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WEDNESDAY, AUGUST 12, 1896

MISTRESS OF THE NATIONS.

Some of our readers will be able to recall that, when some years ago, by Pontifical decree, the Beatification of Jean Baptiste de la Salle, founder of the Institute of the Brothers of the Christian Schools, became a solemn and welcome fact, the event, which of course had its central and primary recognition at Rome, was also the occasion of fitting ceremonies at Constantinople and Jerusalem. Why, it may be asked, do we select this trinity of cities for special mention? To Rome is naturally and reasonably due the first place in every development of the Church's spirit or exercise of her power. But surely there are cities both in the old world and the new where the memory of the Blessed Jean Baptiste de la Salle is held in more affectionate remembrance than in those patriarchal cities of the Orient. Rheims, where he first saw the light, Rouen, the old Norman town where he breathed his last, Paris, to which he was invited by the curé of St. Sulpice, M. de la Barmondière, and more than one city of the French provinces, where his zeal for education is held in loving remembrance, might worthily take precedence of either old Jerusalem or New Rome. Nay, it might be possible to set up a plea for our own continent, where the disciples of the Blessed Founder have done so much to make his name a name of honor, wherever the work that he initiated is estimated at its just value. The Society of the Priests of Saint Sulpice have always regarded the Blessed de la Salle as one of M. Olier's most perfect disciples, and it is a happy reflection to those who knew how, in this city and country and on this continent, both societies have so successfully labored in their divinely chosen spheres, that the younger of them owed to the elder that help in need, which reveals the true friend. Nevertheless, while not forgetting these and other memorable incidents in the life of the Blessed de la Salle and in the ceremonies which marked his Beatification from the Far West to the Farthest East, it still seems to us that there is something peculiarly fascinating in the thought that the exaltation of God's servant was commemorated in the three capitals of ancient civilization—the central See of Christendom, the city of the first Christian Emperor and the metropolis of Palestine, the birth-land of the world's Saviour, where that first Ave was heard by her who was and is *Benedicta Mulieribus*. Years afterwards, when the Blessed Mother stood weeping by the cross, she saw above the Divine Sufferer's head a triple inscription—in Hebrew, in Greek and in Latin. Little knew those who ordered the announcement of Christ's royalty to be written in those three tongues the significance of their own act. Little knew the Jews, who in the bitterness of their disappointed hopes were willing to make mock of their own slavery, that Jesus was in very truth their King, their Messiah, their Anointed. There was also a prophetic force in Pilate's fatalism when to the suggestion that the inscription should be altered so as to indicate not that Christ was, but that He called himself, the King of the Jews, responded that what he had written must remain written. Pilate did not dream that in declining, at the Jews' request, to make the Kingship of Jesus a mere unfounded claim, the pretension of an

enthusiast, he set his hand to a prediction from the fulfilment of which his Roman pride and loyalty to the Empire would have recoiled as from a death-trap. The day was coming — was not, far off, indeed — when, at first unacknowledged, but in due time hailed by the whole civilized world, the Vicar of Christ should sit in the seat of power in the city of the Caesars. According to a recent despatch, early Christian literature has been enriched by the discovery in Cairo of the manuscript of Gnostic treatises, one of which was refuted by Irenæus, Bishop of Lyon, and primate of the Gauls, whose name of good augury is traditionally associated with the series of ceremonies already referred to. Irenæus was a bond of peace between East and West, Greek and Latin, the Apostles and those who succeeded them. A native of Asia Minor, he had learned the way of salvation from the martyred Polycarp, who in turn had been the disciple of St. John the Evangelist. Irenæus was thus the heir of apostolic traditions and his writings have always been deemed of the utmost value both for doctrine and probity. To him Christians are indebted for the names of the immediate successors of St. Peter—Linus, Anacletus, Clement, Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus and Eleutherius—"in the twelfth place from the Apostles." Such testimony from a Bishop of Gaul, who was by birth a Greek of Asia Minor, who (as well as Pothinus, first Bishop of Lyon, who consecrated him) had been a pupil of one of St. John's beloved disciples—John being a Jew by name and race—brings together the Hebrew, the Greek and the Roman in a most remarkable manner. It was the contemplation of St. Irenæus in conflict with the teachers of error of his time, as suggested by this recent find of ancient manuscripts, which suggested to us the *Tridua* at Jerusalem and Constantinople in connection with the Beatification of Jean Baptiste de la Salle. When Irenæus flourished Rome was still the political mistress of the world, Christianity was to achieve its full triumph over paganism only when New Rome (Constantinople) was chosen as the capital of the East. Christ's triumphant entry into Jerusalem not long before his death was in order of time first in the series of racial epiphanies. But the ordaining of Rome as the metropolis of "ecumenical Christendom" gives that city precedence *in sternum*. To-day, like the city of David and the city of Constantine, the city of St. Peter is in bondage. But when the *Summus Pontifex* speaks his words are confirmed even to the ends of the earth, and the nations of the world hearken to obey. Twenty years ago this very summer a strong protest appeared in the American Catholic Quarterly Review against the seeming acquiescence of Catholic nations in the iniquity of the Italian occupation of Rome. French Canadian and Irish Catholics cannot be said to have thus acquiesced. They have protested boldly and often and more than protested. Rome is still "the divinely appointed centre of unity for the nations of the world," and not only upon the good will and attachment of the nations, but also upon the faith and veneration of his Catholic children the Holy Father must depend for ultimate restoration. That the day of captivity will end, that the tyranny of the usurper will be succeeded by the recognition of the rightful Sovereign, every sincere Catholic firmly believes. Meanwhile, may not their faith find present consolation in the fact that even now in the season of captivity, a *propagation evangelica* is going on for a triumph that will transcend all the triumphs of the past. East and West, North and South, the messengers that bear glad tidings have gone forth from the great central stronghold and from many subsidiary centres of the propagation of the faith. *Euntes ergo docete omnes gentes*. Never in the history of Christendom was the command more faithfully obeyed than under the present Pontificate. Thus notwithstanding trials and drawbacks, usurpation and injustice, Rome is still essentially the metropolis of Christendom, and the acknowledgment that worldly men withhold is given with power from on high.

THE REV. J. J. CORBELY, S.J., who conducted the retreat for the Sisters of St. Mary's at Sioux City, last week, delivered an eloquent address at the close of the exercises, taking for his subject Catholic Education. In speaking of the training which pupils receive in parochial schools he said:—
"Our Catholic schools are always better than the public institutions. They have a new face here or there that we do not have, but the parochial schools give the solid training which is necessary to make the boy and girl the true man and woman. The Church has trained men and women who have made their marks in the world and in society, for justice and fair dealing, and this is a point that ought to come home to us in the work of our support of Catholic schools."

The authorities at Ottawa should appoint some person whose business it would be to look after our shipping corporations and the methods they use in the shipment of cattle. It is simply inhuman to witness the indifference and carelessness displayed in handling these animals during this season of the year.

IRISH CATHOLIC EDUCATION.

One of the most frequent charges brought against the Home Rulers is that by keeping up a perpetual agitation, they so distracted the minds of the people that they had neither the energy nor the desire for self-improvement. If Home Rule is an end to be desired and the attainment of which would set the people on a path of progress, in which self-improvement would be not merely occasional, but permanent, this objection loses its force. A like accusation might be brought against all the great movements which have furthered the advance of civilization, from the dawn of Christianity till the present. Nor would it be surprising if, in giving heart and hand to efforts directed to the achievement of a grand result, the people of Ireland had to sacrifice some immediate gains of more or less serious import. Whether or to what extent they may have done so we have no means of ascertaining, but if we may judge by one piece of most important and interesting evidence, the appeal to their aspirations after national self-expression in the sphere of politics has had the effect of stimulating the best faculties of the Irish race. Already we have given some examples of the effect of revived national sentiment in the way of literary production. Our attention was recently drawn to a still more stirring evidence of the results of the re-awakened feeling for nationality in the direction of education. This evidence is so unexceptionable and so flattering to the native ability, diligence and love of knowledge of the present generation of Irish youth that we feel confident it will give pleasure to the readers of THE TRUE WITNESS, while it may also serve as an example for those of our Irish-Canadian young people who may be inspired by kindred sympathies. The witnesses that we are about to summon as to the superiority of Irish Catholic education in Ireland to Protestant education in the same country, and at the same time are themselves Protestants, and the source from which we obtain their evidence is an organ of English freethought. The writer of the article is an Irish Protestant, who was induced by a sense of justice to correct the ideas largely prevalent in England as to the condition of Irish Catholics.

"To the mind of the average Englishman," he begins, "Catholic Ireland seems sunk in mediæval darkness and ignorance, unrelieved, save here and there, where the Protestant resident noids aloft the lamp of learning and culture to an ungrateful and unappreciative people." He recalls an incident that happened some time ago in the British Parliament. An Irish member referred to the time when England was barbarous and Ireland civilized, and, although what he said was simply a historic fact, it provoked sceptical laughter from his English hearers, who could not believe that at any time, in any possible department of human effort, Ireland had taken the lead of England. "And yet," continues this honest Protestant, "the love of learning which animated the early Irish Christians has never wholly died out, and, I hope to show, within the limits of this paper, is now as living a force as it has ever been."

He then proceeds to compare the methods and results of Catholic and Protestant education, as carried on to-day in the Motherland. "To begin with," he writes (and his words deserve to be remembered), "the Catholic boy has the advantage of being taught by great ecclesiastical orders, trained for, and devoting their lives to, education." They look upon their work as, primarily, a service to God. They claim respect both as spiritual fathers and as instructors. They have less difficulty, therefore, in maintaining discipline than Protestant teachers. As to the material these reverend gentlemen have to work on in Ireland, this Protestant critic thinks that the Celtic Catholic in Ireland is quicker in intellect and has more mother wit than his Saxon and Protestant rival. He quotes the opinion of the head master of one of the most successful of the Irish Protestant schools, to the effect that "the chief cause of the Roman Catholic schools scoring so many distinctions in examinations is the difference of race," and that "the Celt's brain matures sooner than the Saxon's, as a rule." And he adds that the gentleman's opinion is supported by statistics. Let us now see what those statistics have to say:—The intermediate examination of 1893 had the following results: In the Preparatory grades the Protestant schools won 28 exhibitions and 19 prizes; the Catholics, 81 exhibitions and 63 prizes; in the Junior grade, the Protestants, 45 exhibitions and 40 prizes, the Catholics, 88 exhibitions and 64 prizes; in the Middle grade the figures stood, Protestants, 15 and 15, Catholics, 21 and 52; in the Senior grade, Protestants, 3 and 10, Catholics, 7 and 33. The Protestant schools won altogether 96 exhibitions and 84 prizes; the Catholic schools, 197 exhibitions and 242 prizes, or, taking the sum total of distinctions, we find the Protestant schools credited with 180, the Catholic schools with 439. "By far the largest number of exhibitions and prizes in the preparatory, junior and middle grades was obtained by boys prepared by

the Christian Brothers. For many years this order has been doing splendid service in a quiet, unostentatious way, and this year (1895) it takes first place in the aggregate number of distinctions, which is all the more remarkable when it is remembered that the majority of the boys educated by the Christian Brothers came from very humble classes." We have much pleasure in reproducing this testimony to the high value that is placed in Ireland on the work of that deserving Institute to which Irish Canadians and, not least, Montrealers, owe so much for the training of their youth.

Nor is it in intellectual and moral training alone that the Catholic schools of Ireland have shown such excellence. "In regard to physical training, which in this country is regarded as of equal, if not greater, importance than mental training, the Catholic schools in Ireland show a marked superiority. The authorities consider it a part of their duty to look after the games. In the year 1890, I met Flowers, the famous Nott professional, at Clongowes, and he had been preceded there by Barnes, Shacklack and others. Of the Dublin University Eleven, which, in 1893, defeated Oxford, at least half had learned their cricket in Catholic schools. Some of our readers probably made the acquaintance of those sturdy and well trained young Irishmen. The author of the article then goes on to contrast the systems in vogue in two classes of schools. In some Protestant schools excellence in games is discouraged, and the teachers take no interest in the contests. "In Catholic schools it is different. The ecclesiastical instructors take, in many cases, even keener interest than their pupils in the issue of a game." He describes a cricket match at Clongowes Wood, "the black-gowned Jesuits fitting here and there among the crowds of boys in white flannels." Elsewhere he speaks of the perfect discipline that reigns in that famous institution at which the late Hon. Thomas Ryan and other distinguished Canadians received their education. He also mentions the curious fact that the head master of the Methodist College, Belfast, had been eight years a master in the French (Catholic) College, Blackrock, Dublin Co., while the science master of the same institution had spent four years at Clongowes Wood.

The success of the Catholic schools of Ireland, as shown by the results of examinations, naturally excites regret at the disabilities under which Irish Catholics labor as to the University education. The question has been embittered by appeals to prejudice and passion. Sometimes the wrong man has been allowed to enter the arena of discussion on the Catholic side and his diatribe has been taken as characteristic of the friends of Catholic education, to whom it only gave pain. Sometimes an interested Catholic has flattered Protestant intelligence to the disparagement of his own people. Sometimes the secular clergy have offended Protestants who were disposed to be fair-minded, and thus misunderstandings continue. But the results of the school examinations speak for themselves and must open the eyes of both English and Irish Protestants to the injustice that is done to Irish professional and literary, as well as commercial and industrial ability by withholding the advantages of an university training which can be conscientiously accepted. The name of the Protestant writer is Mr. H. A. Hinkson, and the periodical in which his article appears is the Westminster Review.

THE EASTERN QUESTION AGAIN.

When the crown of Greece was offered to Prince Leopold, afterwards King of the Belgians, one of the conditions which he made indispensable to his acceptance was that the islands of Crete and Lamos should be placed under the protection of the allies. His conditions were not looked upon with favor by the powers and Prince Leopold declined. Whether peace would have since prevailed in Crete, had the transfer been effected, may be open to question, but the situation could hardly have been worse than it is to-day. Indeed, before the Turks appeared on the scene at all, the island was a prey to intestine feuds. If we go back to the very beginning of its history, we find in a system of administration otherwise, according to ancient writers, most commendable, one deplorable defect—the absence of any bond of union between the different communities. It is doubtless unavoidable that islands—especially islands that are situated in any thoroughfare of trade—should have a heterogeneous population. In the earliest period at which the historic records of Crete may be said to begin, it was peopled by tribes of different origin. Of these one race was called that of the true Cretans—that is, we may suppose, the descendants of the first known inhabitants. It was in the nature of things that the successive settlers should be to some extent disposed to sea-faring, and it is curious to recall, in this age of colossal navies, that the Cretans were the first who aspired to the dominion of the sea. The monarch with whose name this tradition is associated was also one of the world's earliest legislators. His

regulations, which were largely socialistic, were adopted by the cities of Dorian ancestry, but there was no plan of federation for the island as a whole; and thus in spite of its favorable situation, Crete never had the strength that comes of union. Like the rest of the Greek states, Crete fell under the sway of Rome. After the conquest of Metellus Creticus (so named from his success there), the island, by an arrangement not unlike that which was made some sixty years ago, was combined under a common rule with the African district of Cyrenaica. This plan of dual control lasted down to the time of Constantine, when it became a separate province under a Governor of Consular rank. In 825 it fell into the hands of the Saracens and, becoming a stronghold of piracy, was not recovered until 960. After the Latin capture of Constantinople in the beginning of the 13th century, Crete fell to Boniface of Montferrat, who sold it to the Venetians. Under the strong rule of the Doges, the island prospered fairly, and escaped the thrall of the Turks for over two centuries after the fall of Constantinople in 1453. The Venetians did not yield until Candia, their capital, had withstood for twenty years the efforts of the besieging Moslem. In September, 1669, the city surrendered, and with it the whole island was handed over to the Grand Signior. Save that one Pasha might be more extortionate than another, the fortunes of the island underwent no change until the year 1821, when the Cretans, headed by the Sphakioti of the mountains, followed the lead of the Morea in rising against their oppressors. After nine years' struggle, France, Russia and Britain interfered on behalf of continental Greece and founded the Kingdom of the Hellenes. But, by a singular repetition of the policy of Rome nearly 2,000 years before, they annexed Crete to the mainland of Africa. In other words they added to the domain of that Thracian adventurer, Mehmet Ali. In 1840 the Turks were masters on the island. The year 1856 witnessed a readjustment of affairs in South-Eastern Europe consequent on the Crimean war. Otto, the Bavarian, was forced to resign for his supineness in watching the interests of the Hellenic kingdom, and George of Gluecksburg took his place. Crete, seeing that no other power would help her, rose again in revolt, but the Turks soon repressed the rising. Seven years later (1866) the islanders made a more obstinate fight for freedom, or at least some semblance of justice. The insurgents succeeded in wresting some privileges from the Porte—including a sort of constitution and the form of a representative assembly. But discontent and unrest are the chronic condition of the Christian population. The great obstacle to the emancipation of the island from Moslem tyranny is to be found in the rivalry, selfish ambitions and mutual mistrust of the Christian powers. They know perfectly well that reform under Turkish rule is impossible. The Sultan's most solemn engagements have been broken again and again. Even if they were kept, the anomaly of such a yoke is galling to Christians. There is only one cure. It has been tried in the case of Roumania, Greece, Montenegro (which never yielded to the Turks), Bulgaria, Bosnia and Herzegovina (for 18 years under Austrian tutelage), but the rest of the Balkan peninsula—the district known as Macedonia especially—is impatient for the day of release. In Crete the old wound is bleeding afresh, and we hear rumors of compromises and arrangements. But there is only one settlement that will satisfy Christian Crete, and that is to share Greece's autonomy. Mr. Gladstone called twenty years ago for the expulsion of the Turks bag and baggage from Europe. Where the advice has been practically followed, a change for the better has been wrought—in Europe. But what of the Christians that have to bear the Turkish yoke in Asia? Till the "sick man" has got his quietus, there is no hope for them. And who is to succeed him, who is to restore the cross to St. Sophia and to raise a Christian sceptre over the Seven Churches, over the City of St. Paul, over ancient Armenia, and Mesopotamia, land of buried empires and dearest of all to Christian faith.

"Those holy fields over whose acres walked these blessed feet, which eighteen hundred years ago were trod for our advantage on the bitter cross?"

But to that, as to so many other puzzles of our time, we can give no answer so long as the nations of Christendom are untrue to the name they profess.

ARCHBISHOP O'LEARY'S GIFT.

KINGSTON, Ont., Aug. 9.—To-day Archbishop O'Leary announced a gift of \$5,000 from his private purse towards the scholarship fund of the revived Regiopolis College, to be opened September 8th.

THE TORONTO WORLD.

The Toronto World, in the course of a lengthy article, says that the business men of the Queen City are beginning to experience an appreciable change in their undertakings during the past month. We would be glad if a little of the same experience could be had in this city.

FREE SILVER CAMPAIGN.

HON. MR. HACKETT'S ESTIMATE OF THE AGITATION AFTER A VISIT TO THE UNITED STATES.
Hon. M. F. Hackett, Provincial Secretary, has returned from a trip to New York and Boston, and after attending a number of political meetings came to the conclusion that history would repeat itself in the present Presidential campaign, and that as in the war days, the best elements of both parties would unite to fight the silver craze. He had no sympathy for the Chicago platform, which was simply ridiculous. The silverite speakers, and notably Geo. Fred Williams, the Democratic candidate for Massachusetts, whom Mr. Hackett heard, made no serious defence of the silver programme, but indulged in generalities, using popular and catching appeals. Mr. Williams' conversion to free silver was quite recent. Mr. Hackett is satisfied that Senator Hill will support Bryan, but he does not think that the working classes in the East will support him as a rule. Free coinage, he says, will not increase salaries, but will send flour up from \$4 to \$7.

A LACROSSE ENTHUSIAST'S FALL.

"The expected has at length happened," was the remark frequently heard in the vicinity of the lacrosse grounds on Saturday afternoon. Among those who witnessed the Montreal-Shamrock lacrosse match on Saturday afternoon was a young lad named George Lemieux, who mounted a tree and saw it from that point of vantage, when, in the midst of his enthusiasm, he lost his hold and fell a distance of twenty feet. The Notre Dame Hospital ambulance was called, and he was taken to that institution, where it was ascertained that he had received a large cut on the head and a concussion to the brain.

EDITORIAL NOTES.

Now that Parliament is about to assemble we may expect to have a full explanation from the new Ministry regarding its method of dealing with the Manitoba School question.

We have a silver question in this city, and the street car conductors are giving illustrations of its effects every day to the unfortunate passengers who board the cars with a solitary American bit.

An American exchange makes the following announcements regarding the movements of the nominee of the Silverites:—

"In bed till ten. Candidate Bryan took a Sunday morning nap. On Sabbath afternoon he took another one."

THE Shamrocks barely succeeded in escaping another defeat at the hands of the Montreal team on Saturday last. The boys in green seem to be in a state of disorganization. Unless the executive wake up from their lethargy and bring about a change in the present state of affairs, the Cornwalls will add another victory to their list.

Nor long since we announced the foolhardy action of two men leaving New York in a small boat for the purpose of attempting to make a passage to France. Now we read in an American exchange where Barry and Kroman, of a California athletic association, are to imitate the quadruied style and crawl across the continent. Verily this is an age prolific of cranks.

THE hot wave does not evidently mitigate the bicycle craze. Dorchester street between Beaver Hall and the Windsor Hotel is the racing ground for the enthusiasts. Unless Superintendent Hughes stations a constable in that vicinity there may be a coroner's inquest some of these days, as the pace at which these bicycle cranks travel is positively dangerous.

THERE is quite a controversy now going in Toronto over the question of running the electric cars on Sunday. All the Protestant clergymen have expressed themselves against Sunday cars, and in support of their position evidently make desperate efforts to show the bad moral effects which would flow from such a proceeding.

On the other hand, Archbishop Walsh and a number of priests are in favor of a Sunday service, giving as their reasons the advantages which will be derived from it by the working classes. We cordially agree with the latter.

THE HOT WAVE.

MANY PERSONS SUCCUMB IN NEW YORK AND SURROUNDING DISTRICTS—THE HEAT IN MONTREAL EXCESSIVE.

Despatches received say that fifty-one persons died in New York district, as a result of the extreme hot weather. Over one hundred cases of persons who were prostrated have been reported in the territory embracing New York City, Brooklyn and Staten Island.

A number of these cases, the physicians believe, will prove fatal. In New York City alone forty persons are known to have perished because of the extreme high temperature. The list of persons who suffered from sunstroke, and who are now at their homes, or at hospitals in charge of the physicians, will reach seventy.

In this city the heat was excessive on Saturday and Sunday, the temperature reaching as high as 94°. Every steamer leaving the city docks for the Island and other places down the river was in consequence taxed to its utmost capacity.

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