

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

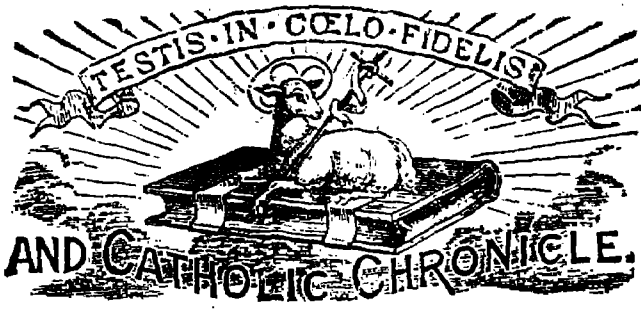
- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



QUEBEC'S EDUCATION RECORD.

The Curriculum. The School Attendance. The Financial Position.

The report of the Superintendent of Public Instruction of the Province of Quebec, the Hon. Boucher de La Bruere, for the scholastic year 1897-'98, has just been issued. It is by far the most elaborate, extensive and complete report of the kind which has yet been published in this Province.

Additional importance is lent to the report by the fact that the new Central Board of Catholic Examiners has replaced the local boards of examiners, with the result that a marked improvement has been effected in the ranks of the teachers, owing to a change in the method of examining candidates.

ELEMENTARY SCHOOLS:—Elementary course, Grades I. and II. Subjects: Moral and religious instruction, French, English, (for schools in which as much attention is given to English as to French), writing, arithmetic, geography, history, drawing, and "useful knowledge."

MODEL SCHOOLS:—Fifth year.—In this year the "moral and religious instruction" is described as "catechism and Latin reading." The other subjects are:—Expressive Reading.—Oral resumes of lessons read.

Memorizing.—Committing to memory and reciting interesting and simple selections from the best prose and poetry.

Grammar.—Review of elements. Syntax.—Dictation exercises.—Parsing.—General principles of logic analysis.

Letter Writing.—Familiar letters, business letters, recits, descriptions, narrations.

Expressive Reading.—Spelling and meaning of words of the reading lessons.—Dictation.—Translation. Writing of stories read or related by teacher.

Letter Writing.—Letters, narrations. Copy writing. Exercise copy-books. Review common fractions, decimal fractions, and compound rules.

The unitary method, elementary percentage, simple interest, miscellaneous problems, mental arithmetic. Elementary mensuration.

Book-keeping.—Double entry. Europe and Asia. Map drawing. Canadian history.—French rule; sacred history, general review. Drawing. Object lessons and written resumes: commerce, industry, navigation, hygiene, etc. Canadian civics. Agriculture, oral lessons.

demey, where the subjects already mentioned are divided as follows:—Seventh year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures.—Letters, narrations, descriptions. Reading and recitation of selections from best prose and verse. Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. Percentage, general review. Square root, cube root. Practical exercises.—Mental arithmetic. Review of mensuration of surfaces. Algebra.—general definitions, algebraic addition, subtraction, multiplication and division. Equations of the first degree.

Book-keeping.—Double entry. Commercial correspondence. General review. Use of globes. Map drawing. History of the Church, to the Crusades. Canadian History, review. French History, principal events. Drawing. Agriculture.—A regular course of oral lessons on agriculture. Elements of philosophy, of physics, of geology and of botany. Political Economy (for boys).—Canadian Civics. The agricultural, forest, mining and industrial products of Canada. Its internal and foreign trade. Domestic Economy (for girls.) Eighth year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures. Literary analysis.—Letters, narrations, descriptions. Expressive Reading.—Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. General review. Miscellaneous exercises. Mental arithmetic. Mensuration of surfaces and solids: algebra to equations of second degree inclusive. Book-keeping.—Double entry. Commercial correspondence. General review. Terrestrial Globe. Pral lessons on elements of cosmography. Map drawing. History of the Church, from the Crusades to the present time. History, principal events. United States History. Drawing. Agriculture philosophy, etc., political and domestic economy, the same as in the seventh year.

THE PROVINCE'S SCHOOLS:—From the voluminous and well classified statistics contained in the report we find that the total number of educational institutions in the Province is 5,863, divided as follows: elementary, 5,127, with 204,259 pupils; model schools, 531, with 69,832 pupils; academies, 153, with 30,106 pupils; normal schools, 3, with 348 pupils; schools annexed to normal schools, 5, with 970 pupils; Catholic classical colleges, 19, with 5,474 pupils; Protestant Colleges, 8, with 83 pupils; universities, 4, with 2,183 pupils; schools for the deaf, dumb, and blind, 4, with 535 pupils; schools of art and design, 7, with 821 pupils, and schools of agriculture, 4, with 116 pupils. In the elementary schools the percentage of attendance is 70.33; in the model schools, 82.36; and in the academies, 85.80.

THE ACADEMY:—The seventh and eighth years bring us to the Academy, where the subjects already mentioned are divided as follows:—Seventh year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures.—Letters, narrations, descriptions. Reading and recitation of selections from best prose and verse. Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. Percentage, general review. Square root, cube root. Practical exercises.—Mental arithmetic. Review of mensuration of surfaces. Algebra.—general definitions, algebraic addition, subtraction, multiplication and division. Equations of the first degree.

Book-keeping.—Double entry. Commercial correspondence. General review. Use of globes. Map drawing. History of the Church, to the Crusades. Canadian History, review. French History, principal events. Drawing. Agriculture.—A regular course of oral lessons on agriculture. Elements of philosophy, of physics, of geology and of botany. Political Economy (for boys).—Canadian Civics. The agricultural, forest, mining and industrial products of Canada. Its internal and foreign trade. Domestic Economy (for girls.) Eighth year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures. Literary analysis.—Letters, narrations, descriptions. Expressive Reading.—Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. General review. Miscellaneous exercises. Mental arithmetic. Mensuration of surfaces and solids: algebra to equations of second degree inclusive. Book-keeping.—Double entry. Commercial correspondence. General review. Terrestrial Globe. Pral lessons on elements of cosmography. Map drawing. History of the Church, from the Crusades to the present time. History, principal events. United States History. Drawing. Agriculture philosophy, etc., political and domestic economy, the same as in the seventh year.

THE PROVINCE'S SCHOOLS:—From the voluminous and well classified statistics contained in the report we find that the total number of educational institutions in the Province is 5,863, divided as follows: elementary, 5,127, with 204,259 pupils; model schools, 531, with 69,832 pupils; academies, 153, with 30,106 pupils; normal schools, 3, with 348 pupils; schools annexed to normal schools, 5, with 970 pupils; Catholic classical colleges, 19, with 5,474 pupils; Protestant Colleges, 8, with 83 pupils; universities, 4, with 2,183 pupils; schools for the deaf, dumb, and blind, 4, with 535 pupils; schools of art and design, 7, with 821 pupils, and schools of agriculture, 4, with 116 pupils. In the elementary schools the percentage of attendance is 70.33; in the model schools, 82.36; and in the academies, 85.80.

THE ACADEMY:—The seventh and eighth years bring us to the Academy, where the subjects already mentioned are divided as follows:—Seventh year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures.—Letters, narrations, descriptions. Reading and recitation of selections from best prose and verse. Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. Percentage, general review. Square root, cube root. Practical exercises.—Mental arithmetic. Review of mensuration of surfaces. Algebra.—general definitions, algebraic addition, subtraction, multiplication and division. Equations of the first degree.

Book-keeping.—Double entry. Commercial correspondence. General review. Use of globes. Map drawing. History of the Church, to the Crusades. Canadian History, review. French History, principal events. Drawing. Agriculture.—A regular course of oral lessons on agriculture. Elements of philosophy, of physics, of geology and of botany. Political Economy (for boys).—Canadian Civics. The agricultural, forest, mining and industrial products of Canada. Its internal and foreign trade. Domestic Economy (for girls.) Eighth year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures. Literary analysis.—Letters, narrations, descriptions. Expressive Reading.—Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. General review. Miscellaneous exercises. Mental arithmetic. Mensuration of surfaces and solids: algebra to equations of second degree inclusive. Book-keeping.—Double entry. Commercial correspondence. General review. Terrestrial Globe. Pral lessons on elements of cosmography. Map drawing. History of the Church, from the Crusades to the present time. History, principal events. United States History. Drawing. Agriculture philosophy, etc., political and domestic economy, the same as in the seventh year.

THE PROVINCE'S SCHOOLS:—From the voluminous and well classified statistics contained in the report we find that the total number of educational institutions in the Province is 5,863, divided as follows: elementary, 5,127, with 204,259 pupils; model schools, 531, with 69,832 pupils; academies, 153, with 30,106 pupils; normal schools, 3, with 348 pupils; schools annexed to normal schools, 5, with 970 pupils; Catholic classical colleges, 19, with 5,474 pupils; Protestant Colleges, 8, with 83 pupils; universities, 4, with 2,183 pupils; schools for the deaf, dumb, and blind, 4, with 535 pupils; schools of art and design, 7, with 821 pupils, and schools of agriculture, 4, with 116 pupils. In the elementary schools the percentage of attendance is 70.33; in the model schools, 82.36; and in the academies, 85.80.

THE ACADEMY:—The seventh and eighth years bring us to the Academy, where the subjects already mentioned are divided as follows:—Seventh year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures.—Letters, narrations, descriptions. Reading and recitation of selections from best prose and verse. Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. Percentage, general review. Square root, cube root. Practical exercises.—Mental arithmetic. Review of mensuration of surfaces. Algebra.—general definitions, algebraic addition, subtraction, multiplication and division. Equations of the first degree.

Book-keeping.—Double entry. Commercial correspondence. General review. Use of globes. Map drawing. History of the Church, to the Crusades. Canadian History, review. French History, principal events. Drawing. Agriculture.—A regular course of oral lessons on agriculture. Elements of philosophy, of physics, of geology and of botany. Political Economy (for boys).—Canadian Civics. The agricultural, forest, mining and industrial products of Canada. Its internal and foreign trade. Domestic Economy (for girls.) Eighth year:—Catechism. Expressive Reading.—Elocution, declamation. Grammar, complete.—Logical analysis. Literature.—Qualities of style.—Figures. Literary analysis.—Letters, narrations, descriptions. Expressive Reading.—Dictation, translation. Grammar.—Analysis. Literature.—Letters, narrations, descriptions. Copy writing. Exercise copy-books. General review. Miscellaneous exercises. Mental arithmetic. Mensuration of surfaces and solids: algebra to equations of second degree inclusive. Book-keeping.—Double entry. Commercial correspondence. General review. Terrestrial Globe. Pral lessons on elements of cosmography. Map drawing. History of the Church, from the Crusades to the present time. History, principal events. United States History. Drawing. Agriculture philosophy, etc., political and domestic economy, the same as in the seventh year.

percentage of 75.13. The number of pupils whose mother tongue was French was 256,669; English, 47,528.

THE TEACHERS in the elementary and model schools and the academies number: male teachers in Catholic schools, 273, male teachers in Protestant schools, 131; female teachers in Catholic schools, 4,621, female teachers in Protestant schools, 1,263—total, 6,288. Of the 273 male teachers in Catholic schools, 32 have no certificates; and of the 131 male teachers in Protestant schools, 17 have no certificates. The salaries of Catholic teachers still leave much room for improvement. Lay professors teaching in universities, normal schools, and special schools number 358, bringing the total number of lay teachers up to 6,616. The religious teachers (including 866 Christian Brothers and 2,432 nuns) number 3,347, so that the grand total of teachers in the Province, both lay and religious, is 10,493.

The total amount of property in the Province taxable for school purposes is \$127,532,923. The contributions of the Government totaled \$147,650; and the contributions of municipalities, reached 2,608,121. The number of pensioners is 549, their average age being 52; their average number of years of service 22, the average number of years as pensioners, 06. The amount paid out was \$39,296, being an average of \$71.58 each.

In the city of Montreal the number of school houses is 93; the value of taxable property is \$128,110,236; the municipal contributions to the schools \$405,669, the Government contribution, \$56,178; and the value of school houses and furniture, \$6,246,992. The number of Catholic pupils is 24,763.

ST VINCENT DE PAUL SOCIETY, ST. ANN'S PARISH, MONTREAL.

Some time ago, in alluding to St. Mary's Conference of the Society of St. Vincent de Paul, the "True Witness" dwelt upon the highly meritorious work of practical Catholic charity which the members of the Society perform regularly and without ostentation. At the entertainment in St. Ann's Parish of which a report is printed elsewhere in this issue the Rev. Father Strubbe, C.S.S.R., the zealous pastor of the parish, read a few figures showing the good work which St. Ann's Conference has been doing during the past 18 months. St. Ann's and St. Mary's are the only Irish parishes in the city in which conferences of St. Vincent de Paul exist; and great credit is due to the pastors and to the members of the conferences for their noble and self-sacrificing work.

The statement is as follows:—

Statement for the last 18 months: RECEIPTS. Balance of previous year \$109.33 Proceeds of concert 107.35 Charity sermons 266.25 Conference collections 47.63 Interest on deposits 6.16 Donations 1484.71 \$2021.43 DISBURSEMENTS. Rent 571.00 Coke and Coal 450.35 Bread 550.10 Tea 57.42 School books 45.92 Boots 119.35 Groceries 5.73 First Com. Suits 27.25 Cash 82.50 Sundries 6.25 Expenses of Concert 21.85 Balance 83.71 \$2021.43

CATHOLIC HIGH SCHOOL NOTES.

In our report of the meeting of the Incorporators of the Irish Catholic High School, which appeared in our last issue, we inadvertently omitted the name of Mr. Thomas Hefferman, one of the stalwart workers in St. Mary's Parish, who was named to act upon the advisory sub-committee in conjunction with the building committee appointed by the Governors to deal with the question of pushing on the work of the interior of the building.

The ladies are now working very earnestly in connection with the preliminaries for the Bazaar which the "True Witness" has already announced. From present indications there will be many new and novel features introduced in the great undertaking.

RECENT HAPPENINGS IN EUROPE.

Authentic information has come to hand regarding the proceedings of the conference of Irish National members of Parliament, on the subject of reunion, which was recently held in Dublin. Fifty-six members of Parliament took part in the conference, and letters explanatory of absence, and regretting the cause of it, were read from over half a dozen other members. Mr. Timothy Harrington, Parnellite, was elected chairman unanimously; and Mr. James J. O'Kelly, another Parnellite, took part in the proceedings. Mr. Timothy Healy, his brother, and his father-in-law, Mr. T. D. Sullivan, were also present as was also Canada's distinguished son, the Hon. Edward Blake. The proceedings were more harmonious than was expected, the only note of discord raised being that to which Mr. Healy gave utterance, when he declined to act on a committee of six proposed for the purpose of having a personal interview with Mr. John Redmond and the eight other members who refused to attend the conference. Mr. Blake and Mr. Dillon declined to serve on this committee unless Mr. Healy would also serve; and although several appeals were made to Mr. Healy to consent to be a member of the committee, that gentleman persisted in declining on the ground of "personal temperament." He stated, however, that he would adhere to and respect any arrangements made by the conference; and this was a victory for unity, considering the quarrel from which the statement came.

The following resolutions were unanimously adopted, on the motion of Mr. John Dillon:—All Irish Nationalists to be united in one party on the principle and constitution of the old Parnellite Party, as it existed from 1885 to 1890.

"The main object of the united party to be to secure for Ireland a measure of Home Rule at least as ample as that embodied in the Bills of 1886 and 1893."

"The party also to fight on the old lines for the redress of all Irish grievances, notably those connected with the Land, Labor, Taxation, and Education."

"That since a genuine reunion involves a real reconciliation we declare our view that all the adherents of a reunited party should accord to and receive from each other recognition and standing based on past public services to Ireland irrespective of the course any adherent may have felt it his duty to take since the division of 1890; and that the reunited party and its adherents should exercise all legitimate influence, fully recognizing the rights of every constituency to select its own candidates, in favor of the adoption of this principle in the selection of candidates for Parliament and party offices, and as the earliest practical exemplification of the spirit of this resolution this meeting mainly composed of those belonging to the larger party, declare its readiness to support the choice of a member of the Parnellite Party as first Chairman of the United Party."

As to the action of the small minority of nine, in refusing to aid the cause of national unity, the remarks made by Mr. J. J. O'Kelly, the most distinguished member of the Parnellite party, are very significant. He declared frankly that he regretted that members of the party with which he generally acted were not present, and he desired that the responsibility should be placed upon their shoulders of dealing with this question. It depended on them after the proceedings of that day whether unity was to be restored or not. The full responsibility of that action should be left to them. Another conference will be held soon, at which, it is confidently stated, all the nationalist members will be present. The conference was a great triumph for the cause of unity, the most convincing evidence of this fact being the hostile and mocking tone adopted by the anti-national press in its remarks concerning the celebrated gathering. "True Witness" would not be surprised if Mr. Timothy Harrington, Parnellite, who has all along exercised his powerful advocacy in behalf of a reunion of the Nationalist forces, were chosen as the first chairman of the reunited Irish Parliamentary Party.

One result of the recent agitation in England against what is known

as Ritualism is the establishment of a "new movement" by the Evangelical body which calls itself the Church Association. All that the Church Association could get from Parliament was a resolution deprecating the profferment of Ritualistic clergymen to higher offices in the Established Church. This does not please the ultra-Protestants of whom the association is composed, for they know well that the resolution means nothing. They have therefore started a department called the National Protestant League, to fight the Protestant Ritualists, to organize branches in all English constituencies for the purpose of opposing candidates favorable to Ritualism, and generally to affirm ultra-Protestant principles. If the League would confine its attention to the Protestant Ritualists nobody would feel inclined to quarrel with it except these latter gentlemen; but as it proposes to fight against Mr. Balfour's scheme for giving Ireland a Catholic University and also against the bill enabling Chancellors to hold the offices of Lord Chancellor of England and Lord-Lieutenant of Ireland, it will be seen that it has undertaken a very large contract. As its leading principle is antagonistic to freedom of conscience, it may safely be predicted that it will have little influence with right-thinking men. Its assumption of the name "National Protestant" is ridiculous, since it represents only a noisy minority of the Established Church Protestants. The non-conformists, or dissenters, have of course nothing to do with it.

The British budget showed the deficit anticipated in these columns a few weeks ago, and although public opinion has had the effect of forcing the Government to modify its extravagant naval and military propositions, the great central fact confronts the taxpayers of the United Kingdom that during the four years that the Salisbury Government has been in office it has spent an extra war material of different kinds \$100,000,000. This extravagance in a time of "profound European peace" will be an important factor at the next general elections.

The presence of the Sovereign Pontiff on Saturday last, at the Mass of Thanksgiving offered up in St. Peter's on the occasion of the twenty-first anniversary of his coronation as Pope, was an additional proof that His Holiness enjoys good health. The Rome correspondents of British and other journals affect to believe otherwise, for some particular reason—probably because their former dispatches on the subject have been proved to have been false. Their pens are busy, too, with "the next Pope," although they have not of course the remotest idea as to the name of the Cardinal who will succeed Leo XIII. in the See of St. Peter.

On Easter Saturday, His Grace Archbishop Farfelli conferred the Holy Order of Priesthood upon Rev. John E. Murphy, of Charlottetown, P. E. I., Rev. J. C. Stuart, of Dubuque, Iowa, and that of Subdeaconship upon Rev. Louis Rodier, of Worcester, Mass. His Grace was assisted at the altar by Rev. Fathers Leclair and Labrosse, Rev. Father Murphy said his first Mass on Easter Sunday in St. Stanislaus Room. In the afternoon he was celebrant at Solemn Benediction of the Most Blessed Sacrament in the College Chapel. In the same chapel at 8.30 a.m., Easter Sunday, Rev. Father Stuart sang High Mass. The young celebrant was assisted by Rev. Father Leclair and also by Rev. Father Lamontagne, as Deacon and Rev. Mr. Rodier as sub-deacon.

Besides the reverend directors and students of the Canadian College, there were also present at these soul-stirring ceremonies, and family festivities, Mgr. Dr. Pauw, and Rev. Fathers Louis, of the Trappist Order, Daly, of Galway, Ire., O'Hearn, Milwaukee, Wis., Maturin, London, England, Hayes, Hughes and Cummings from the residence of the Procurator in Rome of the Sulpician Fathers, and Rev. Messrs. McGrail and Brophy, Seminary of Aix, France.

Continued on Page Eight. It is a perfectly safe proposition that without the thoughtfulness which is otherwise named tact no one can find the fullest measure of success and pleasure in life.

MR. FELIX CARBRAY'S SCHOLARLY LECTURE,

BEFORE THE ANCIENT ORDER OF HIBERNIANS, AT QUEBEC.

The many efforts being made to revive the grand old language of Ireland, not only by Irishmen, but by scholars of other tongues, must naturally come grateful to those who believe that in the language of a country lies a great deal of its strength. There is much that is inspiring in tradition and folk lore, but much of its merit is lost in translation. It has been said that nobody could understand Cervantes unless he was read in the original, and the same holds true with even greater force as regards Keltic literature, the age and pre-eminence of which are pointed out in the very learned lecture delivered by Mr. Felix Carbray, M.L.A., in Quebec, on the 11th inst. Mr. Carbray has been a close student of the language and literature of Argyrian man, and he has compressed the result of a vast amount of research into the compass of a lecture, every line of which is pregnant with scholarly information. It was delivered in an eloquent way in Tara Hall, the entertainment being under the auspices of the A. O. H., the officers of which Society took every measure to ensure its success and are to be congratulated on the results of their labors. Dr. Brophy, Mayor of St. Foye, president of the A. O. H., introduced the lecturer in a stirring speech.

Mr. Carbray spoke as follows:—
"I think I cannot do better in beginning my lecture than to tell you what the Gaelic language is and where it came from, as far as is known. I will give you this in the words of the most zealous and learned workers in the cause of the old Gaelic tongue, Canon Ulick Rourke, M. R. I. A., late President of St. Jarlath's College, Tuam, in his truly learned and magnificent work, 'The Argyrian Origin of the Gaelic Race and Language,' tells us: 'The primeval language of man, called amongst the learned of the present day the Aryan of which the Keltic is a dialect, brings us back to the period before the human family had emigrated from the first home wherein they had settled. For the sake of those who are not acquainted with the science of comparative philology, by the aid of which scholars can point out clearly and distinctly the connection as well as the difference between living languages, and, at the same time, trace all to one common origin, it is necessary to state, that by the aid of this science and by kindred aids, without direct reference to revelation, men of literary research have found proofs of the most convincing, to show that before the dispersion of the human family there existed a common language, 'admirable in its richness, in its vigor, its harmony, and the perfection of its forms.' The sciences in connection with the languages are, in this respect, quite in accord with the tradition of every nation on the globe, and with the teaching of history and the inspired writings of Moses and the Prophets. These linguistic sciences do not deal with any particular language; they take in all modern radical tongues, and like those who sail up separate small rivers, till they reach a common source, they trace the different streams of language up to a primeval fountain-head, from which all European dialects have taken their rise. Thus, it has been discovered that there had been, anterior to the dispersion, one common primeval speech. Learned men in England, France, Switzerland, and Germany, have by their labors within the past half century contributed to this important result. It is the same class of scholars in Germany and Switzerland, and not Irishmen, who have shown that Irish Gaelic is, in origin, one with Sanscrit, Greek, and Latin; and that it is amongst the oldest branches of the one primeval Argyrian tongue.

First.—The Irish speech is, therefore, for all lovers of languages, and for all who wish to become, like German scholars acquainted with the first tongue spoken by the human family, equal in value to Sanscrit, Latin, and Greek. This is not merely in the opinion of the writer, it is held by Prof. Blackie, of Edinburgh, by Mons. Pictet, of Geneva, by Bopp, by Geddes, Professor of Greek in the University of Aberdeen. Geddes says: (Lecture—The Philologic uses of the Keltic tongue, published by A. Browne & Co., Aberdeen, 1872);—"A great field of investigation, as yet comparatively unexplored, lies before you in your (the Gaels of the Highlands) own tongue, it is an El-Dorado for the winning."
Second.—Schleicher, a German scholar, shows in his compendium of comparative grammar the position which Irish holds as a language in the wide field of Argyrian speech. According to this distinguished linguistic scientist, a foreigner to Ireland in all save her ancient language, Irish holds on the tree of early human speech a position next after the eastern and classic offshoots of the great Argyrian tongue. Fuller investigation shows that Irish with its 16 to 17 primitive letters, had an earlier start westward than

either Greek or Latin, from the Argyrian region, namely, that high table land around Mount Ararat, whence the four rivers, the Euphrates, and the Tigris, the Araxas and the Oxus, flowing out from the Garden of Eden, took their rise. Professor Geddes does not fail to observe, viewing the linguistic tree fringed and developed by German hands, that Schleicher makes immediately after the separation of Sanscrit or Zend from the common stem, the Keltic keep company with the Greek and Latin in what he calls a common Greco-Italo-Keltic branch, and that there remained the Italo-Keltic which shot far more to the west, after the Greek had sprouted forth to the south, and had attained development. It there found, as history testifies, a congenial clime for further growth in the mountains and valleys of Thessaly, and stretching more southward still in the Peloponnesus and in the isles of Greece, and, above all, in Ionia where it blossomed and ripened into the highest and most matured perfection. Under the styms of the father of Grecian poetry, it had been made the medium of the undying Epics, that tell of the direful wrath of Achilles with the destruction of Troy, and the wanderings of Ithaca's king. In following the line of march of those amongst the very early emigrants to Europe from the table land in which the primitive Argyrian speech had once been spoken, the writer has necessarily accompanied on their way that colony which, at a subsequent period was known as Hellenic, and was styled at a still later period Greek, by Roman historians and by modern writers.

A thousand years anterior to the days of Homer, and before the Greek was matured in southern Europe and on the coast of Ionia, the second sprout of the Greco-Italo-Keltic branch was planted in the Italian peninsula, and there, like the grain of mustard seed, grew into a large tree, the branches of which ultimately filled the whole earth. The Keltic branch took root for a time in northern Italy. It bore fruit, and, like the oak, scattered its seed to the west in Iberia or Spain, to the northwest in Keltic Gaul, along the banks of the Garonne, the Loire and the Seine. The best part was wafted to our noble island, "Inis Alga," where it sprang up and formed the luxuriant tree of Irish Gaelic, which at this very day presents all the features that mark the primeval speech of the Argyrian race and country. The views just put before the reader are confirmed by the opinions and arguments of savants famed throughout Europe for their knowledge of philology and ethnology.

"It is certain that there was a primeval speech, called by scholars at present the Argyrian tongue; that it was once spoken by the people that lived in the high table lands of Armenia and Iran; that it was carried to Europe by the inhabitants who emigrated from the land now ruled by the Shah, that Greek, Latin, Keltic or Irish, Slavonic or Bulgarian, Lithuanian, Gothic or German, are dialects of that common pre-historic speech. Listen to the words of Adolphe Pictet, of Geneva, expressed in his famous work, 'Les Origines Indo-Européennes, ou les Aryas Primitifs, Paris, 1859':—

At a period anterior to every historic development, and one which is lost to view in the night of the remote past, a race destined by Providence to be, at a coming day, rulers over the entire globe, were gradually growing great in their ancient cradle, where during their infancy they gave indications of a brilliant future, in coming thus with a happy growth to matured fulness, not in prosperity alone, but in numbers, this vigorous race sought to secure for themselves as a potent agent for the process of development a language admirable for its richness, its vigor, its harmony, and the perfection of its forms; a language which was likely to foreshadow in its own features naturally and without effort, not alone all the impressions affecting it, its nice shades of form and of thought, its natural impressions of admiration, but also its tendency upwards to a sphere higher still; a language full of images and of ideas precise and perceived at a glance; a language bearing in its infant state all the future wealth which was to be developed by a magnificent practical expansion, in the region of poetry the most elevated, as well as of thought the most profound. This language, at first one and of the same stock, served as the common medium of inter-communication among the people of this primitive race, as long as they did not extend beyond the limits of their native country."

Monsieur Pictet for good reasons styles this primitive race Argyrian and calls the language they spoke the Argyrian tongue. He says that in the course of time they spread from Armenia eastward to India, and westward to the extreme limits of Europe, and that they formed one long chain of parent peoples, one in blood and in kin, yet no longer recognizing each other as brothers. The name Argyrian has now been accepted by modern philosophers in Europe, as well as in America and in the East. Keltic is Argyrian. "The Keltic," says Geddes, "is now duly installed in what may be called the Hierarchy of Argyrian tongues. Pritchard established the affinity; Pictet has done much in the same direction; but the work has been fully performed by four Germans (Bopp, Zeus, Ebel, and Schleicher)." The root of this remarkable term is "aria," which has been preserved in the two sister languages, the Sanscrit and the Zend—"ar" and "ere." "Ce que je veux remarquer encore," says the clever scholar, "c'est qu'il en sort un synonyme de Arya, le Sanscrit arta, en Zend, areta, venere, illustre, auquel Burnouf a rattache l'ancien nom de Perses 'Artaioi.' Les Ossetes du Caucase, il est vrai, s'appellent eux-mêmes Iron du nom de leurs pays Jr. Further the root "ar" and "er," and "her," has been found in many Keltic and German names throughout Europe.

Comparative philology plainly points to the truth told by the inspired author of the Pentateuch, that there was one parent race of all mankind, and that they made use of only one original tongue. In the work lately published "on the manners and customs of the ancient Irish," W. K. Sullivan writes in vol. I, p. iv., as follows:—"It is now a recognized fact in science, that from the Indus to the Atlantic ocean, and thence across the American Continent to the shores of the Pacific Ocean, the descendants of one primitive, blue eyed, fair haired race, divided into several branches, and speaking dialects of what was once a common language, held sway. To determine the common elements in the languages, mythologies, legends, laws and customs of the several branches of this great Argyrian race, and thence inductively rehabilitate the primitive parent race, whence they issued, is one of the most interesting and important problems of historical science. The Irish race, it is confessed, had been the earliest emigrants from the land of Iran, and had led the van in the great army which came westward to people Europe.

The Romans, Kelts and Germans have so long commingled on the Continent of Europe, and in Britain, that it is almost impossible to say what is peculiar to each, and what borrowed. The only branch of the Keltic race not directly in contact with this highly developed political organization was the Irish. Fortunately, we possess in the remains of the Irish language, poetry, laws, etc., such a mine, and in fulness, too, greater than is to be found in the other branches of the Argyrian race, except the Sanscrit, Greek and Latin. It is quite plain, therefore, from all that has been shown, that for all lovers of philological research, a knowledge of the Irish language is necessary as a knowledge of the Sanscrit.

This is the conclusion, which the Professor of Greek in the University of Aberdeen, W. D. Geddes, M.A., has come to. In his lecture, "The Philologic Uses of the Keltic Tongue," (published by A. & R. Milne, Aberdeen, 1872), he addresses the members of the Keltic debating society, and says: "A great field of investigation, as yet comparatively unexplored, lies before you in your own tongue; it is an El Dorado for the winning. From the systematic neglect of Keltic, it has resulted that our scholars, both Keltic and Saxon have gone far to find what they could have got nearer home. They have wandered to the extremities of Europe and of Asia in search of philologic facts, digging them out of the graves of dead Rabbis or Aristarcuses when they might have found them far more easily exemplified on the lips of a living Gaelic speaker; a living Highland shepherd by the side of a Highland burn. Until these days British philologists have been for the most part poverty-stricken creatures, clamoring for gold from what they thought classic sources, and stumbling blindly among the jewels that lay around them for the gathering, all upon their own shore and their native hills."

To sum up. From the light which Irish Gaelic throws on the sciences of linguistic palaeology, the language of Ireland, it must be admitted, is worthy

of the attention of students and savants. It opens up, as widely at least as Sanscrit, a field of philological enquiry. In that field its usefulness is admitted to be equal to that of Sanscrit; not only because it is more ready at hand than that ancient eastern tongue, but it once held dominion over the west of Europe, and left, consequently, in the early enclosures of Continental countries its mark on the face of the western world, which Sanscrit did not, and could not have done. Irish Gaelic is for European savants a very ready, practical, and truthful vehicle for linguistic research in archaic fields of human speech and of history.

The following passage from Max Muller makes the genealogical chart regarding all the European languages plain to every scholar. All mists are cleared away. The strange tracings from other lands, quite unscientific, are connected, and the entire question put before the view in its most simple and in its correct state. "When Sanscrit had once assumed its right position, when people had once become familiarized with the idea that there must have existed a language more primitive than Greek, Latin and Sanscrit, and forming the common background of these three, as well as of the Teutonic, Keltic, and Slavonic branches of speech, all languages seemed to fall by themselves into their right position. The key to the puzzle was found, and all the rest was merely a work of patience. The same arguments by which Sanscrit and Greek had been proved to hold coordinate rank were perceived to apply with equal strength to Latin and Greek; and after Latin had once been shown to be more primitive on many points than Greek, it was easy to see that the Teutonic, the Keltic and the Slavonic languages also contained each a number of formations, which it was impossible to derive from the Sanscrit, Greek or Latin. It was perceived that all had to be treated as co-ordinate members of one and the same class."

The early migration from the cradle land of the human race took its rise long before Thare, the father of Abraham, brought his son, and Lot his son's son, and Sarai his daughter-in-law, the wife of Abram, his son, out of Ur of the Chaldees, to go to the land of Chanaan. They came only as far as Haran "in Armenia," and dwelt there. Westward was the cry before Abram was desired by God to go out of his country, and from his kindred, and from his father's house to a land which he would be shown, the land of promise for him and his seed; nay, before Misraim colonised Egypt, before the cities of Thebes and Memphis were founded. The inspired author of the Pentateuch hints at the time when the earth was one of tongue and of the same speech. And when they removed from the east they found a plane in the land of Sanaar. The tower had not been built. Even then the Keltic migration commenced. The question regarding the confusion of tongues is not one that comes within reach of the science of comparative philology. The field of investigation respecting it remained untouched, for there are other primitive tongues besides the Argyrian. A. W. Schlegel and Bopp point to languages of monosyllabic roots not capable of entering into composition, and others capable; then there is the Semitic speech with roots of two syllables. The path pursued in this work is that pointed out and illumined by the light that flows from the lamp which the science of comparative philology holds before the student's eyes. The Irish-Gaelic language, in connection with the primitive Argyrian speech, is the special subject which, in these pages, engages the writer's attention.

Professor Blackie says:—What was the lineage and kinship of the Gaelic language? In 1830, it was regularly admitted to be a real orthodox, full-blooded member of the great Argyrian or Indo-European family of languages in which year Pritchard published his book on the subject. Originally the Argyrian tongue was the language of the leading classes on the high tableland of Persia, who at length divided one half (at different periods) going east into Hindostan, and the other west into Europe. Gaelic therefore, as the earliest in her migration westwards, was one of the oldest branches of this ancient family."

That Irish Gaelic, in its plastic power and phonetic fecundity, possesses not only the virtual but the formal germinal developments of dialectic variety, is a proposition that can, as the writer says be readily proved by means of a little knowledge of the science of comparative philology.

Proof:—The Argyrian tongue is de-

clared to have been a potent agent in the process of development; a language admirable for its richness, its vigor, its harmony, and the perfection of its forms. Again that it had been such as it had been here described, is proved by its effects. How are the perfections of a cause known? From the perfections of its effects. Witness the varied perfections of the Greek, Latin, Gaelic, British; of the Zend and the Sanscrit. It was from the Argyrian tongue, as from a fountain these perfections were derived. It was potent in its process of development. It produced the high Argyrian. It gave to the East the Sanscrit; to the West all the European tongues. Such was the Argyrian.

Among the large quantities of MSS. records which have come down to our times, will be found examples of the literature of very different periods of our history. Some possess a degree of antiquity very remarkable, indeed, when compared with similar records of other countries of modern Europe. Those manuscripts which we now possess, belonging to the earliest periods, are, themselves, we have just reason to believe, either in great part or in the whole but transcripts of still more ancient works. "At what period in Irish history written records began to be kept it is perhaps, impossible at present to determine with precision. However, the national traditions assign a very remote antiquity and a high degree of cultivation to the civilization of our Pagan ancestors.

Without granting to such traditions a greater degree of credibility than they are strictly entitled to, it must, I think, be admitted that the immense quantity of historical legendary and genealogical matter relating to the Pagan age of ancient Erin, and which we can trace to the very oldest written documents, of which we entertain any account, could only have been transmitted to our times by some form of written record. What was the probable state of learning in Erin about the period of the introduction of Christianity by St. Patrick?

There is abundant evidence in the manuscripts relating to this period (the authority and credibility of which are readily proved), to show that St. Patrick found on his coming to Erin a regularly defined system of law and policy, and a fixed classification of the people according to various grades and ranks, under the sway of a single monarch, presiding over certain subordinate provincial kings.

We find mention likewise of books in possession of the Druid before the arrival of St. Patrick, and it is repeatedly stated (in the Tripartite Life of the Saint), that he placed alphabets, primers or lessons, in the Latin language in the hands of those whom he wished to take into his ministry.

We have also remarkable examples of the literary eminence which was rapidly attained by many of his disciples, among whom may be particularly mentioned Benen, or Benignus; Mochoe, and Pice of Slebble, or Slotty. This last is the author of a biographical poem in the Gaelic language, a most ancient copy of which still exists, and which bears internal evidence of a high degree of perfection in the language of the time in which it was composed. And it is unquestionably in all respects a genuine and native production, quite untinged with the Latin, or any other foreign contemporary style or idiom.

It is, at all events, quite certain that the Irish Druids and Poets had written books before the coming of St. Patrick in 433, since we find the statement in the ancient Tripartite Life of the Saint, as well as in the annotations of Tireachan, preserved in the Book of Armagh, and which were taken by him from the lips and books of his tutor, St. Machta, who was the pupil and disciple of St. Patrick himself.

O'Curry enters fully into the well known subject of Ogham writing. In eight pages he makes the matter very plain, and certain from a historic point of view. Indeed there is no doubt at all that the pre-Christian Gaels of Ireland wrote in Ogham. Proofs of this effect are scattered broadcast in every page of our ancient MSS. The records of the Royal Irish Academy abound in well authenticated facts.

It is certain that the Golden age of Irish literature, ecclesiastical, civil and scientific, as far as science had been then known, medical, astronomical, legal, was within the period from 432 A.D. to 600. It is certain from the Tripartite life of St. Patrick that he gave the Roman alphabet, or primers in the Latin language, to all the ecclesiastics of Ireland.

It is certain that the Druids before St. Patrick's coming to Ireland wrote books and studied manuscripts. It is certain that in the pre-Christian period the Druids and the learned Gaels made use of a secret writing called "Ogham," of which there were many kinds, something like the modern shorthand, and that even in the Christian period this kind of writing was not and is not to this day wholly forgotten.

Guided by the rules of scientific research; treading on sure principles of knowledge the archaic paths which have, by time, been embedded into the national language and the genius of the Irish race; comparing on the way the signs of certainty which archaeology and palaeology furnish in manifold forms; at one time in cyclopean architecture, the Round Towers; at another in poetry, in painting, in law, and in the varied footprints of a by-gone civilization, the writer has furnished to every rational thinker, and to every scholar who wishes to steer the middle course between credulity, on the one side, and scepticism on the other, reasons abundant, and convincing that the Gaelic language and people have come from the cradle-land of the Japhetic race.

The phoenesis of Irish Gaelic at present and in Pagan times is a subject quite new to the public, but very important, for it comes in, to confirm the views already arrived at in England, regarding the correct sounds of the vowels and consonants. Irish-Gaelic pronunciation is the fountain from which the classical languages of Europe have drawn the flood of full and open sounds which constitute the beauty of Italian, and which gave to the national pronunciation its ore rotundo, fullness and power, amongst the Romans, rerum dominos gentemque togatam. Irish phonetic laws are in accord with Jacob Grimm's law of lingual interchange; and the bardic beauties of Irish song are the source from which the poetic children of modern literary Europe have drawn the grace which gives to versification its charm, Rhyme.

Few persons care to admit that Pagan Ireland was civilized; yet it is a fact, that the Gaelic-speaking tribes of Pagan times enjoyed in the western isle an advanced state of material civilization long before Rome or Carthage, or Corinth, or Priam's city had been built. The first people who came to the "Island of Destiny" were descended of an enlightened and a highly civilized parent stock. The knowledge of the natives in the art of writing, of dyeing, painting, illuminating, smelting metals, of coining money, and making ornaments in gold and brass; of cyclopean architecture, of which the Round Towers are a standing, and to this hour and abiding proof, point out clearly the archaic civilisation and primitive refinement of the Pagan Irish race.

(To be Continued.)



When death has laid its cold and relentless hand upon a kind and loving husband, the wife cannot be blamed for asking herself if all her years of devotion and work and helpfulness were worth the while, when it comes so soon to this tragic end. If men would only take the most common sense precautions against the encroachments of ill-health, there would be fewer houses of mourning, and fewer women left alone almost helpless before the battle of life is half over. A man's liver and stomach are twin machines that work together, either to make or unmake. If they work wrong they deplete and poison his blood. Impure and impoverished blood means sickness and death. If they work right, they purify and enrich the blood. A man whose blood is rich and pure, and whose liver is active cannot well be unhealthy. Headaches, biliousness, indigestion and costiveness, which men generally disregard, are Nature's warnings that the twin mechanism, stomach and liver, is working against, instead of for him. Dr. Pierce's Golden Medical Discovery is the best medicine to use under these circumstances. It creates appetite, corrects all disorders of the digestion, invigorates the liver and fills the arteries with rich, red, healthy blood. As an invigorating, restorative tonic, it is far superior to all the multi-extended. It is the great blood-maker and flesh-builder. It does not build sickly, flabby fat as cod liver oil does, but the firm, muscular tissues of health. "For the last nine years," writes William Miller, Esq., of 651 Mulberry Street, Reading, Pa., "I have been very poor in health. I suffered with a running sore leg. I tried many kinds of different medicines, and doctors without relief. Then I used three bottles of 'Golden Medical Discovery' and can say that I am entirely cured. I can now do good of a day's work as the next man."

Unfailing—Dr. Pierce's Pleasant Pellets for constipation and biliousness.

Mantels Tiles for
Hardwood Bathrooms.
Brick and Fireplaces.
Tile. Ventilation, Etc.

ANDREW F. MURRAY & CO.
CONTRACTORS and IMPORTERS.
40 BLEURY STREET
MONTREAL, Que.

Brass and Cast Iron, Gas Pipes, Gas Fittings, Gas and Coal Grates, Furniture.
Designs and Estimates Submitted.

The True Witness and Catholic Chronicle.

Printed and Published by the True Witness P. & P. Co., Limited, 233 St. James Street, Montreal, Canada.

P. O. BOX 1138.

SUBSCRIPTION PRICE

Table with subscription rates: CITY OF MONTREAL, Delivered, \$1.50; OTHER PARTS OF CANADA, 1.00; UNITED STATES, 1.00; NEWFOUNDLAND, 1.00; GREAT BRITAIN, IRELAND and FRANCE, 1.50; BELGIUM, ITALY, GERMANY and AUSTRALIA, 2.00.

All communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1138.

TERMS, PAYABLE IN ADVANCE.

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 this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY, April 22, 1899

THE EDUCATION REPORT.

Elsewhere in this issue we publish an analysis of the report of the superintendent of Public Instruction of the Province of Quebec for the scholastic year 1897-98. So far as it indicates the scope and general character of the improved curriculum which has been adopted by the Catholic Committee, the substantial progress which has been made in the educational work of the province, particularly in the elementary schools, and the public moneys devoted to this important work, especially the bonuses granted to teachers displaying exceptional zeal in the performance of their task, the report is a gratifying and admirable one. It demonstrates beyond possibility of doubt or cavil, that the educational system of Quebec is now second to that of no other province in this Dominion, and no other State on this continent. The report has, however, in our opinion, one defect. Ample and elaborate as are the statistics which it contains, it is very disappointing in those that deal with Montreal, to which no more space is devoted than to the smallest county in the Province, although this city contains nearly one-third of the total property taxable for school purposes in the province. We allude particularly to the absence of statistics regarding the English-speaking Catholic children attending school. All that we are told is that in this city there are 26,703 "Roman Catholic pupils," and 46,166 "English-speaking pupils." We are not informed whether these include the pupils at all the educational institutions, from the universities to the elementary schools, in the city, nor is it stated what proportion of the total number English-speaking Catholics form. We are left in the dark also as to how many English-speaking Catholic pupils attend Protestant institutions. Information on these points could be obtained without difficulty or extra expense, for it could be secured from the same sources from which information on the other subjects dealt with in the report has come. The figures could be given in a half page of the report. It is unnecessary for us to repeat the valid reasons which we have several times set forth in these columns in support of our claim to a separate classification in all official compilations containing statistics of this character. We ask for this separate classification in the Dominion census in the city census, and in the education report of the province, with special reference to Montreal.

FACTS THAT SPEAK.

The following statement, regarding the Ancient Order of Hibernians, speaks volumes for itself:—"The Ancient Order of Hibernians has met with wonderful prosperity. To speak only of the Continent of North America—the Order has divisions in 43 states of the Union, and in four provinces of the Dominion of Canada, with a membership of 110,732. In cash in the division treasuries and in real and personal property it has \$1,001,529.94. "During the year 1897, the latest from which complete reports are at hand, the order has paid for sick benefits \$54,064.52, and for assistance

to widows and orphans and other charitable work \$124,943.29." Such gigantic work has been done in this city by the A. O. H., and so well known are the beneficial effects that have flown therefrom, that we prefer to leave the above without any comment for this issue, and to allow our readers to reflect upon the significance of this brief statement, without having their minds distracted by any lengthy remarks on our part. However, we have here a very practical text for more than one article, and we will not be backward in making use of it. In the meantime we can squarely say that it is our firm conviction that a great deal of the future of the Irish people in Canada is bound up in the future of the A. O. H.

ALWAYS PERVERSE.

A recent despatch from London contained the following information concerning an idea of Cardinal Vaughan in regard to the coming century:—"Cardinal Vaughan addressing the Catholic Truth Society, outlined a project, which, he said, had been decided upon at the Vatican, and blessed by the Pope, to celebrate the last year of the century, and for the first year of the next in solemn, international, world-wide acts of homage to the Saviour. There are to be common prayers, pilgrimages to Jerusalem and Rome, religious solemnities, special meetings for the purpose of transmitting to future ages a solemn profession of the Catholic faith, and the erection of crosses and bonfires on the lofty eminences of the world."

"On the first day of the new century the faithful are to unite in spirit at the first Mass of the Pontiff, at which His Holiness will use a golden chalice presented by the Catholics of the world."

A very plain and simple statement of a very reasonable and highly opportune suggestion. Yet our friend the "Daily Witness," could not let it pass without a sneer. That keevaxious organ testifies—as should a "Witness"—to the fact (a mere invention of its own) that the Cardinals having erred in calculating the year 1900 as the first of the twentieth century, and having prematurely ordered certain preparations for the celebration of that great event, have been obliged to cloak their own mistake by suggesting a two years celebration, consisting of pilgrimages to Rome, to Jerusalem, and elsewhere.

After taking their calendar from the Church of Rome, the "Witness" and its friends should not forget that the Cardinals of the Catholic Church are equally—to say the least—as well versed in the computation of time as are their critics. The truth is that there never existed such a mistake on the part of the Cardinals. What we have quoted above is merely the statement of an idea suggested by His Eminence Cardinal Vaughan, and is not due to the fact of the century beginning in 1901, nor to any error regarding the date upon which this century closes. If our contemporary had followed "La Semaine Religieuse" of Montreal, it would have found some months ago a very clear explanation—given in that organ—of the reasons why the twentieth century commences at midnight of the 31st December, 1900.

We fear that the trouble is not so much on account of what the Cardin-

als may or may not have said regarding the measurement of time, but rather on account of the suggestion concerning pilgrimages to Rome. We can readily understand how adverse the "Witness" would be to any movement be it in the form of a pilgrimage, or otherwise—that might tend in the direction of the Eternal City.

A BRYAN OVATION.

Some twenty-five thousand enthusiastic citizens took part the other evening, in the Grand Central Palace, New York, in the Jeffersonian dinner. An event occurred that recalled to mind the occasion when Blaine, at Minneapolis, was carried from the table to the platform. This time, as on the former occasion, a woman's voice cried out the name of the popular orator; as if by an electric shock, the whole vast assembly, seemed seized with a mad desire to hear William Jennings Bryan speak. The banquet was turned into a great public meeting; the tables were deserted; three hundred waiters stood back to let the guests rush to the platform; and in the wild confusion the ex-Presidential candidate was carried bodily on to the platform. Bryan delivered one of his best speeches, and the enthusiasm knew no bounds.

The Minneapolis affair was the turning point in Blaine's career, for the hour of that ovation he rose, in leaps and bounds, until he attained universal popularity. The circumstances were almost similar in both cases. Will this one prove as effective for Bryan as the other did for Blaine? Only time can tell. But certainly Bryan enjoys a national reputation today, which he could not well have claimed three years ago. It will be interesting to notice his course from this until the next Presidential Campaign.

CATHOLICS DRIFTING TO MASONRY

Such is the somewhat sensational heading—in the form of an interrogation—that appeared in a recent issue of the New York "Herald." The second line of the heading is still more attractive; "Remarkable Growth of a New Secret Organization Among the Pope's Followers. Many Priests Enrolled." Now, as far as this is concerned, it is quite up to date and perfectly in accord with the semi-mysterious system, so prevalent now-a-days, of creating a sensation. But when we peruse the article that follows these flaming lines, we are very much disappointed. We had expected some terrible discovery, some piece of information that would shake the equanimity of every Catholic.

After explaining how opposed the Catholic Church has ever been to Freemasonry, and detailing the effects upon a Catholic of joining that society, the article thus proceeds:—"Now, however, a secret organization, planned on Masonic lines, with similar distinctive characteristics, is having an amazing success among Catholics. It is called the Knights of Columbus. There are more than 12,000 members in this city alone, most of them having joined within the last two years."

"In the year 1882 the Rev. M. J. McGivney, pastor of the little country church at Thomaston, Conn., organized the first council of the Knights for the young men of his flock. These pioneers never imagined that the society would reach its present proportions. They laid down an elaborate ritual, after a Masonic pattern, eliminating of course whatever in it and its other constitutional rules had received ecclesiastical disapproval."

Then having stated that the Apostolic Delegate approved of the organization, the article continues:—"This ritual establishes two kinds of membership, insurance and associate, both of equal grade in Knighthood. There are grips, passwords, initiations and all other occult and mystic paraphernalia so dear to the male biped, who is, as the great philosopher tells us, ever pleased with a rattle and tickled with a straw."

It is unnecessary to quote any more; the balance of the article consists in a certain amount of statistics that speak very favorably of the success attained and progress made by the society.

The very fact that Rome approves of the society is, in itself, the best evidence that it is Catholic in the core, and, therefore, anti-Masonic. In a few words we would like to point out the distinction that must of necessity exist between the two. The Catholic Society of the Knights of Columbus is an order established for the special purposes of propagating the Faith and assisting—spiritually and temporally—those Catholics who are in need of either, or both. It is in its very essence a progressive and a constructive organization. On the other hand, as far as practical life is concerned Freemasonry is a destructive body. The passwords, the grips, the signs, the tokens, the regalia, the

ceremonials have nothing to do with the fundamental principle of a society: they are mere accidents, sometimes of a precautionary nature, sometimes of a defensive one. They have no more to do with the spirit, or essence of the society, than the countersign given to a sentinel has to do with the plan of campaign as formulated by the commander-in-chief of an army. The password may be changed as often as the commanding officers deem proper; and it is merely a test whereby the sentinel may know a friend from a foe. But the cause of the war—just or unjust,—the plans of the general—offensive or defensive,—the principle at stake—be it a national one—no more depend upon that sign, and are no more effected by it than by the color of the sentinel's eyes, or the length of his shadow upon the ground.

You must look deeper, if you wish to discover the aim, the purpose, the system, the principle of an organization. We said Freemasonry was destructive we reason thus: Every symbol, every expression, every sign connected with Masonry indicates a purpose of erecting something, of constructing some edifice. The name "Mason" sur zalking God "The Great Architect," the square, compass trowel, apron,—all these denote an intention to build. What is it that Masonry wishes to construct, and has sought for long generations to erect? Decidedly, it is the Temple of Masonry in all the world.

In order to erect a temple, or any other edifice, you must first have the ground. That ground has been occupied for over eighteen centuries by the Catholic Church. Therefore, Freemasonry must begin by tearing down the Church, before it can lay the foundation stone of its own temple. Once the ground is disincumbered, once the Church is destroyed and its ruins scattered, then—and only then—can Freemasonry occupy the soil and commence its own building. The result is that, for over a century, Freemasonry has been using every implement within its grasp to detach the stones of the Church's construction from each other. It has been carrying on a work of destruction, and it has, so far, failed to remove one bit of mortar from between the stones that have been cemented by the blood of martyrs and that were laid and fashioned by the Hand of Christ. And so will it be—even unto the end of time—should Masonry survive; the Church remaining unchanged, the ground will be perpetually occupied by her, and her enemies must continue their attempts to wipe her out. But never will the day dawn when Masonry—having possessed the ground—can cease its work of destruction. And possibly the existence of the "Knights of Columbus" will be an additional obstacle in the way of Masonic aims.

TRUTH DIVIDED.

We have been favored with a copy of a sermon recently preached in the crypt of the Cathedral of St. John the Divine, in New York, on the subject of "Church Consolidation," by Rev. William Reed Huntington, D.D., rector of Grace Church, New York. It is the first time we ever knew of a preacher advocating "unity" by trying to prove that division was essential to Christian truth. Yet this learned and eminent clergyman has seriously undertaken that impossible feat. We had always supposed that the individuality of truth was axiomatic.

Either Truth exists or it does not. There cannot be any division of it; there can be no diversity from it. "God is Truth"—and Truth must be as undivided, as single, as real, as one as God is. But Rev. Dr. Huntington, in his anxiety to prove that Protestantism, in all its sects, must contain the truth—yet no two agree on what it really is—has invented a very novel and peculiar argument. He says:—"God has deliberately chosen to educate man through the instrumentality of man's own mistakes. . . . The Bible builders are dispersed of God only that they may be reunited, ages hence, in that better city whose foundations are upon the holy hills, and where a single mother tongue prevails." After a few more similar examples of God purposely creating divisions with the intention of healing them later on—in other words, the Almighty making sport with humanity—he says:—"And so with schism as it is called, and the healing of it, in the world ecclesiastical."

"We are asked, to-day, to believe that Protestantism is a failure and that the Reformation was a mistake, because, forsooth, Protestantism and the Reformation have proved themselves prolific of divisions, because, in other words, they have resulted in the scattering of the sheep. That is good reasoning as against those who are determined to make of Protestantism and the Reformation a finality; who hold that wisdom died with Martin Luther, and that the outer edge of the sixteenth century de-

limits the horizon of truth; but it weighs for little with such as are persuaded that Almighty God, broke up the Latin union in order to help us form a better one; destroyed the imperial framework that He might put in place of it a polity large enough to cover the round world.

"With these, who trust the future, the cry is Onward! Nothing can damp their faith in the resources of the Almighty. He that scattered Israel, they insist, will gather him, and keep him as a shepherd doth his flock. Such is the churchmanship of hope."

We would like to know how this good preacher can reconcile this advocacy of disunion with the words he uses, later on, when speaking of the Catholic Church, and causing the Catholic to say:—"We are born into the Church, by sacramental, as we are born into the state by natural birth. We have not chosen Christ, He has chosen us, and graciously called us into the fellowship of His flock. In doing so, He has made provision for our safe custody and proper nourishment. The saving of the soul is too precious a matter to be entrusted to the risks of private judgment. Suffer yourself to be wisely and graciously cared for by the Church, this household into which you have been born. See, here are teachers to instruct you; teachers who have come down in a direct line from the beginning, and who are, therefore, more likely than any others to possess the true tradition of the Christ. Here also are sacraments—two if you insist, seven if you will; but, all the same, a system, a provided scheme of spiritual help and comfort; a course, a treatment, a blessed ministry of grace."

"And as for worship, here it is in form definite and precise. Why go wandering aimlessly about in search of Christ? Why soar up into the heavens of speculation to bring Christ down from above, or delve laboriously in the depths of research to bring up Christ from beneath? Enter the nearest church where you can be sure of finding Him on the altar. See you not the smoke of incense curling about his throne? Hear you not the sharp note of the bell annunciatory of his coming? What remains, save to fall low on your knees before his footstool and to acknowledge the objectively present God?"

Then he charges all the errors in the educational systems, all the doubts and misgivings in regard to morals, all the uncertainty of faith in the world to-day, "upon our unhappy divisions."

Now, if these are Rev. Mr. Huntington's opinions concerning Catholic belief—we will not bother with the slight inaccuracies, that are pardonable under the circumstances—and if he finds those "unhappy divisions" to be the cause of so much error, we would be pleased to know what on earth he means, by trying to prove the necessity of divisions in Christianity. It is a pity that such men should be so blind. But, to use his own argument, it may be that God has mentally blinded him in order to restore his sight some day.

Then he charges all the errors in the educational systems, all the doubts and misgivings in regard to morals, all the uncertainty of faith in the world to-day, "upon our unhappy divisions."

PROF. ROBERTSON'S CRITICISM.

In those days when we hear so much about the faults in our system of education in the Province of Quebec, and when we are eternally criticized and contrasted with Ontario, it is somewhat refreshing to find a man like Mr. J. C. Robertson, the Professor of Greek at Victoria University, holding up the glass to those very gentlemen who profess so much contempt for the educational system of this Province. At the 33rd annual meeting of the Ontario Educational Association, Professor Robertson made some remarks that deserve perusal.

After ridiculing the two political parties on account of their methods of making the educational requirements subservient to their respective political interests, we find the frank professor stating:—"In the high schools there were three distinct classes of students: Those who were studying for the university and professions, those who were studying for teachers, and the general public, who merely sought mental training. Yet all had the same mental food. At present they had before them a curriculum and examination system which was not proper for either class. What would the farmers think if the Minister of Agriculture went to the O. A. C. at Guelph and told Principal Mills to feed all animals the same food. On this common bill of fare provided for the three courses are placed some subjects wanted by the matriculants that all teachers do not want, and vice versa."

"Prof. Robertson then touched upon the percentage required at examinations. Why should a teacher not be required to take in some subjects a higher percentage? Many teachers never get more than 33 per cent. in arithmetic in their whole course. There

were some subjects in which teachers should take 100 per cent. Do business men want to employ persons who only spell correctly once in three times, or who only work out an arithmetical question once in three times? The pupils should have their individuality developed. The complaint was often made now that all individuality was suppressed at present.

"Our system had grown up, nobody knows how, but it had lived in many respects a vigorous life. Though we boast the Anglo-Saxon spirit, yet our system approximated very closely to the continental system, and had not grown up from local conditions, but was imposed largely from the State. We should not give utter uniformity. What possible chance was there here for a strong institution? The system was too much like a gigantic machine. It was a pity that so many teachers felt so deeply that they were a part of a machine. The great difficulty in the products of the machine was their lack of individuality."

Referring to the instability, the shifting and changing characteristics of the Ontario system, the Professor said:—"Then there was the frequent changes in our system. If it were not so some teachers might complain of the monotony of it, but every teacher knew that this "itch for change" had aggravated the matter rather than bettered it. If no changes had been made in the last five years we would be better off than before, remarked the Professor. "Too many cooks," he went on, "are said to spoil the broth, but one cook will spoil it if he is continually taking it off the fire."

There was no reason for the jealousy, which existed between public school and high school men. The attempt to provide for the high school by the public school leaving work had failed. In concluding Professor Robertson said:—"I may be told that all this is good and reasonable, but you will never get the Minister to consent to it. Probably not. That is why I call it a fetch."

We would advise a serious and fair study of Quebec methods, a summary of which will be found in another column of this week.

PRIEST AND PEOPLE.

(From the New Zealand "Tablet.")

"A priest is not an angel," said a new Zealand priest at the close of a sermon to a man; he is human. He has the faults of human nature, but his life is given to you. His hand is the anointed hand which gives you the sacraments. Respect your priests. Be proud of them. If they have faults, leave their faults to God. "That," says an amiable and thoughtful correspondent, "is just what so many Catholic people do not. Some persons are so constituted that, as George Eliot has said, they constantly fix their eyes upon the spots upon the sun and not upon its glorious radiance. We are all apt to take the self-sacrifice and willing service of the priest in much the same unthinking, ungrateful, gratuitous way as that in which we accept light and air. Possibly it is in consequence of this airy appropriation, as a natural heritage, of the services of the priest that we are so free with our criticism and so stingy with our gratitude. It should be vice versa. When sickness assails us and death faces us the priest is the only one upon whom we can call, knowing that the call will be obeyed. Other friends may fail us. The priest never fails us. His telephone is never spiked. No matter how cold the night or late the hour at which the urgent ring comes, it is answered. Truly, indeed, we ought to respect our priests."

"The order of Melchisedech," with the wonderful power which it confers carries with it the blue ribbon of all earthly dignities, but it carries also with it a great dowry of human loneliness. When he dons the garb of his supernatural knighthood the priest is shut out by a wall of separateness from the fair garden of human love. He must go alone and lonely and practically homeless through the world. The life of the priest affords the highest ideal that the world holds to-day of the Christian charity embodied in the primary commandment of the Positivists School: "Live for others." Altruism can go no further. In common gratitude the least that Catholics can give their priests is profound respect and wide indulgence, instead of cold non-appreciation and flippant criticism."

There is not an act of man's life lies dead behind him but is blessing or cursing him every step he takes.

We have three of the latest Nordheimer Pianos in handsome mahogany and walnut cases, lovely tone, equal to new. Because they have had 6 months use we will take \$100.00 off each. This is a bona-fide reduction. Terms \$8.00 monthly. Lindner-Nordheimer Co., 2366 St. Catherine street.

DOINGS IN NATIONAL SOCIETIES.

The regular meeting of the Gaelic Society Class was held on Monday evening in their rooms on Craig St. The students of the Gaelic are doing well, and many of them are far enough advanced to read the Irish National Anthem. For the short time the class has been in existence this is really encouraging and reflects the highest of credit on both teachers and pupils. While the attendance was not quite as large on Monday evening as on previous occasions, nevertheless, the enthusiasm manifested by those present made up for the few who were absent. The report of the committee of the entertainment held on the 4th of March, was presented after the regular class instructions. A meeting of the executive committee was held at which important business in connection with the Society was transacted.

Now that the Irish people of this city are thoroughly organized, and very few of them outside the pale of one national organization or another. I think the question of a National Hall should be seriously considered by the different societies. For years past the Young Irishmen's Literary and Benefit Association has been discussing this very important matter, but with no final result.

At the last monthly meeting of St. Patrick's Society, the imperative necessity of such a building was explained by Mr. Patrick Wright.

Personally, I know that its need has been time and again discussed by the members of the Ancient Order of Hibernians, but there is one impediment at the present time, which prevents that organization from taking any active steps in the matter, and that is, the question of incorporation. Some few years ago, when I held an executive position in the Councils of the Order, I strongly advocated the good that would be derived from being incorporated under the Provincial laws; its incorporation was a success in the Province of Ontario, and I could not understand why it would not be a success in this Province. But I suppose wiser heads prevailed, and the views I expressed at that time prompt me now to write on the matter and to explain the opinions I held then. Now supposing the A. O. H. was an incorporated society, and I have it on the most reliable legal authority that for a paltry sum of \$500 incorporation could be secured, we would have three National incorporated societies, namely, the St. Patrick's, Young Irishmen's, and the Ancient Order of Hibernians. I would propose to unite the three by a joint hall committee of nine members, three from each society, and be under the chairmanship of the pastor of St. Patrick's. This amalgamation would be merely for the purpose of settling the question of proprietorship. With such an arrangement we would, in a very short time, have a hall that would be a credit to the Irish people of Canada, and a monument in after years to the present generation of Irish Canadians. I would like to see some of those interested in building such an edifice discuss the matter in the columns of the "True Witness." We should not let feelings of interest for any particular society, or other matters interfere with the progress of what in my humble opinion would be the most wonderful achievement of our people on this side of the Atlantic.

A grand concert under the auspices of St. Mary's Conference of St. Vincent de Paul Society will be held in St. Mary's Hall, on the 27th inst. in aid of the poor. Such a charitable and laudable object deserves the highest commendation.

The special committee appointed by Division No. 1, A. O. H., at its last regular meeting in connection with a circular issued by the Catholic Truth Society of Ottawa, in reference to the Coronation oath, met on Saturday in the Hibernian Hall, and prepared the following resolutions. It is gratifying to see that the pioneer branch has taken the initiative in the matter. The resolutions need no comment from me they speak for themselves:—
That the members of Division No. 2, Ancient Order of Hibernians, desire to express their regret that there should be required of the Sovereign of the Empire, at coronation, or any other time, a declaration against transubstantiation, by which the sacrifice of the Mass and other doctrines of the Roman Catholic Church are stigmatized as superstitious and idolatrous.
That we sincerely trust that the spirit of broad toleration, which within the reign of Her Most Gracious Majesty, and the two preceding Sovereigns, has removed this declaration from the statute books so far as members of parliament, peers of the realm, and office-holders are concerned, will at the request of humble but

dutiful subjects of the Empire cease to be repealed in so far as it relates to the supreme head of the state.

That we believe that the removal of this objectionable declaration would enable the Roman Catholics of the Empire to enter with more profound feeling of loyal affection into the spirit of the ceremony, which should be the occasion of nothing but mutual esteem and good will on the part of both sovereign and subjects.
This was signed by the committee on resolutions as follows:

JOHN LAVELLE,
B. FEENEY,
HUGH McMORROW

The regular meeting of St. Patrick's Court, No. 95, the pioneer of Catholic Forestry, in this Province, was held on Monday evening, in St. Ann's Hall, Mr. M. Shea, Chief Ranger presiding.

Being a quarterly meeting a very large attendance was present, particularly pleasing was it to notice the great interest manifested by many of the charter members or founders of the Branch, who are most assiduously working for its advancement and who show their appreciation of Forestry by never missing a meeting. The quarterly reports, both financial and otherwise, were read, and notwithstanding the heavy drain which has always been on the parent branch it is nevertheless in a healthy and prosperous condition. Two new members were initiated.

Mrs. Carroll, widow of the late Bro. Carroll, tendered her thanks to the officers and members for the large numbers in attendance at the funeral, and for the prompt payment of the funeral benefit. I may say I was sorry when I heard of Bro. Carroll's untimely death, for by it Ireland has lost one of her truest children.

The regular drill of the Hibernian Knights was held on Sunday afternoon. There was a large attendance; but the enforcement of the fine will add a snug little sum to the treasury. The concert committee are making great progress and indications point to its being a very successful affair. The regular monthly meeting will be held on next Sunday afternoon in the K. of L. Hall, corner Craig and Bleary streets, at two o'clock sharp, when important business will be discussed. The full company are requested to be present.

No. 6 Division A. O. H., held a large meeting on last Thursday evening in their hall, 768, St. James St. The members of this Branch are in sore need of more spacious quarters, and it is to be regretted there is not a suitable hall in the north end for the boys. The Division scarcely nine months old, has a qualified list of one hundred and sixty on the roll, besides forty-three awaiting initiation. A special committee of three was appointed to draw up resolutions in connection with the circular received from the Catholic Truth Society of Ottawa.

The regular meeting of Division No. 2, A. O. H., of St. Gabriel's, was held on Friday evening last, and after a lengthy discussion of matters adjourned until Monday, when the questions were again taken up. Financially speaking this Branch is a strong one. It will celebrate the sixth anniversary of its foundation on the 30th inst with a "smoker."

The annual outing of St. Mary's Court, No. 164, C. O. F., will be held on Dominion Day at St. Lawrence Park, Cornwall, the programme will contain many interesting events. The following committee will have charge of the affair: Messrs. M. Dunn, J. O'Rourke, W. Phelan, A. Bissett, E. Cox, T. Phelan, J. B. Bissell, W. Smith, J. Robinson, R. Buxey and O. Cardinal.

The Annual Field Day of Irish National Games, under the auspices of Div. No. 1, A. O. H., will be held this year at Otterburn Park, on Dominion Day; new, novel and interesting features will be introduced. A great success is predicted providing the Grand Trunk will be able to accommodate the patrons of this Division, who are a legion and a brother who is well posted on such matters tells me it will take one hundred cars to carry them there. If that be so (I have no right to doubt his opinion) it beats Bannagher, and we all know who Bannagher beats.

As I predicted some weeks ago the Bells of Shandon Company, with J. W. Reagan in the leading role, will play a week's engagement at the Queen's, commencing next Monday. The return of the "Bro. Jim" will be hailed with delight by the Hibernians of this city. A special meeting of

the County Board will be held on Friday evening, to make arrangements for a Hibernian night. It is also rumored that the Young Irishmen's Society will have a special night, and that the Shamrocks may have another.

The Business manager of the Company, Mr. Jas. F. Merritt, of Brooklyn, N. Y., is stopping at the Albion. Mr. Merritt has had considerable trouble with the Customs authorities in connection with some portion of his equipment. He is financial secretary of a Division in Brooklyn, and has a host of friends in this city.

THE CONAUGHT RANGER

ST. VINCENT DE PAUL SOCIETY OF ST. ANN'S PARISH.

The St. Ann's Young Men's Society gave a grand vocal, instrumental and dramatic entertainment on Tuesday evening for the benefit of St. Ann's Branch of the St. Vincent de Paul Society, whose treasury needs replenishing after the severe winter that has just closed.

The parishioners responded in large numbers to the call of charity; and the St. Ann's Hall was crowded to its utmost capacity. The entertainment equalled any ever given in St. Ann's Hall, and a most enjoyable evening was spent by all present. A very efficient orchestra under the leadership of Prof. P. J. Shea, opened the evening with a few of the latest musical selections which were most appreciated. Miss Marie Hollishead, Montreal's famous nightingale, then rendered, in her inimitable manner, "The Palms," and received great applause. She also sang "Because" as an encore. Mr. Wm. Murphy, the leader of St. Ann's Choir, sang "My Wild Irish Rose," in a very excellent manner and was also compelled to respond to an encore. Mrs. Parratt, Montreal's favorite harpist, delighted the audience by her rendition of "Moore's Melodies," on an Irish harp. The Orpheus Vocal Quartette, who are always a great drawing card in themselves, gave "The Midshipmite" and elicited great applause. Being recalled they rendered the "Handicap." The Quartette which is composed of Messrs. Wm. Murphy, M. C. Mullarky, J. Penfold and Ed. Quinn, with Prof. P. J. Shea, the talented organist of St. Ann's as musical director, are recognized favorites and have acquired great efficiency in the vocal line. Miss Gertrude O'Brien's rendering of "Tell them that you're Irish," was greatly appreciated and she received much applause. Miss Bennett in a recitation showed that she possesses great elocutionary powers, but we cannot approve of her choice of a subject, as "Jiminy's Exploits" savored very much of a caricature.

Mr. M. C. Mullarky, whose sweet, well trained voice makes him always

fortunate in pecuniary and social matters—has been deeply insulted. It seems, according to his statement, that he has sent several letters to "James Gibbons, of Baltimore," to "John Ireland, of St. Paul," and to "Satoli" an Italian gentleman, who represented the Pope in America, and none of these parties have had the politeness to even acknowledge receipt of such letters. In consequence Mr. O'Connor's feelings have undergone several severe shocks—all of which are merely so many attempts of Rome to persecute and destroy him mentally and bodily.

However, there is always "a silver and a golden lining to every cloud"—evidently it is lining of that material, to the extent of \$3,500, that he is after—and in his difficulties, his wrestling with spirits of evil, and his acrobatic feats of religious activity, this new martyr for his faith has been consoled by letters of encouragement from such eminent sympathizers as "D. J. B., of Massachusetts," "J. C. M., of Jersey City, N. J.," "Mrs. J. W., of New Haven, Conn.," and "J. A. L., of Lynn, Ind."

It must be a great relief to the "Converted Catholic" to know and feel that, while Cardinal Gibbons, and other high dignitaries of the Catholic Church, neglect his "inspired" correspondence, there should be on earth authorities of the prominence and respectability of the universally recognized, D. J. B., J. C. M., J. A. J., and possibly the renowned X. Y. Z., to proclaim their faith in Mr. O'Connor's divine mission.

What pity one feels for such a man! It is a pity akin to that which we feel for Bedlamite!

In the course of a sermon, on the Seventh Commandment, recently preached by Rev. Dr. Herridge of Ottawa, that eminent—if not always strictly orthodox—minister, made use of the following very strong language:—

"Marriage is essential to the world's greatest growth. And the one thing essential to married life is love. Marriage without love is nothing more than a legalized immorality. Love, not money, rules the world. One thing noticeable to-day is the age at which young people marry. In

times past young people married before they were of age, but now, on account of their luxurious habits, they do not marry until they can live in ease and comfort. They want to begin where their fathers left off. Better far is it to enter married life with a small home, where love reigns, than to wait for a more luxurious one, when the dream may be over. The length of happiness of married life is not measured by the length of purse, but by the love which the husband and wife have for one another. Some cynics may laugh at love, but the world cannot afford to laugh. Glad am I to see that though many attacks have been made on the marriage laws, it is one of the institutions which Christian nations have so far held sacred and it is well that we keep it so."

Dr. Herridge is certainly right, as far as he goes. Love is essential to a happy marriage, and the absence of love is the cause of many a sad case of domestic misfortune. But the Catholic Church goes farther than Dr. Herridge, and she lays down as conditions in really happy marriages, the existence of a vocation—or a call from God to the marriage state—and the presence of Divine Grace, which alone comes through the channel of the sacrament of matrimony. It is in this that the Church safe-

guards the participants in Christian marriage. It is, indeed, wonderful to note, how those sincere, learned and zealous men, who wish to regenerate society and save human souls, make use of every imaginable and every laudable means to attain their end—always excepting the powerful and only effective means which the Church affords us. It would seem as if they constantly hovered around the centre of Truth, but always feared to singe their wings by coming in too close a contact with its light. We cannot possibly understand how any devoted Christian can expect to have marriage respected when, at the same time, denying the sacramental qualities of matrimony. Alone, the Catholic Church stands out as the practical and effective defender of the home, the family, the marriage tie, the sacred relations that are the consequence of the reception of her sacrament. She, alone, has made it possible for that sacrament to become for its recipients the joy of the present, the promise of the future, the innocence of joyment, the sanctity of passion. Yet we are ever happy to meet with any attempts made, no matter from what direction, to purify the social atmosphere, and destroy the demon of divorce.

The evening's entertainment concluded with a repetition by special request of the side splitting farce "The Nigger Night School," which made such a favorable impression when produced by the dramatic section of the Society, some months ago. Mr. John Penfold, as Dr. Solon Shoe, Professor of Science and Philosophy, was all that could be desired. Mr. G. Gummerson as Andy White, Mr. J. J. Murray as Zeke Johnsting, Mr. P. Mahon as Sam Snow, and Mr. Ed. Quinn as Pete Persimmon, all promising pupils of the night school were also very good. Their antics were much enjoyed. Mr. J. P. McKeown as Deborah White, Andy's mother, was a veritable Amazon. The sextette kept the audience in a continuous roar of laughter and the farce lost nothing by the repetition.

The St. Ann's Young Men's Society have scored another success on this occasion, and the musical director, Mr. P. J. Shea, the stage manager, Mr. Ed. Quinn, and the rest of the executive deserve much credit for Tuesday evening's entertainment.

Religious Notes and Remarks.

While we always believe in keeping the serious side of life uppermost before the mind, yet we enjoy a good joke, we can appreciate true wit and humor, and we often like to see things by the ludicrous light in which they are sometimes presented to us. Were it not that tampering with things holy, and bringing sacred matters into contrast with the viciousness of the earth, are matters too important and dangerous to be tolerated, or encouraged, we could amuse ourselves heartily with a certain publication called "The Converted Catholic." A copy of this species of magazine was recently handed to us, and we spent a very amusing, if not instructive hour, in noting the amount of nonsense, the number of lies, and the countless contradictions of a most ridiculous nature, that it contains.

This review is edited by a certain James O'Connor, formerly a priest, now a "converted Catholic." It appears that, for some unknown cause—possibly, as he unintentionally suggests that the Almighty "who feeds the birds of the air" has not had time to consider the question of the O'Connor mission and its needs—there are some \$3,500 immediately required at 142 West 21st Street, New York. If the Church of Rome would only stop the collecting of "Peter's Pence," and if the Roman Catholic priests would cease requiring money to defray the cost of their living and maintenance of their churches, it is almost certain that Mr. O'Connor could succeed in the very laudable design of "securing \$100 each from some friends; fifty dollars each from some twenty of the Lord's people; twenty-five dollars each from some fifty others; ten dollars each from one hundred more; and five dollars each from another hundred." All of which would clear off the debt of \$3,500, and secure salvation for many a doomed priest of Rome.

Now, while we deeply sympathize with Mr. O'Connor in his difficulties, we scarcely think it reasonable on his part to expect the Pope to give up to him any share of the "Peter's Pence," were he the Pope—which he is not likely to be—it is not probable he would feel inclined to devote the Church's stipends to such an object. But this is not the worst! This

The sixth Annual meeting of the Shamrock Amateur Athletic Association was held at the Young Irishmen's Hall a few days ago, and it was a most successful gathering. Mr. William Snow, the veteran executive officer in connection with the green and white colors, for more than a generation, occupied the chair.

After reading the minutes the secretary-treasurer, Mr. William P. Lunny, read the report of the directors and his financial statement. Outlines of both appeared in the last issue of the "True Witness."

The election of five directors, to act in conjunction with the representatives of the affiliated clubs, created a great deal of enthusiasm. The report of the scrutineers showed that Messrs. C. M. Hart, H. McLaughlin, C. A. McDonnell, W. J. McKenna, and Wm. H. Kearney were the successful candidates.

The other directors elected at a previous meeting of the Lacrosse Club were Messrs. Ed. Quinn, Wm. Stafford, Thomas O'Connell, John P. Jackson, Henry J. Trilley and A. Thompson.

The first meeting of the new directors was held at the office of the secretary-treasurer on Wednesday evening.

The following officers were elected: President, Mr. C. A. McDonnell. Vice-president, Henry McLaughlin. Secretary-treasurer, Mr. William P. Lunny. Auditors, J. P. Jackson and W. H. Kearney.

The Shamrocks will open the season with a match with Quebec, in Quebec, on the 20th of May. They also play the Capitals in Ottawa, on the Queen's Birthday. Their first match in Montreal will be with the "Torontos" on the 3rd of June.

The Shamrocks will open the season with a match with Quebec, in Quebec, on the 20th of May. They also play the Capitals in Ottawa, on the Queen's Birthday. Their first match in Montreal will be with the "Torontos" on the 3rd of June.

CATHOLIC YOUNG MEN'S SOCIETIES' TOURNAMENT.

The Young Irishmen's L. and H. Association, the St. Ann's Young Men's Society, and the St. Mary's Young Men's Society on the 19th of January entered into a triangular competition which was practically finished a month later. Billiards, pools, euchre, whist and checkers were the battle grounds well selected, with all the eyes of good generalship in the make-up of the small armies. An analysis would take up too much space, and outside the real figures it may be put this way:—

St. Ann's won in billiards and euchre. St. Mary's won in pool, whist and checkers, and the Young Irishmen were satisfied in being close runners up. But there was only one prize, a very handsome clock, the gift of Rev. Father O'Donnell, pastor of St. Mary's and this was presented in St. Mary's Hall, on the 13th inst. The occasion was a gala one, for everybody appreciated the pleasure which had been got out of the season and everybody equally recognized that

there could be only one winner. And that clock will beat not to the largo tempo of "forever, never," but to the more vivacious one of now or never. Congratulations are due to the winners for their achievement; congratulations are also owing to the unsuccessful for their efforts. A necessarily abbreviated score, however, will tell the whole story. Here it is:—

| Societies. | Games Won. | Games Lost. | Points Won. | Points Lost. | Per cent. |
|----------------|------------|-------------|-------------|--------------|-----------|
| BILLIARDS. | | | | | |
| St. Mary's | 3 | 5 | 15 | 375 | |
| St. Ann's | 6 | 2 | 30 | 750 | |
| Young Irishmen | 3 | 5 | 15 | 375 | |
| POOLS. | | | | | |
| St. Mary's | 5 | 3 | 25 | 625 | |
| St. Ann's | 4 | 4 | 20 | 500 | |
| Young Irishmen | 3 | 5 | 15 | 375 | |
| EUCHRE. | | | | | |
| St. Mary's | 21 | 18 | 20 | 538 | |
| St. Ann's | 25 | 13 | 35 | 658 | |
| Young Irishmen | 12 | 27 | 5 | 306 | |
| WHIST. | | | | | |
| St. Mary's | 15 | 4 | 25 | 652 | |
| St. Ann's | 7 | 12 | 15 | 362 | |
| Young Irishmen | 0 | 11 | 20 | 450 | |
| CHECKERS. | | | | | |
| St. Mary's | 19 | 6 | 30 | 750 | |
| St. Ann's | 8 | 29 | 10 | 286 | |
| Young Irishmen | 14 | 14 | 20 | 500 | |

ELECTRICALLY PUT TOGETHER.

Ornamental glass, such as is so common in church windows, is held together generally with cement and soft metal. A soft metal because, to be worked together, the metal must be soft. Cement or glue is then used to make the joint weathertight. This glue works loose and cracks in time. It is only a question of time when such a joint, exposed to weather, will work loose. There has been a joint recently invented, for putting ornamental glass together, in which neither cement or glue is used, and soft met-

al is replaced with a hard metal. An electric process is used and the joint is entirely of copper and will not get loose. The Luxfer Prism Company, 1833 Notre Dame Street, put their prisms together by this process, and also make up ornamental glass work by the same method. Such a joint will not let the glass work loose and will remain weathertight. Sheets put together in this manner are solid, as if of one piece of glass. What with this joint and the daylight effect, Luxfer Prism sheets are wonderful.

Have you an Upright Piano of any make which you desire to turn into cash? If so, write or call at once on Lindsay-Nordheimer Co., 2366 St. Catherine Street.

THE IRISH LOCAL GOVERNMENT ACT.

The Dublin "Nation," of Saturday, April 1st, reproduces an article under the above heading, which appeared in "Lords and Commons," from the pen of T. M. Healy, M.P. It is a thoughtful and able contribution to the literature of Irish Home Rule and we take one of its most striking paragraphs to show the idea Mr. Healy wishes to convey:—

When the jurisdiction of justices at Quarter Sessions in the management of English county affairs was handed over in 1888 to elective bodies, no Irishman alleged that the change afforded a reason why the English should not require a Parliament to deal with their national concerns. For the mass of Englishmen, when their Local Government Act passed, there was no sensation that anything strange had occurred. The old officials were seen doing the work as usual, and county affairs ran pretty much as before, with roads to mend and rates to pay. To suggest to the British farmer or laborer in 1888 that he should feel swollen with a new and loftier sense of citizenship, or that a brilliant revolution had been wrought in his affairs, would have provoked a stare. Common folk in England were spared by their betters the suggestion that their title to liberty, in future, depended on the manner in which their highways were paved, or their sewers flushed.

"In Ireland, however, an entirely different line is taken. There, where gleams of hope come as rarely as the chance of healing to the crippled watcher by the pool of Bethesda, the passing of the new enactment is differently regarded. No apology came

for the ten years' delay, or for the broken promises of the previous 20 years. Our fairy godmother at last made apparition amongst us, and royally bade our tears be dried in the accents of the barrack-square. This word of command shouted across the sea from London, fills us with emotion. The thrill of wearing a brand new English collar, the happiness of feeling that the cut was fashionable at Westminster only ten years ago, and the satisfaction of knowing that the loss to Ireland from overholding the "agricultural grant" for two years is only £1,400,000, brings added exhilaration. Only one condition is imposed by the Master-island, to clog for us the proud privilege of spreading stones in our own roads at our own charges. The Macadamized emancipation of the Celt is held to bar his further title to freedom. On the Irish flag, henceforth, according to John Bull, the Sunburst symbol must be replaced by the trade mark of the stone breaker. The English hind was not expected to surrender any of his ideals when he gained the right of controlling his roads and bridges. He might look back with pride on Alfred and Edward, could still regard Henry VIII. as a pure reformer, and Elizabeth as a virgin Queen. It is only in Ireland that an insight into the Highways Acts is expected to lead to different results, and for the unimaginative Celt, the memory of the story of Brian, the words of Sarsfield, and the songs of Moore, must melt away before the spell of Orders in Council constituting his Urban District Sanitary Authority."

NERVOUS EXHAUSTION AND ITS EFFECTS.

We know full well that there are diseases to-day that were never heard of a few years ago; also that there are remedies and modern methods of treatment that were totally unknown to our forefathers. But we have always doubted the appearance of new diseases; that is we believe that under other names, these ills have always existed. In this connection we find a most interesting article in a contemporary of last week, and, for general information, as well as for the benefit of the medical profession we reproduce a few of its paragraphs. The article deals with "Nervous Exhaustion," and opens thus:—

"Nervous exhaustion, like appendicitis, has been popularly looked upon as a disease of modern life, and a vague one at that—a generally stretched condition induced by sharp rivalry in the pursuit of the elusive dollar, especially in this country. Nearly twenty years ago Dr. Beard wrote a book chiefly about it, in which he called it American nervousness, and said it was a new thing under the sun. This it was not, any more than it is a new thing for one to get a seed in the vermiform appendix. Long ago people did not know when they had appendicitis, and their ignorance was a good thing. If the doctors had known the cause of their trouble they would have carved them as they do now—or, rather, as they did a little time ago, for there is a reaction against the use of the knife. The victims of the foreign substance in the wormlike appendix used to get well, and the records of private practice show that they get well now without an operation. It is supposed that people had nervous exhaustion long ago, only it was not frequent enough to get itself classified. Besides, the doctors were generally practitioners and diseases of the nervous system did not receive the special study they get now. For nearly 20 years, until recently, when one had that tired feeling his friends and at last the doctor told him he had nervous exhaustion or nervous prostration, without a very clear idea of the matter.

"What was essential to this diagnosis was a loss of the knack of sleeping, frequent headaches, a backache, the blue devils, lassiness, with restlessness, dark forebodings, stomach pains after eating, variable appetite, a general loss of moral tone, and so on. The fact is that a case of nervous exhaustion may show some of the symptoms of every distinct nervous disorder and lead the victim to believe he has everything from heart disease to softening of the brain. This is not surprising in view of the recent discoveries since the entire nervous system is involved. It is now recognized as a distinct disease by the profession under the name of neurasthenia. The French often associate it with hysteria. Just what changes take place in the nerves is not settled, but the doctors are satisfied with the explanation that there is persistent enfeeblement of neural energy or

a lack of nerve force. To any one who understands the part of the nervous system plays in the body, it is plain that a lack of energy in the nerves must make a tremendous difference in one's life. For example, it is the nerves that keep the temperature of the body the same, whether a man is at the equator or the north pole. The nerves are the regulators of everything that goes on in the body, and when they are not properly nourished—either because they do not get the right sort of food or are unable to appropriate it—things all go wrong. No doubt the conditions of modern life, the increasing difficulty of living at ease and in quiet for most people, have enlarged the proportion of sufferers from this terrible affliction. Very many people have it or have had it or will have it, and its causes, course and treatment are the special study of famous doctors. Everybody knows how common diseases of the nervous system are. Well, by far the greater number of the victims suffer from neurasthenia. This surely gives warrant enough for all the attention it receives, or is likely to."

Without producing a long series of medical opinions, we will merely give some important information, of a general character, that this article contains—and some of it will be surprising to not a few:—

"An important and suggestive discovery is that neurasthenia is a disease of indoor life. It is a matter of course that by far the greater part of the persons who apply for treatment at the clinics are engaged in outdoor unskilled labor; yet of the sufferers from nervous exhaustion who are treated there, 79 per cent. have indoor occupations. Overwork in a house atmosphere causes worry and is favorable to the development of the disease. This, of course suggests the first step in the treatment. Every brain worker knows the effect on the nervous system of long confinement with steady application and the almost immediate benefit, the restorative influence of a walk in the open air. There seems to be a hereditary predisposition to neurasthenia, fully one-half the patients in one report recalling a nervous diathesis in a parent. This is the nearest we come to a realization of the frequent prophecy that the American habit of working long under high pressure and anxiety must make nervous wrecks of the coming generations."

Here follows a statement that is very significant:—

"These authors confirm the repeated statement that alcohol and tobacco are not among the causes of this distinctively nervous disorder. They go further, and exclude from the influences favorable to its development tea, coffee, narcotics, and all intoxicants. In 14 per cent. the stigmata of degeneracy appeared."

"One of the reasons why poor people are not cured of neurasthenia easily is that it is the difficulty of physical or moral treatment. They expect to

be cured by drugs, while as a matter of fact drugs at the very best can only mitigate the severity of some of the painful or distressing symptoms. It is impracticable to impose isolation on most of the patients who receive treatment at the dispensary. They are not conscientious about taking the few hours rest in seclusion every day that the doctor urges. However, isolation is not always necessary.

"The treatment depends on the individual, but there are general remedial measures that may be applied to most, though in different degrees. These include agencies of reconstruction, such as diet, hydratics, massage, rest and exercise, changes of surroundings and of climate."

"The doctrine of the Gospel of Relaxation is not to try to reason ourselves out of an anxious and worrying state of mind, for that only keeps the attention fixed on it, but to act as if we were not anxious but cheerful or gay. By smiling and laughing and singing a gay melody we are bound to become cheerful or gay. This is the principle on which musical treatment of nervous disorders is now applied in Paris. It is not a modern thought only. Plato, who 'clapt copyright on everything,' as Emerson says, suggested a system of moral therapeutics in which music should play a part.

"It is worthy of note that English do not have nervous exhaustion. The aspiration of the cultivated Englishman is to repress his emotions. He considers it very bad taste to show feeling. The result is that he does not experience the emotions of the ready American. By cultivating a look of serenity he remains serene."

DECAY OF PROTESTANTISM IN AUSTRALIA

In the course of a Lenten sermon Cardinal Moran, of Sydney, said:—

One speaker at the Anglican Congress in Ballarat asked the question, "What is the Anglican Church in Australia to-day?" The speaker himself supplied the answer. He said that the Anglican Church was like a beam of wood, the substance of which had been eaten away by white ants. Outwardly the beam had the appearance of strength and solidity, but it was hollow. These (said the Cardinal) are not my words. They are the words of one of the Deans, and the statement, coming from such a source and at such an assemblage, is most striking and most significant. Let us thank Almighty God that we are members of the Church of our Divine Saviour—members of that Church whose unity is as perfect to-day as when the Church first came from the hand of God. What are the positions to-day of the Church of Christ—the Holy Catholic Apostolic Church—and the Church of the "Reformation?" On one side we have unity; on the other side complete disunion. We have the City of Peace and the City of Confusion. On the one hand we have the Church of Christ repeating the Divine invitation "Come to Me all ye that labor and are heavily burdened, and I will refresh you." In God's Church all the fountains of Divine mercy and Divine love overflow with the living waters of True Life and spiritual grace. On the other hand, we see others, many sects, endeavoring to draw water from broken cisterns. In Holy Church we find growing the Tree of Life, whose leaves are for the healing of her children of all nations. On the other hand, we see a tree sending forth no branches, yielding no fruit, for it is but a hollow trunk, the substance of which has been eaten away. Let us give thanks to Almighty God for the blessing of living in the City of Peace, the City of Unity. More than 250 millions of mankind are agreed in the unity of the Catholic Faith. Men of every race, nation and class rich and poor, educated and uneducated, old and young. Those without the Fold, who are seeking for water in empty wells should hearken to the words of our Divine Saviour: "O that thou hadst faith." But it is not sufficient

Some cough mixtures smother the cough. But the next breeze fans it into life again.

Better put the cough out. That is, better go deeper and smother the fires of inflammation. Troches cannot do this. Neither can plain cod-liver oil.

But Scott's Emulsion can. The glycerine soothes and makes comfortable; the hypophosphites give power and stability to the nerves; and the oil feeds and strengthens the weakened tissues.

50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

MRS. PIERRE FORTIN

Was So Sick and Weak, She Nearly Died—Was Dizzy and Could Hardly Walk—Now She Does Her Own Housework and is Perfectly Well.



The noblest, grandest duty of a wife is the bearing of children. The ordeal ought not to be accompanied by fear or pain. Recovery ought to be quick and complete. If a mother breaks down after her child is born, it is because she did not take proper care of herself during gestation. Nature never intended that the bearing of children should wreck the health.

There is a most wonderful medicine that gives comfort and strength to women before and after the little one comes. The following letter from Mrs. Pierre Fortin tells about this medicine, and every woman who reads this paper can do just what this lady did. Mrs. Fortin writes as follows to the Franco-American Chemical Co., Montreal, Canada:—

"My sickness began after the birth of my last child, four years ago. I became so weak that I had a great hemorrhage, from which I nearly died. I was a long time in bed, and could not regain my strength. I was dizzy, and could hardly walk. I had palpitation of the heart, and my body ached all over. I saw in the newspapers how so many women had been cured by Dr. Coderre's Red Pills for Pale and Weak Women, and I resolved to write you for advice. He gave me most valuable advice. Then I faithfully took Dr. Coderre's Red Pills and Dr. Coderre's Purgative Tablets, and followed the hygienic rules of your specialist. The result is that today I am perfectly cured of all my troubles. I eat and sleep well, and can do all my work without the help of anybody. No one could induce me to take any other remedy than Dr. Coderre's Red Pills. I recommend them

to a great many of my women friends, and know of a large number who are already much better." (Signed.)

MRS. PIERRE FORTIN, Wainapitoe, Ontario.
Dr. Coderre's Red Pills for Pale and Weak Women are for all female complaints and troubles. They give girls robust constitutions at the time of puberty. They completely banish leucorrhoea or whites. They give new strength to the whole system and radically cure falling of the womb. They are the best medicine in the world for thin blood, disordered nerves, sleeplessness, bad digestion, headache and backache. No case ever existed which

they did not relieve. After all other medicines fail, these grand Red Pills bring about complete recovery.

Dr. Coderre's Red Pills are just what nature needs to help her. They reach the distinctly feminine organs alone. They act upon that part of the body easier. They are far better, cheaper and easier to take than liquid medicines sold at \$1.

Sick girls and women are invited to write for the best professional advice, to our celebrated specialists, as Mrs. Fortin did. We give all advice absolutely free by mail. Personal consultation can be had at our Dispensary, 274 St. Denis Street, Montreal.

In buying Dr. Coderre's Red Pills, always beware of worthless imitations. The genuine are always sold in 50-cent boxes containing fifty pills. A box lasts longer than \$1 liquid medicines, and the pills are sure to cure. Never take red pills sold by the dozen, the hundred, or in 25-cent boxes. They are dangerous counterfeits.

All honest druggists sell Dr. Coderre's Red Pills for Pale and Weak Women at 50 cents a box, or six boxes for \$2.50. Or you can send the price in stamps, or by registered letter, money order or express order to us. We mail them all over the world; no duty to pay.

The greatest book ever issued for mothers, wives and daughters is entitled "Pale and Weak Women." It will be sent free to all readers of this paper who send their names and full post-office address to us. Address all letters for medicine, for advice and for the free book to the Franco-American Chemical Co., Medical Department, Montreal, Canada.

BUSINESS CARDS.

DANIEL FURLONG,
Wholesale and Retail Dealer in
CHOICE BEEF, VEAL, MUTTON, Pork
54 Prince Arthur Street.
Special Rates for Charitable Institutions.
Telephone, East 474. 11-G-98

CARROLL BROS.,
Registered Practical Sanitarians,
PLUMBERS, STEAM FITTERS, METAL
AND SLATE ROOFERS,
795 CRAIG STREET, near St. Antoine
Drainage and Ventilation a specialty.
Charges moderate. Telephone 1836

LAWRENCE RILEY,
PLASTERER.
Successor to John Riley. Established 1860.
Plain and Ornamental Plastering, Repairing of
all kinds promptly attended to. Estimates furnished.
Postal orders attended to 15 Paris
Street, Point St. Charles.
TELEPHONE, 8393.

THOMAS O'CONNELL
Dealer in general Household Hardware,
Paints and Oils.
137 McCORD STREET, Cor. Ottawa
PRACTICAL PLUMBER,
GAS, STEAM and HOT WATER FITTER.
BUTLAND LINING, FITS ANY STOVE,
CHEAP.
Orders promptly attended to. Moderate
charges. A trial solicited.

ESTABLISHED 1864.
C. O'BRIEN
House, Sign and Decorative Painter.
PLAIN AND DECORATIVE PAPER HANGING
Whitewashing and Tinting. All orders promptly
attended to. Terms moderate
Residence 645 Dorchester St. East of Bleury.
Office 647 Montreal.

LORCE & CO.,
HATTER - AND - FURRIER
21 ST. LAWRENCE STREET,
MONTREAL

J. P. CONROY
(Late with Paddon & Nicholson)
228 Centre Street,
Practical Plumber, Gas and Steam Fitter.
ELECTRIC and MECHANICAL BELLS Etc
Telephone, 8552

Roofing.

We Do
A Good Business
In Roofing

Because we do good work, We sometimes make mistakes, but when we do make things right. We'd like you for a customer.

GEO. W. REED & CO.,
783 & 785 Craig Street,
MONTREAL.

PALENTS
PROMPTLY SECURED
Write today for a free copy of our interesting book
"Inventors Help" and "How you are swindled."
We have extensive experience in the intricate patent
laws of 50 foreign countries. Send sketch, model or
photo for free advice. PATENT & MARKING
Experts, New York Life Building, Montreal, and
Atlantic Building, Washington, D. C.

cient to belong to Holy Church. We must make ourselves worthy of that membership. We must show forth in our lives an abundance of fruitfulness—the fruitfulness of faith, of piety, of charity, and good works.

THE WHITE MAN'S BLUDGEON.

The following parody on Rudyard Kipling's "White Man's Burden" was written by J. O'Shaughnessy, jr., late war correspondent of the Chicago Chronicle:—

Take up the White Man's bludgeon!
You may give it a gentler name,
At the same time see that it's loaded
and spiked—

Then go after the White Man's
game,
Don't stop to take up burdens;
You'll get more of those than you
need

While gathering up the glory
Of an empire built on greed.

Take up the White Man's bludgeon!
And don't let it down from your
hand

Till you've crushed the "sullen people"
And taken away their land;

Till you've made them see the beauties
In the folds of an alien flag.

Till you've made them know the blessings
Of rule by carpet bag.

Take up the White Man's bludgeon!
Don't bother with anything else—
For you must be first in dealing
With those you go out to bless.

Don't let them prate of freedom—
Whence the right of government
springs—
That tommy-rot that Washington
talked

Is his crime against the kings.
While swinging the White Man's bludgeon

You may sweat and tire at the
work,
And your heart grow sick of carnage,
And your hand from slaughter
shrink;

Then call it your "manifest destiny,"
And spit on your hands once more,
And after awhile you'll acquire a
taste

For defenceless people's gore.
Take up the White Man's bludgeon!

Have done with the sword of "right
And the "outgrown constitution"—
Walks forth in the blood-stained
night

Send out your sons into exile—
What boots it they never return
So long as you have an empire,
With political jobs to burn?

WEST FRAMPTON NEWS.

Last Saturday there peacefully closed the life of a young wife and mother in the person of Mrs. Michael Furlong. Five years ago, a beautiful summer morning, the deceased, Miss Elizabeth Moran, was a bride, and everything predicted a long and happy future, but the director of all had designed it, though happy, to be short. Last May, the shadow of death fell upon the happy home and did not pass until it had stricken down her who had contributed so much to its happiness. She left a kind

and affectionate husband and two children. The burial service which took place on Monday morning, was particularly grand, the deeply sombre aspect of the church rendering it very impressive. The funeral was one of the largest seen in this parish, fitly testifying to the people's sympathy for the bereaved husband and other members of the mourning family.

Death also visited recently another family of this place. Miss Esther Audibert, daughter of Mr. Joseph Audibert, our venerable Secretary-Treasurer of Schools, died on the 2nd inst. Miss Audibert had been ill several months, and last summer underwent a serious operation in the Hotel Dieu of Quebec.

Last Sunday, Rev. J. O'Farrell, parish priest, highly recommended from the pulpit the "True Witness" of Montreal, to the patronage of all his English-speaking parishioners. West Frampton, Que., April 12, Correspondence Quebec Daily Telegraph.

NERVES must be fed on pure, rich blood. Hood's Sarsaparilla is the best nerve tonic. By enriching the blood it makes the nerves **STRONG.**

THE
Society of Arts,
OF CANADA,
1666 NOTRE DAME STREET,
MONTREAL.

Drawing Every Wednesday.

PAINTINGS Valued
from \$2 to \$1800.

10 Cents a Ticket.

DR. PRS. DE SALES PREVOST,
SPECIALIST.

Disease of the Eyes, Ears and Nose.
CONSULTATIONS—9.30 a.m. to 12 p.m.; 7 p.m. to
8 p.m., at 2439 Notre Dame Street.
1 p.m. to 4 p.m., at 402 Sherbrooke Street.

Drink Habit Cured at Home.

We are treating and curing more patients than any other drink cure in the world. This is because we treat our patients at their home, saving the time, expense and publicity of an institute treatment; because we use no hypodermic injections with their bad effects, but give healthful tonics; because we not only antidote the drink crave, but cure the diseased conditions arising from the use of intoxicants.

By our system of correspondence, each patient receives individual care and instructions. We have received the highest and best endorsements of any cure in the world, from leaders among men whose commendation the whole world could not buy. Among those who vouch for our treatment are Rev. Father J. Quinlivan, pastor of St. Patrick's; Rev. Father E. Strubbe, vicar of St. Ann's; Rev. Father J. A. McCullen, St. Patrick's; Rev. Canon Dixon, rector of St. Jude's; Rev. M. Taylor, pastor of Centenary Methodist Church. Particulars and treatise on Alcoholism sent free on application in plain sealed envelope. Address
THE DIXON CURE CO., 40 Park Ave., Montreal

RANDOM NOTES

For Busy Households.

It seems difficult perhaps to understand that at times little children preach more eloquent sermons in practice than ever echoed through domed cathedral.

good Christian father. What is more like the grace of God than the influence of such a father? What more noble and edifying than his virtue and beautiful Christian character?

"Let us look for a moment at the good Christian mother, whose life is one unbroken round of acts of affection and self-sacrifice. Note her wonderful patience; the sweetness and calmness of her life, her quiet and gentle ways, her great desire to hear, if necessary, the whole burden of the family.

"Once more let us look at another type of parent, perhaps no less familiar than the one we have just been considering. He, too, may think himself a fairly good Christian father or she a devoted Christian mother.

Christ and to walk in ways that lead to God's Kingdom? Far from it, indeed. What are the father's ideas of Christian duty to his family and children? He thinks he has done all demanded of him when he provides food and clothes and a place of shelter for them.

"Then there is the careless and unworthy mother who is interested in everything and everybody but her own family and her own home. She, too, is not so rare as some people may imagine. She is a growing quantity, becoming more and more in evidence.

Love from its awful throne of patient power folds over the world its healing wings.

So will it do over the Christian household. And 3. Pray daily for your children, in the words Jesus Christ prayed for His apostles to His Father: 'Father, keep them in Thy name, whom Thou hast given Me, that they may be one; that they may be Thine, and remain Thine forever.'

trip through the fire. Holy Mother! It was like going into the mouth of a furnace.

"When my husband came home in the morning he found a desolate house, but we were all safe.

PATRICK SHEEHAN.

By CHARLES J. KICKHART.

My name is Patrick Sheehan. My age is thirty-four. Tipperary is my native place. Not far from Galymore; I came of honest parents.

My father died—I closed his eyes—Outside our cabin door. The landlord, and the sheriff, too. Were there the day before.

For three long months in search of work, I wandered far and near; I called into the poor house, For to see my mother dear.

Beneath home of kith and kin, And plenty all around. I starved within my cabin.

"Rouse up! rouse up!" said the corporal, "You lazy Irish hound! Why don't you hear, you sleepy dog. The cry to arms sound?"

I groped to find my musket; How dark I thought the night. Oh! blessed God, it was not dark. It was the broad daylight.

A poor neglected mendicant, I wander through the streets. My nine months' pension now being out.

Oh! Blessed Virgin Mary! 'Tis mine a mournful tale? A poor blind prisoner here I stand, In Dublin's dreary jail.

Oh, Irish youths! dear countrymen, Take heed by what I say. If ever you join the English ranks, You're surely going astray.

During the great famine of 1847 and '48, thousands of the "bold" peasantry of Ireland who were unable to emigrate joined the British Army.

"The poor little fellow was burning up, I thought. I just got hold of him, and then made my last and eighth



Lasts long lathers free—a pure hard soap—low in price—highest in quality—the most economical for every use.

ham wrote the above lines." Needless to say they had the desired effect and are as popular to-day in the rural districts of Ireland as they were forty years ago.

THE CONNAUGHT RANGER.

"My mother was troubled with rheumatism in her knee for a number of years, and it broke out into a running sore. She has taken three bottles of Hood's Sarsaparilla, and now she is almost entirely well.

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

COWAN'S HYGIENIC COCOA.

GRAND TRUNK RAILWAY SYSTEM IMPROVED Train Service

Between Montreal and Ottawa, Taking Effect Mar. 12. Leave Montreal 8:20 a.m., 3:30 p.m., 5:50 p.m. Arr. Ottawa 11:49 a.m., 6:05 p.m., 9:00 p.m.

SECOND CLASS FARE From MONTREAL

\$47.95

SCHOOL BOOKS.

SADLER'S DOMINION SERIES. Sadlier's Dominion Reading Charts, 25 Reading Charts and one Chart of Colors, mounted on 14 boards, size 2 1/2 x 3 1/2 inches.

Sadlier's Dominion Sneller, complete. Sadlier's Dominion First Reader, Part I. Sadlier's Dominion First Reader, Part II.

Sadlier's Dominion Third Reader. Sadlier's Dominion Fourth Reader. Sadlier's Outline of Canadian History.

Sadlier's Grande Ligne de l'Histoire du Canada. Sadlier's Outline of English History. Sadlier's School History of England, with 500 colored maps.

Sadlier's Ancient and Modern History, with illustrations and 200 colored maps. Sadlier's Edition of Butler's Catechism.

Sadlier's Child's Catechism of Sacred History, Old Testament, Part I. Sadlier's Child's Catechism of Sacred History, New Testament, Part I.

Sadlier's Bible History (Schuster) Illustrated. Sadlier's Elementary Grammar, Blackboard Exercises.

Sadlier's Edition of Grammaire Elementaire par H. Robert. Sadlier's Edition of Nugent's French and English and English and French Dictionary, with pronunciation.

SADLER'S DOMINION SERIES. Sadlier's Dominion Reading Charts, 25 Reading Charts and one Chart of Colors, mounted on 14 boards, size 2 1/2 x 3 1/2 inches.

Society Meetings.

Young Men's Societies.

Young Irishmen's L. & B. Association. Organized April 1874. Incorporated Dec. 1878. Regular monthly meeting held in its hall, 18 Dupre street, first Wednesday of every month at 8 o'clock, P.M.

St. Ann's Young Men's Society.

Organized 1885. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month at 2:30 P.M.

Ancient Order of Hibernians.

Meets in lower vestry of St. Gabriel New Church, corner Centre and Laurier streets, on the 2nd and 4th Friday of each month, at 8 P.M.

A.O.H.—Division No. 3.

Meets the 2nd and 4th Monday of each month, at Hibernia Hall, No. 202 Notre Dame St. Officers: B. Wall, President; P. Carroll, Vice-President.

A.O.H.—Division No. 4.

President, H. T. Kearns, No. 32 Delorimier ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Finn, 15 Kent street; Financial Secretary, P. J. Auld, on Green Mountain.

C.M.B.A. of Canada, Branch 28

Branch 28 meets at St. Patrick's Hall, 93 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Monday of each month, at 8 P.M.

St. Gabriel's Court, 185.

Meets every alternate Monday, commencing Jun 31, in St. Gabriel's Hall, cor. Centre and Laurier streets.

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

Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 P.M. Chief Ranger, James F. Fogarty. Recording Secretary, Alex. Patterson, 157 Ottawa street.

Shamrock Council, No. 320, C.B.L.

Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 P.M. MR. J.O.S. McGUIRE, President; MR. T. W. LESAGE, Secretary, 447 Berri Street.

ST. PATRICK'S T. A. & B. SOCIETY.

Meets on the second Sunday of every month in St. Patrick's Hall, 93 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 P.M.

St. Ann's T. A. & B. Society.

Rev. Director, REV. FATHER FLYNN, President, JOHN KILFEATHER; Secretary, JAS. BRADY, 119 Chateaugay Street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8:30 P.M. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Kozers and Andrew Callan.

PROVINCE OF QUEBEC, District of Montreal.

The said Jean Baptiste Charron, Defendant. An action in separation as to property has been instituted this day against the Defendant.

BRODIE & HARVIE'S PANCAKE FLOUR

For PANCAKES, MUFFINS, Etc. Ask your Grocer for it; 5lb and 4lb packages.

A MOTHER'S HEROISM.

The New York "World" tells—in the words of the heroine—the story of deeds of bravery performed during a sudden fire in that city, by a woman named Mrs. Patrick Smith.

"The World's" comment runs thus: "Last Monday night Mrs. Patrick Smith, of No. 145 Amsterdam avenue, made eight trips through two blazing rooms, picked up her four children one by one from a burning bed and saved them and herself from death.

Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regulator. To thousands its great merit is known.

turned low, in the next room. The baby here is only four months old, and I have to attend to him three or four times during the night. So I keep the light burning.

"I didn't stop to think what to do, but just grabbed the baby, held him close to me and ran through to the hall beyond, and from there to the hall. "First, I took little Marty, the baby. The other children were scared to run through the fire, and besides they were stupid from the smoke, so I had to carry them. Tommy is the oldest, he is only just going on six. They were all too little to help themselves.

NOTES FROM OTTAWA.

From Our Own Correspondent.

There was a very large attendance both of parishioners and from other points at the funeral of the regretted Father Champagne, pastor of St. Francis de Sales, Gatineau Point, on Tuesday of last week. The attendance of the clergy included His Grace the Archbishop and the members of the Chapter, His Lordship of Pembroke, and representatives of the Oblates of Mary Immaculate, Capuchin, and Dominican Friars and Companions of Mary.

The Rev. Father Durocher, O. M. I., lying dangerously ill in Syracuse, N. Y., expressed a desire for a visit from his former pupil in Ottawa College, when he was a professor in that institution.—Rev. Father Whelan, now rector of St. Patrick's. Accordingly the Rev. gentleman left at once for that city.

Rev. Father Cote of the University preached a mission in the parish of St. Narcisse last week.

Amongst the distinguished guests at the University last week, were His Grace of Kingston, accompanied by Rev. Father Stanton, of Smith's Falls and Rev. C. Mea, of Regiopolis College; also, Rev. Father Garant, of Clayton, Ohio.

Consequent upon the difficulty of obtaining a sufficiently secure foundation, the proposed tower addition will not be made to the church of the Sacre Coeur on Sandy Hill, but a highly ornamented facade and a spire will be substituted.

Another distinguished guest of the University, during the last week, was the Very Rev. Father Lefebvre, O. M. I., formerly Provincial of the Oblates of Mary Immaculate in Canada, and presently holding the same exalted position in the United States.

Very Rev. Dr. Constantineau, O. M. I., rector of the University, was an invited guest at the conference of the Heads of Educational Institutions in Chicago, last week, which was convened by Right Rev. Mgr. Conaty, rector of the Catholic University of America.

Rev. Father McGovern, P.P., of Richmond, is lying ill at his parochial residence.

"Resolved that married life is happier than single life" was the subject of debate before the meeting of the McPhail Total Abstinence and Debat-

ing Society of St. Mary's Parish on Friday of last week, and evoked great interest. The chairman was ex-Roeve John O'Meara, Barrister, and at his side was seated the Rev. Father Cole, P.P. The proposition was urged by Messrs. Hatherly, Lee and Hogan and was controverted by Messrs. Joyce, Baxter and McKain. Music and song and recitation added to the pleasure of the evening, the performers being Misses Kenna, Taylor, Warnock and Jesson.

Rev. Father Campeau has resumed his duties at the University, after a severe illness.

The annual diocesan pilgrimage to the Shrine of la bonne Ste. Anne will be in charge of the pastor of Sacre Coeur Church, Rev. Father Portelaunce O. M. I.

It is proposed to establish a junior conference of St. Vincent de Paul Society in St. Joseph's parish, similar to that in St. Patrick's.

Rev. Father Cottet, of the order of Canons Regular at Lake Nominique, was a guest at the Archbishop's Palace last week.

A full meeting of the Chapter of the Archdiocese was held last week. Very Rev. Canon Foley of Almonte celebrated Mass.

The officers of the St. Thomas Aquinas Academy composed of students of the University are:—

J. E. Doyle, Pres.; M. Foley, Vice-Pres.; P. J. Galving, Sec.; J. A. McEhan and R. A. O'Meara, Councillors.

Universal sympathy has gone out to Separate School Master Alexander Duff, in the loss of his life's partner.

One visible effect of the mission lately preached by the Capuchin Friars in their Church of St. Francis de Assisi, Hintonbury, is a demand for seating accommodation to meet which the parish priest, Rev. Father Moise, is having an additional number of pews put in. This church serves for the French speaking as St. Mary's does for the English speaking Catholics of Hintonbury.

The quarterly meeting of the English-speaking members of St. Vincent de Paul Society was held in St. Bridget's Church on Sunday afternoon of last week. The members of the various conferences had received Holy Communion in a body in their respective churches the same morning.

about one hundred miles from here. For some time past there has been a feeling of enmity against the Catholics smouldering among the evil-disposed and this at last came to a head in an attack on the Catholic converts at Shikkushan. Father Victorin at first made his escape, but was so unfortunate as to be caught by a roving band of the rioters, who after beating him cruelly and stripping him almost naked, tied him on a board and brought him in triumph back to his former home, where a large band of rioters was assembled whose evil passions had been stirred up by the burning-out and slaughtering of converts in which they had been indulging. In the sight of his late home they tied the poor priest up to a tree and here I would gladly draw a veil over the rest of the ghastly scene but that I feel that the world should know of what the Chinese in their hour of triumph over a defenceless foreigner are capable, and I would warn all readers who are inclined to be squeamish to read no further or skip the next few lines. As this poor man hung from the tree to which he was tied, pieces were cut from his thighs and eaten by his tormentors. From the state of his poor body fire was evidently applied to it, and slugs were fired into non-vital parts. Finally, his body was cut open from the chest downwards, he was disembowelled, and the various organs were taken out and eaten by these semi-civilized people, who at the same time drank his blood. He was also mutilated in a way that cannot be described and his head cut off, there being a hole in the top of the skull large enough to put one's fist in.—Liverpool Catholic Times.

THE JUNIORS OF ST. ANN'S PARISH.

At the regular monthly meeting of St. Ann's Junior Y. M. Society held on Sunday April 18th, the following officers were elected:—

Pres., Thos. Walsh; Vice-Pres., Alex. Norval; Sec., Jas. McKenna; Treas., John Morey.

Promoters:—Thos. Walsh, Alex. Norval, Chas. Mulvey, W. Woodfine, J. McKenna, R. Foran, L. Benoit, J. Kane, J. McCarron, P. Burns.

The primary object of this society is the spiritual welfare of the boys who have left school and who are not yet 18 years of age.

It is under the direction of the Rev. Redemptorist Fathers and is governed by the rules of the League of the Sacred Heart.

A few months ago a spacious hall and well equipped gymnasium was opened for the boys. On Sunday April 23rd, the installation of the newly appointed officers will take place. This will be followed by an exhibition of gymnastics, in which the successful competitors will be rewarded by the presentation of lacrosse.

Parents should encourage this society and even become its benefactors; make themselves sharers in the good work. It affords the boys a means of profitable pleasure, and it gives the clergy an opportunity to encourage them to continue the religious practices of their school days.

RECENT HAPPENINGS IN EUROPE.

Continued From Page One.

This was the first ordination to priesthood ever conferred in the beautiful little chapel of the Canadian College. Of the 35 students at present in the College, 29 are priests.

At St. John Lateran Church, on Easter Saturday Rev. Wm. O'Boyle, O.M.I., of Lindsay, Ont., was ordained also to Holy Priesthood.

The Spanish Government has emerged victorious from the general elections. Under the circumstances, this is a striking proof that the Spanish people desire to settle down in a quiet and business-like manner to the work of rehabilitating their national finances and prestige, which suffered so much as a consequence of the recent disasters. The factionists who tried to make personal and political capital out of the situation have been severely rebuked at the polls for their unpatriotic conduct.

Steinway, Nordheimer, Heintzman, Howard, Williams. These are the Pianos we represent, and warrant the best value in Montreal in quality and price. Terms \$7 to \$25 monthly, if you wish to pay that way. Lindsay-Nordheimer Co., 2366 St. Catherine street.

Pleasures pall, rest becomes wearisome; but duty faithfully performed crowns the hours with flowers and fills the air with fragrance and music.

MARKET REPORT.

Specially Prepared for the "True Witness."

The most interesting news to farmers this week has been supplied by the egg market, which has been regularly demoralized by large receipts, fully fifty per cent in excess of the demand. Last week at this time eggs sold readily at 21c per dozen, whereas to-day they range from 13c whereas to-day they range from 13c per dozen. Demand at the decline is good however, and the low price has stopped the importation of United States eggs, large arrivals of which were the primary cause of the slump in the market.

Maple syrup and sugar has ruled remarkably steady during the week, and values on genuine new syrup are steady at 60c to 65c, the outside figure being for choice lots in tins. Sugar has sold at 7½c to 8c, but 7c to 7½c are the ruling prices to-day. Demand from Ontario points and Manitoba and the coast has been quite active, large sales having been made for shipment to all these sections. In the wood syrup sales at 5½c to 6c per lb.

The dressed poultry market keeps quiet, but prices continue firm for fresh killed turkeys which have sold at 10½ to 11c, fresh killed chickens have also sold at 7c to 8c, and old fowls at 5c to 6c; fresh geese 5c to 6c, and fresh killed ducks 8c to 9c per lb. Old stock are from 1c to 2c per lb below the above figures.

Dried apples continue steady at 5 to 6c and stocks here are light. Sales of good sized lots of evaporated rings have been made at 8½c and prices range from 8½ to 9c, while some holders in Ontario it is understood refused bids of 9 to 9½c last week.

Demand for beans is slow at 95c to \$1.05 per bus., for handpicked pea beans; sulphur beans are steady at \$1.15 to \$1.20 and ordinary mediums 80c to 90c.

Hops are quiet, a lot of Ontario selling at 19c, and prices range from 18c to 20c as to grade. Honey continues dull. White clover in the comb sells at 8c to 9c in round lots, and 9½c to 10c for smaller quantities. White extracted honey ranges from 7c to 7½c in large tins, and 8c in smaller tins. Buckwheat honey in the comb is 5½c to 7c and extracted 3c to 5c as to quality. Shipments of 50 case lots of selected honey are being made to England this week.

Roots of all sorts rule quiet but generally steady. Potatoes are unchanged at the decline last noted sales being made at 65c to 70c per bag on track here. Quebec turnips are unchanged at 85c to 90c per barrel, and carrots are steady at 85c. Parsnips have sold at \$1.50 per barrel. All these prices are for wholesale lots, smaller quantities necessitating an advance of 1c to 2c.

Baled hay, is firmer, and sales are reported in the country at \$4 to \$5 for clover, and mixture, as to quality. On spot prices are steady, choice No. 2 hay selling at \$5.50 to \$6.50, and No. 2 ordinary \$5 to \$5.50.

Baled straw is quiet at \$3.50 for bright straw on track, and ordinary \$2.50.

Tallow is held quite firm here at 5c to 5½c for refined, and 3c to 3½c for rough.

The wheat market is still unsettled, but this is the usual thing at this time of the year, when the crop of spring wheat has to run the gauntlet of all kinds of reports, one day the market being up on bad news, and the next day down on favorable news. Farmers in Ontario have withdrawn in the past few days accepted 68c to 69c for red winter wheat delivered at the cars. While there is little doing in pens, the feeling is steady at 72c to 73c in store here, and for the grain afloat in May, 74½c to 75c is asked. At Ontario points farmers are realizing 65c to 66c at the cars.

Business in oats has been very active during the past week, and from 100,000 to 200,000 bushels have been sold by Ontario farmers during the past eight days at 30½ to 31c on the cars. Exporters here are bidding 36c for the grain afloat here in May, and in store 95c is asked.

Barley rules quiet, malting grades ranging from 52 to 54c. The supply of buckwheat here is light, and prices are firm at 57c to 58c in store. Prices for rye are nominal in the absence of business at 59c to 61c.

Farmers continue to be heavy purchasers of bran in this market for stock feeding purposes, and are paying \$15.75 to \$16 for Ontario bran, on track here.

Enquiry for hog products continues good at steady prices, especially for hams and bacon, the former moving at 9½c to 10½c per pound, and the latter 10 to 11c. There has been a good demand for compound lard, which has advanced fully ½c per lb. and is now selling in pails at 6½c.

The cheese season of 1898-99 is nearing a close, showing the largest decrease in exports ever known since the industry was started in Canada, the shortage amounting to 215,902 boxes, and this added to the decrease from New York makes a total decrease from this continent of 544,873 boxes, which will not be very materially altered between now and the close of the season, April 30th. Contracts have been made by exporters here for new cheese at 9c to 10c, and old has sold at 11c to 11½c.

The exports of butter from Canada for the season 1898-99 show an increase of 100,874 packages, as compared with 1897 and 1898, which will not be changed to any extent before the opening of the new season. There has been a steep decline in prices in this market, sales being reported at 17c to 17½c and even lower. At this writing, however, a somewhat better feeling prevails and it is just possible that bottom has been reached. A notable circumstance in the butter market this spring has been the absence of demand for dairy butter for shipment to Newfoundland after the opening of navigation. This enquiry in past seasons usually made itself felt before this date, but so far this spring there has not been a sign of it. Dairy butter therefore is not wanted and nothing is doing in it.

DOMESTIC READING.

We lose our griefs by making others cease to grieve.

No guilty man is ever acquitted; he lives self-condemned.

A man may know much, and get for nothing.—Dr. Parker.

Our influence is imperishable; not a particle is ever lost.

Humility ever dwells with men of noble minds.—Fetham.

To have faults and not strive to correct them is to add to them.

Many complain of lack of memory, but few complain of lack of judgment; yet the last is the commoner lack of the two.

To be a gentleman is to be honest, to be gentle, to be generous, to be brave, to be wise, and, possessing all these qualities, to exercise them in the most graceful outward manner.

The idea that a strict fidelity to truth demands accuracy is one which is seldom entertained; but until we receive it as a principle and embody it in action we shall never attain a high degree of truthfulness.

Age is not to be feared. The older a good and healthy person grows the greater becomes his capacity to enjoy the deeper, sweeter, and more noble kinds of happiness which the world affords.

Avarice keeps a man always in the wheel and makes him a slave for his lifetime; and his head or his hands are perpetually employed. When one project is finished his inclinations

roll to another, so that his rest is only variety of labor. This evil spirit it throws him into the fire and into the water and all sorts of hazards and hardships; and when he has reached the tombs, he sits naked and out of his right mind.

It is the united action of the brain and the eye that forms the action of close observation. We would think about what we see if it is to be a permanent impression. When the mind is vacant the eyes are robbed of half their value.

I have always preferred cheerfulness to mirth. Mirth is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.

The man of faith is in possession of a joy that dwells in the very depths of his being and is neither dissipated or disturbed by the chances and changes of this mortal life. There are no storms at the bottom of the sea; on the surface the waves may mingle with the clouds without ever ruffling its serene depths.

DO YOU WANT CONSUMPTION?

Are you really looking for it? Inviting it? Then pay no attention to your hacking cough, and your weak throat. You can prevent it, though. Take Scott's Emulsion early, when the cough first begins.

SUPERIOR SHAPES and STYLES SHOES

For Ladies and Gentlemen:

Made in fine Kid and Box or Wax Calf, with Kid or Vesting top, in Black, Tan or Chocolate colors for

\$2.00, \$2.50, \$3.00 and \$4.00.

PHONE, MAIN 849.

E. MANSFIELD,
THE SHOEST,
124 ST. LAWRENCE STREET,
COR. LAGAUCHETIERE STREET.

WANTED

Employment as clerk or accountant, by a reliable young man of good character and temperate habits. Graduate of one of Ontario's best business colleges. Business men in need of an assistant will find it to their advantage to write by letter at once stating full particulars. Address: P. McGRATH, Vankleek Hill, Ont. 40-2

JAMES A.

OGILVY & SONS

A SPECIAL OFFER.

DAINTY FRENCH WHITEWEAR.

A Parisian Manufacturer's Stock of Samples.

Only two of each kind. Exquisite Goods, Beautiful Trimmings and Embroideries, High-class Garments, displayed on tables in our

WHITEWEAR DEPARTMENT.

At Manufacturer's Prices.

You must see this wonderful offer to appreciate the Handsome Styles and Excellent Qualities of the Goods.

Come and Make

Your Selections at

JAMES A. OGILVY & SONS,
CORNER ST. CATHERINE
AND MOUNTAIN STREETS.

A LESSON OF THE WAR.

The official report of loss of life in the army during the Spanish war places the total number of dead at 5,781. The statement which refers to the period between May 1st, 1898, and Feb. 28th, 1899, says that 329 soldiers were killed in action, 125 died from wounds received, while 5,277 deaths were caused by diseases due to the climate, exposure and poor rations.

PATENT REPORT.

Below will be found a list of patents recently granted by the Canadian Government. This list is prepared specially for this paper by Messrs. Marion & Marion, Solicitors of patents and experts, New York Life Building, Montreal.

62702. Wm. H. Wyman, St. Johns, N. Q., ribbon and braid display cabinets.

62909. Walter Geo. Collins, Coramba, New South Wales, prospecting dishes.

62912. Alex. Kretting, Christiana, Norway, apparatus for utilizing sea weed.

62947. Percy Avery, Mount Forest, Ont., steam boilers.

If religion be anything it must be everything.

Americans with social aspirations spend, it is calculated, at least \$10,000,000 in London during the season.

The good which sight or sense can no longer apprehend is yet as real an existence as when we could both see and feel it; nothing good can be ultimately lost; memory may still preserve it, and love carry us to it at last.

When we listen willingly to a detractor we are guilty of the same sin as he is. The detractor is a coward; he never has the courage to strike his enemy an open blow; he dare not stand before him face to face; he is like the sneaking assassin.

ECHOES FROM KINGSTON.

Special Correspondence of the "True Witness."

The bazaar in aid of the House of Providence, which opened on the 4th inst., and was continued on the two following days had a most successful financial closing.

The concert on Wednesday evening proved a most enjoyable and remunerative affair, and reflects great credit on Mr. N. O'Connor, to whom we were indebted for one of the finest concerts held in this city. A marked feature of the success of the Bazaar was the competition between the four Catholic societies for the portrait of His Grace Archbishop Gauthier donated by himself. The contest was keen and exciting and tended in a great measure to increase the Bazaar fund, over \$600 being received at the polling booth. 1836 votes were polled for the Young Irishmen, who had the gratification of winning the magnificent and much valued picture, which is henceforward to grace the walls of their beautiful hall. The total amount realized was \$2,100. The workers who were the ladies of the congregation are to be congratulated.

The Kingston Branch of the C. M. B. A. gave a complimentary concert in honor of their organizer, W. P. Killacky. The programme opened with selections from the City Band. The "Chimes of Trinity" was well rendered by Edgar Summerby, this was followed by the speech of the evening, delivered in masterly style by Mr. Killacky, he dwelt particularly on the advantages of the society and carried his audience with him.

Miss Lyons and Mrs. Prevost sang most charmingly, the former rendering in fine voice, "Because I Loved You so," and the latter "Don't be

Cross," both of which were responded to by an enthusiastic encore. The band played "God Save the Queen," which closed a delightful entertainment.

His Grace Archbishop Gauthier returned home on Wednesday after a visit to Montreal, Ottawa and Brockville.

Rev. Fr. Killen, who was tending to the spiritual wants of the people of Perth, in the absence of Rev. Fr. Duffus, who had been ill, was presented with an address and purse, prior to his departure for Toledo, the future scene of his labors.

Very Rev. Dean O'Connor, of Chesterville, who has been appointed to the charge of Marysville, was tendered a complimentary and well merited presentation before leaving for his new home.

Rev. Fr. Twomey, whose health has been much impaired is convalescent and able to resume the duties of the parish of Tweed.

Rev. Fr. McCarthy, of Read, has succeeded in adding seven stained glass windows to his very beautiful church, the other four are to be donated in a short time. The subjects are the Holy Family in Nazareth, St. Charles Borromeo, the patron saint of the church, St. Patrick, the Ascension, Descent from the Cross, and the Assumption of the Blessed Virgin. These windows are superb in coloring and the figures are perfection itself.

Rev. Fr. McCarthy is to be congratulated upon having one of the handsomest churches in the Province.

BARBAROUS MURDER OF A PRIEST.

The Ichang correspondent of the "North China Daily News" sends details of an atrocious tragedy on the young priest, Father Victorin (Jean Delbrousk) captured by the Hwei-fei

of Ko-lao-hui and murdered after the horrible torture for five days at Ch'ik-keo-shan. He says:—

Father Victorin was a Belgian, not quite twenty-nine years of age, and was appointed by his Bishop some two months ago to a Catholic station at Shikkushan, in the Patung district,

FRIENDLY CHATS TO YOUNG MEN.

In one of his novels Lever tells us that an Irishman is naturally bashful or shy. At first blush may seem a little out of the way to our friends who do not thoroughly understand the Irish character, which is many sided and complex, even in its simplicity. Of course every Irishman is not bashful or even shy. We have known a few exceptions to the rule. But the great majority of Irishmen never lose their bashfulness until they leave their own country. A good many of us have courted girls in Ireland, and know the fear and trembling with which we entered on the terrible task with the thought ever uppermost that we were making several different kinds of a jackass of ourselves and that everybody in the town knew it, for in most towns in Ireland everybody does know what everybody else does. Contrast this with a similar episode after a couple of years' residence in a city like London or Liverpool or New York. Associations, and the brushing up against the multitude that never had any bashfulness have rubbed off the points. He no longer makes love in his old shy way, but he recognizes that he is a power in the land and an important element in the country's political government, and he is heard of with no uncertain sound. That great student of character, Charles Dickens, seldom introduces an Irish character, but the sketch of a few lines may serve the purpose to illustrate the Irishman at home and abroad. He says O'Leary was an Irishman recently imported, and had come over to England to be an apothecary, a clerk in a government office, an actor, a reporter, or anything else that turned up. He felt convinced that his intrinsic merits must procure him a high destiny. And this little bit of Dickens only shows that great observer was cognizant of the bashful character of the Irishman, for as soon as he found his O'Leary he limned him to the life.

As the world goes now, bashfulness or shyness does not seem to be a good quality as far as material progress is concerned, although it is very questionable if a little of it is not better than the unacceptable quality which in vulgar parlance is described as "gall." Of course, there are different ways of looking at it. Dr. William Mathews, author of "Getting on in the World," has very decided opinions, but he looks on the victims of shyness more in pity than in anger, as will be seen from the following in the Philadelphia "Evening Post":—

One of the deadliest foes to worldly success is shyness. No young man who is afflicted with this trait—call it bashfulness, shamefacedness, mauvaise honte, or what you will—can ever hope, unless he conquers it, to rise to high position in any profession, except possibly in the medical.

This unhappy disposition is not only a source of much misery to its victim, but, as I have said above, is also one of the most insurmountable bars to success in life. Shy persons are generally persons of quiet, amiable disposition, and they often have a fine taste and excellent moral feelings. They shrink from society and from rencontres with their fellowmen through an excessive delicacy of organism, which makes the bustle of life, and even its customary courtesies, unpleasant to them. They lack, usually, a sufficiency of animal spirits and a consciousness of their infirmity reacts upon them by producing still greater embarrassment, so that the more they keep out of society the more unfitted for it do they become.

Should some chance throw such a man into company, and you succeed by dint of great effort in having a little playful converse with him, yet if on the very next day you encounter him on the street and expect a frank recognition, you will be frozen by a distant and chilling bow. You infer that he is cold and haughty, when, in fact, he may be modest and warm-hearted.

He passed you with a frigid greeting simply because he could not address you without an embarrassment not only painful in itself, but which would leave him in a state of self-humiliation doubling or trebling his pain. The seeming assumption of superiority is, in reality, only a confession of the most distressing weakness. Not only men of delicate mould are shy, but men of great bodily and mental strength also have been tormented with shyness. Who that has read of the frank and open manner, Archbishop Whately, would for a moment dream that he was ever afflicted with the wretched infirmity of which we are speaking? Yet he himself tells us that in his youth he suffered all the agonies of extreme shyness for many years, and "was driven to utter despair."

It will strike most people as strange to learn that in his youth the courtly Chesterfield was a marked victim of the evil of shyness, so much so that at one time, he himself tells us, he had almost made up his mind to renounce polite society. How he overcame his weakness, is best told in his own words, and it will be seen that a lady who intuitively understood his trouble, assisted very materially in overcoming it. Lord Chesterfield writes:—

"Insensibly it grew easier to me and I began not to bow so ridiculously low, and to answer questions without great hesitation or stammering. I got more courage soon afterwards, and was intrepid enough to go up to a fine woman and tell her that I thought it a warm day. She answered me very civilly that she thought so, too; upon which the conversation ceased upon my part for some time, till she good-naturedly resuming it, spoke to me thus: 'I see your embarrassment, and I am sure that the few words you said to me cost you a great deal; but do not be discouraged for that reason and avoid good company. We see that you desire to please, and that is the main point; you want only the manner, and you think that you want it still more than you do. You must go through your novitiate before you can profess good breeding, and if you will be my novice I will present you to my acquaintance as such.'"

Dr. Mathews furnishes a very interesting article by giving some advice, which is applicable to everybody, but more particularly to Irishmen, for they are naturally the most bashful and need the advice may be more than any other class or race:—

"Let the young man who suffers from shyness—who is kept in the background by nervous timidity—take courage from these examples. Let him force himself into society and the bustle and uproar of the world at all hazards, and school himself to take part in its affairs. Let him keep in mind that so far as he is from being the focus of all eyes in society, so far are his fellow men from watching all his movements, that they are only too profoundly indifferent to him; and banishing all thought of them, as they do him, let him be himself, and he may rely upon it that the malady which has poisoned all his life and kept him in obscurity will disappear. Better still, his extreme nervousness and exquisite sensitiveness to expressions, once mastered and controlled, may be made in some departments of effort—as in public speaking, for example—a source of power. It is a certain anxious diffidence which, kept in check, makes one take pains to win and deserve success, which stimulates energy and sustains perseverance."

There are probably few callings in life that require so much perseverance so much self-denial, as that of the man who thinks his life work should be literary. There are millions who write, more or less well, or more or less badly; the successful ones can be easily counted in the thousands. Art of any kind means sacrifice in all cases at the beginning, and in nearly all cases to the bitter end. There is possibly one consolation for the struggling writer, artist, poet, or inventor. When he is dead the world will begin to appreciate him and wonder why it had not done so before. They may take comfort in the words of Longfellow's "Practice of Life," and think they will be included in the galaxy of world-known men of whom it was written:—

Lives of great men all remind us,
We may make our lives sublime
And departing leave behind us
Footprints on the sands of time.

No matter how beautifully encouraging such verses may be, there is still a practical something missing. Art or literature or anything in fact which depends on the distant future for recognition or remuneration is an unsatisfactory bill of fare to set before a small wife and a large family. Millet, whose pictures now are to all intents unpurchasable, saw his wife die in his arms of sheer starvation a few hours before one of his celebrated pictures was bought in the Salon. Then he was famous. What use was fame to him then, while he clasped in his arms all that was left of the angelic woman who had been his helpmate through all his bitter struggles, who never faltered in the direst adversity, who buoyed up the soul of the artist with the words love and hope? Shrunken to a shadow, or to put it more cruelly, an absolute skeleton, nothing lay in his arms of the happy girl who had linked her life to his. The soul had fled, the hectic

pink had left the cheeks, the grey shadow drew down like a veil from forehead to chin, the arms were rigid in the last embrace and the lips were clammy and wet with the expiration of death, but a sweet smile of ineffable content still hovered round them, and even in that last dreadful moment there seemed to be breathed from them "love and hope." It was at this supreme time of tribulation that joyful friends came to tell him of his success in the Salon. He was famous, but his life star was extinguished. He was insane.

Do not like the picture. It is not a pleasant one, but for all that it is one that is painted every day in the realities of life. In literature the same circumstances generally govern. To few men is it given in their life times to accept the homage of a world. There are not a great many Kiplings, Tennysons, Longfellowes, Ruskins, Carlyles, and a few others who tasted the sweets of success while yet they could enjoy them. By far the majority of literary men have a vastly different experience. This may seem just a little bit gloomy. Perhaps it is not optimistic enough, but young men may safely take this little fragment of advice from one who has had some experiences, he would

THE THIRD DREAM.

By FRANCIS D. DALY, Montreal

In all ages, dreams have been regarded with vast interest by the larger portion of the human family, in every clime and under every form of human life. They leave a certain impress on the mind which the learning of the savant, or the ignorance of the savage cannot wholly eradicate. It is not my intention now to write a dissertation on a subject which has, to use colloquialism, been worn nearly threadbare. I shall merely relate a curious dream as I have heard it related by one of the descendants of the parties mentioned, and in the very locality where the incident occurred, viz., in the heart of the great county of Tipperary, Ireland. Running through the northwestern portion of this county a chain of hills is found famous in historical allusions as the Devil's Bit, and Keeper ranges of hills. They skirt the renowned "Golden Vein," a tract of level country occupying the centre of the county, reaching, from Roscrea in the north to the Town of Tipperary in the south. In the heart of these hills the scene of our dream story is fixed, and the time is marked by the cruel and bloodthirsty Penal Laws inflicted on Ireland by her vengeful conquerors. As your readers are aware, the exercise of the Catholic religion in any form or manner under these cursed laws was sufficient to effect the temporal ruin of its unfortunate followers, a priest found officiating or administering any of the sacraments of the Catholic Church was liable to transportation for the first offence, and death on his return to the country.

Consequently, the opportunities afforded to pious Catholics to partake of the blessings of religion, were indeed few and far between; but whenever available, were only the more eagerly partaken of by the true and faithful Irish peasantry.

There lived at this time on the southern slope of these hills looking over the "Golden Vein," a farmer named John Ryan, who industriously tilled and cultivated his small holding, and lived his quiet humble life as best he could; his chief regret, beyond the loss of his only son, who had left the country years before to seek his fortune in more favored lands was being deprived of the consolations of religion; and often did he fervently beseech God to grant him the opportunities he so much desired, i.e., hearing Mass and receiving the Divine Food.

One memorable Saturday night he slept the heavy sleep of exhausted labor, he had a dream of such remarkable intensity that his whole mind was absorbed by it. He dreamt that in a remote part of the mountains about ten or twelve miles distant from his home, that a priest was celebrating the Divine Mysteries in a cave or hollow in the hills, attended by a numerous congregation, all devoutly attentive and rejoicing. The whole scene was so faithfully depicted the surroundings were so vividly displayed to his imagination, that although he had never been there he had no difficulty in at once recognizing the locality as one he had seen at a distance, and knew the direct route to it. He immediately wakened up and dressing himself, lost no time in preparing to follow the dictates of his heart in proceeding to the place pointed out in his dream. He arrived without fail on the scene as pictured in his dream and had the inexpressible joy to have his confession heard and partake of the Holy Sacra-

ment. His gratification may be more easily imagined than described. None can truly enter into the feelings of his heart, but those who have sometime enjoyed such a singular manifestation of Divine Providence. He returned home happy and contented as a soul is which has made its peace with God under the circumstances related. Some time, a few months after a similar dream, or vision, led to the like happy results, though the time and place were different. His faith in dreams was confirmed anew by the remarkable truth and clearness of these two, and it is not to be wondered at that similar vivid dreams should forever be implicitly believed in, and acted on by him. Shortly after the occurrence of his second dream, he had occasion to visit a town some fifteen miles away for the purpose of disposing of a cow which he drove there the evening previous, in order that the animal might appear to best advantage after a night's rest. Having seen his beast housed, and after partaking of supper, he retired to rest, and was soon in a sound sleep, consequent of his long walk. During the night he had one of his vivid dreams, or night visions, in which he distinctly saw his distant humble home and surroundings distinctly as as on the previous day when he left there. The interior was further displayed to his sleeping vision, and there distinctly he saw in dreadful distinctness the maddening spectacle of a strange man occupying his bed, and closely clasped round the neck by the entwining arms of his wife. The wretched pair lay lovingly asleep, and apparently sleeping the sleep of the guiltless, but the loving content portrayed on the features of his wife soon awakened the dreamer to unknown torments. The fiend the horrid fiend of unreasonably jealousy, had taken possession of him, no thought of aught but vengeance could find room in his heart. With trembling limbs, and suppressed madness, he hurriedly clothed himself and started on the return journey for home at a pace which soon brought him there regardless of fatigue, and only alive to one dreadful passion.

The early dawn of a soft summer morn was just stealing over the peaceful farm-house, as he cautiously undid the simple fastenings which served to keep the door closed, but were quite worthless to keep anyone from entering who had a mind to do so. Stealthily, but trembling with excitement, he opens the bedroom door and there in the dim light he beholds only too plainly the maddening reality of the scene of his dream.

There lay the wife of his bosom, the long trusted sharer of his joys and griefs sleeping peacefully with one arm around the neck of her slumbering partner. The distracted and possessed husband drew back to the outer apartment and guided by some supernatural instinct, immediately found an axe which was in every day use for ordinary purposes in the household. Grasping this with the combined fury of ten thousand devils, he returns to the bed chamber, sweeps the implement for a moment over the head of the doomed man, and the next moment with a crunching and swishing sound it enters the sleeping man's skull. The unfortunate wife leaps up with a wild vague scream of unknown terror, and after a moment of unspeakable anguish and apparent effort to comprehend the dreadful situation, bursts out with a cry of unutterable sorrow—Oh! John our son! Our son! What have you done? and falls dead on the lifeless body of her child.

Do not care to have his creditors know—Do not write pot-boilers unless you have rich relatives willing to see you enjoy yourself in a harmless occupation, and so keep you out of mischief, or unless your green grocer happens to be one of those angels seldom met with, who appreciates poems to the depreciation of proverbs. In this connection the following paragraph which treats of the intimate relations between author and pawnbroker may not be uninteresting. It is from a New York paper:—

"Some bright fellow in London has evolved the idea of a pawnshop for 'struggling men of genius.'"

"You bring your manuscript—play, poem or novel—to the sign of the three balls and quietly slide in through the rear door. After the proprietor has finished hugging with a short-story writer he looks over your wares, and says: 'My dear sir, such things are positively a drag on the market. I can't advance more than \$10 on this.' And you take the money and go away thankful, just as the pawnbroker is assuring a newcomer that he can't take dialect stories at any price."

"Perhaps you redeem the copy, and perhaps it goes to the auction sale of unredeemed literary pledges, to be knocked down cheap."

"Tidy not a bad idea."

NOTE AND COMMENT.

The project of a revival of Donnybrook Fair in New York is not meeting with the approval that its promoters looked for. The Irish in the big city are at last becoming alive to the fact that they can get along very nicely without being cartoned or without permitting themselves to be made the butt of ridicule for the benefit of the peculiar class of men who run the Lenox Lyceum. Thus it was that the announcement of a Donnybrook Fair to be held in New York met with considerable opposition from the Irish Societies, and at a general meeting on Sunday the following preamble and resolutions were drawn up:—

Whereas, By common report and through the columns of the press, we have learned that a so-called "Donnybrook Fair" is about to be held at the Lenox Lyceum by parties to us at present unknown, but believed to be alien to us in race and national feeling; and

Whereas, The holding of such a fair, if a reproduction of the original or a travesty upon it as is advised, and calculated to engender bad blood, as a revival of a bygone public scandal, and

Whereas, The original Dublin Donnybrook Fair, with its attendant revelries and disorders, was fastened upon the good name of the land of our birth by alien influences, and patronized by the Home Executive and Dublin Castle; and

Whereas, the name of Donnybrook Fair has become a synonym of reproach and opprobrium, as the hotbed of faction fights and the scene of wild debauchery; and

Whereas, Donnybrook Fair was the annual rallying resort of the worst classes of Great Britain and Ireland, from its inception under King John until its abolishment in 1855, mainly through the efforts of Archbishop Cullen.

Resolved, therefore, That we, the representatives of Irish societies of this city, denounce any attempt to revive the name of Donnybrook Fair, so suggestive of vulgar memories, and call upon our countrymen to discontinuance this project of a New York Donnybrook Fair, that at its best must be a caricature and at its worst a vulgar exhibition calculated to lead to a breach of the peace.

Resolved, also, That a copy of the foregoing resolutions be sent to the Archbishop and clergy of New York, to Irish organizations and to the proprietor of the Lenox Lyceum.

This was signed by nearly 150 representatives of the leading Irish associations. There will be another meeting of the representatives at the same place this evening, where some further action may be had upon the same subject.

There are to be met with, here and there, examples of petty bigotry that cause all serious and generous-hearted men to stand aghast. These little persecutions are the work of little men of little minds, and they always recoil upon those small-souled creatures who perpetrate them. The following facts related, by a contemporary, of the Atlanta, Georgia, Board of Education are sufficient to prove that narrowness of sentiment exists to a most alarming degree amongst the members of that miscalled Board.

The report runs thus:—

"Many years ago, says the Constitution, Hon. Daniel Mayer, now dead, who was then a member of the Board of Education, had inserted in the rules of the Board of Education a proviso that attendance upon obligatory services of the religious body to which a pupil might belong should not be cause for demerit.

It was held by the Board that if the child kept up with his studies, the mere matter of a day's absence when conscience required it should not be converted into a punishment. Last week, just on the eve of Holy Week, this rule was abruptly repealed, apparently without consultation with those who are affected by it. The first protest made against this action came from Hon. Joseph Hirsch, a prominent Jewish citizen, who has served both on the Board and in the City Council.

"When Bishop Becker, of Savannah, addressed the congregation of the Church of the Immaculate Conception Sunday, March 26, he said:

"The Board of Education of the city of Atlanta has just repealed the rule by which children were permitted to attend church without demerit, and yet this is a 'liberal' city! The action is a piece of petty persecution—petty, petty! It is wrong; it is against the spirit of our institutions, and it cannot stand discussion."

If ever a body was improperly named it is that "Board of Education"—it should be called a "Slab of Ignorance." Yet these are the men that prate about "Equal Rights," "Liberty and Equality," "America's Institutions," "United States Free-

dom," and such like landsounding, meaningless phantoms. "Equal Rights," as long as they have the lion's share of them; "Liberty and Equality," for all but Catholics; "Freedom," to persecute children on account of their honest faith; "Institutions," that they uphold as long as they pauper bigotry, and which they would undermine to-morrow were they to tolerate respect for the principles of those not in opposition to Rome. Unfortunate the country that will ever confide power into the hands of such men!

The following figures are of particular interest at the present writing, when a very little calculation will show that in the near future Greater New York will be so densely populated that its government will be a matter of some difficulty. There is also much food for the political economist in the study of ratio between children born of American and foreign parentage. According to recent statistics it is estimated that New York will have a population of 4,000,000 within less than five years. The statistics show that in addition to the enormous immigration to New York there were during the last quarter 15,000 deaths and 18,000 births. The population is being increased by more than 1,000 a week. The tables show an increase in the number of births among the foreign born as compared with native born population. Among 12,000 births reported for a quarter recently only 3,000, or 25 per cent., were of native born parents, and 75 per cent. were children either of foreign-born parents or having one foreign-born parent.

A special cable message to the New York "World," dated London, 8th April, reads as follows:—

"The pioneers of the bloomer movement here are sorely tried by the verdict of a Surrey jury."

Viscountess Harberton, President of the Rational Dress Society, presented herself some time ago in bloomers at the Hawthby Inn, at Dorking, and asked for a lunch. The landlady refused to permit her in that costume to use the luncheon with the other ladies, and compelled to have refreshment in the bar parlor with a number of villagers and smoking male cyclists.

"The Cyclist Touring Club instituted a suit against the landlady under the licensing law for refusing refreshment to a traveller, but the jury, found for the landlady. An appeal is now being lodged by the Viscountess, as the Rational Dress Society realizes that if this decision is unquestioned imkeepers will render their lives intolerable."

In the language of Cockayne—"this his a blooming shame!" Whether the shame is to be heisted on the landlady of the inn for having treated a distinguished guest in such a shabby fashion, or whether it should be the share of the distinguished guest whose shabby and unwomanly fashion gave rise to the little incident, is a matter of conjecture. We believe in "Rational Dress Reform," there is such an amount of dressing in our days that absolutely needs reforming, but in a rational manner. However, we draw the line at "form"; we want to see the prefix "re" to it. The form—as exhibited in the many fashionable attempts at reformation, on the part of the society in question, is much too much in evidence. We like that little monosyllable "re"; there is much modesty and much genuine virtue expressed in the two letters. For example, "re" added to "form" means the cloaking with the mantle of decency that which is otherwise calculated to shock good taste and wound virtue; again, "re"-dressing is often required in many fashionable cases; "re"-making is needed as far as certain customary costumes are concerned; and an additional amount of self-"re"-spect might enhance the attractions of some lady reformers; while a little "re"-ligion would benefit others—even as the landlady's treatment of the Viscountess should have benefited that lady.

Seems as if all the things we like disagree with us, and all the things we don't like, agree with us. Dyspepsia lurks in most of the good things we eat, and indigestion follows the gratification of the appetite. Of course, it isn't Nature's fault. Nature does the best she can, and if a man will only help her a little bit at the right time, he may eat what he likes and as much as he likes. Dr. Pierce's Pleasant Pellets are for people who are troubled with indigestion. Particularly for those in whom it manifests itself in the form of constipation. The "Pellets" are quick and easy in their action. They are in perfect harmony with Nature. They effect a permanent cure. You need take them regularly only a little while. After that, use them occasionally when you need them—when you have eaten anything that disagrees with you. They make be taken just as freely as you would take water or any other necessity of life. Once used they are always in favor.

For Boys and Girls.

CONDUCTED BY T. W.

THE BOY THAT LAUGHS.

I know a funny little boy.—
The funniest ever born;
His face is like a beam of joy.
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan.—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks;
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes,
The lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout, and moan, and sigh.

The Girl That Works.

Many young people imagine that because a girl after she leaves school performs the household duties or obtains employment in one of the many positions that are open nowadays to young women, she lowers herself to an inferior social rank. They may be correct in a few cases, according to the strict regulations of conservative society; but according to merit and real worth, she can be peerless in all the graces of refinement and sterling character.

The girl that doesn't work but ought to do so, is the one most apt to despise her industrious sister. This drone is content to eat the bread of idleness and allow her father and mother to toil unceasingly to support her. She is willing to see her younger brothers and sisters deprived of their fair share of schooling in order that she may be kept at home and be dressed above her station in life. Of course there are some young ladies who do not have to go out from home to earn their bread and they may well, from a purely charitable motive, refrain from gainful occupations, in order not to take positions that others need. But even they have no right to hold in contempt the girl that works. They have been given more means by Divine Providence, through no exertion of theirs and through no desert of theirs.

However, there are some who take outside employment in order to get away from housework at home, where their presence is much needed and sometimes indispensable. Others are able to spend all their wages on themselves in buying extravagances. These, although they work, are selfish and deserve no respect. We should honor only the girl that is virtuous and delightful, who gives all that she earns above her own simple wants for the maintenance of those who are dear to her, to pay the rent, to keep the family together, to educate the younger children and to secure a home for her father and mother in their old age.

Poor Tactics.

It is understood that a certain young man in Chicago is willing lately, to accept, at a moderate salary, any position requiring close application, a high order of intelligence, and a meek and uncomplaining spirit. He has learned says the Chicago "Record," that he is only a unit in the sum of human existence, and that it does not pay to try to "bluff" others into a contrary belief. Our young readers would do well to profit by this experience, and always to bear in mind that no one is indispensable, be his position what it may.

This young man had worked six months for a long-established insurance company, fulfilling his duties, as he had reason to believe, with entire satisfaction to his superiors. He knew that the head book-keeper had referred to him as a "bright young man," and that his fellow clerks regarded him with respect. The manager smiled cordially when he met him, and addressed him familiarly by his Christian name. Altogether he felt remarkably secure in his position.

One morning he walked into the manager's room and asked if he could speak to him a moment.

"Certainly, Herbert. What is it?" said the manager, wheeling around in his chair and beaming kindly through his spectacles. "Nothing serious, I hope."

"Well, sir," said Herbert, "I wanted to tell you that I intend to leave you the first of next month."

"Why, is that so?" said the manager. "Well, well! You don't mean to tell me that, Herbert!"

"Yes, sir," said the young man, firmly. "I find that I am getting four

dollars a week less than any man in the office who is doing the work I am. I have got to have a raise or quit the first of the month."

"Oh, no, Herbert, you won't do that," said his chief, thrusting his thumb into an armhole of his waistcoat and smiling in the same genial and benevolent way. "No, no; you won't do that."

"I have quite made up my mind," said Herbert.

"Oh, you've made up your mind, have you?" said the manager. "Yes, yes. But you won't quit the first of the month, Herbert; you'll quit right now and right here. You can tell the cashier to make out an order for your wages to the end of the week, and send it to me and I'll sign it. That's all, Herbert. Good day."

A Mathematical Problem.

Think of a number greater than 3, and multiply it by 3; if even, divide it by 2; if odd, add 1, and then divide by 2. Multiply the quotient by 3; if even, divide by 2; if odd, add 1, and then divide by 2. Now divide by 9, and tell the quotient, without the remainder and I will tell you the number thought of.

Here is the answer and method: If even both times, multiply the quotient by 4, and the product will be the number thought of; if odd first time, and even second, multiply by 4, and add 1; if even first time and odd second, multiply by 4 and add 2; if odd both times multiply 4, and add 3.

Ben's Experiment.

Ben Bailey burst into his grandfather's study, his face aglow with excitement. "Well!" said the old gentleman, laying aside his book.

"Grandpa, Frank Morris wants me to go up to the mountain with him after the manzanita sticks. He knows where they grow, acres of them, straight, just right for canes! Mayn't I go? We'll be back early."

"And where do the manzanita canes grow?"

"Oh, it's way up Coyote canon, beyond the old mine, on the side of the mountain. Frank knows. He's been there."

Grandfather Bailey pondered a moment before he answered. "I wouldn't care, if you would promise me to stay away from the mine. It isn't safe for boys to go there alone."

"Oh, yes, sir! We'll not visit the mine!"

"And keep out of the poison-ouk!"

"I always give that a wide berth, sir!"

With that Ben slipped out to tell his chum that it was all right; he could go.

The next morning the boys were up at sunrise, for the distance was some seven or eight miles, and they wished to have ample time to select sticks from the manzanita brush. Choice manzanita canes readily brought ten cents apiece from the tourists at Congress Springs, and some of them sold for as much as 25 cents.

Ben and Frank climbed patiently the steady grade of the canon, in which brawled a rising stream, fed by rains in the north. They passed where the road hung out, bracket-fashion, over the stream, and reached the abandoned mine, the tunnels of which penetrated the mountain in every direction, and some of the shafts of which were sunk below sea level. The immense works hugged the side of the mountain hundreds of feet above the canon road, while opposite across the brawling stream, the old smelting plant remained tucked away in its nook in the canon, and still occupied the whole of it, as of old.

When the young came-merchants found the manzanita, they seated themselves and ate as much as they could of their luncheon; then they went to work with a will on the hard, leather-coated shrubbery, and soon had collected a very choice assortment of canes.

"We can finish our luncheon at the sulphur spring, just below the mine," said Frank.

The descent to the canon road was accomplished with some difficulty. They were obliged to rest every few rods, because of the heavy bundles on their backs. When they reached the spring many of their canes had been dropped.

"I feel as if I were throwing away a good ten-cent piece," said Ben, every time we lighten our load of a cane."

"I felt as if we were leaving behind us good ten-cent pieces, when we took so few as we did," answered Frank, who had thrown away half his original pack.

They rested awhile beside the spring

low, and wondered how far it was to the mine above.

"Let's go up and see," said Frank, at last.

"Well," replied Ben, dubiously, "I'd like to, but I promised grandfather that I wouldn't."

"I don't believe that he'd care just to look in the windows of the engine-house."

"Of course there isn't any danger in that," assented Ben, "and I know grandfather wouldn't care; but I promised him to stay away from the mine."

"Suppose that we go up only as far as the 'dump'?" persisted Frank, "that isn't anywhere near the mine. You could go there all right."

"I'd like to go as much as you would," said Ben, timidly. "I wish I hadn't promised."

"What is it you're afraid of? Your grandfather won't care—I know he won't! He meant that he didn't want you to blunder around in the shafts and tunnels, where there are cave-ins and fire-damp, and all that. Of course he don't want you to be hurt."

"I don't think I'd better," replied Ben, still hesitating. "You see, grandfather is always real kind to me, and I'd hate to do anything that wasn't square."

"I'll tell you," said Frank, as though to settle the matter, "I'll explain the whole thing to your grandfather, and if it isn't all right I'll take all the blame on myself. That's square enough isn't it?"

"I don't think grandfather would refuse, if he were here; do you?"

"Of course he wouldn't!"

"I guess it will be all right, anyhow."

Besides, we don't need to say anything about it if we don't want to."

"I'll explain it all to him, if you say so. You can depend on me every time."

With that the two started up the almost obliterated path, and reached the deserted dump, which connected the smelter on one side of the canon with the mine on the other. In former times when the train-car brought its load of ore out of the mine to the dump, the ore was put into the buckets, which ran on an endless wire cable.

This cable went through the air, downward, across the canon, and delivered the buckets of quartz to a chute above the furnace. The line was operated by gravity; empty buckets ascended one-half of the endless cable while full buckets went down with the other half, and the cable was controlled by a brake on the pulley-wheel at the tunnel.

Frank went to the mouth of the tunnel and peered into its mysterious depths, but Ben would not go near it.

"I promised to stay away from the mine and I'm going to do it!" he repeated to himself, trying to persuade his conscience that he was keeping faith with his grandfather, because the old gentleman had said nothing about the dump.

Ben studiously obeyed the letter of his promise, but to his spirit he was deaf. He walked out on the wharfed-like dumping platform; he stationed himself a few feet from the edge and gazed into the abyss from which he had climbed; he threw rocks as far as he could, and watched them scatter the waters of the swollen Coyote when they struck. Then he began to investigate the machinery, and Frank soon joined him.

The wire rope was about the only piece of mechanism left on the property; and even that had been stripped of its buckets. All else was dismantled.

"I wonder why it so sags in the middle," said Frank.

"Because it's loose," said Ben; and to prove it he hung with his whole weight on the upper rope, which was at an inviting height.

"Ben!" shouted Frank. "What if it should break?"

Even as he spoke, the weight of Ben's body set the cable in motion, and the next moment he was so near the end of the platform that he was afraid to let go.

Then, before he could think, almost, he found himself swung off into space. Out—out—over the terrible chasm he was slowly carried by the running cable, while Frank stood paralyzed with terror upon the mountain.

Had Ben's grip relaxed for an instant, he must have been hurled against the bottom of the narrow gorge, hundreds of feet below; but the boy was strong of arms and hands. When Frank could move, he tried frantically to stop the cable; but not until he found the brake was he able to check its speed. By the time he had stopped it, Ben was but a few feet from the other landing.

"Let it run!" he cried, when he saw Frank at the brake. "Don't stop it!"

Frank did not hear. He was endeavoring to make the apparatus run up hill—trying to draw Ben back over the abyss.

Ben saw his peril. He knew that he could not hold on much longer. There

was but one thing to do. He must make the remaining distance hand over hand. Very carefully and slowly he proceeded. The broken ends of the wire lacerated his hands, and in some places but two or three rusted strands remained to the cable of its original strength.

"Ben! O Ben! Are you hurt?" shouted Frank, when he perceived that his friend's weight no longer burdened the cable. He received no answer.

"I am going for help!" Frank cried, after waiting in vain for some response.

Ben, when he felt the solid earth again beneath his feet, had swooned away. When he returned to consciousness he found himself lying on a small shelf, blasted into the side of the mountain.

Below him on the one side extended a long steep slope of pulverized rock, leading to the smelter; on the other was a sheer drop of two or three hundred feet into the river. Above him and across the canon stretched the cable which had been his undoing. What if he should have to spend the night there!

The hours passed by, and still no one came to his assistance. The sun had set behind the mountain, while it was yet afternoon, the wind blew in cold and raw from the sea. Ben paced back and forth to keep warm; but the chill struck him to the bone.

Toward the close of day he determined to reach the smelter while it was yet light; and to that end plied his hatchet with such effect on the scanty woodwork about him that he soon had a pair of stout, sharp staves at hand, ready for the descent. With the assistance of these he slowly and laboriously made his way down the steep and dangerous slope.

The descent was more difficult than he had imagined. Now and then a boulder would become loosened, and crash and bound along until it flew into splinters at the foot of the slope. At times the whole mass would threaten to give way and engulf him in a general landslide.

When he finally reached the bottom his clothing was in shreds and his body covered with bruises. He set about at once to find him a shelter for the night.

The old smelter stood as on the day it was abandoned. Great batteries of stamps lined the path the glittering ore must take on its way to the reducing cupolas. They were covered inch-deep with stone dust, as of old. In the engine house the antiquated engines still waited the signal of the morrow that was not to come, to resume their labors.

Ben wondered if the machines knew that they were getting old. Steam-engines, like men, require constant work to keep them young and strong and healthy.

Ben could not decide which portion of the immense buildings was the least dreary; but after he had looked through them all he concluded that he would rather sleep on the table in the office than on the floor of the engine-room, where bugs and lizards might crawl over him.

He was brushing off the table when he thought he heard a call, "Halloo-oo-oo!" Ben stepped outside and listened.

"Halloo-oo-oo! Ben! Halloo-oo! Halloo-oo-oo!" called one of the rescue party.

"Halloo!" Ben answered, as loudly as he could.

"What was that? Was that not an answer?" The party stopped to listen.

ADVICE TO BOYS.

Work with all your might, boys,
Work with all your main;
Never lose your time, boys,
Thus you're sure to gain.

Rise early in the morning, boys,
Rise always with a smile;
Do all the good you can, boys,
Thus you'll not be "vile."

Be true to your Church, boys,
Be true to your name;
Tell not lies "to please," boys,
Thus you'll win true fame.

Obey and love your parents, boys,
Obey your teachers also;
Speak not back to either, boys,
Thus "Noble" is your motto.

Love God from your heart, boys,
Love your neighbors too;
Speak not ill of others, boys,
Thus Christian work you'll do.

Don't you boast too much, boys,
Don't say you know all things—
"There's something you don't know boys."
Your teacher to you sings.

Don't you try to "bully," boys,
Don't pretend you're "game";
Your chums may call you smart, boys,
But you're not so all the same.

Don't you envy others, boys,
Don't ask for all you see,
There's room and plenty for all, boys,
If honest you'll try to be.

Work with all your might, boys,
Work with all your heart;
Do all the good you can, boys,
Thus Heaven is your part.

?PETER JOSEPH DOHERTY,
Montreal, April 10th, 1899.

WAS 107 YEARS OLD.

Mrs. Catherine Strain, who was born in County Armagh, Ire., in 1792, and who came to this country alone in 1819, at the age of 27 years, died at her home in Syracuse, N. Y., on Thursday, April, 6. She was the oldest resident of Syracuse, her age being 107 years. When she went to Syracuse the city was a wilderness, and the place where she died was then the

village of Lodi. She married Mr. James Strain, who died many years ago, leaving her a small competency. A few years after her husband's death she erected a costly monument over his grave in St. Mary's Cemetery and also appropriated a small amount annually for the care and preservation of the plot. Twenty years ago she selected eight men, prominent in St. John's Cathedral parish, as her pallbearers. All of them died before Mrs. Strain.

ARCHBISHOP BRUCHESI.

His Grace the Archbishop of Montreal, Most Rev. P. N. Bruchesi, has been stopping for a few days with Grey Nuns at St. Vincent's hospital, Toledo. The Archbishop is rather youthful in appearance, but a man of wonderful and great ability, whose career in the few years he has been Archbishop of the Canadian metropolis gives promise of great things for the Church in the Dominion. His last visit to Toledo was in 1893, when he came as commissioner of the Dominion Government to the World's Fair. He finds much improvement in Toledo since that time.

On the death of Archbishop Fabre the humble and youthful Canon Bruchesi became the unanimous choice of clergy and bishops to succeed to the venerable see of Montreal, and how well he has reached the expectations of those that knew him may be seen in the authority he exercises, not only as Archbishop but as the dominant personality of all Canada.

Monsignor Bruchesi was educated in Rome and was for some years before his consecration one of the brilliant corps of professors of Laval University, Quebec. Since his consecration he has completed the great Cathedral of St. Peter's in his archiepiscopal city, one of the finest edifices on the continent and a facsimile of St. Peter's, Rome.—The Catholic Universe, Cleveland, Ohio, April 14.

TIRED AND LANGUID.

THE EXPERIENCE OF AN ESTIMABLE YOUNG LADY.

Her Blood was Poor and Watery—Suffered from Sick Headaches and Fainting Spells—How She Regained Health's Bloom.

The Recorder, Brockville.

On one of the finest farms in Wolford township, Grenville county, resides Mr. and Mrs. Mrs. Alonzo Smith and family. Mr. Smith is perhaps one of the best known men in the county, as in addition to being a practical farmer he represents several agricultural implement companies. His family consists of two estimable daughters, the eldest being seventeen years of age. To a correspondent of the Brockville Recorder who recently called at Mr. Smith's, Miss Minnie E. Smith, the eldest daughter, related the following story:—"About two years ago I was taken quite ill. I became pale and languid, and if I undertook to do any work about the house would easily become terribly fatigued. I became subject to terrible sick headaches, and my stomach became so weak that I loathed food. My trouble was further aggravated by weak spells, and my feet, winter and summer, were cold as ice; in fact it seemed as if there was no feeling in them. I tried several kinds of medicine, but instead of helping me I was growing weaker. One day in March, 1898, my father brought home a box of Dr. Williams' Pink Pills. I immediately discontinued the other medicine and began taking the pills. I found that they helped me and four more boxes were procured and by the time I had finished them I was entirely well. I have never had better health in my life than I am now enjoying. My appetite is now always good, and I have increased in weight. All this is due to the efficacy of Dr. Williams' Pink Pills, and I would advise any other young girl troubled as I was to use them, and they will certainly cure if the directions are followed.

The facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency, no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to the female system, young or old. These Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration, the after effects of la grippe, influenza and severe colds, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Do not be persuaded to accept any imitation, no matter what the dealer may say who offers it. Imitations never cured any one. See that the full name Dr. Williams' Pink Pills for Pale People is on the wrapper around every box you buy.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured.

FOR CROSSERS, SEND, ST. ANTHONY'S MEDALS, LITTLE CHAPLET OF ST. ANTHONY AND CANCELLED POSTAGE STAMPS, WRITE TO AGENCY BELLEVILLE APOSTOLIC SCHOOL, 153 SHAW STREET, MONTREAL.

Business Men.

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

OUR NEWFOUNDLAND BUDGET.

Easter Sunday was celebrated in the Roman Catholic Cathedral with all the splendor and solemnity befitting this great Catholic Feast. The merry peals of the joy bells rang out at 10.30. At 11 o'clock, solemn Pontifical High Mass was sung by His Lordship Bishop Howley. He was assisted by Revs. E. Crooke and E. P. Roche, as deacon and sub-deacon. Revs. Mgr. Scott, J. C. White and U. O'Brien assisting at the Throne, and Rev. C. H. O'Neill acting as Master of Ceremonies. The High Altar was tastefully decorated with beautiful Easter lilies, and surrounded with innumerable lights. The rich and costly vestments of the clergy were in keeping with the grandeur and solemnity of the occasion. The music was of unusual high order, especially the singing of the Hallelujah chorus. At 7 p.m. the church was again crowded to assist at Pontifical Vespers. His Lordship occupied the Throne, assisted by Fathers Scott, O'Brien, and McGrath, Fathers Jackman, Crooke, O'Brien and Roche assisting in the Sanctuary. The singing of the Altar Boys' Choir under the direction of Rev. Bro. Fennessy being a special feature. At both services a large number of visitors of other denominations were present.

Among the social events of the year the annual ball of the Benevolent Irish Society, the oldest fraternal body in Newfoundland, takes the lead. Probably never did the Society hold such an event as that of Easter Monday Night. The company was a very large one numbering 100 couples, and including citizens of every creed and nationality.

His Excellency the Governor, Sir Henry McCallum, honored the affair with his presence, it being the first public function in which he participated since his arrival here. He was attended by Capt. Timmis, A.D.C., and there were also present Chief Justice Little—a former President of the Society, Assistant Justice and M.S. Emerson, Premier Sir James and Lady Winter and others. President J. D. and Mrs. Ryan received the guests, and sharp at 9.15 the opening Irish quadrille began, after which dance followed dance without intermission until 4 in the morning, by which time the entire programme had been concluded.

The hall presented a beautiful picture. Everywhere were displayed trophies of hunting, the national flags of Ireland, England and Scotland being conspicuous, while the Stars and Stripes and the Native banner were also accorded places of honor. Choice flowers filled the windows, and the scene was indeed one of dazzling beauty. President J. D. Ryan and secretary Kent of the Society, chairman Mitchell and secretary McGrath of the Ball Committee, with the four managers, Messrs. J. P. Crotty, J. M. Byrne, T. Barron, F. Connolly, and W. Howley deserve great praise for their efforts to make every one feel at home. The music supplied by Prof. Power's full orchestra, was charming, and the movements of the dancers left no doubt that St. Patrick's Hall had the finest floor in the city for the terpsichorean art.

The Shamrock Cricket Club, champions of Terra Nova, held their annual meeting April 5th. The attendance was large and the enthusiasm manifest. The financial report showed the club to be in splendid standing. The election of officers for the year resulted as follows:—

Hon. Pres. Rev. Bros. Slattery and Lavelle; Pres. E. P. Morris, C.C.; Capt. W. P. Wallace; Treas. C. W. Ryan; Sec. J. L. Slattery; all re-elected. P. Berrigan and J. Donnelly, with the officers, from the executive committee. Delegates to the League are:—W. Linegar and C. Ellis. Five members were admitted, among them being H. H. Shortis, a veteran of the willow. This being the Silver Jubilee year of the Club, it is intended to hold a suitable celebration at the close of the cricket season.

His Excellency Governor McCallum is fast becoming the favorite of the masses. His visit to our honny handed fishermen on board of the sea-going steamers, his capital speech to them at the Prince of Wales Rink, which you so kindly published in a late issue;

his great speech to the members of the Irish Benevolent Society, on their national holiday, his attendance at their annual ball, and his warm appreciation of the same, and his special thanks for the thoughtful arrangements made in his behalf, all these go to show that "Ye Ancient Colouy" possesses the right man in the right place, and the most genial and whole-souled governor that the Home Government ever appointed to rule our Island Home.

Since last report the following sealing steamers have arrived:— "Ranger," Capt. H. Dawe, 18,000; "Harlaw," Capt. Scott, the first arrival from the Gulf Seal Fishery, 9,000; "Panther," Capt. Winsor, 15,000. The people are anxiously awaiting the arrival of Captain Arthur Jackman, the old stalwart among our sealing Captains, and whose record as a successful hunter at the ice-fields ranks as one of the foremost of Newfoundland's great industry.

The first contingent of the northern schooners are beginning to arrive. If the ice keeps off the coast, the spring fleet will be along to get supplies early, as this year promises to be ahead of many that have passed.

The SS. "Neptune," the largest sealing vessel of the fleet, was discharged yesterday evening, April 4, and the following specification of seals is the result:—

32,069 young, 65 old harps; total, 32,134; weighing 733 tons, 14 cwt., 3 qrs., 8 lbs., gross; 711 tons, 18 cwt., 1 qr., 13 lbs., nett. The nett value being \$42,388.52, and her crew of 269 men shared \$52.23 each.

The SS. "Bruce" has been doing splendid work in running to Sydney, with mails and passengers. She is a superior boat and suitably built to encounter the heavy ice floes peculiar to our coast. Lately she was badly "nipped" while coming through the Gulf, but the accident was repaired on arriving at St. John's, and she again resumed her usual work to the great satisfaction of all.

Thousand of our citizens have of late visited the great Signal Station here, known as Signal Hill, in order to see the approach of some sealing steamer. But in almost every case they had been disappointed as the steamers in port reached here late in the evening or very early in the morning.

A local writer remarks —

It is not predicting too much to say that the Island of Newfoundland, now that it has fallen into line with other portions of the Continent in the matter of transportation facilities, is destined in the near future to have a veritable boom, both industrially and in respect to a summer travel. It will be yet another link in the chain of Maritime resorts, beginning with New Brunswick and ending with distant Labrador. The summer climate of Newfoundland is superb, and the ruggedness of its coast has led it to be fitly named the American Norway. During the coming season the Newfoundland Railway system is to be supplemented by half a dozen speedy and modern steamers built especially for this service, and which will ply along the indented shores of the Island in all directions, thus affording to tourists a splendid opportunity of enjoying this phase of the scenery. One of these steamers will run between Newfoundland and Labrador. The summer temperature of the Island is equable, the days being mild and the nights cool and bracing. The fogs that sometimes trouble the transatlantic steamships off the Banks do not penetrate inland, and the oppressive heat that makes life unbearable in "the States" is unknown there. Altogether, Newfoundland may be safely set down as one of the finest health resorts in the country. There is much to commend it beside glorious scenery and pure air. The sportsman will find Newfoundland a perfect paradise and its hunting and fishing grounds offer a variety of fish and game, that is as great as is the quantity. There are varieties of game in the Island that are not to be found in Maine or Canada proper.

fore the blood has had time to congeal. What guarantee have we, when such hasty embalmments are made, that people are not sometimes actually deprived of life by the embalmer—unintentionally, unknowingly, of course, but none the less really?

"The moment one puts on the appearance of death, the first thing done, even if it is the depth of winter, is to remove the covering from the body, excepting perhaps a sheet, shut off all heat and open wide the windows. If it is warm weather, perhaps ice is applied, or the body is put into a refrigerator. The very opposite of what ought to be done. Heat is life; cold is death.

"Dr. B. W. Richardson tells of a medical man found dead, as it was presumed, from an overdose of chloral. 'To all common observation, this gentleman,' he says 'was dead, there was no sign of respiration; it was difficult for an ear so long trained as my own to detect sounds of the heart; there was no pulse at the wrist, and the temperature of the body had fallen off to 77 Fahr. In this condition the man had lain for some hours before my arrival, and yet, under the simple acts of raising the warmth of the room to 54 Fahr. and the injection of warm milk into the stomach, he rallied slowly out of the sleep and made a perfect recovery.'

"Another reason why people generally act so strangely when dealing with death is, that they have wrong ideas as to what death really is. A body is not always dead the moment after life departs. Death is not altogether an absence of life. Someone has said, 'The moment we begin to live we commence to die,' which is true. The final consummation does not always come like the crushing of a fly under one's foot. The fact is, that while the individual certainly dies the moment he or she departs from this life, the body continues to live

until the matter of which it is composed begins to decompose, unless by some artificial process the nature of that matter has been changed in such a way to retard its dissolution.

Mr. Booth, after giving a description of the coffin which he provides with the tube and ventilator, states that the instructions to be followed are these:—

"As soon as a person dies, or is supposed to have died, instead of dissecting his body or freezing out all vestiges of life that may possibly remain, the normal temperature of the room is kept up, the body is at once washed with warm water clothed and wrapped in comfortable bed coverings. The object is to develop evidences of either life or death. Fortunately, the exact same conditions are favorable to both. Warmth, air, moisture develop the evidences of death.

"The casket being placed in position (not so high as usual—low enough so that a person sitting beside it in a chair can see the interior through the glass cover), it is then connected with the chimney flue. The body is placed in the casket and the air-tight glass cover secured. The ingress opening being unstoppered, a current of fresh air will at once enter the casket and, passing over the face of the body, will discharge itself through the egress opening up the pipe into the chimney.

"The temperature of the room should now be raised to from 80 to 84 degrees Fahr.

We have no comment to make on this subject, beyond the hope that either Mr. Booth, or some body else, may eventually succeed in establishing a means whereby there can no longer be any doubt, as to whether life is really extinct, or not, in persons dying in the ordinary way.

CHARITY IN SECRET.

Here is an item of news that is suggestive of many serious reflections. The Detroit "News-Tribune" says:—

"A prominent citizen of Springwells thus expresses himself over the publication of the fact that Supervisor Higgins intends publishing each month the names of those poor people who were obliged to ask for relief.

"I think it's a shame to have the names of these poor people published. Let the supervisor investigate the cases of application for relief and if he feels that the applicant is a deserving and worthy one there is not a man in the township but what will excuse him for any mistake he may make. It would be outrageous however to publish the names of those given relief.

"The ordinary American citizen would almost starve before he would ask relief. If it was known by him that a paper circulated all through the township would tell his neighbors of the fact he would hardly have the nerve to apply, especially when he knows that his children would be pointed out at school and on the streets as objects of charity."

With all our heart we agree with the Springwells citizen. Charity does not merely consist in almsgiving; there is charity of thought, charity of word, charity of sentiment, charity

of action, charity in refraining from speaking ill, charity in protecting the feelings of others from humiliation, charity in raising the fallen, in recognizing inferiors, in doing good "by stealth." The man who relieves another—say in a pecuniary manner—and then reaps his own glory and satisfaction by making the world aware of the other's unfortunate circumstances, is not to be credited with an act of charity; he gave cash, and robbed the other of his ease of mind, his self-respect; he lifted him out of debt merely to degrade and humiliate him. There is no charity in such a deed. There is even no consolation, no merit, no satisfaction in the performance of such an action.

We know of a certain very wealthy man, one who has largely endowed institutions in this city, whose name has figured among numberless subscription lists—simply because he could not help it; we are aware of the same man having aided privately hundreds of poor and deserving people, in amounts varying from \$5 to \$500, and never allowing a living soul to know that these people were in need or that they had been saved by him from destitution. There is charity in its loftiest sense—as far as the helping of fellow-men is concerned.

C.M.B.A. OF CANADA, BRANCH 26.

Branch 26, of the C. M. B. A. of Canada, has, during the present season, held a series of social events which were brought to a close last Wednesday evening, by a progressive euchre party, in Beaumont's Assembly Rooms, St. Catherine street, and, as is always the case with all affairs of the kind by this Branch, it was a most successful and enjoyable event. Grand Deputy J. J. Costigan was the chairman of the evening, and was ably assisted by President D. J. McGillis, Chancellors J. H. Feeley, P. Reynolds, M. Sharkey, A. W. McGillis; Brothers Delaney, Thos. Christy, P. J. Darcy, A. McCulloch, Thos. J. Evers, W. A. Corcoran, J. M. McMahon, P. J. Sears, J. W. Maiden, and others.

The gathering was a large one, over two hundred ladies and gentlemen being present, and amongst those was the Grand President of the Association, Hon. M. F. Hackett, who was most heartily received and entered into the pleasures of the evening with the same spirit which animated all.

Playing was started about 9 o'clock. Forty tables entered into the contest. Each player was determined to win, and the contest was a spirited one.

Fifteen games in all were played, and the following were the prize winners:—Ladies.—1st, Miss M. Drury; 2nd, Miss L. Waddell. Gentlemen.—1st, Mr. W. Wall; 2nd, Mr. R. J. M. Dolan. Consolation.—Mr. H. Bolger. The

prizes were presented to the winners by Grand President Hackett, after which Chairman Costigan made a brief address, in the course of which he dwelt upon the honors paid them by the visit of the Grand President. He then asked President Hackett to say a few words. The Grand President on coming forward received an ovation. He thanked them for their hearty reception. He could assure the Branch and its many friends that he had never passed a more pleasant evening. The Hon. gentlemen then dwelt upon the good effect of such gatherings. He also said a few brief words on the C. M. B. A., the good it had done in the past, and its present prosperity and usefulness. He asked the ladies for their support. This they could easily give, by inducing their husbands, brothers or sweethearts to become members of the grandest Catholic association in the Dominion, the C. M. B. A. of Canada. Refreshments were then served, after which the hall was cleared and a most pleasant social hour was passed with music, etc., the gathering broke up about two o'clock.

Brother Chas. M. McCarrey had charge of the refreshments, and, as usual, did himself credit.

One need never be without compliments if he is willing to bid for them, and is not too particular about their sincerity.

People say Hood's Sarsaparilla cures when all other preparations fail to do any good, and you run no risk in giving it a fair trial.

The S. CARSLY CO., Limited.

Notre Dame Street. Montreal's Greatest Store. APRIL 22, 1899.

Shopping by Mail and the New Spring Catalogue.



All Orders Received by Mail Receive Prompt and Careful Attention.

The mail order department of The Big Store is in a complete state of readiness for the biggest mail order business in Canada. The store's service to mail order customers have been improved and facilities increased to make it as nearly perfect as it is possible to do. Out-of-town customers should not hesitate to use our mail order system, it has been planned and perfected for their convenience and the frequent use of it means a great saving to you annually. If you have not received a copy of our New Spring and Summer Catalogue just published, drop us a post card with your name and address, we'll send you one by return of mail.

BICYCLES—THE INVINCIBLE THREE.

"STAR," \$27.00; "MOUNT ROYAL," \$35.00; "CENTURY," \$39.00.

The cyclists of the city are growing enthusiastic over The Big Store's selection for the season 1899. Hundreds of those who know something about the construction of wheels have acknowledged their superiority in material, make and finish over all others.

| | | |
|---|----------------------|--|
| Ride The STAR Bicycle High Grade, Reliable \$27.00. | The CENTURY \$39.00. | The MOUNT ROYAL Bicycle A \$50.00 Wheel For \$35.00. |
|---|----------------------|--|

These three INVINCIBLE WHEELS have no equals, and, everything considered, have the strongest claims upon your favor, and cover the entire field from the lowest priced high grade wheels on this continent to the moderately priced bicycles of the highest excellence. They have been selected from hundreds of others by reason of MERIT which they possess in a very marked degree. Remember the prices:

"STAR," \$27.00; "MOUNT ROYAL," \$35.00; "CENTURY," \$39.00.

IMPORTANT GLOVE NEWS

Six different lots of LADIES' KID GLOVES have arrived from one of the best makers in Grenoble, France—the home of all that is good in Kid Gloves. They'll make wonderful selling.

SPRING CLOTHING FOR BOYS' AND MEN.

The Big Store's Values in BOYS' AND MEN'S CLOTHING are at their best. The cloth is tasteful, the styles are excellent; they are copied every day by less expert clothiers, but with less satisfactory results.

Write for the New Spring Catalogue just published. MAIL ORDERS CAREFULLY FILLED.

The S. CARSLY CO. Limited.

1765 to 1783 Notre Dame St. 184 to 194 St. James St., Montreal

USE ONLY

Finlayson's Linen Thread.

... IT IS THE BEST.

Avoid Spring Fever

General Debility, Malaria, Wasting Diseases.

Now's the Time.

TRY



The Ideal French Tonic,

FOR BODY AND BRAIN

Since 1863. Endorsed by Medical Faculty.

immediate lasting, efficacious, agreeable.



By buying Silverware from a house of long-standing reputation. We give a better article for one hundred cents than any firm in the city, and guarantee every article that leaves our store. So-called discounted goods may be expensive silverware after it has been put it use.

Simpson, Hall, Miller & Co.,

SILVERSMITHS,

1794 Notre Dame Street.

THOMAS LIGGET'S CARPETS

This season are meeting with the approbation of close buyers and fastidious tastes: shiploads arriving and opening to meet the heavy demands. Curtains, Drapes and Eastern Rugs and Car, etc

THOMAS LIGGET,

1884 NOTRE DAME STREET. 2446 ST. CATHERINE STREET, MONTREAL. 175 to 179 SPARKS STREET, OTTAWA.

TO ESCAPE BEING BURIED ALIVE.

The Detroit "News-Tribune" gives an account of a new device of Mr. H. W. Booth, to prevent premature burials. It also gives a cut illustrating a parlor scene, with the friends of deceased around the remains. At the right end of the coffin is a ventilating hole; at the other end a pipe leading to the chimney. It is a long estab-

lished fact that thousands of people have been buried alive. It is now generally held that putrefaction is the only real sign of death. Mr. Booth, in this connection, has given some lengthy explanations of his system, and, in so doing, he has said:—

"Embalment is usually performed six hours after supposed death, while the body is yet warm and be-

WORKING A PASSAGE ON A CATTLE STEAMER.

An unwary youth once wandered to New York with the hallucination that a fortune was lying at his beck and call. When he found that the rudiments of farming and a two years' course at college formed a mixture unsuitable for money-getting, he plunged his hands into the depths of his pockets, speculated on the life-prolonging power of \$3, and strolled inadvertently through Greenwich St. This thoroughfare is a combination of bustle and beer, and before a dilapidated office he saw a sign inviting the passers-by to participate in a trip to Europe. The unvarnished truth lay in its announcement of "Wanted, men to work their passage to England on cattle boats."

What is it that appealed to the stranded mortal when he beheld that sign? Perhaps it was the distance, the mental mirage, of adventure, assuring him from present want, which colored the thing so highly. Be that as it may, he went in, and after a distressing interview with a one-eyed innkeeper, who had just extorted \$5 from a ragged German, he received a small ticket entitling him to the requisite passage, together with a pressing invitation to spend the night with mine host, whose beds rented at fifteen cents.

The pleasurable anticipations which usually occupy the mind of the saloon passenger in participation of a steamship trip were denied him; as he strolled away he felt that its uncertainty was the only recommendation the plan afforded.

He was to be at the office at six the following morning. At five he started from Forty-second Street, and found on his arrival that the novices had started two hours before; with a palpitating heart he ran as fast as he could to the wharf, a full two miles away; good, the steamer lay there; "America" stood out in gilt letters on her bow, and smoke poured from her funnel. He went into the dock-house. "What do you want?" He presented his ticket.

"Got all the men we want."
"But I must get to England. Do you understand? I must."

"Oh, come along, then." Up a narrow plank, through a crowd of all nationalities, among bellowing steers and swearing cattlemen, down to a dark hole.

"Do you see that place below?"

"Yes."

"Get down there and stay till the boat starts."

"I thank you."

"You won't before you get back."

There was a small box in the far corner and a small voice speaking in a whisper asked him: "Say, boss, ain't she goin'?"

"No, not yet."

Do you's think they'll nab me?"

"Not if you keep still." Silence; finally he, too, sat down, a figure of trepidation in the darkness, and began to think. The moments came and went slowly, the harsh noises overhead diminished, his mind turned instinctively to pleasant thoughts, but suddenly he was roughly awakened by a cursing cattle-boss, as fat as Fairstaff and as hideous as Caliban.

Before he was fully aroused, his collars and cuffs were torn off, and with many uncomplimentary terms he was assisted up the stairs, seeing by the light of the dirty lantern the frightened face of a small Bowery nondescript in the corner.

When he reached the deck he saw the Statue of Liberty looming up before him, and realized that retreat was impossible. Then the clocks in the city struck two; he had slept seven hours.

The foremen were assembled forward, and the crowd of fifty or sixty neophytes stood huddled together awaiting such disposal as these men saw fit to make of them. In the bow of the boat, caged in tiers of wooden stalls, a thousand sheep were bleating for water. The chill November winds increased by the motion of the ship struck him with a feeling of utter loneliness.

He was not given much time for reflection. Detailed to carry hay and water to the animals ahead, he found himself crowding through the narrow passages between the cages, cursed for his slowness and confronted

with a seemingly endless task. He knew he would be sick, but when he felt the nausea overcoming him, he dared not confess it. He worked in a kind of daze, and finally, when dusk came on, beheld the struggle among the men over a pail of tea, felt himself sickened at the sight of the huge biscuit doled out to each man, and staggered below, flung himself on a heap of hay, wiped a few tears from his eyes, and fell asleep.

The long gray outline of the shore became a barely perceptible line of haze, the last glow of red faded from the sky, and the gulls followed the ship, like great spirits silent and watchful.

Finally, he awoke; a feeling of absolute despair filled his soul, and, with a resolve born of unbearable solitude, he pulled himself together, crawled on deck, and stood looking over the rail at the phosphorescent tumbling of the waters. How vividly the scenes of his past life came to him then, and as he crept shivering below, he realized that it was well that there was some bright spots to relieve the unpitiful prospect before him. The night passed in vain endeavors to sleep, but the cold gusts rushing down numerous ventilators, the swaying of the vessel, and the shifting movements of uneasy cattle, all combined to keep him awake, while the hours dragged on between spells of sickness and philosophic reflections that such an experience could not last forever. The night watchman, who poked about among fallen steers, held his lantern over the limp figure lying in the hay, and, with a shake of the head, left a ship's biscuit by the side and shuffled away. The young man saw him do this through half-open eyes, and they filled with tears, but he did not speak.

The void of black nothingness visible through the hatchway began to assume the gray tints of a November morning. Eight bells sounded, and everybody was astir; he dragged himself to his feet, his head reeling. He tottered on deck to watch the greedy struggle over biscuit and coffee; he shivered with cold, slumped down near the galley, and had little care what befell him.

The cattle-boss has no sympathy

with physical weakness; he sees in sea-sickness only a pretence for shirking, and the pale young fellow, huddled in a heap, appears to him in the light of an actor. He remembers the farcical drunkards whom he has beheld in Bowery vaudeville, and laughs at while he curses the object of his aversion.

The poor fellow did not wait for the inevitable blow; he stood up and clung to the iron rail close by. The ship was rolling heavily; it was almost impossible to stand without support, but the cattle had to be fed and watered, and in the general allotment he found himself assigned to duty below deck among the steers, near which he had slept. The bales of hay had to be torn apart, the water carried, pail by pail, from a huge tank. The cattle, in their anxiety to drink, thrust their noses violently into the buckets and spilled half the contents; as a result, the narrow alleys were flooded, and the feet of the carriers continually wet.

The four men who comprised his division finished their work by eight o'clock, and the whole contingent then scrambled above for a meagre breakfast. He had not yet passed 24 hours on the water, but yesterday morning seemed lost in the far past.

The morning was occupied in sweeping the decks and getting corn out of the hold, preparatory to the next feeding hour. Livestock is fed twice a day on board ship—early in the morning and late in the afternoon; they stand in four rows, parallel to the length of the ship, making a cramped passage between each two lines.

Dusk settled down early, the sea became rougher, the vessel pitched more and more, and a cold north wind rose and whistled dismally through the rigging. The motley company slept in a low, dingy room, arranged with bunks, far in the bow; it was heated by steam, but owing to its overcrowded condition, the air was so foul that the young man resumed his bed on the hay, wrapped his overcoat about him and forgot his misery in the sleep that comes from physical exhaustion. The next morning he felt better, drank his coffee and ate a piece of pie-crust, bestowed by the steward, who informed him that it

was a relic of the Captain's last dinner.

The storm increased, and the violent tossing of the ship had so weakened some of the cattle that they settled down miserably in the straw, and finally died. Their bodies were hoisted up and dropped overboard, where they floated on the water, prey for fish and bird.

Early on the third morning, a forlorn, ragged little mortal slunk on deck and asked for something to eat. The young man recognized the voice of the Bowery nondescript, now subdued by hunger and sea-sickness. The other men beheld him with apathetic eyes, while one foreman knocked him down and another looked on and laughed. He was put to work peeling potatoes for the Captain's table.

One day was like another—the same monotonous round of hardship, the interminable waters, the gray skies, the following gulls. Anything was better than sea-sickness; to be well and half-famished allowed him to breathe the salt air with some feeling of exhilaration; he became more hopeful and when at the close of the ninth day he saw the white cliffs of the Isle of Wight, he stood looking at them as eagerly as if he swore approaching the pier in New York, and some dear friend were waiting for him.

Early in the morning they were in the Thames; he saw the thatched cottages on its banks, felt the absolute quiet of the scene, and from some inexplicable reason, whose cause he could not fathom, knew that there were tears in his eyes. He tried to remember when he had viewed so lovely a sight; it was the first day of December, cold and bracing; a light mist hung over the landscape, and the smoke rising from the houses vanished in sleepy curls into its mist. The inspector boarded the ship, and they moved up the river, passed innumerable craft, and finally, seeing a dense fog-bank stalking down upon them, swung in to Deptford, ten miles from London.

The neophytes, dressed in the best apparel which their tin trunks afforded, appeared on deck; it was Sunday afternoon; the young man beheld the strange spectacle of the cattle-bosses

pleading with them to remain another day on board. Fortunately for him he was not hampered by luggage; he sold his coat to the ship's cook for two dollars, waited patiently till dark, swung himself down on one of the hawsers that held the boat to the wharf, felt his feet touch land, and walked away rapidly through the dense fog towards the great city of London.—New York Post.

JOHN MURPHY & CO.

Women's Suits, at \$7.90.

These Suits are Tailor-Made and the Jackets are lined with Twill Satin, the colours are black and navy, and are really a cheap Suit at \$10.50.

Shirt Waists for Spring, 75c.

This is an immense purchase we have made, the manufacturer wanted the money, hence we bought them cheap. Every waist is good value at \$1.00 and \$1.10.

Silk Waists

Silk Waists with us are selling freely. We have some dainty lines, and as the prices are low it will interest you to see them.

Our Millinery

Nothing is equal to it in this city; all our Millinery is high-class, that is why we are doing such a successful business. No cheap Millinery Trimmings enter our Establishment, but all our productions are most economically priced.

Cloaks.

What we say about Millinery applies to all our Ready to Wear Garments, Jackets, Cases, Fichus, etc. Our Stock is replete with the latest from Paris, London and Berlin and at prices less than wholesale. In dainty Fichus and Cases we lead the trade, therefore, if you have time it will repay you to visit this department.

JOHN MURPHY & CO.,
2343 St. Catherine Street,
Corner of Metcalfe Street.
TELEPHONE UP 922

THE ONLY

One Dollar Irish Catholic 12 Page Weekly in America

IN ADDITION SUPPLEMENTS OF FOUR PAGES

Are Issued at Intervals.

Influence and Circulation are Combined in the "True Witness."

Arrangements Now in Course of Progress to Introduce New Features of Special Interest to Irish Catholics ∴ Full Details in an Early Issue. ∴ Now is the time to subscribe.

All Readers of 'The True Witness,'

CAN BE SOLICITORS FOR IT.

A Premium of

\$2.50

In Gold.

Will be given to those sending SIX PAID-UP NEW SUBSCRIBERS.—A chance for Energetic People.

USE THIS BLANK.

P. O. Address,.....1899

Managing Director,
TRUE WITNESS P. & P. CO., Limited.
P. O. Box 1138, Montreal, P. Q.

Dear Sir,

Enclosed please find \$..... for my subscription to your paper.

Send Money by Cheque, Express Money Order or Registered Letter.
\$1.50 FOR MONTREAL, 50c. EXTRA BEING CHARGED FOR DELIVERY.