

THE CARTOON IRISHMAN

A Spirited Protest Against the Methods of Caricaturists.

THE AMERICANIZE IRISH BROGUE.

Some Pertinent Illustrations of the Work of Wits of the Pen and Brush of American Type.

[By L. T. DENNY, IN ST. VINCENT'S JOURNAL.]

The pet hobby of our mighty wits of pen and brush is to limn gaudy pictures intended to portray the Celt in everyday life. These highly colored cartoons are graced, or disgraced (if further retrogression be possible) by a senseless collection of mangled English, graciously labeled "an Irish joke." In point of artistic merit the pictures would prove an eye-sore to a malformed toad, while the verbal nonsense makes us blush for our mother-tongue.

Perhaps the picture is presented to elucidate the purport of the so-called joke and render it more palatable to the common reader—a most charitable, a most considerate suggestion, for the reader of mediocre ability might wear off the corners of his brain in vainly endeavoring to discover the absent meaning of the popular Irish witticism. Or perhaps the picture is taken as the basis of operations and the poor little joke sensibly woven around the work of art to serve as a kind of support—again a valuable assistance to the reader. We wonder if these works of art are taken from the art school of some insane saylun or whether they are the last masterpieces of some poor fool, rendered in same by devotion to study. Probably they are the creation of deluded mortals who labor under the impression that they are artists. They are like the unpretentious attempts of the rustic school-boy who draws several lines upon his slate and writes below the key to the puzzle: "This is a man." The point of difference lies in the fact that the school urchin's first struggle with art is limited to the easel surface of his slate, while Puck's Irish pictures or the World's "Hogan's Alley" are viewed in every village of the land.

THE MOST INDICULOUS FEATURE of the Irish jokes (God save the mark) is that queer collection of words paraded under the glaring misnomer "genuine Irish brogue." It seems to be a common belief among the brilliant wits who ridicule the Irish in the columns of the comic weekly that to give the intended joke a proper flavor it must needs be seasoned with something decidedly Irish. They, therefore, have recourse to a little pepper-box, bearing evidence of long and constant usage and inscribed with the familiar caption, "Genuine Irish brogue." Sprinkling the crude attempt with a few "o's," "shures," "be jabers," "howly St. Patrick's," etc., they adjust their scrutinizing spectacles and pronounce the poor winking a real Irish joke. It is then sent out on its mission and read by some guleless innocents with all the credulity of a killed child and is accountable for the amusing opinions some of our people entertain towards the Irish. We think if a little of the real brogue could cross the seas from its home in the Emerald Isle and could gaze upon this American impostor, it would feel like Mark Twain's Prince Edward in viewing the ragged usurper of his regal throne. As a matter of fact, the only point in common between the real brogue and the sham substitute of our comic papers is that they are both printed in Roman characters. The ever-present

DIALECT OF THE IRISH HUMORIST must be kept carefully concealed in his strong box when not entertaining the reading public from its honored place in Puck or Judge. Certain it is that it never falls in audible accents from the lips of a real flesh and blood Irishman. The position of the Irish humorist is strikingly suggestive of Conan Doyle's "Etienne Gerard," who learned from an Irish acquaintance that it was quite the thing to introduce one's remarks with "be jabers," "the curse of Cromwell," or some equally patriotic interjection, and accordingly startled the lords of English society by committing himself to these appropriate epithets at every available opportunity. The audacious Gerard thought this would be a guarantee of good faith and an indubitable proof of his mastery of the English language, but the leaders of London society regarded him as a great uncouth boor from some fenny county of Ireland. The situation of the witty manufacturer of Irish jokes is a parallel case—every real Irishman recognizes the gross fallacy of his effusions and views him as he is in his true colors—an ardent worshipper of ignorance, a dealer in cheap clap-trap and a cave-paw of the Irishman's critics.

THE PET HOBBY OF THE IRISH CRITICS is to depict those awful representations of Erin's sons that greet us from the sheets, sacrilegiously named art supplements. What a comical thing there would be among the crumbled bones of Raphael or Angelo did they but know the fair goddess of their lives was being so wantonly insulted by these third rate caricaturists. Candidly speaking, we could not imagine a more hideous monster than the Irishman ever in evidence with our comic papers. We never made a special study of physiognomy, but have seen parodies on man, both inside and outside of the museum, who might justly sue nature

for damages on account of their facial appearance. Charms they had not. In lieu of them they boasted facial appendages that needed but to be shown to secure their wearers unmolested seclusion. But Puck's Irishmen certainly carry off the palm for downright ugliness. What a pleasure it must be for all sore-faced mortals to gaze on the Celt as the papers print him and to recognize a bond of union between them.

Let us scrutinize poor "Paddy" as he lives in comic art. A misshapen, malformed body is the basis of operations. To this is attached a pair of legs generously endowed with feet, whilst a pair of crooked arms are fastened on his drooping shoulders. The not over-clean shirt sleeves are always rolled up to display to better advantage a pair of ungainly red hands besprinkled with freckles of a delightful hue and in greater profusion than daistes on a spring meadow. But the face is the

TRiumPH OF THEIR RIDICULE and we confess ourselves unable to do it justice. Hideous features, their effect enhanced by diverse kinds of beauty spots and heightened by a pair of red and unkept "sideboards" that look like parched prairie grass after a cyclone—such is the noble Celt as depicted by the slanderer's brush. Had poor Mother Eve known that her descendants of the nineteenth century would reflect so sadly on her beauty, we fear her feminine pride would have prevented the catastrophe by impelling her to set the fashion of suicide.

Distracted young mothers need no longer conjure up the frightful bugaboo—that awful terror of our early childhood—to quell the unearthly shrieks of their lusty lugged infants. They need but show the little creature a popular cartoon of the Irishman and the young Indian's rising warwhoop will be stifled in a paroxysm of genuine terror. To descend from the imaginative—where these pictures are limned—to the stern reality of actual life, Puck's Irishmen are like the hard times prophesied by the professional croaker—they had their discovery and owe their origin to the fertile imagination of their creator.

It would be a brilliant move for the papers who dote on caricaturing the Irish to offer a reward to the lucky genius who could duplicate their pictures from real life. We do not think it would prove a great drain on their resources, for

THE COMIC PAPERS' IRISHMEN do not trod this vale of idiotic critics and are conspicuous in reality only by their absence. We even have the audacity to believe that the sons and daughters of Erin could compete as regards beauty with any other nation, and we are sure that our readers of the fair sex will bear us out in this assertion. However, these highly amusing pictures have one salutary effect. If hell is peopled with such creatures, all Christians will strive with renewed zeal to attain heaven.

It is advanced that the comic representations of Irishmen are intended to be considered imaginary and owe their existence to a popular demand for humor. This concession but aggravates the injustice, for even humor loses its flavor in time. There is a special place reserved for those who ridicule aged sons of labor and decrepit, unprotected women, who ride rough-shod over the cherished opinions and time-sanctioned usages of an upright, noble and God-fearing people, and it is there that the Irishman's critic will experience a warmer time than that which he so strenuously endeavors to create for his victim. Not wishing for a moment to insult that deluded individual by appealing to his knowledge of the first dictates of Christian charity, we candidly ask him to consider the utter futility of his efforts to ridicule the Irish. A people whose staunch devotion to the faith of their fathers was not shaken by all the heartless machinations of the despotic English, and a people whose sons have not flinched at the barbarous torture of English prisons, are not to be injured by these illiberal taunts, who idly bay the moon. The American Senate resounds with the voice of the Irishman; he takes a prominent part in all intellectual and social movements, and somehow, in spite of the derogatory influence of our historians, manages to leave his name emblazoned in golden characters on our country's annals.

OUR SOUVENIR.

THE VATICAN (ALBANY.)
The TRUE WITNESS of Montreal issued a golden jubilee number of St. Patrick's Church, that city, 17th March. The number is the largest and by far the most elaborate and beautiful ever issued from the office of a Catholic newspaper in the United States or Canada. The enterprise of the TRUE WITNESS is commendable, and the production shows that it receives the hearty support of the Catholic people of its territory.

MUNSTER NEWS (LIMERICK, IRE.)
We have been favored with a copy of the grand Golden Jubilee special number issued by the Montreal TRUE WITNESS in commemoration of the Golden Jubilee celebration of St. Patrick's Church in that city. The number is issued as St. Patrick's Day souvenir, and we are sure it will be highly prized by the large number of Irish Catholics and descendants of Irish Catholics who have made their home in Montreal. The number is exquisitely turned out with a beautiful illuminated cover, and the letterpress and illustrations throughout are most creditable. The contents is devoted chiefly to a historical sketch of the parish of which St. Patrick is the titular parish in other parishes are also referred to. The rise and development of Catholicity is portrayed in the most graphic manner by able writers, and one cannot peruse the story of the difficulties and the trials with which these pioneers fought and struggled without a thrill of admiration. What will interest Irish readers here is the fact that nearly all the clergy and churchmen who have been associated with this great work are

Irish or of Irish descent, bearing as they do Celtic names. The number is accompanied by a colored supplement, of appropriate design, having for a centre piece a picture of St. Patrick, surrounded by a wreath of shamrocks, an Irish harp and Celtic crosses, and the arms of the four provinces of Ireland chastely displayed. The entire turn out is altogether unique in Catholic journalism, and the proprietors of the TRUE WITNESS are to be congratulated on the success they have achieved. We trust they will be rewarded with such a measure of practical support as will encourage them to continue in the great and glorious work in which they are engaged.

A MAMMOTH IRISH FAIR

To Be Held at New York Next Month.

Some of the Features of the Preliminaries—President McKinley Invited to Preside at the Opening.

(FROM OUR OWN CORRESPONDENT.)

NEW YORK, April 12.—The Irish Fair, which will be opened on May the tenth in New York, promises to be the success of its promoters have earnestly striven to make it. A widespread interest has been awakened in the undertaking, which has for its object the providing of a monumental building to the Irish race, which shall be a centre for all their meetings and organizations and will be known as the Irish Palace Building. The estimated cost of this structure is in the neighborhood of a million dollars, and it is expected that the returns of the Fair will provide a sufficient fund to justify the undertaking. The building will be provided with libraries, gymnasium, etc., and another feature of interest will be a museum, wherein will be gathered and preserved all the objects of interest that can be obtained associated with the history of the Irish in the United States.

This great enterprise has been taken up bravely by the ladies, and on them devolve its entire management, but the men are in perfect sympathy with the work and not behind in rendering their assistance.

The programme of events will be published at an early date, but already we know that an exhibit from each of Ireland's thirty-two counties will be on view during the Fair, and each of the ladies entrusted with these special displays is strenuously laboring to keep up the glory and renown of her chosen territory.

Mr. Thomas McVeigh, jr., has been sent on a special mission to Ireland, as Fair Commissioner for a local paper, and he has secured many mementos and curios from the generous inhabitants of the Old Land, who have done all in their power to assist the work of the Fair. Committees of leading citizens were formed throughout the country and the object of the Irish Fair to be held in New York made known, and an appeal advanced for relics of the past and objects of local interest that would be suitable for the exhibits of the Fair; and in this manner a representative collection has been obtained.

The Irish Volunteers will have booths at the Fair, and the Volunteers purpose offering two valuable silver trophies for competition among the different companies.

The Executive Committee intend to send a deputation to Washington bearing a formal invitation to President McKinley to be present at the inauguration of the Fair.

The President, who wore a shamrock on the lapel of his coat on St. Patrick's day, will hardly refuse to accede to the request presented to him by a band of Erin's daughters resident in America.

THE WAY TO THE AMERICAN HEART.

An idea prevails with some that a priest's work should be confined within the sanctuary; that when he has said his daily Mass and commented on the Gospel of the day his work is at an end. He should not touch public questions, either of social import or of a semi-political nature. Let him reform the morals of the community through his influence in the confessional or from the pulpit. A priest has no place on the public platform. There are many who share these ideas, and not a few who voice them as to denounce the public attitude of a zealous priest who enters the public life of his neighborhood.

In juxtaposition with this sentiment it is well to place the opinion of the leading churchman of the country. Cardinal Gibbons says:

"As the minister of Christ is pre-eminently the friend and father of the people, he cannot be indifferent to any of the social, political, and economic questions affecting the interests and happiness of the nation. The relations of Church and State, the duties and prerogatives of the citizen, the evils of political corruption and usurpation, the purification of the ballot-box, the relative privileges and obligations of labor and capital, the ethics of trade and commerce, the public desecration of the Lord's Day, popular amusements, temperance, the problem of the colored and Indian races, female suffrage, divorce, socialism, and anarchy—these and kindred subjects are vital and often burning questions on which hinge the peace and security of the commonwealth.

"Politics has a moral as well as a civil aspect; the clergyman is a social as well as a religious reformer; a patriot as well as a preacher; and he knows that the permanence of our civic institutions rests on the intelligence and the virtue of the people. He has at heart the temporal as well as the spiritual prosperity of those committed to his care. His education, experience, and sacred character give weight to his words and example. The timely interposition of the minister of peace might have helped to check many a disastrous popular inundation,

by watching its course and diverting it into a safe channel, before it overpread the country.

"Nor can it be affirmed that the temperate and reasonable discussion of these problems, or at least of those phases of them that present a moral or religious aspect, involves any departure from evangelical and apostolical precedent. There is hardly a subject of public interest that has not been discussed or alluded to by Christ or His Apostles.

"Our Saviour speaks of the relations of Church and State in His memorable declaration: 'Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's.' St. Paul asserted his dignity as a Roman citizen. The same Apostle treats with admirable tact and apostolical charity the delicate race question, both from a religious and social standpoint. St. James devotes a portion of his Epistle to labor and capital."

There is no mistaking the clear ring of this statement, and it voices the priestly duty in no uncertain way. But what interests us most in all this is the fact that to assume the position of a public supporter of good citizenship is the open sesame to the American heart. No priest left New England with such flattering commendations from the non-Catholic public as Dr. Conaty when he yielded his parish in Worcester to assume the higher duties and responsibilities of the rector of the Catholic University at Washington. The intelligence and ability of the professional men of New England gathered around him to bid him God-speed in his new work, and to say how much they regretted his going out from them.

The great reason why he had attained such a position of respect and admiration was simply because he did not hesitate whenever the opportunity presented to speak out for the highest type of Christian manhood and the best form of American citizenship.—The Missionary.

DAVITT AT NEW YORK.

Three Men Have the Fate of the Union in Their Hands.

Mr. Dillon Ready and Willing to Make Way for the Choice of the Majority.

The Action of Mr. Healy and His Influence in Ireland.

The Landlords and the Financial Relations Question.

Mr. Michael Davitt, M.P., and family arrived in New York on Saturday last, en route for Oakland, Cal., where Mrs. Davitt and children have arranged to remain for sometime. We take the following report of an interview which a representative of the Irish World held with Mr. Davitt shortly after his arrival.

When asked as to the result of his motion in the House of Commons about the complicity of the English Secret Service in the so-called dynamite plots of last September, Mr. Davitt said:

Well, I think one of the results will be that we shall have no more of those bogus plots—for some time at least. I think we made out a pretty strong case against the agents of that service and the Home Office which employs them. The defence made by the Solicitor-General and the Home Secretary was so weak that it almost amounted to an admission that our charges were well founded. They insisted that there was a real plot on foot and that the police had prevented its being carried out, but they had no answer to my statements that the spy, Jones, had proposed here in New York the blowing up of the British Embassy in Washington with dynamite and the assassination of Mr. Aaquith, the late Home Secretary. All that was discreetly passed by in silence, as was also my assertion that this same Jones actually sought to entice one or two young men in Dublin into dynamite plots while the trial of the man Bell, or Ivory, was pending. It was also shown conclusively, by the admission of Sir Matthew White Ridley himself, that no demand had been made by the English Government for the extradition of the alleged prime movers in the so-called plot at Antwerp in September. Putting all this together, it will be seen that Secret Service agents planned the whole thing, and arranged it so that it should "go off" just at the time the Russian Emperor was in England. The greatest possible publicity would thus be given to the manufactured design; a counter blow would thus be struck at the Irish cause after our most successful convention in September. The vile scheme succeeded for a time, but I think it is now pretty well established that the English Secret Service was at the beginning and the end of this latest Guy Fawkes business.

In reply to the question regarding the condition of affairs in Ireland at the time of his departure, Mr. Davitt said—"Much better than its enemies wish it to be, and by no means as bad as its friends in America imagine it is, was the reply. In fact, continued our visitor, we have got over many of the obstacles which have stood in the way of effective work for re-uni-

on. Some of the things that are going on in Ireland are really the old-fashioned fighters of a generation ago, trying to bring the National movement down to the level of the principles of the "three-year-olds." The country will not buy this suicidal policy, no matter under what species of name it is sought to be disguised, and I am confident that if our people are called upon to morrow to vote, say, in favor of what I may call the unity platform as outlined in the attitude of Mr. Dillon and the proposals of Mr. Harrington against Mr. Healy's factionism, the latter gentleman would

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during the past five or six years, while there is a better spirit manifesting itself all around among our people that must make the closing up of the ranks of the National movement a comparatively easy affair and a certainty of the near future. There are difficulties to be overcome and bad passions to be subdued, yet, it is true. But I am hopeful that patriotism and political common sense will prevail, and that we shall see a cessation of these sickening discussions before very long. There is no earthly excuse or justification for them. They are the offspring of personal jealousies and what may be called "political enmities." All causes and movements embrace earnest and thinking men are, of course, subject to these disastrous weaknesses, and we are by no means singular in our factionisms in Ireland. Still there is a redeeming and hopeful feature about our present division, which robs it of all fear of being an incurable evil—the people are not in reality divided; it is only a very few leading men and some newspapers that are trying to perpetuate the unhappy split of 1890.

Mr. Davitt was then questioned regarding the possibility of the people taking the matter into their own hands and relegating those who are culpable to a position of obscurity or seclusion?

He replied—the whole matter lies thus. Three men have the fate of the National movement—in their hands. These men are John Dillon, John Redmond and Tim Healy. They are the recognized leaders of the divided sections of our movement. Their positions are as follows: Mr. Dillon, who is the duly elected leader of the Irish party by the votes of a decided majority, declares he is ready and willing at a moment's notice to step down and give place to any man whom the majority of the three sections will agree upon as leader. He makes no conditions or reservations, except that there shall be a real and effective unity, with a burying of all past disputes and troubles on this basis. Mr. Redmond refuses to unite with Mr. Dillon and his following upon any terms short of some undefined policy which the country has emphatically refused to endorse, probably because Mr. Redmond has never succeeded in putting it in any tangible form before the people. He talks of an "independent policy" and an "advanced" programme, but when it comes down to principles and details it is found that Mr. Dillon is just as much in favor of "independence" and certainly as "advanced" as Mr. Redmond imagines himself to be. I am sorry to have to say it, but my belief is that Mr. Redmond thinks it is to be for the present impossible, simply because he has resolved, as far as he can, to render it so. Mr. Healy's position is more unassailable still. He professes to desire unity, and to uphold the principle of majority rule, but almost everything he says and does is at variance with his professions. With Mr. Dillon he will not unite except upon his (Mr. Healy's) own conditions. He will work with a party whose leader he shall nominate and whose policy he shall dictate. As the Irish party refuses to accept such propositions, Mr. Healy uses all his powers and influence in the work of trying to wreck the party. This is, in brief, a summary of the situation and you will readily see that the attitude of Mr. Dillon and of the party he leads is that which is consonant with political common sense and true patriotism, and will make steadily and surely for the reunion of all earnest Nationalists who place the country's interests above the petty aims of personal rivalries.

When asked if he was hopeful of success of such a policy, he answered yes. Mr. Redmond's following are tiring of a hopeless struggle and begin to see that we are one with them in principles, aims and desires. Their patriotism is getting the better of partisanship, and they know that we are only too ready and willing to meet them more than half way on the road to unity. Mr. Harrington has spoken wisely and boldly on this question, and has evoked a widespread feeling in the country in favor of crying, "A plague upon all factionism!" Mr. Dillon is in heartiest sympathy with Mr. Harrington's efforts and most encouraging signs are being given in popular pronouncements that the country is getting ready to insist upon union, no matter who may have to stand aside for the blessed work to be done. Mr. Healy and his faction are the most stubborn obstacles in the way of this consummation. Some of the friends behind Mr. Healy don't want a reunited Irish party. They want recognized "groups" or "sections." They are really the old-fashioned fighters of a generation ago, trying to bring the National movement down to the level of the principles of the "three-year-olds." The country will not buy this suicidal policy, no matter under what species of name it is sought to be disguised, and I am confident that if our people are called upon to morrow to vote, say, in favor of what I may call the unity platform as outlined in the attitude of Mr. Dillon and the proposals of Mr. Harrington against Mr. Healy's factionism, the latter gentleman would

not find three constituencies in all Ireland willing to support him in his perverse course.

When asked about the Financial Relations question and the alleged coming over of the Irish landlords to the Nationalist position,

Mr. Davitt said:—I don't believe the Irish landlords ever had any such intention. They have used the agitation arising out of the report of the Royal Commission for ulterior purposes. They find themselves badly hit by the agrarian laws, which were the outcome of the Land League movement. They are being surely and steadily ruined by the entailment of rents. This by no means implies that the rents are either as reduced or as just as they ought to be. Fifty per cent. more would have to be tacked on to bring them down to the level of fair economic rents as prices and things now stand. But half of this statement, added to what has already been struck off, would spell bankruptcy to three-fourths of the Irish landlords. They naturally fear this further curtailment of the me, and in this plight they seized upon the taxation question last year, and tried to turn the feeling of the country from off rents and land on to the injustice of the British Treasury in its financial rule of Ireland. Many of our people, believing in the sincerity of the professions of the victors of the Irish race, especially as a particular form of England's rule in Ireland was denounced by these gentry. There is, however, only one cure for this particular evil offspring of the unholy Act of Union, and the cure for this would be the killing of that act—that is, the restoration of an Irish legislature. Needless to say that the landlord "patriots" want none of this. All they ask for is a mere doler or restitution, which would give them a good chance of getting back something to make up for reduced rents, and when they find that this is not likely to happen—that John Bull is no believer in the need of restoring stolen property—the Castle towns and Saunders and their class will drop the taxation movement. England will not, of course, restore a single shilling of the one thousand million dollars she has robbed us of in violation of her own compact in 1801, by unjust taxation. That would be contrary to her fixed principles and practice. She treats Ireland as she does every land and people over which she extends her blighting rule. She blesses Ireland and India alike with soldiers, office holders and judges. No, sir, there will be no giving back on her part of any of the money she had extracted from us in taxing us beyond our capacity. There is one remedy, and one only, for this injustice, and that is to undo the Act of Union and restore to Ireland the right to make her own laws and other domestic laws, and to mold her own fiscal system. With the Castle towns, O'Connell, Daniel O'Connell and the rest come on to this national platform I shall believe in the sincerity of their desire to come to be "England's garrison," and to become one in aim and purpose with the Irish people. "In my humble opinion," added Mr. Davitt, with a laugh, "thirty per cent. more off their rents would show England how utterly selfish these Irish landlords are in the profession and practice of their political creed."

Mr. Davitt, in reply to the question about the length of time he intended to spend in America, said:

Only a few days. I travel to Oakland, Cal., with my family, where they intend to remain for a year or two, and I will return almost at once to London. There is not much to be done there for Ireland just now I admit. The first and most essential task before us is unity in Ireland, and until that is accomplished Parliamentary effort is all but valueless to the national cause. At best, and even with reunited ranks, it may not be the surest way by which to regain Ireland's liberties, but until a better way is devised the Parliamentary method cannot be neglected or ignored with safety to Ireland's interests.

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