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Conciliation, proll a gap long need barrier against abde. It is a most de affairs that the means of redress a barefaced outrages n it by trusts and capital in this coun years the people in ot directly employed the coal mines, have per cent. more for n, while the miners t time received only advance in their o these facts, I pentionally feel that not been justly deat n account of the ex- of coal now prevail- ets, the coal barons ed to the extent of ha public lies help- et.

ly honest and sincere the coal miners have ry; that the coal etter off now than ublic is being unmet- and has not the cour- against the plunder- of these conditions, d not be surprising outraged and indig- on the eve of the that has yet been ing the worth of its right to say to the much you may steal more."—Rev. J. J. hore's.

Irish Music.

BY "CRUX."

Y this title it will be seen that we are drawing closer and closer to that which most interests us. We have travelled a long way down the path of Irish history; we have paused to examine the towers, crosses, Druid altars, ruined shrines and shattered aisles of a nation's desolate grandeur; we have studied her paintings, her bards, her peasantry, and have taken glimpses at her olden customs. And in all this we did not hesitate to actually reproduce all those delightful and instructive essays that the first editor of the "Nation" left us as an heritage. In so doing I feel that the service was two-fold; it gave an opportunity of illustrating the genius of the one who has been generally recognized as a great poet, but whose other claims to gratitude and admiration have been comparatively ignored. Then no language that the compiler and writer of these sketches could use could possibly attain the object in view half as surely or half as pleasantly as have these works of sixty years ago. It is then, with no small degree of pleasure that I turn to that final essay on "Irish Music," which I will have to follow up with other commentaries upon the same subject, but which I shall attempt to treat it from a different standpoint.

Once more I desire to draw attention to the fact that I disregard quotation marks for the two-fold reason that there can be no doubt as to the authorship, since all that follows belongs to Davis, and because there are so many quotations in the text that it is more confusing than otherwise to multiply these marks.

No enemy speaks slightly of Irish music, and no friend need fear to boast of it. It is without rival. Its antique war-tunes, such as those of O'Byrne, O'Donnell, Alestrom, and Brian Boru, stream and crash upon the ear like the warriors of a hundred glens meeting; and you are borne with them to Lattle, and they and you charge and struggle amid cries and battle-axes and stinging arrows. Did ever a wall make man's marrow quiver, and fills his nostrils with the breath of the grave like the ululu of the north or the warrathru of Munster? Stately are their slow, and recklessly splendid their quick marches, the "Boyne Water," and "Sios agus sios liom," their "Michael Hoy," and "Gallant Tipperary." The Irish jigs and planties are not only the best dancing tunes, but the finest quick marches in the world. Some of them would cure a paralytic, and make the marble-legged prince of the Arabian Nights charge like a Fag-an-Bealach boy. The hunter joins in every leap and yelp of the "Fox Chase;" the historian hears the moan of the penal days in "Drimindhu" and sees the embarkation of the Wild Geese in "Limerick Lamentation;" and ask the lover if his breath do not come and go with "Savourneen Deelish," and "Lough Sheelin."

Varied and noble as our music is, the English-speaking people in Ireland have been gradually losing their knowledge of it, and a number of foreign tunes—palsy scented things from Italy, lively trifles from Scotland, and German opera cries—are heard in our concerts, and what is worse, from our Temperance bands. Yet we never doubted that "The Sight Entancing," or "The Memory of the Dead," would satisfy even the most spoiled of our fashionables better than anything Balfe or Rossini ever wrote; and, as it is, "Tow-row-row" it better than poem to the teetotalers, waried with overtures and "British Grenadiers" and "Rule Britannia."

A reprint of Moore's Melodies on lower keys, and at much lower prices (all of which we now possess in 1903), would probably restore the sentimental music of Ireland to its natural supremacy. There are in Bunting two good sets of words—"The Bonny Cuckoo," and poor Campbell's "Exile of Erin." These and a few of Lover's and Mahony's songs can alone compete with Moore. But, save one or two by Lysaght and Drennan, almost all the Irish political songs are too desponding or weak to content a people marching to independence as proudly as if they had never been slaves.

The popularity and immense circulation of the "Spirit of the Nation" proved that it represented the hopes and passions of the Irish people. This looks like vanity; but as

a corporation so numerous as the contributors to that volume cannot blush, we shall say our say.

(This is a remarkable estimate of the poets of the "Nation," by the chief and the inspiration of the band, who has the delicacy to forget his own work, the first and best of all). For instance, who did not admire "The Memory of the Dead?" The very stamp officers were galvanized by it, and the Attorney-General was repeatedly urged to sing it for the jury. He refused—he had no music to sing it to. We pitied and forgave him; but we vowed to leave him no such excuse next time. If these songs were half so good as people called them, they deserved to flow from a million throats to as noble music as ever O'Neill or O'Connor heard.

Some of them were written to, and some freely combined with, old and suitable airs. These we resolved to have printed with the music, certain that, thus, the music would be given back to a people who had been ungratefully neglecting it, and the words carried into circles where they were still unknown.

Others of these poems, indeed the best of them, had an anti-types in our ancient music. New music was, therefore, to be sought for them. Not on their account only was it to be sought. We hoped they would be the means of calling out and making known a contemporary music fresh with the spirit of the time, and rooted in the country.

Since Carolan's death there had been no addition to the store. Not that we were without composers, but those we have do not compose Irish-like music, nor for Ireland. Their rewards are from a foreign public—their fame, we fear, will suffer from alienage. Balfe is very sweet, and Rooke very emphatic, but not one passion or association in Ireland's heart would answer their songs.

Fortunately there was one among us (perchance his example may light us to others) who can smite upon our harp like a master, and make it sigh with Irish melodies, and speak sternly with Ireland's resolve. To him, to his patriotism, to his genius, and, we may selfishly add, to his friendship, we owe our ability now to give to Ireland music fit for "The Memory of the Dead" and "The Hymn of Freedom" and whatever else was marked out by popularity for such care as his.

In former editions of the "Spirit" we had thrown in carelessly several inferior verses and some positive trash, and neither paper nor printing were any great honor to the Dublin press. Every improvement in the power of the most enterprising publisher in Ireland has been made, and every fault within our reach or his, cured—and whether as the first publication of original airs, as a selection of ancient music, or as a specimen of what the Dublin press can do, in printing, paper, or cheapness, we urge the public to support this work of Mr. James Duffy—and, in a pecuniary way, it is his altogether.

We had hoped to have added a recommendation to the first number of this work, besides whatever attraction may lie in its music, its ballads, or its mechanical beauty.

An artist, whom we shall not describe or he would be known, sketched a cover and title for it. The idea, composition, and drawing of that were such as Flaxman might have been proud of. It is a monument to bardic power, to patriotism, to our music and our history. There is at least as much history. There is at least as much the work it illustrates. If it do nothing else, it will show our Irish artists that refinement and strength, passion and dignity, are as practicable in Irish as in German painting; and the lesson was needed sorely. But if it lead him who drew it to see that our history and hopes present fit forms to embody the highest feelings of beauty, wisdom, truth, and glory in, irrespective of party politics, then, indeed, we shall have served our country when we induced our gifted friend to condescend to sketching "a title page." We need not describe that design now, as it will appear on the cover of the second number, and on the title page of the finished volume.

KNIGHTS OF COLUMBUS AUXILIARY.

The Daughters of Isabella is a society of Catholic women in New York State which, while not officially affiliated with the Knights of Columbus, is a growing institution as a women's auxiliary to that organization.

DAVITT'S NEW MISSION.

Michael Davitt, the noted Irish Catholic leader, has been commissioned by the New York "Journal" to go to southern Russia and report the truth about the recent massacre of Jews in Bessarabia.

RULES OF THE ROAD.

What man would be wise, let him drink of the river
That bears on its bosom the record of time;
A message to him every wave can deliver
To teach him to creep till he knows how to climb
Who heeds not experience, trust him not; tell him
The scope of one mind can but trifles achieve;
The weakest who draws from the mine will excel him
The wealth of mankind is the wisdom they leave.
For peace do not hope—to be just you must break it
Still work for the minute and not for the year;
When honor comes to you be ready to take it;
But reach not to seize it before it is near.
Be silent and safe—silence never betrays you;
Be true to your word and your work and your friend;
Put least trust in him who is foremost to praise you,
Nor judge of a road till it draw to the end.
Stand erect in the vale, nor exult on the mountain;
Take gifts with a sigh—most men give to be paid;
"I had" is a heartache, "I have" is a fountain—
You're worth what you saved, not the million you made,
Trust toil not intent, or your plans will miscarry;
Your wife keep a sweetheart, instead of a tease;
Rule children by reason, not rod; and, mind marry
Your girl when you can—and your boy when you please.
Steer straight as the wind will allow; just be ready
To veer just a point to let travelers pass;
Each sees his own star—a stiff course is too steady
When this one to Meeting goes, that one to Mass.
Our stream's not so wide but two arches may span it—
Good neighbor and citizen; these for a code.
And this truth in sight,—every man on the planet
Has just as much right as yourself on the road.

—John Boyle O'Reilly.

FAMILY PRAYERS

THE ROSARY.—Christian families, fathers, mothers, children regenerated by baptism, redeemed by the blood of the Son of God, you are only wayfarers on earth. Heaven is your home. To obtain the aim of your existence here below should be your greatest pre-occupation.

Unfortunately the road you have to travel is a difficult one and full of perils; foes beyond number seek to arrest your progress and, to add to your misfortunes, a thousand evils, diseases, accidents and woes weaken your courage.

How can so many dangers be avoided, how can so many enemies be overcome, how can so many ills be warded off?

Christian parents, take up the rosary; fathers, mothers, children, gather together in the evening and recite the rosary in common. Let the divine harmony of the Hail Marys that compose it ascend to heaven and you may rest assured that the enemy of mankind will be driven from your homes, the way of salvation will be made smooth for you, and every evening you will bring down upon you as many blessings as you recite Hail Marys.

A trial is sent you by Divine Providence, for God tries His best friends; the rosary will give you strength and keep him virtuously patient for the love of Him who sends it to you.

Yes, say your rosary and the malice of those who are dear to you; the rosary will dispel your fears and give you unflinching confidence.

The demon of discord has instilled his venom in your hearts; your rosary will restore peace and harmony.

A child has to leave the paternal home and you fear the dangers of the world for him; your rosary will strengthen him and keep him virtuous.

A child or a relative who has died, is detained in the flames of purgatory; your rosary will relieve him and deliver him before long.

Yes, say your rosary and the maternal blessings of the best of mothers will be showered on you, Mary,

moved by the frequent repetition of the angel's salutation, will cast loving looks on her children gathered together in her name; your house will, as it were, become her sanctuary.

"I shall owe my salvation to my rosary," said Alphonsus de Liguori. "The rosary will save the world," said Pius IX.

"The rosary will save the Church," exclaims Leo XIII. We exhort, says the Sovereign Pontiff, and urge the faithful to take and preserve the pious habit of reciting the rosary daily.

When the Blessed Virgin appeared to young Bernadette at Lourdes, she had a rosary in her hand to induce us to recite it, Mary wishes to have all her children attached to that chain that she may draw them to her and lead them to heaven. Christian families, if you recite the rosary faithfully you will meet in heaven to form part of the great family of the elect of which Jesus is the head and Mary the mother.

The rosary will not only call down many spiritual blessings on you and save your souls, it will also be an abundant source of temporal favors. This is promised by the divine Master and we could give a host of proofs. We will merely recall two recent facts.

Some years ago a family residing at N... carried on business on a small scale. They recited the rosary in common every evening. Their business increased but their fervor decreased. They began by neglecting occasionally to recite the rosary and finally gave it up altogether. What happened? The mother fell ill and she was soon unconscious and in danger of death. A neighbor came in at the moment and found the husband kneeling at his wife's bedside and sobbing. He tried to console him and urged him to have confidence in the Blessed Virgin. "Let us recite the rosary together," he said. "Ah, the rosary," replied the husband, "formerly we used to recite it every day but we gave it up and now God punishes and abandons us. Blessed Virgin, he exclaimed, if you cure my wife, I promise you that we will never omit a single day, to recite the rosary," replied the husband, "this promise when the sick woman recovered consciousness and felt better, a few days afterwards she was quite cured.

In a recent catastrophe an entire train was hurled from a bridge into a river. When the rescuing party came they found, amidst the dead, two ladies quite safe and sound. As the train went over they were saying their beads.

Christian parents, adopt this beautiful custom; recite the rosary with your family in common every evening and the Blessed Virgin will protect you. She cannot do otherwise. Mary is so good; Mary, as St. Alphonsus tells us, loves us better than any mother in the world can love her children, and she cannot remain deaf to our supplications.

Fifty times we remind her of her glorious title of Mother of God; fifty times we address the angel's greeting to her: Pray for us sinners, now and at the hour of our death; each time we say this it is a supplication, a cry of distress.

She cannot turn away her eyes from our wretchedness, close her ears to our cries or let her heart be obdurate.

Mary looks complacently on those who pray to her; she listens to their requests and grants them; her heart softens and sympathizes with our sorrows because she is our mother and we are her children.—Annals of Ste. Anne.

CAPUCHINS FINED.

The Marseilles Court sentenced six Capuchins to pay a fine of twenty-five francs for refusing to disperse. On leaving the court the friars were greeted with shouts of "Vive les Capuchins!" "Vive la liberte!" Two persons were arrested, but were subsequently released. Between two and three hundred persons proceeded to the Prefecture, where they protested against the attempt to interfere with the liberty of Catholics.

SALESIAN CONGRESS.

In the presence of two Cardinals, thirty-three Bishops, and thousands of priests and laymen, the Third Salesian Congress was opened at Turin recently, the 14th May. Cardinal Richelmy welcomed the visitors in the name of the city, and an address was delivered by Cardinal Svampa, Archbishop of Bologna. A telegram conveying the Pope's blessing was received from the Vatican and also a letter from the Holy Father to Don Rua. A visit was paid by all present to the tomb of Don Bosco.

Topics Of The Day.

THE PAPAL POWER.—Scoffers may belittle, and atheists may ridicule, and opponents of Catholicity may laugh at, as a phantom, the power and influence of the Vicar of Christ—even outside the domain of dogmatic teaching. But facts are stubborn things, and they frequently confound and confuse those who build their expectations entirely upon imaginary foundations.

Recently we had an example of the extent to which even the most anti-Catholic and anti-Christian of powers is obliged, despite itself to count with Rome, in matters of vital importance. It will be remembered that some weeks ago it was carefully circulated, by the anti-clerical press of France, that the Pope would not receive a visit from President Loubet, as long as the Combes ministry remained in power; and that the President would purposely seek the interview in order to have it refused, so that an excuse could thus be had for the abrogation of the Concordat, and the entire separation of Church and State. It has since become known that President Loubet and Prime Minister Combes are not in accord in regard to the subject, and especially the question of Church and State separation. Then comes the next and still more significant development.

The Pope informed his Nuncio at Paris that in the Papal Bull to be issued in connection with the coming June Consistory, he would stigmatize the conduct of the French Government, especially in regard to the Law of Associations and the attempts to abolish the Concordat. At once a new face is apparent on the affairs in France. There is a dread created.—Could the Combes Ministry or any other one face the alternative, could that ministry disregard such a threat and still hope to retain power? If the influence of Rome were of no account; if the word of Christ's Vicar were of no consequence; if the thunders of the Vatican were harmless as far as the direct enemies of the Church are concerned, there would be no need of any change in the programme as mapped out, and the menace would only produce a smile of scorn. But it is, entirely otherwise.

It is now learned that the President will go to Rome, and will visit the Vatican, and will solicit the Pope's influence in securing a normal and rational condition of affairs in France. And it is said that a result of this change of front on the part of France will be the modification of the terms that the Pope intended employing in the proposed Bull. In fact, it is even surmised that, if the President's explanations and promises prove satisfactory, the Pope may relinquish entirely his purpose and not make any allusion to the French Government, nor launch any condemnation of its attitude.

Does not all this prove to a demonstration that no power to-day can expect to successfully carry on any system of ostracism or injustice without having to measure its strength with the Vatican? And does it not show more clearly that there exists no power—no matter how anti-Catholic, or anti-clerical—that would stake its chances of the future upon a direct rupture with the Papal power?

When we refer to the Pope's proposed condemnation we were careful to mention the French Ministry, and not France, or the French Republic. In fact, France—that is to say the Republic—is heartily sick of the system adopted and carried with such brutality into execution, by the present ministry. In a word, the Combes Ministry has touched the rock bottom of political decadence, and the change is at hand. It can go no further, not can any succeeding ministry attempt to continue its work. It is now that the influence of Rome comes into play, and the turn of the Vatican is at hand.

GODLESS SCHOOLS.—In reply to the question, "are the Public Schools 'non-sectarian' and undenominational?" the "Freeman's Journal" has the following comment:

Their advocates and admirers say they are, but what of the Bible reading and the prayers with which, in most, if not all of them, every day's work begins? To be "undenominational" in reality there should be no religion in any shape or form, not even the mention of God in a textbook. A demand for "non-sectarianism" to this extent would be entirely

fair on the lines of the public school system, as its approvers proclaim it to be. They say it is "for all creeds" and therefore that creeds and religions are absolutely excluded from its scheme. But is this so? Do you not bring in a "creed" when you bring in the Bible? Does not a prayer or the name of God mean or imply a creed? There is good ground for suspecting it is one religion and one only that is objected to for the school by most of the "non-sectarians."

While this argument, or rather reply is perfectly in order and timely, we cannot refrain from calling attention to the fact that this is exactly the line of reasoning which was adopted, and which we had occasion to urge, when the famous question of the Manitoba schools was on the tapis in Canada. It was presented in a forcibly manner from pulpit, platform and press, and yet, the so-called "Equal Righters" did not appear to want to understand it, or to see it in the light of Catholic consideration. The subject simply comes down to this—be it in England, the United States, Canada, or elsewhere—the school must be either "separate," that is to say denominational, or absolutely godless. There is no medium. If there is anything that savors of religious teaching, or of religious practice, no matter how remote or insignificant the non-sectarian, or undenominational character vanishes. And if there is to be no prayer, no Bible, no religious teaching, no catechism, no inculcation of duty to God, no mention of the spiritual aspect of life and its ultimate end—then the school becomes entirely godless.

This is the grave danger against which the Catholic Church had so long and so persistently struggled; this is the menace to the coming generation that she had sought to ward off. Yet this is exactly what the non-Catholic section of the community invites, in an insane desire to check the advance, the propagation, and the very subsistence of the Catholic faith in the hearts of the rising generation. Nothing could be clearer; and it is simply on a par with the entire and general tendency or Protestantism. That institution, or system, would seem to prefer to have the coming youth driven into the ranks of infidelity than to have them carried into the fold of Catholicity. It is the work of the author of all revolt and infidelity carried on through the instrumentality of the system called Protestantism. And the ultimate conclusion is easy to be seen: when Protestantism shall have sufficiently served the purposes of infidelity, it will go to pieces upon that same rock, and the Church of Christ will still go on as if no such convulsion had ever taken place.

GERMAN EMPEROR BESTOWS HONORS.

The German Emperor has bestowed the Grand Cross of the Order of the Red Eagle on Cardinal Kopp, Prince Bishop of Breslau, and the Second Class of the same Order, with the Star, on Dr. Fischer, Archbishop of Cologne, in connection with the unveiling of the new doorway of Metz Cathedral. His Majesty has caused bronze medals to be struck to commemorate the occasion. These medals, which were distributed after the dinner given on Thursday, the 14th inst., by the District President of Lorraine, Count Zeppelin-Aschhausen, show on the one side the Emperor's profile and on the other the new doorway. The Emperor and Empress spent Friday at Bitche, replying to a speech by the President of the Council of Lorraine, and addressing the clergy present. His Majesty said that it depended upon them to educate the coming generation in notions of order and obedience.—Liverpool Catholic Times.

ECHOES OF THE KING'S VISIT.

The King while in Rome having heard of the presence there of the Scottish Hierarchy and pilgrims doing honor to His Holiness, graciously sent from the British Embassy an invitation for the four prelates and Mgr. Fraser to meet him on Wednesday evening, the 29th April. At the Embassy, on the night in question, there were assembled a brilliant throng of the Roman nobility and the light and leading of the British colony resident in the Eternal City. As soon as Archbishops J. A. Smith and J. A. Maguire and the Bishop of Aberdeen arrived, accompanied by Mgr. Fraser, they were presented to the King individually, and with each of the prelates His Majesty conversed for some little time. The Right Rev. A. MacFarlane was unfortunately unable to attend the function.

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