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FATHER STRUBBE

Speaks to Young Men on Gambling.

St. Ann's Church witnessed a most edifying sight on last Sunday evening (Pentecost) when the St. Ann's Young Men's Sodality of the Holy Family, held their religious celebration. Preceded by their band and the St. Ann's Cadets, the St. Ann's Young Men's Society, marched from their hall by way of Ottawa and McCord streets to St. Ann's Church, where they were joined by the Holy Family Society. Seats had been reserved for the societies in the centre aisle and the remainder of the church was crowded to its utmost capacity. After the recitation of the May devotions, Rev. Father Strubbe, C.S.S.R., the pastor and spiritual director of the young men, delivered a most eloquent and impressive discourse upon "The Passions, their nature, influence and remedies." After the sermon the societies walked in procession around the church, each member holding a lighted taper and chanting the response of the "Magnificat." The order of the procession was as follows:—

St. Ann's Young Men's Society headed by their flag; the shrine of Our Lady of Perpetual Help which was carried by four officers of St. Ann's Cadets; the Sodality of the Holy Family Society headed by their banner; Acolytes, guard of honor composed of St. Ann's Cadets; and the officiating priests. Solemn Benediction of the Most Blessed Sacrament followed, Rev. Father Lemieux, C.S.S.R., Provincial of the Redemptorist Order being the celebrant, assisted by Fathers Simard, C.S.S.R. and Jackman, C.S.S.R. During Benediction the choir under the able conductorship of Mr. W. Murphy surpassed themselves in the musical portion of the service. They rendered in a most creditable manner Fauconier's "Sanctus", Mr. M. C. Mullarkey, soloist: "Ave Maria" trio, Mr. B. Owens soloist, Messrs. W. Murphy, M. C. Mullarkey and Ed. Quinn; Rossini's "Tantum Ergo," F. McCrory, W. Murphy and Ed. Quinn, soloists; Gounod's "Laudate Dominum," by the choir, musical director and organist, Prof. P. J. Shea. We are not exaggerating when we say that St. Ann's choir in the present state of proficiency can compete favorably with any other church choir in the city without exception; but we are sure it has been remarked before that the present position of the choir loft somewhat muffles the sweet volume of sound; and the effect is not as fine as if the organ and choir loft were advanced to the gallery railing, as at present the members of the choir are singing under a disadvantage.

Rev. Father Strubbe in his sermon to the young men upon their passions took for his text "A man's enemies shall they be of his own household," (St. Matt. x. 36). He said:—

The path of life is surrounded on all sides by dangers, but the exterior dangers can be more easily overcome than these other dangers—the enemies that live within us and which belong to our own household, that is to say, ourselves. How is it that we are always so ready to welcome all the influences of evil? It is because we have powerful accomplices within us, and these accomplices are our passions. Oh, what an immense subject! It is so vast that to encompass it within the short space of time that is allowed me, would be impossible. Therefore I will say nothing of the causes, or of the different manifestations or of the classes of the passions; but will limit the subject to their nature and influence and the remedies.

In treating passions the majority of the authors define only the effects and not the origin. Some say they are a debility of the soul, a disease of the heart or a perturbation of nature. St. Thomas Aquinas defines the passions as a motion of our senses caused by the image of good or evil and operating in us a kind of transmutation. That motion is not effected in the nobler part of our being, but in a less noble region, in the region of our instincts. But how is it effected, is it by itself? No; but by a picture representing something good or something bad. If something good, it produces love, desire and joy—if something bad it produces hatred, repugnance and sadness. A passion of itself is indifferent but when it is en-

dorsed by the intelligence and embraced by the will it becomes a moral action, good or evil according to the object.

It has been said that the passions are the ruin of young men because in a young man, the passions are stronger and more fiery, like nature which is strongest in the spring time. This may be true, but at the same time I say that they are also their honor, their pride and their glory. What made Pancratius, Mauritius, Cyril so glorious in the annals of the Church? What sends these young priests to foreign countries? What makes a soldier lay down his life for his country? What makes a young man, in the midst of the enemies of his religion, remain steadfast? Is it not the passions? And to crown all these examples and to show how great and noble a passion may make a man, allow me to show you Calvary and the Crucifix. Has Jesus Christ not saved the world through His passion? I do not give a double meaning to the word. Certainly we call passion, the atrocious sufferings which Jesus has endured for our sins. But what made Him accept that? What nailed Him to the cross? A passion of love for mankind. "Oh Jesus, you during your mortal life said a word which tells us how strongly that passion is breathing in your heart. 'I have a baptism of water, I am to be baptized, and how am I straightened until it be accomplished.' You said that word, and when a bloody sweat reddened your agonizing body, that passion cried out to you march on. When whips and rods were digging murderous grooves in your innocent flesh, march on said the passion. When your royal brow was lacerated by thorns, march on. When the people drunk with hatred and envy, demanded your sentence, that passion always said march on! march on! And whither? To death? It is not far enough—to the death of the cross. This was Jesus' passion—love for man.

Therefore, you see my dear brethren that after all, a passion is not so much to be dreaded as it is a good thing if it be well ruled, provided you are able to keep it down; but unfortunately we see very many young men from day to day allowing themselves to be ruled by their passions until we have to say that a passion is a debility of the soul a disease of the heart. All passions no matter what name they may bear if not kept down, if they be not directed by our reason, and if unruled by our will, they become fatal to the heart. Passion will then from the very beginning darken our understanding, trouble our heart and deceive both the understanding and the heart.

To direct our steps we are in need of light and the Creator has given us the sun to show us the passes to be avoided. Our reason and our faith are the double sun by which we clearly see what is good and what is bad. What we are to do and what to avoid. What is wise and prudent and what is rash and foolish. But it happens to the soul what sometimes happens to the body. Did you ever take a walk through the fields on an early summer morning. The sun has risen in all the splendor of its golden and purple draperies. A beautiful day is announced. But lo! soon the rising sun exhales from its bosom a dark and thick vapor which hides from us the beautiful picture which we have just admired. In the same manner when our soul educated on the lap of a Christian and God-fearing mother, the morning of our life was all sunshine and purity of our soul was the object of admiration by God and man. But alas! why could we not remain so? Small and little, but pious and innocent. No sooner do we enter life than from the bosom of our instincts comes forth the man—or passions—which envelops us and hides from us the light ere now so brilliant—our reason and our faith—and throws a gloomy darkness on our path. We do not know what we are, where we are and whither we are going.

But if in this painful circumstance we only stand still and wait until the fog would have disappeared and the sky become clear. But this seems to be impossible to the young man. For

the prophet Isaiah says that the sea which cannot rest. Behold the waves of the sea that are in constant motion. Now they are heaved up, then thrown down; now they rush forth, then keep ahead; now they come with foaming rage upon the rocks, then slowly they approach again. That is the picture of the poor young man's heart.

But if such is the influence of a passion in its beginning, what must be its influence when it has taken root in our hearts. I cannot give the picture of the young man who is ruled by his passions. He is nothing else but a miserable slave and becomes a habitual sinner and a total wreck. So it is with those young men who are ruled by the passion of intemperance, the passion of impurity and the passion of gambling. The two former vices have been spoken of on former occasions, and I desire to profit by this opportunity to warn you against that passion for playing the policy game and buying lottery tickets which has seized upon the hearts of the young men and women, young and old of this city and this parish. I hope that the gentlemen who have taken up this cause will succeed in their undertaking. They have my best wishes and I will ask Almighty God to bless them; because there is no vice which is more prevalent in our city than the passion of gambling. It has caused more harm among the people of this parish than all the other passions.

The preacher here cited the example of one young man of the parish who had lost an important position of trust through his passion for the policy game. He also knew a woman in the parish who spent five dollars a week in lottery tickets and already she has squandered sixteen hundred dollars of hard earned money. He could give many other instances of the ruin caused by this passion for gambling. We read, said he in the daily press about those clubs that have been brought before the courts, the many cigar and candy stores that sell these lottery tickets do just as

much harm among our people. The enormous profits that these lotteries make should be sufficient to show anybody that whatever small windings he might occasionally make, in the end the policy player was bound to lose because the chances were not equal. The practice had also a demoralizing influence upon the character of those who engage in it; and it was pleasing to notice that something was being done to put a stop to this condition of affairs.

Continuing he said:—"I don't want to give you the impression that although a slave to your passions that everything is lost. No; it may be difficult but it is not impossible. Therefore I must say to you watch, fear and fight. Watch around you for no matter how alert you are, your passions are more so; they never die. Be always on your guard and never be taken by surprise. Watch and watch constantly. Also fear, distrust yourselves and profit by your past experiences when you became addicted to the vice of intemperance or of gambling. Distrust yourselves otherwise, there will come a time when the advice of a friend will be of no avail, when the tears of a mother will have no effect on you. Also fight. Learn to say "No" when a companion seeks to entice you away from the right path. Have courage to say no and try to practice that virtue most opposed to your passion.

Don't be alone; try to seek comfort. You have your young men's society and I feel proud of you. Profit by all the advantages that society gives you. Go to Mary when you feel a passion arising in your heart and Mary will protect you. And then last and best of all go to confession and communion. Fortify yourselves with the Bread of the Angels and drink of the Blood that will make you pure. Then let the passions come and all the powers of earth come, when Jesus Christ helps you and Mary protects you, you need not be afraid. Conquer and you will obtain the crown of the brave for all eternity.—Amen.

IN CATHOLIC CIRCLES OF ONTARIO.

The tenth anniversary of the installation of his Lordship the Bishop of Hamilton, Right Rev. Joseph Dowling, was celebrated last week. On that occasion the unveiling and blessing of the beautiful memorial windows and tablets, of late erected in St. Mary's Cathedral, took place. Needless to attempt any description of the church decorations, the music, and all the accompanying tokens of festive joy. The sermon a most eloquent and practical one, was preached by the new Archbishop of Toronto Mgr. O'Connor. Archbishop O'Connor also blessed the windows. The following are the subjects of these very beautiful windows:—

First—Subject, The Annunciation, donated by the married men of St. Mary's Cathedral, 1899.

Second—The Visitation, donated by the single men, 1899.

Third—Large transept window, representing The Birth of Christ and The Presentation in the Temple. Under the first part is an inscription relating to Bishop Farrell and under the second an inscription referring to Bishop Crinnon, both of whom are buried beneath. Beneath the windows are erected tablets to each of the above bishops, and also one to Rev. Father Kelly.

Fourth—The finding of Our Lord in the Temple, donated by St. Mary's Cathedral Altar Society, of 1899.

Fifth—The Immaculate Conception, donated by Right Rev. T. J. Dowling, Bishop of Hamilton, in memory of his mother.

Sixth—The Agony in the Garden, donated by Right Rev. T. J. Dowling in memory of his father.

Seventh—The Scourging of our Lord at the Pillar, donated by Mrs. Mary Jones.

Eighth—The Crowning of Our Lord with Thorns, donated by John and Nicholas Bucke, in memory of their mother.

Ninth—The Carrying of the Cross, donated by Thomas Mooney, who died at Aytton, Ont.

Tenth—The Crucifixion, donated by Mrs. Catherine Sullivan, in memory of her son Patrick.

Eleventh—St. Cecilia, donated by Mrs. Anna O'Brien and her daughter Josephine, in memory of Donald J. O'Brien, the famous organist.

Twelfth—The Resurrection, donated

by the Harris family, in memory of their father and mother.

Thirteenth—Large transept window, representing the Ascension of Our Lord and the Descent of the Holy Ghost. Under the first part the inscription refers to Bishop Carberry, and at the bottom is an inscription relating to the consecration and installation of Bishop Dowling. Two magnificent tablets are placed under the window; on one is left space to inscribe the death of Bishop Dowling. The windows and tablets in honor of bishops were donated by the present bishop, the clergy, the religious communities, and the faithful laity of the diocese.

Fourteenth—The Assumption, donated by the Young Ladies' sodality of St. Mary's Cathedral, 1899.

Fifteenth—The Coronation, donated by Thomas and Mrs. Walsh, in memory of their son Michael.

The fifteen mysteries of the Rosary are represented in windows: The patroness of the cathedral is represented in the window of The Immaculate Conception, and the patroness of music in the window of St. Cecilia.

There are also four smaller windows, representing the four evangelists, Matthew, Mark, Luke and John, donated by Vicar-General McEvay and Rev. Fathers Holden, Mahoney, and Hiney.

A most touching and appropriate address, from the congregation, was read by Mr. E. Furlong, and in reply the honored Bishop said:—

"My Dear Friends,—I thank you most sincerely for your congratulations on the celebration of my tenth anniversary among you, but especially for the prayers and good wishes on my behalf as expressed in your very kind address.

"The prayers and good wishes and sympathy of my faithful and beloved people are very grateful to me. They are a great help to enable me to bear the burden of the episcopal office, as indeed I need all the help possible in order, with the blessing of God, to discharge the duties expected of me as your bishop. I can well understand that the honor done me to-day is not intended simply as a personal compliment. You are here, rather, as the chosen representatives of the four city churches—as representatives of the Separate School Board of Education and of the several benevolent societies of the parish, to honor not

Continued on Page Eight.

RECENT HAPPENINGS IN EUROPE.

OUR REGULAR WEEKLY REVIEW.

RELIGIOUS DISABILITIES.—A few weeks ago the "True Witness" called its readers' attention to the fact that in Ireland it is still a misdemeanor for a man to become a member of the Jesuit or any other religious order, and expressed the hope that steps would soon be taken to repeal legislation which is so manifestly unjust and so directly opposed to latter-day British notions of fair play. The word Jesuit is used particularly because it is specially mentioned in the British Acts of Parliaments. The unanimity of the Irish members of parliament in demanding that this religious disability should be removed from the statute-book is well illustrated by the fact that the bill which is entitled "A bill to Abolish Disabilities, still affecting Roman Catholics in the United Kingdom" is "backed"—that is, signed by Mr. John Dillon, Mr. T. M. Healy, Mr. John Redmond and Lord Edmond Talbot. The gist of the bill is as follows:—

"Notwithstanding any Act of Parliament to the contrary, it shall be, and shall be deemed to have been, lawful for Jesuits and members of other religious orders, communities, or societies of the Roman Catholic Church, (described in certain Acts of Parliament, including the Roman Catholic Relief Act, 1829, as the Church of Rome) bound by monastic or religious vows, to reside in the United Kingdom; it shall be lawful, and it shall be deemed to have been lawful, for Jesuits and members of other religious orders, communities and societies of the said Church, consisting of men and bound by religious or monastic vows, to take and acquire property in like manner and to the same extent as, but subject to such limitations and disabilities as now affect the members of any religious order, community, or establishment consisting of females bound by religious or monastic vows; there shall be repealed from the passing of this act so much of any Act of Parliament as makes any provision for the suppression or prohibition of Jesuits or members of other religious orders, communities or societies as aforesaid."

The bill aims to repeal the whole of "The Act for banishing Papists," and several obnoxious sections of the "Roman Catholic Relief Act, 1829," the "Roman Catholic Charities Act, 1832," the "Places of Worship Registration Act, 1856," and the "Roman Catholic Charities Act, 1860." It is expected that the bill will pass both houses without opposition.

IRISH HOME INDUSTRIES.—They are growing apace. An order was recently received from a church in Philadelphia for a set of priests' vestments. The order was placed with the Dalky (County Dublin) School of Embroidery and Needlework. The vestments are finished and are on view. The price is \$3,500, and the design, which is very much admired, is Celtic.

AN HISTORIC CHURCH.—Ballinacorney Abbey, County Mayo, is the only sacred edifice in Ireland in which Mass has been celebrated daily for centuries before there were any Protestants in the world. Not that rust and ruin did not befall it like the rest, but a portion of the chancel remained roofed, or at least provided shelter of a kind, and here the persecuted worshippers and their pastor somehow were left unmolested. For some years the Rev. Thos. J. Reedy, has been doing wonders to restore the time-honored fane, which was founded in 1216, by Cathal O'Connor, King of Connaught, for the Canons Regular of St. Augustine. The chancel, transepts and four of the side chapels have been re-roofed and other restorations carried out in accordance with the original design. In his heavy task of nine years, Father Reedy says that his best friend was the well-known "friend of all mendicants," Mr. James Talbot Power, Dublin. Mr. Power and the present Countess of Mayo have promised to provide the necessary funds, if the people of district will contribute \$500. From the unique associations of the old church, Father Reedy's undertaking appeals interestingly to Irish Catholic nationality.

A GOLDEN JUBILEE.—The Sisters of Mercy have celebrated the

golden Jubilee of their arrival in Glasgow. They celebrated it in a practical manner, by holding a three days' bazaar, which was a great success. Archbishop Eyre, in opening the bazaar, paid a high tribute to the zeal of the good sisters. It was worthy of note that the bazaar on the second day was opened by a prominent Jew, ex-Baillie Simons.

CATHOLIC CHARITY.—Another interesting gathering recently held in Glasgow was the 46th annual meeting of the society of St. Vincent de Paul. From the annual report that was read it was shown that the income of last year from ordinary sources, was \$40,000, an increase of \$1,400 as compared with the previous year; and that the expenditure was almost as much as the receipts. The donations included \$250 from the Marquis of Bute, and \$500 from a man who refused to give his name. The membership is put down at 1930, of which there are 630 active members. The Society is doing admirable work in Scotland's commercial metropolis.

A CATHOLIC LEAGUE'S WORK.—A record of good and important work was contained in the fourth annual report of the Catholic League of South London a few days ago. During 1898 the Election and Registration Committee, the Apprenticeship Committee and the Social Committee had given a grand amount of themselves. The number of Catholic members of Boards of Guardians in the English capital had been largely increased, while the majority of the non-Catholic guardians had pledged themselves to further Catholic interests wherever occasion should offer. This result was secured through the action of accredited members of the League waiting on each candidate and promising the organized Catholic vote to the man who undertook to favor Catholic rights. This was done, it should be explained, in those electoral districts only where the number of Catholic voters was too small to justify the placing of a Catholic candidate in the field.

It illustrates what unity and organization can accomplish. Would that a similar society existed in Montreal! But there never will be such an organization until the Irish Catholics of this city take to heart the advice given by the Bishop of Southwark to the members of the South London League on the occasion referred to. "You must," his Lordship said, "show your non-Catholic neighbors that when Catholic interests are at stake you are determined to act as one united body, quite regardless of differences in political opinions."

A BLIND PRIEST IN THE PULPIT.—It is not often that a blind priest is heard preaching in the pulpit of a leading church. Yet such an event recently occurred in the fashionable church of St. Clothilde, Paris. The preacher, the Abbe Dufresne, is a Missionary Apostolic at Geneva, Switzerland, and is an honorary Canon at Soissons, France. He is the grandson of M. Poisset, author of a life of Pere Lacordaire. He became suddenly blind while studying his theology, and was allowed to continue his preparations for the priesthood by the special permission of Pope Pius IX.

CZAR'S PEACE CONFERENCE.—One result of the Czar's Peace Conference—which, paradoxical as it may seem, has not yet got down to business—is the decision of his autocratic majesty to abolish the penalty of transportation to Siberia. He announced this decision at a preliminary meeting held in St. Petersburg.

Last week 2,623 births and 1,397 deaths were registered in London, the former being 162 and the latter 212 below the average numbers in the corresponding weeks of the last ten years. The annual death rate per 1,000 fell from 16.9 to 16.0, the average for the past month being 17.2, or 2.0 per 1,000 below the mean rate in the corresponding periods of the past decade. Of the deaths 133 were referred to zymotic diseases, a total ninety-two below the average weekly number. In Greater London, the birth and death rates were 29.8 and 14.7 respectively.

TAKING OF THE CENSUS.

In order to form an idea of the vast amount of labor in counting and collecting facts regarding the seventy-five million inhabitants of the United States, the New York Sun has given the following most interesting details. In fact it becomes almost bewildering when one reads the figures. We may conclude from the perusal of this statement how much labor is involved in taking the census, even of our Dominion. We do not feel that any portion of this admirable article could be well left out. It runs thus:

If anybody thinks it is an easy matter to count seventy-five millions of anything, let him try counting up to 1,000,000 as an experiment. He will find that by the persistent and regular expenditure of breath and energy for twelve hours a day he can reach that result in a week. The entire task, therefore, would keep him steadily engaged for more than a year. This simple test will give an approximate idea of the enormous proportions of the task involved when the 75,000,000 units are scattered over some six million square miles of the earth's surface and when it is necessary not merely to enumerate them, but also to find out a dozen different facts about each one. Yet this is precisely the task that the directors of the next United States census must accomplish.

Practically all the work of collecting the material will be done in the course of three months next summer. To carry it out in that time the census authorities are now engaged organizing a force of nearly 50,000 men. Of this number the majority—the enumerators—will be employed only for two weeks, or at most for a month, but the clerical staff, comprising several thousand, will be kept busy for two years, or more in compiling the results and publishing them. In the last two censuses, those of 1880 and 1890, the publication of the results occupied from five to seven years. In that of 1890 the last of the volumes on population was not off the press until seven years after the date of beginning the work. In that of 1880 the last of the volumes was published in 1889. This represented a fair rate of speed, considering the dozens of bulky volumes required to contain the data collected by the enumerators. It seriously impaired the value of some of the most important statistics, however, since they were out of date by the time they came into possession of the public. In the act providing for the census of 1900 Congress has stipulated that the four principal reports—those on population, morality, manufactures and agriculture, must be published by July 1st, 1902. This demands a rate of progress four times as great as that of the last census. To meet the requirements of the act, preparations are being made on a much larger scale than ever before. The plans of the census officials contemplate the erection of a great building in Washington, to be occupied exclusively by the census bureau, and the employment of a larger number of clerks than ever before.

"We regard ourselves," said Frederick Wines, Assistant Director of the census, "as being for all practical purposes simply a manufacturing concern. A great publishing enterprise has been turned over to our charge. The first requirement is a sufficient force to carry on the work. We have estimated the necessary clerical staff here in Washington at 3,000. The actual work of the census divides itself into two parts—collecting the information and compiling it for publication. For the former purpose 40,000 enumerators will be employed. They will gather all the data relating to population, except in institutions where special enumerators will be appointed from among the officials of the establishments. The data relating to manufactures and mechanical industries will be gathered by special agents, who will be of a higher grade and receive more liberal compensation than the enumerators. The third method of gathering information will be by correspondence and the examination of printed documents of all kinds. This will be carried on in the central office.

"The enumerators will be local appointees in all parts of the country. There will be one for each township, or, in the case of cities, for each ward or district. Their pay will run as low as \$50 in some cases and will average about \$100. Their work will have to be completed in from two to four weeks. They must be men of ordinary intelligence, able to ask questions and record the answers correctly in a legible hand. The whole country will be divided into 300 districts, for each of which a supervisor will be appointed. The supervisors select the enumerators, and are responsible for their work. The supervisors' districts correspond roughly to Congressional districts, but each of certain larger cities will form a single district. Massachusetts

will have but one supervisor, because in that State there is a bureau qualified by long experience in both State and Federal census work which has at its command a large force of trained enumerators.

"While it will be impossible to examine the 40,000 enumerators scattered in every part of the country, their competence will be tested before they are finally appointed. In this way we shall probably get a better set of enumerators than ever before. This is a matter of primary importance, for if the information supplied by the enumerators is faulty or incomplete, no amount of care in the central office can remedy the defect. The agents appointed to report on special industries will be selected on the basis of skill and experience and their employment will be expert work.

"The old method of computing the facts contained in a census was by a laborious system of tallying. Every fact relating to each person was indicated by a pencil mark under the proper heading on big sheets provided for the purpose. This plan was clumsy, slow and exceedingly liable to error. Toward the end of the last census it was superseded by the new method of mechanical compilation. Every process formerly executed by hand is now carried out by the Hollerith machines, many times more rapidly and with much greater accuracy. Their highest recommendation, however, is that they enable us to count combinations of facts.

"In compiling the results of the enumeration, every person in the United States will be represented by a card. The facts recorded concerning each person are shown by holes punched in the cards. Experience has shown that the average number of records that can be transferred from the schedules to the punch cards by each clerk in one day is 700. It is the intention of the census authorities, as soon as the schedules are received, to set 1,000 clerks at work with the punching machines. This will mean something like 700,000 punched cards a day and should exhaust the entire number of 70,000,000 or thereabouts in approximately 100 working days. Of course longer time may be required or a little less.

"The punching machine which is the principal time and labor saver of the new apparatus, is something like a typewriter in appearance. The punch is attached to a movable key, which plays over a perforated keyboard of a typewriter. It contains over 200 symbols, and is an exact duplicate of the cards employed to contain the statistics of each person. For the most part these symbols consist of figures and easily understood abbreviations, and the labor of learning to operate the machine is hardly any greater than that of mastering the typewriter.

"As fast as they are punched and assorted according to sex, nativity or color, the cards will be taken to the machine room and run through the electric tabulating machines. To take off all information contained on the cards they will run through the machines four or possibly five times. Each instrument is capable of disposing of 5,000 cards a day, and it will therefore require 140 of them to keep up with the punching machines.

"Roughly described, the electric counting machine consists of a box of needles set on spiral springs. These needles descend on each card as it passes through the machine. Where there are holes they pass through and dip into a cup of mercury placed underneath. This completes an electric circuit and sets in motion an indicator upon a dial, which moves forward exactly like the second hand of a clock. The various dials thus enumerating all the facts and combinations of facts wanted. From the indicator dials the figures are copied off on result slips and filed for the compiling clerks.

"It is estimated that each of the tabulating machines compiles and registers information that would require the services of twenty clerks under the old system of tally sheets. A consideration of even more importance is its greater accuracy. The machine automatically throws out any card that is wrong. For example, if one of the details, say sex, has not been indicated on the card, the plunger will not register and the ball at the side of the machine which rings to indicate the correctness of each card remains silent. It is then a comparatively easy matter to go back to the schedules and supply the missing information, whereas on the tally sheets such a mistake would hardly be discovered.

"The third stage in preparing the facts and figures for publication is the tabulating. This will be in charge of a force of 1,000 clerks and copyists, whose work will be the preparation of statistical tables and copy for the printers. The fourth and final

stage is the typesetting, printing and binding, from which the bulky volumes will emerge ready for distribution.

"Not only will the coming census have superior mechanical appliances for preparing its results, but it will probably be the first in this country to have the advantage of a building constructed especially to meet the needs of census work. The plans for the building are already drawn, and its erection, it is hoped, will begin within a short time. The lack of such a building was one of the impediments to the work of the census of 1890. At that time the census bureau paid out in rents more than \$150,000. It occupied a number of different buildings, none of which was especially adapted to its use. At the recent session of Congress no action was taken on the question of a building and no appropriation for the purpose was made. We think, however, that private capital will undertake the erection of a building according to plans prepared by ourselves.

"The matter of proper supervision is of great importance in work of this

kind. For example the 3,000 clerks employed in the bureau will receive an average salary of \$900 a year. They will not be paid so much at the start. This will involve an outlay of \$2,700,000 a year for clerical work alone. The employees work six and one-half hours a day, so that the loss of one minute a day in the work of the bureau would cost the Government \$7,000 a year. This example is only one of many illustrations that could be given of the importance of having efficient and rapid work. Taking into account the saving of time and the increase in efficiency a building costing \$150,000 would pay for itself in one year, and in five years, or the duration of one census, would save the Government three-fourths of a million dollars.

"While it is impossible to estimate beforehand the expense of taking the census, it is pretty certain, on the most economical basis, to amount to more than \$10,000,000. That is the minimum of what it will cost us to learn how great we have become as a nation."

QUEEN VICTORIA'S WILL.

The visit to Nice of Viscount Cross and the private solicitor of Queen Victoria is taken to mean that Her Majesty has remodelled her will.

In her very prolific family of grandchildren and great grandchildren sons and daughters are constantly being born, whom the Queen must "remember" in the disposition of her property, but the death of the scapegrace Duke Alfred of Cobourg was the cause of the immediate change.

Measured by the standards of multi-millionairedom, Queen Victoria is not very wealthy. Her fortune is of course unknown. It is seldom estimated at less than £5,000,000. It has been placed as high as £15,000,000, but the former figure is undoubtedly the more nearly correct.

There is about £600,000 a year spent on the Queen. Nine-tenths of it is spent in more or less curious ways prescribed by custom, and only over one-tenth of it has her Majesty any control.

The private fortune of the Queen is no doubt in part made up of savings out of this ten per cent. unspecified.

So long as the Prince Consort was alive he received £50,000 a year, which payment lasted twenty-one years, ceasing with his death in 1861.

Prince Albert was not above speculating with his money, and as men in the city were always glad to give him "tips," he was generally successful. He left a considerable fortune to his widow.

The Queen has received many other bequests. In 1856 a Mr. Neeld died and left her £500,000. Other money gifts have come her way, but probably far more have taken the form of jewels, plate, trinkets, and costly trifles, whose aggregate value—of course, not to be confounded with Crown jewels—is estimated at more than £1,000,000.

Taking Queen Victoria's private fortune at the more moderate estimate, and remembering that in England three per cent. is pretty good return upon invested money, Queen Victoria's private income may be some £150,000 a year; or, with the unappropriated £60,000 of the Civil List, a little over £200,000,000 a year.

There are, indeed, several of the Queen's subjects who are much richer than she. And beside the wealth of the Rothschilds her fortune is small. But by strict economy she gets along, and will leave something to each of her descendants.

FINANCIAL PROBLEMS OF NEW YORK PROTESTANT CHURCHES.

There is in the New York "Herald" a very significant article on the important subject of how to make a church pay. "The Gospel may be free, but the distribution is pretty expensive in New York." With a local instance of considerable magnitude before our eyes, we feel inclined to quote the whole of the article; but we must confine ourselves to a few remarks made and reports published.

"How can a New York Church be made to pay? is one of the serious problems of the day. The condition of the West Presbyterian Church is but an indication of the financial condition of several others. The necessity of building fine structures and furnishing them with costly carpets, seat cushions and other paraphernalia has brought disaster to many. Most of the new churches in the upper fashionable West side have heavy mortgages on them, which have a depressing spiritual effect upon the members every time the interest becomes due."

Here follow some statistics from which these seem worthy of reproduction:—

"The uptown churches with scarcely an exception, have heavy mortgages to carry. These run all the way from \$10,000 to \$80,000. A few years ago one West side Presbyterian Church had a mortgage of over \$100,000; but through the united efforts of the congregation this was reduced one-half. These mortgages are drawing four and five per cent., and some of them represent over seventy per cent. of the valuation of the property. One church has to collect and pay over \$3,000 a year as interest on the church debt."

"The loaning of money on church property is a paying business, and money brokers are always anxious to negotiate for such mortgages. "We usually get four and four and a half per cent. on the first mortgage, and five per cent on the second mortgage. The trustees are sometimes slow in paying right on the date, but they are always good," remarked an uptown broker."

"All of the churches of any pretension have their stained glass and memorial windows, which cost from \$500 to \$50,000 apiece. The stained glass windows in the Fifth Avenue Cathedral cost this latter amount. So

veral of the Fifth Avenue churches have windows that cost from \$15,000 to \$30,000. Next to the windows the pulpits call for a lavish outlay of funds that often represent a fair slice of the mortgage. Downtown dealers carry in stock hardwood altars that range in price from \$100 to \$500. But very few of the New York churches want stock altars and the dealers carry these for out of town trade.

"The finances of the church are thus quite an important problem. There are some score of New York churches whose income must average between \$35,000 and \$40,000 a year to keep the trustees out of debt. Of this sum most of it goes to paying the mere running expenses of the church, while a small part of it is devoted to the various charities or missions connected with nearly every city church."

"The all-important question of how to raise this amount is one that stares the trustees in the face from year's end to year's end. Naturally, they look at the question from a business point of view. In the Presbyterian Churches the trustees do not have to be members, and they are often recruited from outside, to give financial standing and support to the church. It cannot be wondered that sometimes they overlook the spiritual life of the church in their endeavors to raise funds sufficient to run the corporation."

Now we come to another equally important phase of the subject.

"Fashion is an important factor in church-going, and religion is sometimes an expensive luxury. The heavy expenses under which the churches labor make it necessary to attract those who are willing to pay well for the seats. The voluntary contributions do not support many churches in this city. The matter has been tried a number of times, and the trustees have concluded that the renting of pews is the surest way to raise funds. By placing sufficient attraction in the pulpit and choir loft it is generally supposed to be possible to raise all the revenue essential to support the most fashionable church. Naturally, the pews are rented for sums that will cover all or most of the running expenses of the organization."

What are we to conclude from all

this? It does not appear to us to be an exaggeration to say that the two-thirds—if not a greater percentage—of the external religion of New York is a matter of money and style. Christianity with its simplicity, its mission of soul-saving sacredness, its universality, its special adaptability to the needs of the poor, and its unlimited applicability in life, has but little to do with church building, church going, and church regulation in the great city of New York. The temple of God becomes a mart for the money-lenders whom Christ scourged out of the old temple of Jerusalem, and the attention and interest of the great world are both centered in the latest styles and fashions, and divided between the theatre and the church. Often the latter is more amusing than the former; and in any case the stage draws more devotees than does the altar. In all this glitter, and rush, this financing and powdering up, this banking and silently squandering there is ever one skeleton appearing.

Where is the place for the poor? Ah! it was truly said by a great French Archbishop:—

"The Catholic Church alone can be that of Christ, for she keeps her doors open to the poor whom she has always with her." After all we have here the very essence of Protestantism illustrated; and it is of the earth earthy. The rush for wealth, the fevered and fitful heat of fashion; these are the substitutes for that "thirst for souls" and that "self humiliation" which characterize the Catholic Church.

MR. JAMES MCCARREY, Jr.

The Portland "Courier-Telegram" published an excellent likeness and sketch of Mr. James McCarrey, Jr., son of Mr. James McCarrey, of St. James street, West, and well known in circles of Irish national societies in Montreal, who recently accepted a very good offer from the American Biograph Company, as lecturer in connection with the moving pictures of his Holiness Leo XIII.

The "Courier-Telegram" says:—The French Canadian peasant, better known as the Habitant, is one of the most interesting types of character in America. His conversation in the English tongue, is at once novel and amusing. The habitant dialect is one of the most difficult to impersonate. In fact, the only way to become a successful delineator of this type of character is to live with him, and carefully study his habits, manners, customs, etc.

Mr. McCarrey has made a successful study of the French Canadian peasant, he has lived side by side with the Habitant from childhood and has always been a keen student of the character, with the result that he is now the greatest living delineator of this novel and original type.

Several years ago he began to study Dr. Drummond's famous Habitant poems, he had also the good fortune to make the author's acquaintance, who encouraged him very much in the interesting study.

Dr. W. H. Drummond, the author of the Habitant, says Mr. McCarrey is the original, faithful and genuine delineator of the habitant character.

A YEAR OF JUBILEE.

Few pontiffs, and in fact, few leaders of men, or heads of nations, have had as many important jubilees—during their official careers—as has Leo XIII. experienced. Once more the Holy Father comes with the declaration of a great year of jubilee. This time it is the closing of the nineteenth century that he wishes to have observed a year of universal thanksgiving to God for all the good that the expiring century has produced, and of general repentance for all the wrongs done and crimes committed during the past hundred years.

After recalling the grand jubilee, under Leo XII., at the close of the last century, and all the benefits derived therefrom, His Holiness, in the official Bull, refers to the brighter side of the present retrospect, and he says:—

"One cannot say this century has been sterile in good works and Christian virtues. On the contrary, by the grace of God, we have an abundance of illustrious examples. There are no exalted virtues in which many men have not signalized themselves, because the Christian religion has obtained from God continued fruition of these virtues."

But, alas! there is another side to the picture, and the Holy Father thus draws attention to it:—

"At the same time, what blind errors have prevailed! How many people are running toward eternal ruin? What grief for our heart to see how many Christians, seduced by license of thought, are losing every day the great gift of faith! It is difficult to

express what injury these habits of thought have inflicted upon the foundations of society:

"Rebellious souls, full of bad tendencies and cupidities, are taking part in a dangerous and dreadful struggle, without law, aiming to seize the goods of this world."

After recalling the grave necessity of recalling men to their duty, and of saving millions of souls from the path of eternal ruin, the sovereign Pontiff closes with the following touching appeal and invitation to visit Rome, the centre of Christendom:—

"We cannot propose anything holier or more salutary for men, or more of what man ought to desire, aspire to and hope for, than to ask from Jesus throughout this Holy Year for that salvation found in his resurrection, in abandoning which men go to perdition."

"Alas, many men refuse with contempt this saving mercy. We have seen in these latter times a renewal of the Arian heresy regarding the divinity of Jesus.

"But have courage, and let us to our work!

"Let all Christians contribute to these proposals by examples of piety, joining in teaching to the people what is necessary, detesting every form of impiety against the divine majesty of Jesus.

"Raising our eyes to God, with His help and with the approbation of the cardinals, we order a universal Jubilee, to commence in this sacred city of Rome with the first vesper of Christmas, 1899, and to cease on the same day in 1900.

"During the Jubilee year we concede full indulgence and pardon of sins to all Christians truly repentant, who confess their sins and partake of communion, and who will visit the basilicas of St. Peter's, St. Paul's, St. John's, or that of Sta. Maria Maggiore, in Rome, at least once a day during twenty days, if having domicile in Rome, or, for pilgrims, during ten days. All ought to pray for the exultation of the Church, for the extirpation of heresies, for the concord of Catholic princes, and for the salvation of Christian peoples.

"Those who through sickness or other legitimate causes cannot visit the Roman basilicas, if they confess and communicate, may also benefit in the indulgence.

"To Rome we invite you, with love, sons of the Church throughout the world.

"At the same good Catholics ought, during this period, to renounce all spectacles of a profane character.

"Divine Rome will inspire you. Jesus has chosen Rome as the centre of the highest action. Here is empire. Here under His will is the immovable seat of His Vicar on earth. Here is guarded the truth. From here spreads light to all the world.

"Whoso removes himself from Rome removes himself from Jesus.

"Religious monuments, majestic temples, the tombs of the apostles, the catacombs of the martyrs, all add to the sanctity of Rome."

As on all occasions special and general, partial and plenary indulgences are proclaimed, and the fountains of grace are opened to a degree that only at long intervals occurs, and means of reparation and salvation are multiplied a thousand fold.

The Japanese address their letters the reverse of what we do, writing the country first, the state or province next, then the city, the street and number, and the name last of all.



In military prisons an offender is sometimes sentenced to carry cannon balls from one place to another and pile them up all day long. That is all. Perhaps it does not seem very terrible but it soon wears his life out. It is practically a death sentence, and he knows it, he would rather be shot. Many a sick man feels the same way about the burden of disease that he is lugging back and forth from day to day. He would as soon be down with a mortal disease. It will come to that sooner or later.

A man's life can be dragged out by dyspepsia and liver complaint. The experience of Mr. J. T. Cardwell, of Fall Creek Depot, Pittsylvania Co., Va., shows how Dr. Pierce's Golden Medical Discovery saves people from consumption by waking up their nutritive organs and giving it power to supply pure, healthy blood, which drives out blood poisons and dead tissues and builds up sound, wholesome flesh and muscle.

"I feel it my duty," writes Mr. Cardwell in a letter to Dr. Pierce, "to write you of the lasting benefits derived from the use of Dr. Pierce's Golden Medical Discovery and Pellets. Seven years ago I contracted a severe cold, which baffled the skill of one of the best physicians in my state. It ran on and I continually grew worse until I concluded to write to the 'World's Dispensary, Medical Association.' The answer to my inquiry advised me to use 'Golden Medical Discovery and Pellets' for indigestion and liver complaint; at this time two months had passed. In two or three days after I had commenced, the use of your medicine my cough had entirely stopped, my digestion was better, my low spirits driven away and I felt new life and vigor in my whole body."

"This marvelous 'Discovery' makes nerve force and rugged power. It is better than city emulsions; it does not make flabby fat, it does not increase the weight of corpulent people.

A LETTER FROM ROME.

Rome, May 7, 1899.

The Catholic world is celebrating with filial devotion the beautiful Month of Mary, and Rome, which counts within her bosom thirty-four churches and chapels, dedicated to the Queen of Heaven, pays every day of this month of May, in these churches a solemn tribute to the Blessed Mother of God. Her glories are extolled by eloquent preachers, her praises are sung by magnificent choirs and her images are surrounded by a sea of candles, among which are artistically arranged the choicest flowers an Italian spring can produce. Every evening the Roman people go in large numbers to those devotions and perhaps the most frequented shrine in Rome this month is the little church of St. Mary of Victory, titular church of His Eminence the late Cardinal Taschereau. During the first week of May also, Rome celebrated with special pomp several notable feasts. Among these feasts, there is none with which the readers of the "True Witness" are more in touch than that of the Blessed John the Baptist de la Salle, founder of the Brothers of the Christian Schools. Last Sunday in the presence of His Holiness, surrounded by Cardinals, dignitaries of the Congregation of Rites and many Christian Brothers a decree was promulgated approving two miracles operated by God through the intercession of Blessed de la Salle. Both miracles were instantaneous and complete cures, one of a very serious case of pneumonia and brain-fever in a youth named Leopold Taya, and the other of lumbago and ulcerated limbs from which a Christian Brother was delivered. The Church will draw great light from those two miracles, when she proceeds with the canonization of the saintly founder. On this occasion, the Holy Father's allocution was most touching. This new homage, said His Holiness, paid to the Blessed de la Salle, will cause joy among the Brothers of the Christian Schools. With them France also will rejoice and be glad. Let France remember what benefits the congregation of Blessed de la Salle had bestowed with a generous hand upon the children whom the Christian Brothers undertake to instruct in religion and righteousness.

The feast of Blessed de la Salle was solemnly celebrated on the 4th of May, in St. Joseph's College, which is conducted by the Brothers.

Another grand ceremony in Rome is the exposition of the Holy Relics, such as took place last Wednesday at the Church of the Holy Cross of Jerusalem, and at St. John Lateran a few weeks ago. At this latter church, His Grace Archbishop Stonor, after hav-

ing presided at solemn Vespers, appeared in one of the small tribunes that overlook the Sanctuary of the Lateran Basilica. The Archbishop, vested in full Pontifical robes, was accompanied by two chanters in soutane and surplis. The reliquaries were handed, one by one to the prelate, and while he held it out to the contemplation of the large assembly, one chanter would sing, or rather would read a brief explanation of the one exposed. The, when the other chanter had repeated the same, the Archbishop raised the reliquary and blessed the people with it. In turn, the persons present bowed their heads in reverence and made a sign of the Cross. It would be a long task to name all the saints whose relics were thus publicly venerated that day. When the prelate received into his hand the relic of St. Helen, mother of Constantine the Great and benefactress of the Lateran Church, the chanters sang: "Part of the bones of St. Helen, who donated this our thrice holy Basilica," and of St. Sylvester, the reigning Pope when St. John Lateran was constructed, they said: "Part of the bones of St. Sylvester, sovereign Pontiff, who consecrated this our thrice holy Basilica." This imposing ceremony is one of the most sublime sermons that can be preached upon the real value of earthly things. For among the saints whose relics were exposed that day, there were many who led here on earth an existence that seemed, to some of their blind and obdurate fellow-men, a folly, an excess. But, as scripture says, "behold they are now converted among the Sons of God and their lot is among the Saints."

His Eminence Cardinal Vaughan was admitted to an audience with the Holy Father on Friday morning. One of the distinguished party who accompanied the Cardinal on this occasion gives the most gratifying account of Leo's health and activity. His Holiness, unassisted by his valet or walking cane, entered the Throne Room at a remarkable lively pace. In conversation he displayed a keenness of intellect very striking in a man of ninety years. His eyesight and hearing are likewise very sharp. In fact, the visitor in question observes no change in Leo since 1879. After the audience which lasted thirty-five minutes, His Holiness left the reception room with wonderful strength and, even we might say, agility. Every day numerous and large audiences are admitted to see our Holy Father. To all he refers in grateful terms to the kind prayers offered for his recovery. F. D. H.

QUAKER AND PRIEST.

Not long since we recorded the death of Rev. Patrick Cuddihy, a native of Clonmel, Co. Tipperary, Ireland, who died at the age of ninety, at St. Mary's, Milford, Mass. Mr. Alfred Webb, a member of the Society of Friends, of Dublin, contributes to the "Irish Monthly" an account of his experiences with Father Cuddihy, when travelling on an ocean vessel with him, in May, 1896. The article is headed "A Fine Old Irish Gentleman and a Good Old Priest." The following passages are from Mr. Webb's diary:—

Second day out. "Amongst our fellow passengers is a Catholic clergyman, an Irish gentleman of the old school. He must be up to 85 or 90. Like some other American clergymen he does not dress so distinctively as ours at home. He has crossed over very often. He is from Clonmel, and speaks Irish with a friend. He says she is an old O'Connellite."

Fourth Day. "Father Cuddihy—that is his name—is a wonderful old Trojan; he tells us he is 88. I am by the way going home for my health," he said to me, "but, between ourselves I wanted more to throw on my two curates the burthen of collecting money for a new church. I. has just had a regular dish of gossip with him concerning the Gaubbs and other old residents in Clonmel. He knew personally both O'Connell and Blaneoni."

Fifth Day. "Father C. is charming company. There is something quaint and old-time about him, from his dress and from the cut of his hair to his accent. At breakfast this morning the conversation turned on Sterne and the writers of the last century. 'None of them were happy with their wives,' exclaimed Father C. 'What about Johnson?' I asked. 'Ah, but he was a philosopher,' he rejoined, with a sly wink at us."

Sixth Day. "We were talking about England and Ireland. Father C. said to an English passenger: 'Did you ever read of Lazarus and Dives? Well,

we are Lazarus and you are Dives. And you know what it came to at last. You are too rich. Did you ever read Byron's 'Siege of Corinth'?' There are some lines applicable—which he quoted. "'Childe Harold'—my dear sir, read the 'Siege of Corinth'—that is poetry.' . . . I helped to put Wyse out at Waterford election. Ah! I was a great politician then."

Seventh Day. "We would be lost but for Father C. He has been showing us photographs of his schools and of a round tower, modelled after that on Devenish Island, that he has built in the cemetery attached to his church. We had, as usual, much conversation with him on general subjects. His mind is a perfect storehouse of quotations. He is especially fond of drawing upon Horace, Virgil, Byron, and Pope."

Eighth Day. "Father C. is indeed charming. I wish I could reproduce some of his conversations in their full raciness. Sixty-nine years ago he was a Franciscan at St. Isidore's. We talked of the old monastery and of Luke Wadding. He must be greatly beloved by his large congregation near Boston. Such a combination of deep religious feeling and practical common sense . . . 'St. Brendan! It is all a legend. How could men think of setting out to discover America in open boats? It took a great queen and a man of genius like Columbus to do that.' . . . It is a real privilege to hear him talk of old Repeal days and of Irish poetry and history. He soars off at table about general history, classics and poetry—quoting Virgil and Homer without a suspicion of pedantry. Dr. . . . sometimes tries to follow him, but generally comes down 'ker flummux,' as Uncle Remus says. The weather is chilly, and Father C. sits much on deck in his short cloak, and rug L. insisted he should wrap around him. At times when dozing it is evident from the play of his countenance that recollections and fancies are chasing each other through

his mind. Sometimes his lips move, clearly in prayer. Then he will rise up and come out with a piece of poetry or classical quotation. An hour ago—it is now afternoon—he recited the opening passages of Dante's 'Inferno':

'Neo mezzo del cammin di nostra vita etc.

Then he exclaimed 'Is not that beautiful? But Dante is so difficult—I can make no hand of it without a translator by me.' He urges me to read Burton's 'Anatomy of Melancholy.' . . . We are likely to have a long passage. But had we come by the crack boat from New York we would have lost the last few days about Boston and would not have made acquaintance with Father C."

Ninth Day. He is brimful of stories, anecdotes, and relations. He talked of his early days. His father, born in 1760, was the first Catholic permitted to open a shop in the main street of Clonmel without payment of 'intrusion money.' Lord Edward Fitzgerald stopped at their house upon one of his visits to the South. In 1898 taught by Mrs. Cuddihy's presence of mind saved his father's life. Their house was being searched by soldiers. As they were rummaging a trunk she caught sight of a letter of Lord Edward's. She let the lid fall as if by accident. This extinguished the candle, and before it was relighted she managed to snatch and conceal the letter. Yet his father was imprisoned a year on suspicion, and his business was for the time ruined. . . . He hummed an old Irish song, 'Pau-tom Fionn,' which he tells me to learn. Our tastes, on many subjects are wonderfully alike, and endless topics for conversation come up. . . . 'Burke was a profound thinker and a great man—and of the Irish Catholic blood!' . . . 'The Italians have taken the place of the Irish laborers in the United States. The Irish, in spite of the curse of drink, have gone up higher—just as American girls are now going to clerkwork and typewriting, and leaving school-teaching,

as too onerous, to the Irish girls. The Italian emigrants are a nice quiet set of people.' . . . He spoke of some book. Father W., fellow passenger: 'When we go back I must get a loan of it from you.' Father C.: 'No, you won't. Some Scoundrel borrowed a valuable book from me and stole it. It was a Latin book three hundred years old, and I used to find matter for sermons in it.' . . . As we spoke of the bad weather his face lighted up and he asked, 'Do you know that beautiful poem of Mrs. Hemans? The summer will come, will come, will come'—but, and he lowered his voice, 'shall we come with it?' As we grow old and stand on the verge of really old age, which we may be fated never to tread, we doubtless become more and more interested in bright elders such as Father Cuddihy."

Carolina Terrace, Cork, Next Day. 'At 7 last evening we sighted Cape Clear. The sun went down. It was a fresh, delightful moonlight. We sat with Father C. in the cabin to enjoy a last conversation. We talked of Ireland, and he quoted the words of an Italian concerning his own country as applicable, 'O era tu men bella o piu forte.' Then the view of the coast led to his bringing up 'The Isles of Greece, the Isles of Greece,' and those other lines of Byron, 'Know ye the land where the cypress and myrtle?' It is said Byron stole those from Goethe's 'Knospe 'Thou the Land!' One of us repeated the opening lines of 'Kenner du das Land?' And he went on 'That's another fine German poem. Was ist des, Busselstein Vaterland?' and he went over the thoughts suggested by it. It was long, we broke up, just as by rockets we were signalling to the Telegraph Station."

Here, says Mr. Webb, end the notes concerning Father Cuddihy in my diary. Doubtless many other notes have appeared, but this one may here be sufficient. We are indeed grateful to Mr. Webb for it, in it he has given us a new view of a fine character."

CAPITAL PUNISHMENT.

By an Occasional Contributor.

A good deal of morbid sentimentality exists in regard to murderers. It not infrequently happens that those guilty of the most heinous crimes of murder—crimes accompanied in their commission by all the elements of cruelty, savagery, and atrocity imaginable—are the recipients, while they are in jail awaiting the execution of the just sentence of the law, of flowers, of letters of sympathy, and even admiration. Such conduct can only be explained on the ground of the ineradicable frailty and depravity of human nature.

Individuals who go to make up civilized society.

About a dozen years ago a Parisian physician, who was in favor of the killing of murderers, took a friend of his to witness the guillotining of two murderers in the Place de la Roquette, outside the well-known prison of that name in the French capital. The men had been convicted of having strangled an old woman to death, in order to possess themselves of her money. They had strangled her with her own handkerchief, and the medical testimony that was given as to the appearance of the corpse tended to show that the struggle had been a prolonged one. The criminals were of the "hardened" type, and one of them rudely repulsed the ministrations of the priest. They were guillotined one after the other. "How terrible must have been the sufferings of these two poor wretches!" said the physician's friend as they were returning from the ghastly spectacle. "Just think of having that awful death before their minds for weeks!" "I was not thinking of their sufferings at all—if they had any," replied the doctor. "I was thinking of the horrible death they had inflicted upon that unprotected old woman." His friend was silenced.

HINTS TO ATHLETES.

Probably the most talked of athlete in amateur and collegiate athletic circles just now is Alvin C. Kraenzlin, of the University of Pennsylvania who this spring made a new world's record in the running broad jump. Mr. Kraenzlin is generally admitted to be the greatest all round track athlete in this country. Up to a year ago he was known only as a phenomenal hurdler, holding world's records for both the high and low hurdles. Mr. Kraenzlin has this to say regarding his wonderful powers as an athlete: "From the time when I was a very small youngster I was very fond of athletic sports of all kinds, but at that time there were plenty of boys that could beat me in short and long distance running. I determined to make a study of running, and became the fastest runner in the school. In the first place I read a number of hints given by trainers, and these I adopted as much as was possible. To begin with I was always careful to take care of myself, and I never ruined my lungs with tobacco or my stomach with coffee every morning.

which so very few practice. Personally I believe these exercises to be the best kind of a home gymnasium it is possible to have, and some of my records, perhaps, may be directly attributed to them. Gradually I kept on running and practising, until I was acknowledged the fastest runner in the school and I am sure that I felt more proud of this distinction than I have over any of my later records.

"If you are going to quote me as to my methods I won't know where to begin, but first of all I would advise any young boy to get his mind and body so that they will work together at all times. By this I mean that the true runner or jumper depends upon his head quite as much as his legs, for the fastest runner when rattled is beaten before the race begins. Another thing, you want to cultivate confidence in your abilities. Go into the race with the idea of winning, and if you lose, have it because the other man could run faster, and, what is more, admit it.

"This same admission may be up to him in the future, and you will enjoy your victory more because you had to work and wait for it. Begin your practising by light running, allowing plenty of development for your lungs. Don't strain yourself at the start, but try and build up a physique and

acquire a method of running that can be relied upon when you are in a race. Keep your stomach in good order. More races are lost from a bad stomach than poor legs. Add to this good American sand and faithful and conscientious practise and you will find yourself a world's champion some day."

BE CAREFUL HOW YOU SIT.

Recently an eminent physician gave utterance to the opinion that appendicitis is more common in this country than in others because of the Yankee custom that men have—and men are more frequently sufferers from the disease than women—of habitually sitting with one leg thrown over the other. The habit, the physician was quoted as saying, restricts the action of the digestive apparatus, and especially of the lower intestine and causes stagnation of the contents and the stretching of the opening of the vermiform appendix, making it possible for obstructions to reach the latter and thus giving rise to appendicitis.

There is no other disease, if we may judge from the attention given to it by current publications, in which the general public takes so much interest as in this one, which is comparatively new to medical practice. Probably much of the popular interest is due to the fact that only within a few years what may be called the literature of appendicitis has reached the reading community.—Lesh's Weekly.

When a man is possessed with a certain fanatical spirit, he imagines if a shoulder do but itch, that the world has galled it with leaning on it so long, and therefore he wisely springs to remove the globe to the other, if he chance but to sneeze, he salutes himself and courteously prays that the foundation of the earth be not shaken.

"Great Haste is Not Always Good Speed."

Many people trust to luck to pull them through, and are often disappointed. Do not dilly-dally in matters of health. With it you can accomplish miracles. Without it you are "no good."

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PUBLIC NOTICE

Is hereby given that the Order of the Knights of Columbus will apply to the Lieutenant-Governor in Council for an authorization to carry on business in the Province of Quebec, as a Mutual Benefit, Aid and Insurance Association, under Article 537A, R.S.Q.

Montreal, 1st May, 1899.

3-4 FRANK J. LAVERTY,
Solicitor for Applicants.

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

Dame Helen Kisscock Lloyd, wife common as to property of Horace Benjamin Lambie, of the City and District of Montreal, do hereby authorize to enter an action, Plaintiff, vs. the said Horace Benjamin Lambie, of the same place, defendant. An Act in separation of property has been, this day, taken an action in separation as the above case.

Montreal, 27th April, 1899.

SMITH, MARKEY & MONTGOMERY,
Attorneys for Plaintiff.

PROVINCE OF QUEBEC,
DISTRICT OF MONTREAL,
No. 383.

IN THE SUPERIOR COURT.

Dame Rose Delima Joly, of the City and District of Montreal, wife of Jean Baptiste Garneau, Jeweller, of the same place, duly authorized by a Judge of the Superior Court, has, this day, taken an action in separation as to bed and board from her husband.

Montreal, 28th April, 1899.

BEAUDIN, CARDINAL,
LORANGER & ST. GERMAIN,
Attorneys for Plaintiff.

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City Ticket Offices, 117 St. James Street and Bonaventure Station.

VILLE MARIE BANK.

NOTICE is hereby given that a Dividend of Three per cent. for the current half-year (making a total of Six per cent. for the year) upon the Paid-up Capital Stock of this Institution has been declared, and that the same will be payable at its Head Office and at its Branches, on and after **TUESDAY, the First day of June next.**

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 20th June next, at noon.**

By order of the Board.
W. WEIR,
President.

JACQUES CARTIER BANK
DIVIDEND No. 67.

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 this Institution, and will be payable at its Office of the Bank, at Montreal, on and after **THURSDAY, the First of June next.**

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 Office of the Bank, at Montreal, on **THURSDAY, the 15th day of June next, at Noon.**

By order of the Board of Directors,
TANCREDE BIENVENU,
General Manager.

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EPISCOPAL APPROBATION

If the English Speaking Catholics of Montreal and of this Province considered their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY, MAY 27, 1899

IRISH INTELLECT AND VIRTUE.

It is but natural that Irishmen should seek to make the world acquainted with the honorable and useful achievements of their race in every land. It is likewise natural that each one should contemplate the subject from the standpoint of the country in which he lives, and base his claims upon the lives and successes of those of his fellow-countrymen who come within the sphere of his immediate knowledge. Consequently, we are not surprised, but are highly pleased, to find such a writer as Mr. John J. O'Shea, occupying the pages of "The Forum" with an elaborate article on the history of the almost continuous exodus of the Irish people, and upon the sterling qualities of the immigrants to the United States. After picturing the carrying with them of all the liberal arts, and having traced their deeds, from the Irish signers of the Declaration of Independence, down to the Irish heroes of the great American conflict, he points out the vast moral influence that Irish immigration exercised in the cementing of the young country. In closing his splendid contribution the writer says—

"The intellectual qualities of the Irish race, as known here, should be judged by their fruits. It has been denied that the Irish-American, either in the professions, in politics or in trade, often rises to a high position. Generalities of this loose and sweeping kind are hardly worth the trouble of answering. It is not easy to pick out any individual of American birth, from the President down to the policeman who has not some Irish blood in him. If we look to the law where shall we find lights more brilliant than Thomas Addis Emmet and Charles O'Connor? The three most prominent members of the judicial bench in New York, up to a few months ago were Chief Justice Daly, Judge Smith and Recorder Goff. Two of these, if not all three, are Irish-born. I believe there are hundreds of judges throughout the States whose legal standing is a living refutation of this shallow absurdity. The Hon. Bourke Cockran furnishes a proof that forensic ability and oratorical power and elegance are by no means irreconcilable with the fact of Irish nationality. Literature and art are as yet young among us; but in what we have of it Irish craft is not altogether unknown. The names of Father Abram Ryan, the poet priest of the South, Theodore O'Hara, Thomas D'Arcy McGee, John Boyle, O'Reilly, James Gilmary Shea, Fitzjames O'Brien, Maurice F. Egan, James Jeffrey Roche, Louise Imogen Guiney—to call only a few from a goodly cluster—attest that Irish origin is no bar to the possession of the gifts of Minerva and Apollo. In the realm of art we have with us Mulvaney, the great painter of "Sheridan's Ride," "Custer's Last Rally," and several other fine canvasses worthy of the Versailles gallery, and we also have a St. Gaudens and a McMonnies, whose Irish blood is well illustrated in the imaginative character of their work and in the versatility of their genius."

While all this is true and we are proud of the splendid careers of Irishmen in the Republic to the south of us, we cannot refrain from pointing out how successfully Irishmen, in

British colonies, have scaled the ladder of preferment, and given evidence to the world of what heights they could reach untrammelled by any political or national ostracism. To take one example out of a hundred; it was only the other day that we read a lengthy account of the life-work and wonderful triumphs in the sphere of his profession, gained by Sir T. N. Fitzgerald, of Australia. The writer tells the story of young Fitzgerald from his birth at Tullamore, Ireland, in 1818, until his reception into the ranks of the medical fraternity in 1857. He arrived in Melbourne, Australia, in July, 1858, and was soon appointed house-surgeon at the Melbourne Hospital. We take the following extracts from the well deserved tribute—

"The rise of Mr. Fitzgerald's reputation as a surgeon was from the time of his arrival in the colony remarkable alike for its rapidity and permanence. During the two years that he retained his post on the staff of the hospital, and during his subsequent career as chief of the visiting staff, and also in private practice at his own hospital in Lonsdale street West, Melbourne, he made his mark as a skilled and inventive operator, and at an early age rose to the head of his profession, occupying a position unanimously and ungrudgingly conceded to him by his confreres throughout the entire continent. To quote an illuminated address presented to him by the staff of the Melbourne Hospital on a recent notable occasion, "the fertility of his conceptions and the brilliancy of his operations have shed a lustre on the institution."

"To the medical profession he has long been known in his public and private practice, as the most brilliant surgeon of his time; and has also won fame by introducing new operations for the treatment of talipes, of fractured patella, of lengthening the tendons, of ununited fractures and in many minor matters too numerous to specify. In the art of surgery he has exhibited qualities of brilliance, dexterity and fertility, in which he is practically unrivalled. It has been said of him that he has eyes in the tips of his fingers, and in plastic operations the rapidity and precision with which he works have been remarkable, while in sudden emergencies he exhibits the greatest ingenuity and readiness of resource."

"It was therefore no surprise to the general public to hear in 1897 that in the list of honors conferred upon the most distinguished people of the day, in commemoration of Her Majesty's diamond jubilee, the name of Thomas N. Fitzgerald appeared in the list of the new knights. This was the first time that the medical profession in Australasia had received the honor of a title, and consequently the profession found considerable satisfaction in the honor to their acknowledged head. Other Australian medical men, such as Sir Alfred Roberts, Sir Anthony Brownless, Sir James Agnew and Sir Arthur Renwick, have of course been knighted, but the first named received his title as an acknowledgment of his services in the founding of Prince Alfred Hospital; Sir Anthony Brownless as Chancellor of the Melbourne University, and the two last for their political services; but Sir T. N. Fitzgerald received his

honor as an acknowledgement of his pre-eminence in his profession."

What Irish-Canadian in reading even these few paragraphs—for our space will not permit of more extensive extracts—can fail to be impressed with a parallel case in this country? While perusing the story of Sir T. N. Fitzgerald's grand career as a surgeon, in that far-off colony, and the account of the honors well earned duly accorded him, does it not seem to us that we are reading the life and works, the professional triumphs and the signal recognition of his eminent abilities, of Sir William Hingston of Montreal? In this great colony—the sister of Australia—another Irish Catholic has reached the highest grade attainable in his noble profession, has rendered services—both individually and collectively—to his fellow-countrymen and co-religionists as well as to Canadians of every creed and origin, that have earned for him the undying gratitude of thousands, and that challenged the admiration of Europe and America. The knighthood conferred on Sir T. N. Fitzgerald and that bestowed on Sir William Hingston, are the very best evidences that can be produced that the Irish people—through their distinguished men—command the respect, the admiration, of the very power under which, for long generations, their ancestors had suffered exclusion and alienation. It is not because these men are Irish-Catholics that they have been so honored; but it is in spite of their nationality and religion, and in spite of all the disabilities thereto attached, that their talents, their eminent services in the field of science, and their grandeur of character have obliged those in the position to recognize them to confer such distinctions.

In making this comparison we do so with a legitimate pride; for any honor that may fall to the share of such a representative man as Sir William Hingston, of necessity reflects upon the whole Irish-Canadian population. We participate, to a certain degree, in that honor, and we are grateful to Providence for having raised up Irish-Catholics—at the very extremities of the earth—whose lives and whose achievements are the best possible proof of the magnificent characteristics of the race.

THE POWER OF MAN.

In the course of a lecture delivered last month in Manchester, England, the Rev. J. H. Carswell said—

"It is beyond all question that man can accomplish anything provided he takes the proper means and has the will, the courage and the perseverance to succeed." We do not know to what Church, if to any, this reverend gentleman belongs, but we are confident that he is not in accord with the teachings of any Christian denomination—decidedly he is not a Catholic.

We are all perfectly prepared to admit that man is the most powerful—in the sense to which he refers—of all created beings; but that he can accomplish anything that he undertakes or that may be undertaken is another matter. Decidedly the progress which has marked the now expiring century is marvellous, and to those who lived one hundred, or even fifty years ago, it would seem incredible. The perfecting of all arms of warfare; the invention of telescopes that can bring the most remote planets under the eye of human observation; the wonders accomplished by the new uses of steam; the mighty transformations in the affairs of this world that are to be attributed to electricity; the very lightning of heaven brought down and harnessed to every species of newly-invented vehicle of locomotion; the telegraph, telephone, and all the numberless improvements to which they have been subjected; all these and a thousand other, signs of man's inventive genius are sufficient to make us pause, and to seriously ask ourselves, "What next are we to expect?"

But man's power ends with the application of existing forces to new and hitherto unknown operations. He can utilize that which already exists; but he cannot bring the elements that go to make up his inventions into existence. In other words he can neither create nor annihilate. He may change and transform matter in a million unexpected ways, but there his potency ceases.

For example, a man can take a plant, pluck it from the soil, decompose its various parts, separate the tissue and fibre, the oxygen and hydrogen, reduce it to atoms, but he cannot unite again these parts, nor bring together these elements, nor give back the vegetable life to the plant. Man can destroy human life, he can sever the cord that unites the soul to the body; but there his powers even of destruction come to an end. He cannot follow that soul one second's space beyond the confines of mortality, much less can he destroy or annihilate that vital part of the being he has killed. So even his powers of

destruction have limits as clearly defined as are those that surround his powers of construction.

Suppose that a man were endowed with all the physical strength of a hundred Samsons; that he combined in himself all the intellectual might of all the most pronounced geniuses that have ever appeared on earth; that he multiplied that combination of physical and mental strength by ten million times, still there is one simple thing which he could not do. Give him all the will, the courage, and the perseverance that the human mind can conceive, and yet all that would not enable him to do, perform one certain feat. With those gifts thus magnified and multi-multiplied, he might be able to strike another man dead, he might be able to confute, confuse, defeat, crush that other man, either in matters of science, or of art, or of argument, yet granting him all these gifts, still he could not prevent one thought from flashing through the mind of the weaker man. He might slay his neighbor; but as long as the soul remained in the body he could not cause that soul, or spirit, or mind to cease thinking. How very insignificant, then, is the power of man.

The writer of this article is suddenly seized with a thought—let us say that he thinks the Rev. Mr. Carswell is mad. That Reverend preacher does not desire that the writer should conceive, or entertain such a thought. He, therefore, puts forth all his powers to prevent the writer from so thinking. Possibly he could invent some means of diverting the current of our thoughts; but he could not prevent us from "thinking that thought." He might be able to torture us, to deprive us of the powers of speech, of hearing, of seeing, of feeling; but he could not deprive us of the power of thinking.

Where, then is the omnipotence of man? Yet, there are disbelievers, men who boast of their atheism, and who would gladly give their lives to purchase one moment's control over the thoughts of others. And these men deny God, they would efface the Being whom we call the Almighty. Still, while pushing their audacity to that point of temerity, they cannot prevent a thought from rising up in the mind of a fellow-man. The mind of that fellow-man is but a breath from God; impotent in presence of that imperfect image, that slight breath of the Divinity, they have the presumption to attack the Supreme Being who created that mind. Man is far from being as powerful as he is represented by the Rev. Mr. Carswell, and while his simplest thought cannot be controlled, how, in the name of reason, can the infidel pretend to wipe out the Great Creator of that mind?

IRISH CATHOLIC REPRESENTATION.

We are gratified to know, from letters which come to us from time to time that our articles on the necessity of having distinctively Irish Catholic institutions in Montreal and the surrounding district—institutions the advantages of which will of course be fully shared by Catholics of English and Scotch nationality—are being recognized by our readers. These institutions, as those familiar with our attitude on the question are aware, are, as we have repeatedly said, designed to be but so many means to a common end; to equip Irish Catholic youths with a higher technical and commercial education, so that they may take their place in any position, without a single exception, in Montreal; and thus to enable them to win back that prominence in public life, civic, provincial and federal, which Irish Catholics once held, but from which they have during recent years been slowly but relentlessly and unceasingly excluded by French Canadian Catholics on the one hand and by English-speaking Protestants on the other.

But Irish Catholics cannot afford to wait, in respect of public representation, until these distinctively Irish Catholic institutions have been established. It is incumbent upon them to take energetic action without delay; for the ostracism to which we refer is increasing every year, and we must lose no time in taking steps to put an end to it by organizing our forces in every district. A few weeks ago two joint Recorders were appointed for the city of Montreal, under the new charter. Long before the appointments were made the "True Witness" had urged that one of the Recorders should be chosen from amongst the Irish Catholic lawyers of the city, on two grounds, namely, that an Irish Catholic was formerly Recorder of Montreal, and that Irish Catholics are considerably under-represented, and English-speaking Protestants are considerably over-represented, on the judicial bench in this city. No attention was paid to the Irish Catholic claim. It is not putting it strongly to say that that claim was treated with contempt; for a Scotch-Protestant and a French-Canadian lawyer were given the joint

Recorderships. Mr. Poirier, the French Canadian Recorder, was a Fire Commissioner—a position long held by an Irish Catholic, at a salary half that which is now paid to each of the joint Fire Commissioners—and his place was promptly filled by the appointment of another French-Canadian, Mr. O. Bourbonnais, whose colleague is Mr. Fred. Perry, an aggressive Protestant, who has held the position for many years. When four lawyers were appointed last year to draft the new city charter two were French-Canadians and two were English-speaking Protestants. When the city council recently appointed two consulting attorneys one was a French-Canadian and the other an English-speaking Protestant.

These are only a few instances of the hostility with which Irish Catholics are being treated by the French-Canadian Catholics and the English-speaking Protestants. Has not the time come when we should exert ourselves; when we should realize and resent this policy of exclusion; when we should form an aggressive and united organization whose aim should be to secure the recognition of our constitutional rights as citizens of Canada; when we, in the words of a correspondent, should adopt three lines of policy—1st individual action; 2nd, the choice of capable leadership; 3rd, the generous support of a newspaper offering a scope for the publication of the expression of the views of those of our race in Montreal who are gifted with the faculty of literary expression?

THE ONLY RELIGIOUS DAILY

Since the "Westminster Gazette" has noticed our esteemed friend the "Daily Witness," and has made it known to the European world that Montreal possesses "the only religious daily" on earth, our friend seems to have fallen into vanity-created error of considering itself the guardian of Roman Catholic morals and faith. It has always been inclined to dictate to Catholics how they should regulate their consciences, and to the Catholic Church how she should govern her faithful. This seems to us a very unwarranted presumption; and we are curious to know what would be thought of us, were we to interfere in the workings of any Protestant Church, and take upon ourselves to ordain how the ministers of denominational establishments should trim their actions in regard to their congregations, and how the members of such congregations should deal with their ministers.

In last Saturday's issue the "Witness" comes three times to the charge. The thrice repeated effort to inflict some kind of injury upon Rome, reminds us of Lord Macaulay's description of the scene at the Roman bridge, when Horatius, Herminius and Lucius held it against the legions of Lars Porsenna—

"He thrice came on in fury,
"And thrice turned back in dread,
And pale with fear and hatred,
Scowled at the narrow way,
Where wallowing in a pool of blood
The bravest Tuscans lay."

After having a rap—from behind the "Christian Guardian's" shield—at the subject of "Conversion of French Priests"; and then—from under the cloak of the "Faithful Witness" (not the Daily one)—having hurled a lot of cheap nonsense about the power of priests in Italy; our "only religious daily," undertakes to explain editorially the meaning and purport of Plenary Indulgences. Now the only portion of that lengthy editorial which is in any way exact is the quotation taken from Webster's Dictionary. That compiler of words and their significations says that an indulgence is—

"Remission of the temporal punishment due to sins, after the guilt has been remitted by sincere repentance."

If the "Witness" had stopped short after reproducing that definition it would not have run the risk of appearing absurd. But when it undertakes to discredit "indulgences" by such an argument as the following, it simply places itself in a ludicrous attitude. It says—

"Martin Luther went there in all earnestness of spirit, hoping to get rid by means of penances of the burden of conscience which none of the exercises he had been put through at home had availed to remove. His simple, honest soul was horrified by the low morals which he found to be rampant in convents and in the high places of the Church, and still more at the mockery with which his own scruples were treated; and on his knees on a holy staircase he realized, once for all, that in seeking salvation by these outward performances, he was on the wrong track."

They certainly must have been terrible, immoralities that shocked the modesty of the immaculate Luther. The "simple, honest soul" of the renegade monk, the loveable discorder of all vows, the chaste violation of his own vow of celibacy and chastity, is

something to be admired—at least the ingenuity that concocted such a phrase is worthy of admiration. The acme of audacity is always worthy of admiration.

Poor Luther suffered enough for conscience sake, during his life-time, to at least have his name respected and to be freed from the ignominy of being classed with the modern genus "ex-monk." His terrible mortifications, in consequence of all the immoral horrors that he witnessed in convents, deserve better of this generation. The monk who sacrificed himself to the extent of marrying a nun in order we suppose to save her from that immoral atmosphere—must surely have had a "simple and honest soul."

We would advise our friend, in future, when the anti-Roman fit comes on, to leave Luther out of the question—his presence in no way serves to prove the iniquity of indulgences.

CATHOLICITY AT THE PARIS EXPOSITION.

Under the patronage of Cardinal Richard, and with M. de Mun as president, and M. Pecheux as vice-president, a committee has been formed and is at work already, with the object of bringing the achievements of Catholicity in a striking manner before the world, at the coming Paris exposition. A contemporary, dealing with the subject says—

"All the conquests achieved under the flag of Catholicity will be laid before the public. A great central tableau will group into one vast whole all the works showing their aim and their results. Each branch will subsequently, expound in detail its character, developments and achievements. The illustration will be executed by three means—intellectual, consisting of statutes, documents, historical notices; figurative, including models, photographs, insignia; practical, exposing works produced."

"In three great spheres has the Catholic influence asserted its omnipotence—educational, social, colonial. The first of these will be illustrated by the vast army of teaching orders. The second holds up to admiration the numbers of co-operative societies, syndicates, working-men's clubs, dwellings, lecture halls, savings banks, hospitals and charitable institutions. The third—France's great glory—the missions, will be an inexhaustible mine."

It is meet that France—still the "eldest daughter of the Church," despite her spasmodic infidelity—should give the world an opportunity of contemplating the wonderful works done by her missionaries in aid of advancing civilization; the exploring of dark lands; the diffusion of the Catholic religion; of the French language; the founding of cities; the endless discoveries in every realm of science; and finally the numberless martyrdoms undergone in the cause of truth and humanity.

LEAGUE OF THE SACRED HEART.

The annual pilgrimage of the League of the Sacred Heart of St. Patrick's Parish will be held to Lamorie on June 14. Rev. Father Driscoll the director of the League, has chartered the old reliable steamer "Three Rivers" for the occasion. The organization which is one of the most flourishing of the parish of St. Patrick, and upon the membership roll of which the names of hundreds of parishioners appear, will certainly make a great effort to support their esteemed spiritual director in his undertaking. Last year the pilgrimage was a magnificent success and judging from the preparations now in progress for this year, there will be a much larger attendance.

PILGRIMAGE TO STE. ANNE DE BEAUPRE.

There are hundreds of women in the five parishes of Montreal who are anxious no doubt to make a pilgrimage to the famous shrine of St. Anne de Beaupre. The opportunity is now afforded them to do so, as the Rev. Fathers of St. Ann's parish, as may be seen by referring to our advertising columns, have chartered the commodious and reliable steamer "Three Rivers" for a pilgrimage, for women and children, to be held June 24. The rates for passage and berths are very moderate. It would be well for those intending to take part in the pilgrimage to secure their tickets without delay.

Mgr. Racicot, V.G., Prothonotary, Apostolic, will preside to-morrow (Sunday 28th inst.) afternoon at four o'clock, at the blessing and laying of the corner-stone of the new church of St. Clement which is being erected in Viauville, Maisonneuve. This parish which is famous for its sulphur spring promises at some future time to be one of the most thriving suburbs of the city.

THE CONNAUGHT RANGER'S CORNER.

The Third annual concert and ball of the Hibernian Knights held on the 19th instant was a most decided success, notwithstanding the fact that there was a smoking concert held on the same night by the members of Division No. 2, the Knights have nothing to complain of. This is the first time since the County Board was organized, some six years ago, that such a thing was permitted. The hall was neatly decorated, and it looked as if the Knights had evicted the Victoria Rifles from their cosy quarters and became the owners of the Cathcart street Armory. The programme while very fair was not as good as expected, as some of the talent who had promised their services were unavoidably absent. The centre attraction was Miss M. Brennan, whose rendering of "Erin's Flag" created great enthusiasm. Equally good was Mr. Thomas Foy's recitation of the "Orange and Green." Almost every seat in the hall was occupied, and the committee are to be congratulated on the magnificent success which attended their efforts. Amongst those present were Alderman and Mrs. Kinsella; Mr. Denis Tansey, President Division No. 7, and Mrs. Tansey; Mr. Thomas and Mrs. Haully; Dr. E. J. C. Kennedy, President St. Patrick's Society; E. B. Devlin, R.C.L.; Mr. M. Phelan, President Division No. 5; Mr. William Rawley, County President; Capt. F. T. Rawley, Mr. Geo. Clarke, Past County President; Mr. H. T. Kearns, President, Div. No. 4; Ald. Gally; Lieut. A. J. McCracken; Lieut. Doyle; Mrs. Allan, Provincial President Ladies' Auxiliary, A.O.H.; Miss Howlett, County President, L.A.; Miss Mack, County Secretary, L.A.; and the presidents of Divisions No. 1, 2 and 3, of the Ladies' Auxiliary. Captain Patrick Keane presided, and after thanking the audience for their attendance in such large numbers said:—As you are aware we are an independent military company solely under the jurisdiction of the Ancient Order of Hibernians, and consequently debarred from the many privileges extended to the militia corps of Canada. The love to bear arms is the Irishman's pride, a characteristic of the Irish race. It was that pride that won the day in the woods of Fontenoy; it is that pride that has brought together our present company of the Knights who, despite many disadvantages and a great personal sacrifice on their part, are thoroughly equipped and conversant with military tactics. The Captain's spirited remarks were greeted with much applause. The following programme was then carried out: Selection of Irish airs on the piano. Mrs. Gally; song, "It was," Mr. Thomas Foy. In response to an encore he gave "Astoria." A song, "She was a Soldier's Sweetheart," by Mr. Wm. Bertrand was really good. Mr. W. Powells sang in a fair voice, "The Gap of Dunloe"; a comic sketch by Messrs. Smith and Sloan was superb. An Irish jig by Mr. H. T. Kearns, was cleverly executed. Song, "Just as the Sun went down," by Harry Nolan, was rendered in fine style; as was also "Gra Gal Machree," in the Irish language by Mr. J. C. Mangan. "Mollie Bawn" by Miss Foley was excellently rendered. Mr. J. W. Kelly's manipulating of the phonograph was much appreciated. Messrs. Bennett and Anderson were also good and received an encore. "God Save Ireland," in the Irish language by Mr. J. C. Mangan, the chorus of which was sung in the same language by eighteen of the Knights in uniform, brought a pleasant evening's enjoyment to an end. After the concert the hall was cleared, and dancing indulged in. The grand march was led by Captain and Mrs. Keane, with about two hundred and fifty couples following. Mr. H. T. Kearns had charge of the dancing programme and the refreshments were in charge of Messrs. Ward and Hickey.

A circular, signed by Mr. W. Rawley, Jas. McNicol and P. Keane, calling on the young men of the Ancient Order to form themselves into a dramatic section under the auspices of the County Board, has been issued. This is a good move.

My right to discuss matters pertaining to the interest of the A. O. H. in this column has been questioned. I don't know that I have injured the Order by doing so. If the gentleman who objects to publication of notes of interest, such as given by me from week to week, will procure a copy of the last issue of the "Hibernian Record," the official organ of the Order in America, he will see that the official journal has copied a half a column of Hibernian News, for its last issue, from the "True Witness." The venerable State Secretary of Conn., would not do this if the notes were not newsy, and interesting to

its readers. It seems to me that the A. O. H. should be proud of the "True Witness," owing to the space which it devotes to all matters of public interest concerning it. Irishmen of Montreal want to read about the Order and its doings, and the "True Witness" is the proper medium to communicate these matters, because the members may depend upon it that every line which appears in its columns will be worthy of the Order and its aims.

At the last regular meeting of St. Mary's Court No. 164, C. O. F., the various committees having charge of the excursion to Cornwall on Dominion Day gave progressive reports. St. Mary's Court is one of the most flourishing Courts in Quebec, and since its organization eight years ago, has been very fortunate in not losing many of its members by death, only three members having died in that time.

The regular monthly meeting of the Hibernian Knights was held in their hall Craig street, on Sunday afternoon. Considerable business of importance was transacted, and a corresponding secretary elected. Two applications for membership in the company were received, and a communication ordered sent to the County President. Notice of motion will be given at the next annual meeting making it compulsory on all members of the company to learn the Irish language. This action was decided upon in anticipation of their trip to Boston next year. A report of the concert was given by the committee which showed it to be a financial success.

Division No. 6 is still after new quarters, and will not be satisfied until they have a hall of their own. I would not be at all surprised if the North End boys took the initiative in this matter. They are an energetic hard-working body of men and not afraid of almost any enterprise. They also adopted a set of resolutions in connection with the coronation oath, something similar to those already adopted by Division No. 1. Three new candidates were initiated.

Division No. 4 held its regular meeting last Monday evening, a pretty fair attendance of members being present. Three new candidates were received into the Order, and applications from ten others handed in, and referred to the proper committees. Other matters of importance to the members of the order were discussed.

"If the men of the A. O. H. will strive to keep themselves thoroughly informed of the various matters happening throughout the country it will make them more firm in their devotion to their own divisions and when these occurrences are related as of course they could be in the meeting room for the good of the Order, the enthusiasm and interest of others will be awakened. We would urge all Hibernians to look for Hibernian news, and repeat it in the meeting-room, so that all may be informed of the progress being made; and of the earnestness with which public efforts to help Ireland's cause are being undertaken." This extract is taken from the official organ of the Order.

Yes, Bro. Cunningham, that would be the proper mode of educating our members but bless your heart, how many of our Division, aye, or individual members will support or patronize a journal that is trying to educate them to that standard.

Wednesday was a day of excursions for our Catholic Young Men's Societies. St. Anthony's Catholic Young Men's Society ran two special trains to St. Rose, over the C.P.R., from Windsor Street Station, both of which were well patronized.

St. Mary's Catholic Young Men's Society had a pleasant outing to Cornwall, which was largely attended, but the Young Irishmen's excursion to Iberville was the most successful of them all. Two trains, one in the morning of nine cars, and another in the afternoon of thirteen cars, every available space on both trains being occupied, steamed from the Windsor Station. The park at Iberville is a beautiful spot and only requires a little "firing up" to make it one of the most pleasurable resorts in this Province. Our young men's societies should encourage the national games of Ireland at their excursions; the games which made the men of early Irish history a giant race.

An enthusiastic meeting of Branch 26, Catholic Mutual Benefit Association, Grand Council of Canada, was held in their hall, 92 St. Alexander

Street, Monday evening, when business of the greatest importance to the Branch and to the Society in general was transacted.

CONNAUGHT RANGER.

C. M. B. A., Grand Council of Quebec.

At an emergent meeting of the Grand Council, C.M.B.A., of the Province of Quebec, it was moved by Grand President Leclerc, seconded by Vice-president McCaffrey and carried unanimously that:—

Whereas, it has seemed pleasing to Almighty God to remove from the midst of his labors at a time when his services could ill be spared by this Association, our lamented Brother Supreme Recorder Hickey.— be it

Resolved, that the members of the Grand Council of Quebec desire to place on record the expression of most devoted respect and sincere esteem which they have ever entertained for the personality of the deceased brother, who, since the inception of this council, has always proven himself one of our most faithful friends, whose loyalty to the Association was not the least important reason for our existence, and whose kind encouragement and sympathetic interest were largely instrumental at one time in preserving our integrity as a Grand Council of our honored Order.

Resolved, that we tender our sincere sympathy to the Supreme Council which has lost so valued and efficient an officer, and that we offer our respectful condolence to the family of our dear departed brother.

Resolved, that the charters of all branches under our jurisdiction be draped in mourning for one month as a slight mark of respect to the memory of the deceased.

Resolved, that copies of these resolutions be forwarded to the Supreme President, to Mrs. C. J. Hickey, Brooklyn, and for publication to the "True Witness," of Montreal, and the C.M.B.A. News of Pittsburg.

OBITUARY.

Miss Margaret Heelan.

It is with deep and heartfelt regret that we learn of the death of Miss Margaret (Maggie) Heelan, daughter of Mr. Wm. Heelan, master carter, Mackay street. This sad event occurred on Wednesday the 24th instant, after a long illness which was borne with true Christian fortitude and resignation.

Deceased was a former pupil of St. Patrick's Academy and was one of the most brilliant among her classmates to whom, as well as to all who knew her, she endeared herself by her unassuming manner and kind ly disposition. The funeral takes place this morning from her father's residence.

The "True Witness" extends its most sincere condolences to Mr. and Mrs. Heelan in this their sorrow and deep affliction.—R.I.P.

LOCAL NEWS.

The concert, room of the Catholic Sailors' Club on Wednesday evening was filled to overflowing by a most appreciative audience, who were assembled to witness the regular weekly concert. Those ladies and gentlemen who contributed to make the evening's entertainment a success, surpassed their former efforts and deserve great credit. Being the Queen's Birthday the concert, opened by all singing "God Save the Queen." The following ladies and gentlemen took part:—Miss Teetsie Durand, Miss Morrow, Miss Donaldson, and Messrs. Hodge, Haraburg, Coffin, Vermont, Marshall, Kelly, and T. Hogan and sailors Simpson, Smith, Morrison, Gascoigne, Kisbey. The chairman for the evening was Mr. T. Beamish, Esq. Father Kavanaugh has to acknowledge a large parcel of very interesting reading matter for the use of the seamen frequenting the club.

The collection taken up on the occasion of the laying of the cornerstone by His Grace Mgr. Bruchesi for the new St. Jean Baptiste Church on Sunday the 14th inst. netted the handsome sum of 603.40.

A most interesting and impressive ceremony took place on Wednesday morning at seven o'clock at the church of Notre Dame de Bonsecours. The occasion was the blessing of two lamps which were donated to the Shrine of our Lady of Bonsecours by the pilots. Solemn High Mass was celebrated by Rev. Father Hurteau, assisted by Fathers Latour and Beaudoin as deacon and subdeacon.

The historical temple was filled to its utmost capacity, and nearly twenty-five pilots were present. Rev. Father Labelle, of Notre Dame Church, delivered an appropriate sermon, reminding seamen that they should not only confide merely in their experience or capacity, but also in supernatural protection. He eulogized the bravery which is character-

istic of the mariner and he exhorted them to have always a great love and veneration for the Most Blessed Virgin Mary. Mr. Theo. Dubois' "Ave Maria Stella" was sung by the choir at the Offertory. The two lamps will be placed in front of the shrine of Our Lady of Good Help, and they will be kept lighted day and night during the whole season of navigation.

THE RE-DISTRIBUTION BILL.

A Redistribution Bill which has been introduced into the House of Commons at Ottawa contains some important provisions affecting this province, but more particularly the province of Ontario. It may at once be stated that the main object of the bill is to secure representation on the basis of "municipal county" organization. This principle was at one time supported by the late Sir John A. Macdonald, and is now supported by Sir Wilfrid Laurier. In the past the old county boundaries have been interfered with, and these are to be restored under the bill. The parish of Lavaltrie, for instance, which for all purposes, municipal, judicial, and otherwise, formerly belonged to the County of Berthier, but is now part of the County of L'Assomption, is to be transferred back to Berthier.

The parish of Lacolle, together with the islands situated in the Richelieu river opposite thereto, is transferred from Missisquoi to St. Jean and Iberville, to which it belongs for all purposes, municipal and judicial. The parishes of Notre Dame de Stanbridge and Notre Dame des Anges de Stanbridge, together with the island opposite in the Richelieu river, are transferred from St. John and Iberville to Missisquoi. The parish of St. Pie is transferred from Rouville to Bagot. The parish of St. Marcel is transferred from Bagot to Richelieu. The parish of St. Eugene de Grantham, now in Bagot electoral district, is transferred to Drummond and Arthabaska.

The parish of St. Nazaire and St. Christine as municipally constituted is to be included in the electoral district of Bagot, and the electoral district as reconstituted is to consist of the town of Acton, the village of Upton and the parishes of St. Andre d'Acton, St. Ephem d'Upton, St. Helene, St. Hugues, St. Labeure, St. Pie, St. Rosalie, St. Simon, St. Theodore d'Acton, St. St. Dominique, St. Nazaire and St. Christine. The parishes of St. Guillaume d'Upton and St. Bonaventure d'Upton are transferred from Drummond and Arthabaska to Yamaska. This is done because the parishes for federal purposes belong to the county of Yamaska. The parishes of St. Etienne and St. Samuel will form part of the electoral district of Nicolet. All that part of one township of Stanford, which forms part of the parish of Notre Dame de Leonard, are transferred from Drummond and Arthabaska to Megantic.

The bill also provides that when the population of a county justifies its claim to one or two additional members it is to be subdivided by judicial authority in separate electoral districts, within the old county boundaries.

DISASTROUS FIRE AT ST. JOHN, N.B.

A despatch from St. John, N. B., says that a disastrous fire occurred on Thursday, in the extreme north end of the city. That part known as Indiantown, where the river and Lake boats land, was swept by fire. The buildings were for the most part wooden dwellings and stores. A rough estimate places the number of buildings burned at 200, and the total loss at almost half a million dollars. Some of the residences at the foot of Indiantown were valuable homesteads, well furnished and mostly comfortable. These were all destroyed.

There were two fatalities. Miss Chard, sister-in-law of Dr. McClary, was burned to death in her house, refusing to leave when urged to do so. She was 80 years. Mrs. Mowery, also an aged lady and an invalid, died of shock, just as the fire broke out. The total insurance is about \$300,000.

GLAZING LUXFER PRISMS.

Glazing of ornamental glass is a fine art. Fortunately panels of ornamental glass do not require to be exposed to changes of temperature as in ordinary glass. Luxfer prisms, however, to give their best effect, must be subjected to the greatest weather exposure. This necessary condition drove the Prism Company to all sorts of expedients, in order to put their prisms up into sheets that would remain weathertight. The company tried every system of cement and metal glazing they could find—in time the glass worked loose, the cement cracked. Glazing without cement was an absolute necessity. In Chicago the Luxfer Company found what they had been looking for, and secured the patents for the world, for the system of glazing by electricity. The joint is very small, neat, of pure metal, and perfectly weatherproof. Generally speaking, the smaller a metal glazed joint is, the weaker it is, but by this electric process, once the joint is made tight, the glass cannot work loose or the joint leak. At the office of the Luxfer Prism Company, 1833 Notre Dame Street, glazed samples of prisms and ornamental glazing are exhibited.

ST. PATRICK'S PARISH. SACRED HEART PILGRIMAGE

Under the Direction of REV. FATHER DRISCOLL, Director of the League of the Sacred Heart,
To LANORAIE, 11 MILES FROM MONTREAL, Per Str. Three Rivers.
WEDNESDAY, June 14th, 1899.
LEAVING Jacques Cartier Wharf at 9 A.M.; RETURNING at 7 P.M.
Tickets—Adults 60 cts., Children under 12 years 30 cts. Tickets can be had from the Reverend Director, St. Patrick's Presbytery.

\$250.00 In Monthly Payments Of \$7.00. A Genuine . . .

New American Piano,
Upright, Cabinet Grand, nice Walnut Case.
Also, a large assortment of second-hand Pianos of different makes to be sold off cheap.
A Magnificent Stock of new CHICKERING and KARN Pianos always n hand.

The D. W. KARN CO., Ltd.,
KARN HALL BUILDING,
St. Catherine Street.

SEVENTEENTH Annual Irish Catholic Pilgrimage,

To STE. ANNE DE BEAUPRE and to CAP DE LA MADELEINE,
UNDER DIRECTION OF
The Redemptorist Fathers of St. Ann's Church, Montreal
SATURDAY, June 24, 1899.
For Ladies and Children only.
Str. "THREE RIVERS" leaves Richelieu Wharf at 2:30 P.M.
Tickets: Adults \$2.10, Children \$1.05.
TICKETS AND STATEROOMS CAN BE SECURED AT THE ST. ANN'S PRESBYTERY, 32 BASIN STREET, MONTREAL.
N.B.—A Pilgrimage to Ste. Anne de Beaupre for MEN by Steamer Three Rivers shall take place on SATURDAY, July 29th, at 6.30 P.M.

Messrs. FRASER, VIGER & CO.,

FAMILY GROCERS AND WINE MERCHANTS,
Italian Warehouse, 207, 209 and 211 St. James Street,
Respectfully invite the attention of all Camping and Yachting Parties, all Families proceeding to their Country Cottages by River, Lake or Sea, to their unequalled facilities for executing all orders entrusted to their charge.
Everything of the very best quality in
Fancy and Staple Groceries,
Teas, Coffees, Provisions,
Wines, Liquors, Etc., Etc.
Careful and experienced packers.
Prompt deliveries.

FRASER, VIGER & CO., IMPORTERS.

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WE WANT your old Piano in exchange for a
STEINWAY, NORDHEIMER, HEINTZMAN, HOWARD, or WILLIAMS
PIANO
We make the most liberal terms of payment in Montreal
WE RENT, TUNE and REPAIR PIANOS.
LINDSAY-NORDHEIMER CO.,
2366 St. Catherine Street.

CARPETS

And the place to get them satisfactorily with value and effect guaranteed is the old and reliable house, where only Carpets and Floor Covering, Window Curtains, Shades and Drapes are dealt in. The Jack-of-all-trades is generally jacked up for lack of experience.

When after Carpets, Curtains, Rugs,
see the specialist in this important branch of business, and your interests will be fully guarded by an experienced and reliable staff of attendants at any of our three large Carpet Warehouses.

THOMAS LIGGET 1884 Notre Dame Street, Montreal.
2446 St. Catherine st. Montreal.
175 to 179 Sparks Street, Ottawa.

TOM O'ROURKE.

BY FRANCIS D. DALY, MONTREAL.

In famous old Tipperary and on the sloping side,
Of "Keeper" grand and hoary that's seen both far and wide,
There rests the little hamlet half hidden by the grove,
Where Tom O'Hare was born before he took to rove.

Poor Tom was left an orphan when not quite ten years old,
But sturdy little fellow, so wise, nor yet too bold,
He worked among the neighbors and rambled here and there,
Well liked by all the people, was honest Tom O'Hare.

When Tom was nearly twenty, a strapping lad was he,
And all the village maidens were not too blind to see,
That pretty Alice Kelly was first and only one,
At every fair and market you'd see her there with Tom.

The farmers were complaining of cattle stolen, lost,
The crops were all a failure, and then the cold and frost
So ruined the poorer people that misery was rife,
And hunger with its fever cost many a precious life.

A widow poor and humble lived on the mountain side,
A battered little shilling, 'twas where her husband died,
Three little naked children, whom hunger brought so low,
They were her greatest treasures, and now her cause of woe.

One lad was down with fever, the others cried for bread,
"Oh, mammy dear, I'm hungry!" the smallest of them said,
The mother in a frenzy rose up so dazed with grief,
Not knowing how to comfort or give her babe relief.

A knocking at the cabin, a raising of the latch,
And in there comes a manly form, whose head near touched the thatch,
A voice with music in it, because its pity told,
The poor despairing mother, 'twas Tom the friend of old.

The tears of pity from eyes so good and true,
The sympathy and prayer, and the help he offered too,
And right or wrong he gave it, I'll leave you to decide,
The merit of his action for which he nearly died.

And when O'Hare departed, a life was going fast,
The fevered lad was fighting for life unto the last,
And when brave Tom arrived with food for their relief,
He found the dead before him and loud and bitter grief.

When O'Hare left the cabin to beg or seek relief,
He never had intended to be a common thief,
He met a couple running who seemed in great alarm,
But Tom ne'er hesitated nor thought of any harm.

A fresh killed sheep he found it, 'twas lying in his route,
'Twas God that sent it surely, his pocket knife was out,
He quickly cut a portion and hurried to the cot,
Where raw it stopped the hunger, while some went in the pot.

Misfortune of misfortunes! the man who owned the beast,
Was dark skinned Phelim Conly, the nephew of the priest,
A rival of O'Hare, was he for Alice Kelly's hand,
And swore to have vengeance or to make Tom leave the land.

And Conly and his comrade had caught him in the act,
Of stealing but not killing; Ah, well they knew the fact,
But vengeance and not mercy was Conly's aim and deed,
So followed to the cabin with all their hate and speed.

Confronted with his enemies, accused of such a crime,
Overpowered, abused was he before he had got time
To think or so decide!! and thus avoid his fate,
He found himself in prison and then it was too late.

When Norbury, the hanging judge asked the reason why,
He should not be condemned to death he made this reply:--
"My lord, I done what you'd not do, I'd do it o'er again,
For those whom God afflicted so with poverty and pain."

"I go to meet my God above, the judge who judges all,
I'm guiltless of the killing sheep, and you will yet recall,
The innocence of Tom O'Hare, when on your dying bed,
And death brings clearly into view, your victims hang'd and dead."

The judge put on his black cap and with sardonic grin,
Began to give the sentence amid a silence grim,
A fearful shriek and fainting, "Keep back and give her air,"
"Tis pretty Alice Kelly, who's lying deathlike there."

Again the judge commenced to sentence Tom O'Hare,
And tears were shed in plenty by men and women there,
Again he's interrupted by one of wilder mien,
With madness plain depicted as ever yet was seen.

"I am the man who killed it, my lord, and here's my wife,
She'll say so though her husband will likely lose his life,
But better far to lose it than murder Tom O'Hare,
Who nursed us through the fever and gave us every care."

A shout of gladness rises and then the judge exclaims,
The prisoner is acquitted of penalties and pains,
And Tom O'Hare a free man escapes death by a hair,
For hanging was the fashion when such a judge was there.

And wasn't there a wedding, and all the country side,
The Kellys of Killeacon were there to back the bride,
And Conly fled the country, his perjury and strife,
Would give him to the hangman instead of to a wife.

And Tom and Alice Kelly are living happy yet,
And how they loved and suffered they never will forget,
O'Hares there are in plenty—the maids of beauty rare,
And tall and strapping fellows, who soon could clear a fair.

An exchange commenting upon the matter has this to say:—

"There is no better time of year than now for our girls to try Dr. Shradys' beauty prescription. Walking is a physical delight in the general air of these early May days.

Of all the forms of exercise, walking is, no doubt, the least popular. One reason for this is that the trolley car now goes everywhere, not only through the city streets, but through the country fields, tempting us at every step of our walk, if we start on one, to get aboard and make quick time.

Then, again, walking is so easy and so cheap. It does not have to be learned and it costs nothing. Bicycling, horseback riding and boating, all call for a course of instruction, special clothing and equipments, and are all more or less expensive.

And it is the thing that is most difficult and costs most money that men and women are prone to prefer. Hence the proverb: "Things that cost nothing are worth nothing."

Dr. George C. Lorimer, in an article on "Living Beyond One's means," says:—

"Some one has said that our children desire to begin where we leave off. Consequently if we can procure the elegancies of life in no other way, they will secure them on the credit system and pay interest on a cut-throat chattel mortgage, a form of finance that would bankrupt the Rothschilds and lead to a panic on every exchange in the world. For it is a fact that the poor pay far higher for the accommodations they receive than do the rich for theirs. The not unusual outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a trifle from a friend to ward off the evil day, and at last abandons hope, losing furniture and all that has been paid as interest and principal.

"In happy contrast was the course adopted by a bright-eyed wife in Chicago. Calling at the house, I remarked, 'Your home looks very pretty.' She replied, emphatically, 'It is pretty, for we have paid for everything in it.' Then she told me that before her marriage her intended requested her to select a carpet and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. I exclaimed, 'Bravo!' and I am persuaded the little woman has made a good business man of her husband by this time."

Sleep is the best medicine, the best restorative, worth more than all the nostrums, specifics and curatives, allopathic and homeopathic, remarks a writer in the National Educator.

Early rising is positively injurious to health unless it is preceded by early retiring. Retire at 9 and rise at 5, or retire at 10 and rise at 6. This gives nature enough time for sleep, provided not more than half an hour is lost in falling asleep, otherwise making the time for rising an hour later.

Never rise immediately on awakening. It is too severe a strain on the system. Never force or drag a child out of bed the moment he is awakened. Never rouse him out of a sound sleep; the nervous system may be wrecked for life thereby. Always ease your nerves by pleasant reading or conversation before retiring, so that you may fall asleep as soon as you reach the bed.

Don't sleep under heavy cover. It will interfere with the circulation of your blood and cause you unpleasant dreams. If not warm enough, place a few newspapers, pasted together at the edges between the blankets.

Always have plenty of fresh air in your bedroom. Even in the coldest weather, the sash of a window may be lowered a few inches to admit

fresh air. The temperature of the bedroom should not be above 65 degrees.

If you are a father or a mother, never send your child to bed crying or angered, or under punishment, without giving him a kiss. Remember, it may be the last night on earth, for a burning fever, diphtheria or croup may deprive him of reason, and you will never again be able to make amends for your cruelty or ask forgiveness.

If you are a farmer says an American writer, and want your son to be a farmer after you, don't snub him. Let him have the money he earns. You would have to pay a hired man for taking care of the cows and colts—why not remunerate your boy? Do not disgust him with farming in the beginning by telling him that he does not need anything but his board and clothes now, because he will have 'it all' when you are gone. Give him something now. Five dollars to a boy when he is ten years old is more to him than five thousand will be when you are dead and gone and he has the farm.

"There is no place like home," so the old song runs, but sometimes home is not what it ought to be. It may and it may not be a blessing to be born rich, but there can be no greater blessing than to be born in a bright, cheerful and loving home. Such a blessing as this is within the reach of even the poorest. It insures a happy childhood, and makes sure a virtuous womanhood, and in old age a heart still young in spite of the weight of years.

To make their children's childhood full of love and of childhood's proper mirth is a duty incumbent on every parent. Every parent thinks his or her way the proper and the only way to bring up a child. How misguided some of these good people are! Some of them haven't sense enough to rear a kitten. Those are the people who spoil their children, who pamper their every wish, no matter how unreasonable it may be. There is another class much more common. These are the people who themselves were born cranky and have been cranky ever since. They cuff and slap all day long and the only happy hours the child knows is when its eyes are closed in sleep. Make allowances for youthful natures. You yourself didn't always possess the great stock of wisdom which you think you have. Throw away the rod; you need not thereby spoil the child. A loving word, and when needed a tender reproof, will work wonders in the child's disposition and will leave a lasting impression on its young life. Make the child's life happy at home, it will always love that home and will not seek another roof in later years. There is still another class, perhaps the worst of all. These are the people who are blessed above others with the riches of this world, but the poor fools don't know how to use it. God blesses them with children, but they have not sense enough to appreciate the favor. The children are handed over to a nurse, relegated to a nursery for all the days of their young life, and live almost in perpetual exile from the company of their parents. When they grow up they are packed off to a boarding school, and when they return the parents learn that they have made the acquaintance of their children.

I wonder if there is a formal introduction? What are we coming to? Thank heaven these poor rich fools with us are few.

Ye fathers and mothers who are blessed with children thank God for it, and the larger the family the greater be your praise. Train your children in love, not in fear. Make their young lives happy; give them sunshine and play and kind words and fond caresses. When they grow up they will not cease to love you, but will be your stay and support; your joy and your comfort in the evening of life.—Paulist Calendar.

Temper, like fire, is a good slave, but a tyrannical master, and an exhibition of bad temper is never calculated to arouse admiration for the exhibitor in those who behold it. Yet strangely constituted creatures that we are, we feel nothing but contempt for the person without some amount of spirit. We talk of a good temper and a bad one, but a good temper is nothing more or less than a bad one well curbed. Temper is temper, and it is only the iron, inflexible will power that makes the difference in its outbursts. A woman who can force back the hasty, angry words that are welling at her lips at some slight, some housekeeping misadventure, or owing to bodily fatigue or irritation, is the one that wins the victory. In ten minutes she will feel so glad she did not utter those sharp sentences, and will have a sense of triumph that the sister who did not try will never enjoy. The few words she uttered, regardless of other's feelings, have probably multiplied into many more. The snappish sentences have shaped themselves into recriminations and discontent, and the tiny seed of ill-temper has grown into a full-sized apple of discord. Matket report

Toothache stopped in two minutes with Dr Adams' Toothache Gum. 10 cents

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The shrewd merchant knows where to place his advertisements. Why not try our columns. Our rates are reasonable. Our paper reaches near and far in every parish in the City and Province in Canada. Give our columns a trial. Send for rates to our office, "TRUE WITNESS P. & P. CO.," Limited 253 St. James Street, Montreal.

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MAKES CHILD'S PLAY OF WASH DAY

JUDGMENT REVERSED.

"Wasn't that young Mr. Tiff who left the house as I came in?" asked the Judge of his eldest daughter.
"Yes, papa."
"Did I not issue an injunction against his coming here any more?"
"Yes, papa; but he appealed to a higher court, and mamma reversed your decision."—Tit Bits.

BREVITIES.

You will never become a saint if you starve the pig Intemperance to fatten the pig Spiritual Pride.

It requires forty horses to pull the family vanity at a funeral, and only two to pull the corpse.

It is the part of the wise, in their estimates of success, to make due allowance for the effect of chance.

It requires two faulty persons to make a long quarrel as certainly as it takes two blades to make a pair of scissors.

Fools take ingenious abuse for kindness, and often make one in the laugh that is carrying on at their own expense.

Many shining actions owe their success to chance, though the general or statesman runs away with the applause.

The power of fortune is confessed only by the miserable, for the happy impute all their success to prudence or merit.

As sins proceed they ever multiply, and like figures in arithmetic, the last stands for more than all that went before it.

We can all of us learn the patience to endure anything that life proposes to send. But that patience is borne of love and trust.

Some would be taught to do great things who are but tools and instruments, like the fool who fancied he played upon the organ when he only blew the bellows.

The envious person is the most miserable of all human things. He nourishes vipers which sting and devour him—is the enemy of all, and inflicts mortal wounds on charity—outrages nature, which produces only that which is good, and grace, which cannot act in concert, or ally itself with any evil.

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1 p.m. to 4 p.m., at 402 Sherbrooke street.

Random Notes For Busy Households.

This is the season when, instead of bringing the spring medicine bottle into use, an effort should be made by every householder to provide cooling and palatable dishes.

A contributor to an American journal writing on this subject says:—
Among the most valuable, if least expensive articles is lettuce. It is so universally popular, and perhaps unnecessary to advise its use. One may add, however, that it should be served cold and crisp, must not be allowed to lie in the dressing until it begins to wilt, and must never be cut with a knife. With the tips of the fingers it should, before the dressing is put on, be torn to bits of a size convenient to be handled with a fork.

Another, and one of great medicinal value is rhubarb. Were it more often properly cooked, it would be better liked. One method of cooking it is carefully scrape—not peel—the stalks

cut into inch lengths, and lay them in cold water for half an hour. Weigh the rhubarb, and to each pound of the fruit allow a pound of granulated sugar. Put the rhubarb, still wet, in an agate-lined saucepan, mix the sugar with it, and set it at one side of the range until the sugar melts. Then bring slowly to a boil and stew until the rhubarb is very tender. Eat cold, accompanied by plain cake or thin bread and butter.

To the American girl who wishes to keep the beauty she has, or to acquire the beauty she has not. Dr. George P. Shradys gives a prescription in one word—walk!

Sickness is destructive of good looks. To be a chronic dyspeptic, always on the edge of nervous collapse, and be a charming personality at the same time is a task beyond the power of man or woman.

A REMARKABLE CONTRAST.

It is a well-known fact that the Catholics of Ireland treat their fellow-countrymen of the Protestant minority with an amount of indulgence and generosity which it is not easy to find equalled elsewhere, says the London Universe. A printed return of the workhouse chaplains in Ireland has just been issued, and from it we learn that at Clones a Presbyterian minister gets the sum of £15 per annum for ministering to one inmate of his persuasion. In the same workhouse the Protestant minister of the Church of Ireland receives the sum of £25 per annum for preaching to a congregation of twelve persons. In addition to this, Mr. Labouchere tells us in the current number of Truth, that there are upwards of eighty workhouses in Ireland where Protestant ministers draw stipends ranging as high as £80 for their ministrations to less than six inmates. This generosity on the part of the Irish guardians will

seem all the greater when we compare it with the treatment extended to Catholic workhouse chaplains in England. During the last ten years a few Catholic priests here and there, after considerable agitation, succeeded in gaining from the guardians of the workhouses under their charge a slight remuneration for their services. For instance, a Catholic priest may have to provide for the spiritual needs of as many as 200 or 250 poor Catholics, and for this English Guardians offer him £25 to £30 per annum as a considerable favor, and then only after years of fighting, when the priest's application had perhaps been refused half a dozen times. We would earnestly recommend the Bumbles of England to study the example of the Irish Guardians, and learn therefrom a much-needed lesson in generosity and fair play.

SPRING.
Written for the True Witness.
By PETER J. DOHERTY, Montreal.

She comes in all her glory,
She comes in all her gladness,
She takes from us our wintry gloom
And our heart she clears of sadness.

generated, and perhaps may be called
to fill a high position in the world,
it is quite best, for the sake of their
amour-propre that all others should
be ignorant of their stay at Mettray.

MRS. A. SCOTT.
She Publishes This Letter So That Others Suffering From
Female Weakness Can Benefit by Her Experience—A
Story Telling Things All Women Ought to Know.

Have you ever noticed how quickly a
woman loses her good looks and
attractiveness? She will have a fair face,
beautiful complexion and well-rounded
figure. Before you know it, she is all
run-down, pale and weak. Her skin
will have an ugly yellow appearance.



Dr. Coderre's Red Pills for Pale and
Weak Women are a medicine for women
and girls alone. It is not meant for
men. It is a medicine that puts the
feminine organs in a strong, healthy
condition. It cures headache and all
other aches. It cures leucorrhoea and
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and whets up the appetite. It soothes
the nerves by stopping the pains that
cause nervousness. It enriches the
blood and makes plenty of it to circulate
through the veins, and thus cures
cold hands and feet. It makes the wife

and mother well and strong. It helps
the girl go through the narrow gate of
womanhood in perfect safety. Nothing
equals it for prospective mothers.
It makes the ordeal of child-bearing
free of dread and almost painless.

HOUSE OF CORRECTION FOR BOYS.

In the "New Era," we find the following
account of a peculiar House
of Correction that exists in France.

The Maison paternelle, built from
the plans of M. Demetz is composed
of 30 cells; each cell opens on to a
large hall, where night and day is
stationed one of the professors; outside
this there is a large window
looking on the country, which gives
plenty of light, and also fresh air to
circulate; the furniture of the cells is
very simple, there are a few, however,
which are more luxuriously appointed,
and these are reserved for those
pupils whose conduct is the most satisfactory.

A CUNNING HUSBAND.

"It is strange that I can't get my
wife to mend my clothes," remarked
Mr. Briddle in a tone of disgust. "I
asked her to sew a button on this
vest this morning, and she hasn't
touched it."

Business Cards.

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FORBIDDING THE BANNS.

The "Central News," a London publication
gives the following somewhat
amusing account of how a Reverend
gentleman attempted to stop a
marriage and how badly he was used
in consequence.

ANOTHER EDUCATIONAL FAD

We drew attention to a school fad,
in New Jersey, a few weeks ago.
Now, the news of another comes
from Pennsylvania. In honor of the
memory of Charles Ingersoll Hutchinson,
of the class of '98 of the University
of Pennsylvania, who was, we are
told, "noted amongst his comrades
for his manly qualities," his
classmates have established "the
Charles Ingersoll Hutchinson memorial
medal," which each year is to be
given to the member of the senior
class who shall by the majority of
his classmates be adjudged to possess,
"the finest qualities that go to
make the ideal man."

IS MY BLOOD PURE.

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to all who wish to be well. If
your blood is impure you cannot
expect good health, unless you begin
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Young Men's Societies. Young Irishmen's L. & B. Association.

St. Ann's Young Men's Society. Organized 1885.

Ancient Order of Hibernians. Division No. 2.

A.O.H.—Division No. 3.

A.O.H.—Division No. 4.

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Catholic Order of Foresters. St. Gabriel's Court, 185.

St. Patrick's Court, No. 95, C.O.F.

Catholic Benevolent Legion. Shamrock Council, No. 320, C.B.I.

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THE PEACE CONFERENCE.

The eyes of the diplomatic world seem to be turned towards The Hague at this moment. The much-heralded and loudly-trumpeted Peace Conference—that peculiar realization of the present Czar's whim—has commenced its labors. One of the most striking facts in connection with the scheme of combining all the powers in one grand union of peace and disarmament is that the Pope has not been invited to take part—through a regular representative—at the deliberations of the national envoys that congregate in the "House in the Wood." The Czar—who apparently has control of the whole affair—did not deem it well to include Leo XIII. in his list of invitations, because the Vicar of Christ has no army and no navy. This is a very queer, and untenable ground to take, when it is considered that Bismarck—the arch-enemy of the Papacy—selected the present Pope to settle the dispute about the Carolines. It is even less plausible in the face of the despatch dated 2nd May, sent by Reuter to America, and which says:—

"The strained relations between Hayti and San Domingo concerning the boundary are in a fair way of settlement. This question, with others involved, will be referred to the Pope."

The Pope has been, and is to-day, the acknowledged umpire of the nations—acknowledged by Protestant powers as well as Catholic ones;—he is the direct representative of the Prince of Peace; he governs over two hundred and fifty million subjects; he is called to settle almost every dispute between the various nations; and yet he is not asked to take part in the deliberations of a special congress, called for the purpose of discussing issues that must eventually be submitted to him for arbitration. And yet this does not at all surprise anyone; it is but a glaring inconsistency in a chaotic mass of minor inconsistencies.

Sidney Low, writing in the May number of the "Nineteenth Century" magazine, under the title, "The Hypocrites of the Peace Conference," opens thus:—

"Not long after these pages are in the hands of the readers of this Review, the so-called Peace Conference at The Hague will have met, and solemnly got to work upon one of the most elaborate shams of the century. As, in all probability, the various delegates will go to Holland under the perfect understanding that nothing of any importance will ensue from their deliberations, it may seem hardly worth while to dwell upon the futility of the whole affair. . . . The man in the street can see that before Europe can agree not to increase or improve existing armaments, it will have to dispose of those territorial difficulties, to dissipate those jealousies, and to reconcile those conflicting interests, without which the armed rivalry of the powers would disappear without the assistance of a peace-making autocrat. If the Conference can give Germany an effectual guarantee that France will never want Alsace and Lorraine back, and never take advantage of her neighbor's weakness or embarrassment to see 'la revanche,' the German youth need no rick can be secured against aggressive longer be drilled to arms. If Austria designs on her north-eastern frontier, and against the general break-up in the Balkan regions, she can save herself several millions a year in warlike expenditure. And for ourselves (the British) if any conference could arrange that no dusky chief or enterprising adventurer should disturb us in Africa, that no Mohammedan fanatic would make trouble in India, and no ambitious 'world-power,' ever want to stretch a grasping claw into British dependencies or try to shut the gates that are open to British

trade—if this could be achieved, we too might begin to think of calling in that 'far-flung battle line' of ours, and placing no more orders for warships. But we all know that the Peace Conference is about as likely to accomplish these things as the British Association or the Salvation Army."

There is a deal of common sense in these remarks, and it stands to reason that Russia—the most despotic and most despotic power on earth—must have some grand object in view, which does not appear to the surface. If the conference accomplishes anything it will be the securing of that five years' truce—that Truce of God so much spoken of to-day—in consequence of which the powers will agree, for that number of years, to suspend all hostilities, to cease all increase of armament, and to give a "fair trial" to arbitration and universal peace. Now Russia would be the only gainer in that case. To again quote the same writer:—

"It does not seem to have been suspected in St. Petersburg, that Russia's anxiety to obtain a few years' undisturbed preparation for her next great move would be visible to others as well as to her own apostles of peace."

Give Russia five years of perfect security, of protection against any hostile movements from without, and she will hold Europe and Asia forever in her single grasp. Let a five years' general peace be declared, and the Czar will have ample time to crush out every alien element in his vast dominions; to boil down Jews, Protestants, Catholics, Poles, Armenians, Caucasians, Estonians and Finns in one vast cauldron, and to turn out the whole mass in the shape of one gigantic form of "a soldier, a Slav, in speech and thought if not in blood; by religion and custom a slavish worshipper of the Czar Orthodox."

The peace-loving Emperor persecutes the Dukhoborts, because they are essentially a people of peace; he hurries on the annihilation of the Finns, and of all their liberties, before the hour for general peace is proclaimed. And let that truce be established by the Conference and all the powers will act in accordance, will cease increasing their armaments, and will turn their attention and energies in the direction of commercial and social advancement. But while they thus slumber in their enforced inactivity, and are off their guard for a space of years, Russia will have time to repair her finances and complete "the metallic highways down which her troops can pour to the East and the South." The great work of internal reconstruction could proceed in ruthless tranquility. While the Czar is appealing to Europe to disarm, his ministers are re-organizing his vast armies; he is calling together the representatives of the powers to confer upon matters regarding the establishment of a grand truce, while his government is hurrying along the construction of the Trans-Siberian railway, spending millions of roubles in perfecting the military highways that lead to every point of the compass, putting forth every energy in solidifying the vast national defences utilizing ever increasing regiments in the work of destroying every element that is not positively Russian in his dominions, and in preparing for a grand and gigantic stroke that must sooner or later shatter all opposition to the omnipotence of the Czar.

It is little wonder, then, that the wise but scheming Nicholas did not wish the presence of a Papal representative on the occasion of his disturbing in the eyes of Europe. Epigrammatic and exact were the famous words of Napoleon: "Scratch a Russian and you will always find a Tartar."

creed, class or color. Amongst the first benefactors of that institution was the distinguished gentleman who is our distinguished guest to-day. The Most Rev. Dr. O'Connor, who is one of the executors of the late Father Ryan, obtained for St. Joseph's Hospital its first and only endowment of a free ward for the benefit of the poor. And next to him the hospital's best benefactor has been one of our well-known citizens and respected fellow-citizens—not a member of our religious communion—whose name will go to posterity as the good Samaritan who generously donated the elevator that has lightened the work of the good sisters and alleviated the sufferings of many a grateful patient.

"In fine, I have to thank all the benefactors of the cathedral, especially all those who have donated or contributed towards the memorial windows."

And thus he concluded:—

"I am authorized on behalf of my people concluded the Bishop, "to congratulate you (addressing Archbishop O'Connor) on your elevation, and I do so most heartily. As your old companion and friend, I pray that you may be long spared to adorn the office."

"Turning to the congregation, Bishop Dowling went on to say that he took the occasion to reward a priest—Mr. McEvay—who had ever been a faithful servant of God, by creating him vicar-general of the diocese of Hamilton; and he handed the new vicar-general the document elevating him to the office.

Vicar-General McEvay succeeds the late Vicar-General Elena."

DEATH OF DANIEL McGUIRE:—

One by one the hardy and noble sons of the older generation of Irish-Canadians are passing away. In the last decade Montreal has lost quite a number of those pioneers of the country, and their places seem to remain vacant, for their names are not forgotten and their good deeds are perpetually fresh in the minds of the people. On Monday 8th May, St. Catharines, Ont., lost one of its foremost citizens, and oldest Irish Catholic residents, in the person of Mr. Daniel McGuire, who closed his useful career at the ripe old age of eighty-nine years. Speaking of the lamented gentleman, one of our Ontario contemporaries says:—

"Identified with the history of St. Catharines for almost three-score years he was one of the now very few landmarks which connected the past with the present. The deceased gentleman was born in Cork, Ireland, on the 23rd of April, 1810, and when about twenty years of age accompanied by his young wife arrived in St. Catharines, then a small hamlet known as "Shipman's Corners," and where shortly afterwards the extensive public works of enlarging what was then called the first Welland Canal were commenced, and which soon gave employment to hundreds of his fellow-countrymen.

"Although possessed of but limited means he was full of hope for the future, and soon began business by opening a small general store adjacent to the premises now occupied by Mr. D. C. McGuire, where by the most untiring industry, late and early, coupled with sterling honesty in all his dealings, he in a few years laid the foundation for the respectable competence of his later life.

"Whilst in almost every respect he was an unobtrusive man, he was zealous and sincere in his religious views, and soon after the destruction by fire in 1842 of the little frame building used as a place of worship by the Roman Catholics of the town and surrounding country, he was one of the first to associate himself with the Rev. Father McDonough, the then pastor, and a few others, to help by his limited means and untiring efforts to bring into existence the original of the present handsome sacred edifice which adorns our city."

And in concluding a well-deserved and glowing tribute, the same article concludes thus:—

"It cannot be said the deceased was ambitious, but to the contrary, for although blessed with a fine constitution and rugged health, he preferred quietness to bustle, and cared more to watch over his rising young family than for outside praise or honors.

"Those who knew him in private life knew a sober, sensible adviser, and a friend in need—a man whose word of honor was as good as his bond; free from flattery, and incapable of doing an unkind act to anyone."

"The 'True Witness' cordially extends its sincere sympathy to the relatives and friends of the deceased, and joins in the prayers of hundreds who knew him, for the rest of his soul."

Mr. Andrew Carnegie, the American iron and steel magnate and millionaire, has offered, through Mr. Chamberlain, to contribute \$50,000 to the endowment of the proposed Birmingham University.

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 1140.

SUPERIOR COURT.

Dame Sarah Trudel, wife of Philias Morette, of the City and District of Montreal, Plaintiff, vs. the said Philias Morette, Defendant.

An action for separation of property has been instituted in this cause.

Montreal, 10th Mar, 1899.

BRAUDIN, CARDINAL, LORANGER & ST. GERMAIN,
46-5 Attorneys for Plaintiff.

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Another great offer are our American Percalines in the latest American stripe, 17c yd.

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450 pieces China Matting, excellent value, and the newest patterns, 14c yard.

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Write for the New Summer Catalogue just published.

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The S. CARSLY CO. Limited.

1765 to 1788 Noire Dame St. 184 to 194 St. James St., Montreal.

MARKET REPORT

SPECIALLY PREPARED FOR THE TRUE WITNESS.

There have been few notably striking features in agricultural products during the week, but the farming community have the satisfaction of knowing that prices generally hold steady. Eggs for instance continue steady at 11c to 11 1/2c for choice stock. These prices are generally admitted to be high, but this state of affairs is due in a large measure to buyers themselves, who have been unqually competing against each other and running prices up to their present level.

Demand for dried apples is rather slow but prices are steady at 5 1/2c to 6c, with light stocks.

Beans rule dull at 95c to \$1.05 per bus. for hand picked pea as to quality. Sulphur \$1.15 to \$1.20 and ordinary, mediums 80c to 90c.

Hops are unchanged at 17c to 20c for Canadian stock.

Honey is in slow demand, but prices are as last quoted. White clover in comb sells at 8c to 9c in round lots, smaller lots 9 1/2c to 10c. While extracted is slow of sale at 7c to 7 1/2c in large tins. Buckwheat honey in the comb fetches 5 1/2c to 7c and extracted 4c to 5c as to quality.

Potatoes are quiet but steady, at 67c to 70c for the best, and 57 1/2c to 60c for inferior. Other roots are quiet. Quebec turnips 85c to 90c. Carrots, 85c and parsnips \$1.25 to \$1.50.

Baled hay is scarcely as firm as a week ago, sales of No. 1 being reported at \$7. Clover sold at country points in car lots at \$4 to \$4.50 f.o.b. in the country. On spot prices range from \$7 for No. 1, down to \$5.50 to \$6, and clover \$4.25 to \$5. Cables from England state that the British hay market is dull under prospects of a heavy crop. As a result of this thought exporters are still doing some business, they are not disposed to spread out in any way.

Baled straw is steady, choice bright selling at \$3.50 on track, and ordinarily \$2.50 to \$3.

Maple syrup continues firm under light supplies. In the wood business is light at 7c to 7 1/2c per lb., and in small tins 65c to 70c is realized. Imperial tins change hands at \$1.05 to \$1.10. Choice lots of sugar sell at 8 1/2c and prices range from 8 1/2c to 9c.

Ashes are quiet at \$4.05 in first pots, and \$3.80 for second. The tallow market is quiet at 4 1/2c to 5c for refined and rough 2 1/2c to 3c.

Packers are taking all the offerings

of live light bacon hogs at \$4.85, a few lots of choice realizing \$4.90. Indications point to higher prices the next week.

The butter market continues steady under good export and local enquiry. Sales are reported of from 2000 to 3000 packages of creamery this week for export at 16c to 16 1/2c as to grade. English advices rule steady.

The cheese market has developed an easier feeling this week, and whereas 9c to 9 1/2c was freely bid by exporters at country points last week, this week, all that they will concede is 8 1/2c to 8 3/4c a decline of 1/4c to 1/2c per pound. Business on spot has not been active but record deals have been put through in cheese at 9 1/2c for which 9 1/2c was refused last week.

In coarse grains peas have shown an easier tendency, and sales afloat in the harbor here have been made at 73 1/2c to 74c. In the West business is reported at 63c to 64c, which figures show a decline of fully 1c on the previous week.

Oats have also decline about 1c to 1 1/2c since last report transactions being noted at 36c afloat, one lot of 100,000 bushels selling at that figure, and prices may be quoted at 35 1/2c to 36c. English demand for Canadian oats has been a source of considerable revenue to our farmers of late, who have been receiving remunerative prices for their grain. London has been our chief customer, but lately there has been less enquiry in an export way.

Barley rules quiet and prices are quoted at 49c to 51c for malting, and 43c to 45c for feed. Buckwheat is quiet at 61c to 61 1/2c and rye at 60c to 61c, while sales reported in the West at 59c and 54c f.o.b. cars.

Boots and Shoes.

Ladies' Kid Lace and Button Strap Shoes, from 75c up.

Men's Goodyear Work in Black, Tan and Chocolate, \$3.00 up.

Men's Machine Sewed and Standard Screw Works, from \$1.25 up.

Misses' and Children's Goods in special values.

SCHOOL BOOTS.

Solid Leather, serviceable and neat, for Boys and Girls, from \$1.00 up.

J. SLOAN & SONS,
Cor. St. Antoine and Mountain Streets.

In Catholic Circles of Ontario.

Continued From First Page.

the man but the office entrusted to me (notwithstanding my unworthiness) as a bishop of the Catholic Church—as the fourth Bishop of Hamilton.

"The tenth anniversary of the installation of a prelate is an event in the history of a diocese, and I heartily concur in the laudable manner in which you are celebrating that event. You are here for a twofold and praiseworthy purpose. First, to honor your dear departed prelates, by erecting monuments to perpetuate their memory; and secondly, to return thanks to Almighty God for the many blessings he has been pleased to bestow on the diocese during the past ten years, of the present administration, notwithstanding the many defects of that administration. In honoring the memories of the three illustrious prelates who have

preceded me, you are practicing the virtue of gratitude in accordance with the admonition of St. Paul the Apostle, who says: "Remember your prelates, who have spoken the Word of God to you."

After referring to the numerous good works to which allusion was made in the address, his Lordship thus continued:—

"The success achieved in these respects is under God due chiefly to the zeal and energy of the clergy and the generous co-operation of the good people of Hamilton. Among all the works enumerated in your address, St. Joseph's Hospital stands conspicuous as the institution perhaps best known and appreciated by all creeds and all classes of the community, for its doors are open to all, rich and poor alike without distinction of

Vague and Meaningless Ideas.

Written for the "True Witness" by a Regular Contributor.

In the February number of the Contemporary Review, appears — In French—a most interesting and highly instructive contribution. It is signed M. Maeterlinck, and purports to be the reproductions of certain hitherto unpublished chapters of "La Sagesse et la Destinée"—Wisdom and Destiny. Needless to say that it is written in the purest of French, a little over-loaded with adjectives, perhaps, but possessing the special merit of exactness in each expression, and a harmony of language and reasoning that is rarely met with in ordinary magazine articles. The writer of the article is a man possessed of fine and delicate touch, a deep insight into human affairs, and a wonderful power of lucid expression. From first to last, whether viewed historically or morally, the chain of reasoning and the links of facts make it one of the most able papers that we have read this year.

In consequence of this marked excellence of the contribution we regret to say that it is proportionately more dangerous for all lovers of history and students of philosophy. Had it not been that the author starts out with false principles and, therefore, arrives at equally false conclusions, the work would be worthy of the heartiest approval and of universal circulation. But as it is, the writer has mistaken Providence for Fate (or Destiny), and has traced to "human justice" that which can only be attributed to "Divine Justice." Otherwise his arguments are perfect. Had he set out with a sound premise he would have reached a sound conclusion, and have done so

by means of a syllogism that could not be refuted. So the very perfection of his ratiocination—when starting from a false premise—could not but lead him to a false conclusion.

It is thus he opens: "The wildest days of the Revolution commenced after the flight of Varennes; they came to an end on the 18th Brumaire." The latter was the date of Napoleon's grand "coup de main," the day when he seized upon the sceptre of authority, the short period during which his fate, and that of France and Europe, depended upon the accidents of a couple of hours. He says:—"What is called fate, at this point in history, is the confessed will of a great people; that which the majority of the same people will, a few years later, call Fate, is the will of one great man." We might quote, with profit, a number of passages from the statement of the case; but they are so burdened with expressions of a qualifying nature, that we might lose sight of our own object in the maze of sparkling words and phrases. However, we will take the following as an explanation of the subject:—

On that menacing day of the 18th Brumaire, it was a matter of grasping a power that was weakened, incoherent, tired, divided, but in laying hands thereon it was necessary to also touch a species of idol, which in that mysterious hour, was very jealous and very terrible—the idol of Liberty. . . . Bonaparte had returned from Egypt, triumphant, acclaimed, but greatly suspected by the Directorate. A false step, a single hesitation, an indiscretion might have ruined him. It is difficult to imagine a more audacious stroke at a more dangerous moment. . . . Each in

turn, he had before him life or death, sovereign power or the scaffold, the frenzy of enthusiasm or of hatred."

In two graphic pages we have now a wonderful account of how Napoleon carried the day, swept the Directorate out of existence, constituted himself dictator of France, and turned to his advantage every adverse circumstance. It was audaciously carried to the limits of the sublime. "All that he did seemed inconceivably real, necessary, reasonable, if not as to his end at least as to the means he employed. Not for one moment did he consider himself as being the instrument of a God, of a truth, of an idea of higher justice, of love, of happiness. He asked but one thing: That France should be as great, as powerful as possible, in order that he and his might be as great and as powerful as he had dreamed they should be."

The writer then draws a splendid picture of Napoleon's lucid and exact comprehension of men, his great knowledge of all moral and social rights, his grasp of individual and national justice; and he concludes that in violating the law, in stooping to crime, in defying all authority and constituted rights, the great Napoleon became the greater criminal, on account of his almost superhuman intelligence. He did everything for a purpose, he foresaw consequences, and he ignored in practice every law that he admitted in theory; and that he forced others to accept and obey. Hence his terrible fall. So far nothing could be more logical than this lofty view, taken by the author, of the historical situation.

Then the writer proceeds to moral-

ize. He says, and rightly in a certain sense, that every action of man carries with it its proportionate reward or punishment. "I do not think," he says, "that there ever was a life in which the consequences of iniquity, of falsehood, of disloyalty, were more prompt, more unmerciful, more irreparable, than in that of Napoleon." He instances the barbarous deed that sent the Duke d'Enghien to an untimely death in the dungeons of Vincennes, and he indicates the terrible retribution that this murder—for it was nothing else—brought upon its author. He points out how Napoleon's inhuman and unjust treatment of the knightly Alexander of Russia, was punished amidst the icefields of Berezna, the snows of Poland and the fires of Moscow. He describes the avenging hand that presses upon the life of the criminal, be he a petty thief, or an unscrupulous monarch. Napoleon may have felt that his genius was capable of overcoming all obstacles, the successful issues of so many bold designs and questionable deeds, gave him a false courage to go on defying all order and all rights. But in the depths of such a nature there could be no real error as to the grim reality. "An act of injustice always shakes the confidence that a being has in himself." "To commit an injustice in order to obtain a little glory, or to retain that which has already been won, is to confess one's self unable to fulfil the part that has been played." "To be obliged to perform unjustifiable acts, that success may be obtained, is an admission that all is not what it seems, and that only by fraud, and wronging the man retain the name and fame which he

would lose were he to confine himself to honesty, justice and rectitude.

Here, then, we have historical facts that are clearly described and that are indisputable; here we have a reasoning that is not to be gainsaid here we have the philosophy of history carried into the domain of novels, and sustained by the strictest rules of logic. But, unfortunately, the author of all this well-balanced appreciation of men and events, has committed the one grave error of attributing to Fate—that blind Destiny of the infidel—that which obviously belongs to God, to Divine Providence, and of appealing to human justice—which is mutable, fallible, treacherous—instead of to that Divine Justice, which is unchangeable, unerring, and uncertain. In the beauty of his style, the rigidity of his reasoning, and the charm of his expression lies the great danger for the untrained reader. A young student of history, in perusing these pages, would naturally say to himself, "that is reasonable, the causes and effects represented are undeniable, the whole is based upon facts and upon the experience of individuals as well as of peoples; decidedly there is a guiding and visible hand constantly resting upon the shoulder of humanity, most certainly there is a justice, beyond our humble powers of comprehension, which is meted out in its punishments and its rewards. . . . Religion may teach that it is the Hand of Providence and the spirit of Divine Justice, that we perceive in their deeds, but M. Maeterlinck—this erudite writer, tells me that it is—the hand of Fate, and the spirit of human

justice that guide the destinies of mankind, and M. Maeterlinck was a genius and he must be right."

Behold the terrible danger into which the unsuspecting student of history is led! "Human justice springs fully armed—like Minerva of old—from the formidable and devious brow of Destiny." Such a phrase as but the offshoot of the vague and meaningless ideals of the infidel philosophers of the great revolution. It would be just as easy, and far more exact, to have written—"Divine Justice is eternally dispensed by the Hand of Providence." How very different the language of the famous orator Charles Phillips—"The Hand of God was visible in the rise, the triumph and the fall of Napoleon. Eternal justice could not be outraged with impunity. Providence was neither dead nor sleeping; it mattered not, that his impiety seemed to prosper, that victory parted after his misdeeds, guined banners, that the insatiable eagle, as he soared against the sun, seemed but to replume his strength and renew his vision; it was only for a moment, and, in the very banquet, of his triumph, the Almighty's vengeance blazed upon the wall, and the diadem fell from the brow of the abject."

Replace the word Fate and Human Justice with those of Providence and Divine Justice, and you have in that able article, on the 18th Brumaire, a masterpiece of historical analysis and of moral reasoning. What a pity that the brilliant mind, which is a gift of God, should be obscured by the vapors that rise from the fever-haunted swamps of infidelity!

THE BLACK FOX OF THE VATICAN.

In a recent issue of the "Missionary Record," an English publication devoted to the interests of the Oblates of Mary Immaculate, we find the following very pleasant, and to Canadian Catholics very amusing as well as instructive contribution, from the pen of one of our best known missionary Bishops.

"Ha! Ha! Ho! Ho! Huh! Huh! So then you admit there is a Machiavelli in the Vatican! I have often heard about the Black Pope, and the Red Pope, and the White Pope. Of course you are going to tell us about these, or at least about one of them."

Most gentle reader, you are far too quick. Believe me there is only one Pope at a time in Rome, and he is vested in white, even as the redresser of human wrongs, the holder of Excalibur "clothed in white samite, mystic, wonderful." And do not begin to be suspicious at the mention of Mr. Reynard, whatever may be the color of his coat. As far as I know, there is only one fox in the Vatican—a dead one! Indeed, the fox is not a fox at all, but only the soft and warm coat which once protected a black fox amid the snows of the Far North America. The precious fur was brought to Rome last October, to be laid at the feet of the Holy Father as a small token of veneration and love, by one of his missionary sons, coming literally from "the ends of the earth," by the "Bishop of the North Pole," Mgr. Grouard.

The Bishop reached Rome on October 7th. The next day he was amongst the many prelates who, along with ten Cardinals, escorted the Pope into St. Peter's to give audience to a large French pilgrimage, Bishop Grouard on that occasion told the Holy Father of his wish for a private audience. At last the appointed day came, and the Bishop reached the Vatican, accompanied by Fr. Durand and another young Oblate, and one of their professors. They were received in the Papal ante-chamber by the Monsignore on duty for the week, the amiable young Belgian Prince de Croy. He was interested in the specimen of peltry, so soft and fine, borne by Fr. Durand. "But is not the silver fox more precious?" he asked. "No," explained Mgr. Grouard, "the black comes first. In Siberia the Tsar reserves for himself, for the imperial mantle, the skin of any black fox that may be caught."

The Bishop had his audience of over half-an-hour, and then was allowed to introduce his companions to the Holy Father's presence. The following

letter was addressed by Mgr. Grouard to the missionaries of Athabaska-Mackenzie in order to make them sharers in the happiness which he felt in the presence of the venerated Pontiff.

To-day, 18th October, 1898, I have the privilege of a private audience with Leo XIII., and the cordial manner in which I was received by His Holiness, still lingers in my memory. No words can convey to you the kindness, the marked interest and attention shown me on this memorable occasion by the Pope, during the forty-five minutes I had the pleasure to be with him. I conversed with him about you all, about your devotedness to the Church and the Holy See, about your modus vivendi, and the rigorous climate in the field of our Apostolate, etc. I told the Father that I was an Oblate, and that my missionaries were all Oblates. The Pope expressed great satisfaction to hear that we were religious and children of Mary Immaculate. I then said that our Indians know and love and pray for the Pope, Leo XIII., whose face beamed with joy, replied with a smile, "Tell your Indians that I, too, love and bless them, and when you return to your distant mission, give them the Papal blessing in my name." I next proceeded to show His Holiness the map of the Vicariate of Athabaska-Mackenzie, and on my giving him the exact number of Fathers and Brothers working in the Vicariate, he inquired of me whether there were nuns in the mission, and whether they had much to suffer from the climate and otherwise. I assured him that they had many hardships and sufferings to bear, and that only recently one of them had died in the Mackenzie district. The Pope, who seemed visibly affected, raised his eyes to heaven and said feelingly: "God will surely reward them for their sacrifices."

I began then to relate in detail the manner of living of the Indians, who lead a nomadic life, and depend mainly for their subsistence on fish and game, and the extensive fur trade they carry on with the Hudson Bay Company. When I had enumerated the different species and variety of animals whose furs were of the most value, I informed His Holiness that I wished to make him a present of the skin of a black fox. I then laid before him the story of how Brother LeRoux had killed the fox, and how the Company's Agent (a Protestant), after having promised a fine gun and many other presents to Brother LeRoux for the acquisition of

the skin, at last gave way and renounced all further claim to the animal saying: "Since it is for the Pope, you will tell His Holiness that I waive all my rights in his favor." Leo XIII., who seemed very much moved at the story, said: "Tell the Agent that the Pope sends his blessing to him and his family and that the Pope's blessing will bring him happiness."

"Is that fox's skin here?" asked the Pope.—"Yes, Holy Father, and I should be very happy, if you would accept the present, for though it is only a trifle, yet it is the richest, and at the same time the rarest gift the cold denuded North can offer your Holiness."

"Oh, then!" said the Pontiff, "I shall be very glad to receive it."

"But, Holy Father, I should like first of all to finish the recital of our ways and doings in our far-off mission." I spoke then of our steamboat, of the Yukon district and the Klondyke miners, and the Fathers I have sent there.

"But is there really any gold at Klondyke?" asked Leo XIII.

"Holy Father, I have never myself been there, nor nor have I ever seen gold from that district, but I know for certain that gold is found there, and rest assured that the first nugget I get it will be for your Holiness."

The Pope smiled graciously, and I then went on to ask his special blessing for the missionaries, and Brothers and Sisters of my vicariate, and in particular for the Baroness de Gargan. It would be impossible to tell in words the kind manner with which the venerable Pontiff listened to my demands and gave the blessings asked for.

He then enquired of my intended projects—"I suppose you will now return to France, to rest a while."

"My intention, Holy Father, is to go the round of the Seminaries in France to enlist vocations for my Vicariate."

"Do you propose to take the Seminarians with you to your Mission?"

"Not just yet. I shall invite them to join the congregation of the Oblates."

"That's right," rejoined the Pope, "let them become Oblates first."

After inquiring again about the Holy Father gave orders for the introduction of the two young missionaries who accompanied me to the Vatican and who brought with them the gift intended for the Pope.

I forthwith placed the skin in the hands of the Holy Father, who seemed very much pleased with the gift. Whilst feeling and caressing the silky fur, which he said he would be sure to keep, he turned to the nearest of the young Fathers and inquired:—"Are you going with this good bishop to

such a cold climate? See how happy and contented he looks!" "How could I not be happy, Holy Father, in your presence, and so kindly received!" In a moment I began to give the Holy Father an account of the fox, detailing the extreme difficulty of catching the animal, and the manner of placing the trap, and then I went on to give a mimic performance of this little animal who scents a feast, but distrusts the bait, approaches, retreats, looks here and there, and then scrapes away the snow, etc. The Pope followed my every movement, and you could see, as he watched, how he playfully reproduced in his looks and in every line of his figure, the marks of distrust which the astute old fox evinces before allowing himself to be entrapped. Nothing could be more charming and delightful than to see the Holy Father thus making merry, as it were, with us, and forgetting for awhile the cares and responsibilities of his high charge, to allow his mind relaxation in listening to the story of a fox! So kind, so fatherly, so condescending did Leo XIII. prove to me in the interview, that I could not but exclaim, as I rose to leave:—"May God preserve your Holiness to the Church for many more years to come, and I hope I shall have the happiness of seeing you again."—"Ah! you will never see me again," replied the Pope. "I have ninety years weighing heavy on my shoulders."—"No matter," I rejoined: "I shall hope to see your Holiness again; you have many more years to live." The Pope, raising his eyes to Heaven, said, "Thy will be done on earth, as it is in heaven."

It were impossible for me to say how deeply touched, and how greatly rejoiced I was at the reception I met with from the Pope, on my visit to the Vatican. The prayer which sprang from my lips, as I left his presence, was, May Our Lord deign to receive me one day as his Vicar on earth has received me now!

E. GROUARD, O.M.I.
Bishop of Iborá.

Vicar Apostolic of Athabaska-Mackenzie.

A STORM IS BREWING.

Your old rheumatism tells you so. Better get rid of it and trust to the weather reports. Scott's Emulsion is the best remedy for chronic rheumatism. It often makes a complete cure.

Each British soldier costs his country £80 every year.

Envy disturbs and distracts government, clogs the wheel, and perplexes the administration; and nothing contributes more to the disorder than a partial distribution of rewards and punishments in the sovereign.

JEAN RACINE AND HIS WORK.

From an Occasional Contributor.

On April 22nd last, with great pomp and circumstance the elite of France commemorated the two hundredth anniversary of the death of Jean Racine, the leading poet of the seventeenth century. "La Semaine Religieuse" gives a very interesting account of the event and of the magnificent and representative assembly in the Church of Saint-Etienne-du-Mont, the temple in which repose the ashes of that child of genius.

Racine was born at Ferte-Macdon, the 21st December, 1639. In his long and splendid career he had only one rival whose name deserves to be written on the same page of literary appreciation—that was Corneille. Even before he had attained his twenty-fifth year Racine had given the world some admirable dramas—amongst them "Alexandre"; but it was only after that period that he suddenly struck out on an entirely new track, one that had never even appeared practicable to Corneille. Hereafter Corneille had been the master of the French stage; he had astonished, overwhelmed, seized upon and swept away the great public by the force of his heroic conceptions and the master-hand with which he reduced them to immortal verse. Racine undertook to awaken the more tender emotions of the soul, to soften, to subdue, to caress, to play upon the finer chords of the heart. Piety and human pity seemed to him the best agents in securing the attention of the world, and he consequently invented a new style of tragedy—one that became the glory of French literature and that conducted its originator into the temple of undying fame. The first of his works that indicated this change was his "Andromaque," which was a grand illustration of his powers, and in which he so combined fear and hope, terror and pity, that the result was a masterpiece. Almost every year witnessed a fresh and always more perfect drama, "Britannicus," "Bajazet," "Mithridate," "Iphigenie," and "Theatre" succeeded each other with a rapidity that was only equalled by the astounding grandeur and perfection of the compositions.

Petty jealousies rendered his last years unhappy. In fact he never was aware of the great things he had accomplished. Even when his best productions appeared they were ridiculed, parodied, hissed. Disgusted with the public and with the stage, Racine withdrew, when only thirty-eight years of age, and in the fullness of

his mental and physical vigor, and for twelve years was as silent as a mummy. The loss to France, to literature, to the world, that was the consequence of the ill-treatment of the great master of verse, can never be repaired. When he was 50 years of age, Madame de Maintenon induced him to write a drama to be played privately at the Saint-Cyr house. Racine took up his pen; and when he again laid it down he had produced that marvel of religious tragedies—"Esther." The success of the piece was wonderful, it was prodigious. This was followed by his "Athalie" written also for private representation at Versailles. It was criticised most unmercifully by the light-brained scribblers of the day. But this sad truth merely serves to show the ignorance of Racine's contemporaries. "Athalie" has survived; it stands foremost in the front rank of the French drama; it is a masterpiece unsurpassed either in modern or in ancient times. In vain did Boileau say: "It is your greatest work it will be recognized eventually." Although posterity has unanimously endorsed Boileau's appreciation, yet Racine was allowed to die without ever knowing that he had added the rarest classic gem to the chapel of France's poetic literature. Even Voltaire called it,—"despite that 'Athalie' is intensely religious—the work which is the nearest to perfection that ever came from the hands of man."

But the fervor of his faith and depth of his devotion, the grandeur of his humility, and the miracle of his entire submission in all to the will of God, so shaped his course that he died thinking more about eternity and his immortality than about his own work and his worldly fame. Not only are his works models of Christian precept, but his life was a model of Christian virtue and practice. He died almost in obscurity; but in dying he bequeathed to humanity some of the most glorious productions that the centuries ever beheld. Two hundred years has Racine slept "the sleep that knows no waking," and to-day his "Athalie" is taught as a leading classic, wherever the French language is spoken, and, as the years roll onward, its perfections and beauties come out only the more powerfully. If ever man deserved immortality, it was Jean Racine!

We sometimes measure the favors we grant by the necessities of those who solicit, not from the intrinsic value of what is granted. Pitiiful advantage!

INDUSTRIAL EDUCATION IN NEWFOUNDLAND.

WRITTEN FOR THE TRUE WITNESS, by R. J. LOUIS CUDDIHY.

Some years ago the late Rev. Father Morris opened an industrial school at Villa Nova, a few miles from the capital. The work went on well for some time until disease spread its ravages among the poor orphan children, and later on the good Father Morris was found at the bedside of his dear children, to bring them comfort and solace in their affliction. Nothing could abate the saintly priest's zeal, and after his heroic fortitude he was stricken with the raging epidemic known as typhoid fever. Father Morris was removed to his brother's residence then situated on Military Road, where every attention and care were bestowed on him. For a time things looked bright which gave good indications that this self-sacrificing priest of Holy Church would rally, and thus be enabled to continue his great and meritorious work, but such was not the will of God, and the martyr of duty, that bright soul that could have said like the great Apostle of the Gentiles: "I will spend myself, and be spent for your souls" was called to his well-merited reward. Resting in the beautiful cemetery at dear old Belvidere, lie the remains of that good priest who may be justly styled the "Father of the Orphans of Terra Nova." In the fine park known as "Bannerman Park" is erected a monument to his memory. This monument was erected by all classes of citizens irrespective of race or creed, as all were eager to show their appreciation of his noble, self-sacrificing and arduous undertaking. In the meantime the Bishop, the late lamented Dr. Power, appointed as Father Morris's successor, the Rev. James McGrath, now pastor of Bell Island. The reverend Father had a herculean task before him, as he found on entering on his charge, he had many drawbacks to contend with. Owing to the disease spreading so rapidly and having taken off a large number of the orphans, the Government ordered all the articles in the building to be destroyed in order to stop its ravages. This was a great loss to the institution but was the only remedy at hand. The several buildings which formed the orphanage, were old and dilapidated, and the place was heavily in debt. Good Father James McGrath set to work with a will and was untiring in his zeal, but the Bishop ordered the place to be closed, and the work discontinued for the time being. The children were sent out to work in different places, not a few of them were taken by the kind pastors in the outlying parishes. The institution was not long closed when a greater need than ever commenced to show itself that at any cost and sacrifice, and another such institution must be provided for the poor orphan boys and waifs of Terra Nova. Much consideration had been given to the question of re-opening, but the main issue was to put it on a sure and satisfactory basis.

As far back as 1892 the Government of that time promised a subsidy for an Industrial School, in addition to the usual grant for orphans. But drawbacks were not slow in presenting themselves. The first great drawback was the burning of the city; the second was the death of the learned and zealous Bishop of St. John's, who had the orphan's cause so much at heart; but the third was the greatest of them all,—that of the bank failures, which up to the present time have reduced hundreds to a state bordering destitution. All these occurrences naturally prevented any action being taken in the matter of re-opening an Industrial School. In the year 1897, a circular letter was sent by the late Colonial Secretary, to the heads of the different denominations, asking their co-operation in a system of Industrial Schools, for orphans, and others in destitute circumstances. On behalf of the Roman Catholics, the good and noble Bishop of St. John's, Right Rev. M. F. Howley, replied, offering to co-operate with the Government in their efforts to remedy the acknowledged and rapidly growing evil. The offer of the Government was most generous; but as the country was on the eve of a general election, the Bishop was anxious for some assurance, that in the possibility of a change of Government the prospects of the proposed institution might not be injuriously affected. His Lordship was given to understand that it was highly improbable that any government, which might be returned to power, would refuse to carry out so laudable an undertaking; consequently Bishop Howley felt quite safe in taking measures for the re-opening of the orphanage, being fully convinced that the necessary legislation would be enacted during the ensuing session of the Legislature. His Lordship at once communicated with the Superior of the Christian Brothers, in Dublin, asking for a staff of expert teachers to take

charge of the institution, and particularly requesting that Rev. Mr. Slattery, the first President of St. Bonaventure's College, and one of the pioneers of Catholic education in Newfoundland, should be sent out at once to watch over the very beginnings of this great enterprise. The Rev. Brother Maxwell, the present superior of the Order at a very great inconvenience, as he had many calls for Brothers for other foundations at the time, immediately granted the request.

A month or so afterwards Brother Slattery landed at St. John's, where he was so familiarly known, and was welcomed by a large concourse of friends as they believed he was the man to carry on this enterprise. He immediately set to work to prepare his plans for the great task before him, and under the auspices of the three Bishops of Newfoundland, a large and representative meeting of the Catholics of the city was held early in December, 1897, in St. Patrick's Hall. The following account of the proceedings is taken from the "Herald" of St. John's, December 3: "St. Patrick's Hall was filled to its utmost capacity last night by an enormous gathering of Catholics, representative not only of St. John's but of Harbor Grace, Placentia and various other districts of the Colony. Gentlemen of every profession and calling, laborers from the city, farmers from neighboring sections, tradesmen of different classes, lawyers, doctors and clergymen in great numbers—all were there. The crowning of this representative gathering was the presence of their Lordships Bishop Howley of St. John's, Bishop McDonald of Harbor Grace and the hearty good wishes and promises of co-operation of his Lordship Bishop McNeil of Bay St. George. Never before in the history of our colony was such a gathering seen. Personal considerations and political feelings all seemed forgotten in the splendid spirit of unity as Catholics, when a matter regarding the interests of their religion was to be considered. Though the question to be considered was deeply connected with the very foundations of our social life, yet it resolved itself into a very simple issue. The late government having opened negotiations with the heads of different denominations regarding the best method of dealing with the question of neglected children, not only those brought before the magistrate for petty offences, but also those who from their home surroundings were exposed to criminal and demoralizing influences, the broad question discussed at the meeting was to define the position of Catholics, and to give expression to their opinions on this most important matter. The response was unanimous, generous and definite. Our Catholic fellow citizens, led by their three bishops, having their sentiments voiced by the leading members of their denomination, are willing to assume charge of the neglected children belonging to their body, to provide them with a home and train them to industrial pursuits, provided the Government now in office is prepared to legislate on the lines that have been gradually assuming shape for the past few years. Of course only broad principles were outlined, details can be settled later on; but the first stone has been put in its place, and the foundation laid for a great industrial scheme of education, which we hope shall spread through all our schools and embrace the poorer children of all denominations. The Roman Catholics ask for nothing that they are not willing to see shared in by the other bodies of the Colony.

The President of the Irish Society, James D. Ryan, called the meeting to order, and moved that His Lordship Bishop Howley take the chair. This being carried with great applause on the motion of the Hon. D. J. Greene, Q.C., Dr. T. Mitchell and James M. Kent, B.A., B.L., were appointed secretaries in opening the meeting. His Lordship Bishop Howley in opening the meeting briefly referred to the object in view, and the steps which had been taken, so far, towards its accomplishment. We have met, said his Lordship, to consider the advisability and the feasibility of establishing a Home or refuge for the care and protection of our neglected poor boys,—whether orphans simply or waifs, abandoned by parents, or such as may be found guilty of petty crimes and may be on the road to ruin. That we had such boys among us is unfortunately true, but statistics which he would read for them would show, in the first place, that there was no real criminality among our boys, and secondly, the number brought before the magistrates for petty offences, such as larceny, etc., was comparatively small. The whole number of cases before the magistrates of offenders inside 16 years, of all denominations, for the year '96, is

42, or a little over one in 5,000 for the whole population in the Island.

After outlining the general programme for the work, Bishop Howley resumed his seat amid great applause. He was followed by His Lordship Dr. McDonald, who on rising to reply received quite an ovation. He drew a picture of an ideal industrial school, suited to the class of children under consideration, to the requirements of the Colony, and yet entirely within its capacity to patronize and support. A true note was struck when his Lordship affirmed that the prosperity of the Island was not dependent on great schemes, but on small industries, and on homely thrift. Manly training, the cultivation of model plots of land, the utilization of products of the country, the inculcation of the true principles of industrious habits, were only a few of the points forcibly outlined by him. Prolonged applause testified to the able address of the good bishop of Newfoundland's second city.

Judge Conroy next addressed the meeting. He described his experience for the past eighteen years as magistrate in the Police Courts. Referring to juvenile offenders, he averred that comparatively few of those charged reached the penitentiary; as the Magistrates had always tried to use other influences for their reformation. Only the very worst cases reached the prison, the larger number were dealt with by other than the legal agencies. The learned judge at times gave flow to his inexhaustible fund of Irish wit, and convulsed the audience with a flood of humor with which he sur-

rounded his reminiscences and experiences.

Several resolutions were then moved and adopted.

Rev. Brother Slattery, Superior of the School, was then called on by His Lordship, the chairman. After having thanked their Lordships and the various speakers for their kind and generous references to the Christian Brothers, and on the part of the Order accepted the management and care of the projected industrial school. He promised that nothing should be left undone to make the institution worthy of the confidence of the Catholic citizens, of their lordships and the Government of the colony. He rejected all idea of competition with the regular tradesmen or of danger of having such interests clash. No such action would be tolerated by the superiors of the Order. He concluded by offering to devote whatever of good or usefulness there yet remained in his life to the poor outcasts and abandoned waifs of the Colony. With a hearty vote of thanks to His Lordship Bishop Howley the most remarkable and representative Catholic meeting ever held in the Colony came to a conclusion.

In my next article I will deal with the circular letter of the Bishop of St. John's, announcing the failure of the negotiations with the present Government and his determination to go on with the work without Government aid, also the able letter of Rev. Mr. Slattery addressed to the members of the Legislature, outlining the scope and working of an Industrial School.

PRIVATE JUDGMENT AND ANGLICAN ORDERS.

The following letter from a non-Catholic speaks for itself. While it contains some details that we would wish to amend and to which we cannot fully subscribe, yet, on the whole, it is a fair statement of the case which "Observer" wishes to make out regarding the questions of "Private Judgment," and "Anglican Orders." We give it without comment or change, and we are of opinion that there are thousands of Protestants to-day who hold equally strong views with "Observer," but who for one reason or another prefer to them quiet, or to stifle them.

To the Editor of the "True Witness,"
Sir,—Being deprived the privilege of airing my knowledge on the Anglican Church question, through a certain city daily, I address myself to you and although not in conformity with your faith, yet view and those of the writers I will quote may be worth noticing. At the outset I must say, that all the writings, arguments and preachings that I have heard and read about this Church and its teachings force me to conclude that it is a bundle of religious systems, without number. What then becomes of the unity of which so much is said, and of that truth to which unity is essential.

The exercise of private judgments is forbidden in the Roman Catholic Church, because of its inevitable inconveniences and the Protestant churches permit it in spite of its inevitable inconveniences. The following is from the writings of a very eminent man:—

"The Protestant doctrine touching the right of Private Judgment, that doctrine which is the common foundation of the Anglican, the Lutheran and of the Calvinistic Churches, that doctrine by which every sect of dissenters vindicates its separation, we conceive not to be this, that opposite opinions may both be true, nor this, that truth and falsehood are both equally good; nor yet this, that all speculative error is necessarily innocent; but this, that there is on the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith." Another great man says, that the right of the private judgment as generally understood, is a monstrous abuse. Yet this same writer says that he has no objection to active inquiry into religious questions and he seems to think such inquiry highly desirable, as long as it does not lead to diversity of opinion. This I would take to mean that we are not to judge any of the doctrines of the Church of England unsound. Rather strange reasoning!

Now as to the claim of the Anglican Church to the Apostolic succession. That the founders of the Church of England corrected many abuses, may be true, but to say that she possesses the Apostolic succession, as a proof

that she is perfect, is more than I can admit.

Is there any, doubt that the orders of the Church of England are generally derived from the Church of Rome? This being the case, how can she prove more for herself than the Church of Rome? Can a stream rise higher than its fountain? Has not the Greek Church an equal claim to the Apostolic succession?

The history of the Reformation in England is full of strange problems. We are told that during the 12 or 13 years following the death of Henry VIII., the religion of the State was thrice changed and that the faith of the nation seemed to depend on the will of the Sovereign. Edward persecuted Catholics; Mary persecuted Protestants, and Elizabeth persecuted Catholics again but that the father of these sovereigns had enjoyed the pleasure of persecuting both at once, and had sent to death on the same hurdle the heretic who denied the real presence and the traitor who denied the royal supremacy.

Perhaps it might not be out of place to draw a parallel between the greatest event of modern times, the French Revolution and the Reformation. The former was said to be a struggle for political liberty, and the latter a struggle for intellectual liberty. In both cases the minds of men were unsettled and it seemed as though all order and morality was about to perish. Frightful cruelties were committed, property was confiscated, and we have the Jacobins and the Anabaptists, the outcome of these upheavals, the one robbing and murdering in the name of fraternity and equality and the other robbing and murdering in the name of Christian liberty.

The great contradiction in the character of Elizabeth was, her retaining to the last a fondness for much of the ceremonial of the Church of Rome, and we are told her private chapel contained a crucifix, and with wax lights burning around it, and yet she subjected that Church to the most odious persecution. We are told that she always spoke with disgust and anger of the marriage of priests. Let me again quote the words of a celebrated man, in a work now before me. Sprung from brutal passion, nurtured by selfish policy, the Reformation in England displayed little of what had in other countries, distinguished it. Zeal was the tool of worldliness. A king whose character may best be described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a senile parliament, such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry the murderer of his wives, was continued by Somerset, the murderer of his brother and completed by Elizabeth the murderer of her guest.

OBSERVER.

Most of us go to Low Mass on Sunday, and spend five minutes in prayer at night; that is, we give one hour a week to God. If we live for seventy years, we thus set aside five months in all for our Creator. We give him five months in seventy years and for the remaining sixty-nine and seven months we never think of Him.

Nevertheless, we ask for eternal happiness as a reward for this outlay — and then we rail at usurers.

Hood's Sarsaparilla never disappoints. It may be taken for impure or impoverished blood with perfect confidence that it will cure.

SEWING SCHOOLS AND KINDERGARTEN.

From a report of the closing exercises at the sewing school and kindergarten, attached to the Boston Cathedral, we will give the following details:—
"The sewing school and kindergarten, of which mention has been made, was started some twelve years ago by the Rev. Henry A. Sullivan the present rector of the Cathedral, and since then the average attendance each year has been 250. Here every grade of sewing is taught the little ones from threading the needle to cutting, fitting and finishing dresses. A pleasing feature of the school is that each child is allowed to take home its work if it chooses to do so. Many, however, do not take advantage of this opportunity, and have formed themselves into classes to sew for the poor. Children are thus taught to work not only for themselves, but for others.

The members of the society have their own sewing school. They provide clothing of all kinds for poor children, and also furnish linen for the sick.

A most commendable feature of the work of the society is that of developing in the little ones a taste for good reading. Too many children are found satisfying their desire for a "story," with the cheap paper novel, which if not indecent, is apt to contain absurd notions of life. A truly noble work, and one which is much needed, is certainly being done by these ladies in their efforts to direct the taste of the children in their reading.

The chief work of the society consists of giving personal and continued attention to the neglected children of the South End. It has a corps of visitors who make their rounds in couples. To each two are confided, at most, three of these are neglected children. Because of the interest shown by the visitors there usually springs up between them and those they are helping a warm friendship.

and the way is thus opened for good influences to effectively operate.

The society has a fresh air department, which collects funds for, and conducts harbor excursions, trolley rides and other forms of outing. During last summer excursions down the harbor were taken by 1200 children, under the patronage of the society. The members need funds to carry on this work, and also ask children's clothing and shoes.

A most useful department is the intelligence office through which the ladies obtain employment for girls over fourteen years of age, especially those who are without a home. They aim to obtain employment in good families for the girls, rather than situations in shops.

As will be seen from the above brief sketch of this very useful society a noble work is being done by these generous and self-sacrificing ladies for the poor children of the South End and they are worthy of high praise for their efforts. Their organization is one of the most useful in Boston, and is sure to be most fruitful of good results in the years to come."

Our young Catholic ladies in this city might do well to study carefully the foregoing, and possibly some of them might be encouraged to commence—even on a small scale—some such work in our midst. It is to be regretted that while we have in every parish a large number of clever, enthusiastic and devoted young ladies, there seems to be a great absence of concerted action and of unity of purpose amongst them all. They keep too much apart; they become isolated in their respective parishes; and they scarcely ever meet—even those of their own circles—except when a bazaar is set on foot, or some other similar work arises. Here is an example of what a great and permanent good can be accomplished by organization, determination and perseverance. It would be a glorious boon if we had some such institution in our city.

A PROTESTANT ON CONVENT SCHOOLS.

In the last issue of The Queen, the Travel Editor, who is well known to be free from bias in questions of religion, writes:—

"Two of our correspondents wrote last month asking for the names of convents on the Breton coast, and also at Bruges. On the 22nd ult. I answered both as follows:—

"As for convents that of Parvau (situated in the Bourg, St. Servan, Convent du Sacre Cœur, and Dinard, Convent des Soeurs Trinitaires, are all good, the nuns most kind, and I need hardly say in speaking of them, most reliable."

"And to the second:—
"Your daughter could attend the Convent schools of either St. Andre or Hemelsdale, Bruges, and would soon acquire French under excellent and able supervision."

"Soon after publication of same letter, herewith appended, arrived, the writer being evidently a gentleman of considerable social position:—

"I have been a subscriber to your paper, through Messrs. —, for many years, but shall be obliged to withdraw my subscription if you continue to recommend convents to parents, or places where their children may learn French, without any caution that in those convents they are invariably taught the Roman Catholic religion. In your last number of April 22, there is a recommendation of convents at Bruges and St. Malo, given amongst the advice to travellers, page 691. I always read these excellent paragraphs on foreign travel with great interest, but am sorry to think

that this otherwise useful information is now used as a means of Roman Catholic propaganda.

"I hope you will excuse the liberty I take in calling your attention to it."

"In the course of many years' career as a writer (almost invariably anonymous) I have been occasionally attacked for holding various stated opinions; but this is the first time that I have been charged with attempts at proselytism. Though a sturdy Protestant of the old school, yet I have associated so much with the people of various creeds that it never strikes me as dangerous to introduce a person of one creed to another person of another creed. As for the nuns, I can only speak of them as I find them—kind, self-sacrificing, most honorable in conduct in the affairs of ordinary life, and especially solicitous of the moral welfare of those intrusted to their care.

"This charge therefore greatly pains me. It is a double charge—against the nuns, and against myself. I do not know how others will read this between the lines, but I can assure readers and querists that my replies are dictated only by the fullest sense of a responsible impartiality; and as to using the pages of the Queen for Romanist propaganda, it is as far from me as it would be to advocate Mahomedanism or Buddhism, both of which creeds all must admit have much that is good in them, even though they may not be so near to the Light as some of us may think is Protestantism."

THE OLD STORY.

A young girl with an Irish name was arrested in Boston last fall on the charge of forging a check. While she was held to await trial another young girl was detected in a similar crime and confessed to having forged the first check and also three others. She had allowed the innocent girl to suffer under the false charge; but as the real criminal had a "nice" name and was "highly connected," much sympathy was felt for her and she was let off with a light sentence of one year's imprisonment. We do not mention either girl's name; that of the first because she has suffered too much already for another's crime, and that of a second because she is a young woman and will have to pay, however inadequately, for her crime; but we have seen no expressions for the guiltless, among the people who have been so maudlinly tender over the guilty one. The law provides no reparation for the injured in such cases; but, but why does it not? De-

privation of liberty, of employment and of good name, is a serious wrong to the individual, for which some re-dress should surely be available.— Boston Pilot.

Cynicism is intellectual dandyism without the coxcomb's feathers; and it seems that cynics are only happy, in making the world as barren to others as they have made it for themselves.

Small kindnesses, small courtesies, small considerations, habitually practised in our social intercourse give a greater charm to their character than the display of great talents and accomplishments.

NOTICE is hereby given that Albertine N. Brabant, wife of Edward Kiernan, of the City of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce, from her husband, Edward Kiernan, of the said City of Montreal, on the ground of cruelty, adultery, and desertion.
Dated at the City of Montreal, Province of Quebec, this ninth day of May, 1898.
WM. B. MOUNT,
Solicitor for Applicant.

For Boys and Girls.

CONDUCTED BY T. W.

BEING "IT."

He was a small, red-headed boy, with freckles round his eyes; The eyes were brimming o'er with joy.

Though oft the teacher's rule he felt, And heard himself called "clown," No better-natured boy e'er dwelt Within his native town.

And so his schoolmates used to fag This boy of little wit; At games of "hide and seek," and "tag," They always made him "It."

Although he oft rebelled at heart, And felt inclined to quit, He never did, but learned the art, Of always being "It."

Throughout his youth he bore it all, Nor e'er complained a bit; Although for either great or small, 'Tis grievous being "It."

Yet when he'd grown to be a man, He sometimes used to sit, And think about when he began To practice being "It."

And for the lesson he was glad, For it had taught him grit. And fortune, friends, and all he had, He traced to being "It."—Sel.

Ill-Mannered Actions.

Agreeable manners are very essential to our success in life; and when well understood they will be found to be the refinement and completion of a true education so far as concerns our intercourse with our fellow men.

Without politeness, says a writer, talent is nothing, education is nothing, strength is nothing, beauty is nothing, wealth is nothing, rank is nothing, and in this country power is nothing; and with it they are everything.

Here are some actions by which many persons show themselves ill-mannered; any of our boys and girls should bear them in mind, preserve them in your scrap-book, so that you will know how to avoid them in future:—

- Boisterous laughter. Reading when others are talking. A want of reverence for superiors. Receiving a present without some manifestation of gratitude. Making yourself the topic of conversation. Laughing at the mistakes of others. Joking others in company. Correcting older persons than yourself, especially parents or superiors. To commence conversation before others are through. Answering questions when put to others.

- Beginning to eat as soon as you get to the table. Whispering or talking in church, at a lecture, or concert, or leaving to go before it is closed. Gazing at strangers, or listening to the conversation of others when not addressed to yourself—nor intended for your hearing. Reading aloud in company without being asked, or talking, whispering, or doing anything that diverts attention while a person is reading for the pleasure of the company.

- Talking of private affairs loudly in cars, ferry-boats or in public; or questioning a person about his business or his private and personal matters anywhere in company, especially in a loud tone. In not listening to what one is saying in company, unless you desire to show contempt for the speaker. A well-bred person will not make an observation while another of the company is addressing himself to it.

- Breaking in upon or interrupting persons who are engaged in business. Cutting or biting the finger-nails in company, picking the teeth and scratching the head. Handling articles in a private room or office, asking their price, use, etc.,

or touching or reading any written paper, which is a great impertinence. To stand talking with a friend in the middle of a sidewalk, making everybody pass around you.

The "funny man" of an exchange was recently assigned to write up the market report, and produced the following:—Butter is strong at 12c., and able to hold its own. Yeast cakes are rising steadily. Bananas are slipping along at the old price, with an occasional drop. Cheese is lively and stirring. Syrups are sticking to former prices. Green apples are gradually growing less. Dried apples are swelling the market. Chickens are picking up a little.

Fun With Numbers.

A great deal of amusement and mental alertness can be obtained from tricks relating to numbers—tricks which are very puzzling to understand until one is given the clue, and then they are so simple. Most of them require no preparation.

One trick is carried out this way:—Place a row of figures, whose sum is any of the multiples of nine, and you will find that the figures—as many as you please—may be divided by nine without a remainder. Here is an example:—Mark in a row nine different figures, the sum of which, let us say, is forty-five; immediately beneath these place a second row of nine different figures, the sum of which, again shall be forty-five. Subtract the lower from the upper, and what remains will invariably consist of nine different figures, the sum of which will also be forty-five.

The figure nine lends itself to a great many tricks. Another peculiarity about it is that if you take the difference between any number and the same reversed, the said difference is always divisible by nine, without any remainder. The puzzle will be better understood by glancing at the following figures:—

Table with 2 columns: numbers and their differences. 86,342,983 - 38,924,368 = 9)47,418,615. 5,268,735

So long as you arrange the row of figures beneath the upper one in such a way that the total is the lesser of the two, it is not even necessary that the figures should be reversed, as you will find if you try the experiment.

Another "trick" which is perhaps better known is as follows:—

Think of a number, add 666 and subtract the sum from 999. Again subtract the remainder from 333, and you will have the number thought of. Try it any way and you will find that you come out right every time.

Brother Theodore's Beads.

Some years ago in one of the Trappist Monasteries, there was a good lay brother, very old, and sick and worn out, who was never seen without his beads. It was Brother Theodore. Yet in other days he had borne other arms.

In 1812, says the Pilgrim of Our Lady of Martyrs, Brother Theodore was one of Napoleon's grand army which was coming back from Russia conquered by the cruel cold. They had walked for long hours in the snow when Brother Theodore's division overcame with fatigue and hunger, suddenly found themselves in front of the enemies batteries attacking them in full face and stopping their way. Deadly discouragement took hold of all. Officers and soldiers in their fury threw their arms to the ground. It is well known to what degree of utter discouragement entire brigades fell during this mournful campaign, on which they set out so bravely and proudly. In a few months they were no more than a confused mass of demoralized men and walking skeletons.

In this state of things what was to be done? Go back they could not! But how should they advance? Hide themselves behind the rocks as a shelter from the bullets? Then at once an officer stepped forward, sword in hand and pointing out to the battery cried out to the weary men: "Follow me!"

A rare thing in the annals of the French war then happened. Not a voice answered his appeal to honor. Yes, there was one. One man alone, who was afterwards Brother Theodore, left the ranks and offered himself in these words: "I will go alone if you desire it!"

Saying this, he threw down his knapsack and placed his rifle on the ground. Then, on his knees in the midst of the snow, he made a great sign of the Cross before all his com-

rades in arms, who did not dream of smiling at him, and recited his Our Father, Hail Mary. I believe in God, and the act of contrition with more fervor than he had ever done before. Now, taking up his rifle, he advanced at double quick pace towards the cannon, in the face of two discharges which did not make him slacken his pace. With head down he still went on with as much assurance as if there were ten thousand men behind him. He was on the point of reaching the battery. The astonished enemy suspected a stratagem and credited the French with the design of turning their flank while they were occupied with a single man, and abandoning artillery and baggage the whole battery took flight.

Our hero was master of the field. But he only said, with wonderful

frankness and a coldness which nothing could disturb:—

"Do you see? You have only to pray when you wish to get out of a scrape!"

The officer, in his enthusiasm, which was shared by all the others, ran forward, and snatching his own cross of Honor from his breast, placed it on that of the valiant young man, as he cried with tears in his eyes: "My brave fellow you deserve more than I."

Brother Theodore simply replied:—"Commander, I have only done my duty."

It was exactly the same fifty years later, when, under the rough gown of the Trappist and in the severest cold, he passed his half-day on his knees, constantly reciting the beads—he only did his duty.

NOTES FROM OTTAWA.

From Our Own Correspondent.

The Basilica parish of our Lady Immaculate presented a very touching scene on Friday morning of last week, when ninety little girls and eighty seven boys knelt at the feet of their chief pastor and received the gifts of the Holy Ghost in the Sacrament of Confirmation. His Grace then celebrated Mass and administered the Bread of Life to them.

The children who made their first Communion in Gloucester street convent on the 10th instant, preferred a request which Rev. Mother Superior gladly acceded to,—that the second Communion should take place on the first Friday in June, as it is their intention to commence their spiritual life with the devotion of the Nine Fridays.

Rev. Father Gosselin, of Quebec, is in the city attending the meeting of the Royal Society. He is a guest at the Archbishop's palace.

The forty boys sent out by the Southampton Immigration Society, who arrived last week, are already provided for.

An addition has been made to the St. Charles Home for the Aged. It was solemnly blessed by His Grace last week. He made a few remarks commendatory of the good work, and in praise of the good Sisters in charge.

The children's Mass in St. Patrick's on Pentecost Sunday was celebrated by His Grace Archbishop O'Brien of Halifax, who afterwards gave a short instruction.

The inclement weather on Ascension Day prevented the St. Cecilia choir of Gloucester street convent from complying with the invitation—as they had intended—of the Rev. Father Myrand, of St. Thomas Aquinas, Billings Bridge, to sing the Vespers in the parish church on that day.

On Thursday morning His Grace celebrated Mass in the Sacre Coeur Church, and administered the Sacrament of Confirmation and Holy Eucharist to twenty-five children. Appropriate hymns and canticles were rendered by the St. Cecilia choir, of Gloucester Street convent, who had been specially invited by the pastor, Rev. Father Portelance, O.M.I.

On Sunday, 16th inst, first Communion was administered at L'Oratoire St. Joseph, Mount St. Anthony, New Edinburgh, to five little girls, and seventeen little boys. They were confirmed in the afternoon by His Grace.

CATHOLIC INTOLERANCE.

So frequently are Catholics, who are solid in their faith, accused of being intolerant, and so misconceived is the term "intolerance" as far as the Truth in matters of religion is concerned that we feel it opportune to furnish our readers with a synopsis of a sermon, delivered last month, at St. John's Church, Islington, London, by the Rev. Henry J. Grosch. It is a splendid exposition of the subject and one that may enable many a Catholic reader to meet successfully the old and baseless accusation of "intolerance."

"In the course of his remarks the Rev. preacher said 'what an unpleasant sound the word "intolerance" had to English ears! It seemed to be associated with all sorts of disagreeable and hateful things, and to be almost as much opposed to their feelings as the word "slavery." And yet if they reflected even slightly they would see that there are many ways in which they all must be, and indeed in which they all were, utterly intolerant. If a man said that black was white or that two and two made five they might pity him, "My good sir,

Nineteen Seminarians will be ordained or receive minor Orders in the Basilica on Saturday, 27th inst.

The appearance of the interior of St. Patrick's has been much improved by the shrines erected on the Epistle and Gospel side of the sanctuary, in which are replaced the statues of St. Anne and St. Joseph.

Thursday morning witnessed the always affecting scene of seventy little ones approaching the Holy Table for the first time. His Grace the Archbishop administered to them the Sacrament of Confirmation in the afternoon.

The shrine of Our Lady of Lourdes, on the Montreal Road is becoming more and more a resort for pilgrimages. Last week a large number of men from Hull visited the handsome little church. Many of them became enrolled in the Sodality of our Lady Queen of all Hearts, which has been established quite recently in the diocese. A sermon appropriate to the occasion was preached by Rev. Father Pineau, who afterwards officiated at the Benediction of the Blessed Sacrament.

His Grace the Archbishop will commence his pastoral visit of the diocese during current week.

A successful concert in aid of the General Hospital, (Catholic) Water Street, was given by the pupils of Rideau Street Convent on Monday, last week.

First Communion in St. Bridget's was on Wednesday of last week, when twenty-four little girls and thirty little boys approached the Holy Table. They received confirmation in the afternoon.

Very Rev. Canon Archambault took formal charge of St. Francis de Sales Parish, Gateau Point, on Thursday of last week. Rev. Father Laflamme, late assistant pastor, has been transferred to Greenvile.

His Lordship, Right Rev. Dr. Howley, Bishop of St. John's, Newfoundland, spent a few days in the city last week.

The Very Rev. Father Guardian, of the Capuchin Friary, (Rev. Father Leonard) preached a retreat in honor of St. Pascal, in Montreal last week.

Rev. Father Knapp, O.P., who preached at the consecration of Bishop Chapelle at New Orleans, passed through the city last week, en route for St. Hyacinthe.

to the same thing. It was a metaphysical impossibility: things would cease to be what they were if such a thing were possible. Now error was opposed to truth, and that fact was admitted by all men. No one ever dreamt of denying that—so long as they were not talking about religious truth. Then everything seemed to change. They seemed to have a certain law of common sense governing them in all matters of truth and error in every-day life, but when it came to the discussion or consideration of matters of truth in religion then common sense seemed to run riot, and they heard something like this, "Let every man be free to think just what he likes. Do not let us impose upon him belief in any particular doctrine or mission; it is so intolerant. Let us all band together in that universal brotherhood which is made known to us through the Gospel, and leave to the Roman Catholic Church that narrow-minded intolerant position she takes up when she assumes she is the only holder of the truth and the only Church teaching the right religion." Put into words that would be the minds of millions of their fellow-countrymen; that was the universal easy-going kind of business, so long as it was religion, that was set up by men who in every other matter used common sense. But when religion came in all was topsy-turvy. Now the very nature of the revolution which Christ gave to men when He came down on earth was such that there should be no choosing on the part of man whether he accepted it or not. Then, as now, men could stand aside and say, "I will not be a Christian; I don't want anything to do with doctrine," but if he would be a disciple and follower of Christ he was bound to accept the whole message and give to it complete submission. That was the method practised by our Lord Himself, and they must say it with all reverence, but they could say it with all certainty, that Jesus Christ was most intolerant. Did they ever hear Him formulating His doctrines so that they would be acceptable to His hearers? Did He water down His teaching to suit the whims of those about Him? No; there was His teaching and they must take it or leave it.

The Rev. preacher then proceeded to show that that was the line of conduct, taken up by the Apostles, and quoted instances from the Holy Scriptures showing how our Lord spoke strong words of warning to those who should refuse to accept their teaching.

Continuing, the Rev. preacher said the conduct of the Apostles had been the conduct of the Catholic Church ever since. She would have been an unfaithful transmitter of the word of God if she had not made an unflinching stand against falsehood. What would have become of the whole truth which was delivered to the Church if it had not been for her intolerance of all innovators and destroyers of the truth? Where would the most important, the most essential doctrine of Christianity be—that of the divinity of Jesus Christ—if it had not been for the intolerance of the Church—if she had not stood up in all her majesty and said she would not tolerate Arianism because it was falsehood, and would be the very undoing of Christianity? Let them look at the fruits of tolerance in this country. Look at the numberless sects all claiming to be Christians, saying they had the Word of God, yet differing one with the other on most essential points. All that confusion was the result of a tolerance which Christ Himself would have condemned.

A girl named Miss Frances Ross, residing with her parents at 29 Macdonald Road, Edinburgh, died last week at the Edinburgh Dental Hospital, Chambers' Street, while under an anaesthetic, which was administered to her before undergoing an operation of getting teeth extracted. Previous to the administration of the anaesthetic, she was medically examined and pronounced fit, and the anaesthetic was administered in presence of two doctors.

"Probably no single drug is employed in nervous diseases with effects so markedly beneficial as those of cod-liver oil."

These are the words of an eminent medical teacher.

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See and try, all druggists. SCOTT & BOWNE, Chemists, Toronto.

"YE OLD-FASHIONED LILACS."

Written for the "True Witness."

Ye old fashioned lilacs that nod o'er the gate, The home of my boyhood your blooms consecrate, And fondly I welcome thee sweet scented Spring, When the fragrance of Eden your blossoms doth bring. In the early glad morning at noon and at night, Our coming and going you greet with delight, And dearly I love you, fond theme of my lay— Ye old fashioned lilacs that nod o'er the way.

When fair-weather friends and loves doth depart, The old-fashioned lilacs still cling to my heart,

When sorrow and sadness o'er life spreads a gloom, The old-fashioned lilacs still sweetly doth bloom;

In sunlight and shadow, in darkness and grief, The gate-post of duty the lilacs ne'er leave,

Aye constant and fragrant, my homage I pay, To the old-fashioned lilacs that hang o'er the way.

O! life is e'er changing we come and we go,

Through the old-fashioned gate where the lilacs swing low,

Like the buds of the springtime fond footsteps depart,

That come not again when the new blossoms start,

But the home-loving bushes still faithful and true,

Their fragrance unchanging doth ever renew,

Reviving the gladness that clingeth for aye,

To the old-fashioned lilacs that hang o'er the way.

—Connor Reegan.

MR. WILLIAM O'BRIEN ON THE UNITY QUESTION.

At a largely attended meeting held in Clonmel recently for the purpose of electing an executive of the United Irish League for South and East Tipperary a letter was read from Mr. William O'Brien dealing with the question of unity. In the course of this letter Mr. O'Brien wrote:—

"Every day's experience convinces me more and more that organization is the only way to unity, and that the country will be only counting fresh disappointment by fixing its hopes on the handful of men who won't unite, instead of teaching the millions who are already united in sentiment to rely upon their own organized strength for the purpose of compelling their parliamentary representatives to conduct themselves. To go on merely sighing for unity is to play the game of the disunionists and let the country be surprised by the general election of next year in a state of unpreparedness which would leave confusion worse confounded. Wherever popular organization is discomfited petty local intrigues and chaos in the Parliamentary party are sure to triumph. Wherever there is even the nucleus of an organization of earnest and determined men it will be easy to find a substitute for any member of Parliament who blocks the way. The best proof that this is so is that you will invariably find the friends of disunion the most eager to discourage and intrigue against the establishment of any effective National organization. Forgive me, therefore, if I reiterate that the beginning and end of the unity movement—if it is to have any practical effect—ought to be the immediate organization of a completely non-sectional league, under whatever title or constitution you please, which will be in a position to make as clean a sweep of disunion at the next general election as was made of Unionism at the general election of the 6th of April, and which will in the meantime press on for the compulsory expropriation of the landlords, refigit the battle of the evicted tenants, complete the provision for the laborers and artisans, and capture for Irish National uses the tremendous treasure of which the English Treasury is annually draining the country."

Lord Russell of Killowen a few weeks ago performed the ceremony of opening the new building given by Sir George Newnes to Patney for the purpose of a public library. His Lordship said he was not one who desisted sport, whether in the form of football, cricket, or racing in moderation, but he did not want to see young men of the laboring classes grow up devoted only to those amusements, and merely look to the newspapers for the list of winners or result of match. He enforced the importance of reading and study, and pointed out how they would enable a man to improve himself and better his position.

SENSATIONAL NEWSPAPERS AND BOOKS.

Quebec, May 23.

Under this heading, I think, ought to be grouped every publication that issues from the press with an immoral taint upon it; and the reading of which would soil the purity of mind and leave a bad moral odor behind it. The publications most apt to do this deadly sort of work are the spurious books, newspapers and novels produced by degraded writers and sensational publishers in the United States, where such pernicious stuff is purposely manufactured to suit the depraved appetites of sentimental readers who, from their youth upwards, have been fed upon this vicious literature and would not give a fig for any other sort.

In fact minds trained in this impure atmosphere exhaled from books and papers reeking with immoral filth have no taste or capacity for the pursuit of clean literature, hence whatever may appear in print of the type that is wholesome, good and moral is a sealed book and a dead letter to them. This is undoubtedly the secret and fatal cause of the loose principles that prevail in American Society, in all the relations of social life, as well as in the domain of religion and morality. Some years ago at a Prison Congress when the State authorities and Governors of the United States prisons met in conference to discuss the serious conditions of Criminal life in the Republic, they saw staring them in the face, the terrible fact that it took hundreds of millions a year to support the criminals who have to be fed and clothed at the States' expense. The inquiry was purely secular and material in its aspect and scope, ignoring altogether the irreparable moral loss and destruction to faith, virtue and morality. Those worldly minded men took no account of how it might fare with the spiritual or religious interest of the habitual criminals. What they were after was to ascertain how much the criminal classes were costing the State and how the enormous figures might be reduced.

The appointed inquirers were men of large experience in dealing with the vicious classes and logical minded reasoners as well, and as the investigation proceeded they could not help taking notice of the undue proportion of youthful criminals annually coming through their hands. Deeper investigation showed that three fourths and over of all the younger offenders owed the first step in their downward career to the perusal of some poisonous novel, "yellow" journal, or immoral book which had instilled into the young mind and heart a corruption and immoral poison which could never be eradicated afterwards. These discerning men put their conviction on record that the moral purity and the religious and social well being of the Republic was being undermined by the free circulation of pernicious literature that was eating into the minds of American youth and threatening the future stability and manhood of the nation. They saw the divorce courts daily more thronged from the same deadly cause, and the unity and happiness of families rent asunder by differences growing out of some imaginary evil suffered by either husband or wife, the flimsy foundation of which might have been gathered from the reading of a sensational novel in which heroes and heroines are clothed with qualities which the loving wife cannot see in her spouse, and vice-versa. These secular men of only expediency views and worldly instinct had no better remedy to offer than a stricter binding of the statute laws and a severer enforcement of police regulations, forgetting that when once the virtuous principles are lost men will plunge into all kinds of crime in spite of all laws and hangmen.

Bad as the picture is in American and Canadian social conditions

it would be much worse only for the sacred ministrations of the Catholic Church and her thousands of devoted bishops and priests who stand on the watch towers to stem the tide of immorality and corruption which otherwise would destroy the purity and religious vitality of the people and of the nations.

The zealous and devoted clergymen who spend their lives in guarding their flocks, especially the lambs thereof, against the assaults of the world, the flesh and the devil, are the true moral police who see to the regulation and fulfillment of the spiritual and divine laws which direct the conscience and conserve the well-being of mankind. In this connection we are not unmindful of the invaluable work of the saintly women devoted to religious lives pure and simple, who instil in the minds of their pupils and wards virtuous lessons and social manners that tend to the purity of society in the outer world. The binding together of members of a parish in benevolent and literary societies, reading circles, sodalities, confraternities and church entertainments sanctioned by pastoral authority, are so many powerful factors in barring out the noxious volume with the "yellow" cover, and thus the Catholic Church is the shield and powerful protectress of all who loyally put themselves under her sacred guidance. Back of the Church stands the Catholic press — which has been rightly termed the secular arm of the Church — contending at all times for the propagation and the maintenance of truth and the exposure of the infamy of deceit and error. The need is felt every day more and more of clean, vigorous and able Catholic newspapers in Canada and in America, more so in the latter where the reign of rampant atheism, agnosticism and secular worship becomes more aggressive every day.

Withdraw the influence of the wide awake Catholic newspapers, and from Maine to Florida the Catholic Church would be assailed with torrents of calumny, slander, bigotry and vile misrepresentation.

But the stern question arises and demands an answer: Is the Catholic press either in the great Republic or in Canada properly, adequately and justly supported by the Catholic reading public, and the reply must be given in the negative, for it is the bitter experience of nearly all Catholic publishers and printers that their establishments and newspapers are not half-supported by their own very people in whose interests they are working. In the United States, and perhaps in Canada too, many worthy publishers have invested their all, at the instigation of their bishops, and pastors, in a newspaper enterprise, and yet from want of material and moral support, arising from the apathy of Catholic readers and heads of families, they are merely eking out a mere subsistence. Many indifferent Catholics will not take the paper, many more perhaps will take it for years and not pay for it. There is in this state of things a glaring injustice and want of right principle. Nor can a reasonable excuse be alleged, for the bright, well edited and enterprising Catholic newspapers and magazines of to-day will compare with our secular productions of the same class in point of literary merit, newsy attractiveness and up-to-dateness.

This lamentable spirit of distrust of their own rightful publishers is akin to that which begets the "drift" of Catholic students to non-Catholic colleges despite the existence of the Catholic University at Washington, and hundreds of colleges throughout the land. It is the effect of pride of latter day rich parents who aim to have what they mistakenly call the best of everything.

WM. ELLISON.

was not one of carping criticism, but it arose from the fact that all States are harmed when one State is either imprudent or unjust or suffers from a great calamity.

"I was cordially welcomed by the people of Georgia, who are willing to be judged providing the judgment is just, and who are more ready to accuse themselves than we are to accuse them. They take as grave a view of the situation as we of the North do, and as earnestly seek a remedy for existing evils as the spirit of progress could desire. I found every door open, and neither threat nor caution was to be heard in any quarter. I have seen judges, lawyers, officials, physicians, business men, college presidents and professors. I have, moreover, held long conferences with the better class of colored men, and on every hand I was urged to get at the facts without fear or favor.

"I say this in the interest of absolutely fair play, and if, as the result of my work, I am impelled to criticize some things, and to find fault with certain tendencies which I think are detrimental to the public interest, the people of Georgia may take issue with me as to statement of fact or logical deduction, but I am sure they will give me credit for being entirely independent even in the face of a hospitality which might seem to be irresistible, but which was, I well know, not intended to influence me in my final judgment.

"The case of "Sam" Hose, alias Thomas Wilkes, has happily one peculiarity—namely, that it cannot be duplicated in the history of this or any other country. His crime was unique in its hideousness. Its atrocity was simply unthinkable, and it seems necessary to give its salient points in order that we may understand the human vengeance which was wreaked by a frenzied populace. I am sure of myself in this recital, because I have conversed with those who were dispassionate lookers on in Vienna, and were witnesses to all that occurred. If, however, I had the pen of Victor Hugo or the descriptive genius of Balzac, I could not paint a picture as lurid as the reality."

After detailing the varied facts of the case, the correspondent continues: "The calm second thought has come. I can assure you that everybody concerned regrets the part he took in that tragedy. There were, perhaps, five thousand people on the scene, and excesses are easily resorted to by a crowd. What a dozen men can't do a thousand can. Numbers fan a flame into a conflagration. I have talked with all classes of the people here in Atlanta, learned and illiterate, poor and rich, and not a man has expressed any opinion save one of regret. That it is a blot on the fair name of one of the most enterprising States in the Union is a fact which cannot be denied."

"We shall be greatly puzzled unless we fully grasp the social situation here, which is very different to anything to be found in the North. And we shall not only misunderstand the Georgians, but give them discredit for motives which they do not entertain. I am not at all sure, however,

that we should ourselves have pursued any other course under the circumstances. The cry which made the welkin ring was "We must protect our wives and daughters," and that is the key to the problem. If my wife or mother or sister had been outraged by a double-dyed villain. I can't tell you what I would or would not do. When the matter is brought home to yourself you recognize its horror. There are no lengths to which you would not go in the way of punishment. It is easy to condemn a thousand miles away, but hard to condemn when on the spot with a like fate staring you in the face. I neither plead nor accuse; I simply say that I am also human."

"Ninety-five per cent of the negroes have the entire confidence of their employers. They are respected because they are law-abiding citizens. They have property interests of their own to guard, and a man who has a few hundred dollars at stake is a conservative. But the five per cent of fellows who are not only ignorant but vicious, who know no restraint and will commit crime without compunction, have ample opportunity to perpetrate deeds of daring devilry, and as at present constituted the people of the region are powerless to protect themselves, and live in the continual conscience of insecurity."

Then again the machinery of justice down here works as slowly as it does with us. It is a well known fact that when you increase the chances of escape you thereby increase the number of crimes. The possibility of evading punishment is an incentive to criminal deeds. This state of things affects, not the wrong-doer alone, but the community also. If the criminal is made reckless by the delays of the law, the incensed people among whom an offence is committed are made equally reckless. They take the matter into their own hands and inflict a swift punishment—once in a while punishment of a character dictated by the passions of the moment, and which, regardless of legal evidence, is inflicted upon an innocent man.

Instances of this are to be found every day; sometimes in the North, very frequently in the South. The leisurely procedure of the law and the uncertainties of a trial by jury are responsible for the condition of affairs in this region. Let me give an illustration. A man commits a heinous crime and is caught. The jail in which he is confined is an insecure structure and which affords no guarantee that the prisoner will not escape. He is confined there for weeks before the court is convened. The guard which has him in charge is insufficient to hold him. To a desperate man who already feels the pressure of the hangman's noose, there are chances which he readily takes. Some morning the sheriff finds that the bird has flown. In a sparse population that is a source of terror. Other rogues have the consciousness of immunity. Depredations continue, and punishment seems impossible of achievement. A sense of insecurity prevails. Families must be protected, and if they cannot be protected by due process of law then they must be protected in spite of the law."

Notes From American Centres.

In June work will be commenced on Trinity College, Washington, which will be the first Catholic establishment on this continent devoted to the higher education of women. It is to be the work of women entirely and in every respect, and will although not affiliated to the Catholic University, it will have several professors of that institution among its corps of teachers.

One of the Sisters of Notre Dame, the Order in charge of the College, has drawn plans for the building. She is a skillful architect, having studied her profession in Boston. She has already designed twenty houses now occupied by Notre Dame.

Another Sister has a thorough knowledge of building material and the drawing up of specifications. She had been designated by Mother Julia, Superior General of the American Order of Notre Dame, to superintend the corps of workmen who will do the actual labor. The grounds will be laid out according to the plans of one of the Sisters. The woodwork, frescoing, and fancy moulding on the college will be entirely the work of members of Notre Dame Order.

Another edifice of importance, the work on which is about to be commenced, is the Lady Chapel, at St. Patrick's Cathedral, New York City.

This chapel will front on Madison avenue, and will be between the two clergy houses. The architecture will be gothic and the material marble, but Rev. James N. Connolly said yesterday that the architect had not yet been chosen. The chapel is to cost \$200,000. The money to build it

was left by Mrs. Eugene Kelly, who died in March. The original plan of the Cathedral foundation called for the chapel, and when it is built the foundation will be complete. With its construction the chance of the cathedral itself will be in part rearranged a new sacristy being provided and choir rooms to serve for both the cathedral and the Lady Chapel.

As a result of the efforts of the international Council of Women to find out what the women of America think on the subject of universal peace, eleven thousand names of women have been cabled to the members of the peace Conference, as being opposed to bloodshed and in favor of arbitration.

These women, however, represent only the immediate neighborhood of New York city. From other parts of the United States went many more such totals.

Besides the thousands of independent signatures which were put on the memorial during the days when it was at Sherry's, thirty women's clubs and organizations endorsed the peace movement officially through their officers, representing women of almost all classes.

Some time ago the "True Witness" announced the conversion of George M. P. Bowns, a former preacher in the Methodist Episcopal Church; we have been informed that Mr. Bowns, has been enrolled among the students of the College of St. Thomas Aquinas, Washington, D. C., to undertake a course of preparation for entering the Roman Catholic priesthood, with the ultimate intention of joining the congregation of the Paulist Fathers, in

whose Church he was converted.

Mr. Bowns comes of a long line of Methodist ancestry and is the first of his family to set aside the religious traditions of his forefathers. His maternal grandfather, Rev. William Noon, was a personal friend, adviser and supporter of John Wesley, under whom he was a local preacher in England.

The days of the "gadgrinds" and the other persecutions of children are supposed to have disappeared with the publication of "Oliver Twist" and "Nicholas Nicholby"; but it is evident that Dickens did not draw a too severe picture, nor are there wanting—even in free America—examples as barbarous as those which he partly imagined. From Derby, Conn., comes a despatch that speaks volumes. It runs thus:—

"Johnny Tripp is not the only child in room No. 1 of the Shelton School who had been given red pepper to break him off the habit of whispering.

"The same day Miss Mary Connelly, the teacher, gave him the dose that made him so ill, the son of Mr. and Mrs. Charles Hammond, of Keen St., who is also eight years old, was given a mouthful of red pepper by Miss Connelly. This punishment was administered before Johnny Tripp's, but the amount of pepper was not so large and the results were not so severe.

"The Hammond boy was made ill and his mother kept him away from the Shelton School. She says she will send him to a private school after this.

"Humane Officer Burgess to-day ascertained that Miss Connelly is not the only teacher in the Shelton School who has given red pepper to scholars. He has found that a can of red pepper has been as much of an instinct to the desk of a teacher in the primary grade of the Shelton School as a ruler or a call bell. The treatment was introduced in the school three years ago.

"Supt. Pierce declares that he never heard of its use in the school previous to the dose given the Tripp boy by Miss Connelly.

"It is said that if the police authorities fail to take action the Connecticut Humane Society will prosecute both cases."

Even this story may be exaggerated, still there can be no excuse for the adoption of such barbarous methods of securing discipline.

While it is very necessary to command obedience from the scholars and impress upon them with the prospect of punishment for infringement of rules there is no good reason for injuring their bodies. The pernicious boxing of ears, still a very common form of chastisement, has often resulted in deafness, while blows upon the head have frequently terminated fatally. The confinement in the dark closet has caused convulsions in some instances and severe nervous prostration from fright in others.

We are informed that a state conference of Irish-Americans of Iowa was held in Marshalltown, Ia., on Wednesday, May 10, to consider the best means for rendering assistance to their brothers in Ireland in obtaining home rule. Stirring addresses were made and strong resolutions passed.

A state convention of Irish-Americans was favored and a committee appointed to co-operate with the executive committee of the Iowa National Irish League in calling a convention for an early day when a State wide movement for rendering financial and moral aid to Ireland will be launched.

On Sunday last the celebration of the golden jubilee of the Detroit Jesuits took place.

The Church of SS. Peter and Paul situated at the corner of Jefferson avenue and Antoine street, has not always been in the hands of the Society of Jesus. The foundation stone was laid June 29, 1811. The work was completed and consecrated on the same day, four years later, in 1815. The golden jubilee year was, therefore, really last year, but there were strong reasons for the postponement of the celebration until the present.

Bishop Borgess came to Detroit in 1870 and soon became actual bishop of the diocese. It was at his invitation that the Jesuits assumed the direction of the parish of SS. Peter and Paul, and on their arrival the bishop moved his throne to the church of the newly formed parish of St. Aloysius. A priests' house had been erected nearly 20 years before adjacent to the Church and the new clergy, finding a ready-made parish on hand, proceeded to work with the well-known energy of the members of the Society of Jesus.

Father Miede, S.J., was the first in charge, and was succeeded in 1880 by Father James Walshe as rector and president of the college. Father Walshe established the Perpetual Adoration Society and the Married Ladies' Sodality. His successor was Father

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er Frieden, who, in 1889, became provincial of the western province of Missouri, an honor recently also conferred upon Father Grimmelmann, who, during his first term in Detroit, organized the Acolythical society. Father Lambert did much for the decoration of the Church, but will be remembered especially for having established the Men's sodality, which was recently divided into two societies, one for the married and one for the young men. Fr. Foley now directs the first and Fr. Finnegan the second.

Among the other pastors and presidents were: Fr. Dowling, now president of Creighton College, Omaha, Neb., and Frs. Bohman, H. Moeller, Magoney and others, who have gained wide reputations in missionary work.

The Pangs of Sciatica.

MRS. PALMER, OF FENLON FALLS,
TELLS HOW SHE SUFFERED.

Confined to Her Bed for Weeks—Her
Limbs Became so Numb That a Red
Hot Iron Could be Placed Upon it
Without Her Knowledge.

Only those who have felt the agonizing pangs of sciatica can form any idea of the torture which the victim undergoes. The case of Mrs. Job. Palmer, of Fenlon Falls, was one of unusual obstinacy and severity, and she makes the following affidavit in reference to her cure, for the good of humanity: "I am 29 years of age and have lived in this vicinity all my life. I had always enjoyed the best of health until November, 1897, when I took a stinging pain in my right hip which seemed to be growing in my very marrow as it affected every muscle and joint.

I kept up for several weeks although suffering the most intense pain, freely using liniments and many other internal and external preparations that sympathizing friends would suggest. I was then compelled to stay in bed as I got so weak and run down that I could sit up no longer. I received several courses of medical treatment such as electric batteries, poulticing, etc., but got no ease from the excruciating pains which would shoot down through my leg into my very heel where it caused a bursting feeling. Often I prayed that the heel would burst thinking this might burst thinking that this might give relief. The limb at last became so numb that a hot iron could be placed on it without my having any knowledge of it. The closing or opening of a door or anyone entering or moving about in my room, seemed to increase the pain. For weeks I could not move any part of my body and had to lie in one position all the time. My brother was cured of rheumatism after every other remedy had failed, by taking Dr. Williams' Pink Pills, so I thought as a last resort I would try them. As the directions say that in severe cases three pills could be safely taken at a dose. I took this number three times a day for about a week although I got the relief I so long had prayed for in three days after taking the first dose. Then I went on taking the pills two at a dose. In a week after commencing the pills I was able to get out of bed and dress myself and a few weeks later when I gained strength enough, I was able to attend to all my household duties and I have ever since enjoyed the best of health. Friends and neighbors who were conversant with my case can also tell you of my terrible suffering and the remarkable cure effected by Dr. Williams' Pink Pills."

MRS. SUSIE PALMER.
Taken and declared before me, at Fenlon Falls, in the County of Victoria, this 11th day of May, A. D. 1898.

JAMES DICKSON, J.P.

At a recent horse-race at Perth, in the Malay peninsula, the sun blazed down on a field of hot, excited horses and men, waiting till the eccentricities of the starter and an even more eccentric horse should combine to get them in line. The patience of the former was at last exhausted. "Bring up that horse! Come on that beast! You'll get into trouble over this, I tell you," and so forth. "I can't help it, sir," replied the Australian light-weight jockey impatiently, "this is a cab-horse, this 'orse is. He won't start till the door shuts—and I haven't got a door!"—Argonaut.

Lynching in the South.

Some short time ago, a negro, "Sam" Hose, perpetrated one of the most criminal outrages in the criminal annals of this century. He was seized by a frantic mob of over 2,000 people, and he was burned at the stake after the manner of the early Indians. His crime sent a thrill of horror through all the country, while the lynching—the most barbarous on record—created an equally terrible impression. The New York "Herald" sent a special correspondent to investigate and report upon the whole subject. We give our readers the following extracts from the correspondence which is dated Atlanta, Ga.

"A startling, a thrilling and very significant incident had occurred. The country looked on it in wonder as its details were recited. And yet our apprehension was excited not so much

by the incident itself as by the possible causes which led up to it and the possible consequences which might flow from it. Was it the result of a temporary aberration or did it indicate a dangerous condition of society which rendered such occurrences a necessary evil, an evil to be regretted, but still an evil which the people were forced to accept?

It was not from mere curiosity therefore, that I was sent to investigate the facts and their environment, for such a motive would have been close to impertinence, but it was because we are all equal parts of the body politic and what occurs in one section either weakens or strengthens all sections. Our national unity is of such sort that the whole country has a throbbing interest in whatever happens in any portion of it. My mission