pupils inmates of the establishment. Protestant parents fully appreciate the liberal character of the education afforded by the Christian Brothers. In the old world and the new they have always taken the lead in commercial education, and their establishment in Montreal promises to have a wholesome influence in the educational circles in which they will move.—Gazette.

How To Perfect Catholic Schools.

[Boston Pilot.]

There is one way to make Catholic parochial schools the most popular in America, even with non-Catholics: make them the best schools in the country by an all-round training, intellectually, spiritually, physically, and manually. In intellectual and spiritual training the Catholic schools are the best now; and in physical training since the advent of the parish gymnasiums, they are sure to excel; but to complete their excellence, they must train the pupils in the skillful use of their hands, in the use of the few tools that underlie all mechanical work, in free-hand drawing, etc.

The parochial and convent schools have an immense advantage as manual training schools. They are independent, unhampered by out-iron rules and ignorant committee inspection, and free to take advantage of every form and opportunity of instruction.

It is marvelous what a change can be made in a school by teaching the children how to do things, as well as to think and speak about them. Says the American Workman:—

"Parents, do your boys trouble you in the holidays by knocking nails into the doors and carving their names on the gate? Perhaps you never considered they have an instinctive desire to use tools. Send them for an hour a day to a carpenter, get them some tools other than the pocket knife, and set apart an outhouse, or a dressing-room, as a workshop for them; if they take to it, and work with perseverance, buy them a lathe."

Many people are born with mechanical and artistic gifts, which are usually lost by lack of special opportunity and training. With our present system of education, we are making a population of clerks, skilled with figures but not with fingers.

There is as much knowledge and valuable education, to those born with the mechanical aptitude, in a lathe and a scroll-saw as in a grammar and treatise on rhetoric; there is very much more useful information in applying the mathematical principles of the screw and the lever than in spending valuable months and years in memorizing the dates of worthless European kings and queens, or even in the abstract study of fractions, proportions, etc., which are usually rubbed out of the mind as early as off the slate. The Catholic school that takes the lead in this perfected system will show great example. Here are the elements of a Catholic school:—

- Spiritual Instruction; Intellectual Instruction; Physical Instruction; Manual Instruction.

chools already we have the catechisms; we have the literary text-books; we are getting the gymnasiums, and we want the mechanical drawing-room and the machine-shop.

The expense of this added instruction, which is immensely beneficial, is not too heavy for the poorest parochial school. A few small foot-lathes, with turning-table, scroll-saws, hand-saws, planes, chisels, hammers, drawing-paper, or blackboards, a few hundred feet of cheap lumber, in a shed, with a good mechanic to train the hands of the youngsters to draw the design and use the necessary tools, and you have a department of the school which will be more popular than the literary department, and certainly quite as useful. Such a school will turn out more youths likely to succeed in the varied walks of life than any school based on the present exclusively literary system of instruction.

UNSEATED.

Owen Murphy Loses His Seat for Quebec West in the Legislature.

QUEBEC, May 4.—Judgment was rendered in the Quebec West contested election case today by the Court of Review, composed of Judges Caron, Flamond and Routhier, unseating the sitting member, Mr. Owen Murphy, but rejecting the demand for his personal disqualification.

SIR CHARLES RUSSELL'S APPEAL.

A Brilliant Peroration.

Of Sir Charles Russell's great speech before the Special Commission the cable reports gave the merest outline, though even therefore it could be judged to be a masterly defence of the course of the accused Irish Nationalist. Fuller reports have been received by mail, and these justify the statement which has been freely made that it places the great pleader in the catalogue of those who have made the greatest contributions to the literature of the English language. The London Standard, one of the most astute among the Coercionist press, states that it ranks with Burke's world-renowned attack on Warren Hastings, and Lord Brougham's speech in the trial of Queen Caroline.

Sir Charles had in the vindication of the cause of Ireland a noble task, and nobly he fulfilled it. Coming to the defence of 1879, he showed how the Irish present self of 1879, trembling in the presence of his last lord and bailiff, has gloriously become even with the free citizen of a free community, even that his freedom is not yet achieved. To-day, hope is strong and buoyant in Irish hearts. When they looked upon the people of England with distrust if not with hate; now they hold out the right hand of brotherly friendship to let bygones be bygones. They are willing to bury forever the memory of persecution and past misery. He continued:—

"My Lords: I have come to an end. I have spoken not merely as an advocate; I have spoken of the land of my birth, but I feel, profoundly feel, that I have been speaking in the best interests of England, of the country where my years of laborious life have been passed, and where I have received kindness and consideration and regard which I shall be glad to make an attempt to repay. My Lords, my colleagues and myself have had a responsible duty. We have to defend not merely the leaders of a nation, but a nation itself—to defend the leaders of a nation whom it was sought to crush; to defend a nation whose hopes it was sought to dash to the ground. This inquiry, intended as a cure, has proved a blessing. Designed, prominently designed, to ruin one man, it has been his vindication. In opening this case I said we represented the accused. I now claim leave to say the positions are reversed. We are the accusers. The accused are there (Pointing scornfully to Mr. Walters and Mr. Macdonald of the Times.) But I hope this inquiry, in its present stage and future developments, will serve even more than the vindication of individuals—that it will remove painful misconceptions as to the character, actions, motives and aims of the Irish people and of the leaders of the Irish people; that it will set earnest minds—and, thank God, there are many earnest and honest minds in this country—thinking for themselves upon this question; that it will remove grievous misconceptions and hasten the day of true union and of real reconciliation between the people of Ireland and the people of Great Britain, and that with the advent of true union and reconciliation there will be dispelled, and dispelled forever, the cloud, the weighty cloud that has rested on the history of a noble man and dimmed the glory of a mighty empire!"

The effect was electrical. Many of the auditors, as well as Sir Charles himself, gave vent to their feelings with tears. Even President Hannen was so much moved that he could not speak, but he wrote immediately to Sir Charles his earnest congratulations.

Sir Charles Russell—Who is He?

He is an Irishman, a native of the county of Armagh, in the Orange North. He was born in Newry, in 1835, at the residence of his father, Arthur Russell. He is a brother of the learned Jesuit, Rev. Matthew Russell, of Dublin, who has been so long the editor of the Irish Nation. He is, besides, the nephew of the late Very Rev. William Russell, D. D. the president of Maynooth College, to whom Cardinal Newman has expressed gratitude for services which led to his conversion to the Catholic Church.

Sir Charles studied for the English Bar. He knew that an Irish silk gown (that of a "Queen's Counsel") could be got only by the lackeys of Dublin Castle—and he would none of it. He knew that in Ireland no man can rise to eminence without being a Castle hack, and he was not built for that kind of service. So, when he got ready to begin the study of law, he went to England, and entered at Lincoln's Inn and qualified for admission to the English Bar—just as the nation Alexander M. Sullivan of the Dublin Nation did when the snobs of the legal profession in Ireland refused to admit him to join the profession in his native land.

Sir Charles Russell was admitted to the English Bar in 1859,—and thirty years ago he was Irish, and a Catholic, but he outgrew the Englishmen who had been preaching since he first went to school in Newry. His practice ranked, almost from the first, among the leaders of the English Bar, the Solicitors and Attorneys-General. He got the silk gown—that is, he was raised to the rank of Queen's Counsel ("Q. C.") in 1872, and in 1880 he went over to Ireland and ran for a seat in Parliament for Dundaik. Since then he has been one of the most active of Mr. Parnell's colleagues.

Mr. Gladstone chose him as the Attorney-General for England in his last Cabinet, and thus an Irishman became the first Catholic Attorney-General of England since the days of Elizabeth. The wife of Sir Charles Russell is a sister of the well-known writer Ross Mulholland.

A gang of drunken toughs congregated at a dance near the Southern Pacific, a mile west of Orange, Tex. When a train came along they fired a number of shots into the cars and killed brakeman Larry Moore.