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CATHOLIC EDITORS On Many Themes.

MORE LIBERTY.—Commenting on the report of General MacArthur that all the crucifixes, pictures and statues have been removed from the public schools in the Philippines, the Philadelphia "Catholic Standard and Times" says:—Some time ago a fierce outcry was raised here over a forged pastoral attributed to the Archbishop Nozaleda telling the Filipinos that if the Americans came they would try to take away from them their religion amongst other things. If the prophecy were genuine it would have been not very long ago that the Government treaty with Spain this Government solemnly bound itself to safeguard the religious rights of the people of the Spanish colonies. It cannot be maintained that the inhibition of the symbols of religion in the schools and the constant teaching of the principles of religion therein is not a gross infringement of that solemn national undertaking. Will any impartial-minded person explain to the world by what rule of ethics the subjects of the Sultan of Sulu are left unharmed in their practice of polygamy, which is contrary to the law of the United States, and the people of the larger islands who are all Catholics, prevented from the free exercise of their religion in so far as the control of their schools is concerned? In view of the fact that there is but one religion in the islands (save for the handful of American troops and officials), the removal of those Catholic emblems from the schools which people must be regarded by all American Catholics, whose religion is no less dear to them than their country's constitution, as a most unjustifiable assault upon the religious feelings of the Philippines, it is utterly inadmissible when viewed in connection with the tenderness shown toward the degraded religion of the Sulu pirates. We care not what administration commits such outrages on Catholic feelings. Not one iota do we care by whom they are done, nor by whom among Catholics it is condoned. To talk of freedom and the spread of civilization in view of such proceedings is to insult the intelligence of Catholics at large.

have prevailed to prevent their destruction. "The desire was also maintained to prevent the youth from being educated by the congregations, of whom many pupils had become illustrious."

THE RELIGIOUS ORDERS.—The foregoing words of the Holy Father and his subsequent remarks concerning the disgraceful treatment meted out to Christ's Vicar, corroborate the remarks of a Roman correspondent, who, two weeks ago, wrote thus:—

"The Holy Father has undoubtedly been much pained by the attacks made on the Religious Orders in France, Spain and Portugal. The conduct of the French Government is particularly ungracious and unfair. No man has done more to compare the Pope shows how little they are in His Holiness, who, at a time when it was in serious danger, owing to the secret activity of people hostile to it, publicly proclaimed the necessity of supporting it and thus induced large numbers of the Catholics of France to rally to its aid. This policy assuredly did much to save the Republic from its enemies and to place it in a firm position. The return which the present Government are making for this important act of good-will on the part of the Pope is a conviction that the members of Religious Orders are not easily overcome by persecution. It is not the first time they have had to face severe storms in France, but they have borne their sufferings in a quiet and manly way, and when Governments have changed and been overthrown, they have continued their work with all their old zeal. As to the condition of affairs in Spain and Portugal the incidents that are occurring and special information received tend more and more to produce at the Vatican the conviction that the movement against Religious Orders is largely a manufactured affair, the chief part in preparing it being taken by the Freemasons, Portugal, as is well known, is a hot-bed of Freemasonry, and the decree of expulsion which has been issued against Religious Orders at the command of the King has undoubtedly been dictated by this sect, whose intrigues are, it is said, encouraged by certain Protestant proselytizing societies. The conduct of the King has caused not a little astonishment among Catholics in Rome."

THE PATRIOTIC JESUITS.—The same correspondent says:—

"A writer in the Italian press has just been calling attention to what the Jesuits have done for France, and he shows clearly that not only are they religious and literary glories of that country in a great measure interwoven with the history of the work done by the Jesuit Order, but also that in times of national triumph the Jesuit Fathers signal distinguished themselves by patriotic actions. During the Franco-Prussian war large numbers of them were at the front as military chaplains. Hundreds of the Brothers worked at the infirmaries and many enrolled themselves as soldiers. The Jesuits were well represented at Malmaison, and Father Teilhard mentioned in the orders of the day. Later he was riddled with bullets, and Father Tonguy who was wounded by a bomb was further seriously injured at Bourget. Father Ardou was blown up in the explosion at the Hotel de Laon and at Metz, and Belfort Fathers Renneville and de Damas were killed upon the ramparts."

AN EXCEPTIONAL HONOR.—His Holiness Leo XIII. has named Dr. Lieber, the leader of the Centre party in Germany, one of his domestic prelates. The distinction on a man who so eminently distinguished himself in public work in Germany has given great satisfaction to his fellow-countrymen. Dr. Lieber has continued with remarkable success the great work inaugurated by Windthorst, and it is no small tribute to the sense of unity entertained by German Catholics that after so many years of political warfare the party is as powerful to-day as it has been at any period in its career and practically dominates the Parliamentary situation.

CATHOLIC INSURANCE.—It was announced in New York last week that a new and powerful life insurance company was in progress of formation, to be effected entirely by Catholics and to be patronized to a certain degree by the Catholic hierarchy. It was said that John D. Crimmins was to be president of the new company.

OUR NATURE CRAVES FOR RELIGION.—If you force it out of life, you have opened the way to all disorder and darkness. The loose ideas of religion, the breaking down of all positive religious teaching, the refusal to obey the Church, are indeed causes of the present evils. "The sense of sin," as Gladstone said, "is decaying," the meaning of soul, immortality and future life with its judgments, is forgotten, and life is unable to answer its questions.

RIDICULE AND ITS REMEDY.—On this important subject the "Sacred Heart Review" offers some good advice as follows:—

We wonder why it is that the managers of concerts organized for charitable and other purposes, under the auspices of some Catholic society or institution, do not exercise a more severe censorship over the "artists" at these affairs. Why should singers be allowed to sing such entertainments as are given by any class of the people of Irish birth or blood, who compose practically the whole of the audience? An instance of this very thing occurred at a concert given in this city for a Catholic charity on St. Patrick's Day last. One of the alleged humorous "turns" was a vulgar impersonation which was a libel upon, and very distasteful to, that class of respectable Irish girls who are domestic servants. The "Irish servant girl" seems to be the butt of every cheap wit on the secular press, and on the variety stage. We Catholics, mostly descended from Irish parents—many of us descended, too, from pious and devoted mothers who were at one time "Irish servant girls"—ought to have more respect for ourselves and our people than to allow them to be made the target for questionable wit. It is bad enough to be compelled to bear this from outsiders, but when we ourselves invite it and allow it, it becomes infinitely worse. If the respectable, honest, intelligent, virtuous, industrious and always charitable Irish servant girls of this and other communities would decline to patronize entertainments, no matter what the object, at which this class of cheap ridicule is indulged in, they would very soon put a stop to it.

LAYING UP MONEY.—We have in mind some merchants, some farmers, some grocery keepers and some men in the professions, remarks the Milwaukee "Citizen," not rich men in all cases, by any means, yet men whose hopes and desires are all en-

wrapped in the laying up of money. In some instances it is unconscious. These bond slaves to their bank accounts actually attend social gatherings; actually pray in the churches; are actually good people. They do not themselves know the extent of their absorption in the pursuit of money. Its overmastering power has come upon them stealthily, leaving them many of the outward evidences of their manhood, their appetite and even their honesty.

But when they come to retrospect and prospect, the years, their thoughts at once center upon the money they have made or may make, and this is the way they gauge time and opportunity.

The money question looms up before all other considerations. They may be in comfort in this respect, but as to expressing their honest opinion on public questions, where there is any likelihood of losing trade, they are moral cowards. They keep silent and leave the assertion of the truth to poorer men who have not lost their souls in advance of the Judgment Day. Their ideas of worth and wisdom undergo transformation. They look-up to their richer fellow-citizens much more servilely than do their poorer neighbors. They want to marry for money, and have their children do likewise. It eventually comes about that charity is a vice and poverty is a crime to their way of thinking, and they never can board enough.

This is their punishment. They are continually grasping after new acquisitions, and actually enjoying nothing. They deny themselves rational comforts. The farm becomes a machine for money-making, and not the congenial home. It is a routine of grind and gather. The better parts of life are unknown and unsought. Thrift is a good thing, but the extreme of thrift is the most debasing form of worldliness.

THE OLD PREJUDICE.—The "Woodville Examiner" takes a member of the Maharajah West School Committee severely to task for getting parents to sign a petition against the appointment of a lady teacher because, as he thought, she was a Catholic. It was subsequently discovered that the lady in question was not a Catholic, and when the parents saw what a grave error they had made in signing the petition, they immediately sought to rectify it by writing to both Miss Tester and the Board, expressing their regret for having signed the petition. Miss Tester very properly declined to accept any apology, and refused to reconsider her previous decision. Commenting on the above, the "Examiner" says:—"It is a thousand pities that such an affair should now be allowed to rest without some restitution being made to the young lady for the pain and inconvenience to which she has been put. We had thought that the days of that narrow-minded bigotry which has been so apparent throughout this business were passed. What right has any community to say what the religious principles of any of their teachers shall be? Even had Miss Tester been a Roman Catholic, who will dare to say that that would affect in any way her capabilities as a teacher or her influence over the children? The days of that kind of thing are passed long ago and the sooner such people as these mixed up in this particular case allow their minds to become broadened by the spirit of the times, the less chance will there be of their landing themselves into such an unpleasant position as they are now in."

WOMEN'S PREPARATORY TREAT.

It is no exaggeration to say that this week's retreat, for married and unmarried women, preparatory to the jubilee, which is being held in St. Patrick's Church, is one of the most successful that has ever been given in the parish. Rev. Father Ryan, the eloquent preacher of the retreat, is enchanted with the zeal and devotion displayed. Both as to numbers and as to fervor, nothing seems wanting. And if the preacher is so highly pleased with the congregation, on their part, cannot speak too highly, or too enthusiastically of the practical sermons of each evening and the brilliantly illustrative instructions of the morning. Deep is the impression left upon their minds by the learned and eloquent priest. The attendance has been by thousands, not hundreds. It is to be hoped that during the coming week the men, whose retreat commences upon Sunday evening, will emulate the splendid example set them, by the women. It would be too bad if the women monopolized all the activity in regard to the glorious advantages afforded by the jubilee.

IRISH PARTY FUNDS.

The recent scenes in the House of Commons, according to the dispatch, has given a stimulus to the Parliamentary fund for the payment of the expenses of the Irish Nationalist members residing in London. Funds are coming from subscribers at the rate of about \$2,750 per month, and the fund now has a total of \$8,500. The expenses per month are about \$3,750, so that a small increase of subscription is desirable. Some \$450 of the \$2,000 received in the last fortnight was contributed by the United Irish League of Great Britain. The cause is held to be prospering, despite proclamations that forbid meetings and processions.

NOTES FROM ROME.

THE SECRET CONSISTORY.—According to despatches from Rome, dated the 16th, and referring to the day previous, the following were created Cardinals:—

Archbishop Martelli, Fribourg; Cabanis, San Miniato; Cennari, Bellavalle; the Archbishop of Benevento, the Archbishop of Ferrara, the Archbishop of Prague, the Archbishop of Crasow.

The Pope, in his allocution, said:

"Sad and dangerous events had come to pass and were becoming more serious and spreading from one part of Europe to another."

"Several states, widely separated, but united by an identical desire, had entered into open war against religion. The campaign was directed against the religious congregations in order to destroy them gradually."

"Neither common law, nor equity, nor the deserts of congregations."

MARGARET L. SHEPHERD.

The "Catholic Standard and Times" of Philadelphia, in its issue of the 13th inst., gives the following interesting report of the effective manner in which the International Catholic Truth Society silenced Margaret L. Shepherd.

A complete victory has just been won by the International Truth Society in the case of Margaret L. Shepherd, who for the past dozen years has been posing before the public as "Ex-nun Sister Magdalene Adelaide," says our contemporary. While her unsavory record has been given time and again in Catholic papers, while she has been driven more than once from the platform by enraged and indignant auditors, her skilled managers and her own insinuating manners, her feigned air of persecuted innocence, her clever confounding of a few true details with a mass of infamous and untrue statements have enabled her to draw a comfortable sum from her lecture tours. This, added to the money derived from the sale of her publications, has permitted her to continue to diffuse lies, blasphemies and obscenity in almost every town and city of the United States.

A few weeks ago she appeared in Trenton, N.J., and the prompt action of the local board of the International Catholic Truth Society, with Very Rev. Father Fox at its head, was successful in preventing the largely advertised "disclosures." No subterfuge was used; the gentlemen showed the managers of Masonic Hall that the woman was never a nun in any Catholic convent in the world, that she had served her time in more than one prison, that Shepherd is her ninth name etc. Her deposit was promptly returned and she left the city.

Immediately upon receiving word of her proposed Brooklyn campaign, the Executive Committee of the International Catholic Truth Society informed the manager of Avon Hall of the character of the "ex-nun" and of the obscene, slanderous nature of her "lectures." Bigotry and avarice caused him to turn a deaf ear to the delegation, and Mrs. Shepherd had crowded houses at her three afternoon lectures "To Ladies Only." What her talks were like may be inferred from the remark made by the Protestant female stenographer, employed by the Truth Society for the afternoon of March 28 that she would not take down another "lecture" for fifty dollars.

There are some Catholics who believe that it were good "policy" not to bother with such characters, "it will advertise them," "they don't do much harm," etc. The International Catholic Truth Society is made up of men who think differently, who believed that it was their sacred duty to stop by legal measures the career of this woman who was daily polluting the minds of over 400 women blasphemous, obscene and falsehood, who was selling hundreds of books whereby her poison might be disseminated far and wide. A copy of her most important book was yesterday taken from the child's teacher in one of our public schools. Unless we divest ourselves of our preconceptions, our Catholic ideas, our knowledge of the "ex-priest" and the "ex-nun" and endeavor to enter into the mental attitude of the average Protestant mind, we are utterly unable to estimate the harm done by characters of the Shepherd type in their words and in their books. Her auditors were inclined to give credence to her calumnious statements because taken and again she would ask, "If I speak falsely, why do you try to arrest me? They have tried to do so for the past twelve years, but I defy them now as in the past."

The International Catholic Truth Society accepted the challenge. One of her books was purchased, submitted to six lawyers, who unanimously pronounced it obscene and its sale a crime against the laws of the State of New York. The District Attorney of Brooklyn and the city magistrate were each other in their efforts to discourage prosecution—"it were unwise to stir up religious hatred," "don't advertise her," etc. So timorous and so defiant were the public officials that one of them practically refused to allow a citizen of this city to declare upon oath that a crime had been committed and that a warrant should be issued for the arrest.

Nothing daunted, the Truth Society laid a copy of the book before Mr. Anthony Comstock, who instantly declared that it had been denounced by the highest courts in England and in this State, and that he would stop its sale. Within two days his views were apparently accepted by the District Attorney and Magistrate Brennan, who issued the warrant for Mrs. Shepherd's arrest on Sunday, April 8. She had defied the International Truth Society, she had courted arrest, had enticed to be arrested, that she might tell "a thing or two." The officers went to Avon Hall in the evening, and the manager announced that "Mrs. Shepherd has been taken ill very suddenly and there will be no lecture to-night."

The police went to the St. George Hotel and the "sick lady" was not

at home. Her manager boldly asserted that she would surrender herself to the police yesterday and be on the platform for her scheduled lectures at 2.30 and 8 p.m. The crowd waited until the announcement was made that "Mrs. Shepherd's lectures are indefinitely postponed."

She has now left the city, and as she is a criminal fugitive in the eyes of the law, her first reappearance in this State will be followed by arrest. A word to the International Catholic Truth Society will stop the sale of her filthy works in any part of the United States, and when she puts to her future audiences the infoliant query, "Why don't they arrest me?" the answer is ready: "Go back to Brooklyn and let the police gaze upon you for just ten minutes."

ECHOES FROM NEW ZEALAND.

The New Zealand "Tablet," in referring to the aims and objects of the Hibernian Australasian Catholic Benefit Society, says:—

The Society is emphatically the association for a pioneer land. There is in it a potential energy for good, the splendid possibilities of which, however, have never yet been fully evolved. In this colony for whose needs it is so eminently suited, it is practically everywhere working at low pressure. The machine is right. What it wants is more steam—more motive energy in the shape of active members. According to Mr. Coghlan's estimate, there were in New Zealand at the close of 1899 105,150 Catholics. And yet the numerical strength of the Hibernian Society is well under 2,000 members. A few branches are suffering from paucity. In great tracts of heavily populated country in every province of New Zealand—dotted here and there with considerable towns—the emerald sash is seen almost as rarely as the Cross of the Legion of Honor. And over those wide areas our workers are in a manner forced into benefit organizations whose rules, rituals, and associations are unfavorable to the growth and cultivation of Catholic sentiment. In twenty centres there are altogether twenty-three branches of the Society—usually consisting of small but devoted groups of earnest men and women struggling on in comparative neglect and obscurity—frost-bitten so to speak, by the icy apathy of the very people for whose physical and moral benefit the Society was founded.

What is the cause of this lack of appreciation of a great and good work that is going on quietly and unostentatiously in our midst? It seems to us that the lion's share of the blame must fall upon the apathy of that portion of the Catholic public to which the Society is entitled to look for its chief support. Some of our people live on in happy-go-lucky indifference towards the whole system of providing for a rainy day through the medium of any benefit society whatsoever. Others turn up the tips of their lordly noses, or nourish small-minded gridges against this or that trifling and non-essential detail of the Society's working—such as, for instance, the personnel of a particular branch. Others are led, beguiled, or—in places where there is no branch of the Society—to some extent compelled by the pressure of circumstances into membership of non-Catholic benefit associations. Some of these societies are as badly secular as the State school system. Others—like the Rechabites—are a sort of annex to some Protestant denomination. Some—like the Odd-fellows—are semi-secret organizations, and make use of signs, passwords, and much of the puerile and ridiculous "flummery" of societies that are in very earnest secret and forbidden by the law of God. It requires no violent stretch of fancy to perceive how such associations might become, for individual Catholics here and there, vestibules to the Freemasons' lodge. Most of these non-Catholic benefit societies have rituals of introduction or for funeral use which are altogether out of harmony with Catholic usage and feeling.

We stand in crying need of two things: (1) the formation of a public conscience among Catholics regarding this matter of benefit societies; and (2) greater facilities and greater encouragement for Catholics to become members of that benefit organization which has the first and most urgent claim upon their support. The formation of a Catholic conscience in point is a matter in which the hierarchy and the parochial clergy can give the most direct and powerful help. In their joint Pastoral Letter—which was published just two years ago this week—the Archbishops and Bishops of New Zealand strongly urged the clergy and laity to make the young people under their care "members of a good Catholic Benefit Society or other approved and pious associations." By this means (said they) "you promote their temporal welfare while safeguarding and increasing their piety and religion." And we have no doubt that the clergy everywhere throughout the colony are prepared to do what in them lies to foster the Society, and

GOLDWIN SMITH ON THE PROGRESS OF RELIGIOUS THOUGHT.

A REVIEW BY "CRUX"

The New York "Sun" is publishing a series of articles upon the "Nineteenth Century," by eminent writers of the hour. Number four, the latest one to appear, is by Professor Goldwin Smith. The reputation which Goldwin Smith has made for himself, on both sides of the Atlantic, as a writer of pure English is well deserved, and anything from his pen—from a literary standpoint—is delightful reading. He is a master of phrases, and a past-master in word-jugglery. But under the even, the polished surface of his admirable diction, flows an under-current of bigotry, which keeps him constantly whirling about in the tiny eddies of inaccuracy and false reasoning. This, his last, contribution is exceedingly lengthy, and beautifully monotonous. In order to tell of the progress of religious thought during the century just gone, he seems to find it necessary to go back to the eighteenth century, and even to the seventeenth century, and dot down all that he ever learned about the most prominent leaders of religious thought at various periods and under different forms.

In this very extensive review of all the religious teachers, Catholic and Protestant, since the Reformation, he seems to make no distinction between the religious and the anti-religious. With him St. Ignatius and Hume! St. Thomas and Tom Paine are upon an equal footing. With a man in the state of mind that the Professor displays there is no arguing, for argument would be thrown away. If, as a writer, Goldwin Smith is anything, he is a tyrannical enforcer of his views. As it would be absolutely impossible for me, in one issue, to follow him through all the mazes of his historical blunders, I will simply take up his introductory remarks as well as those in the middle of his article (towards Newman and Manning). What his long rigmarole about Tindal, Chubb, Butler, Hume, Warburton, Paine, and the heroes of the French Revolution have to do with the religious thought of the nineteenth century is more than I can make out, and possibly Professor Smith, himself, would find it difficult to explain his meaning and aim, unless the latter be a panoramic exhibition of his own erudition. If so, he has failed, for the elements of intolerance mars the beauty in which he clothes his sophistry. I will simply analyze the first column of his long essay, and from that the reader may form some idea of his style—which is very good—and of his exactness—which is very questionable—as well as of his historical and religious truthfulness—which is very bad.

The learned, or, more properly speaking, the self-constituted theological critic, thus commences—
"The history of religion during the past century may be described as the sequel of that dissolution of the medieval faith which commenced at the Reformation. The vast process of disintegration proceeds by degrees, is varied by reactionary effort, and gives birth to new theories in its course. In our day the completion of the process and a new departure seem to be at hand."

"This is a very vague and general statement. On the whole, the history of the nineteenth century proves exactly the contrary of what the Professor advances. By medieval faith, he means the Catholic Church. There was no "dissolution" of the Faith, either commencing with the Reformation or continuing during the centuries since then. There was a certain "falling away from Faith," such as that foretold by St. Paul; but instead of a "process of disintegration," the observant eye cannot fail to detect a gathering together of fragments, a strengthening of the bulwarks, an augmentation of the Faith, in every sphere and in all parts of the civilized world. Wrong as Mr. Smith is in this general appreciation, still it serves to show the bent of his mind and the blindness, due to lack of Faith, which he, in common with many other eminent men, has suffered. As I cannot comment fully, and as I would like to upon each paragraph I will simply characterize each of his statements in a few words, and as such to the point, as it is possible. We now come to a jumble that, had any other pen traced it, would form an admirable subject for Mr. Smith's own literary dissecting knife. He tells us that—
"At the Reformation Protestantism threw off the yoke of Pope and priest, priestly control over conscience through the confessional, priestly abolition for sin, and belief in the magical power of the priest as consecrator of the Host, besides the worship of the Virgin and the saints, purgatory, relics, pilgrimages, and other incidents of the medieval system."

In a word, Protestantism threw off everything that goes to constitute the fundamentals of Christianity. But the word "magical," as qualifying the power conferred by Christ on His priesthood, is an evidence of either a lack of good faith, or else an unaccountable ignorance on the part of the critical Professor; and in either case it is proof positive of his bitterness of spirit, and of the prejudice that fills his heart and mars his judgment. Immediately following this semi-biasing paragraph comes this contradiction—
"Ostensibly, Protestantism was founded on freedom of conscience and the right of private judgment. In reality, it retained Church authority over conscience in the shape of dogmatic creeds and ordination tests."

What kind of nonsense is this? If Protestantism threw over-board the teachings of the Church, how did it manage to retain authority in the shape of "dogmatic creeds"? If it denied all "priestly control," how could it have retained the "ordination test"? Truth cannot be divided into creeds—it must be accepted by one single Faith. The whole dogmatic teaching must be retained, or else entirely abandoned. There is no middle-way. If there be ordination, there must be authority to ordain. If there be authority to ordain there must be a priesthood, and that all the powers originally conferred by Christ, if Protestantism throws off the "priest," it cannot retain the ordination which is simply the process whereby the priesthood is created. The only flash of sense, and of historical truth in the whole column is this reference to Protestantism—
"Not for some time did it even recognize persecution."

He might have as truthfully said, "never since," instead of "for some time."

Now comes the great night-mare creation that scares poor Goldwin Smith, even as it frightens the most illiterate member of the most obscure Orange Lodge. At this point the terrible Jesuit looms up. Listen to the writer—
"The Church of Rome, to meet the storm, reorganized herself at the Council of Trent on lines practically traced for her by the Jesuits."

This is false. The Church summoned a Council at Trent, just as she summoned councils at Nice, at Placentia, and elsewhere in the past; just as she summoned the Vatican Council in subsequent years. She did not "reorganize herself," for her organization will permit of change, no reforming; it dates from the Last Supper, and will remain identical until the Last Day. Jesuits had no more to do with the Council of Trent than with any of the other councils, and far less than several other Orders of the Church.

A comparison of Suarez with Thomas Aquinas shows the change which took place in spirit as plainly as a comparison of the Jesuit's metricious fane with the Gothic churches shows the change in religious taste.

A very elegant sentence, but a very false one. There is no comparison to be instituted between Suarez and St. Thomas Aquinas, any more than between St. Augustine and Tommaso, or Zigiarta. Had he instituted a comparison between St. Thomas and St. Augustine one might see some sense in it; but the man who knows no more about the Philosophy of Suarez than he does about the Psalter of Cashel, or about the "Summa" of St. Thomas than he does about Sanscrit Demology. It is this false display of erudition, where the names of authors constitute the limits of his knowledge, that proves the hollowness of the whole attempt.

After dealing in about as sane a manner with Jansenism, Gallicanism, the Inquisition and the Index he says that "descendants, without directly assailing the faith of the Church, planted in her face, the standard of thorough-going reason." What does he mean? It would be advisable for Professor Smith to reflect upon that famous axiom of Descartes—"Cogito, ergo sum," and do a little more of the "cogitation" or thinking—before pouring forth such a torrent of meaningless "pure English."

I have left myself but scant space to wade through the balance of this brief summary of his introduction, without quoting two sentences, each equally substantiative of Goldwin Smith's narrowness of mind and obvious envy of greater talent than his own. He says of Cardinal Newman—
"Henry Newman was a man of genius, a writer with a most charming and persuasive style, great personal fascination and extraordinary subtlety of mind. What he lacked was the love of truth; systems, not truth, was his aspiration; and as a reasoner he was extremely sophisticated, however honest he might be as a man."

That settles, for all time, the fate of Newman. Since he "lacked a love of truth," and was "extremely sophisticated," we must conclude that Goldwin Smith is the personification of truth and the greatest living illustration of logical reasoning. Newman committed the grave error of becoming a Catholic—hence his "lack of love of truth," hence the "sophistry" which Mr. Smith deplors. However, had Newman kept outside the Church his "love of truth" would have been manifest and his reasoning would have been logical—so decides Goldwin Smith. Of Manning he says—
"An aspiring hierarch who would probably have stayed in the Church of England if he had made him a

Bishop. Passing into the Church of Rome, he became a Cardinal, an active intriguer of the Vatican and an extreme Ultramontane, outvying Newman—who, when the convert's first act was over, might be said to be converted rather than changed."

False as to facts, envious as to spirit, wrong as to conclusion, and cowardly—for he would not have dared pen such an insult were Manning alive—but Goldwin Smith loves to dance on tombs, the dead cannot reply.

MISSION AND DUTIES OF AN EDUCATOR.

The Bishop of Peoria, Ill., Right Rev. Dr. Spalding, at a recent meeting of the Central Illinois Teachers' Association in Decatur, delivered an able address on the above subject. He said in part—
"As language is but a dictionary of faded metaphors, in all discourse we necessarily employ figurative speech. Thus where there is a question of education we liken the mind to the body, and say that it must be built and nourished, or to a plant and say that it grows when rightly environed, or to an animal and say that it becomes strong through exercise; or we compare it to an edifice, and say that it must be constructed according to plans and methods, on solid foundations and with proper materials. The teacher consequently is one who feeds the mind and gives it due nurture, who clears away the weeds, loosens the soil and lets in warmth and light, who incites it to self activity, who shapes and builds it through knowledge and discipline into a perfect structure."

"An educator is a developer, one who promotes the process whereby the latent powers of the mind are unfolded and transformed, as the seed is unfolded and becomes a tree, the flower is unfolded and becomes a tree. The school is a place where leisure is given opportunity to exercise and strengthen one's spiritual being. The school, it is plain, is not the only or the chief instrument of education. The cardinal institutions which human life is shaped into are the state and the church. The school cannot take their place, its sphere and functions being to assist in carrying on the work which they perform. The teacher's business is to fashion the material they supply, and his task is made easy in proportion to the thoroughness with which these cardinal institutions fulfill their mission. The unthinking expect too much of the school, and dwell upon its failure, when the fault lies in the home, the social environment, or in the lack of endowment in the young. Children are susceptible to every kind of influences, and they are formed or deformed by all that they see or hear."

"A complete history of education, indeed, would be a complete history of man. Nevertheless the wise take an exalted view of the worth of the true teacher, and no one can be a true teacher who has not a living and enthusiastic faith in the power of the school to transform human life. In every sphere of activity we do well and gladly only what we believe in and genuinely love. We may dispel a noble illusion, for it is not only a source of strength and joy, but it may bring us nearer to the heart of truth. The hopes a mother cherishes for her child may never be realized, but how much worse for her and for him would it be had she none of the heavenly dreams which make education often fails; the greatest men make themselves great, while the inferior remain what they are in spite of the wisest and most persistent efforts to raise them to the higher planes; but let us not dwell on such considerations, lest we lose courage and joy in our work, and consequently the power to educate."

"His vocation is full of difficulty and hardship. His work is poorly paid, his merit little recognized, the good he does imperfectly appreciated. He meets with criticism, contempt, indifference and ingratitude. He is made to bear the sins of parents and the corruptions of society. The ignorant take the liberty to instruct him, and they who care nothing for education are interested when he is to be fettered with the results of his labors, and even those who have most helped hardly think it necessary to be thankful. But they who know how to do their work and love it are not impressed by considerations whose tendency is to dishearten. They have faith in what they do, and the attitude of others towards it and themselves is beside the question."

"After all, in our own age and country, a higher value is placed on the teacher and his work than ever before or elsewhere. Our noblest passion for human welfare and perfection, and those by whom it is most strongly felt, know that education is one of the chief means by which it is possible to develop a purer and richer life. Hence the family, civil society, the state and the church are all brought into sympathetic co-operation with the school. Teaching has become a profession, and the body of teachers, conscious of the general approval, are impelled to acquire greater knowledge and skill, and, in consequence, they exercise an ever increasing influence in molding public opinion and in shaping the destiny of the nation. They stand aloof from religious controversies and from the strife of political parties, and are drawn more and more to give their thought and en-

ergy to create schools which shall give the best education, which shall most thoroughly develop, strengthen, illumine and purify man's whole being."

To do this two things, above all others, are indispensable: to strengthen and enlighten faith in the surpassing worth of education, not merely as a means to common success, but as an end in itself; and then to induce the wisest and noblest men and women to engage in the work of teaching. They do most important work who help greater and greater numbers to understand and love the ideal of human perfection, and to believe in education for the transformation of man himself. Right education certainly helps the race for wealth and place, but it also does better things. It makes us capable of higher life, of purer pleasures, of more perfect freedom. It is the key which opens for each one the secrets of God's marvellous universe; it is the password which invites admission to the ever interesting and delightful world of best human thought and achievement, making the noblest and wisest who have lived or are now living our familiar comrades and acquaintances. It may teach us how to earn a livelihood, but, what is vastly more important, it may help us to the wisdom which shows how to live."

"The more this truer ideal prevails, the more will the best men and women feel drawn to devote themselves to the work of teaching, for they will feel that they are not taking up a trade, but are devoting themselves to the highest art, the art of fashioning immortal souls in the light of the Ideals of truth, goodness and beauty."

"The teacher," says Thring, "is one who has liberty and time, and heart enough and head enough to be master in the kingdom of life. Education is furtherance of life, and instruction is educative only when the knowledge imparted gives truer ideas of the worth of life, and supplies motives to lead rightly. The teacher's business, his sole office, I may say, is to awaken interest in the things which make for richer life, for interest compels and holds attention, and interest and attention result in observation and accuracy, which are the characteristics of an educated mind, the one means given to us to develop and maintain mental vigor. If one's interest were as manifold as the labors of all men, he would not find it difficult to approach to completeness of living, for it is easy to live in the things which interest us. He who is shut in the profession and his family or business or servant to his private concerns, necessarily a partial and mechanical man, and his relations with his environment are partial and mechanical, not full and vital. He is alive but at points. The world of his consciousness is fragmentary and hard, not whole and fluid. When the flame of his existence is extinguished, the darkness is total, for he has kindled no celestial fire in other minds and hearts. The teacher deals with what is living, not with inert matter. Knowledge is not an objective something; it is a condition of mind. It is a mind knowing as love is a soul loving. In books there is not knowledge, but only symbols of knowledge, as in gracious gifts there is not love, but tokens of love. At every point in the process of education the teacher should have regard to the training of mind, the building of character, and to the forming the pupils get only in its bearing on this end of all education; the essential thing being not amount of learning, but mental and moral power. When the aim is quality of life, not quantity of knowledge, "From the educator's point of view, a yearning for knowledge, a belief in its worth, in the ability and delight it gives, is more important than knowledge itself. He who has acquired a taste for study, a passion for exercise in mind, will educate himself, whereas he who knows many things, but is mentally indifferent and indolent, will forget what he knows. The teacher is an enlightener and strengthener of minds, but he is so only in the degree in which he makes his pupils self-active."

"Information is, of course, indispensable; it is an essential part of the process of mental formation, and the methods by which information is best imparted are therefore important. The teacher must know and make use of them; he must have a cultivated mind, opening to the light as a flower to the morning rays, athirst for knowledge as the growing corn for rain and sunshine. It is more important than all methods, only they who are self-actives, who know much and are eager to learn more, find the secret of awakening interest and holding attention. Capacity for work, which is ability, springs from the interest and love we feel in what we do; and as skill increases, joy in doing is intensified. When the teacher knows how to interest, how to make himself a stimulating and developing force, he knows how to manage and govern. When the young learn gladly and are conscious of the delight there is in growing power they hearken to the master as eyes turn to light. No severe repression, no rigid rules are necessary. Wherever there is harshness there is exasperation, but not education."

"Instruction is education only when it gives true ideas of the worth of life and supplies motives to lead it rightly. Hence intellectual and moral culture may not be disjointed. They spring from the same root and are nourished by like elements. They are but different determinations of the one original feeling from which all conscious life springs."

"There is a general agreement which is but the dictate of the common sense that moral character has greater worth than riches, than high place, than glory, than genius; and hence, the consent of the wise affirms that to form character is the primary aim and end of education. We cannot make a poet of one whose talent is merely mathematical, but when there is a question of character we may be slow to believe anything impossible. As moral culture is the most important, it is also the most completely within the power of those who know how to educate. It can make saints of sinners, heroes of cowards, truth lovers of liars; it can give magnanimity to the envious and greatness of soul to the mean and miserly. But to do this it must touch man's deepest nature and awaken him to a consciousness of God's presence within him; for it is only when he feels that he lives and has his being in the eternal Father that he is made capable of heroic effort and boundless devotion."

"Character implies determined will and fixed principles, and they are inseparable; for principle alone determines the will to freedom and right, and nothing but the will thus determined can give fixity to principle. Hence in an age of doubt, character tends to disappear; for in such an age it becomes difficult to believe in any high or spiritual thing is true or worth while. Faith in the goodness of life is undermined, and men drift at the mercy of passions and whims, having lost the power to believe in the soul, or to anything with all their hearts. At such a time there is urgent need that those who have spiritual influence and authority should devote themselves to the strengthening of the foundations of life. Let the young above all be made to feel that virtue is courage and strength, that love and beauty sympathy and obedience, respect for others, without which self-respect is not possible; let them be taught to have faith in all high and noble things, even though they may not as yet be able to understand their value."

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POSITION OF CATHOLIC EDUCATION IN THE UNITED STATES.

A declaration of the Catholic position on education in the United States was adopted last week at the closing session of the National Conference of the Association of Catholic colleges at Chicago. The resolution comprising the declaration received the unanimous assent of the representatives of seventy different colleges—practically the entire collegiate system of the Catholic Church in America. The delegates, on adjourning, were enthusiastic over the results of their labors, feeling confident that the conference has been a marked success. The declaration adopted was as follows—

"First—That this association of Catholic colleges respectfully request its President, the Right Rev. Thomas J. Conaty, to call the attention of the bishops of the United States, at their annual meeting, to the work of this conference in regard to our collegiate conditions, and especially to the importance of the high school movement."

"Second—That the tendency of educational legislation forces us to warn our Catholic people of the systematic and well-defined effort in certain quarters toward absolute State control in education, thereby threatening and crippling all private educational effort, thus depriving a large class of the citizens of the liberty of maintaining schools in which their religion shall be made an essential element."

"Third—That we remind legislators of the rights of conscience guaranteed to us by our American citizenship, and call their attention to the system of schools which our people have maintained at great expense and sacrifice."

"Fourth—That we protest against the unfair and unjust discriminations resulting from much of the educational legislation, and we appeal to the fair-mindedness and sense of justice of the American people to protect us from such illiberality."

"Fifth—That this conference of Catholic colleges convinces us that we are justified in asserting that our colleges deserve the generous co-operation of all interested in higher Catholic education, and we pledge ourselves to use every effort to protect still more our collegiate conditions."

"That we call upon all Catholics to recognize the imperative need of more perfect organization of a fuller development of the Catholic high school we shall have a complete system, with the headship in the university, and thus we shall continue to maintain a high collegiate standard."

Words of cheer from across the sea were received in a cablegram of congratulation from Pope Leo XIII. at Rome. The message read as follows:—
"Rome, April 12.
Mgr. Thomas J. Conaty, president of the Conference of Catholic colleges: The Holy Father thanks you for the good wishes expressed by you in the name of the conference of Catholic colleges, and bestows most heartily the Apostolic benediction."
"CARDINAL RAMPOLLA."
The cablegram was in answer to a message which the convention sent to the Pope when it convened.
The following officers were chosen to serve during the ensuing year:—
President, the Right Rev. Thos. J. Conaty, D.D., rector of the Catholic University, Washington; Secretary and Treasurer, the Rev. John Conway, S. J., Gonzaga College, Washington; Augustinians, the Rev. Lawrence A. Delmoy, Villanova College, Villanova, Pa.; Benedictines, the Rev. Vincent Hubert, St. Bede's College, Peru, Ill.; Fathers of the Holy Cross, the Rev. James French, Notre Dame University,

Notre Dame, Ind.; Diocesan, the Rev. William L. O'Hara, Mount St. Mary's College, Emmetsburg, Md.; Jesuits, the Rev. John Conway, Gonzaga College, Washington.
"Great interest attached to the closing address of the president of the Conference, Mgr. Conaty, of Washington, D.C., who spoke as follows:—
"We are citizens as well as Christians, and we refuse to bend the knee to the fetich of State paternalism and claim by virtue of our citizenship the right to educate our people in schools which our conscience approves. We appeal in the name of the spirit of common citizenship to the spirit of justice and fair play, and we stand ready to defend our claims in the name of true education. We warn a Christian people that Christianity is in danger from the arrogance and tyranny of legislation, which not only drives but also aims to crush the private schools, in which religion dwells in every soul. By showing the trend of legislation we place before our people the dangers to which our system of schools is exposed."

"The keynote of this conference is organization—unification. With a larger high school development we may confidently assure our people that we are in a condition to give complete education. Let our watchword be the Catholic system of education for our people—no link missing in the golden chain which binds mind and body to the great truth of God. Our schools, our colleges, our university, the safeguard of our conscience, the ennobling of our citizenship. May God bless our work, and our country honor our sacrifices in the cause of Christian education."

It was decided to hold the next conference in 1902, the first Tuesday, Wednesday and Thursday after July 4, in Chicago.

WAITING FOR A FORTUNE.

John Frederick Rinke, Spring Valley, N.Y., who had been waiting for his life to step into a dead man's shoes, died at the Viola Poorhouse, a rich man. That is, he would have been wealthy if he had lived long enough to have received the inheritance for which he had waited so many years. During a life which had many ups and downs Rinke had made several fortunes. He lost them as easily as he acquired them. He made his home in Haverstraw, where he wandered around the streets, telling his familiar story of hope deferred.
His mind was filled by visions of the riches which have wings. He thought that if his relatives over in Sweden were only more obliging he would see money coming his way before long. While he waited, his clothes were worn out and his feet broke through his thin soled shoes. The county sent him to the poorhouse at Viola, where he spent the rest of his time telling the inmates of the wealth which would be his if he could only get it on to life long enough to receive it.
He received a letter from Sweden several weeks ago which conveyed the news that his dreams of El Dorado had come true. A relative had left him a fortune, but between him and the realization of his wishes was the great gulf of legal technicalities. Rinke was attacked by paralysis a few days ago and today he died. His last words were an inquiry concerning his inheritance.

A TEMPTING OFFER.—According to exchanges before Henry Austin Adams left the ministry of the Episcopal Church, an ardent admirer, believing that his own splendid oratorical ability should not be confined within the boundary of a little parish, set aside the sum of \$100,000, the interest on which was to enable him to travel about the country, and, from platform and pulpit, to proclaim the truths of Christianity. This tempting offer to the premier orator of the Episcopal Church; but Mr. Adams could not be faithful to his conscience and this was leading him into the Catholic fold. When the decisive moment arrived, Henry Austin Adams preferred the Catholic Church, with the poverty and hardship that must accompany such a step, to the tempting endowment and the plentiful honors of his former career. If only that former endowment were at the disposal of Henry Austin Adams, the Catholic!

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ENGLAND.

In our last lengthy reference to the "Fortnightly Review" we noted that the contribution to deservings of what this Union expresses. But the man who would effort would suffer certain degree of from a good deal of position imparted by phases of the Irish. Russell has made if coming from a might not create coming from one self to be still a deserving of our tion. Mr. Russell also to serve—other possibly remain a Rule. And if he science to remain a sent, to improve not allow his language his principles, no run counter to his self wishes to set should be for a sent, to improve relations with England has succeeded, we the plan which he which was in our cle, is quite mean we require to know peated fact that a convinced Union's the following note:—
"Then we get to a ghastly time was a child in 18 member the echo of hungry in Ireland and I have conversed who went through the whole mind noise and all uncharitable England for that d is sheer and mischievous am not quite certain did all that ought the extent of recognition. As to the contention that catastrophe could foreseen or fully prevent. I go on to what the harshest and fiercest ever done in Ireland matter. I do not see the protest of the Irish of every class fresh now amounts to some 000,000 sterling imposed upon Ireland income tax and an spirit. I have a one of the most heartless acts of the land. And I have in this generation a man who did not once agree."

Dealing with the tion, Mr. Russell says frankly. He says—
"Now this is not It is not from Naught. It is from Ulster, and it is what the land system of Gladstone took. But my purpose is that odious and he object is wholly dispoint out what has softening its harshness ending its dishonest place, I wish to propose of the warning Commission in the of the famine, and the outbursts of crime caused by sheer ment of the United had destroyed the most glaring and it rejected bill after the most moderate endment and reform. listen to Mr. Sharre rejected the proposition Napier, a Co-Chancellor of Ireland with its modest fast by the Irish. I have described my "legal and systematic the tenant," until opened Mr. Gladstone if even this bill of action would have done Disraeli had a "dish year or two before the great cities and enfranchised. Parli last, assuming the representative ins alarmed by the th of affairs on both Atlantic. Mr. Gladstone time laid himself al problem. The Chur ment act of 1869, of 1870, stand real appreciation by in the United King wrongs. It was th Compulsion repeated refusal to grant an followed by a par settlement of the Act of —not, I say again, that it was the dut pass it in order to

ENGLAND, IRELAND AND THE CENTURY.

In our last issue we made a lengthy reference to Mr. T. W. Russell's article, under this heading, in the "Fortnightly Review." It is not often that we consider any one contribution to the periodical press deserving of two notices, nor do we place very great importance on what this Unionist M.P. sees fit to express. But the contradictions in the man as well as in his literary effort would suffice to command a certain degree of attention, apart from a good deal of useful information imparted by one who should be in a position to judge of certain phases of the Irish question. Mr. Russell has made statements which, if coming from an Irish Nationalist, might not create any surprise, but coming from one who declares himself to be a Unionist, are well deserving of our serious consideration. Mr. Russell can have no great end to serve—otherwise he could not possibly remain an enemy of Home Rule. And if he feels bound in conscience to remain in the ranks of the Unionist Party, at least he should have the courage to contradict his principles, nor his practice to run counter to his theories.

As the reader has seen Mr. Russell wishes to set up for his own contemplation a picture of what should be done by way of Government to improve Ireland and her relations with England. How far he has succeeded, we cannot say, since the plan which he formulates, and which was in our last issue's article, is quite meaningless. All that we require to know is the offered plan, and we are satisfied that Mr. Russell is a convinced Unionist. Being such, is the following not wonderful language—

Then we get to the famine period—a ghastly time in Irish history. It was a child in 1847—but I well remember the echo of the famine in Ireland reaching Scotland, and I have conversed with many who went through the whole of that trying time. There are those—their whole mind poisoned with hatred and all uncharitableness—who blame England for that famine. This is sheer and mischievous nonsense. I am not quite certain that England did all that ought to have been done when the extent of the calamity was recognized. And whilst repudiating the contention that this stupendous catastrophe could either have been foreseen or fully provided against, I go on to what I consider one of the harshest and most cruel things ever done in Ireland, or for that matter, in any other country. Without a few years of each other, Ireland had to stagger on under two blows that were of appalling force. She had to face the awful ruin caused by the famine; she had to meet the competition caused by Free Trade. What was the action of England at this period? Against the protest of the Irish representatives of every class fresh taxation, which now amounts to something like £2,000,000 sterling per annum, was imposed upon Ireland in the shape of income tax and an increased duty on spirits. I have always considered this one of the worst, and most heartless acts of the English in Ireland. And I have never discussed it in this generation with any Englishman who did not readily and at once agree.

Dealing with the Irish Land Question, Mr. Russell speaks still more frankly. He says—

Now this is not an isolated case; it is not from Leitrim or Connaught, in Ulster, and it is a specimen of what the land system was until Mr. Gladstone took it by the throat. But my purpose is not to describe that odious and heartless code. My object is wholly different. I wish to point out what has been the cost of softening its harshness and of ending its dishonesty. In the first place, I wish to point out that, in spite of the warnings of the Devon Commission in the forties, in spite of the famine, in spite of sporadic outbreaks of crime and lawlessness caused by sheer misery, the Parliament of the United Kingdom, which had destroyed the Irish Legislature, steadily refused all redress of the most glaring and palpable wrongs. It rejected bill after bill containing the most moderate proposals of amendment and reform. It refused to listen to Mr. Sharman Crawford. It rejected the proposals of Sir Joseph Napier, a Conservative Lord Chancellor of Ireland. It scouted the "League of North and South," with its modest demand. It stood fast by the Irish Land Code, which I have described more than once as "legal and systematized robbery of the tenant," until the Fenian rising opened Mr. Gladstone's eyes. I doubt if even this boiling over of dissatisfaction would have done it. But Mr. Disraeli had "dished the Whigs" a year or two before. The people of the great cities and towns were now enfranchised. Parliament was, at last, assuming the shape of a really representative institution. And, alarmed by the threatening aspect of affairs on both sides of the Atlantic, Mr. Gladstone for the first time laid himself alongside the Irish problem. The Church disestablishment act of 1869, and the Land Act of 1870, stand really to the credit of the Fenians, rather than to any appreciation by the governing classes in the United Kingdom of Irish wrongs. It was the old story of refusal to grant anything to reason—followed by a panic-stricken and crude settlement of great issues. The Land Act of 1881 was passed—not, I say again, from any sense that it was the duty of England to pass it in order to ensure fair deal-

ing. It was passed by the Compulsion of the Land League—and by nothing else.

Leaving aside much that Mr. Russell has to say, and all in the same strain, we come to his most important remarks. He says—

I now have to describe one of the worst and most mischievous episodes in Irish history. There were four members of the Government which had carried out this policy who were hated and abhorred by the English garrison. These were Mr. Gerald Balfour, Mr. John Atkinson, Mr. Horace Plunkett, and myself. I was an old and incorrigible offender, and my doom had been written ever since 1864, when, on the Land Question, I supported Mr. Morley in committee room No. 15 against Mr. Brodrick. Mr. Atkinson was feared more than any law officer ever was before. He represented an agricultural constituency in Ulster. He had declared his views on the Land Question to be the same as those held by Mr. Isaac Butt, a sufficiently grave offence. Mr. Horace Plunkett had rebelled against the folly of his class. He had ranged himself with the people. Like myself, he had declared his views on the Land Question to be the same as those held by Mr. Isaac Butt, a sufficiently grave offence. Mr. Horace Plunkett had rebelled against the folly of his class. He had ranged himself with the people. Like myself, he had declared his views on the Land Question to be the same as those held by Mr. Isaac Butt, a sufficiently grave offence.

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Now this is not an isolated case; it is not from Leitrim or Connaught, in Ulster, and it is a specimen of what the land system was until Mr. Gladstone took it by the throat. But my purpose is not to describe that odious and heartless code. My object is wholly different. I wish to point out what has been the cost of softening its harshness and of ending its dishonesty. In the first place, I wish to point out that, in spite of the warnings of the Devon Commission in the forties, in spite of the famine, in spite of sporadic outbreaks of crime and lawlessness caused by sheer misery, the Parliament of the United Kingdom, which had destroyed the Irish Legislature, steadily refused all redress of the most glaring and palpable wrongs. It rejected bill after bill containing the most moderate proposals of amendment and reform. It refused to listen to Mr. Sharman Crawford. It rejected the proposals of Sir Joseph Napier, a Conservative Lord Chancellor of Ireland. It scouted the "League of North and South," with its modest demand. It stood fast by the Irish Land Code, which I have described more than once as "legal and systematized robbery of the tenant," until the Fenian rising opened Mr. Gladstone's eyes. I doubt if even this boiling over of dissatisfaction would have done it. But Mr. Disraeli had "dished the Whigs" a year or two before. The people of the great cities and towns were now enfranchised. Parliament was, at last, assuming the shape of a really representative institution. And, alarmed by the threatening aspect of affairs on both sides of the Atlantic, Mr. Gladstone for the first time laid himself alongside the Irish problem. The Church disestablishment act of 1869, and the Land Act of 1870, stand really to the credit of the Fenians, rather than to any appreciation by the governing classes in the United Kingdom of Irish wrongs. It was the old story of refusal to grant anything to reason—followed by a panic-stricken and crude settlement of great issues. The Land Act of 1881 was passed—not, I say again, from any sense that it was the duty of England to pass it in order to ensure fair deal-

try. They will be deaf to all appeals to reason. They have been elected to fight England in the only way Ireland can fight her—and they will allow no opportunity of doing her injury to pass. Of course, England will strike back. We shall have "scenes," we shall witness the suspension of members, perhaps the expulsion of the entire party. But what of that? This will get us "no farther." This "gibbering spectro" of Irish discontent will still stand at our elbow to mock, deride, and baffle us, and in the end the Irish problem will again have to be faced. I may be told—indeed, I know what will rise to the lips of many of my friends as they read what they will consider an indictment of their country—I shall be told, "You have shown us all our mistakes in the past—you tell us our danger in the immediate present, but you throw no ray of light to guide us in the future—you are silent as to what ought to be done." And my friends will, perhaps, remind me that I was a strong—one of the strongest supporters of the Union—and they may ask whether my convictions have altered since I believe that my views have changed? Not a bit; if anything I am a stronger Unionist to-day than I was in 1886, when I first entered the House of Commons. But I was not then, nor am I now, a Unionist because I believe that English Government in Ireland has been always either wise or just. Certainly not. If the edifice of Unionism rested upon that basis it would speedily disappear. I stand by the Union to-day, because of the inexorable facts of the case. It is impossible that two islands situated as Great Britain and Ireland are can ever be separate. God has joined them together. The power of man cannot dissolve the union. And in face of the state of Europe, with England unloved everywhere, with danger at every point—no English statesman could survive any tampering with the Union—any juggling with the Empire at its heart.

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DR. SPROULE Illustrates THE PROGRESS OF CATARRH, The Gateway of Consumption.



If people understood the nature of Catarrh, they would dread it more than smallpox or cholera. It has rightly been called the Gateway of Consumption. Only a slight cold in the head is needed to admit the Catarrh. A sure sign of its presence is that the cold lasts longer than usual. Its victims constantly take fresh colds until they are perpetually sneezing and sneezing. "Only Catarrh," says the family physician, and prescribes for it. Not being a specialist he cannot cure. The Catarrh creeps down into the bronchial tubes. The voice grows husky. A hacking cough appears. To his former prescription the physician perhaps adds cod liver oil. But the cause of all the trouble—the Catarrh germs are left untouched, and there produces an ulceration which eats into the tissue itself. The CATARRH OF THE HEAD AND THROAT

stant cough brings up frothy matter and little cheesy lumps, perhaps streaked with blood. Consumption is there! Yet just before this stage, the proper treatment would destroy the Catarrh germs, drive them out of the system, and, by strengthening it, give nature a chance to rebuild. But no—the same old round of useless remedies is continued. The patient becomes reduced to a mere skeleton. The lungs, eaten with ulcers, at last give way before the constant racking cough, and a slender crimson stream rises to the faint pale lips. In a few days a new grave opens to receive another victim of the great White Plague. In the last five years Consumption has increased more than two hundred per cent. It has increased because catarrh has been neglected. Avoid it by giving Dr. Sproule a chance to cure your Catarrh while it is curable. Consumption he cannot cure. But he has mastered the nature of Catarrh. His deep knowledge is at your service. His home treatment will not interfere with your daily occupation. Tell him all about yourself.

- VARIOUS NOTES.
- POPE LEO'S JUBILEE.—The "Osservatore Romano" announces the appointment of a large committee under the presidency of Cardinal Respighi, the Pope's Vicar, to take charge of arrangements for celebrating the twenty-fifth anniversary of Leo XIII's elevation to the papacy, which will occur in 1903. The committee will invite prelates and societies to prepare special prayers for the conservation of the Pope's health and strength.
- A SAD DEATH.—The news comes from Paris, France, that Father Souillan, a priest attached to the Basilica of the Sacred Heart at Montmartre, preaching in the Cathedral at Nantes on the 26th inst., concluded by remarking that he had preached Lenten sermons for the last twenty years in many places, and noticed almost invariably that within a week of his preaching some one among his hearers was suddenly called to account. This he said, was a terrible example made by God and was no doubt a necessary lesson.

- DISEASES OF BRONCHIAL TUBES
- When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.
1. Do you spit up slime?
 2. Are your eyes watery?
 3. Does your nose feel full?
 4. Does your nose discharge?
 5. Do you sneeze a good deal?
 6. Do crusts form in the nose?
 7. Do you have pains across the eyes?
 8. Does your breath smell offensive?
 9. Is your hearing beginning to fail?
 10. Are you losing your sense of smell?
 11. Do you hawk up phlegm in the morning?
 12. Are there buzzing noises in your ears?
 13. Do you have pains across the front of your forehead?
 14. Do you feel drooping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

If you have catarrh, answer the paper and send them to me with any other information you may think would help me in forming a diagnosis is, and I will answer your letter carefully, explaining your case thoroughly and, tell you what is necessary to do in order to get well.

Dr. SPROULE, B.A. (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7 to 13 Doane St., Boston.

IMPORTANT NOTICE

The CITY ICE COMPANY, Limited, having completed its harvest more advantageously than was anticipated, has decided to reduce the price to what it was last year, FIVE DOLLARS for TEN POUNDS, orders already received included.

26 VICTORIA SQUARE. TELEPHONE, Main 70. R. A. BECKET, Manager.

Thomas Ligget's CLEARING SALE.

Before removal from old stand discounts from 15 to 20 per cent. Thousands of yardage selling.

THOMAS LIGGET, 1884 Notre Dame St., Montreal. 2446 St. Catherine St.

How to be Happy Though Married.

It is the little annoyances that start the trouble in married life. A man sleeps badly on a lumpy mattress, and then he gets up cross in the morning. This is easily avoided if you send us your mattress to make over. It costs very little, and we can return it the same day if needed.

RENAUD, KING & PATTERSON, 652 Craig Street, 2442 St. Catherine Street.

Montreal City and District Savings Bank.

The Annual General Meeting of the Stockholders of this Bank will be held at its Head Office, 170 St. James Street, TUESDAY, 7th May next, at 1 o'clock p.m., for the reception of the Annual Reports and Statements, and the election of Directors.

By order of the Board, H. Y. BAUDEAU, Manager. Montreal, 30th March, 1901.

C. A. McDONNELL, Accountant and Liquidator, 180 ST. JAMES STREET, Montreal.

W. GBO. KENNEDY, Dentist, No. 758 PALACE STREET, Two Doors West of Beaver Hall Hotel.

EVERY CATHOLIC Young Man..

Should possess a copy of "The Catholic Student's Manual of Instructions and Prayers." For all seasons of the Ecclesiastical Year. Compiled by a Religious, under the immediate supervision of Rev. H. Ronnel, P. S. S., Professor of Moral Theology, Grand Seminary, Montreal, Canada. It contains Liturgical Prayers, Indulgences, Devotions and Pious Exercises for every occasion, and for all seasons of the Ecclesiastical Year. 718 pages, four full-page illustrations, flexible cloth, round corners. PRICE 75 cents. PUBLISHED BY D. & J. SADLER & CO., 1668, Notre Dame Street, Montreal.

CARTER'S Gold Cure 10c. CURES IN A DAY. P. McCORMACK & Co., Agents, Cor. McGill and Notre Dame Sts.

GRAND TRUNK RAILWAY SYSTEM The INTERNATIONAL LIMITED. Leaves Montreal daily at 9 a.m., reaching Toronto at 4:40 p.m., Hamilton 5:40 p.m., London 7:30 p.m., Detroit 9:40 p.m. (Central time), and Chicago at 7:30 following morning.

FAST SERVICE BETWEEN MONTREAL AND OTTAWA. Fast trains leave Montreal daily, except Sunday, at 9:50 a.m. and 4:10 p.m., arriving at Ottawa at 12:15 noon and 6:35 p.m. Local trains for all C. A. R. points to Ottawa leave Montreal at 7:40 a.m. daily, except Sunday, and 5:50 p.m. daily.

NOTICE.

Notice is hereby given that at the next session of the Parliament at Ottawa, the company called "Le Credit Foncier du Bas-Canada," incorporated by the Act 36 Vict. Ch. 102, will apply for amendments to its charter for the purpose of changing its capital stock and board of management, of providing for a change in its place of business; of regulating shares, securities (letres de gage), loans, deposits, and the keeping of accounts; of amending and making new by-laws and for other purposes.

LE CREDIT FONCIER DU BAS-CANADA. Montreal, 19th February, 1901. GEOFFRION & CUSSON, Attorneys for Petitioners.

IN AID OF ST. VINCENT'S HOME

The grand performance to be held in Karn Hall, Wednesday evening, April 24th, promises to be one of the best entertainments ever put on any stage in Montreal. The valuable portion of the programme is of a very high order, the best professional artists having been secured. It is hoped that the Karn Hall will be packed to the doors on the occasion. No expense on the part of the management has been saved to make it one of the most enjoyable evenings ever spent in Montreal.

THE LATE THOMAS WHELAN.

When November's blasts are sighing... Hear the dear departed crying... To their former friends for aid...

When the graveyard thro' you're sending... Where the weeping willows bending... And the moaning pines ascending...

When the dead-bells solemn knelling... On the autumn air are dwelling... And their tale of pity telling...

THOMAS WHELAN. Montreal, November, 1900.

The foregoing poem, which is the last one sent us by the late Thomas Whelan, and which was published some months ago, seems to fitly express as to-day now that he has gone in the dawn of his mahood, to join the "Holy Souls," for whom he so recently asked "a helping hand."

in the prime of life, with talents of a marked degree, he has in prose and in verse given evidence that the literary spirit of the race still lives, and that even in Canada the Irish Catholic school—if he only had the atmosphere of Faith and patriotism that invigorated his forefathers and preserved their religious trust while embalming unto all time their love of country.

of patriotic love. As it is, we can only express our sorrow, that his days should have been so few, while we thank God that, few as they were, they were over-flowing with rare merits, such as leave lasting impressions on earth and create unending riches in the mansions of God.

C. M. B. A.

BRANCH NO. 232, C.M.B.A. Grand Council of Canada, held the fourth and final entertainment of the season in Drummond Hall, on Easter Monday evening, and it was the most successful ever held under the auspices of this highly popular branch.

The prizes were awarded to the successful winners with neat speeches from the following gentlemen, who were called upon by President Cowan to perform that most delightful task.

MR. FLYNN'S VINDICATION.

A few days ago it was stated in the city press that several farmers had signed a petition requesting the dismissal of our esteemed fellow-citizen, Mr. J. B. I. Flynn, from his position of hay market inspector.

weight. All these tricks meant cheating the man who brought the load of hay. Under these circumstances he did not wonder that he lost his temper and told plain truths to the farmers. He assured the committee that his only wish was to serve the city, and the purchasers of the hay, in the most faithful way he could.

GREAT LENTEN PREACHERS.

Paris, as the heart of France, has ever been famous for grand oratory, especially during the Lenten season. A very interesting account of some of the most remarkable preachers of this year is given by a correspondent of the Liverpool "Catholic Times."

Judging by the sight presented by most of the Paris churches this Lent, no one would venture to say that practical Catholics are hardly to be found among Frenchmen. The truth is, in Paris at any rate, men as well as women go to hear Lenten preachers. More than this, in certain churches the best places are reserved for men, while certain of the best preachers angle for them.

MONSIGNOR SCOTT DEAD.

On Good Friday morning the Right Rev. Monsignor John Scott, domestic prelate to His Holiness Pope Leo XIII., and administrator of the diocese of St. John's, Newfoundland, died at the Episcopal Palace after a brief illness.

he took part. But it was, perhaps, in his association with people of alien faiths that his rare merits were best displayed. Genial, kindly and tactful, his word and deed always made for peace and harmony between man and man.

FEDERATION OF CATHOLIC SOCIETIES.

The meeting of the sub-committee on plan and scope of constitution for the federation of Catholic societies, says the "Boston Pilot," was held at the residence of Bishop McFaul, in Trenton, and after a full discussion of the subject it was the sense of the committee that the formation of a constitution for the proposed federation would be inadvisable without a further discussion of the subject.

The archdiocesan and diocesan societies, organized from the various societies within their territory, would form the national society. While the societies have offered their views upon the matters above suggested, the committee feels that it would be then in a position to formulate a constitution worthy of presentation to the Catholic Hierarchy of the United States, and to ask their criticism and approbation.

TIE LATE MISS B. MCGUINNESS.

We have to chronicle this week the death of a former parishioner of St. Patrick's for many years, in the person of Miss Bridget McGuinness. The sad event took place on the 13th inst., after a short illness, she having during the week made a visit to an old friend. The funeral took place Monday, 15th inst., from 1157 Lorchester street, to St. Anthony's Church, where a Requiem Mass was celebrated.

RESOLUTION OF CONDOLENCE.

At a meeting of Division No. 2, A. O. H., held on Friday, April 12th, the following resolution of condolence was unanimously passed:—

A PRIEST'S HEROISM.

Rev. Dr. Rogan, a distinguished priest of the city of Glasgow, Scotland, has been stricken with smallpox under circumstances which show him to be a man of heroic mould.

says an exchange, Rev. Dr. Rogan, with good sense and courage beyond all praise, made it a rule on the outbreak of the epidemic that none of his clergy should visit any small-pox patients, in case that such visitation by them would preclude their ministering to patients suffering from any other illness.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 14th April, 1901:— Males 406, females 39, Irish 206, French 202, English 23, Scotch and other nationalities 14. Total 445.

WITHOUT A PEER.

"Excels any piano I have ever used." These are the words of Albani. Can a higher estimate be given of a piano? Costs a trifle more than other pianos, but quality for quality, no instrument equals the genuine Heintzman in real value.

Lindsay-Nordheimer Co.,

2366 ST. CATHERINE STREET.

EAST END BRANCH. 1622 St. Catherine Street.

OTTAWA BRANCH. 108 Bank Street.

FOR GOODNESS SAKE, DRINK

Londonderry * Lithia * Spring * Water.

Its "goodness" lies in its purity and deliciousness.

"Emperor" 1851 Vintage Port.

SILVA & COSENS, OPORTO.

Try our D4 Exquisite Old Nutty

"Golden" Sherry

Morel's "Curious" Old Highland Whiskey.

25 YEARS IN WOOD.

FLORIDA GRAPE FRUIT.

100 Pieces "Fraser's Special" Boneless Breakfast Bacon

And 100 "Fraser's Special" Hams, Small to Medium.

OUR ENGLISH BREAKFAST TEA

AT 25 CENTS PER POUND

PURE HEALTHFUL DELICIOUS

New Season's Maple Syrup. New Season's Maple Sugar.

Carreras "Barrie" Blend of Tobaccos.

The CRAVEN MIXTURE (Mild), Invented by the 3rd Earl of Craven.

HANKEY'S MIXTURE (Medium), Invented by Major-Gen. Hankey.

The GUARD'S MIXTURE (Full), Invented by J. J. Carreras.

"SIL PHILLIPS" (Extra Special), Invented by Col. Sil Phillips.

FRASER, VICER & CO., Sole Importers, Italian Warehouse.

THE WEEK IN IRELAND.

THE IRISH PARTY.—It has been a pleasant duty of late to refer to the splendid work being done by the Irish Party at Westminster, says the Belfast "Irish Weekly." The sneers of the Unionists about discussion and disunion amongst the party are no longer heard, and the power of a solid party acting as one man is making itself felt. The lists of attendances which we have published from time to time had been very satisfactory. All things considered. The disciplinary precaution of putting on record the attendance of members has worked well. They have been as good as could be expected. Of course there have been unavoidable absences, but these have for the most part been satisfactorily accounted for. The system of recording attendances in this way is certain to prove an effective check against any disposition on the part of any members to shirk their duty without reasonable cause. At the same time the satisfactory attendances that have had to be recorded should give a fillip to the fund. If the Irish Party is to be maintained in its present state of efficiency at Westminster subscriptions to the fund must be kept up. The letter with which the Lord Bishop of Cloyne accompanies a subscription to the Queenstown Committee of the Parliamentary Fund puts the case in a nutshell. Briefly His Lordship says if he were asked why he subscribed to this fund he would answer that he believed in the necessity of an efficient and united Irish Parliamentary Party and that he had such a party at present, united, earnest, watchful and determined in their advocacy of Irish interests. His Lordship points out that the Irish members unlike others have no reward to expect from any Government, and look for none—neither titles nor honors, nor social station nor professional advancement. The present party cannot continue long in existence without the material support of the people for whom they work. The present party has been recruited principally from the ranks of the people, and for the most part are not overburdened with the world's goods. They have placed their services at the disposal of the people, and surely such services as they have rendered since the opening of the session are worth paying for. The present Irish Party is the nearest approach we have had during many long weary years to what we have sighed for, and the Bishop of Cloyne asks pertinently if those who have clamored for union among our Parliamentary representatives, and are now satisfied that after years of painful waiting it has really come to pass, will deem a party, that has given good grounds for hope and promise to early death by neglect, or nurture it into vigorous growth by kindly sympathy and practical support? That the party has earned the gratitude of the Irish people during the present session is not gained, but that the gratitude should take tangible shape is an essential, and judging by the past we have every hope that the Nationalists of the country will do their duty by their representatives in the British Parliament.

CATHOLIC READING ROOMS.—On this very important subject, Cardinal Logue in reply to an address from the members of the Catholic Reading Room, Armagh, said:—
This age of ours is an age when great importance is attached to culture—when people endeavor not only to acquire the elements of knowledge at school, but continue to acquire their studies in institutions such as yours; and hence from the day I came to Armagh and first became acquainted with what is being done in your Catholic reading room it has been an institution in which I have taken the greatest interest. The reading serves many purposes. Its first and principal object is to enable the young people of the city and often those more advanced in life to acquire knowledge, that general knowledge which is so useful to everyone in whatever station of life Providence may place them. They acquire this knowledge by general reading and by judicious reading; and there is no way in which this general and judicious reading could be better secured than from an institution such as yours. You supply all your members with the current literature of the day, and you supply them with such attentions as will enable them to pass usefully the leisure time which they may have, and hence it is that in this way the members of the Reading Room, who have devoted to it such zeal and such industry, are doing a great work both for the rising generation and for those more advanced in life. I don't know of any way which a person can spend a free time better than by going to the reading room and availing themselves of the facilities there for acquiring knowledge, and though they may not propose to themselves explicitly and directly a mere acquisition of knowledge when they go there to pass the time pleasantly, still whether they intend to or not, if they take up a good book it will help them to leave the reading room with some new knowledge acquired.
There is, therefore, every reason on the part of those interested in the welfare of the people to encourage the reading room, and there is a special reason why we should encourage Catholic reading rooms at the present day. Sometimes we make our acquaintance with the literature of the day, of the time, and we make ourselves familiar with the leading ideas of the time at the expense of something that is more precious than knowledge—at the expense of faith and at the expense of virtue. There is no danger I know of threatening the young generation more than the danger of bad literature. There is no poison more

insidious, and no poison more deadly than that which is communicated through bad and impure literature. Sometimes it is the cause of weakening the faith, but more frequently it leads to the undermining and the destruction of that beautiful innocence and that beautiful purity, which are the proudest germs in the crown of a good Catholic. Now, in your reading room you are guarded against this danger. Your newspapers and your periodicals and your books are carefully selected for you—selected by those who have more experience of our modern literature than most of you could possibly have, and hence if a reading room is a great blessing—a reading room in the abstract—a Catholic reading room, you may acquire knowledge, but you may do so, as I have said, at the expense of faith, and more frequently at the expense of innocence these occasions more than reasons why I think that there could be nothing more useful done for the people in a town or city than to establish a reading room such as you have under the guidance of the clergy, who are specially charged with the care of the faith and morals of the young. It has been my privilege to come to your reading room on special occasions when you had some little amusement there, and I can assure you, gentlemen, that none of your members engaged in the evenings, but it guards them against the very dangers to which they would be exposed if they had not their minds and attentions occupied as they are occupied in the reading room. There would be dangers if it was unnecessary to specify. You all know them. A celebrated old Jesuit was in the habit of saying that an idle mind is the devil's workshop. There is no greater danger to morality than idleness, because people cannot be always working. The body requires rest, and the mind requires rest also, and there is no way in which you can have this rest with greater profit than by giving yourselves during your spare moments to the reading of interesting articles or periodicals, or some useful and solid and interesting books.

THE CORONATION OATH.—The following letter from Archbishop Walsh was read at the quarterly meeting of the Dublin City Council. It touches on many subjects, and there can be no two opinions regarding its meaning. His Grace writes:—
I have received the copy which you kindly forwarded to me of the resolution of our Municipal Council, protesting against the disgraceful declaration with which the new reign has been inaugurated at Westminster. No one can feel surprised that Catholics should strenuously protest against the indignity sought to be put upon our faith and upon the practices of our religion, in having them thus rudely assailed from the Throne. I am glad to see that our resentment is shared by many of our Protestant fellow-countrymen. But, in all this, there is one thing not to be lost sight of, especially by us in Ireland. We cannot be too careful to leave no room for misunderstanding on our view of the bearing of this particular matter upon the position of our public affairs as a whole. Speaking for myself, I feel called upon to express my view upon this point very plainly. I should regard it as a grievous calamity were to be left for the nation, either the modification or the abolition of the offensive Royal Declaration could be regarded as a set-off against the delay of ever a single session of Parliament in the removal of the various pressing grievances—financial, educational and national, as well as religious—upon the removal of which as a matter of elementary justice, we must, without ceasing, continue to insist. See, even in outline, how we stand. Year after year, through the operation of an iniquitous system of taxation, our country is plundered of millions of pounds.

In the matter of education, the claim of our Catholic people to be placed upon a footing of equality with our Protestant fellow-countrymen is still unsatisfied, and is now, indeed, beginning to be regarded by some even amongst ourselves, as lying so far outside the lines of practical politics that they despairingly tell us it is a waste of time, or worse, to seek to press it at all. The religious Orders of the Catholic Church within the realm are still under the ban of the law. Our one great national industry, the agriculture of our country, is all but starved out of existence by causes plainly removable by legislation—amongst them the present unnatural system of land tenure, with which no one even professes to be satisfied, and which would almost seem to be upheld in our midst for the purpose sufficiently strained, between those two great sections of our population, the landlords and the tillers of the soil.

Underlying all this there is the radical evil that in all matters of legislation, and in every sphere of Government action, great or small, we are simply dependent upon the will of the people of another, and not over-sympathetic or over-friendly, country. Even the limited powers recently granted to our people for the regulation of a number of purely local matters—powers subject, even in theory, to many irritating restrictions—are found, in the exercise of them, to be dominated and in a great measure neutralized

by the interference of a controlling body in no way responsible to the public opinion of the country. Whilst all this continues to be so anxious as I am for the abolition of the offensive clauses of the Royal Declaration—I can take no confession but a secondary interest in the matter. For I cannot but think that, whether as regards the interests of religion or those of our country, there are several ways in which the time of Parliament could be more profitably spent than in legislating for the purpose merely of exempting a Sovereign who believes our faith and our religious worship as practised by us to be "superstitious" and "idolatrous," from the disagreeable necessity of having to avow before the world that he entertains this shocking belief about us.

THE TENEMENT EVIL IN THE UNITED STATES.

As an evidence of deep and practical interest taken by the Catholic episcopacy, all the world over, in the conditions—physical and moral—of the poor, especially the poor in large and congested cities, we might cite the following extracts from a letter, dated 20th March last, from His Grace Archbishop Corrigan, of New York, to the Senate Cities' Commission. The eminent prelate says:—
"If, as the report avers, two-thirds of the population of this city are housed in attics or in tenements, certainly a wise and enlightened public policy should provide that they be not subjected to impairment of their physical or moral life. The present system of building tenements necessarily withdraws the light and air physical health demands. The same system, unfortunately, is a growing menace to good morals. Formerly the clergy whose duties call them constantly to attend the sick poor in the tenement districts, used to speak with admiration of the children growing up in innocence and purity in the midst of crowded surroundings, and amidst the encircling brine of the fabled fount of Acherus preserved its native sweetness.
"Of late many regrets have been expressed that moral leprosy and many deeds that shun the light of day seek the congenial darkness of the tenement and most of all that the young and the innocent are forced to become familiar with what most concerns their tender years that they should ignore.
"A law that will bring fresh air and God's sunlight to the homes of the poor will, at least it will shield the home from many dangers and so help to give our country sound souls and sound bodies.
"I trust most sincerely that your admirable report will be favorably received for the sake of public health as well as public morality."

Here, in Montreal, matters have not reached the dangerous level that exists in New York, but the day is not distant when some means will have to be taken to ameliorate the condition of the poorer classes. The honest truth is that extreme poverty is a fruitful source of sin and crime. It constitutes an excuse for food-doing, and almost always affords the guilty a false ground for not doing better, incidentally, brings in its train a host of other evils in any form. Honest poverty is ennobling; but crime engendering poverty is a menace to society.

HOUSEHOLD NOTES.
USELESS FOREBODINGS.—On this subject an exchange says:—
When we are anxious and our lives is spent in anxious and useless forebodings concerning the future—either our own or that of our dear ones! Present joys, present blessings slip by and we miss half their sweet flavor for want of faith in Him who provides for the truest interest in the sunbeam. Oh, when will we learn the sweetest truth in God that our children teach us—we, who are, so unjust, and He who is so watchful, so pitiful, so loving, so forgiving? Why cannot we slip our hand into His each day, walk trustfully over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?

VALUE OF APPLES.—Among all fruits the apple stands first with the large number of persons being obtainable in good condition more days in a year than any other fruit. Apples placed ready for the children when they are awake in the morning, to eat as appetite demands, will be found a turning point where little ones are troubled with many petty ailments, remarked a doctor whose name is known all over the country. There are few children who would not eat an apple before breakfast if allowed the privilege. It is a mistake, says Answers, not to let them have it. The nervous system, always calling for phosphorus, is quieted by a full fruit diet. Apples relieve the nausea of seasickness, and are a help to those who are trying to break themselves of the tobacco habit.
A good rule, say apple is completely digested in 85 minutes. This easy digestion favors longevity, the phosphorus renews the nervous matter in brain.

TO MAKE MEAT TENDER.—Here is a suggestion on this very important question:—
Some people will not eat meat unless it has been killed several days. In winter beef and mutton can be kept weeks if hung in a dry, cool place, and are all the better for it. It is not every one who can afford to porter-house steak at twenty and twenty-five cents a pound, but one can buy round at half that price and to tender it pour a few spoonfuls of vinegar over it and let it stand from twelve to twenty-four

hours; you will have almost as good a steak as porter-house. A tough chicken can be made tender by rubbing with cooking soda and letting it stand awhile, then soak in warm water. The secret of rood tender chickens is having them killed some time before using; some people kill frying-size chickens in the morning and eat them at a noon-day dinner; no chicken is good to eat the same day it is killed, or matter how small it is, and the larger the fowl the longer it should be kept.

TOWELS. says an exchange, should never be put away without being thoroughly dried, because if they are consigned to the linen-closet without the precaution of a good airing a mould called odium forms on them. This mould is alleged to be injurious to the skin and liable to produce skin disease.

CANDIES.—A vocal teacher says that it is her observation and experience that chocolate confections, partaken of too freely, roughen the voice. It is known that nuts have this tendency, and the clubwomen who must speak at a breakfast or luncheon invariably declines the salted almonds in order to preserve a clear voice.

ABOUT EGGS.—Somebody has discovered that if, when an egg is about to be eaten from the shell, it is not boiled quite long enough, it may be again put into boiling water, and cooked still longer, if the top be sprinkled thickly with salt. When it is done the second time, take off the coating of salt, and the egg will be the same as if protected by the complete shell.

SALT. it is said by a well-known physician, would be one of the most used remedies were it only more costly, but, being so very inexpensive and likewise always within reach, it is usually overlooked. As a preventive of sore throat, a gargle of salt and water night and morning is highly recommended; this should be especially used by all members of a family in which there is a case of tonsillitis or diphtheria. The addition of a few drops of alcohol makes this gargle one which should be used by any person who desires to strengthen a naturally weak throat.

OUR BOYS AND GIRLS.
The cat that saved a train. The following interesting incident is recorded in our "Dumb Animals":—
A father and little son were traveling from St. Louis to a town in the western part of the State, and among the things they carried was a small yellow kitten in a basket. They had a sixty-mile ride before they reached the terminus. The gentleman pulled out a newspaper and began reading. The little boy amused himself by looking out of the window. At last, tired of that, he thought of his pet kitten, and taking him out of the basket played with him until he got over it, incidentally, bringing let alone climbed into the next seat and went to sleep.
The train arrived at the station where the man and little boy were to change cars. And the man, finding up his newspaper, took the kitten and the boy and rushed into the train. The boy had been awakened so quickly that he had not thought of his kitten.
The first train passed on. At night when it drew up to its final station the conductor went through the train and found the little yellow kitten asleep on one of the seats. He carried it to the fireman, who was fond of cats. The fireman fed the kitten and put him in the baggage car for the night.
When the train went out the next day the kitten, which the fireman called Dick, went with it. Dick rode in the baggage car for a week or so, when his master took him on the engine with him one day. Dick was quite frightened at first, but soon got over it, and always rode on the engine after that.
One thing very much frightened Dick—that was when he heard another train coming. He would crouch on the floor of the cab at his master's feet, and would remain so until the other train passed. His master had tried in vain to break him of this.

A year passed and Dick was on the same engine with his master, who had been promoted to be an engineer. Dick still appeared frightened at hearing another train.
One day in winter Dick's master was running in the western part of Missouri, when a severe snow storm came up. They reached one station at 4.30 in the afternoon, and a freight was due about the same time. They waited fifteen minutes for the freight, and then the conductor decided to go on to the next station ten miles beyond. So he telegraphed the next station to keep the freight until he reached there, and receiving no message back that the freight had left that station, he thought it all right and Dick's train started. They had gone about five miles when Dick suddenly raised his head, listened for a moment, and then jumped to the floor and crouched at his master's feet. The engineer knew that Dick had heard a train. Then it flashed into his mind that perhaps it was the freight. He reached his head out of the cab window and listened, but he could hear nothing but the wind. He had so great confidence, nevertheless, in Dick that he signalled for the conductor. The conductor came and inquired the matter, and when the en-

gineer told him how Dick had acted he advised the engineer to back the train to the last station. The engineer lost no time in taking the conductor's advice, and backed the train at full speed.
They had been in the station about five minutes when in came the tardy freight. They were all agreed that it had been a narrow escape from a serious accident. When Dick's train arrived at the next station they asked why they had not telegraphed back that the freight had already started. The station agent said that he had received no message from the conductor at all. The next day the wires were found broken, so that the station agent had not received the dispatch.

GIRLS IN BUSINESS LIFE.
"Why is it that so many girls work in stores for small wages?" was asked of the manager of one of Detroit's large stores, by a reporter of the "News."
"Because they do not earn more," was the laconic answer.
"This may sound at first thought like a flippant reply to a serious question. But it was not intended as such, and further conversation revealed the depth of the argument.
The reason for the reason is what is wanted. And this is what the gentleman said:
"Girls do not earn more because they do not make themselves efficient. Take the millinery department, for example. Girls enter it, save at \$4 per week. If they are apt and attentive, they will soon rise and can earn from \$7 to \$10 per week. But so many of them never try. All they think about is to put in the time some way—run 8 in the morning until 6 at night, and then when the week comes around, to draw their pay. I've seen girls place goods before a lady customer, and while she was making her selection, if another customer chanced to come to the same counter, the clerk would act as though she never saw her, until the first one had either made her choice, or left without buying. By that time, 10 to 1, the second customer had gone away, when all they had to do was to keep her was a trifling bit of attention.
"A word, a smile, an 'I'll attend you in just a moment, madame,' would have held her till the girl was at liberty. Not all girls are live and cheerful. Some girls will hustle to keep half the lady that comes at once. These are the ones who are successful. They are persistent, attentive and tactful and give their whole mind to their work during working hours.
"There are the girls who, at the end of about two months' apprenticeship, know it all. Some other store will offer them a dollar more a week, and away they'll fly, not at all qualified, not sticking to the same place until sufficient time has elapsed in which to learn the work. Where the chance would be good for a raise in wages much beyond what they will ever get at the other place. But eager and short-sighted, they fly after that dollar. The fact that the fair prospect of several dollars' raise after a while is left behind their eyes would be worry them, because they cannot be made to comprehend the situation.
"To be sure," he went on, "the girl clerk has her troubles, too. She has many tastes to please, and many dispositions to contend with. If a clerk under my management is at fault I will reprove her, but if the customer is in the wrong I'll take the girl's part every time. I had a fine example of that the other day. A lady came in here and wanted to see some hats. The only girl available at the moment was just at the counter, but politely told her that minute, but would wait upon her presently. The woman waited a couple of minutes and then came to me and began to abuse the girl, saying that the only reason that the other woman was attended to was because she wore better clothes. I spoke to her with her, but with no success. I told her that the clerk was doing the best she could, and added, 'It is just such women as you are, madame, who make the life of a working girl miserable. You may talk as much as you like about women's unions, or women's church or charity organizations; I think that if you would have a little more charity for the girl who has to stand all day and earn her own living, you would do more good in the world.'
"And who did she say to that?" was inquired.

"Well, she was not looking for any such attack, and she fled highly indignant. But I only told the truth. It does seem sometimes as though women are not as kind to each other as they should be."

PATENTS GRANTED.
CANADA.
70,765.—John G. Rattray, Pipe-stone, Man., heater.
70,796.—Dr. M. J. B. Schmitt, Anticosti Island, P.Q., remedy against insect bites.
70,820.—George Elmes, Farnham, P.Q., extension bicycle cranks.
70,821.—Joseph Lalonde, Ste. Cuneonde, P.Q., vehicle tire.
70,891.—L. P. Morin, St. Hyacinthe, P.Q., hen's nest.
70,880.—R. J. Stroud, Milford Bay, Ont., wrench.
UNITED STATES.
671,686.—H. Bergerson, Longue Pointe, P. Q., means for utilizing space in crowded municipalities.
671,700.—William Jennings, Montreal, P. Q., tire fastener.

ASSOCIATION OF OUR LADY OF PITY.
Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 25 cents year. The spiritual benefits are very great. On application, each member receives gratis a Canned ham on Crozier's Bread, 500 days' indulgences, also indulgenced Cross.
Address, The Boys' Home, 526 Sycamore street, Cincinnati, O.

SOCIETY DIRECTORY.
ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday of each month. Officers: Rev. Director, Rev. J. Quinlivan, P. P. President, Wm. E. Doran; 1st Vice, T. F. O'Neill; 2nd Vice, F. C. O'Neill; Treasurer, John O'Leary; Corresponding-Secretary, P. J. Curran; B.C.L.; Recording-Secretary, T. F. Tansey.

YOUNG IRISHMEN'S L. & B. ASSOCIATION. organized April, 1874, incorporated, Dec. 1875.—Regular monthly meeting held in its hall, 19 Dupre street, first Wednesday of every month, at 8 o'clock, p.m. Committee of Management meets every second and fourth Wednesday of each month. President, M. A. Phelan; Secretary-Treasurer, M. A. Power. All communications to be addressed to the Hall, Delegates to St. Patrick's League: W. J. Hinchey, D. Gallery, Jas. McMahon.

LADIES' AUXILIARY to the Association of our Homeless Boys, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p. m., and on the Thursday, at 8 p. m., of every month. President, Miss S. Mack; Vice-President, Miss B. Harvey; Financial Secretary, Miss Emma Doyle, 638 Anderson street, Toronto, 1006 Main street, St. Catharines; Recording Secretary, Mrs. Mary O'Brien; Recording Secretary, Lizzie Howlett, 383 Wellington street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and LaPrairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh; Secretary, Hugh Lennon, 255 Centre street, telephone Main 2299. Recording-Secretary, Thomas Donohue, 312 Hibernian street, — to whom all communications should be addressed; Peter Doyle, 1006 Main street; E. J. Colfer, Treasurer; Delegates to St. Patrick's League: — J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A.O.H., DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at No. 1863 Notre-Dame street, near McGill. Officers: Aid. D. Gallery, president; T. McCarthy, vice-president; F. J. Devlin, recording-secretary, 1635 Ontario street; J. Brophy, financial-secretary; L. Brophy, Treasurer; J. Fennel, chairman of Standing Committee; marshal, M. Stafford.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, D. J. O'Neill, Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S T. A. & B. SOCIETY Meets on the 1st Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m. Rev. Father McGrath, Rev. President; James Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 414 St. Antoine street.

M.B.A. OF CANADA, BRANCH 26.—(Organized, 15th November, 1883.)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, 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. Applicants for membership or any one desiring information regarding the Branch may communicate with the following officers: Frank J. Curran, B.C.L.; President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, Jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY. established 1863.—Rev. Director, Rev. Father Flynn. President, D. Gallery, M.P.; Secretary, Jas. Brady, No. 97 Rosel street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m. Delegates to St. Patrick's League Messrs. J. Killpatrick, T. Rogers and Andrew Gullen.

PROVINCE OF QUEBEC, District of Montreal.
SUPERIOR COURT.
No. 2990.
Dame Florence Gagnon has this day instituted an action in separation as to property against her husband, Leon Girard, merchant, of the City and District of Montreal.
Montreal, 16th March, 1901.

BE SURE TO ORDER ROWAN'S
Belfast Glass A/c. Soda Water, Apple Syrup, Ke a Cream Soda, etc. Note our "Trade Mark" on every bottle. "The Shamrock" Agents and Bottlers of the "Severe Brand" "REDMONTA WATER" ROWAN BROS. & CO. 100, Main St. 221 Vallee Street.

Nancy and Shemus wife, and they live there for forty years good-for-nothing gannet caught what a could if Shemus would be married Nancy, house, the farm and So he up and a "What a pity it is looking woman as creared with that old for-nothing crows as full of pains an egg's full of meat. of him the morra handsomest young ish would be proud a wife."
At first Nancy us this, but at last why it, began to year mind, and she said "You day: 'I don't of what you say. I me if Shemus were ra?"
"Why," says Ror the pick of the par myself."
"Is that true?" s "I pledge you my ry, 'I would."
"Oh, well, even if self," says Nancy, "I buried the morn for ten years to p hands," says Ror. "How's that?" s "Why you can kill Ror."
"I wouldn't have Nancy's blood on me."
"Neither you need to tell Nancy how away with Shemus have his blood on h Nancy."
Now, there was close by Nancy and fathers before him, was wasted, used to eastle.
So next day over this price, and ev Prince Connal, isn't see the likes of yo fikes of that house! "I know it is," s cannot do any bette "Rotheration!" s easily can."
"I wish you would said Prince Connal."
"Why," says Nanc Shemus has little or an' why don't you you a castle?"
"Oh, says the pr "sure Shemus could castle."
Says Nancy: "Yo Shemus, for there's the wide world he co likes to, but he's th was don't break eve body to make him do it."
"Is that so?" says nal.
"That's so," says you order Shemus to castle, and you'll t weeks, that you'll t doesn't, you'll soon castle to live in," s "Well, if that's so Connal, 'I'll not be castle."
So in the very mo the steps to Shemus, out, and takes him y place he had marked site of his castle, an Shemus, and tells him to have a grand castling on that spot in time.
"But," says Shemu never built a castle know nothing abo couldn't have you a thirty-three years, l "Oh," says the pri "I'm toul' there's no can build a castle bet than you if you only you haven't that cast ground in three weel for yourself." And he and left Shemus stand down-hearted man, fo Prince Connal was a word, and he would n a man's life any t of a beetle. So dow gins to cry, and whi crying there, up to hi red man, and said to "are you crying abou mus, says he, 'don't for there's no use in could do nothing to "You don't know th "ee man, says he: 'it tell me anyhow."
So Shemus, to relie us and tells the we Prince Connal had th to him if he had n finished on that spot.
Says the little ma, to the Fairies' Glen a night, and under the at the head of the gle white rod. Take that and mark out the pla on this ground with back and leave the ro got it, and by the ti back again your castling."
At moonrise that r as you may be well as the rockin' stone at th glen of the fairies, an he got a little wher went to the hill wher castle was to be built. point of the rod he m plan of the castle, an back and left the rod at.
The next morning

Saturday, April 20, 1902

THE STRANGE STORY OF POOR SHEMUS.

By SEUMAS MACMANUS.

Nancy and Shemus were man and wife, and they lived all alone together for forty years; but at length a good-for-nothing street of a fellow named Rory, who lived close by, thought what a fine thing it would be if Shemus would die, and he could marry Nancy, and get the house, the farm and all the stock. So he up and said to Nancy: "What a pity it is for such a fine-looking woman as you to be bothered with that old complainin' good-for-nothing covey of a man that's as full of pain and aches as an egg's full of meat. If you were free of him the morra the finest and handomest young man in the parish would be proud to have you for a wife."

"What's a Plaisham?" said Prince Connal. "Oh," says Nancy, "it's the most wonderful and most amusing thing in the world; it will keep your guests in hood humor for nine days, and nine nights after they have seen it." "Well," said Prince Connal, "that must have been a fine thing entirely, and I'm sure I would be mighty anxious to have it. But," says he, "where would I get it or how would I get it?" "Well," says Nancy, "that's easy: if you order Shemus to bring a Plaisham to your castle by supper time this night, and promise to have his life if he hasn't it, there, he'll soon get it for you."

as the ring went into it the cow began to kick and rear and create a great tendarry of a noise entirely. Then Shemus got in under some hay in the corner.

PERMANENTLY CURED

AFTER SEVEN YEARS OF GREAT SUFFERING. Mr. Hamilton Waters, of Ridgeville, Tells of His Relief From Neuralgia, Rheumatism and Stomach Trouble Through the Agency of Dr. Williams' Pink Pills.

For years Mr. Hamilton Waters, the well-known cattle buyer of Ridgeville, Ont., was an acute sufferer from neuralgia, which was later complicated with rheumatism and stomach trouble. But now, thanks to Dr. Williams' Pink Pills, he is enjoying the best of health. Speaking of his illness and subsequent cure, Mr. Waters said: "For seven years I suffered great agony from neuralgia, the pains were of a darting, excruciating nature, and for days at a time would be so great that I feared I would lose my reason. To increase my misery, I was attacked with rheumatism, and this was closely followed by stomach trouble. My joints and limbs became swollen and I was almost helpless. I suffered from nausea and a decided loathing for food I became very thin, and was constantly troubled with cold sweats. At different times I was treated by three physicians without receiving anything in the way of permanent benefit. I grew despondent and began to think that I would always be a sufferer, when one day my druggist advised me to try Dr. Williams' Pink Pills. He said that within his knowledge there was not a case where the pills had been used but what benefit had followed, and he added: 'That is saying a lot in favor of them, for I have sold over five thousand boxes, and have not had a complaint from anyone.' Following his advice, I procured a supply of the pills, and after a few weeks I could note an improvement in my condition. By the time I had taken eight boxes of the pills the neuralgia and rheumatism had entirely disappeared, and my stomach was once more in a healthy condition. My appetite improved, and I gained in weight and strength daily. It is now over two years since I discontinued the use of the pills, and all that time I have enjoyed the best of health, and haven't felt an ache or pain, so that I think that I am safe in saying that my cure is permanent. In fact, eight boxes of Dr. Williams' Pink Pills accomplished what three doctors had failed to do, and I feel I am justified in warmly recommending them to others."

MRS. PARNELL'S LOSS. — The New York "World" has a dispatch from London which states that Mrs. Charles Stewart Parnell, widow of the Irish leader, has just lost \$18,000 part of a trust fund for her daughters which her lawyer had put in bad securities.



Makes Child's Play of Wash Day SURPRISE SOAP is a pure hard soap which has remarkable qualities for easy and quick washing. SURPRISE really makes Child's Play of wash day. Try it yourself. ST. CROIX SOAP MFG. CO. St. Stephen, N.S.

ROOFERS ASPHALTERS

Luxer Prisms and Expanded Metal Work, Hot Blast Heating, etc. GEO. W. REID & CO., 783-785 Craig Street.

Business Cards.

M. SHARKEY, Real Estate and Fire Insurance Agent 1340 and 1728 NOTRE DAME ST. MONTREAL. Valuations made of Real Estate. Personal supervision given to all business. Telephone Main 771.

THOMAS O'CONNELL Dealer in General Household Hardware, Paints and Oils. 137 McCORD Street, cor. Ottawa PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER. RUTLAND LINING, FITS ANY STOVE, OVEN, GRATE, etc.

JOHN P. O'LEARY, (Late Building Inspector C.P.R.) Contractor and Builder. RESIDENCE: 3 Prince Arthur St., MONTREAL. Estimates given and Valuations Made

J. P. CONROY, (Late with Paddon & Nicholson) 228 Centre Street. Practical Plumber, Gas and Steam Fitter Electric and Mechanical Bells, etc. Telephone, Main, 3553

G. O'BRIEN, House, Sign and Decorative Painter PLAIN AND DECORATIVE PAPER-HANGER. Whitewashing and Tinting. Order promptly attended to. Terms moderate. Residence 46, Office 87, Duchesne street, east of Bleury street, Montreal. Bell Telephone, Main, 1405.

CARROLL BROS., Registered Practical Sautierians, Plumbers, Steam Fitters, Metal and Sheet Roofers. 795 CRAIG STREET, near St. Antoine Street. Drainage and Ventilation a specialty. CHARGES MODERATE. Telephone 1834

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 54 Prince Arthur Street. Special prices for Charitable Institutions. Telephone, East 47.

T. F. TRIHEY, REAL ESTATE. Money to Lend on City Property and Improved Farms. INSURANCE VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET.

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

J. A. KARCH, Architect. MEMBER P.Q.A.A. No. 3, Place d'Armes Hill. Bell Telephone No., Main 3576.

FRANK J. CURRAN, B.A., B.C.L. ADVOCATE, SAVINGS BANK CHAMBERS, 150 St. James Street, MONTREAL.

CHURCH BELLS. CHimes and Pells, Bell Foundry, McSHANE BELL FOUNDRY Baltimore, Md.

MENBELY BELL COMPANY TROY, N. Y., and 177 BROADWAY, NEW YORK CITY Manufacture Superior Church Bells

CHURCH BELLS, PEALS AND CHIMES OF LARCH, BEECH, HICK, OAK AND EAST INDIA TIN ONLY. BUCKEY BELL FOUNDRY, 212 E. W. VANDEUSEN CO., Cincinnati, O.

IRELAND'S RECORD.—The Boston "Republic" remarks: "There are 7 people still who regard the Irish as a nation of drunkards, yet it is a fact that less liquor is drunk by the Irish than by their English and Scotch neighbors. In 1900 England spent on drinks an average of \$20.79 per head of population, Scotland, \$16.58, and Ireland, \$14.50. The intoxicating liquors consumed averaged 2.46 gallons per head in England, 1.82 in Scotland, and 1.64 in Ireland."

SCOTT'S EMULSION

of cod-liver oil is the means of life, and enjoyment of life to thousands: men women and children. When appetite fails, it restores it. When food is a burden, it lifts the burden. When you lose flesh, it brings the plumpness of health. When work is hard and duty is heavy, it makes life bright. It is the thin edge of the wedge; the thick end is food. But what is the use of food, when you hate it, and can't digest it? Scott's Emulsion of cod-liver oil is the food that makes you forget your stomach.

Scott's Emulsion of cod-liver oil is the food that makes you forget your stomach. If you have not tried it, send for free sample, its agreeable taste will surprise you. SCOTT & BOWNE, Chemists, Toronto, Canada. Price, 50c and \$1.00, all druggists.

At moonrise that night, Shemus, as you may be well assured, was at the rockin' stone at the head of the glen of the fairies, and from under it he got a little white rod. He went to the hill where the prince's castle was to be built, and with the point of the rod he marked out the plan of the castle, and then he went back and left the rod where he got it. The next morning when Prince Connal got up out of his bed and went out of his little castle, he took the air, his eyes were opened, and he saw the magnificent castle that was standing finished, and with the coping stones on it on the hill above. He lost no time till he went over to thank Shemus for building him such a beautiful castle, and when Nancy heard that the castle was finished, it was she that was the angry woman.

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THE SHAMROCK ATHLETIC ASSOCIATION.

Annual Meeting and Election of Officers.

The annual meeting of the S.A.A. was held on Monday evening last in the hall of the Young Irishmen's L. and B. Association.

The report of the directors is as follows:— It affords your directors much pleasure to present the eighth annual report of the workings of your Association.

Through a united and enthusiastic effort on the part of the directors many new members were induced to add their names to the membership roll.

In the last annual report reference was made to the fact that the mortgage indebtedness due to Mr. Thos. Kinsella had matured and that arrangements had been made with the Trust and Loan Co. of Canada.

Death has visited our ranks during the year and laid its icy-cold hands upon several of the "old guard."

Your directors held 20 meetings, and the attendance was as follows:

Table with 2 columns: Name and Attendance. Includes Thos. O'Connell (20), W. H. Kearney (19), H. McLaughlin (19), T. F. Slatery (19), W. Cox (18), C. M. Hart (16), W. J. McKenna (13), H. J. Trihey (14), W. H. Dunn (8), W. Stafford (8), C. F. Smith (8).

The financial reports for the year are now submitted. Signed H. McLAUGHLIN, President.

The following statement shows the revenue and expenditure during the year just closed:—

Financial statement table with columns: Description, Revenue, Expenditure. Total Revenue: \$729.00. Total Expenditure: \$4,821.83.

Table with columns: Description, Amount. Includes Lacrosse Testimonial (193.00), Deficit Football Club (322.84), Deficit Young Shamrocks (379.42), Deficit Junior Shamrocks (92.98).

Another statement showing the actual financial standing of the organization is the following:—

Table with columns: Description, Amount. Includes Real Estate (42,923.93), Mortgages held (743.29), Insurance (97.75), Cash on Hand (310.20), Liabilities (23,989.16).

The election of directors to represent the Association resulted as follows: Henry E. McLaughlin, C. M. Hart, M. R. Cuddy, W. J. Hinchey and P. J. O'Brien.

BANK SWINDLES IN TORONTO.

The Toronto "Globe" tells the story of the remarkable manner in which two banking institutions were robbed last week.

By means of a clever swindle two of the most prominent financial institutions in the city, the Canadian Bank of Commerce and the Imperial Bank, were on Saturday robbed of amounts aggregating \$5,245.

The Toronto "Globe" tells the story of the remarkable manner in which two banking institutions were robbed last week.

the same swindler appeared. He was, as is known, accompanied by confederates, and up to this morning has eluded arrest.

On Thursday last a young man who represented himself as George H. Winton of St. John's, N.B., appeared at the head office of the Bank of Commerce and expressed a wish to open an account.

With these preparations the swindler waited for the usual rush of business at the banks on Saturday to assist him in accomplishing his scheme.

At the Imperial Bank the swindler operated in exactly the same way. His check there was drawn for \$10, and he changed it for \$2,455.

The robbery was not discovered at either bank until some time after banking hours, and then it came to light that the swindler had been at the end of the day in these banks of the amounts of checks taken up.

The procedure in some banking houses is different, however, and it is believed that a similar swindle might have been perpetrated on some of these banks but yet discovered.

The clerks who conversed with Winton have furnished the police with a description of the swindler, which was on Saturday night telegraphed to a number of other cities.

The officials of both banks and the police were equally reticent with regard to the losses. It is known, however, that the use of the acids which were detected in the checks were closely examined.

It has not been yet ascertained where Winton lived during the three days he was in the city.

MASS COMPOSED BY A NUN.

From Kalamazoo, Mich., we learn that a Mass composed by Sister Gabrielle, of Nazareth Academy, was heard for the first time Easter morning at St. Augustine's Church.

The work is for double choir, eight voices, with organ and piano accompaniment, and is a model of harmonic structure, in the strictest sense.

Sister Gabrielle is a graduate of the musical department of Lefevre Institute. After completing her musical education in some of the best conservatories in the country, she became a Sister of St. Joseph, and during the number of years that she has consecrated her life to the cause of education, perhaps more than a thousand pupils have been under her direction.

She has written a number of musical productions which have received the approval of some of the best musicians in the country.

GEMS OF THOUGHT.

The best thing to do is to do well whatever God gives us to do. Sorrow is a fruit. God does not make it grow on limbs too weak to bear it.

When God leads us into deep waters, it is that we may learn to cling to His hand.

Prudence is commonsense well trained in the art of manner, of discrimination, and of address.

With gold pieces are built pompous palaces; with a penny one may buy a place in Paradise.

When we see the mantle of our own guilt on about us, let us also how quickly we condemn ourselves.

It is vanity to desire a long life and take but little pains about a good one.—Thomas a Kempis.

To forget is the great secret of strong and creative natures—to forget, after the manner of nature herself, who begins afresh at every hour the mysteries of her unwearying travail.

Bearing bravely the evils that beset us, doing cheerfully the duties that are near, trusting in God, guided by Christ, fear shall not confound us in the way, and death shall find us ready.

Christian kindness to the poor and the working men and women, and the indication of patience in poverty after the example of Our Lord, are the best securities against the communism and anarchy that seem to threaten society.

It is a law of science that sound can not travel through a vacuum—the sound waves require the atmospheric conditions for their vibration; and this may serve as an analogy that through the spiritual vacuum made by unfaith no Divine aid can pass.



We're so full of the knowledge of all the good points of

"The Mansfield" Shoe

that it has bubbled over. Just must tell you about it.

We know that "The Mansfield" is unusually good—thoroughly good, fashionably, wearfully made, substantially put together from heel to toe tip, solid, full of wear in upper and vamp, sole and counter.

It's the shoe of comfort, with the essence of style. In both men's and women's styles—all leathers—all lasts—all toes, \$3.

We sell other sorts of shoes, too.

MANSFIELD, The Shoelst.

124 St. Lawrence Street, Montreal. Corner Lagache Street.

JOHN MURPHY & CO.

SPRING-WEIGHT Underwear

Reliable Brands—Popular Prices

Ladies' Fine Ribbed Wool Vests, 45c each.

Ladies' Extra Fine Ribbed Wool Vests, 85c each.

Ladies' Fine Ribbed Spun Silk Vests, 85c each.

Ladies' Natural Wool Vests for spring wear, 75c each.

Ladies' Balbriggan Vests, extra fine, 50c each.

Children's Natural Wool Vests, very fine, 50c each.

Children's Ribbed Wool Vests, 25c each.

Children's Extra Fine Ribbed Vests, 45c each.

Children's Merino Vests for spring wear, 24c each.

Children's Balbriggan Vests, 30c each.

Children's Ribbed Spun Silk Vests, 50c each.

Men's Natural Wool Vests for spring wear, 75c each.

Men's Natural Wool Drawers for spring wear, 75c each.

Men's Extra Fine Natural Wool Vests, \$1.10 each.

Men's Extra Fine Natural Wool Drawers, \$1.10 each.

Men's Fine Merino Shirts for spring wear, 50c each.

Men's Fine Merino Drawers for spring wear, 50c each.

Men's Extra Fine Merino Shirts, 65c each.

Men's Extra Fine Merino Drawers, 65c each.

JOHN MURPHY & CO.

2343 St. Catherine Street, corner of Metcalfe Street.

TERMS CASH Telephone Up 998

Market Report.

WHOLESALE MARKET REPORT.

EGGS—The demand was good for small lots and a fairly large business was transacted at 11 1/2c to 12c per dozen.

MAPLE SYRUP—The demand for maple syrup and sugar is good, and prices rule steady. We quote—New syrup at 65c to 75c per tin of wine gallon, and at 90c to 95c for imperial gallon. In wood at 6 1/2c to 7c per lb. New sugar, at 9c to 10c per lb.

HONEY—There was no change in honey, business being quiet and of a small jobbing nature. We quote as follows:—White clover comb, 13c to 14c; white extracted, 8 1/2c to 10c; buckwheat, in comb, 9c to 11c, and extracted, 7c to 8c.

POTATOES—A fair trade was done in potatoes and as the offerings are not excessive prices rule steady at 38c to 40c per bag, in car lots.

ONIONS—In onions a fair trade was done, and prices are maintained at \$3 to \$3.50 per barrel.

CHEESE—The market exhibits no great change as business continues light, but holders of white goods are firm in their views, and refuse to accept less than 9 1/2c, whereas buyers will only bid 9 1/4c to 9 1/2c.

BUTTER—The market was unchanged at the decline to-day, but the feeling continues heavy for fresh creamery at 19c to 20c.

DAIRY INSPECTORS.—There was an important conference on Thursday between the members of the Butter and Cheese Association and the different inspectors under the supervision of the Province of Quebec Dairymen's Association.

The necessity of larger factories and a uniform cheese was urged upon the inspectors, the standard size being one of a diameter of 1 1/4 to 1 1/2 inches, and a weight of 70 lbs. The inspectors should not allow any of the factories under their supervision

THE S. CARSLY CO. LIMITED.

Notre Dame Street. Montreal's Greatest Store. St. James Street

SATURDAY, April 20, 1901.

NEW DRESS GOODS

Another extensive shipment of New Dress Goods goes forward to-day, and will add greatly to the already magnificent assortments.

New English Covert Cloth, Perle finish, guaranteed not to spot or shrink; it comes in medium weights with colorings, suitable for spring costumes; 45 inches wide. Special 85c.

New Buckskin Cloth: this is one of the newest materials in Dress Goods, in four pretty shades of gray, suitable for Ladies' Spring Suits; 56 inches wide. Special, 87c.

New Camel Hair Dress Materials, medium weight, black ground, and a variety of new colored designs; makes a stylish skirt. Special \$1.10.

New Black Broche Dress Goods in a large variety of patterns makes a handsome Dress Skirt, 42 inches wide. Special \$1.00.

New Wash Fabrics.

Record values in Wash Fabrics. Everything is priced with a view of bringing you here.

New Organdy Muslins in all the most fashionable shades and designs to select from, 30 inches wide. Special 22c.

New Pongee Dress Satens in Heliotrope, Grey, Garnet, Pink, New Blue, etc., all selected designs. Special 24c.

Special line of New Organdy Dress Muslins in newest and most exquisite designs and colorings Special 28c.

Housekeepers' Linens.

The Big Store's Linen Values are such that this section will be crowded with wise housekeepers, picking and choosing from the greatest Linen stock in Canada.

LINEN TABLE CLOTHS

Full bleached Linen Tablecloths, in newest designs, satin finish. Size 2 by 2 yards, special \$1.55. Size 2 by 2 1/2 yards, special \$2.00. Size 2 by 3 yards, special \$2.70. Size 2 by 4 yards, special \$3.70.

LINEN TOWELS

Hundreds of dozens Pure Linen Towels, the good reliable qualities that housekeepers will thank us for telling them about.

LINEN TRAY CLOTHS

Fine full bleached Linen Tray Cloths, pretty patterns, with fringe. Size 17 by 25 inches, special, 22c. Size 19 by 27 inches, special, 25c. Size 20 by 28 inches, special, 30c.

LOOM TABLE CLOTHS

Size 14 by 14 yards, special, 55c. Size 11 by 14 yards, special, 75c. Size 2 by 2 yards, special, 96c.

HEMSTITCHED TOWELS

made of pure Bleached Linen Flax. Size 17 by 34 inches \$1.4c each. Size 20 by 42 inches \$1.8c each. Size 22 by 42 inches \$2.6c each. Size 22 by 45 inches \$4.0c each.

Write for our New Spring and Summer Catalogue.

THE S. CARSLY CO. LIMITED.

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

BOYS' AND CHILDREN'S

High Class Clothing

Just received from New York, a complete range of the finest Fancy Tweed and Serge Kilt Suits ever imported into Montreal.

All on view in our Up-town store, 2299 St. Catherine street.

Suitable for Boys' and Girls' Wear.

We invite Ladies to call in and see our assortment. We are making special efforts to maintain our reputation for Children's Fine Clothing, and we feel confident that we can supply our customers with finer goods and a larger variety than they can get anywhere else in Montreal.

INSPECTION INVITED.

ALLAN'S, 2299 St. Catherine St.

And corner Craig and Bleury Sts.

to depart from this standard. In the case of butter packages, they should insist on the factories supplying 56 pounds of butter net in each package, and not over that.

LIVE STOCK—There were about 400 head of butchers' cattle, 75 calves, one sheep and about a dozen spring lambs offered for sale at the East End Abattoir on Monday. The butchers were out strong and trade was brisk at firm rates all round.

PROVINCE OF QUEBEC DISTRICT OF MONTREAL, No. 1048 Superior Court. C. Lalonde, plaintiff, vs. E. Denault, defendant. On the twenty-ninth day of April, 1901, at 2 of the clock in the afternoon, at the domicile of said defendant, No. 181 Bleury street, in the City of Montreal, will be sold by authority of Justice, all the goods and chattels of the said defendant seized in this cause, consisting of movables and household furniture, goods, conditions, cash. Olivier C. Couture, S.C. Montreal, 17th April, 1901.



PREP

SUNDAY EVEN

of God and the D words God," was eloquent sermon

Rev. Father Ryan chad's Cathedral, the retreat for men

Church on Sunday took as his text the Lord thy God have strange gods

words, he said, ar Paul declared, on of every man's heu read by him in t

The predominant century will be "and the Duties God." A good des the last century, wards the end of

that preceded it, man, as they are man of the Vatica looks into the futu records of the pas

century referred to which there would nition of and devo ship and Royalty o

of God. Almighty God he over man—the righ right of labor, th

Corresponden right man has a t fail—the duty o worship, the duty ty of service and s is no necessity to

question on the and personal prope unmovable things, reality man has no preme or independe things. For instanc make land. He car

likes with it; for he rights of others, H that man has a rig

he makes. He wa in arriving at this the principles he fal principles were false thing. He only giv

He may build a w he did not make th chisel a statue, bu hearts are hungry a thing, and He has dependent, and su everything. He ma

made the dust, ou ated man. He crea He has therefore a dependent right, o was about to be m Trinity took counte us make man." So

perpetual right to creature, from the the lowest intelligen same duty to perf

God. The so-called age has done its be his knowledge of the God. Catholics sho rights, and spread teachings amongst t

are marked by s hearts are hungry a knowledge of the tr ole has an individu this respect.

God has a right. One of the problem the labor question, is a fair day's wage work. Leo XIII, w

descended from his and mingled among men, and written p advocacy of fair t laborers. But a gre

has solved the lab ever. Christ came d throne in Heaven, an as a man and as G the sweat of His heart. Some peopl

about dignifying l already dignified i is the laborer who s being dignified. Wh

God ask for havin labored for us? Not and evening praye very little time to s Mass once a week, a

renewation of T go to communion Easter time, to kee the Church's fol, enough. It is not, considering the wor

done for us. To-day pel told us that the am, the Good Sheph down my life for m not say laid; but I

Our Lord did not but He also died fo Him a new right of commercial affairs a he pays for and pay gete—although in t men do not always they get. That, how