

N. NO. 3. meets on Wednesday of 1868 Notre Dame Hill. Officers: Albery, M.P., Pres. Vice-President, Hon. Sec. Secretary, street, L. Brophy, Hughes, Financial Young street; M. an Standing Com-Donnell, Marshal.

The True Witness and Catholic Chronicle



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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted 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 its circulation." — PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

THE IRISH LAND BILL.

The report of the introduction of the Irish Land Bill, which we have taken from the daily press is published in another column. From the summary which the report gives of Mr. Wyndham's speech, we may now say that it goes far to show that the English Government has at last awakened to the real importance of Ireland and to the absolute necessity not only of conciliating the country, but also of making it prosperous.

INFORMATION WANTED.—Will the lady who paid \$1.50 annual subscription, at the office of the "True Witness" on Tuesday morning, kindly send us her name and address.

THE ANNUNCIATION.—On Wednesday last the Church celebrated the feast of the Annunciation. This is one of the several events in the life of the Blessed Virgin which are held in special commemoration by the Catholic Church. It is the anniversary of the occasion on which the Angel Gabriel paid the visit to her, the humble maid of Galilee, to inform her that the Most High had destined her to become the Mother of Christ—the Messiah. Following the predictions of the prophets of old the Jewish race had an absolute confidence in the advent of the Messiah, and had a certainty that He was to be born of a woman of their race. Consequently every female Hebrew had the great ambition to become a mother, and above all the mother of a son; and it was considered a kind of misfortune for the family if no male child was born therein. Hence the surprise, the delight, and the deep humility, as well as the astonishment, or rather bewilderment of that Jewish maiden of Nazareth when the "Angel of the Lord" appeared unto her, and addressed her in language that has been embalmed for all time in the Gospel and that has become the daily expression of the Catholic Church throughout the ages—but which all other sections of Christianity discard. It was on that occasion that the "Hail Mary" was said for a first time, and that the replies of the Blessed Virgin, which are still repeated thrice daily, at the sound of the Angelus, were given. That was the first act of the stupendous work of the Redemption, and it shall ever remain memorable as the most authentic evidence of the maternity and virginity of the Mother of God.

T. A. & B. SOCIETY.—Established 1856, incorporated 1864. Meets in St. Alexander's Hall, 92 St. Alexander Street, Montreal, on Monday of each month. The society meets last Wednesday. Rev. Director, P. P. Doherty, C. J. J. Doherty, Devlin, M.D.; Treasurer, B.C.L.; Treasurer, Green, Correspondent, John Kahala; Recording Secretary, T. P. Tansley.

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Hence it is that the Church celebrates that day with all the pomp that is commensurate with its importance and that does not clash with the penitential aspect of the Lenten season. It would need the pen of an Angel to fittingly relate the magnitude of the favor conferred upon Mary, the honor done her by Divinity, and the glory that became hers from that day onward. And the strangest evidence of the contradiction and even anti-Christian principle of Protestantism, is the rejection, or ignoring, or denial of the glory accorded to Mary by God, Himself, and in the extraordinary manner recorded in the Gospel. How they can dispute the "Hail Mary" that fell from the lips of an Angel sent by Heaven, and that the Evangelist has preserved for us in the

Church is concerned, she can afford to fling round the memory and name of the dead woman, the mantle of her charitable silence. And the poor creature now gone, was like the storm-bird in the Atlantic coast, that flies at the glaring eye of the lighthouse on the rock, pecks at the glass, dashes its self against the stone-work, and finally falls back, a mere speck, into the ocean to be swallowed up forever in its immensity, while the lighthouse remains to cast its guiding rays far out upon the turbulent waters.

The only great loser, in all those years of struggle with the terrible hardships of soul and of body that marked the life of the woman, was Mrs. Shepherd herself. She alone went through all the trials and reverses that were profitless; she alone sank silently into an unconsecrated grave; she alone had to answer for her own soul before the tribunal above; and she alone has reaped the whirlwind after sowing the wind throughout her life. We leave her creeping upon him, which he fought to the oblivion that closed in around her, the moment the spark of vitality had fled.

MARGARET SHEPHERD DEAD.—The announcement comes from Detroit of the death, under very unhappy circumstances, in the Harper Hospital, of that city, on the 8th March, of the notorious lecturer and so-called "ex-nun," Margaret L. Shepherd. There is no necessity of reciting the events connected with her last illness, suffice to say that she died without the consolations of any species of religion and without the presence of any kind of human friendship.

The painful story of her life has been so frequently told that it is now better buried with her. By some she has been called an apostate, by others a convert, and by herself an "escaped nun." As to her apostasy we have no evidence, for we do not know what her first faith was—if ever she had any. As to her being a former member of any religious community, the thought has been effectively effaced, by the revelations, concerning her, of Mr. Stead of London, and Father Cronin of Buffalo. Her career was one constant rush after money and notoriety; the latter more for the sake of the former, as a means to obtaining it. As the "Michigan Catholic" said truly:—"Ill and broken in health she made her way back to this country and finally fell a victim to incurable disease. She had no clientele of faithful friends to follow her to her grave. She had no faith in a hereafter when she came to die. She had not even a great amount of what she had given her life and her character for—money."

Even had she once been a Catholic, her subsequent life-work merely proves the grandeur and sublimity, the purity and truth of the Church. The "Boston Review" very truthfully remarks:—"Now is it not a fair inference that if people of such character have been obliged to leave a certain church, it is not at all likely that that church is a corrupt one? On the contrary, if they can not find a home there, is it not more likely that it is their own unworthiness for the purity, the sacredness, the holiness of that Church which has made them unable or unwilling to stay in it?"

But all this has nothing to do with the case of such a life as Mrs. Shepherd's. As for the

day, Rev. Jesse Thompson, of Gloucester city, addressing a Methodist Congress, declared that, "The American Sabbath is dead. It is now a question of resurrection or burial. Shall we resurrect the Sabbath of the past, or shall we give it up forever?" The report says that the members of the conference shouted "No! No!" To say the least the answer is pretty vague; it is not easy to guess whether they intended the "No" to apply to the last or to the second last idea of the reverend gentleman. In any case whether they are in favor of resurrection, or of burial matters little; the leading fact to be considered is the acknowledgment of the "death" of the "American Sabbath." By that, we take it, the clergyman means that the commandment to "keep holy the Sabbath" is no longer regarded seriously by the American people, and that the Sunday, as we understand it, is rapidly drifting into the groove of the week-days. In other words, the people no longer feel the need of that day of prayer, of rest, of thanksgiving, and of communion with higher things than those of this world.

If such be the case, and we have no reason to doubt that it is, we must emphatically say that it is Protestant America that has killed the Sabbath and that is responsible for the consequences. As far as Catholicity is concerned, we have no two opinions on the subject; the Church has from time immemorial ordained by precept that which God ordained by commandment, and she has made it, not only advisable, but even obligatory to "keep the Sabbath."

It is in vain that the clergyman of any denomination will preach, invoke, pray, beg, menace; if there be not some human attraction to draw the people, there will be no general observance of the Sunday. His threats count for nothing, because he has no means of putting them into execution. It is very much otherwise with the Catholic Church. She has entered upon her book of discipline an ordinance that has been the law for long centuries, and that all Catholics accept with pleasure. Each one must attend and hear Mass, at least once, on each Sunday, and that under pain of mortal sin. It is no slight error to miss Mass; it is a grave sin. And that simply means that the Church obliges the faithful to observe the Sabbath. Of course, there are reasonable exceptions; but the right to be so exempt must be clearly established. It is not by whim, or desire, or inclination that the observance of the Sabbath, by the Catholic faithful, is governed. Consequently, we may truthfully say that whatever observance of the Lord's Day exists in America, or elsewhere, is absolutely due to the influence, teachings, principles and practice of the only Church that can rightly be called, in every acceptance of the term, Catholic.

AN IRISH HOLIDAY.

A bill has been introduced into the British Parliament to make St. Patrick's Day a national holiday in Ireland. Strange, one might think, that this was not done long ago, but doubtless it would have been of little use. Now, however, that the English, following the example of their late queen, have, for purposes of their own, taken to wearing the shamrock, they may be disposed, for like purpose, to make further concession to Irish sentiment by State recognition of the national anniversary.

Think what we may of the foregoing, or of the motives behind such movements, there is a certainty that, in Irish affairs, like in those of all peoples, "straws show the way the wind blows." There must have been something more than mere spontaneous outbursts of kindness in the according the Irish soldiers a permit to wear the shamrock on St. Patrick's Day; there must have been something other than a sudden whim or impulse in the recognition of Irishmen by authorities that had theretofore seemed to despise them. All the changes that are now crushing us almost with surprise must have been long brewing. However, the granting of a holiday, especially St. Patrick's Day, will never make it more or less of a holiday in Ireland. It has always been one—law or no law to sanction it; but it is the spirit of the act that we admire more than the mere formal enactment.

THE AMERICAN SABBATH.—At Albany Park, N.Y., on last Saturday,

ence; but that does not matter. The one makes iron bars melodious, and the other disintegrates rocks. The remainder of the figures of speech would be sufficient to drive one mad. Yet under it all there is a vague idea that, if divested of so much phraseology, might be turned to some use. However, we cannot avoid reproducing the two paragraphs that follow. They say:—"Whatever we may think of prayers, however we may regard the formal words of ritual, we must all believe in prayer, for adoration in the presence of the Adorable is inevitable to spirit. Gratitude, admiration, the hunger for communion with the pure, the thirst for companionship with the divine, represent the soul at its maximum everywhere. These constitute the prayer which exalts the heart that yields to its law. Prayer is the hunger of the conscience for righteousness, the thirst of the heart for love. When by thinking we reach a sense of the ineffable; when thought lands us at the feet of the Unthinkable; when the Known is conscious of the measureless rim of the Unknowable that surrounds it, this is prayer, and in this realm we are all brothers."

After all this "spread-eagled" if we may apply the term to a religious subject, we think it will be interesting to read our correspondent's analysis of the entire letter.

AN IRISH DICTIONARY.

During the past few months one of our special contributors has been dealing in an extensive manner with the question of the revival of Irish literature and the ancient language. It has been noteworthy that during these past few years an immense amount has been done for the advancement of a knowledge of the ancient tongue. Of course, one of the very first books that is needed in the acquisition of any language is the satisfactory dictionary. Of late appeals have been made to the Irish-American clergy to work in the direction of assistance for the completion of an Irish-English dictionary that is now being compiled in Dublin. Archbishop Walsh, of Dublin, has made this appeal, and he says:—"For years I have thought it a disgrace to us all that Irish is the one language which our Irish students are left to study without having the elementary aid afforded by a dictionary. It were better to give up all talk of the revival of interest in the Irish language in Ireland if, for the want of a few hundred pounds, we leave the students of it without the help of a dictionary."

His Grace assumes one-tenth of the cost of this work. It is being edited by Rev. P. S. Dinneen, D.D. It is expected that the dictionary will be completed by the end of the present year. On this side of the Atlantic there are several colleges which include the Irish language in their courses and these are all prepared to purchase the new dictionary.

It can be readily understood that even Peter O'Connell's manuscript dictionary, that took thirty years in compiling, cannot be considered complete enough for our age. Something that will include all that is modern as well as what is mediaeval and ancient, in expressions, must be used, if the language is to be made use of as a living tongue. It is with no small degree of pleasure that we note the advent of this new addition to Irish literature, as well as new auxiliary, in the revival of the language.

A VERY SAD EXAMPLE.—The world has rung, for a long time past with the praises of "Fighting Mac," the gallant commander, known to the civilian world as General Sir Hector Macdonald, and the public has been shocked beyond expression, by the two sensational reports concerning him, that have succeeded each other so rapidly. It is not for the purpose of repeating details of what cannot but be painful to every true Christian that we touch upon the subject, rather is it to draw an obvious moral from the lamentable story. And in so doing we are inclined to give play to every sentiment of Christian charity.

The General to whom we refer was one of the most highly respected officers of the British army. He entered the service as a private soldier, and he has one of the best fighting records in its annals. He had been

with Roberts at Kandahar, with Wolsely up the Nile, with Kitchner at Khartoum, and with Roberts in South Africa. He was five times mentioned in despatches, and was awarded the Distinguished Service Order medal for gallantry at Suakim. Lately he was in command at Ceylon. Charges of a disgraceful character, imputing immorality to this great soldier were made. A court-martial was ordered. He came to England to lay matters before his superiors, and Lord Roberts advised him to return and face the ordeal. He left in consequence, and stopped a day in Paris on his way. What the immediate cause of his despair was we cannot tell; but probably some report he had read in an English paper. In any case he shot himself in the upper room of a Parisian hotel, and the suicide put an end to his career.

Neither now, nor ever here below, can judgment be passed upon the reported sins laid at his door. Consequently we are justified in giving him the benefit of the doubt, and in supposing that a system overstrained by long service in wars, by the fierce suns and climates of the East and the South, had become weak, and that the mental shock produced by such terrible accusations snapped the chord of reason in that proud soldier. This is, at least, the most charitable construction we can put upon the matter.

But what a moral to be drawn! How vain all the honors that human greatness can bestow, how small all the achievements of man, when there is an absence of that abiding faith which can alone make the creature rise superior to all obstacles. The discipline that makes a great Commander and the courage that constitutes a grand soldier are admirable; yet how insignificant when placed side by side with the discipline that regulates the passions and the courage that vanquishes oneself. It is thus that we see in true light the transcendent merit of the saint, of the martyr, of the silent, suffering, faithful Christian. The courage that sustained the man in the presence of charging thousands, failed him in the hour of deadly struggle with self. While we lament the fate of such a man we cannot but point out, for the benefit of others, the lesson that his life and death teach. And that lesson is expressed in that sublime saying of the Apostle: "The victory that conquers the whole world, is the victory over ourselves."

John Dillon to Retire.



HR. JOHN DILLON M.P.

On account of ill health, Mr. John Dillon, member of Parliament from County Mayo, Ireland, since 1885, has been ordered to abandon public life for a season and withdraw to the warmer climate of Egypt. Once before in the early eighties, he had to retire from Parliament for a prolonged period owing to ill health.

PERSONAL.

The vocal selections of Mr. J. MacCormack Clarke, rendered at the recent banquet of St. Patrick's Society, were very much appreciated. His exquisite interpretation of the famous Irish ballad "The Minstrel Boy" evoked the greatest applause. Mr. Clark possesses a powerful and sweet tenor voice which he uses with much judgment and taste.

Leaders in Irish National Societies.

The present spiritual director of St. Ann's Young Men's Society, Rev. Father Flynn, C.S.S.R., was proud of his young men and proud of his parishioners and their friends, on St. Patrick's night, when he entered the Monument National Hall and beheld the immense audience which had gathered to witness the performance held by the Society, in which he is



REV. FATHER FLYNN, C.S.S.R.

so deeply interested. Since his appointment to the important office of Director he has manifested a most enthusiastic interest in the organization which his predecessor, Rev. Father Strubbe, had so long presided with such uninterrupted success.

Father Flynn enjoys in an eminent degree the esteem of the young men, and is determined to uphold the record of the Society.



MR. J. WHEELER.

We have much pleasure in printing the likeness of Mr. J. Wheeler, who so efficiently discharged the onerous duties of Marshal-in-Chief of the parade on St. Patrick's Day, 1903. Mr. Wheeler is an active worker in the societies associated with St. Gabriel's parish.



PROF. P. J. SHEA.

In the circles of Irish Catholics of Montreal few young men are better known and more highly esteemed than the talented and enthusiastic organist and chairman of St. Ann's Church, Prof. Patrick J. Shea. He occupies a foremost rank in musical circles in this city, and has earned for himself a reputation

as an interpreter of Irish music, and as an organizer of some of the most successful musical entertainments held in our ranks, of which he may be justly proud. To his enterprise and perseverance, industry and professional skill, do we owe the foundation of several musical organizations that have won many triumphs in public, notably the "Orpheus Quartette." In the sphere of authorship he has not been idle, as he can point with legitimate pride to a number of beautiful vocal and instrumental compositions. In the circles of the Irish youth he has instilled a love for the noble art and many of the promising young vocalists of the present owe much to his skilful methods.

Dr. Drummond's Spirited Plea for Ireland

(By Our Own Reporter.)

Owing to the pressure upon our space in last week's issue we were obliged to hold over our report of Dr. Drummond's spirited speech, in reply to the toast of "Ireland" at the banquet of St. Patrick's Society. Dr. Drummond is one of Montreal's esteemed Irish Protestant medical practitioners. He spoke in part as follows:—

In replying to the toast which you have just so enthusiastically honored, let me for a moment forget that I am a Canadian, and allow me as an Irishman to speak for Ireland, and the people of Ireland, and in so doing, I crave no pardon, for to speak thus is my birthright; and to-night of all nights in the history of such an organization as this, I feel the occasion is one peculiarly momentous, for we stand, I firmly believe, on the very threshold of the peaceful revolution that shall give to Ireland the right to control her own domestic affairs. It seems to me too, that we have reached a stage when the responsibility of replying to the toast of Ireland is not as grave as it used to be, for there have been times when to stand up for Ireland was to be marked down for treason, but in the light of recent and present events, and the working together harmoniously of all denominations and ranks of the people of Ireland, many of the old landmarks of suspicion have disappeared, and even an Irishman can now answer the Irish roll call without being suspected of a desire to destroy the Empire.

We have no time this evening, nor have we the inclination, to recount even a few of the factors, which have made so many of the Irish people, lukewarm in their loyalty to the crown, but personally I have almost since childhood regretted for England's as well as for Ireland's sake, that our late lamented Queen save on very rare occasions scarcely ever held out the olive branch to my native land, and speaking as an Irishman, I consider it the one mistake of an otherwise glorious reign. The children of the Scottish hills, knew Victoria as well as they knew their own mothers, the clansmen might gather in her delighted presence, and the pipers play Jacobite airs to their hearts content, without any one daring to impugn their loyalty to the throne of Guelph, but the little children of Ireland never felt the hand of royalty pressing their curly heads, the sound of the Queen's voice was unknown among the cottagers of Conemara, and the Royal experiences of the Donegal Highlands, would hardly yield royalty sufficient to justify publication.

He was a wise American, who remarked the other day, that if the people of the North and South had only known each other as well forty years ago, as they do to-day, the civil war never would have occurred, and if my poor voice could reach the ear of Edward the Seventh, I would say to him: "O King be wise—follow the example of your good mother in everything save her forgetfulness of Ireland. We ask of you nothing that is not our due—by the blood our soldiers have shed for the throne upon which you sit, by the services our statesmen have rendered the Empire in every corner of the earth, we have earned the right to say 'You are ours just as much as you are England's or Scotland's—therefore neglect not the sacred duty which rulership has imposed upon you.' We Irish besides being proud and sensitive, are also a forgetful race, for although Ireland has been but sparingly treated with the consideration her services to the Empire have deserved, yet fortunately for that Empire, there is always to be found in Ireland, a fresh crop of 'absent minded beggars' who persist in coming forward at every critical period of Britain's history, and not satisfied with filling the ranks of the Irish national regiments, force their way into the choicest of the English and Scottish battalions.

In "piping times of peace" the "troublesome Irish" have occasionally been the cause of some anxiety, but when it's "off with the gloves" and a bare knuckle fight to a finish, the wearers of the shamrock, if justice and love and confidence of the Empire is to rest—and in closing, I would in all earnestness say to my Irish hearers "As Christians be tolerant, as Irishmen united, and for the sake of the old grey mother with the green apron join hands at the national altar and partake together of the national sacrament.

My own dear land all dearer for thy grief,
My land that has no peer in all the sea
For verdure, vale or river, flower or leaf—
If first to no man else, thou 't first to me.

NOTHING REALLY NEW

A Bavarian professor has discovered a document which establishes the curious fact that the automobile was known to and used by the ancient Romans. In the days of the Caesars there was a famous writer of contemporaneous chronicles—Julius Capitolinus—who has told that amongst the relics left by the Emperor Commodus, were "vehicles without harness, (or horses), and of a novel construction, the wheels of which turn by themselves around their axels, by means of an ingenious mechanism." He adds: "The seats were so arranged that the driver was protected from the rays of the sun. Besides, they were moveable and the traveller could seat himself so as always to have his back turned to the wind." This must surely have been a convenient carriage, and apart from all other considerations, it must have been far more wonderful than the automobile. As to the driver being protected from the rays of the sun we can understand a cover being fixed on, such as we have on our top-buggies; but we do not exactly know how the seats of a modern, horseless vehicle could be so arranged as to permit of the traveller keeping his back constantly towards the wind. Of course, there is no explanation given regarding the nature of the mechanical contrivance, nor can we believe that the motive power could have been anything akin to electricity. But the fact remains that the automobile, in principle at least, was known to the ancients.

We are not at all surprised at this, for decidedly the peoples of antiquity possessed arts and sciences, trades and inventions, of which we have no idea. We have never been able to discover, and never will discover, by what manner of contrivances the Egyptians transported the immense blocks of stone, from the far off Armenian mountains, and hoisted some of them several hundred feet in air, and there set them in place with a mathematical precision and exactness the delicacy of which defies all imitation and baffles all human calculation and speculation. The same could not be done to-day, even with all our modern appliances.

From a pyramid to a pin is a great stride; yet how was the "safety-pin" used by nurses in our day, invented. A gentleman traveling in Italy visited the ruins of Herculaneum and Pompeii. He was attracted by a broken piece of plaster that presented the exact form of the modern "safety-pin." He took it up, examined it carefully, went home and made, with wire, a fac simile of it; he got it patented, and cleared a fortune of sixty million dollars in a few years. The Roman toga that Cicero wore in the Forum, when he pleaded for Milo, and thundered against Cataline, was clasped under the arm by an ordinary "safety-pin," and these useful articles were fabricated in thousands in the suburbs beyond the Jenuiculum.

Some day we will be told of the telegraph and telephone between Rome and Pisa, as possibly cities still more remote from the centre of the Empire.

CONDOLENCE.

At a recent meeting of St. Gabriel T. A. and B. Society feeling references were made to the death of Mrs. Charles Donnelly, esteemed mother of Rev. John E. Donnelly, P.P. St. Anthony's. A resolution of condolence was passed and ordered to be sent to Father Donnelly and other members of the family.

Secularizing Charity.

(By An Occasional Contributor.)

In a recent number of the New York "Evening Post" appeared what seems an editorial expression in favor of the secularizing of charity, or, in other words, the withdrawal of charitable works from the influence of the Church. Whether this be exactly the editors' intention or not, is more than we can positively say, because there are passages in his article that would indicate a different view of the subject. The best way to come at the aim of the winter is to take a couple of extracts from his statement. He opens thus:—

"That what the modern world understands by charity derives from Christianity, is a thesis which could be maintained with much historical evidence. Mr. Lecky amassed a good deal of this in his 'History of European Morals.' Hospitals, asylums, refuges, together with an entirely new spirit towards the defective and delinquent classes, appear to have sprung up in the path of Him who went about doing good. 'Gesta Christi' was the suggestive and warranted title which the late philanthropist, Mr. C. L. Brace, chose for his history of the rise and progress of Christian charity under the sun."

In closing the article the writer says:—
"In a larger spirit and a stronger conviction, they ought, it seems to us, to rejoice at the filling of society to-day with that breath of human charity which first blew upon the world from the shores of Galilee. What though the great hospitals and the homes for the dependent, and the far-reaching plans of charity organization and social uplift, name themselves after neither saint nor apostle? We know whence their beautiful motives and purposes came, and whether they openly acknowledge their sacred origin or not, 'we yield all honor to the name of Him who made them current coin.'"

From all this we would judge that he is giving credit to Christianity for being the source and origin of all true charity. And if so, he is right. But charity is considered by these gentlemen only the restricted sense of alms-deeds—be they simply the giving of a penny to a beggar, or the endowing an hospital with thousands. This we glean from what follows:—

"The work of relief, of reform, of care for the crippled, the blind, the insane, which used to be so almost exclusively left to private hands or to the churches, is now taken over on a constantly enlarging scale by the public authorities. We could not wish it otherwise."

In explanation whereof he adds:—
"The other thing we would say to the timid souls who fear that the Church will suffer from having charity too widely diffused, is that they need to be on their guard lest they seem to care less about the thing done than the manner of doing it."

Here is exactly the point. We do care just as much about how the thing is done as about what he calls, the thing itself. The fact is that charity, in this restricted sense of helping the unfortunate and the needy, may possibly cease to be charity, in the broader and truer acceptance of the term, if it be not performed in a manner conducive to the temporal and also the spiritual welfare of the one who is made the object thereof. Hence we are not surprised at what comes next, judging from the source whence it springs:—

"The splendid and unquestioned beneficence of the Christian religion in practice, whatever intellectual shortcomings the critical may find in its theology—this has long been the most powerful argument of the apologist, and the greatest actual commendation of the Christian Church to those who look of widely upon the needs of society. Christian life carries to-day most of the burden of Christian dogma."

This is what might be called a "left hand" compliment to the Church—for by Christianity, dating back along the ages, no other Church than that which knows as the Catholic Church can be intended. Despite the obscurity of the language and the uncertainty of the expression in the above we conceive that the writers means to tell us that the charity exercised by the Church has been her "greatest actual commendation" and that dogma is only a secondary consideration. This is the grave error into which the critic falls, and which explains his lack of a proper conception of Christian charity.

The contrary is the truth; the dogma, the principle, the teaching of Christ as transmitted to us by the Church—all of which mean the same thing—is the foundation, and the practice of charity is but the result, or the outcome of that same dogma—without which that charity would not exist. Benevolence is not charity, although it belongs thereto as one of the phases in which it is expressed or practised. Mere philanthropy is not charity, it is but one isolated form that charity may assume. Charity is Love—love of God, love of man for the love of God, and love expressed or translated in thoughts, words, or deeds, or in any other form. And that love is inculcated by the Church in her dogma, and it may be applied either in the temporal, or the spiritual sphere, or in both. But it ceases to be charity the moment that its action in one sphere clashes with its action in the other. The one who gives an alms and thereby encourages idleness, or drunkenness or vice of any kind, does not perform an act of charity. On the contrary; he may deem it an act of benevolence, but it is inimical to the higher and best interests of the one upon whom it is bestowed, as well as antagonistic to the interests of society.

Consequently we claim that those writers who dwell so strongly upon Christian charity, while advocating its secularizing, are absolutely at sea, in as far as their conceptions of Christian charity, the Church's teaching, and the obligations that attach to charity are concerned. They judge from the purely temporal and humanitarian standpoint, and they seek to measure the spiritual effects and the spiritual act by standards that are in no way applicable.

A Few Minutes with Preachers and Writers.

IF OUR CATHOLIC MEN would take a bold stand; if our Catholic men would prove to the world around about them that their religion was a reality, that it was not a mere title; that it was not something external in them that they can lay aside whilst attending to business, and that they can lay aside whilst attending to business and that they can put on and off like their Sunday clothes when going to Church, the whole face of the earth would speedily be changed.—Father Valentine, C.P.

HOLY NAME SOCIETY.—On the occasion of "Holy Name Night" in St. Francis Xavier Church, Brooklyn, N.Y., Rev. John J. Donlan in the course of his sermon said:—

For six hundred years the Holy Name Society has been perpetuated. Each succeeding Pontiff has enriched it with blessings and indulgences, and it is set down for a perpetual remembrance in the Bull of Pius IV. that the hierarchy and the inferior clergy shall, "with all their power," "assist and sustain" your confraternity. Though six hundred years have passed since the formation of the society, the reason of its existence is still the same. During that period the world has traveled through many vagaries of religious thought and life, but the underlying principles of the heretics of Languedoc in the latter part of the thirteenth century are the line stones of the world's religion to-day.

The necessity to-day for such an organization is found in the wide spreading and far reaching spirit of infidelity, which blasphemes the names of God and Jesus Christ as though no such commandment existed as "Thou shalt not take the name of the Lord thy God in vain," or as if the terrible threat, "The Lord will not hold him guiltless who shall take the name of the Lord his God in vain" had no significance.

You can spread God's light, reflected through you, in your homes, in your offices, in your shops, in your travels hither and thither. And if you refrain from wrongdoing, if you uphold the moral law in your neighborhood, if you stand for purity in social and political life, if you exercise charity toward your neighbor, if you practically profess what you believe, your influence will be more potent for good and wider in the sphere than much of the formal moral and dogmatic teachings from our pulpits. Go forth, then, in the name of God, and with the banner of the Holy Name in your hand carry the fight into the very heart of the enemy's country, and never cease in the good work until victory shall rest her wings in eternal triumphs.

LESSONS OF WEALTH.—There may be more wealth among Protestants and Jews, but all the world

complains that monopolies, enormous syndicates, enslaving trusts, powerful combinations of capital which fatten upon public and private businesses, concentrate all wealth in the hands of a few who are commonly known as gold kings, silver kings, oil kings and kings of the various industries and mercantile enterprises they have succeeded in monopolizing. The policy adopted by these gigantic combinations is a cause of great misery for the people and of alarm for their rulers, as the President of the United States recently declared. In these nations, where wealth is so unevenly and inequitably distributed, there is a chronic social maladjustment attended by such misery and penury among the lower and working classes that one is justified in the light of statistics in declaring that the immense majority of the inhabitants of these countries live hard lives of pinching and often degrading poverty. The social wellbeing of a nation, beloved children, does not consist in the existence of a limited wealthy class, but in the possession of moderate means by the majority of the population. It is not the swollen fortunes of a few millionaires, but the equitable distribution of wealth among the masses, which constitutes the prosperity of a country. The nation which counts the most millionaires is not the most prosperous and the happiest, but the one which has within its borders the fewest persons in destitute circumstances. According to this definition of national prosperity and happiness the nations and colonies which are the most Catholic are at the same time the most prosperous and the happiest. More wealth may exist in Protestant nations, but this is not due to Protestantism, but to very different causes. Climate, for instance, has much to do with developing a hardy, energetic, enterprising people, capable of a great endurance, who possess remarkable business qualifications and great foresight and for whom labor and pecuniary gain have more attractions than have idleness and the reckless squandering of money. Their preference for organized association, instead of individualism, in the conduct of their affairs is another factor contributing to their success in accumulating wealth. Finally, they have had a training school in the very poverty of the soil of their country, which has compelled them to work hard to procure the common necessities of life.—Extract from Pastoral Letter of Apostolic Administrator of Manila, N.Y., Freeman's Journal.

WHEN TO SPEAK.—When a minority is oppressed, they have to shout out loud and resist persistently in order not to be trampled upon by the majority. The quiet and the patient will be overcome. Yet, when the day of relief comes, the lazy and the "prudent," who by themselves would never have seen peace, object to the noise and the resistance made by the strenuous. They even, in their blindness and ingratitude, call their militant brethren obstreperous.—Catholic Columbian.

PRAYER.—Men will tell you they do not know how to pray. Do they know how to love? We love God with the same hearts with which we love each other; and the language of love consists of three words "I love thee." Cannot we say "My God I love Thee?" We need not tell him more. To say that and to say it with truth is to fulfill all the ends of life. To say that, and to say it with truth, is to be happy here and happy hereafter, where with the angels and saints we can sing forevermore, Holy, Holy, Holy, and join in one uninterrupted glorious song of praise.—Rev. H. S. Phelan.

Angelic of Fiesole, whenever he was at work on the head of Christ, painted on bended knee.

It is hard to personate and act a part for long, for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.

Beware of confiding in distant prospects of happiness lest they be suddenly intercepted by the most trivial present vexation. A leaf in the foreground is large enough to conceal a forest on the far horizon.

Subscribe to the "True Witness"

The Resource of Ireland.

By "CRUX."

In this particular land's affairs, the political, perhaps, sin of the Union deprived Parliament. It matters to have some ideal industrial resources country. I have been to time with these articles, along the way, here and formation from the pens the foremost Irish writers century. Were I to so I would take months and fore I would reach the ultimate in view—a treatment sent day movements of a ture, both regarding the and the literature of the. And yet, I do not feel they were losing any time. I were to go on for a year all events I would have the tion of participating, in small way if you will, in of a section of Irish liter course no one is sure of but even were my humble case in the midst of the are others more able and formed who would take it complete it. Consequently no hurry to reach the end a vast mine of Irish literature of me, and the more coveted and the more the ore is brought to the surface for the people and the. Consequently, in the present industrial issues of the no excuse for returning to says of Davis, and of taking extracts from one on the of Ireland." Remember the follows, after a few more explanations, that I have jet, was written in 184 years ago—but that it is applicable to-day as it was time.

In 1843 Dr. Robert Kary to the Council of the Irish Academy, Professor Philosophy to the Royal Society, and of Chemistry to the thearics Hall of Ireland published a very instructive entitled "The Industrial of Ireland." Some time er famous Bishop Berkeley p query, could the Irish live per if a brazen wall surround island? The question had and vaguely replied to. I at length answered it, and the affirmative. It was in ing, in the "Nation," Kane's work that Davis a valuable information cont the essay from which what taken. Referring to Dr. wrote:—

"Confining himself strictly 'land' of our island (for he enter on the subjects of his foreign commerce), he has that we possess 'physical' for every important art. he sat down to prove this duty, industry, and genius, ed and enabled him gradually acquire a knowledge of the products and powers of Ire his mastery of chemical and science, enabled him to these could be used.

"He was as successful as lecturing on subjects require curate details could be; and has given, in the volume but all his lectures, and much n then, is no party pamphlet, uring to the national vanity, philosopher, who garnered knowledge soberly and surely now gives us the result of ies. There was, undoubtedly, deal of information on the treated of by Dr. Kane through our topographical and parliamentary reports, information is, for the m vague, unapplied, and not science. Dr. Kane's work clear, scientific, exact in plan, prices, and every other ing detail, and is a manual whole subject.

"In such interlarded subjects industrial resources we must tent with practical classification. Dr. Kane proceeds in the order: First, he considers the anical powers of the country, its soil and its water power, ously, its mineral resources from, copper, lead, sulphur, slate, etc. Thirdly, he as of the country in its first the raising of food, and the of cropping, manuring, drain

The Resources Of Ireland.

BY "CRUX."

At this particular stage of Ireland's affairs, the most critical, perhaps, since the Act of the Union deprived her of a Parliament. It may be of interest to have some idea of the actual industrial resources of the country. I have been taking my time with these articles, picking up along the way, here and there, information from the pens of some of the foremost Irish writers of the last century. Were I to so continue it would take months and months before I would reach the ultimate object in view—a treatment of the present day movements of a rival nature, both regarding the language and the literature of the Old Land. And yet, I do not feel that I have been losing any time. Suppose I were to go on for a year thus, at all events I would have the satisfaction of participating in a very small way if you will, in the revival of a section of Irish literature. Of course no one is sure of to-morrow; but even were my humble pen to cease in the midst of the work, there are others more able and better informed who would take it up and complete it. Consequently I am in no hurry to reach the end; there is a vast mine of Irish literature in front of me, and the more it is excavated and the more the precious ore is brought to the surface the better for the people and their cause. Consequently, in the presence of the industrial issues of the hour, I make no excuse for returning to those essays of Davis, and of taking some extracts from one on the "Resources of Ireland." Remember that what follows, after a few more necessary explanations, that I have to interject, was written in 1843—sixty years ago—but that it is all as applicable to-day as it was at that time.

In 1843 Dr. Robert Kane, secretary to the Council of the Royal Irish Academy, Professor of Natural Philosophy to the Royal Dublin Society, and of Chemistry to the Apothecaries Hall of Ireland, Dublin, published a very instructive book entitled "The Industrial Resources of Ireland." Some time earlier the famous Bishop Berkeley put, as a query, could the Irish live and prosper if a brazen wall surrounded their island? The question had been often and vaguely replied to. Dr. Kane at length answered it, and proved the affirmative. It was in commenting, in the "Nation," upon Dr. Kane's work that Davis gave the valuable information contained in the essay from which what follows is taken. Referring to Dr. Kane, he wrote:

"Confining himself strictly to the 'land' of our island (for he does not enter on the subjects of fisheries and foreign commerce), he has proved that we possess 'physical' elements for every important art. Not that he set down to prove this. Taste, duty, industry, and genius, prompted and enabled him gradually to acquire a knowledge of the physical products and powers of Ireland, and his mastery of chemical and mechanical science, enabled him to see how these could be used.

"He was as successful as any man lecturing on subjects requiring accurate details could be; and now he has given, in the volume before us, all his lectures, and much more. He, then, is no party pamphleteer, pandering to the national vanity; but a philosopher, who garnered up his knowledge soberly and surely, and now gives us the result of his studies. There was, undoubtedly, a good deal of information on the subjects treated of by Dr. Kane scattered through our topographical works and parliamentary reports, but that information is, for the most part, vague, unapplied, and not tested by science. Dr. Kane's work is full, clear, scientific, exact in places, extent, prices, and every other working detail, and is a manual of the whole subject.

"In such interlarded subjects as industrial resources we must be content with practical classification. Dr. Kane proceeds in the following order: First, he considers the mechanical powers of the country—viz., its fuel and its water powers. Secondly, its mineral resources—its iron, copper, lead, sulphur, marble, slate, etc. Thirdly, the agriculture of the country in its first function—the raising of food, and the modes of cropping, manuring, draining and

stacking. Fourthly, agriculture in its secondary use, as furnishing staples for the manufacture of woolsens, linens, starch, sugar, spirits, etc. Fifthly, the modes of carrying internal trade by roads, canals, and railways. Sixthly, the cost and condition of skilled and unskilled labor in Ireland. Seventhly, our state as to capital. And he closes by some earnest and profound thoughts on the need of industrial education in Ireland.

"For the present, we shall confine ourselves to the subjects of the mechanical powers and minerals of Ireland."

This section is now selected for the reason that it applies in a particular manner to the issues of the present hour.

"The first difference between manufactures now and in any former time, is the substitution of machines for the hands of man. It may, indeed, be questioned whether the increased strength over matter thus given to man compensates for the ill effects of forcing people to work in crowds; of destroying small and pampering large capitalists, of lessening the distribution of wealth even by the very means which increase its production.

"We sincerely lament, with Lord Wharcliffe, the loss of domestic manufactures; we would prefer one house-wife skilled in the distaff and the dairy—home-bred, and home-taught, and home-faithful—to a factory full of creatures who live amid the eternal roll, and clash, and glimmer of spindles and rollers, watching with aching eyes the thousand twirls, and capable of but one act—tying the broken threads. We abhor that state; we prefer the life of the old times, or of modern Norway.

"But situated as we are, so near a strong antagonist, and in the new highway from Europe to America, it may be doubted whether we can retain our simple domestic life. There is but one chance for it. If the Prussian Tenure Code be introduced, there is much, perhaps every hope of retaining or regaining our home-stead habits, and such a population need fear no enemy.

"If this do not come to pass," (as it has not) "we must make the best of our state, join our chief towns with railways, put quays to our harbors, mills on our rivers, turbines on our coasts, and under restrictions and with guarantees set the steam-engine to work at our flax, wool and minerals.

"The two great mechanical powers are fire and water, Ireland is not endowed with both.

"We do not possess as ample fields of flaming coal as Britain; but even of that we have large quantities, which can be raised at about the same rate at which English coal can be landed on our coast.

"The chief seats of flaming coal in Ireland are to the west of Lough Allen, in Connaught, and around Dungannon, in Tyrone. There is a small district of it in Antrim.

"The stone coal, or anthracite, which having light gas, does not blaze, and having much sulphur is disagreeable in a room, is found, first, in the Kilkenny district, between the Nore and the Barrow—secondly, from Freshford to Cashel, and thirdly, in the great Munster coal country, cropping up in every barony of Clare, Limerick, Cork and Kerry.

"Our bogs have not received justice. The use of turf in a damp state turns it into an inferior fuel. Dried under cover, it is more economical, because far more efficient. It is used now in the Shannon steamers, and its use is increasing in mills. For some purposes it is peculiarly good—thus, for the finer iron works, turf, and turf-charcoal, are even better than wood, and Dr. Kane shows that the precious Baltic iron could be equalled by Irish iron smelted by Irish turf.

"Dr. Kane proves that the cost of fuel, even if greater in Ireland by no means precludes us from competing with England.

"In water-power we are still better off. Dr. Kane calculates the rain which falls on Ireland in a year at over 100 billion cubic yards; and of this he supposes two-thirds to pass off in evaporation, leaving one-third, equal to near a million and a half horse-power, to reach the sea. His calculations of the water-power of the Shannon and other rivers are most interesting. The elements, of course, are the observed fall of rain by the gauge in the district, and the area of the catchment (or drainage) basins of each river and its tributaries. The chief objection to water-power is its irregularity. To remedy this he proposes to do what has increased the water-power on the Bann five-fold, and has made the wealth of Greenock—namely, to make mill-lakes by damming up valleys, and thus controlling and equalizing the supply of water, and letting none go to waste.

Here we will have to skip whole pages of most interesting details

concerning the relative merits of rundershot, overshot, breast and turbine wheels, and pass on to the consideration of the mineral resources. But we would draw attention to the fact that the writer of these details and the student of these subjects is the same Davis the poet—the author of the stirring ballads, and of the historic essays. What a versatile genius!

"We have at Avigna an inexhaustible supply of the richest iron, ore, with coals to smelt it, lime to flux it, and infusible sand-stone and fire-clay to make furnaces of one the spot. Yet not a pig or bar is made there now. There are the copper mines of Wicklow, Knockmahan and Allihies; the lead, gold and silver mines of Wicklow; the silver mines of Ballylilly; and the endless building materials and marbles.

"Why, then, are we a poor province? Dr. Kane quotes Forbes, Quetelet, etc., to prove the physical strength of our people. He might have quoted every officer who commanded them to prove their courage and endurance. Their soil is productive—the rivers and harbors good—their fishing opportunities great—so is their means of making internal communications across their great central plains. We have immense water, and considerable fire power, and, besides the minerals necessary for the arts of peace, we are better supplied than almost any country with the finer sorts of iron, charcoal and sulphur, wherewith war is now carried on. Why is it, with these means of amassing and guarding wealth, that we are so poor? The remote causes were repeated foreign invasion, forfeiture, and bad laws. Disunion, self-distrust, quick credulity, and caprice, were the weaknesses engendered in us by misfortune and misgovernment; and they were the allies of oppression; for, had we been willing, we had long ago been rich and free. Knowledge is now within our reach; if we work steadily; and strength of character will grow upon us, by every month of perseverance and steadiness in politics, trade and literature."

Enough for the present of this analysis of Ireland's resources. Neft week we must go a step farther—and to do so we must go away back in order to rush ahead—by taking up, in a brief and concise manner, the Commercial History of Ireland, or rather the History of Irish Commerce and Trade. The retrospect will merely serve as a guiding star for the future.

SPRING AILMENTS.

The Blood Needs Attention at this Season—Purgatives Should Be Avoided.

Spring is the season when your system needs toning up. In the spring you must have new blood, just as the trees must have new sap. With new blood you will feel sprightly, happy and healthy. Many people take purgatives in spring, but this is a serious mistake, as the tendency of all purgatives is to further weaken the system. The one and only sure way to get new blood and new strength is to take Dr. Williams' Pink Pills. They actually make new, rich, red blood—they are the greatest spring tonic in the world. Dr. Williams' Pink Pills speedily banish all spring ailments. Miss Bell Co-hoon, White Rock Mills, N.S., says: "I have found Dr. Williams' Pink Pills a splendid spring medicine. I was very much run down; the least exertion exhausted me, and I had a constant feeling of languor and sluggishness. My appetite failed me and my sleep at night was disturbed and restless. After I began the use of Dr. Williams' Pink Pills, there was a speedy change for the better, and after taking a few boxes, I felt stronger than I had done for years."

You can get Dr. Williams' Pink Pills from any dealer in medicine, or by mail post paid, at 50 cents a box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Do not let any dealer persuade you to take a substitute. Substitutes never cured anyone—the genuine pills have cured hundreds of thousands in all parts of the world.

Social Democrat.

"No man can be a Catholic and a Social Democrat." So said Archbishop Quigley during his episcopate in Buffalo. He said that he will repeat the statement in Chicago. And as the archbishop is well acquainted with the theories held and taught by Social Democrats, and is, besides, an authority on Catholic doctrine, there can be no doubt as to the truth of what he says—Catholic Union and Times.

Lenten Observations.

(By An Occasional Contributor.)

"Harper's Weekly," which is never to be accused of harboring an idea favorable to Catholicity, has published some remarkable comments upon the subject of "Keeping of Lent," in the United States. It is not that the article contains anything new that we refer to it, but simply to draw our own conclusions therefrom. Remember it is a strictly Protestant organ that gives expression to these views, and that they are written out for Protestants, in a Protestant country. We simply wish that our readers will remark how, apart from the religious aspect of the subject, there is a wisdom in the Lenten principle, which even the greatest opponents of the Catholic Church are bound to admit—and they admit it by their practice. The article says:—

"Our generation is not irreligious, but the prevailing tendency is to be more concerned about the conduct of life than about salvation. Perhaps we are rashly and ill-advisedly calm about salvation, but our interest in it tends to be indirect. We incline to the feeling that our immediate concern is to make the most and the best of our lives, and that if we do that, whatever follows will take care of itself. Our use of Lent is determined by this general sentiment. We don't so much try to square accounts and make direct and special progress towards Heaven, as to fit ourselves for the recurring duties of earth. And, of course, Lent gets observance chiefly from women. Our leisure class is nine-tenths women, and even the business women are better able to adapt to their daily tasks the Lenten duties they undertake than most men are. Business does not stop for Lent, though when old Trinity calls Wall street to prayers, many a man lays down his muck-rake, and heeds the invitation to his soul. The usual concerns of life go on, the children go forth to school, the bread-winner goes to his desk or his bench, the bread-maker to his dough. The fixed employments and engagements do not budge, but the mistress of the house and the grown-up daughters can adapt their occupations somewhat to the season. When a Lenten service comes in the morning, they can get to it if they choose, and when Professor Darley lectures on the Outlook for Civilization, their morning engagements can be arranged to include him also. Reading clubs are particularly active in Lent. So are all other women's clubs, and what with the increased diffusion of ideas, and the moderate slackening of the social pace that gives more time for sleep and reflection, such social intercourse as is left is not unlikely to be exceptionally remunerative.

If all this does not seem like very strict Lent-keeping, it must be remembered that this is in the main a Protestant country, and that not more than one-fifth of our population belongs to either of the two churches that recognize Lent as a season which brings religious obligations. With the other four-fifths Lenten observances are a matter of taste, to be taken for what they are worth, and borrowed or declined, as convenience dictates."

We are not now dealing, any more than does the writer of the foregoing, with Lent as an institution of religion. Merely considered from the material point of view, from the standpoint of health, of well-being, of recuperation, of inculcation of self-control, of temperate habits, of subjugation of the flesh and the will and the passions, of a privation for the sake of a more prolonged and keener enjoyment. Viewed thus, we see the wisdom of the Lenten obligation; and thus do we perceive in a fresh instance the wisdom of the Church in establishing such an institution. So very important, so transcendently so are the spiritual needs and eternal interests of man, that the Church's solicitude for our souls makes us often overlook the fact she is a good mother, in every sense, and is just as solicitous for our temporal welfare as our human happiness. If we go over the long list of all the Church's precepts we will find, to our surprise, perhaps, that she never laid down a law for the practice of her children that was not calculated to benefit them socially, domestically, physically, as well as morally and spiritually. And some time or other, under some circumstances or other, the non-Catholic world is forced, of necessity, to acknowledge this great truth—and indirectly great proof of the Church's infallible Divinity of origin—by putting into practice that at which they sneer, and by adopting, in their lives, that which they condemn.

LEADERS IN IRISH NATIONAL SOCIETIES.

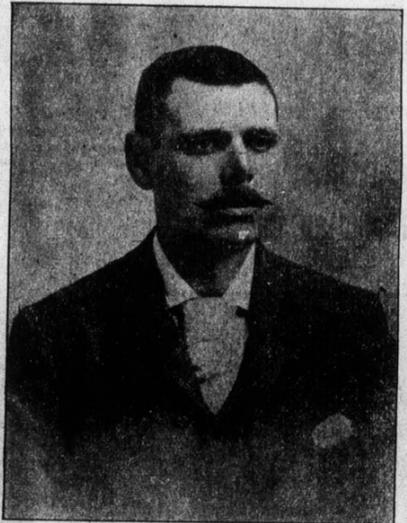


MR. J. P. CUNNINGHAM.

The present occupant of the presidential chair in the Young Irishmen's Literary and Benefit Association, Mr. J. P. Cunningham, has been a member of that organization since 1891. He has held the offices of collecting-treasurer and honorary-treasurer, served as a member of the Advisory Board, and on two occasions has been honored by being elected by acclamation to the important office which he now occupies. Mr. Cunningham is a young man, whose prospects are full of pro-

mise, enterprising, studious, honest and of kindly disposition he is certain to make his mark in the industrial sphere.

During the term of his office Mr. Cunningham has initiated 150 new members, and the Association has held some of its most successful public performances, notably that of St. Patrick's Day celebration at Proctor's Theatre which, it is said, is the banner event in the long record of this progressive and patriotic body.



MR. JOSEPH O'BRIEN.

Mr. Joseph O'Brien, one of the sturdy veterans—still in harness, for he was chairman of the great dramatic performance on St. Patrick's night this year, is a staunch friend of the Young Irishmen's Literary and Benefit Association, whose name was entered upon the membership roll many years ago. He has held various positions of trust from that of

a member of the old Committee of Management to the honored and much coveted position of President.

Mr. O'Brien is in business on his account, and counts his friends by the scores in Montreal. He is a man of well known integrity and has the courage of his convictions so characteristic of every true Catholic Irishman.

Random Notes And Comments.

THE MISSIONARY. — Ever since our Saviour instructed his apostles to go forth into all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost, the spirit and the activity of the missionary have been continued. The missionaries of the twentieth century are doing the same work as the Apostles of the first. The work may not be attended with such physical danger; or rather, to put it in other words, there are fewer now being favored with the crown of martyrdom; but their work is none the less strenuous, and is not fully appreciated because the field of the modern nominal Christian's heart is a callous one to

work. They know so much of the truth, and do not abide by it. A heathen converted once usually abides by his instructions and is faithful to the obligations he takes. A man who has had all the advantages of a Christian mother and a Christian education, seemingly begins to think that such great blessings are his by right, that he always has religion at his command, that he may take off or put on, like a suit of clothes. He is a nominal Catholic; and in this advanced century where rationalism and materialism undermine religious instincts, a nominal Catholic is in as great need of a missionary as was ever the Cathayan or the North American Indian.

Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear and with a manly heart.

Changes in Pastoral Administration of St. Patrick's.

To-morrow at High Mass, Archbishop Bruchesi will make important announcements in regard to the future administration of the spiritual and temporal affairs of St. Patrick's parish.

Since the Seminary of St. Sulpice requested His Grace to assume exclusive control of the mother Irish parish, much anxiety has been manifested by the parishioners, as a result it is quite safe to say that the attendance at St. Patrick's to-morrow will be a record one.

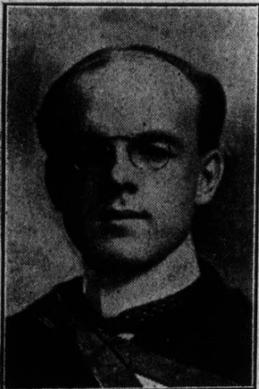
Lenten Mission At St. Gabriel's

The Mission for the married and unmarried women of St. Gabriel's parish opened on Sunday last, and the attendance was a record one. Over fifteen hundred women were present. The exercises are conducted by the Rev. Fathers G. O'Bryan, S.J., and O. B. Devlin, S.J., and the attendance of Sunday evening has been kept up during the week.

Mission for Young Men At St. Ann's.

The Lenten Mission for young men at St. Ann's Church opened on Sunday last. Every seat in the Church was occupied. The preacher is the Rev. John McPhail, C.S.S.R. Exercises were held at 5 and 7.30 a.m., and at 7.30 p.m. The close of the mission will take place to-morrow evening.

Young Irish-Canadian Lawyers



MR. LOUIS CURRAN, B.C.L.

Mr. Louis E. Curran, son of Hon. Mr. Justice Curran, recently admitted to the Bar in this province, made his first appearance on Monday last before the Court of King's Bench. "Le Journal" makes the following pleasing allusion to the young gentleman's debut:—

"Mr. Louis Curran, who was admitted to the Bar, a short time ago, after having passed a brilliant examination, defended his client with remarkable ability. He was warmly congratulated at the close of the case by Mr. Cooke, K.C., representing the Crown, as well as by the Hon. Mr. Justice Wurtelle, the presiding judge, who predicted for him a brilliant career."

CATHOLIC REQUESTS.

The estate of Mr. Bryan John Francis Salvin, of Burn Hall, Durham, who died on October 18 last, has been valued at £30,042 1s. 7d. gross, and £25,099 3s. 4d. net. He bequeathed to the Catholic Church of St. Charles, Tudhoe, £500; to the Catholic Church at Old Elvet, Durham, £500; to the Tudhoe Home, £500; and to St. Mary's Convent, York, £500.

OUR OTTAWA LETTER.

(By Our Own Correspondent.)

Ottawa, March 24.

Dull, damp, and foggy; weather enough and of a character to destroy every pick of ambition in a man, and to shroud the great legislative halls in a mist that rivals the one said to hang over Westminster when the fog comes up from the Thames. I wonder if their session is as dull and prosaic as the present one has so far been at Ottawa. Even in the social rounds there is a dullness that has certainly something to do with the weather. It is a pity Dickens could not revisit the earth and take a trip to Canada; he would find ample material to fill up a small appendix to his "American notes;" he might call them "Canadian notes." But I am not here to criticize the weather, consequently I may as well pass on to what is being done—despite the fog—under the electric lights in the House of Commons. One can say nothing about the Senate, for it has met, and received its new members, has discussed the Governor's speech, and has adjourned until the fifteenth of April.

So far the business done in the House of Commons has been of very little importance. A few bills have been introduced by the Government to amend certain existing acts, and a couple of private members have introduced measures of a public interest. All the big guns are kept in waiting—or are being loaded up in the departments. But the hour is coming when they will boom. They are labelled with a variety of names, such as Redistribution, Tariff, Railway Commission, and such like, while the "Long Tom," of the Budget is still in reserve.

However, there are a few of these bills, now before the House, which deserve a special mention, above all as they affect the public in many of its conditions. I will take occasion now, and before these measures are actually discussed, to say a word about each of them.

In the first place, we have a proposition to expend \$50,000 for the commencement of work on a branch of the Royal Mint at Ottawa. There was quite a protracted discussion, especially between the Minister of Public Works and the ex-Minister of the same department, on the question of a site for the Mint. But that is a matter more of local than of general interest; the main point is that the principle of establishing a branch of the Royal Mint here has been accepted both in England and in Canada. One effect of this movement will be the opportunity it will afford for extensive employment in connection with that institution.

The very important measure, introduced by Hon. Mr. Fitzpatrick, regarding indecent plays cannot fail to meet with general approval. It might be no harm to briefly quote the Hansard in this connection, for the points raised are of moment.

"A bill to amend the criminal code was next taken up. The bill imposes a penalty of six months' imprisonment or \$50 fine, or both, upon the lessee or manager of a theatre in which is given any 'indecent or immoral' play or performance. The same penalty would attach to an actor taking part.

Sir Charles Hibbert Tupper submitted that the bill was a dangerous one, in that it gave undue power to extreme people who wished to reform society all at once. The best theatrical talent might be driven from the country—talent that was welcomed and appreciated in England. For instance, it was not long since play bills had been defaced by partly covering them with date slips. It showed to what extremes well meaning people might go.

Mr. Fitzpatrick cited the existing clause of the act, forbidding the exposure of obscene pictures.

Sir Charles Hibbert Tupper suggested that the language of the code be adhered to.

Accordingly it was amended to apply to "obscene" plays, and so stands for a third reading."

We might here say that the discussion of this measure, on its third reading, will be one of grave importance. That which applies, or will apply to immoral plays, will extend to the actors, to the persons appearing in immodest dresses, using suggestive language, or importing and pasting up immoral or suggestive posters. It will be seen that the country is shocked with these exhibitions, and that they must go.

Mr. Bickerdike, of Montreal, has a notice of a resolution of the House, calling for the prohibition of the importation, manufacture and sale of

cigarettes. As Mr. Bickerdike was not in the House when his resolution was called it stands over for another day. But this is equally an important movement. It is one that may be instrumental in checking a habit that has of late years become a real menace to society. Cigarettes differ from tobacco in every other form, in as much as they are usually drugged, or, at least, contain ingredients of an opiate character. Thus we find so many young cigarette smokers going crazy, committing suicide, or murder, or destroying their entire future in some other terrible manner. It is well that our legislators are opening their eyes to these dangers, moral as well as physical.

A very important document is Lord Dundonald's report. The General commanding praises Canadian soldiers, and is favorable to reforms. In the course of his elaborate report he says:—

"Self-instruction by means of books, lectures to their men in well-appointed comfortable armories (when these are provided) during the winter, and thoroughly practical work in the summer months will, joined with the excellent spirit which pervades the officer class of the Canadian militia, soon, I anticipate, produce the required result."

This advice concerning self-instruction by means of reading he supplements with approval of cadet corps, and it can be seen that he aims at having these bodies of young men, or boys, properly equipped. A hint is never thrown away, and we would advise our schools, that have cadets, if they wish to be supplied with all they need, to apply while such an officer as Dundonald is at the head of the militia.

A question was asked by Mr. W. F. Maclean, M.P., which is likely, later on, to raise a matter of very grave importance. He asked if the Minister of Justice was anxious to amend the Criminal Code in the direction of "tackling the coal combines in the country against whom there seemed to be no way of proceeding except by the Criminal Code suitably amended." With the experience of last winter still fresh in our minds we can certainly feel a great interest in the expected reply to this question.

There is a rumor that Mr. D'Arcy Scott, President of St. Patrick's Literary Association, who was to be the candidate for Ottawa at the last Provincial elections, will run in the Liberal interest in Russell County, to replace Hon. Senator Edwards, who has just been appointed to a seat in the Upper House.

As an evidence of how the lumber business in this section is flourishing and of the employment that is given the following report might prove of interest:—

The employment agencies of Ottawa are busily engaged at present securing men for the drives. The movement of the logs from the limits to the mills will commence shortly as the streams will be free of ice earlier this year than in former years. Great difficulty is being experienced in securing men despite the fact that record wages are being offered, \$35 and \$40 a month and board. In former years the men who were engaged to take out logs during the fall and winter months remained in the bush until the movement of logs started in the spring, when they worked their way back to civilization on the drives, for which they were paid from \$15 to \$25 per month. Now, however, the men are more independent and after a season's work in the bush at high wages are eager to return to town before the drives come down. After a few weeks' rest many of them hire for the work on the drives and return to the limits to pilot the logs to the mills. It is necessary, however, to secure other men to assist in the work. To meet the exigencies of the occasion the Ottawa agents are hiring Indians on the Caughnawaga reserve. Several parties have already been sent up and others will follow shortly. The Indians, from their knowledge of the rivers, make good men for the drives.

HOME RULE RESOLUTIONS.—It has finally been decided, and at the request of the different Irish societies of Ottawa, that Hon. John Costigan should proceed to introduce, in the House of Commons, a Home Rule Resolution embodying the principles laid down by the recent Dublin Conference. A deputation of the A.O.H. of that city waited upon the city members—Messrs. Belcourt and Birkett—to ascertain their views and intentions in this connection. Both gentlemen heartily approved of the move and promised their strong support. Thus we see, by an example, the great turn that the world is taking in favor of Ireland's cause. Men of every race and creed agree that the hour has come when Ireland should have her mead of justice and fair opportunity to govern herself.

Catholics as Educators.

It was John Wesley who said that Queen Elizabeth was "as just and merciful as Nero, and as good a Christian as Mahomet." Pity that his followers do not acquaint themselves with historical fact, or open their eyes to current events. At the recent mass meeting of Wesleyans in London, a speaker indulged in the stereotyped cant without which such gathering seem incomplete, asserting that there was "a church necessary to the public life of England, because it was a Protestant church, an effective opponent of the arch-enemy of civil progress and religious freedom, the Roman Catholic Church."

It is rather amusing to remember that the said "arch-enemy" has just been warmly praised by Earl Grey for the work achieved in Rhodesia among both whites and blacks, and that the first two scholarships at Oxford under the terms of Cecil Rhodes' will have been awarded by the Rhodesian Government to Catholic students of the Jesuit College, Baluwayo. How small and sour are the Romish grapes! Not long ago Sir John Gorst said that "there is no other religious body (than the Catholics) to whose devotion to the work of education such splendid testimony can be given." Our Wesleyan friends should remember that it was a Protestant, not a Catholic, Government which framed and enforced the penal laws; that Magna Charta was signed in Catholic times, and its provisions confirmed by the Catholic King whose codes of laws—to which we owe our House of Commons—gained for him the title of "the English Justinian."

It was under the influence of Catholicism that Europe rose from chaos to order. Mr. Lecky tells us truly: "Catholicism laid the very foundations of modern civilization." To similar effect might be quoted such writers as Guizot, Milman, Laing, Farrar, and even Froude, but the case can be adequately summed up in Cardinal Newman's words.

"Not a man now who talks bravely against the Church but owes it to the Church that he can talk at all." I have alluded to the missionary work of the Church in Rhodesia. Certainly it contrasts with that of the Wesleyans in New Zealand and at a time when Protestantism was alone in that field. As Marshal tells us, the Episcopal and Wesleyan clergy who flocked to that land of promise rivalled each other in "purchases"—a tract of land for a shirt and an iron pot, and so forth—the fame of which traversed half the globe, penetrated the courts of law and the walls of Parliament, so that the Government had no alternative but to adopt instant measures to thwart the exorbitant cupidity of the missionary societies and their agents. A little later and a large part of the soil of New Zealand would have passed into the hands of Anglican and Wesleyan "missionaries." Their appropriation was checked by the edicts of the Colonial Secretary. Of the general superintendent of the Wesleyan mission at Auckland (1850) a colleague tells us that "he lends money at 20 per cent.," and his delight is to watch the market, "to buy, sell, lease, and mortgage to the best advantage, so that he is one of the wealthiest men in Auckland." Another was obliged to retire on account of detected immorality and became a high-class merchant—"civil progress" with a vengeance. In the words of an Evangelical writer: "The only way to elevate our civilization is to elevate our citizens; the only way to save institutions is to save men."

What has Wesleyanism done in this direction? Wales is largely under its influence, and in Mr. Kay's work, "The Social Condition of the English People," are testimonies from Protestants, cleric and lay, to the moral state of that country which cannot be quoted here. I give two of the milder ones. "The breach of chastity is considered neither a sin nor a crime," says the Rev. J. Price. "Promiscuous intercourse is most common," says the Rev. J. Griffith. There is but too much evidence of the deplorable moral state to which Protestantism has reduced our country. Last October Rev. Dr. Cobb said that our idea of Christianity must be of a very low order if we could think that England is justified in calling herself a Christian country. Commenting on the revolting Pesant case, Mr. James Flyth remarks that it threw a lurid light on the morality of East Anglia, a great area of Nonconformists, or "chapel folk," as they are called. He says that he has had long and close experience of the East Anglians; and that "The loudest protest

sors of religion are the worst offenders. Their attendance at church or chapel is but a hypocritical cloak of the foulest living. The most callous libertine is frequently the shining ornament of the chapel. In addition to habitual vice, untruthfulness prevails to an incredible extent. The greatest bearer of false witness is a frequent preacher in the chapel, and the worst drunkard is a prominent deacon. The children never see their parents show respect for any one or anything. They do not know what the thing is. They grow up with no reverence or fear for man, God or devil. The old folk are bad enough in their immorality, hypocrisy and untruthfulness, but the rising generation will be a hundred times worse unless something is done to remedy the evil. In bringing this account to an end, I must insist that it is not exaggerated in the least, and that I shall be prepared to prove its accuracy" (London "Daily Mail," January 29, 1903). Travel farther north and we find a reverend gentleman telling the Glasgow U. F. Kirk Presbytery, in his report on intemperance, that "it was surely time the 80,000 members in the Presbytery should prayerfully lay hold of the question. The Church itself was in jeopardy at this very hour. She was annually losing from her membership large numbers of communicants from this cause alone." Dr. Wells said that Glasgow was known over the world for its excessive drunkenness. Mr. Barr said that no one denied that a very large portion of the lapsing and irregular attendance at church was due to this evil. Another gentleman mentioned that in Glasgow last year 12,000 persons were apprehended for using obscene language (Glasgow "Herald," February 4, 1903). One of life's little ironies is afforded by the National Bible Society's report in the same column that it has had "a record year for income as well as circulation." Ten tons of Scriptures was sent out from the Hankow Press (China) during November. But in face of the admissions at the Presbytery and of the others herein quoted, vain glorious Protestantism in its every variety might well cease from boasting, and refrain from its abuse of "Rome."—Manchester Guardian.

HOME RULE RESOLUTIONS.

The Home Rule resolutions will be introduced Tuesday next in the House of Commons at Ottawa by the Hon. John Costigan.

LATE MRS. MICHAEL CULLINAN

The death of an esteemed and well known member of our section of the community—Mrs. Michael Cullinan—widow of Michael Cullinan, and sister of Mr. John Crowe, of Anderson street, occurred this week. The funeral which was held to St. Patrick's Church on Thursday, where a solemn Requiem Mass was chanted, was largely attended. Prof. J. A. Fowler presided at the organ during the Mass, and at its close rendered Chopin's funeral march. The remains were transferred to Cote des Neiges Cemetery for interment.—R.I.P.

AN IRISH CENTENARIAN DEAD.

A centenarian in the person of Catherine M'Keever has just died at Largymore, Lisburn, she having reached the advanced age of 104 years. Deceased was formerly a servant in the Convent of the Sacred Heart. She had been blind for the past twenty years, but bore her affliction with complete resignation. She had a wonderful memory, and could relate many interesting stories.

EARTHQUAKES AGAIN.

A severe and prolonged earthquake occurred in the Island of Dominica two weeks ago.

HEALTH OF CARDINAL VAUGHAN

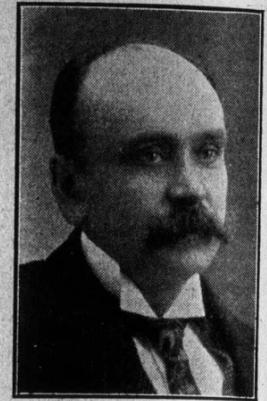
Cardinal Vaughan's health is again causing considerable anxiety. He has been obliged to keep his room and relinquish work.

The man who is weakened in well-doing by the ingratitude of others is serving God on a salary basis.

Vulgar minds will always pay a higher respect to wealth than talent; for wealth, although it be a far less efficient source of power than talent, happens to be far more intelligible.

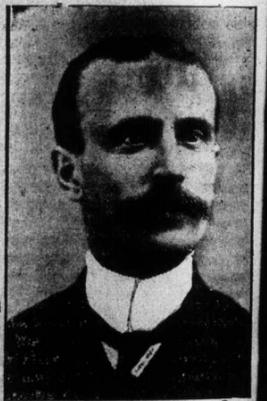
Irish Canadians in Commercial Life.

One of our young fellow-countrymen and co-religionists who occupies a prominent position in the commercial life of this city as a result of his ability, integrity, perseverance and determination is Mr. Bernard McNally, son of the late Mr. B. McNally, whose portrait we publish at the head of this column. About twenty-five years ago he entered the offices of the St. Lawrence Sugar Refinery, and step by step he made rapid progress through the various departments of that great manufacturing establishment, until he reached the important office which he now occupies—that of Secretary-Treasurer.



MR. BERNARD McNALLY.

Mr. McNally enjoys the respect and esteem of a large section of the business community with whom he daily comes into intercourse. In undertakings connected with his religion and nationality he has never failed to do his share. He is a churchwarden of the recently organized parish of St. Leon, Westmount; a vice-president of the Catholic Sailors' Club; and is associated with national societies and social organizations in all of which he is held in high esteem.



MR. NICHOLAS POWER.

Mr. Nicholas Power, son of our well known and highly esteemed fellow-countryman and co-religionist, Mr. John Power, has been appointed manager of the new branch of the City and District Savings Bank, which will be shortly opened on the corner of McGill College Avenue and St. Catherine street. Mr. Power, although yet a very young man, has a record of twelve years of faithful work in the services of the bank, nine years of which have been spent in the Branch at Point St. Charles, and the other three years in the head office on St. James street. "True Witness" sincerely wishes Mr. Power success in his new position.

PROVINCIAL BUDGET.

Hon. Mr. Duffy, the provincial treasurer, delivered the budget speech in the Legislature on Thursday.

Ordinary receipts ... \$4,515,169 88
Ordinary Expenditure 4,470,332 15

Surplus \$44,837 73

The extraordinary expenditure has been ... \$20,845 11

Surplus \$24,492 11

NEW ADVERTISEMENT.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence street. Officers: W. H. Turner, President; P. McCaff, Vice-President; Percy J. Quinn, Recording Secretary; 931 St. Denis street; James Scullion, Treasurer; Joseph Turner, Financial Secretary, 1000 St. Denis street.

Irish Land B...

Introdu... In the British Commo...

The Irish secretary has introduced the long-anticipated Irish the House of Commons proposes a free grant for the purposes of the are to pay two and t cent. interest on loa Government. Mr. Wye thought the scheme volve \$500,000,000, 000,000 would safely Irish land. The adva ants are limited to \$ congested districts, a where. The bill also untenanted farms and shall be sold to neigh and that three comm known as estates shall supervise the sa commissioners are Mi secretary to the Gove gal Revenue; Frederic now one of the Irish sioners; and Wm. F. the assistant commiss Irish Land Commissi be under the general Lord Lieutenant of I will become effective.

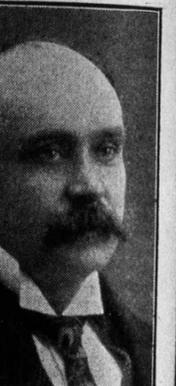
The keen interest fe legislation, which, it promote peace and c Ireland, was shown h house. The Peers ga distinguished stranger filled, and there has gathering of members since the opening of t the diplomatic gallery States Secretary Hen interested spectator, every Irish peer lls Wyndham's exposition From an early hour i the stone benches fr Commons entry to th lobby were packed w among whom were Most of these went a seeing even the insid tive chamber, the gal were crowded as has case for many a day. "father" of the Land brated his 57th birthd ing the House for he he ceased to be a me to hear the Chief Sec land unfold his plans.

A hush of expecta assembly as John R Irish leader, rose to s fused to countenance death, and perhaps e ernment's downfall. When the galleries found him sympathetic mital, a feeling of all sides. What Sir H Bannerman, the Liber the others said had lit "T. W. Russell, who, ticized the details, and sions in Mr. Wyndham up with a guttural an mission that "it is a Mr. Wyndham spok and a half, giving th the complicated meas not arguing the point he brought out the pl manner as to earn gen ation from both parti tions of the House. "read a first time with and without a divisi sion following Mr. Wy sition of the provisio brought forth little u cism. On the contrar; mond, T. Healy, Sir bell-Bannerman, and and others termed it probably effective bill conceded as absolute the bill will pass, al be modified in its min

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NICHOLAS POWER. Mr. Power, son of one of our highly esteemed fellow-countrymen and co-religionists, has been appointed manager of the new branch of the Credit Savings Bank, which shortly opened on the Hill College Avenue and street. Mr. Power, a very young man, has twelve years of faithful services of the bank, which have been spent at Point St. Charles, for three years in the St. James street. He sincerely wishes Mr. Power in his new position.

PROVINCIAL BUDGET. The provincial treasury, the provincial treasury, the budget speech in on Thursday. Receipts \$4,515,169 88 Expenditure 4,470,332 15 Balance \$44,837 73

Mr. Wyndham, who was heartily cheered, rose to speak at 2.40 p.m. At the outset he announced that the Government thought cash was necessary for the fulfillment of the proposed scheme, but it attached greater importance to the credit operation than to the cash operation. He then unfolded the scheme, which provides for advances of money for the purchase of land by the tenants. The advances will be in the shape of cash and not of stock, but in order to enable the cash to be raised a new stock is to be floated. It will be called "Guaranteed 2 1/2 per

Irish Land Bill Introduced In the British Commons.

The Irish secretary, Mr. Wyndham, introduced the Government's long-anticipated Irish Land Bill in the House of Commons March 25. It proposes a free grant of \$60,000,000 for the purposes of the bill. Tenants are to pay two and three-quarter per cent. interest on loans from the Government. Mr. Wyndham said he thought the scheme would not involve \$500,000,000, but that \$750,000,000 would safely be advanced on Irish land. The advances to the tenants are limited to \$2,500 in the congested districts, and \$5,000 elsewhere. The bill also provides that untenanted farms and grazing lands shall be sold to neighboring tenants, and that three commissioners, to be known as estates commissioners, shall supervise the sales. The three commissioners are Michael Finucane, secretary to the Government of Bengal Revenue; Frederick S. Wrench, now one of the Irish land commissioners; and Wm. F. Bailey, one of the assistant commissioners on the Irish Land Commission. They will be under the general control of the Lord Lieutenant of Ireland. The bill will become effective November 1.

The keen interest felt in this new legislation, which, it is hoped, will promote peace and contentment in Ireland, was shown by the crowded house. The Peers gallery and the distinguished strangers gallery were filled, and there has been no such gathering of members of Parliament since the opening of the session. In the diplomatic gallery sat United States Secretary Henry White, an interested spectator, while almost every Irish peer listened to Mr. Wyndham's exposition of the bill. From an early hour in the morning, the stone benches from the House of Commons entry to the doors of the lobby were packed with Irishmen, among whom were many priests. Most of these went away without seeing even the inside of the legislative chamber, the galleries of which were crowded as has not been the case for many a day. Michael Davitt, "father" of the Land League, celebrated his 57th birthday by re-entering the House for the first time since he ceased to be a member, in order to hear the Chief Secretary for Ireland unfold his plans.

A hush of expectation fell on the assembly as John Redmond, the Irish leader, rose to speak. If he refused to countenance the bill, it is deemed, and perhaps even the Government's downfall, was decreed. When the galleries of the House found him sympathetic and non-committal, a feeling of relief pervaded all sides. What Sir Henry Campbell-Bannerman, the Liberal leader, and the others said had little effect. Even T. W. Russell, who, with others, criticized the details, and various omissions in Mr. Wyndham's plan, wound up with a guttural and reluctant admission that "it is a great bill."

Mr. Wyndham spoke for one hour and a half, giving the outlines of the complicated measure, and while not arguing the points of the bill, he brought out the plan in such a manner as to earn general commendation from both parties and all sections of the House. The bill was read a first time with little delay, and without a division. The discussion following Mr. Wyndham's exposition of the provisions of the bill brought forth little unfriendly criticism. On the contrary, John Redmond, T. Healy, Sir Henry Campbell-Bannerman, and T. W. Russell, and others termed it a strong and probably effective bill. It is already conceded as absolutely certain that the bill will pass, although it may be modified in its minor details.

Mr. Wyndham, who was heartily cheered, rose to speak at 2.40 p.m. At the outset he announced that the Government thought cash was necessary for the fulfillment of the proposed scheme, but it attached greater importance to the credit operation than to the cash operation. He then unfolded the scheme, which provides for advances of money for the purchase of land by the tenants. The advances will be in the shape of cash and not of stock, but in order to enable the cash to be raised a new stock is to be floated. It will be called "Guaranteed 2 1/2 per

cent. stock," and will be unredeemable for thirty years. Mr. Wyndham doubted if \$500,000,000 of the stock will be needed. It will be issued at the rate of \$25,000,000 yearly for the first three years, and afterwards, possibly, in larger sums. In addition to this the Government proposed a free grant of \$60,000,000 to be raised by additions to the stock, the interest and sinking fund of which will be borne by the treasury, and the maximum annual charge of which will not exceed \$1,950,000. Against this charge on the British Treasury, the Irish Government proposes forthwith to commence reductions in the cost of administration amounting to \$1,250,000 per annum for ever.

Proceeding, Mr. Wyndham dealt with the points of the bill, which contains a bewildering mass of figures showing how advances will be made and the terms of repayment, but it seems, in the main, to be on the lines laid down by the land conference report and will be satisfactory to the landlords and tenants. In the course of his speech, which was punctuated by cheers, Mr. Wyndham said the landlords of Ireland were being ruined financially, and that the tenants were being ruined morally and the taxpayers of England were paying \$700,000 per annum to the land commission, and \$7,000,000 to the Irish police, which largely was needed to deal with illegalities arising from the land question.

"Is it remarkable, under these circumstances," asked the Irish Secretary, "if the landlords and tenants come together?"

Mr. Wyndham did not think any recidive or veiled reasons need be looked for. Past experience showed the state incurred no risk in giving such aid. From the taxpayer's viewpoint it was stated that aid for land purchase was a safe commercial transaction. By the aid of the state \$0,000 tenants already had bought their holdings and the state had not lost a half-penny. Public opinion supported repayment, and this was high, moral security, besides which was the security of the land itself.

Mr. Wyndham also said that the number of anomalies which had to be dealt with rendered the work most embarrassing, complicated and very difficult to present to the House in an intelligible manner. The state of things in some parts of Ireland was such as could be scarcely believed in England. He instanced one village in which a landlord was in the workhouse during the greater part of the year, while the tenants lived under conditions worse than those of the Kafirs of Africa. What the Government proposed to do to remedy this state of affairs was, briefly, while withdrawing no existing rights, it contemplated that the purchase of land in the future should proceed by the state of estates, under three commissioners - Michael Finucane, secretary to Government of Bengal revenue, general and statistical department; Frederick S. Wrench, now one of the Irish Land Commissioners, and Edward R. Bailey, one of the assistant Irish Land Commissioners.

The commissioners, who will be known as estate commissioners, will be under the general control of the Lord Lieutenant of Ireland. They are empowered to decide what constitutes an estate, which does not necessarily mean the entire property owned by the vendor, as a considerable portion thereof may remain in his hands. The commissioners may refuse to sanction the sale of poor holdings unless there are reasonable facilities for their enlargement, where necessary, and for adequate access to turf as fuel.

Mr. Wyndham proceeded, saying that in view of the strong recommendation of the recent land conference the Government had provided that the landlords might make their own arrangements with the tenants if they tallied with the policy of the present bill, which, instead of expatriating the landlords, as stated in some quarters, would, he hoped, enable them to remain in the country. The Government thought the period for the repayment of loans should be 18 1/2 years. There were strenuous provisions against subdividing mortgages on holdings.

The advances to tenants, through the provisions of the Land Bill, are limited to \$2,500 in the congested districts, and \$5,000 elsewhere. The bill will become effective November 1.

Mr. Wyndham said \$750,000,000 could safely be advanced on Irish land, but he thought the scheme would not involve \$500,000,000.

The Irish Secretary said that while the maximum charge of the English Treasury would not exceed \$1,975,000 in a single year, the reduction in the cost of the administration of Ireland would amount to \$1,250,000.

In conclusion, Mr. Wyndham said he was sure the landlords and tenants will continue to act in the res-

sonable spirit which actuated the conference. The country could prolong for another 150 years the present tragedy in Ireland, he said, or could now initiate and henceforth prosecute a business transaction occupying some 15 years, based on the self-esteem, probity and mutual good-will of all concerned. Mr. Wyndham finished speaking at 4.10 p.m.

Mr. John Redmond, the Irish leader, followed Mr. Wyndham, saying everybody would admit that the tone and temper of the secretary's speech showed he realized the gravity of the situation in Ireland, and that he was anxious to sincerely attempt to grapple with it. Mr. Redmond deprecated hasty judgment of Mr. Wyndham's proposals, either for or against them. No one could question that the proposals were an enormous advance upon those of last year, or that they really aimed at a settlement of the question. He, however, took exception to the commissioners, especially Mr. Wrench. If the Irish concluded that the bill offered a reasonable hope of settlement it would be accepted by them.

Sir Henry Campbell-Bannerman, the Liberal leader, said he would not pass summary judgment on the "great measure presented with so much power, and which raised such great issues," but he would ask for information on certain points, which he enumerated.

Mr. Healy (Irish Nationalist) gave the measure a cordial reception. He suggested alterations in the direction of the provision for the distribution of the free grant.

Mr. Wyndham replied. He said \$60,000,000 formed the limit. The Government would go no further. The secretary asked that no hasty judgment be passed in the House of Commons.

The bill was then formally introduced and passed its first reading. The second reading was set for April 22.

Earl Dunraven, who with John Redmond, shares the greatest responsibility for to-day's procedure, slipped out quietly to avoid congratulations. He said to the Associated Press correspondent: "I believe the bill will meet the requirements of all parties. Though I have not had a chance to read them, and cannot speak definitely concerning the details of the measure, it certainly seems as though a new era was dawning on a new Ireland. Mr. Wyndham to a great extent, has followed the lines of our conference. I think the landlords and tenants, with, perhaps, some slight amendments, will be able to agree to the main principles of the bill."

The Duke of Abercorn said: "Today's proceedings are certainly a matter for congratulation. I hope the provisions of the bill will be carried out. It looks as though the ancient hatchet has been buried."

John Redmond said he was unable to add anything to his utterances in the House, but he seemed in a quite hopeful mood. Various members of his party, however, frankly discussed Mr. Wyndham's plan. The omission of adequate provision for those tenants already evicted; doubts whether the landlords would accede to the terms of the measure, and objections to the choice of Mr. Wrench as one of the three commissioners seem to be the chief difficulties, but all the Nationalist members appeared to be agreed that the bill went farther towards putting Ireland on a prosperous basis than any before introduced, especially as the system is intended to be administered on a commercial rather than on a judicial basis. Hitherto all the land acts have come under the interpretation of the judges, whose decisions could not be questioned.

The Irish Land Purchase Bill, introduced to-day in the House of Commons, is the outcome of a conference held in Dublin last December between prominent landlords and tenants of all shades of opinion. The movement was inaugurated by Captain Shawe-Taylor, a prominent landlord of Ardahan, who published a letter inviting the Duke of Abercorn, John Redmond, Lord Barrymore, Colonel Sanderson, the Lord Mayor of Dublin, T. P. O'Connor, Wm. O'Brien, T. W. Russell, and others to a conference at which he proposed to submit what he called "an honest, simple and practical solution of the present troubles, and one which will lead to a settlement satisfactory to both landlords and tenants."

On January 5, the report of the conference was issued. It declared that the only satisfactory settlement of the Irish land question was the substitution of an occupying, or pro-

prietary, ownership of land for the existing dual ownership. The report then made a number of recommendations for the settlement of the question, emphasized the desirability of inducing landlords to continue to reside in Ireland, and said that with this object in view, an equitable price should be paid to the owners of land, based upon income, and that provision ought to be made for the re-sale of the land to owners of mansion house and demesnes. The purchase price, the report further set forth, either should be the assurance by the state of such income or the payment of a capital sum producing it at three per cent. or three and a quarter per cent. If guaranteed by the state, tenants' repayments should be extended for a term of years, securing a reduction of 15 to 25 per cent. on rents. To do this might involve some assistance from the state beyond the use of its credit, and the report considered that such assistance would be justified for the future welfare of Ireland and the settlement of this vexed problem.

The report offered no definite financial proposal, but it considered that an unexampled opportunity existed for dealing with the question successfully.

Michael Davitt and T. P. O'Connor gave the Associated Press correspondent signed statements. Mr. Davitt's opinion, in part, is: No fair or final judgment can be passed on the Government's Irish Land Bill until the full text of the measure can be read carefully and studied. The impression left on my mind by the speech of the Chief Secretary for Ireland is that the bill he outlined offers unreasonable compensation to the landlords, and therefore does not offer sufficient inducement to buy their holdings on these terms-terms which appear to me to be fully ten years' purchase above the present market value of the Irish landlords' property.

However, it is possible that there may be some provisions in the bill when we can see it in print, which will offer some minor advantages to the tenants and the country that may to some extent redeem the objectionable terms provided for the landlords. The one consoling feature of this latest attempt of the British Parliament to settle the Irish land question is the proof it offers that the Celtic people of Ireland have compelled an English landlord Government to provide money with which to buy out the British landlord garrison for Ireland.

"As a whole, I think our friends in United States who have done so much to help us bring this fight for Irish land to the present somewhat hopeful outlook, will follow the example of our leaders and reserve their opinion on the merits of the measure. I cannot see my way to agree to the bill as it is, but when I remember that in 1879, I served my first term of imprisonment for proposing almost exactly what a Conservative Irish Secretary proposed to-day, I realize how times change.

"This partial triumph is merely a forerunner of Home Rule. Far be from me to stand in the way of anything that may help even slightly to bring that about."

T. P. O'Connor writes in part: "I believe the bill will go into committee; that is to say, there is sufficient good in it to make it difficult if not impossible for the Nationalists to reject it. One hundred million pounds of English credit and something like £15,000,000 in bonus are given to substitute peasant ownership for landlordism.

"It is true that Ireland will subscribe her share of the £15,000,000 bonus; true that a purely Irish fund will have to pay a portion of the bonus; true that the financial grievance of undue Irish taxation remains, but Ireland is not mistress of her revenues. Her appeals for financial redress have been in vain, and probably this is the one way in which relief of her financial grievance can be got. The mind and energies of Irishmen should now be devoted towards amending many of the defects in the bill. I believe that a united move towards amendment may enormously improve the measure, which is big and bold, though in parts a defective attempt to abolish landlordism."

They are never alone who are accompanied by noble thoughts.

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The Stage Irishman.

A correspondent under the "non-de-plume" of "Irishman," writing to the New York "Irish World," says:-

The daily press reports of the protest which was made on last Friday night, the 20th inst., during the performance of "McFadden's Row of Flats," were entirely inadequate to give a true idea to readers of them as to the exact nature of the proceedings. They were, in fact, absolutely wrong in some particulars.

The facts are as follows: The committee appointed on Sunday, the 14th inst., by the New York Philo Celtic Society to investigate the character of the play reported so unfavorably as to its nature, that it was decided to have a large number of the members attend on Friday evening, and express their disapprobation of those sections of the "play" which were degrading to our race. This they did in the manner which theatre-goers unusually adopt to express such feelings, that is by

hissing, and they were joined in this action by a number of those in the audience, who, like themselves, could not and would not tolerate such an outrageous performance. The ladies and gentlemen who thus protested were not (with a few exceptions) requested to leave. They were, however, threatened, but this peculiar kind of a request to cease hissing was not acceded to, as they considered they had the same right to hiss the objectionable features as they would have had to applaud them. As those who protested would not refrain from hissing, a band of cowardly ruffians were brought from the corner saloon to do the dirty work of ejecting them by force. This they accomplished by degrees, commencing with the few who were in the orchestra; but they took special care to reserve their dastardly and brutal attacks until out of sight of the audience. Even some of the ladies were assaulted by those hired scoundrels.

As to the gentlemen—the two who were arrested happened not to be (Continued on Page Eight.)

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Sketches of Irish Priests in Montreal.

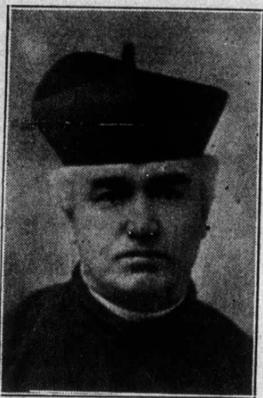
(By an Occasional Contributor.)

The Rev. Isidor Joseph Kavanagh, of the Society of Jesus, was born in Montreal, the sixth son of the late Mr. Henry Kavanagh.

He received his classical education at St. Mary's College here, and although, by making two years in one and repeating this, he completed his course in six instead of eight years, he graduated in 1877 with the highest honors. The degree of B. A. was conferred on him by Fordham. In the same year he entered the Jesuit no-

homes or at the hospitals. He is a happy enthusiast who is never content with the bare performance of his duty,—and so, when his lectures are finished and his class dispersed, he sallies out on visits to the sick and suffering, and in his genial, Irish way tries to make them forget their misery or help to bear it. No one would say that he is a great preacher, but his sermons heard too seldom are remarkable in their effect. The listener is occupied less with the beauty of the sermon and more with the beauty of the truths of religion they preach, and he comes away convinced of the folly of seeking happiness elsewhere, and with the desire to serve God for the future. Father Kavanagh is a devout and devoted priest and, were our object to praise him, what could we say in greater praise. To his father and mother his priesthood was the great joy of their good lives.

Born here in Montreal, he comes of an Irish family on his father's and on his mother's side. His hereditary love for Ireland is intensified by a conviction of the justice of her cause; and, while justice must ultimately prevail everywhere, he believes it cannot be suppressed much longer in Ireland for the reason that injus-



REV. FATHER KAVANAGH, S. J.

...tiate at Sault-aux-Recollets. He was sent to England, and for a time followed the lectures of Sir Charles Roscoe, the celebrated chemist. He studied astronomy at Stonyhurst, under the late Father Perry, S. J., the great astronomer, and was thanked by the British Association for the Advancement of Learning for an important discovery he had made in the course of his geological studies. Before coming home he visited Ireland and made long stretches of his journey in the West of Ireland on foot. He was ordained a priest in the Church of the Immaculate Conception, Montreal, on the 2nd December, 1888, and was sent to St. Buenos, Wales, to complete his studies. Returning to Canada he did duty for a time in Quebec, was appointed Professor of Natural Sciences at St. Mary's College here, and afterwards at the Jesuit College, St. Boniface. Later on he was one of the founders of Loyola College here, and is still its Professor of Sciences. Father Kavanagh is known and liked not only by the young men who have studied in his classes, but also by the still larger number of people whom he has met in his ministrations at the Church of the Gesu and on his visits to the sick in their

...tice has become so flagrant and notorious there that the wisdom of the King and the opinion of the nations through which Irishmen are scattered must have its effect upon the English Government and compel it at once to put an end forever to English misrule in Ireland. We join him in this belief, which is founded in desire and hope,—but we cannot help saying that if Ireland had not in every land, at home and abroad, sons of her own, endowed with that superb pride of race which makes them prefer to be poor with the Irish in poverty than successful and rich with strangers in abundance,—educators who themselves have been highly educated,—men like Father Kavanagh earnest and gifted, proud of their people and yet humble themselves, using their gifts to the uplifting and betterment of our own race, if Ireland had not such men everywhere, the struggle might be fierce, but it would be hopeless and our people at home might be worse off in the end. The hopes of Ireland to-day are bright, and they are all the brighter, because her destinies are in the keeping, humanly speaking, of John Redmond, who received his equipment in the Jesuit College of Clongoes Wood.

ECHOES FROM FRANCE

(By a Regular Contributor.)

EXCLUDING THE ORDERS.—The most recent step taken by the French Government, and only taken by a very small majority, in the affair of the Law of Associations, is calculated to create no end of anxiety, on one side, and no end of trouble, on the other. The clearest and briefest way to explain the situation is by taking the despatch of the Associated Press, sent from Paris, on March 19th, and which has been since confirmed in all its details. The despatch places the facts therefore the situation, in a clear light; it runs thus:—

"The vote in the Chamber of Deputies recently gives definite form to the present policy of the Government to terminate the existence of the religious teaching orders and to substitute a system of governmental

schools. The principle of this change was formulated under the patronage of M. Waldeck-Rousseau, but its actual enforcement was left to the present (Combes) ministry. The law voted the other day is very brief and negative in its terms, simply refusing authorization to teach to all the male teaching orders. The effect of this is to place the orders outside the pale of the law, and their further existence is through sufferance. There remains to be determined the time the orders will be allowed to wind up their affairs, and terminate their work. Many of the orders, anticipating the Chamber vote already have completed their plans to retire from the field. It is expected that a few months will almost suffice to execute the changes. Numerous incidental questions are involved in the transfer of the pupils and the effect on the extensive properties, and notices of several interpellations have been given with the view of securing an adjustment of the new conditions, but the statements of M. Combes and other ministerialists indicate the prompt carrying out of the Premier's policy. An analysis of the vote shows that the ministry retained an ample majority for all practical pur-

poses, although there was some falling off from the usual ministerial strength, 25 ministerialists separating themselves from the majority and four others not voting. On the other hand, the ministerial strength was augmented by scattering votes from the Nationalists, while practically the full strength of the Socialists, Radicals and Union Democrats supported the ministry. The vote shows that, notwithstanding all defections, the ministry commands more than sufficient strength to put its policy in execution."

Here we have an evidence of a falling off of twenty-five supporters of the Government, on this question, and an additional support taken from the ranks of the Radicals and ultra-anti-clericals. But whether or not the majority was augmented, that phase of the question is of but slight consequence. In fact, to the Catholic Frenchman, or Catholics in general, it does not signify much how many of the present deputies support Mr. Combes—for, until the country has an opportunity to pronounce upon the administration, the composition of the Assembly, in as much as it concerns government support, is very much after the fashion of the "packed jury" system in Ireland. But the gravest significance attaches to the positive fact that all the mail teaching orders are obliged to close up their schools and that the pupils are to be transferred to other schools, under control of the State.

The practical outcome of the entire crusade against the orders, is the realization, to a certain degree, of the visions and blasphemous machinations of the secret societies of continental Europe. As far back as the early forties, in Italy, Hungary, Austria, Switzerland, France and other lands the net-work of masonic enmity against the Church was woven. As it is easier to bend the twig than to uproot the hill, so it is easier to form the youthful mind than to change the heart, spirit and principles of the full-grown man. On this principle the sectaries began their abominable work of destruction.

They had learned from experience that they had no means of overthrowing the Church, nor of effacing her teachings from the minds of the existing generation. It was in vain that Mazzini advocated the dagger (and like the coward he was, sought shelter in London from the effects of his own propaganda); it was in vain that Mamiani, Geoberti and Dr. Strubini sought to discredit the dogma of Catholicity and the personality of the Pontiff in the eyes of men; it was in vain that Kossuth thundered and that a Lola Montes flouted her caricature of liberty, under the garb of a courtesan, and sought to attract the sympathies of the people from the principles of stability—religious as well as patriotic; it was in vain that Pius IX. was sent into exile, and that Victor Emmanuel grasped with nobler hand the estates of the Papacy; all these persecutions were vain, because they merely caused suffering and annoyance to the men of the hour. The spirit of Faith survived and the more it was trampled upon the more it resisted; like the fabled bird of the Phoenix, the oftener it was reduced to cinders the oftener it arose, full fledged and with expanded wings from its ashes.

In the secret conclave, in the camera-like arcana, of the juntos and sectaries, it became evident that with the then existing generation no progress could be made. It became necessary, they saw, to get hold of the youth, to begin at the cradle, to pollute the atmosphere of the school, to turn the youth from God, and to crush out religion in the hearts of those not yet grown to manhood. There commenced that organized system of seizing upon the schools, of turning the current of education away from the bed of safety in which it had descended the ages, and of perverting the coming generation; thence this uncompromising assault upon the Church by means of her foundations, that is to say her children of the future, the lambs of her flock. Consequently Combes and his government are merely carrying out the programme of the secret societies and attempting to do what they have long planned—with the infallible certainty of ultimate failure in their work.

WALTER G. KENNEDY,
DENTIST,
768 LaGauchetiere (Palais St.)
Two Doors West of Beaver Hall,
MONTREAL.

The Close of Lenten Mission At St. Patrick's.

(By One Who Made the Mission.)

The twentieth century missionary methods were grandly illustrated last Sunday night when the Passionist Fathers finished their Lenten labors at St. Patrick's Church. Seldom does it fall to the lot of the missionary to be so immediately rewarded by seeing the fruition of his work, as was the case on this occasion. It was a sight to be thought of for years, to be graven on the memory for ever, to make the heart pulsate with religious enthusiasm, a circumstance in real life to make the basis of a true story for the little ones who in years to come will prattle and listen to the relation of the wonderful things that grandpa has seen.

It was the culmination of a great effort of missionary work, which has been successful beyond the most sanguine expectations, beyond the measurement of men. The contrite cry of the penitent for mercy had given place to the jubilant acclaim of the victor over sin. The massed voices spoke not only of joyousness. They rang out in unison and the tone of them was triumphant.

The sermon of the evening was one calculated well to stir the souls of men,—the continuous battle between the Cross and sin, the hosts of Christ mustered on the heights of Calvary, Satan's armament gathered in all the panoply of war upon an opposing height, and in the intervening valley the vacillating world. But the moment of triumph was at hand; and as the last eloquent words thundered from the lips of Rev. Father Valentine men felt the strange sensation of a change. They looked and wondered!

The sanctuary was dressed by devoted hands in all the glory of the symbolic decorations for the Forty Hours' devotion. In the interstices of the Communion rail little tongues of flame waved and quivered and twinkled, as the gentle air currents touched the oil, while above shone the steady glow of the incandescents masked and softened by the globes. Flowering hyacinths nodded their dainty heads and gracefully drooping palm-trees filled the spaces of the steps, intermingled with white shaded lights, flanked by magnificent candelabra carrying multi-colored bulbs. Rising triangularly to the foot of the altar were twenty delicately shaded pink globes, while guarding the upper part of the sanctuary were clusters of oil lights and four octagonal groups of candles. And then came the setting of the high altar with the triune light in white, surcharging the whole, and covering like a cloak the flowers and the minor lights that graced the altar of the Perpetual Presence.

And in front was the platform with the ever appealing, though mute, pathetic figure of Christ and Him crucified.

Then it was that men's heads were beaten down into their hands by the mere weight of mercy. Then the grandeur of the Mission made itself apparent in all its sublimity; the tide of grace simply overwhelmed the repentant sinner till he would only think of what he had lost in the past, was barely cognizant of what was happening in the immediate present, a raising up from the dark depths of despair into the light of eternal hope. The weight was off the mind, the pressure on the heart was relieved and the gift of grace was made manifest. Such a scene would have evoked reverence even from the most irreligious of men.

But the real glory of the Mission came at the renewal of the vows: "And fiery darts flew up all sparkling as if each star that nightly falls were shooting back to heaven again."

Five thousand men were in that Church holding tapers. Suddenly a voice broke the stillness: "Do you renounce the devil and all his works and pomps?"

And one stentorian mass of voice cried out aloud—"I do."

Every taper blazed above the head. It was a volume of flame sent up to the face of heaven, and it shone as if from the crest of Calvary. The effulgence of light seemed to quiver and shimmer in the very joyousness of content that flung back thunderingly the answer to the hosts of Satan. Every taper was a flaming

sword flashing in the sacredness of the vow-laden atmosphere.

And back in the mind of the Evil One was thrown the likeness of a Lucifer and the memory of a mighty Michael.

The struggle was over; the arch enemy, like the Assyrian, had been crushed; but there were other victories yet to be won; and while the air was still redolent with the incense that seems the perfume of paradise, an invocation that was heart-melting in its eloquence and pathos was wafted from the feet of the Crucifix to the Throne on High.

And the work of the Mission was accomplished.

THE LATE BISHOP ROGERS.

One more of the great and good pastors of the Catholic Church in Canada has passed away, and by the death Mgr. Rogers, of Chatham, N. B., Catholicity, in this land loses a powerful advocate and a remarkable prelate. On Sunday morning last, the venerable Bishop passed to his reward, amidst surroundings that tell of his holy and noble life and of the deep sorrow that his loss has caused to all who knew and loved him. Bishop Rogers was one of the oldest members of the episcopacy in Canada, and his career is a most noteworthy one. He was a native of Ireland, having been born in Donegal, on the 11th July, 1826. When he was only five years of age his parents emigrated to Canada, and established themselves in Halifax. It is true that the young lad could not be expected to have retained a very vivid recollection of his native land; but his heart was impressed with a love of that holy Ireland, and the patriotic fervor in his soul only grew warmer and more intense as the years came on, and as honors and dignities were showered upon the once exiled Irish boy.

In Halifax young Rogers received his elementary education, and there he developed his great talents in his classical course. From his earlier years he had shown a special disposition for the priesthood, and when his college days were over, he at once proceeded to take up his theological studies. Bishop Rogers was one of the vast multitude of good priests and great bishops who received their theological training in the Montreal Grand Seminary under the world-renowned Sulpicians. In 1850 he was ordained at Halifax, and for some years was occupied with various missions throughout Nova Scotia. He then went to Bermuda. He was full of energy and vigor, he had the true Apostolic spirit, and before long he succeeded in building a Church which was the first Catholic Church ever erected in that region.

In 1859 Father Rogers was recalled to Canada to be appointed secretary to Archbishop Connolly of Halifax. Ten years after his ordination, in 1860, he was consecrated Bishop, at Charlottetown, Prince Edward Island, and was placed in charge of the newly erected See of Chatham. For forty-three years Mgr. Rogers has governed his diocese, and he has actually built up, being the father, companion, friend and guide of all its Catholic population. And here it might be added that Bishop Rogers was equally popular with the non-Catholic people, for he was truly a friend to every one. From having seven priests under his jurisdiction, when he first received the mitre, he leaves fully fifty priests to mourn the loss of a beloved pastor and superior.

About three years ago Mgr. Rogers began to bend under the weight of his years, and to feel the effects of his long and unceasing labors. He asked for and obtained a coadjutor Bishop, in 1900; and Rev. Thomas Barry, of Bathurst, was selected to occupy the place. In November last Mgr. Barry was consecrated, and soon Bishop Rogers gave over to his more youthful assistant the entire charge of the diocese. He divested his mind of all further cares of a temporal character, and after a long life, of faithfully performed duties in the vineyard of His Master, he devoted the twilight of his life to the preparations of the soul for an entry into the ranks of the Church Triumphant. Death's Angel came with the final and supreme summons, at five o'clock, on Sunday morning last, and he found the priest, the Bishop, the saintly one ready, and, as from the very earliest period of his school days, as soon as the call was given he answered in his heart—"Ad Sum"—"Present"—"I am ready."

Keep doing, always doing. Wishing, dreaming, intending, murmuring, talking, sighing and repining are all idle and profitless employments.

Bequest for Prayers For the Dead, Void

The question as to the legality of Masses or prayers for the dead which could not be raised in this province, was further discussed before Vice-Chancellor Hall, in the Chancery Court of Lancaster, held two weeks ago at St. George's Hall, Liverpool.

It arose, says the Catholic "Times" out of an application to the court for the construction of the will of Denis Cush, late of 58, Pickwick street, Toxteth Park, a police constable. The will was dated the 30th September, 1887, and the testator gave to Mary L. H. Dickinson his household furniture and effects, and money in the bank, and also some leasehold houses; but in regard to four houses in Pickwick street he gave her only a life interest, and provided that after her death the property should pass to the plaintiff, Dr. Brannigan, of Upper Parliament street, Liverpool, as trustee, the proceeds to be paid after retaining £50 for his own use, to the parish priest of St. Patrick's Catholic Church, Park Place, one-half to pay for prayers for the repose of testator's soul, and the other half to be divided amongst the poor of the parish.

The testator died on the 22nd March, 1900, and the will was duly proved by Mary L. H. Dickinson, whose death took place on the 20th September last. The plaintiff subsequently took possession of the property in question, and the application to the court was now for directions. The Rev. Edward Boehlts, the defendant in the matter, was, and had been since the death of Mary Dickinson, the parish priest of St. Patrick's. The testator left no widow or children, and the petitioner had been unable to ascertain the next-of-kin. The further question arose as to whether the gift to the parish priest was void as to one moiety, as being "a gift for superstitious uses," regarding which the decision of the court was desired.

His Honor at the previous hearing of the application expressed the opinion that there might be a distinction between bequests for prayers for the dead and Masses, and the application was ordered to stand over so that counsel might consider various points. Mr. Lawrence appeared for the plaintiff, and Mr. N. Browne for the defendant, and argued the case at some length. The Vice-Chancellor in giving judgment said this action raised a rather curious question, because according to the Anglican Church prayers for the dead, which were generally supposed to be unlawful, as far as one could understand from the pronouncements of authorities in the Church, were not unlawful although they were discouraged by the authorities. But as far as he was concerned the point was immaterial, because he was not trying the question whether or not a clergyman who used prayers for the dead in the church had been guilty of an ecclesiastical offence or not. All he had got to decide was whether the disposition of a person who left money to another person to be applied to pay for prayers for the repose of the testator's soul was such a disposition of property as the English law would recognize. The question before him was whether this fell within the lawful clauses of a charitable gift or outside the limits so as to become a superstitious use which the law would not recognize. It seemed to him that, apart from that question, a man who was leaving property to be applied for prayers for the repose of his own soul was not disposing of it to any person in this world for any benefit that the law recognized as capable of being carried into effect beyond the mere recitation of the prayers themselves. But he should not rest his judgment on that; he rested it simply on the law as settled by authorities which were binding on him. In West and Shuttleworth, which was recognized, as one of the leading authorities, the then Chancellor, dealing with gifts to priests and chapels, said that the sums given were not intended for the benefit of the priests personally, but for the benefit of their prayers for the repose of the testator's soul, and the conclusion he came to was that those legacies to priests and chapels were void. His Honor further referred to several other cases bearing on the point, and said he was bound to hold that this gift was void, and that there must be an inquiry for the next-of-kin. Mr. Lawrence asked if the judgment applied to half of the gift. His Honor: "The moiety is void, but the gift to the priest for the poor is good."

A certain Bishop was once asked: "What is the simplest way to Heaven?" He replied: "Turn at once to the right and go straight on."

Old Let

(By a Regular Contributor.)

The following letter may have any great interest to a number of the readers; it was written by one whose name is in the story of the two mid-decades of the century. At all events I, as it is here before me, add thereto some remarks, translation of a few paragraphs not too remotely connected with the subject. The letter

"17 Main Street (Near West 'Clom' 22 Aug

"Dear Friend: "You will herewith find my lines on 'Music.' They are not worth all the va and your gifted brother have placed upon them, were suggested by a slip from Plato which came eye not long since. They and ever living authority. "We must not judge music pleasure which it affords the kind which has no more than pleasure, but that tains in itself a resemblance beautiful." Pondering sage remark I construct address to 'music,' never that it would find favor of any person, but simple own pleasure. * * *

"Yours ever sincerely

"MICHAEL I

I would be very glad possession of Dohoney's unfortunately I have not do I recollect ever having Decidedly it is not to be any collection that I have But if it is not possible readers what must have poem, from the pen of land's most conspicuous still the passage which Plato, brings to mind of the same quotation Chateaubriand's finest p Influence of Christianity. There may be a long ep it by whatever standard—between the correspond chael Dohoney and Ch "Genius of Christianity, Platonic quotations for -cient hyphen between the -cuse a translation, the French author's fine passage quoted the passage above given, Chateaubri

"Music, in fact, considered, is an imitation of perfection, therefore, com presenting the most beautiful is possible in nature. B is a matter of opinion according to times, man tions, and which can be ful, since the beautiful h flute existence. Hence ev tion that is calculated to soul, to banish trouble therefrom, and to pro growth of virtue, is by -characteristic favorable music, or to the most p tion of the beautiful. B institution is also of a ture, it must possess the tial conditions of har beautiful and the myste has come to us from the symphony has its source. "It is religion that cau al to sigh amid the night peacefulness; it is religio so tenderly beside the b tion. To her Jeremiah mentations and David t effusions of his repentanc er under the ancient co deflected only the sorrow arches and of prophets, and not less loyal, unde law, her sighs are equal the mighty and the weak Jesus Christ she has fou combined with greatness. "We may say, in ad the Christian religion is melodious, for the single she delights in solitude. she has antipathy to so this celestial Philomela desert; she is shy and re the roof of man; she pre est, for such are the pla fether, and her ancient s she raises her voice amid the concerts of nat is incessantly celebrating of the Creator, and not more religious than the h ed in concert with the w oaks of the forest and t the desert.

"Thus the musician who low religion in all her r obliged to learn the art

Prayers for the Dead, Void

tion as to the legality of prayers for the dead which have been raised in this province, discussed before Vice-Chancellor Hall, in the Chancery Court, Liverpool, says the Catholic "Times" application to the court for the annulment of the will of the late of 58, Pickwick Street, was dated the 30th of 1887, and the testator was L. H. Dickinson his furniture and effects, and the bank, and also some cases; but in regard to the Pickwick Street property a life interest, and after her death the property should pass to the Plaintiff, of Upper Parliament Street, Liverpool, as trustee, to be paid after retaining his own use, to the parish of St. Patrick's Catholic Church, Place, one-half to pay for the repose of the soul of the poor of the parish, and the other half to be paid on the 22nd of the year and the will was duly proved on the 20th of the year. The plaintiff's possession of the property was now for directed by Rev. Edward Goethals, in the matter, was since the death of the parish priest of the testator left no children, and the petition to ascertain the further question as to the gift to the parish, as to a superstitious use, which the decision was desired.

Old Letters.

(By a Regular Contributor.)

The following letter may not be of any great interest to the greater number of the readers; yet it was written by one whose name had its place in the story of Ireland during the two mid-decades of the last century. At all events I give the letter as it is here before me, and I will add thereto some remarks, with the translation of a few paragraphs that are not too remotely connected with the subject. The letter runs thus:—

"17 Main Street (Near West Gate) Clonmel, Aug. 9, 1848.

"Dear Friend: You will herewith find a copy of my lines on 'Music.' They certainly are not worth all the value that you and your gifted brother, seemed to have placed upon them. The verses were suggested by a short passage from Plato which came under my eye not long since. That ancient, and ever living authority, said, that 'We must not judge music by the pleasure which it affords, nor prefer the kind which has no other object, than pleasure, but that which contains in itself a resemblance to the beautiful.' Pondering over this sage remark I constructed my rude address to 'music,' never expecting that it would find favor in the mind of any person, but simply for my own pleasure. Yours ever sincerely, MICHAEL DOHENEY."

"I would be very glad were I in possession of Dohene's poem; but, unfortunately I have not got it, nor do I recollect ever having seen it. Decidedly it is not to be found in any collection that I have ever seen. But if it is not possible to give the readers what must have been a fine poem, from the pen of one of Ireland's most conspicuous patriots, still the passage which he cites from Plato, brings to mind the occasion of the same quotation in one of Chateaubriand's finest pages—'The Influence of Christianity on Music.' There may be a long space—measure it by whatever standard you please—between the correspondence of Michael Dohene and Chateaubriand's 'Genius of Christianity,' yet the Platonic quotations forms a sufficient hyphen between them to excuse a translation, here, of the French author's fine passage. Having quoted the passage from Plato, above given, Chateaubriand writes:—'Music, in fact, considered as an art, is an imitation of nature; its perfection, therefore, consists in representing the most beautiful that is possible in nature. But pleasure is a matter of opinion which varies according to times, manners and nations, and which can be the beautiful, since the beautiful has an absolute existence. Hence every institution that is calculated to purify the soul, to banish trouble and discord therefrom, and to promote the growth of virtue, is by this very characteristic favorable to the best music, or to the most perfect imitation of the beautiful. But if such an institution is also of a religious nature, it must possess the two essential conditions of harmony—the beautiful and the mysterious, song has come to us from the angels, and sympathy has its source in Heaven. It is religion that causes the vestal to sigh amid the night of her peacefulness; it is religion that sings so tenderly beside the bed of affliction. To her Jeremiah owed his lamentations and David the sublime effusions of his repentance. It, prouder under the ancient covenant, she depicted only the sorrows of monarchs and of prophets,—more modest and not less loyal, under the new law, her sighs are equally suited to the mighty and the weak, because in Jesus Christ she has found humility combined with greatness. We may say, in addition, that the Christian religion is essentially melodious, for the single reason that she delights in solitude. Not that she has antipathy to society; but this celestial Philomela prefers the desert; she is shy and retiring under the roof of man; she prefers the forest, for such are the places of her father, and her ancient above. There she raises her voice to the skies amid the concerts of nature; nature is incessantly celebrating the praises of the Creator, and nothing can be more religious than the hymns chanted in concert with the winds by the oaks of the forest and the reeds of the desert. Thus the musician who would follow religion in all her relations is obliged to learn the art of imitating

the harmonies of solitude. He ought to be acquainted with the melancholy notes of the waters and the trees; he ought to study the sound of the winds in the cloister and those murmurs that pervade the Gothic temple, the grass of the cemetery and the vaults of the departed. Christianity has invented the organ and given sighs to brass itself. To her music owed its preservation in the barbarous ages; wherever she has erected her throne, there have arisen a people who sing as naturally as the birds of the air. Song is the daughter of Prayer, and Prayer is the companion of Religion. She has civilized the savage only by the means of hymns; and the Troquois who would not submit to her doctrines was overcome by her concerts. O Religion of peace! thou has not, like other systems, inculcated the precepts of hatred and discord; thou has taught man nothing but love and harmony."

The reading of Plato's expression regarding music and the beautiful inspired Chateaubriand to pen the foregoing; the reading of the same passage inspired the fugitive patriot of Ireland to pen a poem, that, if we may judge from his other poetic effusions, must have been truly beautiful.

Evils of the Stage.

A simple despatch from Paris tells a story that suggests a grave and important moral. Sarah Bernhardt has recently been creating a sensation by her playing the character of "Werther"—one of the most graphic and passion-inspiring characters of the modern stage. So great has been her influence that a well known Parisian lady, a correspondent of the press and one who is considered as moving in the more select circles, became infatuated with the performance of the talented actress. After the scene in which "Werther" attempts to commit suicide, this lady—a Mrs. Paule De Martigny—who was accompanied to the theatre by her daughter, suddenly arose and cried out: "I too wish to die;" and, suiting the action to the word, she pulled out a revolver, and fired at her own head. Her daughter, who had previously had an idea of the effect of the play on the mother, had extracted the balls and left blank cartridges. Hence her failure to shoot herself; but, before the smoke had cleared away, she swallowed the contents of a bottle of laudanum, which she carried in her handkerchief. It is probable, however, that she will recover. But whether she does or not the lesson remains. We see in this simple event how awful is the effect produced on weak minds by the over-excitement of the stage. It is no excuse that the art of the actress is wonderful; the greater the actress, the more powerful the sensation she creates, the more terrible the danger. All heads are not cool; all hearts are not governable; all minds are not well-balanced. The absence of that Faith, which has made France the great country that she is, has left millions of her vivacious and even talented children a prey to a species of despair that is born of ignorance. Not ignorance in the sense of a lack of human knowledge; but ignorance in the true sense, which is an absence of the knowledge of God, accompanied by faith in Him.

We cannot too strongly dwell upon such incidents and their baneful results. And at the bottom of all that evil is the stage. It was only the other day that Madam Bernhardt, herself, made her debut as a writer, in an article intended to show the moral worth and the sublime teachings of the stage. She knew how to draw the distinction between the degraded theatre and the elevating or refining one. Yet she is, in person, instrumental in producing sentiments and passions that could drive a poor creature to a point of frenzy that might have culminated in a tragic death. Even art, itself, is dangerous when divorced from true religion, and, alas! in France, they are driving all religion away, and art will soon have to stand alone surrounded by its court of passions, vices, and crimes.

The Lord knows how to make stepping stones for us of our defects, even; it is what He lets them be for us are but dust; the dust of earth. He remembereth in the making that He chose to make something a little lower than the angels out of.

Always there is seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labor. We reap what we sow, but nature has love over and above that justice, and gives us shadow, and blossom, and fruit that spring from no planting of ours.

The Irish Situation.

So rapidly, at this critical moment, do the affairs of Ireland and her position and chances in the Imperial House, change that we cannot well tell what any twenty-four hours may bring forth. The latest despatch of general importance, in which the situation is fairly set forth, is the following:—

"The announcement that the Government contemplates bringing in a bill providing a modified form of Home Rule for Ireland complicates the political situation, which already presents an extraordinary muddle. No measure of Home Rule can be brought before Parliament this year, and the Irish Secretary, Mr. Wyndham, is quite likely to deny the serious existence of such a plan. But any denial can be regarded as mere political evasion due to the Government's desire not to arouse further opposition among its own supporters until the Irish land purchase bill is safely passed, which is not expected until September. The provisions of the latter measure are still kept absolutely secret and will not be revealed until March 25, when the bill will be brought in. The Nationalist members of Parliament and the Irish Unionists, including Lord Dunraven, continue hopeful that it will, or indeed that it must, contain proposals which will in some degree meet the demands of united Ireland.

Lord Dunraven, while declining to make any statement regarding the steps the Government has taken looking to a scheme, for Home Rule and deprecating any announcement as likely to prejudice Irish interests, declared to a representative of the Associated Press that there was a widespread feeling among the Unionist landlords for an extended form of Local Government, and they saw no reason why all the Irish parties should not work together towards that end, as they had done in the land question. The Nationalist leaders refrain from making any comment and publicly make little of their now continuous support of Premier Balfour. The rank and file, however, do not hesitate to point out that the Government is now at their mercy and that the ministry would twice have been defeated this session, thanks to the vigorous attacks of the fourth party, and the large abstention of its nominal supporters from voting, had the Nationalists voted, as they have done for years, with the Opposition."

Now all this gives us nothing very definite; it merely shows us the Irish Party silent, waiting, and holding the balance of power. It must be taken with the manifold rumors that are circulating, both in England and in Ireland. These rumors may be more or less founded; but there must be an element of truth in them, and there must be some foundation for them; otherwise they would not receive credit in quarters where they are believed, nor would they be promulgated by men who are supposed to be well informed, of these rumors, decidedly the most important is that which the "Tribune" received by cable from London on Monday last. It states that the Irish Land Bill will include a grant of £10,000,000 (equal to \$50,000,000), from the Imperial Exchequer, to bridge over the difference between what the tenants think they ought to pay, and what the landlords feel they ought to receive for the Irish lands. If it be true that such an amount is proposed to be given, and that the Government is seriously considering the project of a modified measure of Home Rule, we can easily be justified in expecting the full contentment and satisfaction of the Irish people. There is a touch of statesmanship about such measures that has not yet been visible in anything undertaken, heretofore, from a legislative point of view in regard to Ireland. It is not at all difficult to understand the calm, confidential and patient attitude of the Irish leaders. They, of necessity, must have been taken, to a certain degree, into the confidence of the Government. A corner of the veil must have been raised for the observation of Mr. Redmond and his associates. It is not probable, we were almost going to say that it was not possible, that the members and leaders of the Irish Parliamentary Party should be so tame, so ready to assist and to save the Government of the hour, if there were not present to their minds an almost absolute certainty of success in their undertaking.

There is talk of the splitting up of parties, of the divisions in the Liberal ranks, and the conflicting elements in the Conservative camp; but all these only show the more clearly the gathering strength of the Irish Party, and the ever increasing momentum, that is being given to their cause. We do not wish to hazard predictions, at this moment; it is often dangerous to be too sanguine; but we have a deep and abiding confidence in the cause, and we feel, with a kind of patriotic instinct, that the day of its triumph is at hand.

Sydney's Grand Old Priest.

It affords the "True Witness" great pleasure to reproduce from the Sydney "Academy Record" a brief account of the life-work of a venerable priest, Rev. James Quinan of Sydney, C.B. The grand old priest has hosts of friends all over the Dominion, and not a few in Montreal. To have known Father Quinan and to have had the pleasure of enjoying his society is to have had the benefit of a liberal education. We trust he may be spared for many years. The article runs as follows:—

The "Academy Record" would be lacking in its duty if it failed to join the hearty congratulations which are being tendered Rev. James Quinan, on the 50th anniversary of his ordination. This auspicious event occurred on Thursday, the 12th inst., which by the way, is known in Church history as St. Gregory's Day. To the editors and readers of the "Academy Record" the name of Father Quinan has every reason to be cherished. He was Commissioner of Schools from 1860 to 1876. He encouraged literary taste by giving a handsome award every year since 1897 for the best essay on some set subject. By his tact and sound judgment he helped to "make smooth" the secular school law of the province, which at the time, was not all that was acceptable to himself or his co-religionists; but in no way, perhaps, has he proved to be a genuine friend and benefactor of the great cause of education than in his kindly words of appreciation and encouragement of the Sydney school teachers.

Father Quinan was born in Halifax of Irish parentage, A.D. 1826, the year after the granting of Catholic Emancipation. He attended school in his native city, and from there went to St. Andrew's College, P. E. I. He finished his education in the Quebec Seminary where he was ordained March 12th, 1853. He took charge of the parish of Sydney in 1853, and continued until October, 1900, when he resigned finding his strength unequal to the work which the duties towards his now greatly increased congregation demanded. During his pastorate the Church of the Sacred Heart, the "Convent of the Holy Angels," and other edifices are evidences of his Apostolic energy and zeal.

It does not come within the scope of our observations, at the present time, to deal with the work of Father Quinan in his priestly office, during the long period of forty-seven years. Suffice it to say, for the past half century of his ministerial labors, Sydney has known many trials and vicissitudes all of which he shared. He has seen it rise from an obscure village to its present state of prosperity, with abundant promise of being one of the great cities of the world. Indeed, the life of Rev. James Quinan would be the history of Sydney; and let us hope some gifted pen will become inspired to do justice to the worthy theme.

Ever faithful in the performance of the onerous duties of his sacred calling,—public spirited when occasion called,—a devoted lover of his country,—simple in his habits, gentle in his manner,—fond of books, charitable,—if all this, said of him, by those who know him well, be true, is he not one of nature's noblemen whose influence and example for good must be far-reaching in this alas! too mercenary, selfish, and sordid age of ours.

There is little danger that the name and benevolent acts of such a man will fade from our memories. The sea-encroaching piers, the tall chimneys, "the cloud capped towers, the gorgeous palaces; the solemn temples shall leave not a rack behind," but the virtues of the just shall live on through generations. So may it be with Sydney's Grand Old Man.—Ithuriel in Sydney Academy Record.

DIED.

QUINN.—On 28th Feb., 1908, in Cleveland, Ohio, Agnes Quinn, daughter of Peter Quinn, of the parish of St. Anicet, P.Q., and wife of Thomas Stewart, in her 42nd year, of heart disease. She leaves her husband and two children with four brothers and three sisters to mourn her loss. May her soul rest in peace.

Leo's Last Poem

(By a Special Correspondent.)

In honor and commemoration of his golden and silver, his exceptional and manifold jubilee the Holy Father has composed a poem that he was pleased to entitle "Leo's Last Prayer." That he should, at any time in his life, have given the world a beautiful poetic production would be a subject worthy of a fertile pen; but, at the age of ninety-three, with all the cares of his exalted state upon his shoulders, and with the fatigues of the recent weeks—fatigues calculated to exhaust young and energetic men—that he could calmly sit down, disengage his mind from the affairs of state, and allow his soul to soar into the atmosphere of the muses, is an event that should be recorded in golden letters upon the pages of history.

We have not before us the Latin text of the poem that has just come from the pen of the great Pontiff; but Dr. William H. Ward has given a metrical translation of it into English. While we are not able, at this moment, to compare that translation with the original, still we can see by it what must be the beauties of the Latin verse. It naturally must be a free translation, otherwise it could not be woven into English verse; yet, as it is, we will reproduce it for the benefit of our readers. His Holiness presented copies of the poem to each of the cardinals of the Sacred College, and the gift was surely one that each of them will cherish as the sweetest memento of the illustrious one who reigns over the Church of Christ and guides the barque of Peter.

Dr. Ward's translation runs thus:— Leo, now sets thy sun; pale is its dying ray; Black night succeeds thy day, Black night for thee; wasted thy frame, Life's flood sustains, No more thy shrunken veins. Death casts his fatal dart; robed for the grave thy bones, Lie under the cold stones, But my freed soul escapes her chains, and longs in flight To reach the realms of light, That is the goal she seeks; thither her journey fares; Grant, Lord, my anxious prayers That with the citizens of heaven, God's face and light, May ever thrill my sight; That I may see thy face, heaven's queen, whose mother love Has brought me home above To thee, saved through the tangles of a perilous way, I lift my grateful lay.

Fine as these lines are, in English, and lofty as are the sentiments that they express, still we would be glad to render the Latin, even in blank verse, with more literary exactness. However, we behold in this prayer, like that last one of St. Bernard, the heart and soul of the Apostle rising to the Source whence they came, and catching a foretaste, as it were, of the glories of that Beatific Vision, which assuredly awaits the great Leo, the moment he crosses the threshold of eternity.

Such a production, while it comes from a master of Latin verse, cannot be subjected to the ordinary rules of literary criticism. To appreciate its value it becomes necessary to divest one's self of all preconceived ideas and to enter into the spirit of the Pontiff, while considering all the surrounding circumstances. The one who is able to do this has a rare treat in store for him. He can, in imagination, sit in the white-robed Vicar of Christ, in the solitude of his study, and contemplate that great soul, disengaging itself from all its surroundings, and, as if by anticipation, winging its flight towards the source of all light and life and power, and tasting, as if beforehand, the joys that are reserved for the great and the good, the true and the faithful, in regions where age does not weaken, nor sorrows oppress, nor cares affect. It is a sublime spectacle and one that might well make angels bend down in attentive admiration and awe.

NOTES FROM SCOTLAND.

A NOTABLE JUBILEE.—The "Catholic Times" thus refers to an event of national importance to Scottish Catholics—the celebration recently of the silver jubilee of their restored Hierarchy. The chief of a widespread series of thanksgiving services in honor of the welcome event took place in St. Mary's Cathedral, Edinburgh, on Thursday, March 5th. This great service gathered on Thursday to the Scottish capital the entire Hierarchy and the leading clergy of the six dioceses which that Hierarchy represents, viz. St. Andrews and Edinburgh, Glasgow, Dunkeld, Aberdeen, Galloway, and Argyll and the Isles. Archbishop

Maguire of Glasgow, though unfortunately detained and unable to join in the church service, arrived in the capital later on the in the day, and, besides participating in a quiet part of the jubilee proceedings, attended the Bishops' meeting. At 11.30 a. m., the appointed hour of service, a large and fashionable congregation, eager with expectancy, had assembled to witness what was deemed to prove one of the most brilliant and picturesque Catholic pageants which the old Cathedral Church of St. Mary has ever held within its venerable walls.

To many it seemed like the reproductive realization of some historic pre-"Reformation" picture, as at the appointed hour the subdued trumpet tones from the balcony and the boom of the grand organ pealing forth Mendelssohn's "March of the Priests" announced that the archiepiscopal procession had left the sacristy.

First came the acolyte cross-bearer, with his comrades, arrayed in spotless surplices and scarlet cassocks and skull-caps, looking not unlike little Cardinals in cameo, and blazing torches in their white-gowned hands. Next came a large contingent of the young ladies of the parish, gowned gorgeously in white, and bearing aloft a number of beautiful banners of devotional design. These were followed by the girls of the Academy and York Lane Schools, also dressed in white, with wreath and veil, and carrying flowers in their hands. After them came the boys' Guild of St. Andrew, wearing white gloves, red sashes, and silver St. Andrew cross badges, and bearing aloft the religious standards of their guild. Next came a large retinue of altar boys, whose rear was brought up by the thurifer, followed by a long and stately procession of priests in cassock, surplice, and biretta, and finally came the Bishops in the following order, after being preceded by the Canons of the Eastern and other dioceses: Bishop Macfarlane of Dunkeld and Bishop Turner of Galloway; Bishop Chisholm of Aberdeen and Bishop Smith of Argyll and the Isles, the rear of the archiepiscopal procession being completed by the venerable and revered figure of the beloved Metropolitan Archbishop, James Augustine Smith, D.D., attended by train-bearers, and blessing the kneeling congregation as he went along, crozier in hand. The Master of the ceremonies was the Very Rev. Canon Donley.

Reaching the high altar, and after the different representatives of the Scottish missions and deaneries had taken their seats in and around the sanctuary, the Archbishop of St. Andrews and Edinburgh, the celebrant, began the High Mass, and then Haydn's First Mass pealed forth in joyous strains throughout the church. The deacon and sub-deacon of the Mass were respectively the Rev. Jos. Long and the Rev. Father Logue. The assistant priest at the Mass was the Right Rev. Monsignor Provost Grady. The deacon and sub-deacon at the Archbishop's Throne were Very Rev. Canon Morris and Very Rev. Canon O'Neill. The choir and orchestra were specially augmented for the occasion, instrumental music being a particular feature of the service. In keeping with the occasion, the altar and sanctuary were magnificently adorned with the finest of flowers and palm trees. Nearly five hundred lilies of the Nile were employed in the altar decorations alone, and the entire floral scheme was planned and carried out by the Administrator, Very Rev. Canon Donley.

After the first Gospel a sermon was delivered by the Rev. Gerald Stack, of St. Bride's, Cambuslang. The statistics set forth in the discourse afford most gratifying evidence of the progress made by the Church in Scotland during the past twenty-five years. It was estimated that the Catholics of the country at the restoration of the Hierarchy numbered 360,000. It was certain that the number at present exceeded 510,000, showing an increase of 150,000 in a quarter of a century.

Commenting upon the sermon the "Catholic Times" remarks:— From these figures it is clear that the increase in the Church is keeping pace with the growth of population, and we believe it would be correct to state that there is not another denomination of any size in Scotland of which the same can be said.

There are now 222 missions, giving an increase of 60 per cent., and 359 churches and chapels, showing an increase of 36 per cent. or more than one-third. The priests have increased from 276 to 462, or 70 per cent. In the number of schools there has been an increase of 55 per cent. Half a century ago it was thought by many that Scotland and Holland were so strongly opposed to Catholic principles as to make the prospect of the missionary almost hopeless; but to-day the outlook for the Church in both lands is full of encouragement.

Blessing of an Abbot.

The recent benediction of the abbot of Buckfast Abbey, England, was a memorable ceremony. It recalled the previous ceremony of which the old tower of this abbey was a witness.

So great was the concourse that the stalls of the choir were given up by the monks to their ecclesiastical visitors, the community betaking themselves to the organ gallery.

At eleven, Tierce was sung in choir, and Bishop Graham commenced the Pontifical Mass. Since Bishop Vesey of Exeter (to whose spiritual jurisdiction over the Western counties, though not to the tide of his see, the Bishop of Plymouth has succeeded) gave the abbatial benediction to Abbot John Rede, His Lordship is the first to invest and enthrone an abbot of Buckfast.

The sermon was preached after the Gospel by the Right Rev. Mgr. Croke Robinson. Looking on the great event of the day as a landmark in the history of Catholic England and a signal evidence of the indestructibility of the Catholic Church, the preacher passed in brief review the succession of her triumphs following on periods of persecution, as at the conversion of Constantine, and the epochs of St. Gregory the Great, Charlemagne, and the close of the Western Schism.

day. The highest advance is marked by this day's festival. Glastonbury, Fountains, Furness, and Rievaulx, still lie in desolation, but Buckfast was dead and had risen again; was lost and is found. To-day is the anniversary of that day of sadness when the old monastic community, 365 years ago, came to an end, by the instrumentality of a traitor abbot; and the sub-deacon at the altar had just chanted the words of St. Peter, announcing to the infant Church that they were assembled to appoint one to take the traitor's place.

Bishop Bilsborrow.

The death of the Right Rev. Dr. Bilsborrow, Bishop of Salford, England, is announced. The cause of his death was heart failure. The late Bishop Bilsborrow was an active and tireless worker and preacher, though not of robust constitution. He was born at Singleton Lodge, near Kirkham, in the Fylde district of Lancashire, on March 30th, 1836.

Laetare Medallist.

The Hon. Charles J. Bonaparte, lawyer and philanthropist, of Baltimore, Maryland, is this year the recipient of a gift that carries with it the highest honor which Notre Dame University can confer. This unique expression of esteem is known as the Laetare Medal, and is bestowed annually on some lay Catholic who has rendered special service to religion and humanity.

The Catholic Church uses every means to foster and reward virtue. A long line of illustrious men and women who have lived, fought and died in her defence have their names enshrined in her ritual, and she points to their lives as examples for her living children to follow. Even in this life such servants are not without tokens of her esteem. On her distinguished clerics she is wont to confer marked appreciation for their sanctity, learning, zeal or sacrifice in the cause of religion. Nor does she fail to give public recognition to her lay members whom she seeks to reward in proportion to their merit. One of her choicest distinctions for a Catholic layman or woman is the "Golden Rose" which the Pope bestows from time to time on the European whom he deems the most deserving. The "Golden Rose" is blessed on the mid-Sunday of Lent, and its formal conferring is accompanied by a benediction which in early times was conveyed in the following beautiful words: "Receive from our hands this rose, beloved son, who, according to the world, art noble, valiant and endowed with great prowess, that you may be still more ennobled by every virtue from Christ, as a rose planted near the stream of many waters; and may this grace be bestowed on you in the overflowing clemency of Him who liveth and reigneth, world without end. Amen."

The granting of the Laetare Medal by the trustees of Notre Dame University was inspired, no doubt, by this practice of the Sovereign Pontiffs. For the last twenty years it has been most judiciously awarded, and has always been regarded by the Catholic laity as the highest appreciation of religious and civic worth. The medal receives its name from the day on which it is bestowed, Laetare Sunday, when the Church, conscious of the weakness of her children who have passed through the first half of the penitential season, cheers them with a foregleam of the Resurrection and urges them to persevere on their journey. For a little while her altars are again decorated, she turns from grief to exultation, and begins the Introit of the Mass with "Laetare" which means "Rejoice." Hence the words "Laetare Medal" on the bar from which the disk of gold depends. The latter is of the finest workmanship and has inscribed on one side, Magna est veritas et praevalabit, while on the other side appear the names of the University and of the recipient. The reasons for the presentation of the medal are set forth in an accompanying address, richly framed and printed on silk. Those who have been favored with this mark of esteem are among the very flower of the American Catholic laity, as is evident from the following list: Dr. John Gilmary Shea, historian; Patrick J. Keeley, architect; Eliza Allen Starr, art critic; General John Newton, civil engineer; Patrick V. Hickey, editor; Anna Hanson Dorsey, novelist; William J. Onahan, publicist; Daniel Dougherty, orator; Major Henry T. Brownson, soldier and scholar; Patrick Donahue, editor; Augustin Daly, theatrical manager; Mrs. James Sadler, author; William Starke Roscerans, soldier; Dr. Thomas A. Emmet, physician; Hon. Timothy Howard, jurist; Mary Gwendolen Caldwell, philanthropist; John A. Creighton, philanthropist; William Bourke Cockran, lawyer and orator; Dr. John Benjamin Murphy, surgeon; all distinguished in their respective callings, of high intellectual attainments, and exemplary Catholics. Needless to say, the gentleman selected by Notre Dame for the honor this year has well deserved his place in this group of brilliant men and women.

Charles J. Bonaparte, the second son of Jerome Napoleon Bonaparte and Susan May Williams, was born in Baltimore, Maryland, June 9th, 1851. Besides the degrees conferred by Harvard, he is a Doctor of Laws of St. Mary's College and Harvard College. In September, 1874, he was admitted to the Bar of Maryland in the Circuit Court of Howard County. He was married September 1, 1875, to Ellen Channing Day, daughter of Thomas Day of Hartford, Connecticut, and has since resided in Baltimore city where he has practised his profession. — Notre Dame Scholastic.

GRAND TRUNK FAST OTTAWA SERVICE. REDUCED FARES. Until April 30, 1908, Colonist fares from MONTREAL to Seattle, Victoria, Vancouver, Portland, Roseland, Nelson, Trail, Robson, Spokane, Anaconda, Butte, Helena, Colorado Springs, Denver, Pueblo, Salt Lake, San Francisco, Los Angeles.

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THE STAGE IRISHMAN. (Continued from Page Five.)

members of the Philo Celtic Society, and furthermore it seems that one of them took no part in the protest, but had simply offered his card to one of the gentlemen who was being ejected, thereby showing a willingness to act in his behalf if necessary as a witness to the ruffianly handling which he was subjected to. For this act he was himself treated to a similar attack; and in consequence he had the manager arrested. The other gentleman also preferred the charge of assault against the manager; and it was not until they arrived at the station house that the manager lodged counter charges against both. (Compare this statement of fact with the garbled press accounts). All three were bailed out afterward. One of the papers had a true account of some of these matters. One of the other gentlemen who was the subject of ruffianly treatment is a prominent official of the Philo Celtic Society, and he unfortunately bears physical evidence of the cowardly attack which five of

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Christian Names.

An Australian Bishop has made a protest against the apparent unpopularity into which the good old names of Patrick and Bridget have fallen in those colonies. He says he is tired of hearing Irish fathers and mothers asking that their children should be christened "Montmorency," "Glady's," "Clarence" or "Maud." He says Patrick and Bridget are just as euphonious and much better than the fancy names now so common.

PUBLIC SPIRIT.

The Holy Name Societies of Brooklyn have adopted resolutions requesting Commissioner Woodbury of the Street Cleaning Department, to give the men under him who work on Sundays an opportunity to attend Mass.

A MEMORIAL.

The statue to the memory of Father Murphy and his followers who fell in the battle of Arklow on June 9, 1798, is now complete, and the committee has fixed Sunday, June 28, next, for the unveiling. The statue is a very fine specimen of Dublin art, and reflects great credit on all concerned.

Ireland's Tribute to Late Sir Charles Gavan Du

NEVER PERHAPS has there been such a demonstration of the pulse indicated than by the public funeral of late Sir Charles Gavan Du... that at many times the form of popular feeling has been given expression to gatherings of citizens on the occasion of the death of notable men, but it may fairly be said without any exaggeration that the tribute to the great dead, was in many respects away beyond that which our experience can suggest the close on sixty years elapsed since the demise of the Young Ireland yesterday's sad yet glorious some event of the kind to public observation the ring revival of the spirit around which the day concentrated itself. The personality of the dead whose funeral was the last this new-born year, may be but a name—a thing which fortuitous circumstances afford of old time experience been by time shadowed by of years. Yet still how wonderful is the all-survival of nationality, and to-day ment that breathed through old years to '48' found effective expression in the to the memory of Duffy. again, it may be said that the name and work of Gavan were but as histories, the who gathered around his membered this one fact, a tribute honoring a man who in was one of the best and most of Ireland's sons. To those who either joined in, the wonderful tribute to the yesterday, strangely thoughts must have occurred cortege passed the very men of whom he was the friend—Smith O'Brien, O'Connell, Sir John Gray, the other Mathew. Most truly he said of yesterday's demonstration that it was not political, that it may be added that National. In recent years—do say, in the years that do not beyond the Farnell funeral of anniversary which followed it—proach to such a gathering we deal with now can well be The funeral was remarkable alone for the singular impression of itself as a funeral composed those who followed the remains the grave, but it was also able because of the almost equal attention it attracted, the tide who lined the city streets passed, and the extraordinary once paid to the day by the of the metropolis. No breath cord arose in any phase of the function, and surely no tribute could well be said to to any man than the fact that regardless of creed or class, or or sections of differences, he constituted, the funeral form epoch-making incident to be memorable in the annals of To the city man its importance have been suggestive. Hundred people came from the country in the celebration of respect and or. Although half-past one was fixed as the hour at which procession was to leave St. Green, such was the mass of ers, so great were the const elements of the contingents, that was long after that time more onwards was made. Reptile alive in a very great degree said to have been the gate North, South, East, and West land formed worthy representation and when the great body moved towards Glasnevin the route practically packed with people paid at least the tribute of sympathy. A more striking it would have been absolutely able to have found than when hearse containing the remains, which was literally covered wreaths of flowers, and the "48," reached the foot of street, and came into the scene great and famous gathering of Volunteers. The picture was as historical as its more than prototype. All along Dame the thoroughfares were filled,

OUR CORNERSTONE OBSERVER.

On the Spirit of the Seventeenth

W HILE St. Patrick's Day, 1903, is passed and gone, it is yet time for me to dot down a few of my observations made on that occasion. I do not mean to go over the celebrations, either here or elsewhere, nor to attempt what might be called a report of all that I witnessed and heard. That would be out of place, and old; but before and since that day I had occasion to observe many things which, as a whole, had the effect of awakening my attention and causing me to reflect seriously. Above all did I note the two-fold characteristics of the spirit that generally prevailed on all sides; it was a spirit of hopefulness blended with one of conciliation. This I could perceive amongst the different classes of the people, and amongst even those who were not Irish at all. There seemed to be no distinction drawn, or rather there was no means of drawing the line of demonstration. The rich and the poor, the native born and the descendant, the Celt and the stranger, seemed all to have been affected in the same manner.

THE HOPEFUL SPIRIT. — The brightness that appeared upon the features was like the first flush of morning, a herald beam to proclaim that the daylight was at hand. In their very hearts there appeared to be a presentiment of better and happier times. As a rule, the Celt has been obliged to draw whatever of pleasure or delight he might chance to enjoy from the contemplation of a very distant and misty age when Ireland was truly contented, and was the "quiet home of sanctity and learning." But more generally was his feeling tinged with a sadness that translated itself in vivid hues upon his features, in his voice, and in his appearance. This was the sad relic of generations that had gone down in despair to the tomb, it was the undesirable heritage of centuries of miseries such as the pen of man cannot adequately describe. The iron had entered the soul of the race, and the people carried about with them, despite all their natural liveliness of spirit, the sense of a bondage from which they had vainly sought to free themselves. No wonder, then, that the promises which the Present hour offer and which an hour in the near Future will fulfil, have had the effect of lifting the veil of discontentment from the countenance of the race. What, to me, was most remarkable is the fact that many, without exactly knowing why, were filled with this same spirit. They caught it from the general sentiment prevailing amongst all classes, and even if they were unable to account for its presence, they were surely affected to a visible degree by its action. This was one part of my observations on the occasion of our national festival this year; and I trust that I may never again see the return of those clouds of misery and dread, of weariness from long patience, that heretofore

marked the children of Erin on St. Patrick's Day.

THE SPIRIT OF CONCILIATION. — Like twin sisters, hand in hand, these two spirits seemed to move together—Hopefulness and Conciliation. It is in vain that the Irishman is painted in the colors of revenge and hate; these are sentiments, or passions, that are alien to his nature. He is quick, prompt, ready to give or to take a blow; but he is the first to unbend and to feel a sincere sympathy even for the foeman whom he has defeated. He cannot keep in his heart, any length of time, the thought of enmity. Once the first shock is over, he is ready to forgive the hand; he is prepared to forgive and to forget, to forge the links of a new friendship. He is imbued with the sentiments of that ancient chief—on whose lips the poet McCarthy placed these beautiful lines—and still more beautiful feeling:—

"MacJohn, I stretch, to yours and you, This hand beneath God's blessed sun; And for the wrong that I might do, Forgive the wrong that I have done."

So truly grateful and forgiving is the Irish nature, that a kind word, a gentle smile, a tear of sympathy would suffice to awaken in his breast the most tender feelings, and to drive him to a delirium of pleasure in which he would have every living being participate. This is the sentiment that I note amongst the people on St. Patrick's Day; and it was simply a natural and characteristic one.

THE SOURCE OF THE SPIRIT. — Noting all these things, in my own silent way, I was led to ask myself what could be the source from which they have sprung. I trace them easily. Were they only visible in one individual, I might consider that isolated case as an exception; but they are to be found in the entire race—and the rare exception is the one who is not affected by them, or does not possess them. I consequently have to look back through the ages for their spring, and I find it in the teachings of St. Patrick, in the great Catholic Faith, with its Hope and its Charity that he brought with him from Rome, the centre and heart of Christianity, and that he planted so firmly and deeply in the fertile soil of the nationhood, that the tree took root, grew, expanded, until it sheltered the whole race—at home and abroad—and was capable of resisting the most terrible tempests that ever swept over a people in history. That is the origin, the source, the spring of the two-fold spirit of Hopefulness and Conciliation, and the Irish race can no more divest itself of that spirit than its oppressors, for ages, could divest it of the Faith of St. Patrick.

Our Boys And Girls.

GRATITUDE.—Speaking of gratitude, my dear boys, let me tell you, your parents come in for the greatest share of it. They no doubt have done more for you than anyone else. Consequently they deserve the greatest thanks from you. Boys are easily led to forget the benefits bestowed upon them by their parents. They take these things simply as a matter of course. They do not pause to think what it costs their parents to provide for them, to educate them, to clothe them, to give them a home. This way of acting, however, to say the least, is very unreasonable. Whatever you do, do it with reason. When you receive a present from some friend do you ask yourself the question, what is it, who sent, why did he send it, what is it worth, in how far am I deserving of it? You must do the same in regard to the gifts you receive from your parents. If you have clothes to wear someone must have given them to you. Who is this someone? Your pa-

rents. And where did your parents get them from? They bought them; they did not get them for nothing; they paid for them, too. And where did they get the money? They worked for it and earned it by their toil and labor. Therefore, for whom did they work? For you, their child, and why? To be able to clothe you and make you happy and comfortable. The same holds good as to the food you eat and all the things you receive for your maintenance. The things you need are there—where do they come from? Things don't fall from heaven you know, as the rain drops. Who gives them to you? Your parents. If you reason a little in this way, you will soon look upon the gifts of your parents in a very different light. They will not seem to you any more to be simply matters of course. But on the contrary, you will trace them back to the giver, to the best benefactor. After you shall have learned to understand that your parents are the ones who procure all these things for you, and are after all your greatest benefactors, then your love for them will be increased in proportion. The special fruit of this increased filial love will be gratitude. An ungrateful boy is therefore also an unreasonable boy. If you place food before an animal, the animal will begin to eat of it without thinking how the food got there, whether it cost you much

trouble and expense to procure the food or whether it is really deserving of such food or not. All it knows is that the food is at its disposal. The animal cannot reason any further. It has no reasoning power. We cannot blame it. It only acts from instinct. Man, however, is endowed with the power of reason, and he ought to use it. He ought not to be the recipient of innumerable good things without keeping his eye on the giver and letting him see and feel his sincerest gratitude. And by the way, also animals show a certain love for their benefactors. Give an animal its food daily and you will see how it becomes attached to you. It will follow you everywhere, it will desire to be with you constantly, and you will be able to do more with it than others. Though the animal does this only from instinct, still, it is a trait which we cannot overlook. How much more ought we to entertain sentiments of the deepest gratitude for our benefactors. Reason, therefore, dear boys, a little reflection, that's what you have your brain-box for!

And let me add here. This spirit of gratitude must not be only temporary. It must be lasting; it must endure forever; not being confined to the years your parents live; it must go beyond the grave.

A duly thankful boy will show his gratitude towards his parents, not only during the years that they are actually supporting them, but also after he has outgrown his boyhood and become self-supporting. Do you think that this obligation ceases or diminishes in extent when you begin to earn a few dollars and contribute a little something to your own sustenance? Do you imagine that you need no longer look upon your parents as your greatest benefactors, because you hand them a little envelope every week containing a few dollars, your week's wages? Or do you even expect that they have the choicest expressions of gratitude in store for you as their young, kind, generous, darling benefactor when you hand them your little earnings? Say, who are you anyway? Don't you know that your parents gave you to eat and drink before you ever knew what money looked like? Hold on there, lad, don't fly so high; come down a little and let me tell you that if you are bringing home a few earnings every week, you're only doing your duty; and if you are supporting yourself and your parents in need, you're only doing your duty. It is no heroic act yet, my dear lad, not yet!

But even after your parents have left this life must you foster a spirit of gratitude in their behalf. Regarding this you will hear later on.—Father Klasen, Chicago, Ill.

A MOTHER'S RESPONSIBILITY

Every mother is responsible to some extent for the health of her little ones, and the prudent mother will always keep at hand the means for protecting the health of her children. For this purpose there is absolutely no medicine can compare with Baby's Own Tablets. These Tablets speedily relieve and promptly cure all stomach and bowel troubles, break up colds, check simple fevers, prevent croup, and allay the irritation accompanying the cutting of teeth. They are good for children of all ages from birth upwards, and are sold under a guarantee to contain no opiate or harmful drug. All mothers who have used Baby's Own Tablets praise them and keep them in the house. Mrs. John Weaver, Blissfield, N.B., says: "I have a family of six children and have used Baby's Own Tablets and know that they are the best medicine I have ever used for my little ones." You can get Baby's Own Tablets from any druggist or they will be sent by mail post paid at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

A NUN 114 YEARS OLD.

Baltimore, March 15.—Sister Mary Ellen Joseph West of the Oblate Sisters of Providence, died March 15 in the colored convent, the Asylum and Academy of St. Francis. From reminiscences of her early life related by her she is believed to have been 114 years old. She was born in Marlborough, Prince George County, as a slave, and moved to Washington with her parents and their master before the war of 1812. She used to say she had lived for a time in a house in the capital while Washington was a visitor there. She never tired of telling how she left the city by night to escape the British and of the burning of the unfinished Capitol, the President's house, the Treasury building, the arsenal and the barracks by the invaders. About five years ago she began to lose her eyesight and at the time of her death could barely distinguish familiar articles. Her hearing was good until three days before she died.

St. Patrick's Day Throughout Canada.

ECHOES.—In all the great Canadian centres, and in not a few of the smaller towns the Irish national festival was, this year, celebrated with particular devotion and enthusiasm. Space at our disposal in our last issue was limited, and we were obliged to hold over report, until this week. There is every reason why it should be so, for never before in the history of the past few centuries, were there more cause for hope and contentment amongst the people of the old land. And as the exiled sons and daughters of Erin, have ever participated in the sorrows of the mother country, so do they now rejoice with her in the anticipation of a bright future. It would not be possible to furnish details of all the celebrations throughout the country, but a few certainly must be mentioned.

IN QUEBEC.—There is no day in all the year, if we may except the 24th June, on which the people of Quebec turn out in greater numbers and with more enthusiasm than on the 17th March. This year the celebration of St. Patrick's Day was exceptional imposing. The city was decorated in a manner rarely if ever surpassed, and not less than fifteen hundred persons marched in the grand procession. Amongst those who were conspicuous in the ranks was the city's Mayor, Premier Parent, and all the members of the City Council; while the Legislature, being in session, furnished quite a number of its members to swell the ranks of the enthusiastic people. In St. Patrick's Church there were grand preparations made, and the High Altar, as well as the sanctuary and nave, were decorated in a manner suggestive of the occasion and of the joy that was coming to the land of St. Patrick. His Grace Archbishop Beign pontificated at the High Mass, during the course of which a sermon, both eloquent and original, filled with lofty sentiment and breathing intense religious fervor and patriotic spirit, was preached by Rev. Father Gannon. After the Mass addresses were presented to the Archbishop, to Mayor Parent, and to the rector and clergy of St. Patrick's. After the Mass and procession were over the Archbishop dined with the clergy of St. Patrick's. In the evening the entertainments were worthy of old Quebec and of old Ireland. In a word, the day was commemorated in a manner and with a spirit that indicate the rise in hopes and in happiness that marks the Irish race the world over. Quebec has ever been intensely patriotic, and the love of fatherland that characterized the Irishmen of the Ancient Capital in the past, has been handed down, from generation to generation, without the least decrease in its intensity. So may it ever be in the olden city of the frowning fortress and of the hospitable homes.

IN OTTAWA.—Not only did the Capital put on a special holiday attire for the 17th of March, and make extra efforts to render the celebration of the day memorable, but the entire valley of the Ottawa seems to have arisen to the occasion—for in every town, village and hamlet there was a celebration. In the city proper every one was seemingly Irish. Early in the morning the palatial home of the Irish societies, St. Patrick's hall, on Maria street, was a centre of activity. From all directions the proud wearers of the green made their appearance. Even at that early hour hundreds lined the streets, and many were the favorable comments passed on the manly bearing and prosperous look of the sons of St. Patrick. It was significant, as indicative of the national pride and unity, that all walks of life were represented and fully represented at that. The strong showing of the younger element was also very noticeable, giving as it did proof of vitality and increasing interest in Irish affairs. The recent boom in the membership of theibernians was responsible for the appearance of many strange faces in line. The procession was the largest, the grandest, the most orderly, that ever walked the streets of Ottawa, and the vast aisles of St. Patrick's Church were not sufficiently long or broad to hold the throng that entered the temple. If being the patronal feast of the

parish, Archbishop Duhamel, as is his wont on such occasions, attended with full establishment. His Grace was attended by Mgr. Routhier, V. G., and Rev. Father Seguin. High Mass was celebrated by Rev. Father Patrick, with Father Seguin as deacon and Father Fitzgerald as sub-deacon. Archbishop Duhamel assisted at the throne, attended by Mgr. Routhier, V. G., Rev. Father Whelan, parish priest, was also present. The choir, under the leadership of Mr. Frank Buels, rendered Leonard's third Mass in B, and the hymn of St. Patrick. The soloists were Mrs. McGarr and Miss Baldwin. The organist, Mr. Bonner, gave a beautiful rendition of Irish airs. From a pulpit draped in the folds of the Irish flag, with its harp and shamrock, Rev. Father Kennedy preached an earnest and eloquent sermon. The evening's entertainment, at the Russell Theatre, was the forty-eighth annual concert of St. Patrick's Association. The association had put forth an extra effort in securing outside talent this year, and a very excellent entertainment introducing the classical as well as the national in music was provided. The audience was large and fashionable, the big auditorium being filled upstairs and down, and the programme was much appreciated. The stage was attractively decorated, the green of Erin predominating while the Irish flag and the Union Jack were daintily entwined round the banner of St. Patrick. It was a great day for the Irish in Ottawa and the concert at night was a crowning climax to a very successful celebration. The concert was under the patronage of Their Excellencies the Earl and Countess of Minto who, with a party from Government House, occupied the vice-regal box. Mr. D'Arcy Scott, president of the Society, gave a brief introductory address in which the audience was thanked for its attendance and reference was made to the encouraging outlook in the national affairs of Ireland.

Greetings as follows were exchanged with the Irishmen of Montreal and Cornwall:— D'Arcy Scott, President St. Patrick's Literary and Scientific Society. Montreal, March 17.—Montreal Irishmen rejoice with Ottawa brethren.

Island of Destiny for the Faith is payment near. The Mine of the Future is opened and the Golden Veins appear. C. J. DOHERTY.

Cornwall, March 17.—Irishmen of Cornwall send warmest greetings to brother Irishmen of Ottawa. Erin go Bragh. JOHN F. O'NEIL.

Toronto, March 17.—Owing to duties here we regret we can't be with you to-day. Wishing the society all success. DENIS MURPHY, M.L.A.

Mr. Scott sent out the following messages:— Hon. Judge Doherty, president St. Patrick's Society, Montreal. Ottawa Irishmen send hearty greetings to Erin's sons in Montreal. The cloud's are breaking and Ireland's brighter day appears.

John F. O'Neill, president St. Patrick's Society, Cornwall, Ont. Erin's sons in Ottawa join hands in warm greeting with Irishmen of Cornwall. God bless Ireland.

Thanks were tendered Father Whelan for his kindly consideration in granting the privileges of St. Patrick's Church to the Irish societies, and to Father Kennedy, the preacher of the day. The Irish students of the University of Ottawa honored the day, as is their custom, the feast of St. Patrick with a grand banquet. One of the large dining halls was elaborately decorated with bunting and flowers, the green of the Emerald Isle being everywhere conspicuous. The tables were artistically arranged and at them sat several distinguished guests of honor including His Excellency Mgr. Sbarretti, the Papal Delegate, Archbishop Duhamel, Hon. Lawrence Power, speaker of the Senate, Rev. Father Emery, Mr. D'Arcy Scott, Mr. E. P. Stanton and others. The Irish boys of the student community were in attendance in full force, Valentine's orchestra furnished delightful music introducing Irish airs and melodies. The young ladies of the Bishops

secret convent gave a delightful little concert Thursday night in honor of St. Patrick. The spacious music hall was appropriately decorated with green and presented a very festive appearance. The first and best item on the programme was Ireland represented as past, present and future. Lillian Costello, as the exile, had the different visions worthy she slept. Her reciting was worthy of praise. Miss Pauline Marrian was charming as the Maid of Erin, and her song, "The Harp That Once Through Tara's Halls," assuredly touched all hearts. The following young ladies posed gracefully and sang sweetly: Misses Flotence Desjardins, Mary Walsh, Maude Maloney, Maude Curran, Elizabeth McPhee, Goldie Smith, Beatrice Brennan, Mammie Hallinan, Queenie Waterman, Florence Goodwin, May Regan, Kathleen Robertson, Emma Tyo and Nellie Mulrooney.

BILLINGS' BRIDGE.—At the religious celebration of St. Patrick's Day at Billings' Bridge, Rev. F. Chatrand officiated, with deacon and sub-deacon. Musical Mass was executed by the choir and the "Garda Champaign" orchestra accompanied. Sermon by Rev. F. Fulham, O.M.I., of the University. In the evening Mr. E. B. Devlin, advocate, and brother of Mr. C. R. Devlin, M.P. for Galway, delivered a very instructive and appropriate lecture on "Ireland, Past, Present and Future." It was really a fine speech, and the music and song contributed to the entertainment were of a high order.

IN AYLMEY.—On Monday evening, Rev. Father Coleman, O.P., gave a lecture on "Ancient Irish Music" in the St. Jean Baptiste Hall of Aylmer. His lecture was interspersed with songs of the past ages and with Irish lamentation, march, and dance music of the days before Ossian. It was one of the most purely Irish and thoroughly enjoyable entertainments that could be imagined. The Aylmer Dramatic Club and Choral Union were booked to give a concert at Cantley, away up the Gatineau, on the 17th, so they had their home celebration on Monday. In Hull, Buckingham, and almost all the surrounding towns there were High Masses in the morning, sermons on St. Patrick, and concerts in the evening.

IN KINGSTON.—The day was quietly celebrated at Kingston. A service was conducted in St. Mary's Cathedral. In the evening a concert was held in the Grand Opera House, when an address on the "Life of Daniel O'Connell" was delivered by the Rev. Dr. Fallon, of Buffalo, N.Y.

IN ST. JOHN, N.B.—Besides the observance of the day, by church service, Ireland's national festival was commemorated by dramatic and musical performances in the principal theatres and several large halls in various quarters of the city. No processions or other outdoor demonstrations were held.

IN NEW YORK.—More than usual interest was shown in the celebration of St. Patrick's Day this year than for years past. The parade was the largest and most impressive that has been seen in New York within the memory of the young people. The 69th Regiment, Irish Volunteers, the Clan-Na-Gael, and about twenty large organizations took part in the procession. Mayor Low, of New York city, reviewed the parade, and pronounced it to be one of the most creditable demonstrations of the kind that the city has had in years.

None of the company to be informed, was of the conversation passed between Miss young escort, on the served, however, who drew up, that Kylie and hurried, and this was absent; while the companion was marked usual degree of seriousness mingled with confusion. "What!" exclaimed look as ruffled as I sparring. Get your I then, for you must before you come to the have a quarter of a the fields to travel ye "Why, uncle, does sweep by it?" "No nearer than I the curlicue can go no Creagh, give my niece ter and walk with me fields. Mr. Daly, I re to you once more. A ping thing this is of, to see her tried with stone weight at a ste "Do not," said Kyr and earnest tone, addi Chute, "do not, I ent give me of this last would give the whole minute's conversation. "I believe I shall v said the young lady, v sitation, "and Mr. Da enough to say he will on foot." "With all my heart," cock-fighter. "I remen Daly, when I would no up a walk through the fine girl, on a sunshin all the races in Munster Connolly be on the gro insolent groom tells me make him keep the sta starting-post until you So saying, he rode ofr devant sweater, to over ter and captain, whom had grown as thick as pockets since morning. "I am afraid," said I mixture of dignity an ment in his manner, " Miss Chute, that you v impertunate, after wh already told me. But t was so sudden—I will expected—that I cannot ing more at length into Besides, it may, it mus time before we shall m "I am sorry you shou necessary, Mr. Daly," s always liked you as a there is not a person I society, in that light, I more highly; but if you cessary to your own pe to remain away from m be very unreasonable in mur. Yet, I think and added, affecting a smil looked round upon him will not be long before you again with altered and a mind at ease as "You do me wrong, A Kylie, with sudden pas not so ignorant of my ter as to suppose that I Miss Chute. This is not boyish fancy, a predilec formed, and capable of suddenly laid aside. I j this last summer, a few I first saw you, the rem might have been made v I knew little of you v your beauty, your talent accomplishments; and I justice to myself, that v ities in any woman nev deeply fix or interest me duce any lasting disq mind. But our acquaint been too much prolon seen you too often; I h you too well; I have lov deeply and too sincerely this disappointment as a than a dreadful stroke. "I treat you," he continued cressing warmth and t the efforts which Miss C to interrupt him, "let you to recall that has you said you were unpr you did not expect such from me. I do not press swer at this moment; th suspense itself is prefera lute despair. Say you v it; say anything rather t decide on my destruction but call it."

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THE COLLEGIANS.

A TALE OF GARRYOWEN. BY Gerald Griffin.

CHAPTER X.—Continued.

None of the company knew or cared to be informed, what the nature was of the conversation which had passed between Miss Chute and her young escort, on the road. They observed, however, when the curriole drew up, that Kyrle looked pale and flurried, and that his manner was absent; while that of his fair companion was marked by an unusual degree of seriousness, not unmingled with confusion.

"What!" exclaimed Cregan, "you look as ruffled as if you had been sparring. Get your huts in order, then, for you must be set again before you come to the grounds. You have a quarter of a mile through the fields to travel yet."

"Why, uncle, does not the road sweep by it?" "No nearer than I tell you, and the curriole can go no further. Come Cregan, give my niece her little hunter and walk with me across the fields. Mr. Daly, I resign your seat to you once more. A pretty stepping thing this is of yours. I'd like to see her tried with ten or twelve stone weight at a steeple chase."

"Do not," said Kyrle, in a low and earnest tone, addressing Anne Chute, "do not, I entreat you, deprive me of this last opportunity. I would give the whole world for a minute's conversation."

"I believe I shall walk," uncle, said the young lady, with some hesitation, "and Mr. Daly is kind enough to say he will accompany me on foot."

"With all my heart," cried the cock-fighter. "I remember the time Daly, when I would not have given up a walk through the fields with a fine girl, on a sunshiny evening, for all the races in Munster. If Hepton Connolly be on the grounds, as his insolent groom tells me he is, I will make him keep the steagons at the starting-post until you come up."

So saying, he rode on with the clement sweater, to overtake the doctor and captain, whom he observed, had grown as thick as two pic-pockets since morning.

"I am afraid," said Kyrle, with a mixture of dignity and disappointment in his manner, "I am afraid Miss Chute, that you will think this importunate, after what you have already told me. But that rejection was so sudden—I will not say so unexpected—that I cannot avoid entering more at length into the subject. Besides, it may, it must be a long time before we shall meet again."

"I am sorry you should think that necessary, Mr. Daly," said Anne; "I always liked you as a friend, and there is not a person I know, whose society, in that light, I could prize more highly; but if you think it necessary to your own peace of mind to remain away from me, it would be very unreasonable in me to murmur. Yet, I think and hope," she added, affecting a smiling air as she looked round upon him, "that it will not be long before we shall see you again with altered sentiments, and a mind at ease as ever."

"You do me wrong, Anne!" said Kyrle, with sudden passion. "I am not so ignorant of my own character as to suppose that possible. No, Miss Chute. This is not with me a boyish fancy, a predilection suddenly formed, and capable of being just as suddenly laid aside. If you had said this last summer, a few weeks after I first saw you, the remark perhaps might have been made with justice. I knew little of you then besides your beauty, your talents, and your accomplishments; and I will say, in justice to myself, that those qualities in any woman never could so deeply fix or interest me as to produce any lasting disquiet in my mind. But our acquaintance has been too much prolonged; I have seen you too often; I have known you too well; I have loved you too deeply and too sincerely, to feel this disappointment as anything less than a dreadful stroke. Let me entreat you," he continued, with increasing warmth and disregarding the efforts which Miss Chute made to interrupt him, "let me implore you to recall that hasty negative. You said you were unprepared—that you did not expect such a proposal from me. I do not press you to answer at this moment; the torture of suspense itself is preferable to absolute despair. Say you will think of it; say anything rather than at once decide on my destruction. I cannot but call it."

"I must not, I will not act with so much injustice," said Anne who was considerably distressed by the depth of feeling that was evident in her lover's voice and manner. "I should be treating you most unfairly, Mr. Daly, if I did so. It is true that I did not expect such a declaration as you have made—not in the least; but my decision is taken notwithstanding. It is impossible I can ever give you any other answer than you have already received. Do not, I will entreat of you in my turn, give way to any groundless expectations—any idea of a change in my sentiments on this subject. It is as impossible we should ever be united as if we lived in two separate planets."

The unhappy suitor looked the very image of pale and ghastly despair itself. His eye wandered, his cheek grew wan, and every muscle in his face quivered with passion. His words, for several moments, were so broken as to approach a degree of incoherency, and his knees trembled with a sickly faintness. He continued, nevertheless, to urge his addresses. Might he not be favored with Miss Chute's reasons? Was there anything in his own conduct? [Anything that might be altered? The dejection that was in his accents as well as his appearance, touched and almost terrified his obstinate mistress, and she took some pains to alleviate his extreme despondency, without, however, affording the slightest ground for a hope which she felt could never be accomplished. The consolations which she employed, were drawn rather from the probability of a change in his sentiments than her own.

"You are not in a condition," she said, "to judge of the state of your own mind. Believe me, this despondency will not continue as you seem to fear. The Almighty is too just to interweave any passion with our nature which is not in the power of reason to subdue."

"Ay, Anne," said Kyrle; "but there are some persons for whose happiness the struggle is quite sufficient. I am not so ignorant as you suppose of the effect of a disappointment like this. I know that it will not be at all times as violent and oppressive as I feel it at this moment; but I know, too, that it will be as lasting as life itself. I have often experienced a feeling of regret that amounted to actual pain in looking back to years that have been distinguished by little beyond the customary enjoyment of boyhood. Imagine, then, if you can, whether I have reason to apprehend the arrival of those hours when I shall sit alone in the evening and think of the time that was spent in your society!"

Miss Chute heard this speech with a feeling of deep and even sympathetic emotion. As Kyrle ventured to glance at her countenance and observed the peculiar expression of her sorrow, the idea of a rival, which, till that moment, had not once occurred to him, now flashed upon his mind, and changed the current of his feelings to a new direction. The sensation of jealousy was almost a useful stimulant in the excessive dejection under which he labored.

"Will you forgive me," he said, "and take the present state of my feelings as an apology, if there should be anything offensive in the question I am about to ask you? There can be only reason for my rejection which would save my pride the mortification of believing myself altogether unworthy. I should feel some consolation in knowing that my own misery was instrumental to your happiness; indeed, I should not think of breathing another word upon the subject if I thought that your affections had been already engaged."

The agitation seemed now to have passed over to the lady's side. Her brow became dark red, and then returned to more than its accustomed whiteness. "I have no other engagement," she said, after a pause—"if I had, I should think it hardly fair to press such an enquiry; but I assure you, I have none. And since you have spoken of my own views of life, I will be more explicit, and confess to you, that I do not at present think it likely I shall ever contract any. I love my mother; and her society is all that I desire or hope to enjoy at present. Let me now entreat you as a friend for my sake, as well as your own, never a-

gain to renew any conversation on this subject."

This was said in a tone of such decision, that Kyrle saw it would be impossible, without hazarding the loss of the young lady's friendship, to add another word of remonstrance or of argument. Both, therefore, continued their walk in silence, nor did they exchange even an indifferent observation until they reached the summit of the little slope which the course was visible.

Their thoughts, however, were not subjected to the same restriction, and the train of reflection, in either case, was not calculated to awaken envy.

"She received my question with embarrassment," thought Kyrle, "and she evaded a reply. I have a rival, it is evident, and a favored, at least, if not a declared one. Well, if she is to be happy, I am content; but unquestionably, the most miserable contented man upon the earth."

The lady's meditation also turned upon the same crisis in the conversation. "All that I desire!" she mentally repeated, quoting her own words to the rejected suitor. "And have I so far conquered my own feelings as to be capable, with perfect sincerity of making an assertion such as that? or if it be sincere, am I sure that I run no risk of disqualifying myself for retaining the same liberty of mind by accepting my uncle's invitation? But it is not possible, surely, that my peace should be endangered in the society of one who treats me with something more, and colder, than indifference itself; and if it were, my part is already taken, and it is now too late to retreat. Poor Kyrle! he wastes his eloquence in exciting my commiseration for a state of mind with which I have been so long and painfully conversant. If he knew how powerful a sympathy my own experience had awakened for him, he need not use an effort to increase it."

A loud shout of welcome, sent forth in honor of the heiress of Castle Chute, and the lady-patroness of the day's amusements, broke in upon these sombre meditations, and called the attention of that lady and of her downcast escort to a novel scene and new performers.

The sounds of greeting then sank into a babbling murmur, and at last into a hush of expectation, similar to that with which Pasts is welcomed at the Italian Opera, when she comes forward to stop the mouths of the unintelligible chorus, and to thrill the bright assembly with the frantic sorrows of Medea.

The spot selected for the occasion was the shore of a small bay, which was composed of a fine hard sand, that afforded a very fair and level course for the horses. At the farther end was a lofty pole, on the top of which was suspended by the stirrup a new saddle, the destined guardian of the conqueror. A red handkerchief, stripped from the neck of Dan Hourigan the house carpenter, was hoisted overhead, and a crowd of country people dressed, notwithstanding the fineness of the day, in their heavy frieze great coats, stood around the winning-post, each faction being resolved to see justice done to its own representatives in the match. A number of tents, composed of old sheets, bags and blankets, with a pole at the entrance, and a sheaf of reed, a broken bottle, or a sod of turf, erected for a sign, were discernible among the multitude that thronged the side of the little rising ground I before mentioned. High above the rest Mick Normal's sign-board waved in the rising wind. Busy was the look of the lean old man, as he hustled to and fro among his pigs, kegs, mugs, pots and porringers. A motley mass of felt hats, white muslin caps, and ribbons, scarlet cloaks and blue, riding-jacks, filled up the spaces between the tents, and moved in a continual series of involutions, whirls, and eddies, like those which are observable on the surface of a fountain newly filled. The horses were to start from the end of the bay, opposite to the winning-post, go round Mick Normal's tent, and the cow on the hill side, and returning to the place from whence they came, run straight along the sand for the saddle. This was to be the victor's prize.

Hic, qui forte rapido contendere cursu.

Invitat pretis animos, et premia point. That solatia victo were to be had at the rate of four pence a tumbler at Mick Normal's tent.

A rejected lover can hardly be supposed to have any predilection for the grotesque. Kyrle Daly, however, observing that Miss Chute made an effort to appear disengaged, and feeling, in the sincerity of his affection, a sentiment of grief for the uneasiness he had occasioned her, compelled himself to assure the appearance of his usual good humor, and entered with some animation into the spirit of the scene. Captain Gibson, who now approached them on foot, could not, with the recollections of Ascot and Doncaster fresh in his mind, refrain from a roar of laughter at almost every object he beheld; at the condition of the horses; the serious and important look of the riders; the Tenier's appearance of the whole course; the band, consisting of a blind fiddler, with a piece of listing about his waist and another about his old hat; the self-importance of the stewards, Tim Welsh, the baker, and Batt Kennedy, the poet or janus of the village, as they went in a jog trot round the course, collecting shilling subscriptions to the saddle from all who appeared on horseback.

"Well, Anne," said Mr. Cregan, riding up to the group, "we have lost three of our company. Hepton Connolly is gone off to fight a duel with some fellow from the mountains that called him a scoundrel, and taken Cregan with him for a second. That's the lad that'll see them properly set. Doctor Leake has followed for the purposes of stopping up any holes they may happen to make in one another, so we have all the fun to ourselves. If the doctor had stayed, we should have had so many accounts of the sports of Taltein and all that. He is a very learned little man, the doctor; I don't suppose there's so long a head in the county; but he talks too much. Captain, I see you laugh a great deal, but you mustn't laugh at our girls, though; there are some pretty bits o' muslin here, I can tell you."

"I like them uncommonly," said the Captain; "their dress, in particular, I think very becoming. The muslin cap, with a ribbon tied under the chin and a pretty knot above, is a very simple and rural head-dress; and the scarlet cloak and hood, which seems to be a favorite article of costume, gives a gay and flashy air to their rustic assemblies. Look at that girl now, with the black eyes, on the bank what a pretty modest dress that is! A handkerchief pinned across the bosom, a neat figured gown and check apron; but what demon whispered her to case her little feet in black worsted stockings and brogues?"

"They are better than the clouted shoes of the continent," said Anne, "and durability must sometimes be preferred to appearance."

"Why, that's Syl Carney, Anne," exclaimed Cregan. "It is sir. She has seen her beau somewhere on the course, I will venture to say."

A roar of laughter from Captain Gibson here attracted their attention. "Look at that comical fellow on horseback," he cried; "did you ever see such a pair of long legs with so small a head? A fire-tongs would sit a horse as well. And observe the jaunty way he carried the little head, and his nods and winks at the girls. That's an excruciating fellow! And the arms—the short arms! how the fellow gathers up the bridle, and makes the lean animal hold up his head and jog airily forward. Is that fellow really going to run for the stake?"

Kyrle Daly turned his eyes in the same direction, and suffered them to dilate with an expression of astonishment, when he beheld his own saucy squire seated upon the hair-cutter's mare, and endeavoring to screen himself from his master's observation by keeping close to the side of Batt Kennedy, the janus; while the latter recited aloud a violent satire which he had made upon a rival versifier in the neighborhood. In fact, Lowry Looby, understanding that Syl Carney was to be at the course, and wishing to cut a figure in her eyes, had coaxed Foxy Dunat "out of the loan of his mare for one hour," while that indifferent equestrian refreshed his galled person with a "soft sate," on the green sod in Mick Normal's tent.

Mr. Cregan here left the party with the view of assuming his place as judge of the course at the winning-post; while the staggoons with their riders moved forward, surrounded by a dense and noisy crowd, to the starting post, near the elevation that was occupied by our three friends.

"We are at a loss here," said Miss Chute, "for—List of this day's run-

ning horses, the color of the rider, and the rider's name." (Here she imitated with some liveliness, the accent of the boys who sell those bills at more regular fetes of the kind). But you, Captain Gibson, seem to take an interest in the proceeding; and I am acquainted not only with the character of the heroes who hold the reins, but with all the secret machinery of intrigue which is expected to interfere with the fair dealings of the day; I will, therefore, if you please, let you into the most amusing parts of their history as they pass."

Captain Gibson, with a fresh burst of laughter, protested that "he would give the world for a peep into the social policy of an Irish village."

"Well then," said Anne, assuming a mock Ossianic manner, "the first whom you see advancing on that poor, half-starved black mare, with the great lump on her knee, and the hay-rope for a saddle-girth, is Jerry Cooley, our village nailer, famed alike for his dexterity in shaping the heads of his brads and demolishing those of his acquaintances. Renowned in War is Jerry, I can tell you—Gurtonaspig and Derrygortnacloghy re-echo with his fame. Next to him, on that spavined gray horse, rides John O'Reilly, our blacksmith, not less estimated in arms, or rather in cudgels. Not silent, Captain Gibson are the walks of Garryowen on the deeds of John O'Reilly, and the bogs of Ballinvoric quake when his name is mentioned. A strength of arms, the result of their habitual occupations, has rendered both these heroes formidable among the belligerent factions of the village, but the nailer is allowed a precedence. He is the great Achilles; O'Reilly, the Telemon Ajax of the neighborhood. And, to follow up my Homeric parallels, close behind him, on that long backed, ungroomed creature with the unnameable color, rides the crafty Ulysses of the assemblage, Dan Hogan, the process-server. You may read something of his vocation in the sidelong glance of his eye, and in the paltry, deprecating air of his whole demeanor. He starts, as if afraid of a blow, whenever any one, addresses him. As he is going to be married to Dooley's sister, it is apprehended by the O'Reilly's that he will attempt to cross the blacksmith's mare; but the smoky Achilles, who gets drunk with him every Saturday night, has a full reliance on his friendship. Whether, however, Cupid or Bacchus will have the more powerful influence upon the process-server, is a question that I believe yet remains a mystery even to himself; and I suspect he will adopt the neutral part of doing all he can to win the saddle himself. The two who ride abreast behind Hogan are mountaineers, of whose motives or intentions I am not aware. The sixth and last is Lowry Looby, a retainer of my friend Mr. Daly's, and the man whose appearance made you laugh so heartily a little while since. He is the only romantic individual of the match. He rides for love, and it is to the chatty disposition of the lady of his affections, our own housemaid, that I am indebted for all this information."

One would have thought the English officer was about to die with laughter several times during the course of the speech. He leaned in the excess of his mirth, upon the shoulder of Kyrle Daly, who, in spite of his depression, was compelled to join him, and placing his hand against the forehead—

—laughed, sans intermission, An hour by the dial.

The mere force of sympathy compelled the lady and gentleman to lay aside for the moment their more serious reflections, and adapt their spirits to the scene before them. It seemed curious, to Kyrle Daly, that, slightly as he esteemed this new military acquaintance, he felt jealous for the moment of the influence thus exercised by the latter on the temper of Anne Chute, and wished at the time that it were in his power to laugh as heartily as Captain Gibson. But a huge diaphragm, though a useful possession in general society, is not one that is most likely to win the affections of a fine girl. In affairs of the heart your merrier laughter is a fool to your thinker and sentimentalist.

Before the Captain could sufficiently recover himself to make acknowledgment for the entertainment which Miss Chute had afforded him, a cry of "Clear the course! clear the course!" resounded along the sand and the two stewards, the baker and the poet, came galloping round at furious rate, laying about them stoutly with their cowwhips while the horses scattered the sand and pebbles in all directions with their hoofs, and the stragglers were seen running off to the main body of the spectators, to avoid a fate similar to that sustained by the victims rioting.

of Juggernaut, in that pious procession to which His Majesty's non-emanicipating government so largely and so liberally contribute. "Clear the course!" shouted the baker, with as authoritative an accent as if he were King Pharaoh's own royal dough-kneader. "Clear the course!" sang the melodious Batt Kennedy, the favorite of the muses, as he spurred his broken-winged Pegasus after the man of loaves; and, of course, the course was cleared and kept clear, less perhaps by the violence of Tim Welsh, than the amenity of Batt Kennedy, who, though not a baker, was the more pithy and flowery orator of the two.

(To be continued.)

Laws Against Intemperance.

Drunkards have been regularly blacklisted in Persia for at least twelve hundred years past. It is no joke, either, for the individual thus held up to opprobrium. He is not permitted to enter any place of public amusement. When at prayers he must hold himself aloof from the other members of the congregation.

Nor may he even frequent the bazaar in order to purchase provisions and other necessities, except at certain stated hours and under police surveillance.

Moreover, if after having been "listed" he again offends, he is punished with eighty lashes. There is no escape, no "law's delay." Provided only that the offender is seized while in a state of intoxication, or while his breath smells of drink, the punishment is inflicted forthwith.

Even more harsh is the system in vogue among the wild clansmen of Albania and Montenegro.

Drunkennes is here regarded as a political rather than as a moral offence. It unfits a man for fighting; and this, in a region where fighting, or at all events the cultivation of the ability to fight if required, is the prime duty of all good citizens, is unpardonable.

Consequently the habitual toper is looked upon with loathing and contempt. It is recognized that he is alike a danger and a disgrace to his country and his clan.

In South Carolina the state does not take the trouble to blacklist its toppers. Instead it blacklists all its citizens impartially, irrespective of age, sex, or social standing.

Or, at all events, that is what the "Dispensary Law," as it is called, amounts to in practice.

To begin with, all alcoholic liquor is deemed to be the property of the state. It is "dispensed" (not sold), by state officials. And the profits go to swell the state treasury.

Any thirsty South Carolinian desiring a glass of beer or a dram of spirits, must first fill up and sign an elaborate certificate stating his place of residence, age and occupation, together with the quantity of liquor required.

And, having done this, he must, if personally unknown to the "dispenser," produce some citizen of standing and repute to certify that he is neither a drunkard nor a minor.

Then, after complying with all these formalities, he may drink his dram. But not in the "dispensary." No liquor is sold for consumption "on the premises." So he must carry it home in its sealed bottle, and consume it in silence and alone. No wonder that, under this regime, the number of public houses—we beg pardon, "dispensaries"—has been reduced by more than seventy-five per cent. in a few years.

The State of Georgia gets over the difficulty by asking \$2,000 per annum for a license. There are, as a consequence, very few licenses, and not many drunkards.

The town of Shiloh asks \$4,000 a year for a similar privilege. It has no drinking bars and no drunkards.

A register is, however, kept of those of its citizens who, in their journeyings abroad, are known to have imbibed not wisely but too well, and these are debarred for twelve months thereafter from filling any public office.

Several states, including Maine, Kansas, Vermont and New Hampshire, are nominally "run" on prohibition lines. That is to say, no liquor whatever is supposed to be allowed to be sold.

In practice, however, the enforcement of the street letter of the law is found to be impossible; and when it is persisted in, bloodshed is the almost invariable result.

In Kansas, for instance, where public feeling in the matter is exceedingly bitter, something very like civil war existed for several weeks on end at one time; and, more recently, Mrs. Carris Nation's saloon-smashing "crusade" provoked in many districts more or less serious rioting.

Commission's Report On Coal Strike.

The report of the commission appointed by the President last October to investigate the anthracite coal strike was made public March 21. The report is dated March 18, and is signed by all the members of the commission—Judge George Gray, of Delaware; Labor Commissioner Carroll D. Wright and Brigadier-General John M. Wilson, both of this city; Mgr. John L. Spalding, of Illinois; Thomas H. Watkins, of Pennsylvania; E. E. Clark, of Cedar Rapids, Iowa, and Edward W. Parker, of this city. The report is to be illustrated, and it will be accompanied by the testimony taken by the commission, but thus far only the report proper has been printed. This alone covers eighty-seven pages of printed matter.

Following is the commission's own summary of the awards made:

First—That an increase of 10 per cent. over and above the rates paid in the month of April, 1902, be paid to all contract miners for cutting coal, yardage and other work for which standard rates or allowances existed at that time, from and after November 1, 1902, and during the life of this award. The amount of increase under the award due for work done between November 1, 1902, and April 1, 1903, to be paid on or before June 1, 1903.

Second—that engineers who are employed in hoisting water shall have an increase of 10 per cent. on their earnings between November 1, 1902, and April 1, 1903, to be paid on or before June 1, 1903; and from and after April 1, 1903, and during the life of the award, they shall have eight hour shifts, with the same pay which was effective in April, 1902, and where they are now working eight hour shifts the eight hour shifts shall be continued, and these engineers shall have an increase of 10 per cent. on the wages which were effective in the several positions in April, 1902.

Hoisting engineers and other engineers and pumpmen, other than those employed in hoisting water, who are employed in positions which are manned continuously shall have an increase of 10 per cent. on their earnings between November 1, 1902, and April 1, 1903, to be paid on or before June 1, 1903; and from and after April 1, 1903, and during the life of the award, they shall have an increase of 5 per cent. on the rates of wages which were effective in the several positions in April, 1902; and in addition they shall be relieved from duty on Sundays, without loss of pay, by a man provided by the employer to relieve them during the hours of the day shift.

That firemen shall have an increase of 10 per cent. on their earnings between November 1, 1902, and April 1, 1903, to be paid on or before June 1, 1903, and from and after April 1, 1903, and during the life of the award, they shall have eight hour shifts, with the same wages per day, week or month as were paid in each position on April 1, 1902.

All employees or company men other than those for whom the commission makes special awards shall be paid an increase of 10 per cent. on their earnings between November 1, 1902, and April 1, 1903, to be paid on or before June 1, 1903, and from and after April 1, 1903, and during the life of this award, they shall be paid on the basis of a nine hour day, receiving therefore the same wages as were paid in April, 1902, for a ten hour day. Overtime in excess of nine hours in any day to be paid at a proportional rate per hour.

Third—During the life of this award the present methods of payment for coal mined shall be adhered to unless changed by mutual agreement.

In all of the above awards it is provided that allowance like these made shall be paid to legal representatives of such employees as may have died since November 1, 1902.

Fourth—Any difficulty or disagreement arising under this award, either as to its interpretation or application, or in any way growing out of the relations of the employer and employee, which cannot be settled or adjusted by consultation

between the superintendent or manager of the mine or mines and the miner or miners directly interested, or is of a scope too large to be so settled or adjusted, shall be referred to a permanent joint committee to be called a Board of Conciliation, to consist of six persons, appointed as hereinafter provided. That is to say, if there shall be a division of the whole region into three districts, in each of which there shall exist an organization representing a majority of the mine workers of such district, one of said Board of Conciliation shall be appointed by each of said organizations and three other persons shall be appointed by the operators, the operators in each of said districts appointing one person.

The Board of Conciliation thus constituted shall take up and consider any question referred to it as aforesaid, hearing both parties to the controversy, and such evidence as may be laid before it by either party; and any award made by a majority of such Board of Conciliation shall be final and binding on all parties. If, however, the said board is unable to decide any question submitted or point related thereto, that question or point shall be referred to an umpire, to be appointed, at the request of said board, by one of the circuit judges of the Third Judicial Circuit of the United States, whose decision shall be final and binding in the premises.

The membership of said board shall at all times be kept complete, either the operators or miners' organizations having the right, at any time when a controversy is not pending, to change their representation thereon.

At all hearings before said board the parties may be represented by such person or persons as they may respectively select.

No suspension of work shall take place, by lockout or strike, pending the adjudication of any matter so taken up for adjustment.

Fifth—Whenever requested by a majority of the contract miners of any colliery, check weigh-men or check docking bosses, or both, shall be employed. The wages of said check weighmen and check docking bosses shall be fixed, collected and paid by the miners in such manner as the said miners shall by a majority vote elect, and when requested by a majority of said miners, the operators shall pay the wages fixed for check weighmen and check docking bosses out of deductions made proportionately from the earnings of the said miners, on such basis as the majority of said miners shall determine.

Sixth—Mine cars shall be distributed among miners who are at work as uniformly and as equitably as possible, and there shall be no concerted effort on the part of the miners or mine workers of any colliery or collieries to limit the output of the mines or to detract from the quality of the work performed, unless such limitation of output be in conformity to an agreement between an operator or operators and an organization representing a majority of said miners in his or their employ.

Seventh—In all cases where miners are paid by the car, the increase awarded to the contract miners is based upon the cars in use, the topping required and the rates paid per car which were in force on April 1, 1902. Any increase in the size of car or in the topping required shall be accompanied by a proportionate increase in the rate paid per car.

Eighth—The following sliding scale of wages shall become effective on April 1, 1903, and shall affect all miners and mine workers included in the awards of the commission.

The wages fixed in the awards shall be the basis of and the minimum under the sliding scale. For each increase of 5 cents in the average price of white ash coal of sizes above pea coal sold at or near New York, between Perth Amboy and Edgewater, and reported to the bureau of anthracite coal statistics, above \$4.50 per ton f.o.b., the employees shall have an increase of 1 per cent. in this compensation, which shall continue until a change in the average of said coal works a reduction or an increase in said additional compensation hereunder; but the rate of compensation shall in no case be less than that fixed in the award—that is, when the price of said coal reaches \$4.55 per ton the compensation will be increased 1 per cent. to continue until the price falls below \$4.50 per ton, when the 1 per cent. increase will cease, or until the price reaches \$4.60 per ton, when an additional 1 per cent. will be added, and so on. These average prices shall be com-

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puted monthly by an accountant or commission named by one of the circuit judges of the Third Judicial Circuit of the United States, and paid by the coal operators such compensation as the appointing judge may fix, which compensation shall be distributed among the operators in proportion to the tonnage of each mine. In order that the basis may be laid for the successful working of the sliding scale provided herein, it is also adjudged and awarded: That all coal operating committee file at once with the United States Commissioner of Labor a certified statement of the rates of compensation paid in each occupation known in their companies, as they existed April 1, 1902.

Ninth—No person shall be refused employment, or in any way discriminated against, on account of membership or non-membership in any labor organization; and there shall be no discrimination against or interference with any employee who is not a member of any labor organization by members of such organization.

Tenth—All contract miners shall be required to furnish within a reasonable time before each pay day a statement of the amount of money due from them to their laborers, and such sums shall be deducted from the amount due the contract miner, and paid directly to each laborer by the company. All employees when paid shall be furnished with an itemized statement of their account.

Eleventh—The awards herein made shall continue in force until March 31, 1906; and any employee or group of employees violating any of the provisions thereof shall be subject to reasonable discipline by the employer; and, further, that the violation of any provisions of these awards, either by employer or employee, shall not invalidate any of the provisions thereof.

RECOMMENDATIONS.—The commission also makes a number of recommendations, which may be summarized as follows:—The discontinuance of the system of employing "the Coal and Iron Police," because this force is believed to have an irritating effect, and a resort to the regularly constituted peace authorities in case of necessity.

A stricter enforcement of the laws in relation to the employment of children.

That the State and Federal Governments should provide machinery for the making of a compulsory investigation of difficulties, similar to the investigation which this commission has made. The commission expresses the opinion that with a few modifications the federal act of October, 1888, authorizing a commission to settle controversies between railroad corporations and other common carriers could be made the basis of a law for arbitration in the anthracite coal mining business. The commission, however, takes a decided position against compulsory arbitration. On this point it adds a long commentary, which closes in the following language:—

The chief benefit to be derived from the suggestion herein made lies in placing the real facts and the responsibility for such condition authoritatively before the people, that public opinion may crystallize and make its power felt. Could such a commission as that suggested have been brought into existence in June last, we believe that the coal famine might have been averted—certainly the suffering and deprivation might have been greatly mitigated.

These awards and recommendation constitute the closing part of the report. The earlier pages, and by long odds the larger portion of the report, are devoted to a review of the controversy which led to the President's action in appointing the committee, to the proceedings of the committee, and to the proceedings of the commission. They review in a general way the production of anthra-

cite coal, refer to the small area of country in which it is produced, and dwell at some length on the market conditions and the prices of coal. They also refer to the hazardous nature of anthracite mining and give an estimate of the losses occasioned by the strike. The losses are estimated as follows:—
To the mine owners, \$46,100,000.
To the mine employees' wages, \$25,000,000.
To the transportation companies, \$28,000,000.

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