

EXODUS FROM THE OLD SOD.

The gradual depopulation of the rural districts of Ireland and the large numbers who left Queenstown for America from those rural districts during the present season is perhaps a subject which deserves more consideration than it has received from all who are interested in the welfare of our common country. Some figures taken from official statistics will best convey what is going on from day to day in our midst, and the figures are such that the lines of the Rev. Michael Torney are particularly applicable to the exodus which can be witnessed daily at Queenstown these days—

"What shall befall the ancient race? Shall all forsake their dear birth-place? Without one struggle strong to keep The old soil where their fathers sleep The dearest land on earth's wide space, Why leave it so, O ancient race?"

Anyone who cares to dwell on what Ireland has contributed to other countries, but to America in particular, would do well to study the figures which we now give of the tremendous drain on our population. During the year 1898 as many as 33,865 emigrants left Irish ports, which marked an increase of 959 over 1897. Of the total 15,285 were males, and 18,600 females, and of the gross total 32,241 were natives of Ireland. Of those who emigrated during 1898 the statistics state that 82.3 per cent. of them were between the ages of 15 and thirty-five years; of the 15,265 males who emigrated in 1897, 1,817 were married, and of the 18,600 females only 2,287 were married. Out of the entire 33,865 persons who left Ireland during the year 27,825 went to America, or 82.5 per cent., as compared with an average of 35,592; for the four preceding years, or 91.2 per cent.

Of the 15,265 males who emigrated during 1897, 10,859 were classed as laborers, being 71.1 per cent., and of the 18,600 females who emigrated in 1898, 14,075, or 75.7 per cent., were classed as servants, 315 as housekeepers, 325 as dressmakers and milliners, and 28 as millworkers; and on a further glance at the returns we find it stated that from the first of May, 1891 (the date when the official return commenced), to the 31st December, 1898, the total number of natives of Ireland who left the country during the period amounted to 3,754,899 souls, of which 1,962,822 were males and 1,792,077 were females.

This enormous drain is naturally having its effect on the agricultural districts of the country, and the result that labor is becoming dearer every year is not unnatural under the circumstances. The drain goes on almost entirely from Munster, Leinster, and Connaught, and Ulster contributes very little, but Munster and Connaught feel the exodus most, and of all southern counties Kerry seems to send the largest number of emigrants. It seems certain that this year's emigration from Ireland will be in excess of the figures of 1898, and one may well wonder at what the figures may be which will make up the gross population of the country when the next census is taken, and it is not unreasonable to conclude that if industries spring up throughout the country on any extended scale they certainly would be handicapped by the price of labor, or else foreign labor would have to be imported.

Wednesday, Thursday and Friday in each week are the days on which the trans-Atlantic liners call at Queenstown to embark Irish passengers, and any one wishing to get an idea of the emigration tide would do well to stand on the wharf at Queenstown on either of the days mentioned and see the class of people who take their departure from the country. In

most cases never to return. If there is pain felt at the sight of so many of the best of our people going from amongst us, there is too much pleasure at the knowledge of the fact that the people who leave us are in most instances destined to do better in that country which is called the Greater Ireland, but it is saddening more so than pleasurable to look on at the depopulation. Whole families are amongst these who leave the country day by day, and if you ask them what has become of the home they occupied they will invariably reply, "We couldn't make a living out of it," and therefore any existence is considered good as compared with what they can get at home, while many others, and they are not a few, answer the query by saying, "It's many a year we have been waiting for those abroad to help us out."

What the effect is on those districts from which the emigrants come in such numbers, making up a gross total of 2009 souls weekly at present is not easy to understand or speak of without actual experience, but it is much to be feared that they leave vacancies which will never be filled; and the dismantled homes throughout the country, together with the melancholy decrease in the population of the villages and towns throughout the country with more or less light hearts.

True, you who witness their departure will be deeply moved at the pathetic scenes between parent and child and brother and sister on the quays at Queenstown, but when they catch a glimpse of the greater land that is to bear them across the ocean to friends and relatives abroad, a new hope and bright prospects in many instances outweigh the pang of sorrow which are felt at the thought of parting with their native land forever. And there's not a doubt but that the success achieved by those who have gone before them is one thought that animates many hundreds of our rural population from the time they commence to think for themselves, and dear though their old homes are to them, they are glad to part them for the brighter prospects abroad, where they say there is a field for their labor, and that their industry will aid them to eke out a better existence than they can find at home, and the thought of joining those of their kith and kin is a great support to the departing emigrant, as it means to many of them that a home is prepared for them on their arrival, and all the charms of country life are to many of those who leave the country as nothing compared to what they hope to enjoy when they reach America.

Many, no doubt, realize their expectations, but unfortunately there are many who do not; and although you will hear many a returning emigrant say, "I'd rather live on a meal a day in Ireland than have four in America," still the experience of the latter class has no terrors for the intending emigrant, and sad though it may seem, yet it seems certain that as long as the present condition of affairs exists, and even under altered circumstances, the exodus from Ireland will go on uninterrupted, not, perhaps, in as large numbers, but the immense number of Irish people in America will be certain to draw on the Irish population always.

The determination to improve their position in life is the animating idea which is fixed in the minds of all those who leave our shores, and the ambition is laudable. But, looking on it as a whole this subject of emigration has much in it to cause thinking Irishmen to ponder on its effects, as it has much in it to realize that it has serious consequences for our already depopulated country. — Cork Examiner.

NEWFOUNDLAND LETTER.

Rev. V. F. Reardon, the popular pastor of Placentia is about establishing a High School at the "Ancient Capital." Applications have been made to the Rev. Brother Fleming, Superior of the Order for the requisite staff of teachers. The application has been forwarded to the head house at Dublin, and no doubt the old historic town of Placentia will share in the benefits derived from a good sound education as given by the noble Irish Christian Brothers.

Church building is much in evidence these days, especially in the Harbor Grace Diocese. The Rev. Father Lynch is having a fine church built at Indian Arm. The Rev. Father Veitch is busily engaged in putting the finishing touches on his beautiful structure at Conception Harbor. The esteemed pastor of Bay-de-Verde has completed the

finest structure in the diocese. In other parts also pastors are raising up monuments of religion that will in after years speak volumes for the noble zeal of the Newfoundland missionary.

The Rev. Dr. O'Reilly, the newly-appointed Administrator of Salmonier, has established a Holy Name Society, and at present there are nearly 200 members enrolled in it. The Doctor is the right man in the right place and the "Sportman's Paradise" will evidently be blessed in many ways by his timely zeal and arduous undertakings.

The Star of the Sea Society at Placentia is in a flourishing condition. At a recent meeting several new members joined its ranks. The club rooms are neatly fitted up and everything in the line of comfort is provided.

The band under the able direction of Mr. Farrell is progressing rapidly: Placentia is a progressive town, and will soon enjoy many of the comforts of St. John's.

The morning and evening devotions during the month of May are being largely attended. To judge of the large numbers a person would be inclined to think it was Sunday. This is a source of great edification to our separated brethren, a joy and comfort to our zealous priests, and a sign that the old Irish faith is deeply planted in far away Newfoundland.

The students at St. Bonaventure's College are busily engaged preparing for the Higher Examinations which take place next month. The Rev. brother Lavelle, the able and energetic President, and his noble staff, are bound to make this year a record one for Terra Nova's greatest educational establishment.

Rev. Sister M. Joseph celebrated at Belvidere a few weeks ago the silver jubilee of her profession. His Lordship Bishop Howley and the clergy were present on the occasion, and were entertained by a performance of rare musical and poetical excellence. A beautifully worded address was read on behalf of her sisters in religion, and the children of the orphanage congratulating Sister M. Joseph on the attainment of her silver jubilee. Perhaps the most notable feature of the performance was the Jubilee poem, a perfect gem, in every respect worthy of the occasion. It was a production of rare poetic merit, the composition of one of the talented sisters, and at the end evoked a warm and well-deserved tribute of praise from His Lordship. In language refined and elevated, it referred to Sister Joseph's twenty-five silver years in the service of the Lord, since that "hallowed morn, dawn of this jubilee fete," when she laid her sacred vows on the altar of religion. The climax of the poem was a grand tribute to the noble work and calling of a Sister of Mercy, showing forth the sublime grandeur of the vocation of a religious—that vocation which is so little understood by the world, but without which the world would be deprived of its best educationalists and truest philanthropists. But there was one piece which we may call the "Song that touched our hearts." It was the "Dear Old Southside Hill," the latest emanation from the poetic pen of His Lordship Dr. Howley. "The Straggle Southside Hill," with its "Iron front and beetling brow," will long survive as one of the most beautiful poetic contributions to our local literature.

UNNECESSARY MULTIPLICITY OF CATHOLIC SOCIETIES.

FROM THE CATHOLIC UNIVERSIST, CLEVELAND.

The last few years have witnessed the development of many Catholic societies on the lines of benevolence and life insurance. Many of these were formed to give to Catholics advantages which they claimed were found only in non-Catholic societies. When the plans were formulated and the rates based on regular assessments according to the age and amount of policy carried by the insured, instead of the old per capita tax, thousands joined the ranks.

We now find that mutual benefit societies have branched out into various orders, each one claiming peculiar advantages over other similar organizations. The recruiting agents for the orders are restricted in their "drumming" efforts to the membership of the Catholic community. As a result, we find that some are members of two, three or more of such organizations. Quarterly dues and assessments soon become a burden too heavy to carry, and after struggling to pay for a time many fall by the wayside. We do not think it wise for people to burden themselves in life above their strength to make others happy after death. Yet we believe in life insurance when not carried to excess. We also believe that mutual societies give insurance at first cost to their members. We will not now enter into the discussion regarding their permanence. Recruiting is certainly essential.

Trusts are the order of the day and formed as they are in the commercial world, they will not be for the benefit of society. They are intended to increase prices and multiply profits, and the consumer will eventually be the sufferer. But trusts could be formed on lines beneficial to the consumer. We think such a trust ought to be formed of the different Catholic mutua-

lity associations. Such a society trust would not draw dues from the individual order, but give the benefits to the members of the society of having many weak members struggling for existence. A mutual life insurance well-organized and powerful army of Catholics under one camp and under one banner.

The assessments and the amount of the policies could be arranged so as to suit the pockets and requirements of the insured. There certainly need be no general practical ability and experience on a Catholic order, but to formulate a plan for general organization. As things now are, strength is wasted, and money is spent unnecessarily.

Arguments may be taken pro and con. But if "the mass" there is strength, will not the strength be in proportion to the amount of charter numbers and orders of association, or orders influenced by local pride and the flush of present success, may not see the breakers ahead. But we believe in time they will be upon them unless consolidation be effected.

Charity is one thing and business is another. Insurance societies, while cultivating charity among the members, must be formed and operated on business principles. Business demands the cutting down of unnecessary expenses. Many associations having the same objects in view multiply the expenses unnecessarily. Competitive as they are, they do not tend to promote charity among the Catholic body. Antagonism and jealousy may easily find a home in the opposition camps. Unity as a mark of the Church. It ought to be promoted among her societies. Who will move for the formation of a trust embracing out mutual benevolent societies?

MILITARISM IN GERMANY.

We were forcibly impressed by an article which recently appeared in the New York Sun, on the subject of "Militarism in Germany," and which details, in a most striking manner, the great lines of demarcation that this system has created between various social grades. While there is much to be said in favor of a compulsory military system, yet it would seem that in many cases—especially in Germany—the bad results outweigh considerably the good ones. It is true that young men are taught industry, promptitude and obedience to authority, that they receive most beneficial physical training, and that many citizens are the better patriots on account of having served in the army. But apart from the Bavarian army, which is distinct from the Imperial army, there is very much petty oppression and tyranny freely exercised under the compulsory system. We take a few extracts from the article interesting to many of our readers:—

The gulf between the officer and private in Germany is the widest thing known to society. Roughly speaking the one is regarded as a little better than human, the other as a little worse than brute. It is the under officer, the non-com., who has many people detest the army and everything connected with it. It is sometimes difficult to believe how far the arrogance of these young men will lead them, and to what abuses the

people will submit; for they treat the general public even worse than they treat the men under them; it is only to the officers that they truckle. German sidewalks are not wide enough to accommodate both civilians and under officers; so the civilian gives way. In almost every conceivable emergency the under officer is cock of the walk, when he resigns the position it is only in favor of the officer.

"The under officer is at his worst when he drills his men. It may be said in his favor that he has much provocation; but that is all. The regulations of the army permit him to use his fists, and even his feet, upon a recalcitrant subject, and he is not slow to take advantage of them. His favorite method of showing his displeasure is by spitting in a man's face. This is so ordinary an occurrence that a drill without it would be an anomaly. Then he has an endless number of little tricks to use against a man whom he dislikes, all permitted by the regulations and calculated to make a man's existence a hell. A great number of men thus persecuted, having no means of retaliation, and being unable to bear the humiliation, commit suicide.

"In the attitude of the under officers toward the people there is an arrogance, which is often beyond belief. In the first place, every body in Germany is taught that a uniform is not only a sign of authority, but also the emblem of a royal, princely or ducal house. If a person talks back

to a letter carrier, a policeman or a railway guard he is at once arrested and fined because he has shown disrespect to the royal liveried, and therefore to the royal family. It is a sort of lese majeste which nearly every one gets caught at sooner or later, according to the gait of his temper. For this reason German officials are usually arrogant, and the under officer, clothed with the additional authority of a military man, is the most arrogant of all."

The training of the German soldier is one of the severest things physically to which a man is ever subjected. From the moment the recruit enters the service to the day he is mustered out it is nothing but an unceasing round of fatigue drill. He must learn not only to march and shoot, but also to climb like a monkey, to burrow like a rabbit and to run like a deer. In heavy marching order he is like a pack mule. It is said that the two corps of the Bavarian Army could be set down on the French frontier within thirty-six hours. That is doubtless so, for the railway battalions of the army, which has to do with the matter of quick transportation, knows at any minute of the day exactly where every railway car is located. Within five minutes' walk of every railway station of importance there are magazines, which contain collectively six months' rations, and supplies for the whole army, ready for immediate use. The troops themselves have a practice march, fully equipped, of ten miles or more every day of their lives. In the army organization no detail is too small for consideration. The officers, staff and men are almost constantly engaged in the game known as Kriegsspiel, the contest has fought battles all over France on the one hand and Russia on the other on paper. Preparation is a watchword equal with discipline.

"The whole system of drilling is done much to make German men the polished men in the world toward one another, the politeness a constant vacancy. They are not always polite to women, but oftener than the French are. It would be exceedingly difficult for an old man not to take of his hat to a school boy, and vice versa, but with a woman he may use his own pleasure. If a Bavarian inquires his way of a policeman, he does so with his hat in his hand, if he wishes to buy a postage stamp or cash a check, he places his hat on the forehead on a chair or window ledge, or claps it under his arm, and in any kind of shop he puts it wherever there is room for it. The crown of a German's hat will outlast half a dozen on brims.

The most surprising thing about the most wonderful army in existence after all has been said, is how it manages to exist on what the Government allows it. Aside from rations, clothes and quarters, a private receives for pay just six cents a day. A Lieutenant begins on \$1.50 a week, and even if he spends his whole life in the service he is not likely ever to get more than mere living wages. The explanation lies partly in the fact that the soldier usually borrows from his sweetheart, while the officer marries a rich brewer's daughter just as soon as possible. In this way the half of the population incapable of bearing arms performs its duty of citizenship and makes possible the perpetuation of the glory of the empire."

No wonder that much interest is taken in the "Peace Conference," and in every other movement that may tend to do away with the "armed neutrality" of the various powers; and no wonder that we in Canada can feel that we are the most independent people in the world. The absence of Militarism has been the blessing of the country.

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The Transfer Books will be closed from the 17th to the 31st of May next, both days inclusive.
The Annual General Meeting of the Shareholders will be held at the Head Office, on TUESDAY, the 29th June next, at noon.
By order of the Board,
W. WEIR, President.

JACQUES CARTIER BANK

NOTICE is hereby given that a Dividend of Three Per Cent. for the six current months, equal to the rate of six per cent. per annum, has been declared on the Paid-up Capital Stock of the Institution, and will be payable at the office of the Bank, at Montreal, on and after THE 15th DAY, the First of June next.
The Transfer Books will be closed from the 17th to the 31st May next, both days inclusive.
The Annual General Meeting of the Shareholders will be held at the Office of the Bank, at Montreal, Thursday, the 15th day of June next, at Noon.
By order of the Board of Directors,
TANCREDE BIENVENU,
General Manager.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, Superior COURT No. 997.

Dame Helen Kiseack Lloyd, wife common law to proctor of Horace Benjamin Lambie, of the City and District of Montreal, Grocer, duly authorized to sue in law, Plaintiff; vs the said Horace Benjamin Lambie, of the same place, defendant. An action in separation of property has been this day instituted in the above case.
Montreal, 27th April, 1899.
SMITH, MARKEY & MONTGOMERY,
Attorneys for Plaintiff.

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