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The True Witness

TESTIS IN COELO FIDELIS
AND THE CHRONICLE

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MONTREAL, THURSDAY, MARCH 30, 1905.

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OPPOSING VIEWS OF THE LEADERS

In the excerpts hereunder from the past week's debate on the Autonomy Bills, the True Witness has endeavored to put on record the pith and purpose of the leaders on both sides of the House:

SIR WILFRID LAURIER.
On March 23, when Sir Wilfrid Laurier moved the second reading of the Northwest Autonomy Bills, he said by the changes to be made in the educational clauses the new provinces would come into confederation with separate schools, and therefore guaranteed to them under the Constitution of the Dominion. By section 16 of the bill, as originally drafted, it was intended to secure to the minority the rights they now have. But it had been urged that that section was too broad and vague and might lead to confusion. Some years ago the minority of the Territories complained that certain local legislation had infringed on the Federal law of 1875, establishing separate schools, and an appeal was made to the Federal Government of the day, led by the late Sir John Thompson; but he declined to interfere, holding that inasmuch as the law complained of was a consequence of a law passed two years before which had not been complained of, it would have to stand. And so a certain system had grown up and for thirteen years it had given general satisfaction. There was a danger that clause 16, as first drafted, might cause confusion between the law of 1875 and the modifications enacted by the Territories, and therefore certain school ordinances of the Territories had been incorporated into the bill so as to secure to the minority the rights and privileges as they exist to-day and nothing more. Chapter 29 of the Ordinance, providing for separate schools, and 30 which regulated assessments for local schools, had been incorporated into the bill, but not No. 30, which regulated Government school grants or aids. The provinces were to be left free to dispose of their school funds as they saw fit, but with a single exception, namely, whatever might be the manner in which such funds were distributed all schools were to be treated alike.

In concluding the Prime Minister said that in presenting the Autonomy bills the Government were acting according to the clear principles of the Constitution in 1867 there had been a compromise in order to produce a great result. Ours was a country of diversities, but they should tend to produce unity. The Canadian people had done very well so far, but they had not yet reached the maximum of development. Much remained to be done, and he hoped they would be equal to the task before them. It would be well, if when called upon to apply the principles of the Constitution, they would do so in no carpentering manner, but in a broad and generous spirit.

MR. R. L. BORDEN.
Mr. R. L. Borden, leader of the Opposition, in moving an amendment that the new provinces be given full control over education, said: "The conclusion of the whole matter seems plain. The very basis of Confederation contemplating the eventual inclusion of all British North America provided for separate schools in the provinces of Ontario and Quebec only. This provision was the result of compact and agreement. But no restrictions on provincial powers were contemplated in the Northwest. None are mentioned in the Quebec resolution. The terms of the constitution, if applied in their integrity to the new provinces, do not become in my humble opinion, restrictive powers of the Provincial Legislature. The people of the Northwest are, I believe, opposed to any such restrictions. We have passed resolutions in this parliament in favor of Home Rule for Ireland. Can we deprive half a million of people in the Territories of that home rule which is theirs under the terms of the Constitution."

Let no man suppose that I do not respect the attitude of Catholics with regard to this matter. No one can

for a moment fail to realize the position so far as they are concerned. They say: "It is a matter of our faith that our children should be under instructors of their own faith, that they should receive religious instruction at school, and so strongly do we adhere to that principle that we would rather pay the tax and also support our own schools than submit to any other system." I find no fault with that view, I only desire that such matters should be left to the people of the respective provinces and not be placed in the wide area of Dominion politics. Is there any reason to mistrust the people of the Northwest Territories? Are they disposed to be less generous than the people of Nova Scotia and New Brunswick and Prince Edward Island?

HON. CHARLES FITZPATRICK.
Answering the insinuation made by Mr. Foster, that Sir Wilfrid Laurier was not now, as once, the avowed champion of provincial rights, Hon. Charles Fitzpatrick referred Mr. Foster to the verdict of the people of Canada in 1896, in 1900, and on the 27th October, 1904. The Prime Minister had not lost the respect of the man in this country whose respect he valued.

Speaking of the challenge made by the Opposition to the Government to appeal to the people on the Autonomy question, Mr. Fitzpatrick said the Opposition had designedly appealed to passion and to prejudice. Dr. Sproule jumped up and demanded that the Minister of Justice withdraw the statement. "Instead of making the statement," replied Mr. Fitzpatrick, "I will bring forward the proof." (Loud cheers.)

What was being done at the present time? The Conservative party was sending out two sets of petitions in regard to the Autonomy Bill. In the Province of Ontario petitions were circulated against the Bill, claiming it invaded the rights of Protestantism, while in Quebec province they were circulating petitions in favor of the Bill as protecting Catholics. What was that but the most ignoble appeal to passions and prejudice?

Mr. Borden said that so far as he was concerned, and so far as he knew, such a statement was without foundation. Proof unrefutable, was, however, produced by the Minister of Justice. He showed petitions which had been circulated in the Province of Quebec by Eli Moreau, secretary of the Jacques Cartier Club, Montreal, a well-known Conservative organization. These petitions were in favor of the Bill, and prayed the Government not to make any change in regard to the educational clauses.

"I hold that the Conservative party are responsible for these petitions," said Mr. Fitzpatrick. It had been stated that the members and representatives of the Northwest had not been consulted as regards the Autonomy Bill. He desired to say they were consulted. When the question came up for consideration he had a conference with Mr. Haultain and Mr. Bulyea on Friday preceding the bringing down of the Bill. He asked them what about the education question. Mr. Haultain replied that section two of the education clause made the requisite provision. He (Mr. Fitzpatrick) said that in his judgment that was not sufficient. He wanted it to be plain that any man who read it would understand it, and he desired to avoid a repetition of the Manitoba school question.

"It was intended," said Mr. Fitzpatrick, "to give the Northwest what they had now. Not one inch further did the government think of going." In 1875 the principle of separate schools, in so far as the Northwest was concerned, was decided upon. Under the provisions of that year a system of separate schools was established, and according to the ordinances, were allowed certain pecuniary assistance.

Mr. Foster had referred to consulting the 500,000 people of the Northwest on this question. "I ask him in all earnestness," said the Minister, "are we to ignore

the opinion of over forty per cent. of the people of Canada?" It was peace he desired, and the government desired, should reign, but there could be no peace except that founded upon justice and based upon equal rights and recognition of each others privileges.

HON. MR. FIELDING.
Hon. Mr. Fielding, Minister of Finance, who followed Mr. Borden, asked: Who could say that they were coercing the people of the West? Even Mr. Haultain did not have the support of the west in the views he had expressed in the letter he had given to the press. The system in the west was a national school system, as was shown by the Ordinances of the Territories. They had state created, state supported, and state managed schools. Mr. Fielding described the seriousness of the situation. If the bill were defeated the Prime Minister would have to retire, but who would be able to form a Government? Would the leader of the Opposition undertake to form a government on religious lines, and that would be the only government possible on that side of the House. What a picture it would be to see Dr. Sproule and Mr. Monk; Mr. Bergeron and Mr. Hughes, sitting down to frame legislation for separate schools. When the vote is taken on this bill they would find a united government and a united party behind the measure, but the leader of the Opposition will find that his own party is not united, for the honorable gentleman admitted that he had spoken only for himself. If the measure were defeated, said Mr. Fielding, only a Protestant Government would be possible on the part of the Opposition.

"Shame," called out the Opposition. Mr. Osler—"This is the first time this has been made a religious question."

Mr. Fielding repeated that in the minds of many this was becoming a religious question. They should endeavor to find a solution; to preserve peace and harmony among all classes of our population, and as a united people move on to the fulfillment of the bright future now before the Dominion of Canada.

CALLS CATHOLIC SCHOOLS SECTARIAN.
Dr. Sproule, Orange leader, who sits at the right of Mr. Borden said he condemned sectarian schools as being inadequate to the needs of the people in this twentieth century. After generations of trial, France was abolishing them, and the state was taking sole charge of education.

Mr. Lemieux, Solicitor-General—"What does the honorable gentleman think of the denominational school system in Great Britain?" Dr. Sproule—"There are some features of that system that I do not like." Continuing, he said he had no desire to deprive any Roman Catholic fellow citizen of his rights. He admired the piety of the Roman Catholics and their attachment to their church. But who had asked for the educational clauses that had given rise to the controversy? Not the people of the Territories, but the clergy of Quebec.

Mr. Talbot—"Also the Jacques Cartier Club of Montreal." Dr. Sproule concluded with an appeal for "the little red schoolhouse" for schools established, maintained, and controlled by the state. The people of the new provinces should be left free to establish such a system, and not be shackled for ever, as was proposed, by the education clauses, which should be dropped from the bill before the House.

(Continued on Page 5.)
Archiepiscopal Changes.
His Grace the Archbishop has appointed Rev. Abbe Belanger, pastor of St. Joseph's Church, Richmond street, to the pastorate of St. Louis de France Church. Rev. Abbe A. Corbell, of St. Philippe de Laprairie, to be pastor of St. Joseph's Church, and Rev. Abbe Boissoneau, vicar of St. Louis de France, to be pastor of St. Philippe de Laprairie. The new pastors entered on their duties on last Sunday.

BALFOUR NEAR FALL: IRELAND THE GAINER

Approaching General Election May Give Nationalists Whip Hand in Commons.

By WALTER WELLMAN.

That Home Rule for Ireland, in one form or another, is only delayed by the recent flurry in British politics and the resignation of Mr. Wyndham, the Chief Secretary for Ireland, is the opinion of well-informed men who have just come from London and Dublin. In fact, it is believed the downfall of Mr. Wyndham, and the circumstances attending his retirement, may hasten the coming of the day when the English Parliament confers upon the people of Ireland the simple justice and decency involved in an extension of self-government among them.

A gentleman now in Washington and familiar with all that is going on behind the scenes in London, predicts that the forthcoming general elections in the United Kingdom, which cannot now long be deferred, are likely to hinge more upon the question of Irish home rule than upon Mr. Chamberlain's fiscal policy. There are indications that the Balfour government cannot hold out much longer, and when dissolution of parliament comes the clever Irish Nationalists are sure to get another opportunity to play good politics and advance the home rule cause.

According to this authority, Mr. Chamberlain now has it within his power to force the Balfour government to the wall, but that he is for the present disinclined to do so on account of his fear that if the ministry falls, home rule and not his protection ideas will form the chief issue before the electorate. The Irish party now holds a coign of vantage of which it may be expected under the brilliant leadership of John Redmond to make the most as events develop.

It is not at all improbable that after the government has "gone to the country" and the smoke of battle has cleared away, it will be found that the Irish Nationalists hold the balance of power in the Commons. They come very near it now; and when they have actually arrived at a position in which they have power to dictate, one may be sure that home rule will be the price of their strongest hope of securing genuine reform in Ireland has been through the Unionist party. Now, it seems, they are free lancers, ready to cast in their lot with any organization which will assure them the most for their votes.

The Irish representatives and the Irish people are a good deal out of patience with Mr. Balfour and his associates, who threw over Mr. Wyndham and tried to discredit Sir Antony MacDonnell, the under secretary, at the behest of a small number of "kickers" from Ulster. One does not need to be an Irishman, nor a Catholic, but needs merely to have sympathy with the Irish people as a whole and with their aspirations to a better government and a government of their own making, to feel the utmost contempt for a government that would sacrifice a minister like Mr. Wyndham and aim to make a scapegoat of an official like MacDonnell in order to retain a few votes and to stave off for a few more weeks or months the inevitable downfall.

It is fair and pertinent for the writer to disclose here some facts having an important bearing upon the situation and which are within his personal knowledge. A little more than two years ago Sir Antony MacDonnell accepted the under secretaryship for Ireland at the earnest solicitation of Mr. Balfour and Mr. Wyndham, supplemented by the urgings of King Edward and of Lord Lansdowne. The last-named had known Sir Antony in India, and had been familiar with the great work the really great Irishman had done there. Before accepting office and incurring all the risks that proverbially go along with it, MacDonnell sought a frank understanding with his superiors. He proclaimed himself a home ruler, in that sense a Nationalist, a Catholic, and an ad-

vocate of Ireland, its land and its people for the Irish. On this basis he took office. Shortly afterwards your correspondent was in London and Dublin investigating the Irish question. It can do no harm to anyone now to state that during long conversations with Mr. Wyndham and Sir Antony MacDonnell he was informed that it was the purpose of the ministry to press the land law, and after the land law was achieved to press for some form of home rule for the Irish people. There was doubt at the time as to just what form home rule would ultimately take. Various projects were under discussion. But that in one way or another a larger measure of self-government was to be given the country as a settled policy of the Balfour ministry was the all-important fact, the form of it being a mere detail to be settled later. It was in this way your correspondent gained the information upon which he based his confident predictions that a brighter era was dawning for the Irish people—that land reform was to be followed by political reform as soon as it could be brought about, and that the evils of caste government and the whole odious system, which even decent English officials were disgusted with, were to be swept away one by one till in all their home affairs the Irish people were their own masters.

These forecasts of the policies of the Balfour Government were cabled back to England and roused keen interest among public men and the newspapers. Members of the government were questioned as to their accuracy, and the usual diplomatic denials followed. But the land law was passed. It is now in operation, and is gradually, though too slowly, turning the land of Ireland back to its rightful owners, the men and women who live upon it and till it. Having put the land law on its feet, after herculean labors, Messrs. Wyndham and MacDonnell turned their attention to the next number of their programme. At the instance, doubtless, of Under Secretary MacDonnell, the Irish Reform Association, composed of landlords and former landlords, but nevertheless with a patriotic desire to better the condition of the country, suggested a scheme of "devolution of legislative and administrative authority" to officials and bodies more directly representing the Irish people. In brief, the proposal was to create an Irish council of twelve members elected by the county and borough council constituencies, and twelve nominated by the government to pass upon all matters of expenditure for Ireland, their decision to be final unless reversed by the House of Commons by a majority of not less than one-fourth of the votes. This body was to prepare the Irish estimates annually and submit them to Parliament.

In addition a larger body was suggested, composed of this council, the Irish representative peers and the Irish members of the House of Commons, to promote legislation purely Irish and to act upon private bills. Sir Antony MacDonnell supported this plan, which was an entering wedge for a greater measure of home rule even if it was not all that could be desired by the Irish people. It was at least a start. Probably MacDonnell never had a thought he was doing anything else than carrying out the wishes of the government because he had every reason in the world to believe there was a thorough understanding between his superiors and himself. But when the affair became public a howl arose from the Ulsterites, and to appease them Wyndham was thrown overboard after Sir Antony had been repudiated. In the explanations offered in Parliament Wyndham did not appear to the best advantage, but in the last analysis it was apparent that he was deliberately sacrificing himself to give some mea-

sure of protection to his subordinate. It is significant that at last accounts MacDonnell was still in office and also the Earl of Dudley, Lord Lieutenant, who publicly announced that everything MacDonnell had done was after consultation with him and had his approval. Everyone that knows the brilliant George Wyndham will be sorry that his most promising career has thus been cut short. I have every reason to believe that he was working conscientiously, and with a large view, for the regeneration of Ireland. He told me much of his plans, and they were comprehensive and practical. They aimed at restoring the land to the people; then to give the Irish people a voice in the management of their own affairs—in the end, not all at once, by gradual enlargement of their powers, complete self-government in purely Irish legislation and administration. But for Wyndham and MacDonnell there would never have been a land law such as is now slowly but surely conferring its blessings upon the country. But for them the home rule movement would not have attained the headway it now has. Wyndham has fallen by the wayside, and Balfour may yet sacrifice MacDonnell, but the work will go on.

For every Irishman, and for every man who sympathizes with the Irish people in their demand to be rid of the odious bureaucracy which has so long oppressed them—a bureaucracy which should close the mouth of every Briton who would scoff at Russia—there is a good sign in the sky. It is found in the fact that the Irish Reform Association movement for a devolution of home rule promoted by MacDonnell and supported by Dunraven and Dudley, has not aroused a fifth part of the opposition that might have been expected. Reports from England through trustworthy channels are to the effect that both political parties in the United Kingdom are now looking with favor upon the plan to give Ireland a rational and modern government—a government by the people themselves. A majority of Englishmen no longer suffer with a sort of rabies when home rule for Ireland is mentioned in their presence. They are discovering at last that it is useless to try to make Englishmen out of Irishmen, that it is barbaric to go on trying to treat the Irish as a conquered race, that they are not a conquered race and never can be, that in the higher civilization which England boasts of representing a country is never conquered till you have won the hearts and affections of its people. The sad part of the current episode in Irish and English politics is that the men who were trying their best to do something for Ireland must be sacrificed because a few Irishmen throw stones at them. But it is believed the day is soon coming when the good sense of the English people will rise above schisms and religious factions and look to the good of Ireland as a whole. Home rule may come in a year, or it may come in five years. Our friends across the sea move with a slowness which is proverbial, but it is coming.

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IN THE NURSERY.
Every mother should be able to treat the minor ailments of her little ones. Prompt action may prevent serious illness—perhaps save a child's life. A simple remedy in the home is therefore an absolute necessity, and for this purpose there is nothing else so good as Baby's Own Tablets. These Tablets promptly cure all stomach and bowel troubles, break up colds, allay fevers, destroy worms, aid teething, and make little ones healthy and cheerful. Guaranteed to contain no opiate or poisonous soothing stuff. Mrs. John N. Pringle, Forest Falls, Ont., says: "I think I can thank Baby's Own Tablets for my baby's life. He was badly constipated, but after giving him the Tablets he was relieved at once. I also find them good when he is at all restless, and feel I cannot say too much in their favor." Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Limitation is the law of life: for life is the finite shore, everywhere touched by Infinity's uncharted ocean.

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HOME INTERESTS.

Conducted by HELENE.

It was quite amusing to watch a party of visitors to the city "doing up" Bonsecours market. As is well known, this historic market stands in a category by itself. Everything from home-made socks and home-aprons to spruce gum can be procured at the old stand. It was the first visit those folks had made, and the interest which was aroused at every step was most enjoyable. They asked for things with a broad Yankee twang and were answered with the patois so familiar to us. However, many purchases were made and the fast seen of the crowd was trudging across Jacques Cartier Square armed with good-sized parcels, sticking out very conspicuously from one of which was a bundle of the real habitant tobacco—commonly known as pigtail—exquisite fragrance not being one of its qualifications. Just the same, this market is well patronized by our city folks, who appreciate the nice fresh garden stuff, as well as cream, butter and "strictly fresh" eggs. The truth of this can be proven any market day.

FASHIONS.

An elegance in the way of coats is a long, loose affair of pale embroidered linen lined with silk. Some of the smartest of the new street suit models are in light weight broadcloth, Panama, henrietta and other spring woollens, in the light gray greens; but, pretty as they are, they would make nine out of ten wearers look pale and sallow. Among the silks there are checks of all sizes from pin checks to half inch squares, and a choice between them is a mere matter of personal preference. The silks with solid ground marked off into checks by hair lines of contrasting color are never than the shepherd's plaids, and in white checked off in color are particularly flattery and cool looking, but the checks of the shepherd's plaid variety are still modish, and the block checks of white and color much larger than the conventional shepherd's plaid are considered exceedingly smart for the morning shirt waist frock, being less common than the shepherd's plaid. In messaline, foulard, taffeta and tulle, one finds the inevitable checks; but the soft finish taffetas, glaces or tulle, are in the lead, and shot effects or tiny broche designs sprinkled over the checked surface are popular variations upon the plain checks. If there is anything in which a woman who flushes from the heat will look hotter on a warm day, than a one tone frock of any of the reddish or yellowish browns, that thing can only be royal purple. There are, however, cool browns, as there are cool greens, beautiful shades of leaf and mode and wood brown, and, provided these are becoming, they make serviceable and attractive spring and summer frocks. The greens most modish are the soft willow and almond shades and the silvery gray green of oliveleaves, though what we know as olive green is a deep and heavy shade. These greens with a dash of silver or cream in them are never crude or garish, and are essentially cool—a thing of value in summer frock material—but they are not always becoming, and the gradations of shading are so many that one must have a sure eye for color to choose unerringly among them. All indications point toward a revived interest in black, which during the winter was out of vogue. It has been distinctly a color season, and even white needed to be disguised with grayish and cream tinges to pass muster. But now the wheel is to turn, and black comes again to the fore, for reports, and designs of many of the new garments tell of the inky tinge. For an unusually large waist, the belt of uniform narrow plaits is always the best. Silk and soft suede belts are in great demand. Some of the new buckles shown are of twisted order and made in the oblong shape. The trimming on the sides and backs of belts consists of little buttons and embroidered rings. The side ornaments used so much last season are seen very rarely now. With everyday gowns and short skirts and blouses, broad soft leather

belts are used, or belts of ribbon, with the widest of buckles in the back and a very small buckle in front. Every woman should have a few work aprons to slip on, whether she does the "little things" about the house or finds it necessary to be her own housekeeper. One very easily made is in one piece, and only the sewing underarm seams and hemming are necessary to complete the garment. The belt is buttoned in place and the garment may be simply finished by an embroidery edge. Any kind of material may be used, depending entirely upon the use of the garment. All the spring things are hand embroidered. Cuffs flare upward, with upstanding frills of lace. Little ruffles of lace finish the hem of many thin frocks. Colored embroideries will be much used on white dresses. Soft, fluffy and dainty are the blouses made entirely of valenciennes.

TIMELY HINTS.

The addition of a tablespoonful of cream to brown gravy makes it deliciously rich. It is also a desirable ingredient in beef tea. Nothing is so nice for polishing mirrors, windows, furniture and cut glass as cheesecloth, which is even better after being washed. Leather-headed nails are much used for decorative purposes just now. They hold in place narrow strips of leather in bordering panels, etc. Japanese trays are best cleaned with sweet oil applied with a soft cloth. A most useful thing is the little brush that comes for the purpose of brushing out the fringed edges of towels and napkins, which is said to beat the coarse comb in doing business. Starched table linen may justly be termed an abomination. A much better way is to iron tablecloths and napkins while quite damp with hot irons until perfectly dry. Unless entirely dry, it will not be at all stiff, will not show the pattern satisfactorily, and will muss easily. Salt sprinkled upon any substance that is burning will stop the smoke and blaze. Salt sprinkled upon coals that are blazing from the fat of broiling chops will cause the flames to subside. Fruit stains on white dresses can sometimes be removed by rubbing with a flannel cloth dipped in whiskey. Have a little bag hung on the inside of the sewing machine frame at the left hand to receive clippings that so quickly accumulate when working at the machine. The fly nuisance has not developed yet, but it might be as well to lay in a stock of those fly escape screens. Everyone knows how annoying a fly can be, when, finding itself shut in a room, it spends its time buzzing and flying against the window. These screens are provided in the corners with conical-shaped cups, permitting Mr. Fly to ingress. Medicines for family use should be kept in a locked cabinet hanging out of reach of children. Such a cabinet should be supplied with spirits of camphor, spirits of turpentine and linseed oil in pint bottles; sassafras oil and sweet oil in bottles holding at least four ounces; quinine in a tin box with screw top (the safest form in which to buy and keep quinine); five or ten cents worth of Epsom salt in a low glass or china jar with wide mouth (pint fruit cans do well for the purpose); a few sticks of lunar caustic, wrapped in paper and kept from the light, also in glass; and a small wide-mouthed bottle of menthol crystals. A very nice sachet powder is made by sifting together eight ounces of powdered Florentine orris root, ten ounces of rose leaves, twenty grains of musk, two ounces of lavender flowers and ten grains of sivet. This is called rose powder. A violet powder equally pleasing, in fact more preferred by those of extremely fastidious taste, is prepared by adding to one pound of powdered orris root one-fourth ounce each of powdered Bergamot peel and powdered acacia and twenty grains of musk. Orris stone is much used as a sachet powder, but usually a trace of musk is added to aid in keeping its odor. Halotrope powder is delicate and lasting. Odor is merely a matter of taste, as many of the most

delicate perfumes are extremely obnoxious to many persons. An easy way to clean the hoard, sticky oatmeal kettle in which the breakfast porridge was cooked is to drop a lump of washing soda in a quart of water and soaks in the kettle on the back of the stove for half an hour. The glutinous crust can then easily be removed. That rich cookie dough may be prevented from sticking to the baking board, take a piece of unbleached muslin, stretch it over the baking board so that there will be no wrinkles, dust it well with flour and roll out the dough. Try this method, and making cookies will not try the patience half as much.

RECIPES.

Peach Figs—Pare sound, ripe peaches and cut in half, removing the pits. Make a syrup of two parts of sugar to one of water, let it boil down, and cook the peaches in it, but do not let them soften so they will break. Place on platters in the hot sun; when dry, sprinkle well with powdered sugar and pack away in glass jars. They will keep a long time and are good, retaining much of the peach flavor. Do not use too ripe peaches. A stone jar of spiced grapes is a convenience to call upon now and then as a relish with meats. Concord, or the lato Isabella, not very well ripened, are the best. Put the skins to cook in one granite kettle, the pulp in another, each with just enough water to keep from scorching. As soon as the seeds loosen from the pulp, rub through a colander and add the pulp to the skins. For five pounds of grapes, weighed before picking from the stems, allow four pounds of brown sugar, a pint of vinegar, a tablespoonful each of cloves and cinnamon and a tablespoonful of allspice. Cook slowly for three or four hours until quite thick. It will keep without sealing. Fruit Layer Cake—Sift together two cups of sugar, one-third cup of butter, one cup of sweet milk, three cups of sifted flour, two teaspoons baking powder. When mixed divide into two parts, and to one portion add beaten whites of five eggs and to the second part the beaten yolks. This batter may be baked in layers and then either put together in alternate layers of white and yellow with any fancied filling, or made into two separate layer cakes with different fillings and icing, or it may be made into a loaf cake, adding to the yellow part one tablespoonful molasses, one teaspoonful cinnamon, one-half teaspoonful cloves, one-half of allspice, one-quarter pound citron sliced thin, one cup chopped raisins, and one cup flour. Put the batter in the pan in alternate spoonfuls, so that it will have a marbled appearance when done. Bake in moderately hot oven about forty-five minutes. Very appetizing sandwiches are made of thin slices of brown bread, spread with crisp, finely minced radishes that have been moistened with whipped cream. Just before covering the slice, sprinkle it lightly with cheese. A good plain gingerbread is made of a cupful of coffee and sugar rubbed to a cream, with three tablespoonful of butter. Add a cupful of molasses, two eggs that have been well beaten, and add a spoonful of ginger. When the mixture has been thoroughly blended with the spoon, stir in two and a half cupful of flour that have been sifted with two teaspoonful of baking powder. Turn into a deep pan and bake in a moderate oven for an hour. Corn Chowder—Peel and slice thin onions enough to make a pint, boil an hour, add a half pint of potatoes cut in dice, and boil ten minutes longer. Fry brown a slice of fat salt pork, cut small, and add fat and all, then add a pint of corn, fresh or canned; boil ten minutes longer; fat salt and pepper to taste, a pint of milk and a cupful of cream, or else butter as large as an egg. Do not let the cream boil. Serve very hot. How to Make Pineapple Cordial—Peel and cut up as many pineapples as desired, using cores. Place pineapple in kettle, barely covering with water. Let boil until flavor is thoroughly extracted. Strain and add for every pound of fruit one-fourth pound of sugar. If the acid pineapple is used one-half pound sugar will be necessary. Measure the syrup and for every quart add one quart of best cooking brandy. Bottle and keep at least six months before using. It improves with age. TELL CHILDREN THE TRUTH. When your little girl comes to you with questions about the mysterious life which trouble her innocent soul, never put her off with foolish legends and explanations which do not explain. Tell her simply and

truthfully all you wish your mother had told you. Make it a sacred confidence between her and yourself—something not to be spoken of to anyone else. She will feel a new sense of dignity and importance from the mere fact that her mother has trusted her. As she grows older, do not be afraid to talk to her of the sacredness and beauty of the love and marriage that has not been thought unworthy of being chosen as a type of the relation between Christ and His Church. She will not indulge in silly flatterations if you have done your part faithfully. She will know that while love is the crown of a woman's existence, it may never come to her, and that marriage without it is a mockery of the consecrated name.

Style in woman does not depend upon exclusive clothes but upon the knack of putting them on well. This we may see demonstrated every day. There are some women who are the smartest creatures imaginable although they may be wearing a plain white shirt waist and a simple walking skirt, while beside them will walk the veriest dowl in satin and chiffon. Plumed hats do not a beauty make, nor high heeled shoes a belle. The consciousness that one's garments are well put on and in the proper position gives a feeling of security and relieves one of self-consciousness. If there is anything more annoying than the feeling that one's skirt is just ready to come unbuttoned, or that one's belt is insecurely adjusted, we would like to know what it is. Dress yourself properly. It will not take so long as to pin yourself up and note the difference upon your general appearance and your nerves.

BUYING BOOKS YEARS AGO. Formerly the buying of a book was a matter of considerable importance. It was felt to be a bit of extravagance, an expenditure which was easily avoidable. Books could be borrowed or taken from a library; they were pleasant things to have about; they gave an air of refinement and intelligence to a room or a house; but it was easy to get along without them. People bought tickets for a concert, a lecture, for the opera or the theatre, and thought it entirely legitimate to spend a little money for recreation and refreshment. When these same people thought of buying a book which cost no more than a single ticket to a concert, and not half as much as a ticket to an opera, they hesitated. They were not in the habit of buying books, and they were in the habit of buying tickets to all kinds of entertainments; that was the difference. Now people have formed the habit of both reading and buying books; it does not seem to them any more extravagant to pay a dollar nor a dollar and a quarter for a novel than for a concert ticket. It did not seem wasteful to spend a dollar for two hours' entertainment in a hall, and it does not seem extravagant to spend the same amount on a story which gives pleasure for five or six hours, and is then passed on to some friend who gets the same pleasure out of it. The same people who formerly bought only histories and books of reference now buy books of travel, novels and miscellaneous works of every kind. They have learned that recreation and refreshment are quite as much a part of wholesome living as instruction. There has come, in consequence, an immense enlargement of the circle of reading people in this country, and that enlargement will go on indefinitely.

HEALTH HINTS.

Never lean with the back upon anything that is cold. Never take warm drinks and then immediately go out in the cold. Keep the back, especially between the shoulder-blades, well covered; also the chest well protected. In sleeping in a cold room, establish the habit of breathing through the nose and never with the mouth open. Never go to bed with cold or damp feet. Never omit regular bathing, for unless the skin is in active condition, the cold will close the pores and favor congestion or other diseases. After exercise of any kind never ride in an open carriage or near the windows of a train for a moment; it is dangerous to health and even life. When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat be produced. Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating. When going from a warm atmosphere into a cooler one, keep the mouth closed so that the air may be warmed by its passage through the nose as it reaches the lungs.

NOTES OF THE NEWS

Lord and Lady Roberts will visit Canada this summer. Lord Roberts will likely open the Toronto exhibition. The major part of the C.P.R. bridge at Saskatoon was swept away on Monday afternoon by a huge ice jam. It is reported that the Princess Patricia, daughter of the Duke of Connaught, will shortly be betrothed to King Alfonso of Spain. There was a \$50,000 fire on Cote street on Monday morning, and Joseph Bernier, a fireman, was seriously injured by falling through the roof. The German residents of Montreal have decided to build a new club house, where the different German societies, now flourishing in this city, may have a modern home. The Michigan Press Association will pay Montreal a flying visit during the coming summer, and while in the city will be the guests of the Chambre de Commerce. Jules Verne, the author and children's friend, died at Amiens, France, last Friday. He has been failing for some time, but up to a short while ago continued writing. Dr. Osler will be the principal guest at a dinner to be given by the medical students of McGill on April 13. He will also address the students on the afternoon of the same day. The Newfoundland Government refuses to license to United States fishermen in Colonial waters. This is done in retaliation for the United States Senate having "burked" the Bond-Hay treaty. At the annual meeting of the Nova Scotia Press Association, a resolution was passed asking the Dominion Government to grant free circulation to newspapers within the province in which they are published. The Parisian, of the Allan Line, was struck by the Hamburg-American liner Albano on entering Halifax harbor on Sunday. The collision occurred in clear weather, a calm sea and plenty of sea room. The Hon. Mr. Gouin received quite an ovation on his return from Quebec after his elevation to the premiership. It is estimated that at least two thousand people were at the Place Viger station on his arrival. The authorities of Laval University, Quebec, have been experimenting with wireless telegraphy at the University with marked success. A number of messages were transmitted between the dome of the University and the Hotel Dieu. THE STRUGGLES OF THE CATHOLIC PRESS. Within certain limits the opportunity of the press to oppose irreligion is clear and cogent. The enormous advantage of having popular journals which will treat the multitudinous affairs, of which the press is the mirror and the register, with truth, honor and morality, with appropriate exposition of Catholic faith and sentiment—this advantage cannot be over-estimated. Still, a newspaper cannot be a volume of sermons or a commentary, historical and archaeological, of the Holy Scriptures. In dealing with the requirements of a newspaper for the laity, good priests, whose proud privilege it is to preach the Gospel, and to live by the Gospel, often forget that the Catholic laity have to earn their bread in a hundred walks of life against the competition of millions of opponents, who are admirably equipped in the requisite information regarding the world and its work, contained in the sumptuously organized newspapers of the non-Catholic community. The Catholic laymen also must know all about trade and commerce, and politics and society, the movement of business, the prospects of politics, the development of culture and civilization. If the Catholic's newspaper does not tell him if a crisis at Chicago or Berlin is not threatening such and such an interest which is indispensable to his livelihood, he will find small compensation in a leading article written like a sermon or abounding in the theological or philosophical lore of an Aquinas. We may see this in France, where all sorts of pious newspapers vainly sought to supply edifying reading instead of the latest intelligence of all sorts of mere terrestrial matters. French Catholics, who had lived in this world, until they died at least, had to look elsewhere for practical information. That gave the anti-Catholic press a fine opportunity of teaching false doctrine along with useful knowledge.

There is another consideration, namely, that until a vast improvement has taken place in the public education, the mass of Catholic readers of Catholic newspapers have not been trained to follow historical, archaeological and scientific defenses of Christianity. Of course they will follow with deference the counsels and teachings of learned priests, but it is because priests are priests, and not because the Catholic reading public can enter into the inner significance of the questions which brought trouble to the Abbe Loisy, for example. If our Catholic press is to demolish the assertions of learned infidels, then the discussions will be far above the heads of the Catholic workman and shopkeeper. If the Catholic press, on the other hand, is satisfied to convince the good Catholic, the argument will be of little use in dealing with the learned infidel. The Catholic press which demands better education for the Catholic masses is performing the indispensable preliminary for the popular enjoyment and comprehension of the disputes of the learned. It is no use putting on the press the duty which belongs to education. Until the children of the Catholic people have an educational system, leading from the primary school to the university, and the technical institute, the higher education of the non-Catholics will continue to injure the progress of the Church. After all, it is the preachers of the Gospel who can alone preach the gospel. "Thou shalt love the Lord thy God, and thy neighbor as thyself." What strikes the masses of the non-Catholic world in all ages is the wonderful charity of the Christian Church. The Pope who melted the golden vessels of the altar in order to feed a perishing populace did a million times more to convince men of the divine origin of Christianity than if he had known and quoted all the palimpsests and all the hieroglyphics. When St. Martin halved his only cloak with the beggar man, that was the most convincing commentary on the Sermon on the Mount. If a hundred thousand women and children and patient workmen are starving in a vast city, which would spread more belief in holy religion—a course of erudite discourses in some marble pile glittering with gold, or supporting all that miserable multitude out of the fund taken from some work of superb architecture, which was left to wait for a more prosperous season? "Faith without works is dead." When the Church shows itself on the side of humanity, beneficence, emancipation, the defence of the poor, the disdain for the proud—that is the most convincing course of popular apologetics. But there is another issue. Granted that nothing but the Catholic press can render the services of the Catholic press, what does wealthy society, wealthy piety, do for lay learning in the service of religion and morality? What a contrast with non-Catholicism! The Catholic university men who devote their education and ability to the Catholic press, are they not left to lose hundreds of thousands of pounds a year, as the recognition of their service? What demand for higher Catholic literature? What demand for the writer? The prevalent system in the Catholic community is unfortunately such that the Catholic scholar who devotes himself to the profession of Catholic Journalism knows that he endangers the whole future of his family and that any tenth cousin of a Lord Tom Noddy ranks higher in the appreciation of eminent theorists on higher Catholic culture. Nor can we forget, in estimating the obstacles to the highest class journalism for Catholics, the beneficial effects of the lesson of cheapness which has taught our people to undervalue or ignore culture and letters. There are hundreds and thousands of well-to-do Irishmen who hesitate longer about giving sixpence, a penny even, for a well-written, well-informed Irish and Catholic journal, or periodical, than fifty times the sum for some sordid object of amusement. A cultured and able newspaper, able to compete with the best products of Protestantism, has no appeal to such minds in our country (England). A few pages of gossip or rubbish, hastily read and immediately forgotten, bought for a half-penny, or if possible bought for a farthing, it only to be a pipe-light—that is too often the unhappy Irishman's notion of a popular journal! He does not study its articles, neither does he file it for future use. Give him even the poetry of Davis and the prose of Mitchell; it is all the same to him with the stop-work of any penny a liner doing job-work for a vulgar trader in drivelled matter. Bad education has lowered our people, and Catholic journalism will continue to suffer in consequence. —Rev. John Gerard, S.J., in New World.

OUR BOYS

Dear Boys and Girls: The letters are very few. We are having lovely weather, does not forget us, anyway, must have had quite an excellent time. I know you are anxious for the slush to be as to get out with skippers and tops. It will not be little ones. Where is Rose, Tom R., and all my other friends? Your loving Aunt B. Dear Aunt Becky: We are having lovely weather, the snow is melting. I am longing to see summer. We are having a retreat this week, preached by Father Devlin, parish priest is Rev. Father He has been here since years. Rev. Father Kelly is retired priest, and lives quite well. He was parish priest here in St. Ann is well. Her in the State of Illinois. I was in Montreal the 17th of June in honoring the glorious Patrick. My little sisters and green ribbons that day, and the pupils did also. Good Aunt Becky, I am glad you are an old friend. Your loving nephew, HAROLD West Frampton, Que. Dear Aunt Becky: It is a long time since I wrote a letter, so I am going to write a little story about a nice little harbor last summer. Papa builds breakwaters soon. He got a new boat last spring call it Shamrock. She had a white sail. Aunt Aline, where then, and Tillie, a friend, mine, went with me. Mamma went very early and said there chance to go to the harbor, guess I got up quick. It was a mile to the wharf, so Aunt drove our wise old mare Polly she came back alone. "Uncle was waiting for us at the boat soon had us seated and sails start. We had about five minutes, and were frightened at first see the way the boat jumped on hills of water. On one side of bay there were long hills of sand on the other large green field houses. There were lots of going to the fishing grounds, Uncle John said ours was best we got there papa blew the whistle and the men cheered, went up to the top of the light and could see for miles around, went out in an old dory and all yet. Aunt Aline lost her of a fishing stage, and it went with the tide. I picked up and jack stones, then we were to the big rock cape, and I with your little boys and girls could see the big waves rushing shore. I remain, Your loving niece, MONICA JUST ABOUT DOLLS. Everywhere, in every age, in had dolls have been favorite things with children. Curious old dolls, made with great care having flexible joints, have been in the Catacombs of Rome, where early Christians took refuge, the wicked Nero sought to destroy them. Dolls carved out of solid wood some of them very old, have found among the Eskimos of Alaska. The children of the Comoro Islands, in the South Pacific Ocean, have dolls, but, strange to say, dolls have no faces. The people of Comoros are Mohammedans, and Mohammedan religion forbids making of anything which resembles the human form. The Japanese children have dolls, and a variety of other things. Their dolls can be bought in Japan shops in this country now, which can be wagged and turned around. Even Lapland children, far in the north, have dolls, carved like their fathers and mothers. They dress in warm furs, they make for them little toy and toy render. Some Eskimos have dolls with their hands and feet, and a string is pulled. A few

OUR BOYS AND GIRLS. BY AUNT BECKY.

Dear Boys and Girls: The letters are very few. Harold does not forget us, anyway. Monica must have had quite an exciting trip. I am sure I would have enjoyed the experience. I know you are all very anxious for the slush to be gone so as to get out with skipping ropes and tops. It will not be long now, little ones. Where is Rose, Washington R., and all my other small friends? Your loving AUNT BECKY.

Dear Aunt Becky: We are having lovely weather this week, the snow is melting fast, and I am longing to see summer again. We are having a retreat this week, preached by Father Develin. Our parish priest is Rev. Father O'Farrell. He has been here since 17 years. Rev. Father Kelly is a retired priest, and lives quite near us. He was parish priest here when my papa was a little boy like me. Mother St. Ann is well. Her home is in the State of Illinois. I wish I was in Montreal the 17th March to join you in honoring the glorious St. Patrick. My little sisters and I wore green ribbons that day, and most of the pupils did also. Good night, Aunt Becky, I am glad you continue an old friend. Your loving nephew, HAROLD D. West Frampton, Que.

Dear Aunt Becky: It is a long time since I wrote you a letter, so I am going to write you a little story about a nice trip we had to the harbor last summer. My papa builds breakwaters sometimes. He got a new boat last spring. We call it Shamrock. She had a large white sail. Aunt Aline, who was here then, and Tillie, a friend of mine, went with me. Mamma called me very early and said there was a chance to go to the harbor, so I guess I got up quick. It was about a mile to the wharf, so Aunt Aline drove our wise old mare Polly and she came back alone. Uncle John was waiting for us at the boat, and soon had us seated and sails up to start. We had about five miles to go, and were frightened at first to see the way the boat jumped over the hills of water. On one side of the bay there were long hills of sand and on the other large green fields with houses. There were lots of boats going to the fishing grounds, but Uncle John said ours was best. When we got there papa blew the steam whistle and the men cheered. We went up to the top of the light-house and could see for miles around. Tillie went out in an old dory and got all wet. Aunt Aline lost her cap of a fishing stage, and it went away with the tide. I picked up shells and jack stones, then we were going to the big rock cape, and I wish all your little boys and girls could come and see the big waves rushing up to shore. I remain, Your loving niece, MONICA.

JUST ABOUT DOLLS. Everywhere, in every age, in every land dolls have been favorite playthings with children. Curious wooden dolls made with great care and having flexible joints, have been found in the Catacombs of Rome, where the early Christians took refuge when the wicked Nero sought to destroy them. Dolls carved out of solid ivory, some of them very old, have been found among the Eskimos of Alaska. The children of the Comoro Islands, in the South Pacific Ocean, have dolls, but, strange to say, their dolls have no faces. The people of Cameroos are Mohomedans, and the Mahomedan religion forbids the making of anything which resembles the human form. The Japanese children have dolls, too, and a variety of other toys. Their dolls can be bought in Japanese shops in this country now. They have movable joints and a head which can be wagged and partly turned around. Even Lapland children, far in the frozen north, have dolls, carved to look like their fathers and mothers. These they dress in warm furs, and they make for them little toy sleds and toy reindeer. Some Eskimos have dolls which can move their hands and arms in consequence of a string is pulled. A favorite

one is a little wooden figure clad in furs and seated in a canoe. When a string is pulled he appears to be paddling vigorously.

DONNY'S PRAYER. There had been a dispute between the two small boys, who were usually the best of playmates. Both claimed the little boat they had made together, and the quarrel waxed so warm that the afternoon's fun ended in anger. Gentle grandmother tried in vain to restore peace, and when it came time for Donny's evening prayer she reminded him that it would be wrong to ask for what he did not mean. The rosy face was still clouded and unpromising, but when Donny came to a doubtful petition he hesitated a moment, and then amended it to suit his feelings. "Thy will be done"—make Jimmy do it!"

Alas, the human nature of it! If we look deeply enough into our hearts we all might find that very often that prayer means for us exactly Donny's rendering of it—God's will be done, but let somebody else be the one to do it. We know His will is love to our brother, and the putting away of all wrath and bitterness, but we are sure Jimmy was the most to blame; let him be the one to yield. There is work to be undertaken, wrongs to be righted, paths that call for sacrifice—all a part of God's good will for the world and we want them done, if only Jimmy will do them. What a strange reading our prayers would make if we should see them written with all their unuttered and often unconscious interpolations!

THE ZOO. Peggy and Polly and Phyllis and Prue Decided one day to establish a Zoo. Peg had a kitten and Polly a dog, Prue a tame pigeon and Phyllis a frog; And then, Cousin Bob had a pair of white mice Which they knew he would loan, if they asked for them nice, They got Grandma's parrot, and Georgie Brown's drake, And they bought a big eel, which served as a snake, The yard was all fixed for this famous display, And they asked all their friends, for the "Opening Day." All went well till Miss Puss saw the mice in their cage, And she flew at the bars in a terrible rage; And Georgie Brown's drake ate up Phyllis' frog, Who sat sleepily sunning himself on a log, And Polly's dog, Tobey, set up a great wail For the parrot had caught and was biting his tail, And Prue's little pigeon got frightened when she Saw "Mr. Eel Snake," and flew up in a tree, And the "Zoo," that was planned with such trouble and care, By the quarrelsome pets was disbanded right there, And Peggy and Polly, and Phyllis and Prue Sat right down and cried, now what else could they do?

CYRIL'S WISH. (By Louisa Emily Dobree, in Catholic Record.) "Oh, but this is an awfully bad one. It was down Alston Hill—the like skidded, and it's his head. He has been carried into the Wilson's cottage—fortunately it was near there—and pater is with him." "Is he really very bad?" asked Cyril, who saw that Jennie was in great grief, and as he spoke he thought of the words he had once read: "Curses, like young chickens, come home to roost." What were those words in Italian that he had said to himself in his fury at Bob's trick? He remembered well enough then—just the wish that Bob might meet with some accident, a form of imprecation common among the more ignorant classes in Italy, and the wish had been realized. All the anger died out of his heart as Jennie went on: "Pater says it is very, very bad—conclusion of the brain, I think, he said, and I heard him tell mother—"

"What?" "That it was a ticklish case—and pater never makes the worst of anything. He wouldn't speak like that—"

erable. Isn't he to be brought home?" Jennie shook her head. "Not yet, anyway. I knew Bob would come to grief some day, he was so reckless and fearless. I had to come back, I was no use, and the boys are coming back—they have gone to Aniston to fetch Dr. Grayling. I am glad you are here, Cyril," said Jennie, "it's some one to speak to. I am so miserable about it. It seems years and centuries ago since we were all in the schoolroom this afternoon and he was full of his jokes."

"Yes, it does," said Cyril. "We were all so jolly after you went away, laughing at the way you had been taken in!" said Jennie sadly. "Taken in?" exclaimed Cyril; "not much taking in about burning my letter, but—oh, don't talk about it!" he added, as the remembrance of his own wicked wish rose to his mind. Jennie smiled through her tears. "It wasn't a letter at all—you are such a duffer—you believe everything and can't take a joke."

"I saw it," said Cyril firmly, "and I have not heard from Aunt Helen this week, so he must have taken it from the post bag." "Oh, you are so green?" said Jennie. "Of course that's what makes you such good game. Poor old Bob is full of tricks, but he would never touch the post-bag or burn a letter. He found an envelope of one of your aunt's letters and he decided it would be capital to make you think it was a letter—that was all."

"Really?" said Cyril, frowning. "Yes; why you might have known." "How could I guess?" asked Cyril, adding with dignity, "I am sorry I was so angry." "Oh, don't bother," said Jennie. "I am sure Bob would not think of it again. Oh, dear, I do wonder how he is—here is Phil," and Jennie rushed to meet her brothers, who brought the news that Dr. Grayling had biked back with them, and was now at the Wilsons' house, where Dr. and Mrs. Dering were as well as Bob.

The days that followed were very dreadful ones to all the family of Holmewood. Cyril noted with not a little surprise that apparently careless as they were the faith was strong in them all, and that in the hour of trouble they turned to the help of the church could give them like trustful children to their forgiving mother. There were masses said for Bob, the boys and Jennie went to communion for him, and Dr. and Mrs. Dering left their watch by the bedside to come and pray for the life now trembling in the balance. As Cyril knelt that morning at the altar the words domine non sum dignus came from a very penitent heart, which had been cleansed by the precious blood which had flowed from the thorn-crowned Savior, had been applied to him in the confession, and where he had made the most thorough and careful confession he had done for a long time.

While the cloud of this great anxiety hung over Holmewood Cyril discovered a good many things which not a little astonished him. He found out that Dr. Dering's name was a by-word among the poor, who owed much to the skill which he placed at their disposal for no payment in money. He found that much of the reckless talk and apparent carelessness about religion had been done from a desire to shock him. This, by no means an admirable thing, was still less bad than he imagined it was, and altogether in many ways he learned that "things are not always what they seem."

A WORD TO THE BOYS. Be honest, boys. "Honesty is the best policy," the proverb says. Surely it is. Look at it from any side you wish. The best policy, both for your spiritual, as well as temporal

welfare. Learn from the experience of others that honesty is a most necessary virtue. Honesty is necessary, especially for boys. The boys are our future men. As such they will be the main factors of men to one another. It is extremely necessary that they be honest. Will they be it, if they have not learned to be honest when they were boys? Will they be honest in important things, if they have not learned to be so in less important ones? Surely not. See, then, boys, how you should strive to acquire a spirit of honesty, even now in the small dealings you have with your fellow men.

Many of our boys are not honest. They steal, steal not exactly big things, but small ones. They are not honest. An honest boy will never steal, even the smallest article. Some boys think they are quite honest, but when temptation comes and they have a good chance to steal something they fall and act very dishonestly. Dishonesty can be detected already in the small boy. When his mamma sends him to the grocery to buy something he keeps the change. He is dishonest. He thinks perhaps he is smart, but he is not. It doesn't take a smart head to plan such a dishonest act. Some boys take the pennies lying around on the tables or in the pantries of their homes. They are dishonest, because they steal. They don't steal all the change they find, but only a few pennies, but nevertheless, they are dishonest. Honesty excludes every act of stealing, though small the theft may be. Some boys cheat their comrades in the games they play; they are dishonest. Some boys feel proud and boast if they have passed off a counterfeit coin without being detected; they are dishonest. An honest boy will never attempt such things. An honest boy will never steal, no matter how small the amount, how auring the occasion, how secure the chance. If you were left alone for weeks with a stack of pennies ten feet high, which had not been counted and would not steal a single one, then you would be honest. And how many boys would be honest in such a temptation? Still, all boys should be honest. How about that, boys? Are you honest? If not, be it. Learn to be honest.

A KIND-HEARTED PRICE. It was in July, 1865, at Carlsbad. A large throng of elegantly dressed promenaders assembled in the court around the music pavilion, and among them was a tall, distinguished looking gentleman who was the cynosure of all eyes. Annoyed, evidently, by this open curiosity, the gentleman walked away and entered one of the avenues, where a pale-faced little girl approached him, holding out her hand. "Who sent you out to beg, my child?" asked the gentleman. "My sick mother," was the reply. "What does your father do?" "He is dead, and we are so hungry," said the girl, bursting into tears.

The gentleman had taken out his purse, but he put it back again, and said: "Show me where your mother lives." The girl led the way through the streets into an alley, and stopped before an old house. "She lives here, sir." They entered the house and climbed up the rickety stairs to an attic. There in a corner, on a straw pallet, lay a young woman wasted to a shadow by hunger and disease. As the two entered, the poor woman half rose from her bed and said: "Oh, sir, my little girl should not have brought you here, for I have no money to pay for your services!" "Have you no one at all to help you?" asked the supposed doctor. "No one; the other people in the house are very poor themselves."

Upon hearing this, the visitor took out his purse and gave the child money to buy food and wine. He then took his leave, and soon afterward one of the principal physicians in the city entered the humble dwelling. On seeing this second visitor, the woman was perplexed. "Sir," she said hesitatingly, "my little girl has made a mistake in calling you in; a doctor has already been here and prescribed wine for me." "But that gentleman was not a physician, and it was he who sent me to you," was the kind rejoinder. The gentleman who had accompanied the little girl to her poverty-stricken home was the Czarowitz of Russia, who afterwards came to the throne, and whose untimely death at the hands of an assassin, caused universal mourning.

Negotiations have been completed for the absorption of the Bank of Halifax by the Bank of Montreal.

AN INCIDENT AT LIAO YANG

I tell the story as it was told to me by an officer of General Kuroki's staff. On a bare hilltop, strewn with the debris of war, lay fourteen wounded soldiers. Through the long, hot day they had fought, and now the tide of battle had swept past, leaving them like wreckage cast up by an angry sea. Eight were bearded men, and six were smooth-faced Japanese. The golden mist that glowed among the giant millet was tinged with crimson. Night was about to add her terrors to the stricken field. As the shadows stole up the mountain a strange fear crept into the hearts of these men. Their eyes grew wide with dread at the sights and sounds amid which they might sleep the sleep that knows no waking. Darkness could not hide the horrors that had burned into their brains. To each grim detail the waning light gave new and awful realism. A great fear fell upon the survivors and drew them together. It was a slow and painful muster. Shot through the legs, Sato crawled to Tanaka, whose foot had been shattered by a shell. With one arm hanging limp, Yamada tore a sleeve from his shirt and pressed it against a hole in his side. Nakamura had a bullet in his brain and lay on his back sobbing out his life through frothing lips. A shot had entered Matsumoto's right shoulder, passed through the muscles of his back, came out at the waist, and lodged in his cartridge pouch. His foot slipped in a pool of blood, and he fell upon a Russian kneeling, with rifle clasped in his arms. The figure rilled over. Kimura was mopping the blood from his brow, and had dripped up his trousers to dress a wound in his thigh.

At last the muster was complete, and the little group of Japanese began to attend to one another's injuries. The Russians were less seriously hurt, and assembled more quickly. Sato had taken off his puttees and was binding them round his leg, when he saw the eight bearded men. Instinctively he looked round for a rifle, but Tanaka laid a hand on his arm. "Don't you see that they, too, are wounded?" Sato went on winding his puttees, and took no more heed of the enemy. Having dressed their wounds, the men began to look about them, and presently the eyes of the two groups met. Long and earnestly they gazed, each striving to learn the other's thoughts. Many stories they had heard of atrocities—of murder and mutilation and horrors of which men speak in whispers. The Russians were eight and the Japanese only five, for Nakamura did not count, being as a dead man. Would they fight? Would they wait until the night and steal upon them unawares? Did they see how sorely stricken were their enemies? Would they avenge the slaughter of their brothers? To these inward questions they sought an answer in the faces turned toward them. "They look very fierce with their great beards, but their eyes are gentle." It was Tanaka who spoke—he who had checked the impulse of his comrade. "They are brave men," added Kimura, who had bound his leg and was whisking the flies from the mouth of Nakamura. "Yesterday, when we stormed the hill, the Russians made a counter attack. They were led by a young officer, who fought like a lion with his whelps. He fell, pierced by many wounds, and was about to hand his sword to Lieut. Katsura, but our officers motioned to him to put back the weapon, and said: 'No, I cannot take from a samurai soul.' The Russians understood. 'It was of the samurai. Let us beckon to them to come over,' suggested Tanaka. "They will then know that we have no evil design."

The signal was given, and the eight bearded men came without hesitation. Gravelly saluting, they seated themselves on the ground by the side of their friends—the enemy. Of once another's language they understood not a word. But speech is a habit, and it is not to be suppressed merely because it is useless. The men talked, and their voices grew louder and louder, as voices are apt to do when they produce no impression. When your words are simple and clear, it is hard to distinguish between ignorance and deafness. After a time the visitors fell back upon signs, but to the Japanese signs are as unintelligible as Sanskrit. Then they began to examine one another's wounds, and shook their heads over the prostrate body of Nakamura, whose breath came in short gasps through bubbles of foam. Kimura put his hand into the pocket of his tunic, and drew forth a book. It was a manual of conversation in Russian and Japanese—a collection of formal phrases and stiff sentences, such as no sense

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lips would ever frame. Yet they served, for presently Kimura and one of the Russians were busily turning over the pages and putting their fingers on words. Before night came, these men were comrades, sharing their black bread and rice. Sympathy gave them understanding, and, though they spoke in unknown tongues, it was established beyond doubt how many had left wives and children to pray for them in distant homes. Tanaka, with much labor and many searches through the manual, asked one of them if he was not glad to be wounded, seeing that he might return to his family and escape the perils of war. But Sato reproached him for suggesting that their Russian comrade was wanting in patriotism and would shelter himself behind a wound.

Thus the hours wore on and night spread her veil over the ghastly forms that lay scattered over the hilltop and in the trenches. Very soon the wounds began to grow stiff and painful, and fever ran like fire through their veins. Kakamura's sobbing had ceased and his face was rigid in death. Kimura rambled in his talk and cried for water to quench the fire within. Sato lay back and would have groaned in his agony but for the presence of his comrades—the Russians. They understood, for one of them rose, and, taking three wooden bottles, pointed to the valley. He would fetch water for his comrades—the wounded Japanese. Now, every man in that little group knew the risk of such an enterprise, for he was aware that the hill was in dispute, and that Russians and Japanese were watching for any sign that might betray the presence of the enemy. The Russian soldier walked to the brow of the hill and looked cautiously about him. Nothing was to be seen save the forms of dead men and the blackness of the valley. Though he stepped warily, his feet often slipped in pools of blood, and stumbled into holes dug by high explosive shells. His comrades watched him disappear over the crest and waited. The minutes passed with painful slowness. Not a sound broke the stillness. He must have reached the foot of the hill. Even now he might be filling the water bottles from the shallow stream below. Perhaps he was returning and this terrible thirst would end. They strained their ears to catch the first sound of a footfall. What was that? A shot rang out and pierced the darkness like an arrow that quivers in their hearts. Then all was silence again. The wounded men held their breath and listened. No sound came from the hill or valley, and they feared greatly for the brave man who had risked his life. Long they watched and waited, none daring to give voice to his fears. He would never return, for in the valley he lay close to the stream with a bullet through his heart.

Kimura's ravings had lapsed into unconsciousness, and Sato moaned aloud. From the little group rose another figure, stalwart and bearded. His comrades seemed unconscious of his movement, yet they felt that he had taken upon himself the agony of their thirst. He passed from the hill and vanished in the darkness, following the steps of his comrade. Again that terrible note—sharp and clear—the note of a Russian rifle. He, too, would never return. The bullet of a comrade had dyed the stream with his blood, and the half-filled water-bottles floated by. The survivors on the hill watched no more, and night hid their sufferings and their sorrow. At dawn some Japanese scouts moved cautiously up the slope, and from the brow of the hill saw six Russian soldiers. Two shots whistled over their heads—three, four! The Japanese knew the sound, and shouted to their comrades. The firing ceased and the story was told. Two nameless Russians rest in one grave, and on a wooden cross is written in Japanese: "Comrades at last!"—London Standard Liao Yang Correspondence.

There is a possibility of a hospital being built in Winnipeg by western railway employees for their exclusive use.

The Economic Construction Co. of Toronto is endeavoring to get a franchise from Sydney, N.S., for the erection of a gas plant to cost about \$60,000.

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THURSDAY, MARCH 30, 1905.

MONTREAL AND THE SCHOOL ISSUE.

That element of the Protestant community in Montreal that has flung its lot in with the anti-Catholic agitation in Ontario and has sought to deny freedom of education to the new provinces of Alberta and Saskatchewan, has little to be satisfied with in the result.

The Hamilton Spectator, an extreme Conservative organ, was the first to demand the insertion of a clause in the autonomy bills wiping out the guarantee of minority rights contained in the Act of 1875.

The cry of provincial rights finally adopted in the House of Commons by Mr. R. L. Borden and Dr. Sproule was not less antagonistic to the weak minority in the Territories than the brutal challenge of the Hamilton Spectator.

Mr. Borden, however, was afraid to say in the presence of the Quebec representatives who had repeatedly heard him pledge himself to the constitution at two general elections, what the Conservative organs were openly declaring in Ontario, viz., that an opportunity having presented itself to make open war upon Catholic influence in the west, the Conservative party should make the cause its own and bolster up the attack.

What does it profit Protestant ministers in Montreal to have shown their hand in this incident? At the present moment they are claiming a large share of school taxes in this

city for the Protestant panel. Is this the time for avowing their willingness to deprive the Catholic minority in another part of the Dominion of the use of Catholic schools and of the taxes they have been paying for thirty years to those schools?

A correspondent who signs himself "Protestant," in the Daily Witness, writes as follows: "School taxes are levied on lands, and are to be paid over according to the religion of the owner, not according to the prevailing religion in the Province of Quebec, which should have nothing to do with the apportionment.

This is exactly in line with what we said some time ago, that by bigotry Protestant capital is assumed to possess the power of enslaving the Catholic people of Montreal, just as the Protestant majority of numbers is declared entitled to enslave the Catholics of Manitoba and the Northwest Territories.

In Montreal the minority has been generously dealt with. Ald. Deserres has figured out to his own satisfaction that more generosity is in order. We do not know whether his idea is to drop coals of fire on the heads of the bigots who have equipped themselves in the present crisis with two tones to their voice, in one yelling that the Protestant majority must rule in the west, and with the other that Protestant shareholders must be given free rein over the majority of the people in the east.

Speaking in all sincerity and moderation, The True Witness deploras the raising of strained contentions in behalf of right or privilege for class or religion. The majority always should give an example of generosity. But justice alone would demand of us, in this city of Montreal, to state our conviction that a few fanatics do not represent the mind of the Protestant community. The history of Montreal is a history of religious and racial amity and cooperation. Upon this harmony the city has prospered and religion and education have advanced here far beyond the average either for the Dominion or the continent.

LIGHT ON THE IRISH SITUATION.

In another column we reproduce an article by Mr. Walter Wellman, of Washington, upon the position in which the resignation of Mr. Wyndham leaves Irish Home Rule. Mr. Wellman is the same correspondent who, upon the eve of Sir Antony MacDonnell's appointment, was informed of the plans then decided upon to lead Ireland by conciliation to the goal of self-government.

But there is a phase of the question upon which Mr. Wellman has not touched, and which strengthens his view that Home Rule for Ireland has merely been deferred. This is the collapse of Imperialism. It was

the Imperialist movement that gave the first check to the advancing Irish cause. Then the Boer war came on and Imperialism became flushed with its fever. The English masses were told by Mr. Chamberlain and his lieutenants that the spirit of Imperialism comprehended an England dominant not only over Ireland but over the colonies as well. Time has dissipated that dream.

FRANCE DRIFTS IN DANGER.

According to the cable reports of last week's debate in the French Chamber, the present Government is pressing harder than ever for the separation of Church and State, or as Count Boni de Castellani calls it, the extinction of the Church by the State. The time is past for hoping for a change for the better in France. The trend of affairs is being watched with deep concern not only in Rome, but throughout the Catholic world, and graver fears than before seem to be entertained as to the possible consequences of any strong action in opposition to the government course.

Count Albert de Mun, who is writing for the "Gaulois" a series of articles on the Separation of Church and State, proves that the whole campaign was started by the French Freemasons, who first utilized the Dreyfus case, and then got the Socialists to give up their special claims and economical projects and join forces with the anti-Catholics. Count de Mun has had no reason to change the views he has already given to the French people. He holds that the religious Congregations, as the advanced defences of the church, were first chosen for destruction. This was brought about, he adds, by spreading the legends of the Milliard of the Congregations, the business monks, the Jesuit conspiracy, and the rest of it. There was not at first any intention of assailing Congregations like the Christian Brothers and the Sisters of Charity. Now, the intention is to destroy all that remains with the parochial clergy. There is no doubt that the gloomy view taken by Count de Mun is warranted by his observation of the history of this anti-religious movement. He has not ceased to hope, however, that the eyes of the people may be opened in time, perhaps before a monarchist effort may be precipitated to work equal harm to France and the Church.

SECOND READING OF THE BILLS.

The vote on the second reading of the autonomy bills for Alberta and Saskatchewan may not be taken by the end of next week. The political situation at the present time is perfectly clear, however. The discussion will nearly all turn upon the school clauses, and the only object of it will be that members may go on record upon the Hansard so as to meet their constituents afterwards. The majority in favor of the bills will probably be the largest ever recorded upon any important measure decided by the Parliament of Canada.

THE CATHOLIC CHURCH IN RUSSIA.

In connection with the ukase of the Czar proclaiming freedom of religion, the Vatican has received information that the Russian Government has, through Count Schentoch, Archbishop

of Mohilew, summoned all the Catholic Bishops in Old Russia to St. Petersburg, and has asked them to formulate their wishes in matters of reform. At the same time the Polish Episcopacy, assembled for the same purpose, have through Archbishop Popiel, of Warsaw, forwarded their requests to the Government. A copy has been sent to the Pope. The resolutions adopted at both meetings concluded by asking the Government to respect the fundamental laws of Russia, and abolish all additional rules limiting religious liberty.

The death of Mr. John Augustus O'Shea, a native of Nenagh, the distinguished war correspondent, journalist, and author, took place at his residence, Jeffrey's road, Clapham, London.

The German Emperor was a guest at a dinner given at the French Embassy in Berlin. This is the first time that a German sovereign has visited the Embassy since the Franco-Prussian war.

For the trip to England organized by the Canadian Manufacturers' Association, 230 passengers have booked, including representative manufacturers from every province in the Dominion, with the exception of Prince Edward Island.

Mr. Charles Santley, the famous baritone and distinguished convert, whose singing of Niedermeyer's "Pater Noster" in the Gesu Church, Montreal, in 1891 was so much admired, completed his 71st year on Feb. 28 and attributes his splendid health to the long walks he takes every day.

In Parkdale (Toronto) Congregational Church last Sunday, Rev. Dr. Wild told how it had been explained to him by "a gentleman prominent in Italy," that Sir Wilfrid Laurier was a Jesuit, and ten years ago an arrangement had been made for him to apparently run counter to the Quebec bishops and priests at the coming elections. He had carried the country by his attitude. The plot was that, provided he secured a good majority in the second subsequent election, he should bring in his bill. The compact was kept a close secret between the Premier and hierarchy. The coming bill was not whispered of at election time, and only part of the Cabinet informed, but all along the Premier had every day been in consultation with Mgr. Sbarretti. There are people in Toronto who swallow stories like the foregoing and open their mouths for more.

Mr. Lyttleton, Secretary for the Colonies in the British House of Commons, was asked yesterday afternoon by Mr. Charles Devlin, as to whether or not his attention had been called to a statement made by the Secretary of State of Canada in the Senate at Ottawa on Feb. 22, 1905, that the policy of the Home Government in refusing to accede to the repeated demands of the Canadian authorities for a reduction in certain postal rates was extraordinary, unwelcome, unsympathetic and unpatriotic. What action did the government intend taking? Lord Stanley, Postmaster-General, replied that he had seen the utterances, and his attention had been drawn to the attitude of the Canadian Senate. He would furnish Mr. Devlin with a full report bearing on the whole subject, which was too comprehensive to communicate across the floor of the House. This would show that there were two sides to the question.

DEATH OF MICHAEL O'CONNELL.

Death came suddenly to Michael O'Connell, a member of the police force, on Friday morning, when he came in contact with a live electric wire at No. 9 Police Station, Point St. Charles. The deceased had been on the police force only a short time and had proved himself an efficient officer. The funeral, which took place from his late residence, 57 Barre street, on Sunday afternoon, was largely attended. Chief Campese and several members of the police force being present. Interment took place at Cote des Neiges cemetery.

JOHN REDMOND'S ST. PATRICK'S DAY SPEECH

At the great St. Patrick's Day dinner, held in the Hotel Cecil, London, at which over 600 guests sat down, the principal speech was delivered by Mr. John Redmond, who was received with plaudits, and said:

"Once more I have the pleasure of welcoming you all here to this Patrick's Day celebration, and once more, owing to the favor of the committee, I have the honor to propose for your acceptance the toast of the evening—that is, the toast of 'Ireland a Nation' (cheers). The celebration of the National anniversary ought to be, in my judgment, in the broadest and truest sense, a National one. This is not an occasion for party recrimination or bitter controversies. Amongst Irishmen of all classes and creeds and races who are proud of the land of their birth, and are desirous for her prosperity and her freedom, this ought to be a day of good will (cheers)—a day when party differences as to methods or means or persons ought to be forgotten in the glory of celebrating the nationality of Ireland (cheers). There are men I know in Ireland who do not fulfil the condition that I have named, who are not proud of the land of their birth, and are not desirous of her freedom, and, unfortunately, we have had quite recently a significant reminder of the ascendancy class in Ireland who opposed the first attempt at emancipation in the Irish Parliament in 1793, who drove Fitzwilliam out of Ireland in 1795, who created the insurrection of 1798, and who carried the Union of 1800, and who since then thwarted Thomas Drummond in 1835, and have opposed every measure of reform for Ireland, large and small, from that day to this—we have unfortunately a significant reminder that the Ascendancy faction is still alive and still under British rule in Ireland potent for evil in our country. But even of these men, I say they are not excluded from our ideal of an Irish nation (cheers). For my part, I believe in the restoration of freedom and free institutions even upon such men. We in Ireland want no triumph of any class or creed or race (cheers). We want our Irish nationhood with the true attributes of Nationhood; we want a nation with a distinct individuality, with a distinctly national genius, standing alone, self-centered, self-reliant, so far as any race as National character is concerned, and a nation armed with the weapon of National self-government (cheers). To achieve that end we repel the aid of no man, no matter what his origin, what race he springs from, what his creed or his class may be, so long as he is born on Irish soil and is willing to labor for Irish freedom (cheers). And, in truth, we say with Davis:

"And of it were a glorious thing to show before mankind, How every race and every creed might be by love combined— Might be combined, yet not forget The source from whence they rose, As fed by many a rivald, The lordly Shannon flows." (Cheers).

How is the cause of Irish nationhood progressing? To our eyes, watching from year to year, from month to month, and from week to week, and from hour to hour, the progress may seem slow, and I suppose to everyone of us there come our moments of doubt and despondency and perhaps impatience. But, look back for 25 years, look back for 10 years, look back for even five years, and you will see the enormous advance which the National cause of Ireland has made, and the most satisfactory thing about that advance is that it has not been simply an enormous advance—it has been a steady and uninterrupted advance (hear, hear). It has been an advance on every field of National progress—National, social, literary and artistic (cheers). So far as the purely political field is concerned, I believe the prospects of Ireland never looked brighter than at this moment; and, although I am Chairman of the Irish Party, I will take the liberty of saying that Ireland never had in her service a more capable and more honest party (cheers). Ladies and gentlemen, the Irish question is the political question of the day (cheers). It dominates the House of Commons; it threatens the Government. At the commencement of this session Mr. Balfour and the Government found that on the fiscal question, which was regarded as the great rock of danger ahead, they had a comfortable majority of 58. But the very moment the Irish question came upon the floor of the House of Commons, their majority went down to 38, to 36, to 21 (cheers). I

have noticed for some years past now what at first seemed to me a strange phenomenon—namely, that the approach of St. Patrick's Day so regularly year by year heralded a speech from Lord Rosebery (laughter) of insult to Ireland and of denunciation of our cause. This happened so often that the wonder of it has worn off (hear, hear), and I think sensible people have ceased to take note of these utterances. But let us make no mistake. There are some worthy people who apparently trouble themselves with or interest themselves in these speeches. When the spring comes we expect to hear the voice of the cuckoo (laughter), and when the first song of that interesting but somewhat unscrupulous bird (laughter) is heard, the fact is always duly recorded in the press, and there are always found a number of most worthy people who are deeply moved, and when St. Patrick's Day approaches we have learned to expect to hear the voice of Lord Rosebery raised against Ireland and Home Rule, and, again, a certain number of most worthy people who write articles in the papers about Irish affairs are deeply interested and concerned (laughter). But the truth is that neither in the one case nor the other is any living human being one-half penny the better or the worse (cheers and laughter). Lord Rosebery's denunciations of Home Rule have no more effect upon the progress of Ireland's cause than the voice of the cuckoo has on the sequence of the seasons (renewed laughter and cheers). I see that Lord Rosebery, in his annual Patrick's Day speech, delivered in the city of London the other day, says that Home Rule is the curse of dual government at the heart of the Empire. Well, I suppose that speech was intended to intimidate or impress the Liberal Party. It cannot have been intended to intimidate or impress the Irish Party (laughter), because the noble Lord is well aware of the fact that nothing he could say and nothing that he could do could intimidate or impress, or even surprise, the Irish people (laughter and cheers). We have for a long time recognized that Lord Rosebery is firmly rooted in the dishonor of his forefathers pledged to Ireland (cheers)—Ireland, by whose favor, and by whose favor alone (renewed cheers), he was for the first time, and I venture to say, for the last time in his life, Prime Minister of England (cheers). I do not think myself that his speech is likely to intimidate the Liberal Party; but if it does, then so much the worse for the Liberal Party (hear, hear). Our position is perfectly plain. We will support and keep in office in the next Parliament no Liberal Party, no Liberal Government, which takes the Rosebery view of Home Rule for Ireland (loud cheers). And in the spirit of the most complete friendliness to the Liberal Party I give them this word of warning—that even if they succeed in the coming elections in returning to the House of Commons with a majority which is nominally independent of the Irish votes—a thing which, I think, a good many of them are anxious for but which I do not myself believe will take place—that even if they return in that position to the House of Commons, they will find the government of Ireland a sheer impossibility, and it will be our duty to make it so (loud cheers), if it is attempted to be run upon the lines of Lord Rosebery's dishonorable recantation of his pledges on the question of Home Rule (cheers).

AUSTRALIA AND IRELAND.

Mr. Redmond, on St. Patrick's Day, received the following important cable from Cardinal Moran from Sydney:—"Cardinal Moran sends the greetings of Irish-Australia and proposes the establishment of a Home Rule tribute in aid of the Irish Party of twenty thousand pounds a year to be subscribed by the sea-divided Gael and guarantees Australia's share."

Mr. Redmond immediately replied to Cardinal Moran:—"In the name of the Irish Party I thank your Eminence for your noble message of sympathy and support—REDMOND."

ST. BRIDGET'S NIGHT REFUGEE.

Report for week ending Saturday, 25th March, 1905. The following people had a night's lodging and breakfast: Irish, 219; French, 121; English, 27; other nationalities, 25. Total, 392.

MONK SUPPORTS THE... Mr. F. D. Monk, the Conservative leader, who has intention of voting with ment on the Bill, said s were trying to prevent tional separation of the right to be exempt from ation to which Catholics jected all over the Un and the right to the struction at the end of control of education in remained absolutely in the Government. Religi going up there to teach obliged to qualify und "What the Catholics were was little enough. They have to depend on the ge broad-mindedness of the Territories to be secure vilages. The principle instruction in the school fully cherished in Englan this country there seem servile desire to imitate States in this respect. Catholics of the United tributed over \$50,000,000 keep up their own sch Monk also quoted the ut number of prominent An order to show that in th men of sound judgment school system was not a Monk closed by entering against the insinuation who were championing t were dominated by the clergy of Quebec did not influence in politics. Th a voter in Canada more recent such a thing the Resebec. "If," said Mr. parish priests of my ric unite to secure my electio lose my deposit." Poli by the clergy, he declar ment of the mind.

SIFTON CALLS IT CO.

Hon. Clifford Sifton:—"We are face to face with utterly irreconcilable stat The Minister of Finance well the other evening. What are you going to do? are you going to decide? Government must be car business of the country n-ried on; and there is o two ways in which thi be decided. The Protes of Canada say to the R ic people 'You cannot we cannot convince you, more of us than there are we are going to vote yo put aside a proposition o (Applause.) There is no Government who would attempting to carry out tion of that kind if he h-er. Least of all would n friend who leads the Opp- sired to see a proposition carried out, no matter views on the merits of might be? Then, what ing to do? What is of affairs going? You cannot make use on these questions, the members of this Hou- habitants of the Dominio da; and even if you did, orable friend, the Minis- ance very well said: "If thought in this House as bined with me, and if th their efforts were to driv honorable gentlemen from this question," all that my friend the Minister of F- the other night, and would be true. (Hear, he greater political misfortu happen to hon. gentlemen that they could be called take office under those cir- Suppose it happened. E who knows the political Canada knows that we about this question ye year out for years. T and financial progress of might be paralyzed, the country would be bi condition of affairs, and all done we should simpl we started, and the p have to come together o tion and compromise the "What I desire to say, er, in conclusion, is v- very strong views on th I have not concealed from the members of There is a certain distan- an prepared to go in th compromise, I have so sel- self to the Prime Minis- the extent which is emb- proposition before this H-

OPPOSING VIEWS... (Continued from P...)

OPPOSING VIEWS OF THE LEADERS.

(Continued from Page 1.)

MONK SUPPORTS THE GOVERNMENT.

Mr. F. D. Monk, the Quebec Conservative leader, who announced his intention of voting with the Government on the Bill, said all that they were trying to prevent was the national separation of the schools, the right to be exempt from double taxation to which Catholics were subjected all over the United States, and the right to the half hour's instruction at the end of the day. The control of education in the schools remained absolutely in the power of the Government. Religious orders going up there to teach would be obliged to qualify under the law. What the Catholics were being given was little enough. They would still have to depend on the generosity and broad-mindedness of the people of the Territories to be secure in their privileges. The principle of religious instruction in the schools was carefully cherished in England, but in this country there seemed to be a servile desire to imitate the United States in this respect. The Roman Catholics of the United States contributed over \$50,000,000 a year to keep up their own schools. Mr. Monk also quoted the utterances of a number of prominent Americans, in order to show that in the opinion of men of sound judgment the public school system was not a success. Mr. Monk closed by entering his protest against the insinuation that those who were championing the minority were dominated by the clergy. The clergy of Quebec did not exercise an influence in politics. There was not a voter in Canada more prompt to resent such a thing than those of Quebec. "If," said Mr. Monk, "the parish priests of my riding were to unite to secure my election, I would lose my deposit." Political control by the clergy, he declared, was a figment of the mind.

SIFTON CALLS IT COMPROMISE.

Hon. Clifford Sifton:— "We are face to face with an absolutely irreconcilable state of affairs. The Minister of Finance put it very well the other evening. He said: 'What are you going to do? What are you going to decide? The King's Government must be carried on; the business of the country must be carried on; and there is only one or two ways in which this question must be decided. The Protestant people of Canada say to the Roman Catholic people: 'You cannot convince us, we cannot convince you, but there are more of us than there are of you and we are going to vote you down.' I put aside a proposition of that kind. (Applause.) There is no man in this Government who would contemplate attempting to carry out a proposition of that kind if he had the power. Least of all would my honorable friend who leads the Opposition desire to see a proposition of that kind carried out, no matter what his views on the merits of the question might be? Then, what are you going to do? What is the position of affairs going to be? You cannot make an issue on these questions, either for the members of this House or the inhabitants of the Dominion of Canada; and even if you did, as my honorable friend, the Minister of Finance very well said: 'If those who thought in this House as he did combined with me, and if the result of their efforts were to drive the right honorable gentleman from office on this question,' all that my honorable friend the Minister of Finance, said the other night, and much more, would be true. (Hear, hear.) No greater political misfortune could happen to hon. gentlemen opposite, that they could be called upon to take office under those circumstances. Suppose it happened. Every man who knows the political history of Canada knows that we might fight about this question year in and year out for years. The political and financial progress of the country might be paralyzed, the business of the country would be blocked by the condition of affairs, and after it was all done we should simply be where we started, and the people would have to come together on this question and compromise their difference. 'What I desire to say, Mr. Speaker, in conclusion, is that I have very strong views on this question. I have not concealed those views from the members of the House. There is a certain distance that I am prepared to go in the way of compromise, I have so expressed myself to the Prime Minister, and to the extent which is embodied in the proposition before this House I am

willing to go. I am willing to go that far because I believe that the essential principles of a first class, thorough national school system are not impaired, and the taint of what I call ecclesiasticism in schools, and which, in my judgment, always results in inefficiency, will not be found in the school system of the Northwest under this legislation, unless the people of the Northwest choose to have it, in which case it is their business and not ours. (Applause.) I may say, Mr. Speaker, that I have found a very great deal of difficulty in deciding upon my course on this question."

We reprint the following letter from the Daily Witness of March 18th:— To the Editor of the Witness:

Sir,—In your editorial of March 4 you state:

We print in this paper an able and excellent argument signed "Canadian," on behalf of the right of separate schools. It is the argument used by the defenders of liberty of conscience the world over, and is in theory unanswerable. It is indeed the argument which one would think would have some day to prevail, as the consciences of men became more exacting, with the result that there will be no state schools, as already there is no state church. Grant that a man has a conscience about the kind of teaching that should be given at school, and, according to the received dictum of Protestantism, no government has a right to take his money for teaching that is not according to his conscience. Still less has it a right to subject his children to such teaching. It is curious what contradictory people mortals are. This is illustrated by the school question wherever public schools exist. The United States set up absolute religious liberty as the corner stone of its constitution, and yet there is no country which so determinedly imposes its public school system on all. In England at present the most stalwart defenders of the Church and State are the most determined upholders of voluntary schools, while it is the Nonconformists who can recount many martyrdoms for freedom in religion who are now willing to accept martyrdom again on behalf of a system of common as opposed to sectional schools. Here in Canada the only remnant of State Churchism that we have is where the Roman Catholic Church imposes itself by law on its own adherents. Those churches which have State Churchism among their tenets are the ones which are advocates of freedom in school teaching, while the adherents of those bodies which hold to voluntarism are always found supporting common schools. No religious body has pronounced itself against all remnants of State Churchism more tenaciously than the Baptists, and they have been the first to make as a body formal protest against the separate school principle in the new provinces. The constancy of this phenomenon demands some explanation of the philosophical mind which is the category in which we would place that of our correspondent "Canadian."

If the argument in favor of separate schools is unanswerable in theory it cannot be false in practice because facts and truth are the same. A theory cannot be true if its application is false. When we say that a theory is true or that a thing is true in theory and false in practice, we are contradicting ourselves. It is not the realization of the theory in practice that is false, but the bad application of it. If humanity were perfect and could apply true theory perfectly we would see that there is no contradiction between the truth of a theory and its true application. I think that the "phenomenon" pointed out by you is easy to explain. There is a misunderstanding as to what is union of church and state. The doctrine of the Catholic Church is that God has divided the government of humanity into two powers—the religious and the civil. The first power relates to divine matters, the second to human matters. Each is sovereign, each is contained in perfectly determined and traced limits in conformity with its natural and its special end in each of their spheres. Those powers exercise their actions completely independent one from the other, but as those authorities very often exercise themselves on the same subjects it is necessary that there should be between the two powers relations well ordered. For instance, all that is sacred in human things, all that relates to the salvation of the soul and to the worship of God, these all come under the authority of the Church and all that is embraced in the civil and political order comes under the authority of the state. If we bear in mind that principle we would see that if in the United

States absolute religious liberty is set up as the corner stone of its constitution there is really no religious liberty. First, the spirit of the constitution of the United States is not to give complete religious liberty to the Church in its own sphere, but is to give dominance first and last in every matter to the state. The result is that on the question of schools the state completely disregards the liberty of conscience of the parents and takes possession of the child and educates him as if he were the property of the State.

As to the religious liberty that exists in the United States, it is only apparent. It permits the individual to have all the inward belief that he wants, but it does not permit the religious bodies to exercise their good influence in a social way. The system of union of church and state that exists in England is far nearer religious liberty than the system that exists in the United States, because in England if the system is not perfection there is a large guarantee for liberty of conscience, that is real liberty of conscience. The United States, for instance, in the question of schools, has directed its efforts in protecting liberty of conscience of the parents.

But the ideal union of church and state would be the protection by the United States of the Church acting in its own sphere. You state that "here in Canada the only remnant of state churchism that we have is where the Roman Catholic Church imposes itself by law on its own adherents." The expression used by yourself shows that in having the protection of the law the Catholic Church does not interfere with the liberty of conscience of any one because the law applies only to the adherents of the Church. If we used the word "adherents," we pre-suppose freedom. If what you call the adherents of "state churchism," what I call the believers in friendly understanding between church and state, are advocates of freedom in school teaching it is because they are the real supporters of true liberty of conscience. One of the first doctrines of the Church is that nobody can be forced to adhere to the Catholic Church against his will, and if you apply this principle truly you will understand why those who are in favor of a good understanding between church and state, or the union of church and state, are against compelling the children to go to common schools.

With you, I believe that the Government has no more call to furnish people's children with education than with food and clothes or with religion or some other necessary thing. But the Government has authority to make good laws, see that the people will be able to give their children education, food and clothes, and even religion. In other words, the state is absolutely bound to protect the people of the country in the efforts that they make to develop not only the production of food and clothes, but also education and religion, and if the Government is going to do more than legislate so that the education would be adequate, if the Government is going to give money to a certain class of schools which, as you say, is teaching what is not according to the conscience of a great part of the people, it is the duty of the Government to furnish money to all the schools.

It would be absolutely unjust and unfair to take my money to support the schools in which I did not believe. The money that the state pays is the money of the people, and if the people of the country choose to pay taxes for schools in an indirect way by having it passed by the channel of state, it does not mean that it is no more the money of the people nor that it is no more destined to education.

Those who are in favor of common schools, let them have part of that money according to their population. Those who are in favor of religious schools, let them also have a part of that money according to their population. A, who is in favor of common schools, will receive back his money, and B, who is in favor of religious schools, will also have back his own money.

The state has no other authority on this question than to protect the development of education according to the consciences of all the people of this country, and if the people choose to use the state as a machine to collect from the people money for education and to distribute that money for the education of the children it cannot be done indiscriminately. It cannot be done completely in an educational way which can be covered on non-sectional lines, because there is no such thing according to the Catholic Church. Naturally, Catholics are their own judge in this matter.

You further state that as a rule

those countries which are governed by the separate school idea have a poor system of education, and those who repudiate all religious teaching have a strong and vigorous system. I think that this argument is rather sophistical. If we would compare the system of schools that exist in the United States with the system of schools that exist in Canada, we would see that our system is certainly superior, if we take into consideration the fact that we have not given as much money for education as the United States. We are not as rich a people, and consequently we did not give for education as much as we could have done if we had been richer.

It is all very well to compare in an offhand way the systems of schools existing in different countries, but we must take also into consideration the efforts that are made towards developing a system of schools. Certainly if more money is spent on a system of common schools they will appear more vigorous; but the fact that more money is given for a system of schools is not the fault of the system, it is the fault of the people or it may be only the fault of the conditions in which the people are.

I do not want to go into a study of the social and political effect of the different systems of schools, but I will point out to you, Mr. Editor, the reports of the different superintendents of the schools in the United States who are alarmed at the rapid pace with which the system of schools existing in the United States is destroying all religious ideas and all morality. I might point out further to you that half of the population of the United States do not belong to any religious organization which would mean that half of the population is a population of free-thinkers. With this in view I would say that I would prefer for the benefit of the public of this country even what is called the "inferior system of the Province of Quebec," which has at least produced a broad-minded and moral population.

As to the inferiority of the system of schools of the Province of Quebec, we must remember that when the common school system has existed in Canada since the last part of the eighteenth century the system of schools in Quebec has been only organized in 1846-47, and that consequently the other system has a longer existence. Certainly this should be taken into account when we are making comparisons, and even then there has been more progress in the last thirty years in the Province of Quebec in this system of education than in any other province of Canada. When the people of Quebec will have decided that they are in a position to give more money for education, we may be sure that the separate school system will be, if not more flourishing, as flourishing as any other system that exists in the world.

We must remember that the people of the Province of Quebec are not placed in the same position as the people of the other provinces. They were left in 1763 by the richer and more educated classes of their population. Only 60,000 farmers were left. They were generally poor, and what wealth they have now in the Dominion of Canada and in the United States they have acquired by their own efforts. They did not have any millions coming from the Old Country. They did not have institutions endowed with millions by millionaires. They are a poor people who have worked conscientiously, and I think successfully. If you compare their present status in the Dominion of Canada with the status of those who had all the capital of the Old Country at their disposal. For seventy-five years they were prevented from sending their children to school because the schools that then existed under the law, were against their consciences. And as I have said before, it was only in 1846 that they acquired the liberty of education sufficiently to begin to organize a system of schools, and at that time the inhabitants were prejudiced against schools from the fact that during seventy-five years they had forced on them a system of schools to which they could not subscribe. The clergy had to impress upon the population the necessity of education, and in certain parts of the province of Quebec it took years for the clergy to destroy the prejudice that had been created by the enforcement of common schools on them. Those prejudices are now things of the past and the people of the province of Quebec believe in education, and for the last ten years the attendance in the public schools of the Province of Quebec has been better than the attendance in any other schools in Canada.

You state that it is a bad position to demand that the methods which

prevail in the province of Quebec should prevail elsewhere. We are not advocating that the methods which prevail in the province of Quebec should prevail elsewhere, even if we think that the methods of the province of Quebec, being given the conditions which prevail there, are good, but what we say is that if in theory the system of separate schools is the only system that will permit true liberty of conscience to prevail, it should be the system adopted in this country. All constitutions are the charter of liberty. They should provide that the legislature will not have the right to interfere with the liberty of the subject. It is not a question of provincial rights, because a province has no more right to have the power to interfere with the liberty of the subject in a matter like this than would have the Imperial Parliament.

CANADIAN. Ottawa, March 16, 1905.

Notes From Parishes of the City.

ST. PATRICK'S CHURCH.

At the high Mass on Sunday, Rev. Father Martin Callaghan took occasion to refer to the recent retreats preached by the Redemptorist Fathers. The pastor was particularly well pleased with the attendance, good will and devotion shown by the married and single ladies of the parish. To-morrow the Forty Hours' devotion will open, and close on Sunday after high Mass.

AT ST. ANTHONY'S CHURCH.

At the early Mass Rev. Father Shea preached on the Catholic Church and miracles. During his discourse he took occasion to refer to some of the objections used by Protestants against the church, especially that the power which Christ had given to the Apostles died with the Apostles.

AT ST. GABRIEL'S CHURCH.

Immediately after High Mass on Sunday, the members of St. Gabriel's Total Abstinence and Benefit Society will hold their meeting.

AT THE FRANCISCAN CHURCH.

Solemn high Mass was sung at eight o'clock, at which a profession took place. In the afternoon a largely attended meeting of the English-speaking members of the men's branch of the Third Order took place. A sermon was preached and Benediction of the Blessed Sacrament given.

Feast of the Annunciation.

The solemnity of the Feast of the Annunciation was fittingly celebrated in all the Catholic churches of the city last Sunday.

Consecration of Bishop-elect Racicot.

On Wednesday, May 3rd, Right Rev. Bishop-elect Racicot will be consecrated Auxiliary Bishop of the Archdiocese of Montreal, by His Grace Archbishop Bruchesi at St. James Cathedral. His Grace will be assisted by the Bishops of St. Hyacinthe, Joliette, Valleyfield and Sherbrooke.

The Archbishop Celebrates His Eighth Anniversary.

His Grace Archbishop Bruchesi celebrated the eighth anniversary of his elevation to the Archiepiscopal dignity on last Friday. At eight o'clock the Archbishop officiated at Mass, assisted by the Canons of the Cathedral and several priests of the city. After the service His Grace met the different pastors and curates at the Palace and extended to them the best wishes and blessing of His Holiness Pope Pius X. The True Witness joins with the faithful of the Archdiocese in wishing our beloved Archbishop Ad Multos Annos.

At the Hochelaga Convent.

On Thursday morning, March 23rd, fifteen young ladies were invested with the habit of the order of Jesus and Mary at Hochelaga. The ceremony was performed by Right Rev. Bishop-elect Racicot, and the Mass said by Rev. Father Beaulac. Rev. Abbe Bourassa, curate of the Church of the Sacred Heart, gave the sermon for the occasion.

The following young ladies were invested with the religious habit: Misses J. Keane, S. McCarthy, E. Beaulieu, C. Semmes, E. Hemond, H. Guilbault, M. Montpetit, A. Bourgeois, A. Chausse, G. Chicoine, D. Valois, A. Vezina, H. Cosette, A. L'Heureux and A. Cote.

After the religious ceremony an address was presented to Bishop Racicot, congratulating him on his elevation to the Episcopacy. The Bishop replied and granted a holiday to the students.

GENERAL ITEMS OF INTEREST AROUND THE CITY.

MISS SHEDLOCK'S STORIES.

Miss Marie Shedlock, of London, England, will make her first appearance in Montreal next month, when she will give three of her delightful story-telling entertainments, for the benefit of the Victorian Order of Nurses. The first two will take place on the evenings of April 12 and 13 in the Art Gallery. There will be a matinee on April 14 at 4.15 in the Windsor Hall. That the charm of a story is in the telling of it is the experience of those who have heard Miss Shedlock's delightful interpretations of Hans Christian Andersen's works.

ST. AGNES' CHURCH CHOIR CONCERT

The first concert given by the members of St. Agnes Church choir proved to be an event which should long be remembered by those who had the pleasure of assisting thereat. Long before the appointed hour the immense hall of the Monument National was crowded to its utmost capacity with friends from far and near who had come to witness a short time in the anticipation of one of those entertainments which so fittingly blend education and pleasure, and in this they were certainly well recompensed. Shortly after eight o'clock the pastor, Rev. W. J. Casey, opened the evening's proceedings by welcoming those present and paying a glowing tribute to the energy and zeal of his young and gifted assistant, Rev. Father Singleton.

The stage decorations, under the management of Mr. E. Quinn, left nothing to be looked for, and reflect much credit upon his talent in that direction. The various Irish parishes of the city were well represented both by their priests and people, and the most profound interest prevailed during the entire evening. While it may seem almost out of place to make special choice among the performers, yet we cannot pass over in silence the parts taken by Messrs. Saucier and Lamoureux; the instrumental selections by the two powerful orchestras, and the work of Miss E. Murphy, accompanist for the lady and gentlemen's choir. Let us also be permitted to congratulate Mr. J. I. McCaffrey for the untiring efforts he had put forth in order to make the concert a success. On the whole, the first concert of the St. Agnes Church choir was a splendid success from first to last.

Teachers Ask for a Better Wage.

The secular teachers of the city, under the direct control of the Catholic School Commissioners' Board, sent a petition signed by a large majority asking for a substantial increase in their present salaries. On Monday afternoon a meeting of the teachers took place at the Commercial Academy, 1999 St. Catherine street, when the petition was read to the assembled teachers in French and English. The document dealt at length on the high cost of living at present, and entered into details as regards the monthly expenses, which go from \$70 to \$100. As many of the teachers are receiving only \$600 to \$650 a year, work after school hours, and also during the summer holidays has to be done in order to meet current expenses. In years gone by teachers commenced at a salary of \$300 or \$400, and after thirty years of active service some have not yet reached the maximum salary of \$1000.

Mr. J. V. Desaulniers, Principal of Belmont School, presided, while Mr. Charbonneau acted as secretary. It was unanimously resolved that Professors Lanctot, Charbonneau and McGuire represent the teachers at the meeting of the Commissioners' Board on the following evening.

At the meeting of the Catholic School Board, held on Tuesday evening, the resignation of Mgr. Racicot was read and accepted. Rev. Abbe Troie, of Notre Dame Church, was unanimously chosen as chairman of the Board. Rev. Philippe Perrier, of the Archbishop's Palace, replaces the new chairman as a member of the Board. The delegation from the Teachers' Association was well received by the Commissioners, and after the reading of the petition the Commissioners promised to do all in their power to give substantial increases to all the teachers.

Nothing is more important for the well-being and influence of our nation, to say nothing of the happiness of our homes, than that the children should be nurtured and trained after the noblest and parent ideals.

IRELAND.

St. Patrick's following important Moran from sends the greetings and proposes of a Home Rule the Irish Party of funds a year to sea-divided Gael stralla's share." immediately replied the Irish Party I use for your noble and support- received the following Boston: League, Boston, men in Ireland and National Festival Ireland—O'CAL- NIGHT REFUGEE ending Saturday, had a night's rest: Irish, 219, sh. 27; other national, 885.

ST. PATRICK'S DAY AT BUCKINGHAM.

The feast of Ireland's patron saint was celebrated with unusual grandeur in Buckingham. The beautiful church was draped in green, and the harp of Erin was prominent on the altars and pulpit, while a large statue of St. Patrick, enshrined in flowers and lights, closed the entrance to the sanctuary. No one in the church was without his share of green, whether their language was French or English. The pastor, Rev. Father Croteau, assisted by deacon and sub-deacon, sung the solemn Mass at ten o'clock, and the sermon was preached by Rev. Father Holland, C.S.S.R., of Montreal, as follows:

"He that shall do and teach, he shall be called great in the Kingdom of Heaven." (Matt. v. 19.)

Far back, almost in the dawn of our race, a Christian youth of Roman parentage was seized by a band of Irish raiders, who had swept down on the coasts of Gaul, and sold by them as a slave to a chieftain in Ulster, Milcho by name. The lesson of the Gospel had not yet purged Europe even of slavery, much less of war. For six weary years he suffered and toiled, but his trust and love and deep reverence for God never flinched. He became a saint, and it is in his honor that we meet here to-day. The very existence of America was unknown in his day, yet on its soil from Alaska to Cape Horn, wherever a band of Irishmen can be brought together, the name of St. Patrick is revered and blessed in song and speech and prayer to-day. For no saint has left a deeper trace in the memory of the race he influenced than the Apostle of Ireland. David in Wales, Andrew in Scotland, Augustin in England are now mere shadows; whereas the name and fame of St. Patrick live, on Irish lips and in Irish hearts, all the world over. The shamrock we wear in his honor to-day is an emblem of our love and fidelity to the faith he planted, and the fatherland he thereby founded and united. A race, like an individual, is judged by its creed. The Irish are said to be moody and fickle as their ever-changing skies; yet for more than fourteen centuries they have clung with unshaken tenacity to the standard of belief and duty preached by St. Patrick. And what nobler or higher was ever put before a people?

His name (which means a noble man) and fidelity to his teaching are often flung in contempt at his children. But it is their glory, not their shame. To the Jew and the Greek the world owes its highest form of religion and civilization; yet on account of the oppression to which they were subjected, these grand old names often mean usurer and thief; whereas the worst reproach that can be made against Ireland as a nation is a lack of worldly goods and worldly wisdom, to both of which for centuries she was denied access.

Whence, it may be asked, the influence of St. Patrick? How is it that a Roman stranger is so lovingly enshrined in the hearts of the people of a land where he once lived as a slave? It was partly due to his own character and partly to that of the people that he turned to Christ. The laborer and the soil were matched. The reaper was strong and the harvest was ripe. Saints are God's agents in doing God's work, but the message they carry must be freely received. On both sides we see the "finger of God and it is wonderful in our eyes." No philosophy, no form of human wisdom, ever produced a saint or converted a race, in the true sense of the word. Saints grow on one soil only, and nations are gathered by their influence into one fold only, that of the true Church. God equips the saints, His messengers, with gifts and graces; and fits the people to receive them. But both must respond to God's call. Both may fall away, Lucifer and Adam were holy, but they fell from grace. Now, the duty of a saint, as of all, is to cultivate personal holiness first before attempting to raise others to their own height. This is what St. Patrick did. He first, and indeed all through life, perfected himself, and next, he tried to lift up the Irish race to his own moral level; and succeeded in doing so; in other words, we have to see God's work in His own soul, and next God's work through him in the souls of others.

I do not mean to give a list of his virtues, but rather to touch briefly on the spirit of St. Patrick that

made these virtues grow and expand. Two leading characteristics marked this spirit, viz., love of prayer and the love and practice of penance. They are more needed to-day than ever. For want of them holiness is everywhere shrinking in the heart of man. Grace abounds, it is true; opportunities for piety lie in abundance at every door; yet few approach God in fervent prayer, and many try to forget, doubt, or disbelieve in Him. The craving for bodily comfort and gross material pleasures is extinguishing the spirit. Selfishness in its worst forms often rules us. Hence the lesson of St. Patrick's life.

He comes first into view in the year 387, when with thousands of others, he was taken captive and sold as a slave. Raiding bands by sea and land had it their own way in these days. Human life, property, honor, lay at their mercy. Patrick's parents were both probably slain, his two sisters made prisoners, and himself a helpless victim in the hands of pirates. Nowadays anyone may lead a holy and virtuous life, if he chooses; then it seemed impossible, humanly speaking. It was a time to try one's faith in God. He seemed to have forsaken the world and given it over to the demons, God appeared to be far away in the heavens. The devil was free. But Patrick's piety was neither selfish nor seeming. It was deep and solid. He had lost his father on earth, poor boy, but he clung all the more earnestly to his Father in Heaven. Earnestly and heartily his soul rose to God in prayer. Day and night the pious youth sought and found help, light and comfort in this holy practice. Prayer was all he had. There was no church, no sacraments, no priest, no fervent crowd of worshippers, or even fellow believers. He was alone among scoffers and idolaters. But he felt that God was near, and in mind and heart and voice he rose up and went to his Father. On the cheerless slopes of Slemish, or the dismal swamps and mory bogs around, in foul weather and in fair, by day or by night, his spirit communed with God. In those cruel days labor had no rights, masters no duties. His work was hard and steady, his fare the coarsest, his garb torn, thin and scanty. His sad cruel lot would have driven most souls to despair, or brutalized them. But it only urged St. Patrick to pray and to have recourse to God all the more fervently. "To whom who has care of all." Hear how he else could be his care, save on Him describes his daily life on the barren hills of Slemish. "On coming to Ireland I was daily tending sheep, and many times in the day I prayed, and more and more the love of God and His faith and fear grew in me, and the spirit was strengthened, so that in a single day I have said as many as a hundred prayers and in the night nearly the same. And I dwelt in the woods and on the mountains, and before the dawn I was summoned to prayer by the snow and the ice and the rain, and I did not suffer from them. Nor was there any sloth in me as I see now, because then the spirit was burning within me."

Prayer ever is and must be a marked feature in all souls that "walk with God," but it was especially characteristic of St. Patrick. Nay, it is a gift that he seems to have handed down to his children, as any one can testify who has seen them pour forth their souls to God in country chapel or moorland cabin, or when sickness or sorrow fall in their families. Prayer made our saint a giant in spirit. It was the source of his strength, the secret of his success as a saint and an Apostle. Quite as much as he, we need to "put on this armor of light." The darkness that shrouds the spirit world is as dense as in his day. Light must come from above, and in prayer we seek and get it. Apart from this, a soul without prayer is a soul without God. St. Patrick was a man of God because he was a man of prayer. When sorely tried or puzzled at God's strange ways, he did not rush, as so many nowadays, into unbelief or despair, but cast himself on God, and in prayer "cried all the more." Prayer was to him, in life and in death, as it should be to all an opening of the heavens and drawing down into the troubled soul the peaceful dove of the Holy Spirit. The next great feature in his character was the spirit of penance. Self-denial is the very basis of piety, but

in St. Patrick it rose to the highest pitch of asceticism. Man is composed of body and soul. Both are from God, and one would think they should act in harmony, each with its rights and claims duly ordered. But we live in a wicked world, pleasure and virtue do not agree. Ease, indulgence, comfort, mostly go with sin and luxury, whereas virtue is often left out in the cold. Nay, pain and sorrow and self-restraint are usually the conditions of its practice. We know, it is true, that virtue will one day bring its own reward, but meanwhile the kingdom of heaven suffers violence and the violent only bear it away. "Unless ye do penance," says our Lord, "you shall all likewise perish." This world is out of joint with its Maker. Man revolted from God, and our own bodies revolted from their guide in reason. We can only make our way back to God by penance, i.e., by repenting in our hearts and by keeping the revolting flesh in subjection to the spirit. We have all in some manner to nourish a spirit of communion and so create a new and clean heart within us. In the case of St. Patrick, as I said, the practice of penance inward and outward, rose to a heroic degree. His cheeks were furrowed by tears shed for what we should call the indiscretions of youth. He was reckless in his asceticism. Night, that usually brings to the toiler rest and refreshment, was for him harder than the day. Part of it he spent in prayer, immersed in water to the chin, he slept on a bare rock, with a stone under his head for a pillow, often exposed to the weather. A rough haircloth, worn next his skin, added to his bodily discomfort. We cannot imitate this example, but shame on us if it does not urge us to practice at least the self-denial involved in a virtuous life and in keeping the commandments of God and of Holy Church.

Slemish in the North was his hill of prayer during slavery, Croaghpatrick in the West his favorite resort when free. There, following his Master's example, he fasted rigidly for forty days and nights wrestling in prayer with God. It was on this occasion that he obtained from God the grace that the lamp of faith should never burn low in the land he loved.

And now I ask, did his work for others suffer in consequence of his lifelong practice of prayer and penance? Were the long hours thus spent, taken away from any useful service to his fellow man? On the contrary, it was his personal holiness thus acquired that made his life so fruitful. Where is the life with such a record of unselfish devotion to his kind? The service of man is the service of God, and the service of God is the service also of man. If we do not first serve God, everything else is useless. It was in this that lay the secret of the saints—personal holiness and unselfish service.

Even bodily St. Patrick was no looser by his austere and prayerful life, for he lived to the age of a hundred and twenty years. Old age was his only disease. He was hale in body and sound in mind to the end. "He who loses his life for God will find it," in spite of worldly wisdom. His spirit still haunts the land. For nearly fifteen centuries pilgrims' feet have trodden the rugged sides of Croaghpatrick and the rocky shores of Lough Derg, showing that prayer and mortification are not a dead letter in the land that St. Patrick converted.

So much for the character of the labor. A word next on his work and the field in which it was carried on. Remarks that the ground in which he was called to labor was neither stony nor thorny nor rocky, but good soil for the seed of God's word. In nature, all grounds are not fit for all growths, no more is every race fitted for Gospel teaching. A certain degree of culture is necessary. Rough human virtues prevailed in the island, and blazed the way for St. Patrick's message. There can be no doubt that fidelity, modesty, respect for woman, and a fairly ordered social life were the rule and not the exception. The Brehon laws lately found and published, showed that justice prevailed between man and man, and had already taken shape in a code. The ornaments and weapons so numerous in Irish and other museums, show a good knowledge of the arts. War, and slavery, and piracy, no doubt existed as in the rest of Europe, but less common and not so ruthless. The existence of bards—a class devoted to poetry and music, softened the warlike manners of the race. The country, too, under the Scotts, was rapidly advancing to political unity. Hence the glad acceptance of the word of God and St. Patrick's triumphant march through the land as the herald of Christ. He could have

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said with Caesar, Veni Vidi Vici. The best proof that the field was ready for the sower, is the number of holy priests, monks and nuns that he consecrated to God even after the first year of his mission showing that the soul of the country was naturally Christian. The difficulty of training native clergy is well known in newly converted lands. Still in Ireland in a very short time after St. Patrick's death we find his missionaries and scholars—the teachers not only of Ireland but of all Europe.

The crowning glory of St. Patrick is to have been God's instrument in raising the ideals of Celtic Ireland up to the standard of the Gospel; and the spirit that he infused still broods over the land. His deep faith in the living God, his keen sense of justice, his love of prayer, his utter carelessness of wealth and bodily comfort are still marked features of the race. He prayed that gold and silver might never fall in Ireland, and it was in this shape that God heard his prayer. What wealth can be compared to a sunny mind and a contented heart? Man is never so rich as when he is like Jesus Christ, or, as the poet says:

If thou art rich, thou art poor For, like an ass whose back with ingots bows Thou bearest thy heavy riches but a journey And death unloads thee.

Though St. Patrick's work was rapid, it was thorough. After the lapse of fifteen centuries of storm and flood, and with a hostile garrison entrenched in her midst, and enriched from her spoils, the Church in Ireland, the building reared by St. Patrick, shows no signs of decay. The light of the faith he planted burns as brightly as ever. There has been no national apostasy. He still holds his people in the hollow of his hand.

Few apostles live to see the full results of their labors. They plow and sow while others reap the harvest. In faith and love they tread the furrows, trusting to God to give the increase in His own time. Not so with St. Patrick. Under his magic hand Ireland grew up in his own lifetime into an island of saints. The sons of the Scots and the daughters of princes are seen as monks and virgins of Christ. Before long, says Jocelyn, there was no desert, no spot or hiding place in this island which was not peopled with monks or nuns, so that throughout the world, Ireland was justly called the Isle of Saints.

Such was the influence of this pious, gentle holy man, that he became an uncrowned king as well as chief prelate of the Irish people. A very Moses in Israel. His word was law, and he spoke fearlessly to princes and people alike. Since St. Patrick breathed his last, few countries were subject to so many vicissitudes as Ireland; but his work remains. All else has gone, yet the Church of Christ is there as fresh and as young as ever. Wave after wave of invaders, Danes and Normans and Saxons, have swept over the land, destroying or changing all, but the fabric reared by St. Patrick abides. Let us hope that his influence and prayer will keep Ireland one in nationhood as it made her one in religion. In life he welded her warring clans into one united spiritual commonwealth, that grew into one of the fairest provinces of God's kingdom on earth. Peacefully and untriedly it has managed its ecclesiastical affairs. Is there any reason to suppose it should act less wisely in civil? Let us pray God that all this may come about peacefully, harmoniously, speedily. And while praying that the nation may be restored to its God-born rights, let us not fail to take to heart the

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Lessons taught by St. Patrick's holy life. He died a saint because he lived a saint. He was personally good, pure and holy; his work for others was blessed.

He sanctified his own soul; God sanctified others through him. Whether we wish it or no, we profoundly influence others for good or evil. We all sow seed. Virtue or vice goes forth from us. Let us, then, do St. Patrick's work, and not the devil's. Let us build up the Church in our own souls, sanctify ourselves by the means at our disposal.

By prayer and self-denial St. Patrick kept the grace of God alive in his soul even in a pagan land. Let us do so in a Christian, and thus live and die worthy children of St. Patrick. God save Ireland. In the evening the Ancient Order of Hibernians played "Kathleen Mavourneen" to a crowded house. St. Patrick's Day was never so well celebrated in Buckingham. Rev. Fathers Flynn and Holland, C.S.S.R., are preaching a mission, and the exercises are being splendidly attended.

SOCIETY DIRECTORY. ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1865, revised 1860. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty 1st Vice, J. E. Devin, M.D.; 2nd Vice, F. J. Curran, B.O.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Rec. Sec., J. D'Arcy Kelly, 18 Vallee street.

ST. ANN'S T. A. & B. SOCIETY, established 1865.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; Treasurer, M. J. Ryan, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

C.M.B.A. OF CANADA, BRANCHE 26.—Organized 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Darcy; President, W. F. Wall; Recording Secretary, P. C. McDonagh, 139 Visitation street; Financial Secretary, Jas. J. O'Connell, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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HOPE'S N...

It was all over in a "Hope!" Reproof, love, hope in the cry, and the little who but for a strong hand have been lying lifeless on the deck, stood unharmed at the baggage-master's feet. The trunk, so violently aside, had burst its fastenings from a gap along its top, displayed an array of pink finery. But it was not toward the man who had wrought such chief directed his attention. A moment he held the little on and then putting her gently harm's way, went on with her loading the luggage.

"Glad I'm not in your Bob!" commented his fellow man, as together they hurried to repair some of the damaged trunk. "Don't blame the kid. That was a mighty catch it. 'Spose you know what trunk belongs to?" A quick, inquiring glance only answer.

"Some of the Wentworth trunks, I guess. I saw him walk up at the other end of the track." "Uncle Bob." It was a small voice to be through the din of the station, the assistant baggage-master's ears.

"Yes, Hope," he said, and the child tenderly in his arm boarded a car and found her "Now, remember, you must stir from this place! The car will come for you when you get Altona. Promise me that you stay right here!" His voice, intense from the recent peril, promise Uncle Bob!

"I won't move the least truly I won't! I didn't mean roughly that time. I only wanted to kiss you—and I guess I found the little face was sober, and hence clouded the bright eyes. Those same eyes were laughing next minute, as Hope's hand he unclasp a joyous farewell from her window. Meanwhile President Wentworth the I. & O. road, had learned accident to his niece's trunk was looking for the assistant baggage-master.

"You're the man that smothered that trunk, I believe?" "It was through me that it opened, sir, and I'm very sorry; if you'll let me explain—" "I don't want any explanation, excuse. I've heard all I care to know about it. You've no business to have your young ones around—it's no place for them!" "But the child—" "I can't stop to hear any stories. Report at the office your pay. We've got to have a here who will handle baggage fully," and the President swung off on a passing car.

"Got your walking-ticket?" the baggage-master, anxiously. Robert McElroy nodded. His was white, and his lips were white. "It's too bad! I was afraid it I tried to get hold of him he tackled you. I thought perhaps I could explain matters, and him off a little; but I could leave."

"It would have done no good wouldn't hear a word. Thank all the same. I shouldn't care myself, you know; but Grace and the Hope—" The baggage-master shook his head sympathetically. "I'm mighty sorry," he said, as his assistant turned abruptly away. "He's been a good man for me; he went on to a bystander, let his eyes follow the athletic young fellow down the platform, "or I might say. He isn't much more than that. Fine stuff in him, though. There, he's supported his sister her child ever since her scalawag husband died. She ain't strong, the sister ain't—sick about half time. What disease? Pinch, goodness. They ain't the kind that goes to that sort of livin'." Their father, old man McElroy, in his money and lost it down—"

Stony claimed the baggage-master attention, and the story went on. President Wentworth found south-bound train crowded when boarded it at Shirley. At last secured a seat in the rear car behind a little girl. The child looked her big seat up and down; but the man behind the newspaper took no heed. He waited a few moments, and then pulled his coat-stoppers.

HOPE'S NEW ACQUAINTANCE.

By EMMA C. DOWD.

It was all over in a moment. Hope! Reproof, love, horror—all were in the cry, and the little child who but for a strong hand might have been lying lifeless on the platform, stood unhurt at the assistant baggage-master's feet.

without butter now, to help. Do you ever go without butter? A little shake of the head was the only answer.

Surprise Soap advertisement featuring an illustration of two children and text: 'Surprise is yours and pleasure, too, every time you use Surprise Soap.'

Newfoundland Correspondence. His Grace Archbishop Howley, accompanied by his nephew and secretary, Rev. Dr. A. R. Howley, returned by the Rosalind on March 9 from his visit to Rome to receive the pallium.

A SPRING TONIC. Something That Will Make Rich, Red Blood and Drive Out Disease. All physicians are agreed that everyone needs a fresh supply of new blood in the spring.

ABOUT WIVES. Too many men never praise their wives until after they bury them. The easiest way for a man to pack a trunk is to get his wife to do it.

The road of Right has neither turn nor bend, It stretches straight unto the highest goal; Hard, long, and lonely?—yes, yet never soul Can lose the way thereon, nor miss the end.

D'YOUVILLE READING CIRCLE.

Ottawa, March 25. Last Tuesday evening the members of the D'Youville Reading Circle enjoyed another of those delightful variations from the usual routine of study, promised early in the season.

The musical numbers consisted of a quaint old folk song, sung by Miss May Weir; an old and strangely beautiful melody, "Silent O'Moyle," sung by Miss Violet Poulin, and an arrangement of Irish airs, played by Miss Gertrude Kehoe.

The literary portion of the evening was devoted to the study of some of the Celtic women writers of to-day, who are adding so greatly to the wealth of Irish literature.

Lady Gilbert, who in the beginning of her career, was encouraged and helped by Charles Dickens, and had her first novel, "The Late Miss Holford," published in his periodical, "All the Year Around," is a many-sided genius, like so many of her race.

"A Windfall," by Jane Barlow, illustrating the generosity, the self-forgetfulness and the proud humility of the Irish poor, was read by Miss Anna McCulloch, and three short but exquisite poems of Katherine Tynan-Hinkson's "De Profundis," "An Island Fisherman," and "Fresh and Green," were read by Miss Josephine McCormac, whose sympathetic expression added beauty to "the line of the poet."

Mr. Cecil Arden, hon. agent of the Canadian branch of the Catholic Emigration Association, who has been in England for the past two months on business in connection with the work of the Association, returned to Montreal a few days ago.

thorities, he said: "My report, which was a lengthy document, many of the principal points of which the True Witness touched upon after my departure for England, was very well received by the home committee. I did not succeed in getting all that I asked for, but I met with a fair measure of success, and in all probability next year the scope of the work will be greatly enlarged.

"What do the people of England think of child emigration?" "I found that the people were taking considerable interest in child emigration to Canada. During my visit I gave fifteen illustrated lectures. At each lecture I showed 200 views of different parts of Canada, comprising sections where some of our children are working. Considerable interest was taken in them, large audiences attending, and the result was that several applications for emigration to Canada followed."

"Do you expect many emigrant children during the coming season?" "Well, there are four hundred children in all coming. From April to October, we have made arrangements with the Allan Line authorities, and have chartered certain parts of the new turbine Allan Line steamer Victorian for our children, who will come in parties of 50."

"What changes have you made, as regards the Canadian branch?"

"We are moving our headquarters from Montreal to Ottawa on the 1st of May this year. Since the amalgamation of the Ottawa branch, we have acquired a piece of property with a house on it, which will in future be our Canadian headquarters, and will be known as St. George's Home, Hintonburg, Ottawa. All the children who arrive from England will be kept here until sent out in service. Considerable improvements will have to be made at the new home to meet all the requirements. We consider it of special interest to the work to have a house at Montreal, and we have rented No. 216A St. Antoine street, which will be known as St. Vincent's Home, and will be in charge of the Misses Brennan, especially Miss Agnes Brennan, whose work for the emigrant children for the past decade speaks volumes. She has devoted the whole of her time and talent to making the life of the children pleasant and happy. She has been ably seconded by her devoted sister, Miss Elizabeth Brennan. The children in and around Montreal, as well as the Old Boys and Girls' Association, can make St. Vincent's Home their meeting quarters. I am sorry," said Mr. Arden, in conclusion, "that we are losing one of our efficient visitors in the person of Mr. Joseph P. Boyle, whose work was all that could have been desired."

OBITUARY.

REV. JAMES LONERGAN.

One of the pioneer priests of the Archdiocese of Montreal, one who had labored for forty-three years in the sacred ministry, many of them spent among the Irish Catholics of the East End, at St. Bridget's and St. Mary's parishes, in the person of Rev. James Lonergan, was called to his reward on Thursday evening, March 23rd.

Father Lonergan was born at St. Theres, Que., December 31, 1834, and was educated at the college of his native town, and ordained priest in 1857. For several years after he was appointed to the penitentiary at Kingston, where he remained as chaplain until he was transferred to the new parish at Hochelaga and named chaplain to the Sisters of Jesus and Mary. It was in 1874 that he took charge of St. Bridget's parish, where he administered to an Irish and French congregation and erected two churches, one for each section, called respectively St. Bridget's and St. Mary's. The present Archbishop of Montreal was Cure Bruchesi of St. Bridget's when the new bells of St. Bridget's were blessed, and he presided the sermon on that occasion.

Father Lonergan spent twenty-six years as pastor of St. Bridget's, and before the appointment of his brother, the late lamented Rev. Father

BUILDING ASSOCIATION

ST. MICHAEL'S PARISH, MONTREAL.

By a resolution passed at a meeting of the Fabrique of St. Michael's, dated the 3rd of January, 1904, and with the approval of His Grace the Archbishop, the Fabrique binds itself to cause to have said in St. Michael's during four years two masses a month according to the intention of those who contribute 50 cents yearly. Help yourselves, help your deceased friends and help the new church by joining this Association.

The two masses in favor of contributors to St. Michael's Building Association, are said towards the end of every month. They are said with the intentions of those who contribute fifty cents a year. Contributors may have any intentions they please, they alone need know what their intentions are, they may change their intentions from month to month—they may have a different intention for each of the two masses in every month, they may have several intentions for the same mass, they may apply the benefit of the contribution to the soul of a deceased friend.

Contributions for the year 1905 (50 cents) may be addressed to REV. JOHN P. KIERNAN, P.P., 1002 St. Denis Street, Montreal P.Q.

Simon Lonergan, as first pastor of the Church of Our Lady of Good Counsel, and also after his demise, Father Lonergan ministered to the wants of the Irish Catholics in Quebec Suburbs. In 1900, owing to ill-health, Father Lonergan retired, after having labored well in the vineyard of the Lord. Two churches, St. Bridget's and St. Mary's, and also St. Bridget's school, stand today as monuments of his zeal and energy, and his name is held in reverence by a grateful people whose prayers will ascend to the throne of mercy for the repose of his soul. At the time of his death Father Lonergan was in his 71st year. He is survived by a sister, Miss Ellen Lonergan, and two brothers, William and Michael, of St. Theres.

The remains were taken by special train to St. Theres on Monday, where a solemn requiem service was held, and all that was mortal of a true priest of God was laid to rest in the village churchyard. R.I.P.

DEATH OF MADAME KINSELLA.

Madame Blanche Kinsella, a distinguished member of the Order of the Sacred Heart, for many years directress of studies at the St. Alexander street convent, died in that institution after a long and suffering illness. She was much loved by the pupils, their parents, and the members of the Order, and her death will be deeply regretted by a large circle of friends. Madame Kinsella was a daughter of Mr. Duncan Kinsella, and maternal granddaughter of the late Judge Mondelet, of this city. The funeral service was held in the convent chapel on Friday morning at 9 o'clock, after which the remains were removed to Sault au Reconnets for interment in the private cemetery of the order.

MASTER SAMUEL MUNDAY.

On Saturday morning the funeral of Master Samuel Munday took place from the Home for Incurables, Notre Dame de Grace. The deceased was a native of Liverpool, England, and was one of the Catholic Emigration Association children. Master Munday was a great favorite with his late employer, and four months ago he was employed as an assistant in Mr. Cecil Arden's office, 386 St. Antoine street. Before leaving for England Mr. Arden made arrangements to have him treated at the Home for Incurables, and the end came rather unexpectedly on Thursday evening. The requiem Mass was said on Saturday morning at eight o'clock. Messrs. Cecil Arden and Henry Fitzhenry represented the Catholic Emigration Association. Interment took place at Cote des Neiges. R.I.P.

MR. HENRY DESNOYERS.

The funeral of the late Mr. Henri Desnoyers, son of Mr. Desnoyers, caretaker of the Belmont School, took place from his late residence, 27 St. Charles street, on Monday morning, to St. Charles Church, thence to Cote des Neiges cemetery. Besides relatives and personal friends the members of L. L. Pettit Lodge, No. 14, Brotherhood of Railway Trainmen, and of Court St. Charles, No. 107, Catholic Order of Foresters, in both of which the deceased held membership, attended the funeral.

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BATH ROBES.—Regular prices, \$3, \$3.50, \$4.00, \$4.25, \$4.75. All at one price, \$2.25 each.

SILK SMOKING JACKETS.—Regular prices \$5.00 and \$6.00. All at \$3.50 each.

FRENCH LISLE AND BALBRIGGAN UNDERWEAR.—Shirts and Drawers. Regular prices \$1.00, \$1.25, \$1.35 each. All at one price, 65c each.

FRENCH BALBRIGGAN UNDERWEAR.—Shirts and Drawers. Regular price, 75c each. To clear, 50c each.

THE JOHN MURPHY COMPANY, Ltd

2341 & 2343 St. Catherine St. Corner Metcalfe. Terms Cash Tel. Up 2740

ral in a body. The funeral cortege was headed by the Fanfare de Temperance band. The service at the church was a full choral one. Rev. Arthur Desnoyers, a cousin of the deceased, was the celebrant, assisted by Rev. Alfred Desnoyers, another cousin, and Rev. Father Laporte as sub-deacon.

PATENT REPORT.

Below will be found a list of Canadian patents recently secured through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

Information regarding any of the patents cited will be supplied free of charge by applying to the above-mentioned firm.

- 91,361—Napoleon Niverville, Montreal, Que. Loose Leaf file. 91,402—David Chatel, Montreal, Que. Gaining machine. 91,470—Charles McDonald, Sydney, C.B. Car coupling. 91,477—Samuel Casavant, St. Hyacinthe, Que. Organ key action. 91,481—August McIsaac, Sydney, C.B. Fire alarm booth. 91,507—Joseph F. N. Gindon, Montreal, Que. Spring bed. 91,541—Francis Paul, Jr., Sorel.

THE S. CARSLY Co. LIMITED

LADIES' ELEGANT SPRING COATS.

The wonderful display of LADIES' SPRING COATS has been further enhanced by the arrival of three fresh cases of goods direct from Paris. These contain some of the most elegant garments we have yet seen. They represent exact counterparts of the best styles of the Rue Royale and Rue de la Paix. Ladies should make a special effort to see these splendid creations, as all are quite exclusive and cannot be duplicated.

- A SMART, SHORT BOX COAT, in Light Fawn, elegantly trimmed with applique and silk buttons, stylish full top sleeves, coat collar, cream brocade lining. Price, \$14.75. A HANDSOME THREE-QUARTER COAT, of Black Pau de Soie, cuffs and revers stylishly embroidered, cord buttons, lined silk throughout. Price, \$25.50. A THREE-QUARTER LENGTH COAT, in Fine Broadcloth, handsomely patterned, new full sleeves, collarless design, lined best twill satin, chic cord fastenings and loops. Price, \$18.50.

STILL PLENTY OF SILKS LEFT

The great sale of Silks has been running over three weeks now, but everybody's Silk wants are not satisfied yet. Many ladies have come not once, but three or four times, so remarkable are the values offered. No sooner is one line exhausted than another of equal or better value is put forward to take its place.

SPLENDID BLACK TAFFETA SILKS, 22 inches wide, soft lustrous finish, good rustling quality. Regular value 55c. During sale, per yard, 42c. PEAU DE SOIE, of superb quality, unsurpassable for Shirt Waists, etc. Newest shades of mauve, navy, pink, brown, green, gray, also white and black. Extra value at 50c. Sale Price, 40c. HANDSOME BLACK PALETTE SILK, 21 inches wide, of extra good quality. Regular \$1.00. Sale price, per yard, 75c.

BRILLIANT DISPLAY OF SPRING MILLINERY

The very newest Paris styles, the very latest Paris trimmings, just off the steamer, fashioned after models and advice as fresh from Paris. Now everything of artistic millinery beauty that Paris has conceived for Spring wear is here pictured in innumerable phases for the delectation of Montreal women of fashion. In addition to the masterpieces of the great Parisian artists, nothing new and beautiful that the other great fashion centres have produced is overlooked.

A CHAMPAGNE TOQUE, constructed of pretty Straw Braid and Silk Chiffon, beautifully trimmed with forget-me-nots and outre silk ribbon (champagne maroc and brown). Price, \$7.55. AN ELEGANT MAUVE MARQUISE, of Mauve Straw, trimmed with mauve silk tulle, roses and foliage, cluster of roses and foliage at the back, with a rosette outer ribbon, in contrasting shades. Price, \$7.15.

EXHIBITION OF SPRING STYLES FOR LITTLE TOTS

A special display of the New Spring Styles for Little Tots. It will give you some idea of the preparations we've made for the Little Ones this season. Come and see the countless styles, and you will not only say they are the daintiest you have ever seen, but you will recognize them as more reasonably priced than ever before.

CHILDREN'S NEW SPRING REEFERS, of Fine Brown Venetian Cloth, new inverted peak, with belt effect, puff sleeves, coat collar, inlaid light burnt onion cloth and fancy silk braid, double breasted style, gilt buttons. Sizes 4, 6, 8, 10, 12. Prices, \$3.15 to \$4.30. CHILDREN'S SPRING DRESSES, in extra quality Brown Lustre, circular yoke, trimmed fine silk gimp, pleated back and front, new sleeves, wide flare effect skirt, white leather belt. Ages 2, 4 and 6. Prices \$2.75, \$3.25, \$3.75.

THE S. CARSLY Co. LIMITED

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

CARPETS

For Spring

is the all absorbing interest of those contemplating new homes this season.

Our Mammoth Sale

has benefited thousands of careful buyers during the past six months, and the enormous stock at beginning of sale, together with large orders amongst the various manufacturers of Europe, still leaves our stock complete and capable of furnishing the finest homes with the world's newest and best productions of Carpets, Rugs, Curtains, Certain and Upholstery Materials, all at low prices and large discounts.

A wind-fall of manufactured samples in odd pieces of Furniture, Bedroom and Dining-Room requisites; Beds, Mattresses and Bedding, all to be included in our sale, and large discounts.

Thousands of homes have been furnished by us, and thousands more are in want of our good offices in furnishing their abiding places.

Mail Orders Filled; Tenders Submitted.

THOMAS LIGGET

EMPIRE BUILDING 2474 & 2476 St. Catherine St.

THE PORTIA SHOE.

FOR LADIES. RONAYNE BROS. 2037 Notre Dame St. Chabouillon Square.

We have added this season a very attractive line, The "Portia," made in Balmoral and Blucher shapes. They are the product of one of the leading manufacturers in the United States, and combine beauty of design, comfort and excellent wear. Price from \$2.50 upwards.

Que. Air forcing mechanism. 91,361—Napoleon Niverville, Montreal, Que. Loose Leaf file. 91,402—David Chatel, Montreal, Que. Gaining machine. 91,470—Charles McDonald, Sydney, C.B. Car coupling. 91,477—Samuel Casavant, St. Hyacinthe, Que. Organ key action. 91,481—August McIsaac, Sydney, C.B. Fire alarm booth. 91,507—Joseph F. N. Gindon, Montreal, Que. Spring bed. 91,541—Francis Paul, Jr., Sorel.



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SOCIALISM ATT

No one can now say the leaders of the Socialist party are bitter antagonists of the Church. Unknown to many they are engaged in a fight here in Chicago, the crease at the polls last August made them bold. Years they kept quiet as meaning of their movement they seem to think the come to tear away the mantle.

A few days ago, I had a glance at the Chicago Socialist therein an article entitled "Socialism and Catholicism," which is a defense of Socialism against Catholicism. As a social observer, I would agree in nothing with Victor L. Berger, except a perfect being. Mr. Berger in assertions but proves no arguments are refuted him because quod certur gratis negatur.

But for the benefit of the world like to inquire into some of his assertions. He asserts that the Catholic clergy has been the of the poor and the helpless. I should like to know Mr. Berger gets this in History has taught the the opposite, namely, the Church has always proved mother to the poor and heur of those in power—poor have always been fed people whom Mr. Berger dub "dupes"—the monks. There is not a reliable history does not agree with my Berger calls the monks "dupes" because he says compelled to render men to the rich and powerful dignitaries and to renounce happiness of life." To my knowledge monks and nuns free as other human beings they lead and the work they do of their own accord, be state is a self-chosen state.

With regard to the monks, history tells me monasteries were the seats in times gone by, and yet, as I well know from I have been educated by these monks and know the bright and cultured men. them are just as learned as unpretentious. There may and no doubt are exceptional captious confirm the rule. Berger, moreover, says, "your work (the clergy's) have come about as they this is so, they have done well. All the world still praises when speaking of the we have made these last 11 and how humane we have through Christian influence. Continuing, Comrade Berger of "absolute liberty" in a ing which sounds not only but is a contradiction. A berty exists only in an abing, a being absolutely ind Unless he can prove man a being absolute freedom in possible. No being can be same time finite and infinite. Again he tells the Catholic to clear the field an room for Socialism. He pr be something new, but son predecessors were of an and First and foremost stands Cataline, the most ons reprobate of older times he that voiced Socialist some 2000 years ago, from the writings of Sallust known Roman historian and porany. Cataline was even more b outspoken than Socialists may know from a speech m him, an extract of which quoted for our Socialists. "You have always been kn me as men of approved v fidelity. I know you and me. Whatever I have in your ever may befall you, befalls our unity of mind we have strength, and it is your d"