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RECENT HAPPENINGS IN EUROPE.

As the "True Witness" goes to press this week the most momentous elections which have been held in Ireland at any time during the present century will have taken place, and the general results will have been approximately known. The elections are for the newly authorized County Councils and Rural District Councils, which will practically exercise Home Rule throughout every rural district in Ireland, the cities and towns being already provided with councillors since the elections in January last for urban councils. Unless appearances are exceptionally misleading, and the prevailing spirit of the people is misinterpreted, the nationalist candidates will be victorious in the vast majority of the contests; and will control every council in the country with the exception of about a dozen in Ulster. In that so-called "Protestant province" which has, as a matter of fact, a majority of Catholics, it is not too sanguine to expect that nationalist councils will outnumber those in which the landlord and anti-nationalist members will be predominant.

The revolution of which these elections are the cause and the climax will be marked with peace and order. It is no exaggeration to employ the word revolution; for the effect of the elections will be the transference of local government and local authority from the landlords and their agents—who constituted the autocratic and snobbish county grand juries—to the masses of the people, the whole peasantry of the country. In the new councils there will be a small percentage of members who have not been elected by the people; they will be ex-officio members, and will be selected from among the old grand jurors. The intention of the farmers of the local Government Act in making this provision was probably to give the elected councillors a chance to acquire a knowledge of the routine part of the business which they are to transact in future—namely, to fix and levy local rates and taxes, and to expend the money so raised on the maintenance of the poor and insane, and of the money so raised on the maintenance and construction of roads, and the scavenging of the towns and villages.

It may be mentioned, incidentally, that the injustice from which Irish Catholic medical practitioners have been suffering on account of their religion—their exclusion from the well-paid staffs of the insane asylums, and from those of the dispensaries—will now be almost completely removed. Their practical exclusion from the official and honorary positions of the Royal Colleges of Physicians and Surgeons, because of their religion, will continue, of course, until Ireland has a Catholic University; but now they will have a fair field in competing for the better class of asylum, dispensary and Poor Law appointments, which have hitherto been exclusively reserved for Protestant doctors, irrespective of their qualifications.

Now, for the first time in many centuries the local Government of almost the entire country is in the hands of men elected by the people themselves; men who know intimately the needs of their own counties and districts, men who are in full and active sympathy with the religion and national aspirations of the vast majority of their compatriots, men willing and anxious to support every

movement calculated to elevate the masses of the people socially and commercially, and to bring about the condition of national greatness which their native land is capable of achieving.

The landlord clique fought hard against a measure that aimed to rob them of the powers and authority and positions which they had so long misused. To induce them to refrain from opposing it the British Government resorted to its favorite method of dealing with Irish discontent. It resolved to bribe the landlords; and the bribe produced the desired effect. The bribe took the form of relieving the landlords from the payment of the poor rates. The result of this bribe is that the sum of \$2,000,000 a year, which the Irish landlords hitherto paid to maintain the needy and sick and poor, will henceforth have to be paid by the general taxpayer. This, it will be seen, is a direct gift of \$2,000,000 a year, to the Irish landlords. Like every instalment of justice which Ireland has secured from England, it is accompanied with a condition.

The Irish bishops gave excellent advice both to the electors and to intending candidates. Here is a sample, taken from an address by the Bishop of Ardgagh, at a convention held in his diocese for the purpose of selecting candidates for the position of councillors:—

"We make no dictation to any constituency. There must as long as human nature remains imperfect, always exist rivalry and jealousy and selfishness amongst us. None of us is perfect. But let us try, in memory of a common ordeal in the past—which is recognized as the best knitter of brotherly love—let us, in this eventful year of national dawn, try to minimize these evils. I would take the liberty of addressing one word of warning to candidates and electors. To the former I should say: Seek not your own interests so much as the honor and fair name of your motherland. Learn before you seek the people's suffrages the great responsibilities that will devolve upon you. You must see your way to devote your time and your serious attention, and your solid, patient labor many days in the year to the discharge of your duties. Don't undertake the work unless you are in a position to make these sacrifices. If your election is contested, don't allow your reason and dignity to be obscured by passion. Don't indulge in bitter and reproachful words; they cause a wound that festers and tortures when their memory should be blotted out. To the electors I should say: You have every opportunity in the secrecy of the ballot to act honestly for your country. You have a sacred trust given you, and do not tamper with it. Let your vote be given to merit, and not to favor or affection. You are all sensible, and for the most part educated men and women. Study the lives and actions of the different candidates that come before you. Your conscience will then dictate the course you are to follow."

It is needless, of course, to say that in Ireland itself St. Patrick's Day was celebrated with all the old-time religious fervor and patriotic enthusiasm. In England and Scotland the day was observed with even more

than the customary depth of patriotic spirit. The shamrock was in evidence on every side in London, during the day. The principal religious celebration was held in St. Patrick's Church, Soho Square, where his Eminence Cardinal Vaughan presided at High Mass, the sermon being preached by the Very Rev. Dean Brennan, who took occasion to make an eloquent and powerful appeal for justice to the Catholics of Ireland in the matter of University education. The annual banquet was held in the Hotel Cecil, and was a great success. In Manchester a mass meeting held in the Free Trade Hall was addressed by Mr. John Dillon, M.P. and Mr. T. P. O'Connor, M.P., president of the Irish National League of Great Britain. The day was also worthily celebrated in Liverpool and other larger English cities. Of the many meetings held in Scotland to mark the great anniversary that in Glasgow, which was addressed by Mr. Michael Davitt, was the most noteworthy. In the House of Commons on St. Patrick's Night, the presiding member wore a bunch of shamrocks in his button-hole. The temporary occupant of the Speaker's Chair happened to be Mr. Arthur O'Connor, M.P., who had been selected as deputy-chairman. By a curious coincidence the same Irish member occupied the same position of honor on St. Patrick's Night in the preceding year, he having suddenly been moved to the chair during the temporary absence of the Speaker.

In noticing the consecration of Bishop Brindle, coadjutor to Cardinal Vaughan, the "Western Morning News," of Plymouth says:—

"Mgr. Brindle is a native of Liverpool, and was educated there and at the English College, Lisbon. He was ordained at Lisbon in 1862, and sent to Plymouth. On the Cathedral staff he worked until in 1864 he was first sent to Liskenard in February, and then in June to Camborne. At that time a large number of Irishmen worked in the mines, and among them Father Brindle labored earnestly for three years, until 1867, he was recalled to the Cathedral. His sermons and lectures were highly appreciated during the years he remained in Plymouth. In 1874 he was gazetted military chaplain, and since that time has had a brilliant career, and has been frequently rewarded for his services in the battlefield. He received the D. S. O. for an act of distinguished bravery at the battle of Omdurman."

A largely attended meeting of Scotch Catholics was recently held in the Franciscan Convent, Glasgow, to make arrangements for the due celebration of the golden Jubilee of the foundation of the Regular Order of Francis in Scotland.

At the special request of the Queen Regent of Spain, the services of Holy Week were accompanied by more than usual solemnity. Her majesty, as is well known, is of a devout disposition; and it is because she is an earnest and practical Catholic that she has borne her many trials and difficulties with such exemplary fortitude.

The large majority by which the atheistic proposal to take the inscription "Dieu protege La France," from the rims of all French coins minted in future was rejected in the Chamber of Deputies is a hopeful sign of the times in France.

taught them, in his turn, to the Irish; and "the Irish remain up to this day a nation of kind hearts and loving people." Patrick's other spiritual master was St. Germanus of Auxerre. Even during his office as Roman Governor of the city, Germanus professed the deepest respect for the clergy. Patrick imbibed the same deep respect for the ministers of God, and in bequeathing the same sentiments to the Irish people, St. Patrick left them an inheritance which his faithful children of Erin fondly cherish ever since. St. Germanus introduced St. Patrick to Pope Celestine, who consecrated St. Patrick a Bishop.

The Rev. preacher returned with St. Patrick back to Ireland and extolled in the second part of his sermon the manner in which the Saint fulfilled his Apostolic Mission in Ireland. Landing in Wicklow, St. Patrick met with opposition in a country wholly addicted to idolatry and superstition. Undaunted the Apostle advanced up to Tara, where he first converted the Queen, then the King, and finally all the latter's subjects. "For the druidical lies could not stand before the Gospel Truth." The rest of St. Patrick's mission was one of triumphal march. He covered Ireland with Bishoprics and Monasteries. The Irish monks even outgrew the necessities of the people, and thus left Ireland and went about to evangelize other lands.

Rev. Father Palliola perorated with a fervent prayer to St. Patrick, to be our Intercessor in Heaven, as he is our Model on earth, and to obtain for us those virtues which he so heroically practised and which he inculcated into the Irish people.

At 5 o'clock in the afternoon a solemn Benediction of the Most Blessed Sacrament was sung and with it closed Rome's celebration of St. Patrick's Day.

St. Isidore's Church was entrusted to the care of St. Francis' children by Urban VIII., about the year 1720. Father Luke Wadding, a distinguished scholar of the Franciscan Order, in an audience with Urban VIII., had related to the Sovereign Pontiff the suffering condition of his confreres in Ireland, whom a relentless persecution in Ireland was scattering all over Europe. The Holy Father touched by this sad news conferred St. Isidore's Church to the Irish Franciscans. Since that year of 1720, legion is the number of Irish monks who left St. Isidore's and returned to Ireland, where they suffered martyrdom for the Faith which God, through St. Patrick, had given to their forefathers and ours.

Last Sunday a "Te Deum" was sung in St. Peter's Church because of the restoration of the Holy Father to good health. It had been previously arranged to chant the same hymn on Sunday the 5th of March, as a token of gratitude to God, for prolonging the reign of Leo XIII. But the Pope's sudden illness cancelled the ceremony, and his wonderful recovery called forth that which was held in St. Peter's last Sunday. Arrangements for Sunday's ceremony were carried out in perfect order by two or three Catholic societies here in Rome. They invited the Romans to join with them in their expression of gratitude for the restoration of our Holy Father's health. The Romans nobly responded to the invitation, and thousands upon thousands visited St. Peter's Church. From San Angelo's Bridge to the Basilica, the two streets were fairly blocked with the enormous number of street cars, carriages and pedestrians hurrying as fast as they could towards the church. The Piazza of St. Peter's presented scenes of great activity; the crowds of people that flowed forth from every street leading to the Piazza almost blackened the immense area of ground surrounded by the Colonnade. Without stopping to admire the beautiful fountains which seemed to shoot their silvery waters more gayly than usual, the people pressed on and sought an advantageous place in the great church. Long before the Benediction began, the Chancel with the two wings and half the Nave were crowded, and the vast cupola gazed down upon 50,000 people gathered below it, and still from its heights the cupola could see room for 30,000 more in the vast nave.

At 5.10 p.m., His Eminence Cardinal Rampolla, accompanied by the entire Chapter of St. Peter's, sang Benediction. The Blessed Sacrament was exposed on the altar of the Chancel. Quite close to the altar the choir, of well-known fame, was stationed in one of the several organ lofts. They began by the prayer, "Let us Pray."

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REV. FATHER HENNING'S SERMON.

Quebec, April 4.

The venerable city of Quebec, which is the seat of learning and culture, has within its borders many distinguished men of scholarly attainments and many able lecturers have been delivered here on all kinds of subjects; but it is correct to say that none have surpassed in historic and religious interest Rev. Father Henning's lecture on "The Papacy in History," delivered at the Academy of Music on Wednesday evening last.

The subject so fully treated by the Rev. lecturer is full of interest to all lovers of truth and students of authentic history.

Handled by an experienced speaker like Father Henning, who has the faculty of pleasing an audience, whether he speaks from the pulpit or the lecture platform, it becomes doubly interesting and instructive. The pastor of St. Patrick's is known to be a churchman of deep learning, lucid, clear and impressive in speech, and he has, besides, a very wide experience of the world; so that any question he chooses to take up he has the eloquence and power to make it attractive and profitable to his hearers. No doubt, to a man of his retiring disposition, his own pulpit is more congenial than a public hall; but he had the best of motives for preparing his great lecture for the public eye and ear, and the announcement of its delivery drew a very large and respectable audience, mainly of St. Patrick's Parish, with a good mixture of French Canadians and respectable non-Catholics from the different denominations of the city. To many of the latter, the fact of the Pope's presence in Rome, for the past eighteen centuries and more, has been something of an enigma, unexplained and perhaps misunderstood by them, and they rightly judged that they could not hear the story explained and unfolded by a more competent instructor than the lecturer of the evening. Nor were they, or any one in the Academy, in the least disappointed, for the Reverend lecturer dealt with the great historic question of the Papacy in history in a manner so calm, forcible, logical and convincing, that any mind of ordinary intelligence and capacity could very well grasp its meaning and far-reaching influence on the Christian world.

As a matter of fact, no one could leave the hall that evening without a clear perception of what Christianity, moral principles, religion, education, culture, science and refinement owe to the long line of illustrious Pontiffs who have sat in the chair of Peter. In a word, it was made quite plain to the intelligent assemblage that without the Divine institution of the Church and the Papacy, there could have been no religious advancement or growth of the moral virtues that purify mankind and hold society together. The Papacy being essentially of Divine institution and constitution, the Pope is the head of the universal Church, from whence issues the spiritual light and power and

government which directs, teaches and guides the body of the faithful towards the attainment of the supernatural land for which they have been created.

These fundamental truths, and all the kindred facts touching the history of the true Church and her supreme visible head, were forced home with irrefutable reason and argument.

The delivery of the discourse took fully an hour and a half, and it showed its preparation, deep research, and a very intimate knowledge of all the great central facts and events affecting the Church and the Papacy from the first era of Christianity.

The lecture was delivered under the auspices of the Catholic Benevolent Legion, St. Alphonsus de Liguori Council, No. 206, of which Mr. Eug. McKenna is the worthy president, and Mr. James Creighton, Secretary. To these, and to the other officers of the Society, the comfort of the audience and the financial success of the affair is due, for these vigilant workers left nothing undone that could conduce to its welfare.

President McKenna introduced the Rev. Father Henning in a very sweet speech, not too long, but right to the point, and conveyed in most becoming words, for he is a popular citizen of Quebec, who has often appeared in public before Irish Catholic audiences for their entertainment, in various roles, serious or humorous, as the occasion required.

At the close of the lecture, Hon. E. J. Flynn, ex-Premier, moved a hearty vote of thanks to the learned lecturer, for his superb and instructive discourse, seconded by Felix Carberry, who spoke with more than ordinary feeling and warmth. In fact, both these talented speakers put more than usual vim and eloquence into their remarks, for they, as well as every one present, must have been deeply moved by the stirring deliverance to which they had just listened.

It is needless to say that the Rev. Father Henning was greeted with the heartiest tokens of applause during the progress of his lecture, and at its close he received an ovation which expressed the feeling of his listeners and showed how much they appreciated the clear, lucid and beautiful unfolding of a chapter in the history of the Church and her Pontiffs which so forcibly impressed so many vital truths held sacred by the people.

WM. ELLISON.

SPECIAL INDULGENCES FOR MONTREAL CHURCHES.

"La Semaine Religieuse," in giving its readers a statement of several indulgences, received recently from Rome, by Archbishop Bruchesi makes special mention of the indulgences accorded to the sanctuaries of Notre Dame de Bonsecours and de Lourdes. The text of the article runs thus:—

"At the request of Mgr. Bruchesi, Leo XIII. granted, on the 31st January, 1899, special indulgences in favor of the Sanctuaries of Notre Dame de Bonsecours and Notre Dame de Lourdes, Montreal.

"On the usual conditions of confession, communion and prayers for the propagation of the Faith and for the intentions of the Sovereign Pontiff, a plenary indulgence is granted to the faithful of either sex, who will visit one or the other of these two sanctuaries: and that upon four days to be chosen at will.

"Moreover, the same faithful who will visit one or the other of the said chapels and will there piously pray as above indicated, can gain, for each visit, a partial indulgence of fifty days.

"These indulgences may be applied to the souls in purgatory. The indulgences are for seven years.

"His Grace has, himself, chosen the days on which, according to the terms of the indulgent, the plenary indulgence may be gained. The days are, for the sanctuary of Notre Dame de Bonsecours the 24th May, 15th August, 8th September and 8th December; for that of Notre Dame de Lourdes, the 11th February, 25th March, 16th July, and 8th December.

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distant recollection of a St. Patrick's Night "Soiree" in Quebec being interrupted by a gentleman in the audience objecting in "hissing" terms—in which he was joined by many others until his object was attained—to an "Irish comic" (?) song which was being given from the stage. I think it was even anterior to Mr. D'Arcy McGee's very commendable action.

OLD-TIME QUEBECER,
3rd April, 1899.

OUR ROMAN LETTER.

From Our Own Correspondent.

Rome, March 17.

St. Patrick's Day was faithfully observed in Rome to-day, by the different Irish communities, and notably at the Irish College, where several priests from the Scotch, English and Canadian Colleges had the honor of saying St. Patrick's Mass quite close to the heart of Daniel O'Connell. At St. Isidore's Church, on the Pincio Hill, a Pontifical High Mass was celebrated at 10 a.m., by his Lordship Bishop Grasselli, with the Right Rev. Bishop Petroni assisting in the Sanctuary. The Mass, sung in Palestrina music under the baton of Monsignor Muller, added a new lustre to the reputation of this distinguished Director of the Gregorian School of Chant. The historic little church was crowded to its utmost capacity by the many English-speaking Catholics travelling

or residing in Rome. Nearly everyone present was decorated with a piece of green ribbon, or sprig of Shamrocks, as the genial Irish pastor of the church, Father Bonaventure, had placed an abundant supply of Shamrocks at the disposal of all.

After the Gospel, Rev. Father Palliola, O.S.S.R., preached a panegyric on St. Patrick. The Rev. Father having spent twenty-five years as a missionary in Ireland, was called to Rome about one year ago to assume the rectorship of the beautiful church of St. Joachim, which was erected to commemorate the Episcopal Golden Jubilee of our Holy Father, Leo XIII. A summary account of the learned and eloquent sermon, preached by Father Palliola to-day, can but convey an adequate idea of its real merits. Drawing his exordium from the

worship rendered to the Saints, the Rev. panegyrist considered and proposed to the invitation of his hearers the great use St. Patrick made of the graces that God gave him. Thus, in the course of his six years in exile, St. Patrick strove to acquire every virtue, and so he was preparing himself, although unknowingly for the great Kingdom in store for his manhood years. This faithful correspondence with grace was still more evident in young Patrick, who converted his sea-faring companions after they had endeavored to make him lose his faith. In France, then called Gaul, Patrick had two holy, saintly masters in the School of Sanctity, and from them he learnt two great lessons. One of those masters was St. Martin of Tours. Everyone knows St. Martin, and everyone has learnt of his spirit of charity; of how, when yet a Catechumen, he rent his cloak into two pieces in order to clothe a poor beggar whom he had met on the road-side. From him St. Patrick learnt great lessons in charity and he

MUNICIPAL PROBLEMS IN THE UNITED STATES.

By the Hon. James K. Maguire, Mayor of Syracuse, N. Y., in Mosher's Magazine

There is no greater nor deeper problem in American politics to-day than the proper government of American cities. The national government has stood as firm as a rock for more than a century on the American Constitution. In national affairs, we have had the advantage of long experience in our country, to say nothing of the foreign knowledge from which we have profited, but the great problems of city government have been handed to us suddenly to solve during the past decade.

During the first seventy-five years in the life of the Republic, the majority of its inhabitants lived in agricultural communities. To-day we find more than one-third of our American people living in cities. Our country contains the second largest city in the world, several cities with a population of more than one million souls each, and a very large number of cities, each with a population varying from fifty thousand to five hundred thousand.

We have been passing through what may be termed a "Civic Renaissance" since 1875. On the whole, I believe there has been a vast improvement in the methods of administration and a marked gain in department efficiency. The city is, or ought to be, a business corporation, the stockholders being its inhabitants, and its officers the men and women whom the stockholders select to manage their affairs. In addition to the business features of an administration there are the creative, the sanitary and the educational features of the corporation which make its management vastly different from the ordinary business corporation. To please the people, and at the same time administer an economical government, is a mysterious art which has rarely been mastered in any city of our country for a great length of time.

The greatest evil I have discovered in the government of a city is the careless or corrupt grants of franchises of public monopolies to private companies. In my opinion these franchises are responsible for the corruption which prevails in our legislative bodies. The owners of these franchises, in many cases, pay the election expenses of candidates, and these candidates are nominated in the interest of this corporation, and vote accordingly in their interest after they are elected.

These valuable franchises, such as water, gas, electricity, street railways, subways, etc., are indisputably responsible for the deplorable fact that thousands of voters are bought like sheep or cattle on election day. There are many people also who see nothing in the science of city government except a low tax rate, and are oblivious of the passing away of their birthright of their ownership in the streets whose value they create.

The people who use the streets of the city have an inherent right to them, and this right should not be made over as private property. One of the greatest of our municipal evils is unlimited franchises. It is the source of most of the political corruption prevailing in the United States. It was a mistake originally to have granted franchises for an unlimited period. At first the streets were not valuable but the concentration of a large number of people have made them more valuable than any form of property. I believe the city should always reserve the right to buy its franchises back after a certain tenure of years.

It has been estimated that the various corporations holding franchises throughout the country could safely pay a yearly tax on their franchise which would amount to more than one third of all municipal taxes that are paid by the people in the cities of the country.

It goes without saying that every city ought to own its water plant. While there may be a wide divergence of opinion over the question of municipalities owning and operating street railroads, there is little opposition to the general principle that water and lighting can be properly and economically furnished by the municipality. As a rule the largest cities in the United States own the water works.

As a result the cost of water to the people has been reduced to a minimum and the best possible supply of pure water has been secured. Up to within a few years, the City of Syracuse was furnished with water by a private company, which brought to the city the nearest water that could be supplied without regard to sanitary conditions. The one thought was to make a profit with the least possible expenditure. In consequence, water mains were laid only in such streets as were certain to yield a profit for the distribution of water. Under municipal ownership and control of the water works, Syracuse furnishes 40,000 gallons of water per annum at a rate of \$5 per family, as compared with a rate of \$18 for an equal quantity under private ownership of water works. And better still, under municipal ownership we get the purest water from the most beautiful lake in central New York.

Under private ownership of electricity the city of Syracuse pays one hundred thousand dollars per annum for about one thousand large electric lights, which sum is equal to 5 per cent. interest on two million dollars. For one-half this sum, and considerably less, the city could build and operate its lighting plant and furnish lamps at a price varying from one-third to one-half less than what we are paying at present. The same proposition is equally true of gas.

Water, gas, electricity, street railways are natural monopolies and in my opinion should be regarded in the same light as streets, bridges, canals, harbors or other public conveniences. They are absolutely necessary to the people, in every sense of the word and by their very nature are rightly characterized as natural monopolies.

Experience has shown that real competition does not exist long where more than one gas, water, electric lighting or street railway company are doing business in a city. In nearly every instance the inevitable result is consolidation or combination. What has been saved to the people by the presence of competing companies in the past, is more than made up by the profits of the combination in the long run. Permanent competition in these natural monopolies is impossible. Competition being impossible, it is necessary that the city should own, control and operate its own franchises.

New York City is many years behind interior cities in lighting facilities, for the reason that the gas companies have such a grip on the metropolis that many of the streets of New York are poorly illuminated by gaslamps which should have long since given way to electricity. A number of European cities furnish the inhabitants with gas of a fair quality at a price averaging from 60 cents per thousand. The price in American cities averages about \$1.50 per thousand, outside of the natural gas belt. Gas experts have estimated that, under municipal ownership, the average price of gas in American cities would not exceed 75 cents per thousand feet. In Berlin the city supplies gas for less than \$1 a thousand and the gas works' net returns to the city equal to about 15 per cent. of the net costs of conducting the city government. Nearly every attempt to reduce the price of gas by act of Legislature is defeated by the gas lobby.

The most serious objection to municipal ownership is the fear that the system will be operated so as to entrench the politicians, or the party in power. That is a danger which I admit forms a most serious objection, and which cannot be overcome unless the plants are operated strictly on honest principles—"A fair day's pay for a fair day's work, and no sinecures." The time is coming, however, when the people will see the advantage in utilizing these franchises in their own interest, and they will overcome the political objection to municipal ownership. I have always believed that the street cars and the street railroads ought to be owned and operated by the people. It may be thought that this suggestion extends the functions of municipal government too far, but in this connection I would call attention to the street railway system of Glasgow. I

quote from the London Chronicle:—"One Cent Street Car Fares":—"Glasgow runs its own street railroads and gives fine service and low rates."

"The fourth annual report of the Glasgow Corporation, which covers the 12 months ending May 31st, last, shows the continuous progress of this famous municipal enterprise. The gross profits have increased to £100,538 (\$502,690.) To appreciate fully the profitable character of the Glasgow municipal tramways, it should be remembered that the policy of the department is not to accumulate profits in aid of rates, but to build up a fine service, both cheap and efficient."

"It meets the interest (£18,497) on the capital and sinking-fund charges (£11,075), and in addition has this year set aside the large sum of £22,684 (\$113,490) for depreciation which is written off capital."

"There still remains a net surplus of £39,387 (\$196,935), which added to the payment of the common-good fund, would be sufficient to pay a dividend of 8 per cent. on the capital invested."

"Every year shows a great addition to the number of passengers carried. During the last twelve months the total number was 106,344,437, which is almost double the number carried the first year of the municipal working."

"The new competition of underground railways and subways in Glasgow has had no effect in arresting the development of the tramways, which show an increased revenue almost every week throughout the whole year."

"The report shows the increasing popularity of the half-penny (one cent) fares. Over 35 per cent of the tickets issued are for half-penny fares, and the average price obtained is only about three farthings (a cent and a half.)"

"The corporation is carrying out very important extensions, running its lines into suburbs. It is also pushing forward with its electric equipment of the Springburn and Mitchell street route. Arrangements are also being made to equip another line, and the cars are now being built in corporation workshops."

"While we are waiting for the municipal ownership of street railroads, we should not lose sight of the constant opportunities to secure returns from the sale of street railroad franchises. I believe in taxing the gross receipts of street railway franchises in no instance lower than two per cent., and on some lines as high as 15 per cent. of the receipts. Street railroad franchises in the city of New York have been auctioned off at as high as 30 per cent. of the gross receipts."

Mr. Furst, of Baltimore, told me not long ago that the street railroads pay into the city treasury 9 per cent. of their gross receipts and manage to pay dividends varying from 10 to 15 per cent. All reports agree that public management of franchises is superior to private management as a general management. That is to say the service is more satisfactory and the quality of the work performed much better.

Municipal reforms come slowly, first, because many sincere citizens believe that reforms can be accomplished by legislative restraint; secondly, the vast majority of citizens have no fixed municipal ideas. No two cities are governed alike. More than one-half of the ordinances adopted are dead letter laws because the people are indifferent to their execution. Our city charters have become great, cumbersome volumes, containing amendment after amendment which have a thousand interpretations. We find municipal government more frequently at a low ebb because manhood has been displaced for money and patriotism dethroned for material things. We have a double standard of morality for private and political life in American cities which is contrary to the teachings of Christianity. What is needed most of all in our civic life is a spirit of brotherly co-operations, which is the only spirit that can bring the standard of city government to the highest pinnacle of success.

Irish History in the Schools.

On a subject which is of deepest interest to all Irishmen, no matter in what land they are to be found, the following letter was sent to the Chicago "Citizen," by the secretary of the South Chicago Irish Historical Society—it seems to us that it contains hints that might well find application and appreciation in Montreal, and throughout Canada:—
South Chicago, Ill., January, 1899.

As you have been a constant advocate of giving the study of Irish history at least an equal footing with the study of the history of England in the curriculum of those parochial schools in which children of Irish descent predominate, you no doubt, as well as many of your readers, will be pleased to learn that in one, at least, of Chicago's parochial schools Irish history

is being taught in every parish in the city where an English-speaking parochial school is established. As there are Irish-Americans in every parish in Chicago who are as much interested in having the history of their motherland taught their children as the men of South Chicago, a statement in your columns of how the matter was brought to a successful issue here may prove useful and interesting.

Last fall, when the Seventh Regiment was returning home, a number of the leading Irish-Americans of this part of the city held a meeting to arrange for a suitable reception to the gallant soldier boys, it having been stated that the regiment was to delay for some time at South Chicago before proceeding further into the city. Having transacted the business for which these gentlemen met, conversation turned on Irish affairs, and during this conversation the teaching of Irish history in the parochial schools was discussed at some length. The project, as presented by those who had given the matter previous study, so commended itself to all present that before separating they promised not only to lend such a movement their moral support, but also to contribute all necessary financial aid. The matter was then taken up in earnest with the result as above stated.

An organization known as "The South Chicago Irish Historical Society" was first elected. The members of this Society met regularly and directed the work on intelligent lines. The greatest difficulty encountered was the procuring of a good text-book. A M. Sullivan's Story of Ireland," as issued by the Pilot Publishing Company, of Boston, was considered the most suitable for school purposes of any of the works on Irish history so far published. Having completed all preliminary arrangements a committee called on Rev. M. Vandelaar, pastor of St. Patrick's Church and stated to him their desire to have Irish schools under his charge. No sooner had the committee clearly presented their case than it received Father Vandelaar's warm approval. The Sister Superiors of the schools was next called upon and she too consented to the committee's request.

In order not to make the matter burdensome financially on the children or their parents, and that all the children so desiring might have a chance to commence the study at once, the committee agreed to furnish the text-books free to the school. As it was found practical to confine the study to the children of the high school during the present year, the committee ordered thirty-six copies of "The Story of Ireland" and placed them in the hands of the Sisters. But the members of the society do not intend to drop their work here. They have arranged to give, from time to time, addresses on subjects connected with Irish history, literature and music delivered before the students of the school, and they have also arranged for a series of premiums—medals, books, etc.—to be given to the most proficient students at the end of the school year. This is as far as the work can be pushed at present but it is a favorable beginning.

Now, as I before stated, I believe that what has been done here can be done elsewhere. All that is needed is an intelligent organization to work in every parish. But, in order to give this matter a still more forcible direction, I would suggest the formation of a central organization, composed of men well known for their knowledge of Irish history—men who would command the confidence of the clergy and laity alike, and especially men whose interest in Irish affairs is not dictated by selfish motives. Any number of such men can be found in Chicago, and I am sure if (this matter is once properly presented to them they will be just as ready to take the subject up as were the men of South Chicago.—Very truly yours,

P. T. O'SULLIVAN,
Secretary South Chicago Irish Historical Society.

PARNELL AND HIS FOLLOWERS.

We take the following interesting sketch of Parnell from the New Parliamentary weekly, "Lords and Commons"; it is admirably written:—

"When the political situation demanded attention of him, and when no formal meeting of his party was deemed necessary, he usually consulting a few of his leading colleagues in one of two places in the House. If the difficulty was a mere passing one as to what it would be best to do or say immediately, Mr. Parnell and one or two of his advisers withdrew from the chamber, and, seated in the lower corner of the "No" Division Lobby, the point at issue was quickly settled. If the moment for action in the House was still some time off, he might be seen in close consultation with either Justin McCarthy, Mr. Sexton, or Mr. Healy, walking up

USE ONLY Finlayson's Linen Thread.

IT IS THE BEST.

and down the quiet, silent corridor running by the side of the Library to the Speaker's Office. This was generally the place where important decisions were reached. No man was so often the cynosure of all eyes in the Lobby as was Parnell. Ministers might be defeated, or meet a crisis in their career, but they could withdraw behind the Speaker's Chair and seek the quietude of their own rooms. But in many a late charged moment the Irish Leader had to come into the full light of the Lobby, where his bearing and attitude might be scanned by all who were there. He was the centre of such study when he entered for the first time after the Kilmainham Treaty, after the Phoenix Park Assassinations when the Times published the Pigot forgeries, when the special Commissioner gave judgment in his favor, when the decree of the Divorce Court shattered his career. Through all these ordeals, fit to test the strongest soul and the most iron nerve, from the first until the last, he was the same Parnell—imperturbable, unreadable, Sphinx-like."

Study of the Irish Language.

The Rev. Richard Henebry, Professor of Celtic Languages, in the Catholic University, Washington, has written a most useful letter regarding the study of the sound of Irish words. For the benefit of our "Gaelic Society," we will reproduce a few of his most important statements. After showing that the language to be scientifically treated must be heard, and that it is the business of phonology to translate orthography, and give a voice to literature, he says that the study of Irish should be undertaken with an utter disregard for prejudices derived from English. Irish written characters and Irish pronunciation have persisted unchanged for over 1500 years. If then deals with the introduction of the Latin Alphabet when Christianity came to Ireland. Having demonstrated that the ancient Irish grammarians were exact and thorough beyond parallel, he comes to a new consideration, and this we give in full. It is this:—

"That all the peoples speaking kindred languages occupying the territory stretching from the mouth of the Ganges to the mouth of the Shannon, only those inhabiting the extreme limits on either side have preserved certain common characteristics derived from the Indo-European tongue and the folk who used it. Those are the Irish and the Aryan or Sanskrit peoples, and their common characteristics are the blend or bonded system of language, and their knowledge and use of an exact science or grammar, look back as far as we may into the history of these peoples we are ever confronted by the fact that they, and they only, conscientiously subjected their languages to analysis and grammatical classification. None other of the kindred peoples presents this exact study as the invariable concomitant of their literary history. The science of grammar was of very recent growth among the Greeks and Romans, and developed only when the glory of their golden period was paling to extinction. But the grammatical activity of the Irish and of the people of India began in the prehistoric period and reaches down to the present day. How in both cases the later exercise of this study tended to disassociate itself from the language and establish itself as an independent

science is a commonplace. In fact, the results of the over-prosecution of grammar and lexicography on this self-contained basis constitute a serious stumbling block nowadays to the students of Irish and Sanskrit. Originally not the word but the sentence was the unit element of language.

The second characteristic uniting the East and the West is the chained property of language called, in Sanskrit, sandhi, and in Irish grammar, vocalic, consonantal and nasal inflection. This is a peculiarity springing from the language of primitive unity by virtue of which all words were bonded, dovetailed, and fitted together; inasmuch that it is plain that not the word, but the sentence, was the unit element of language. In the intermediate dialects traces of this may still be observed, merely enough to show that it was one time a universal feature. By the use of this property all the varying elements employed to put a complicated proposition into words are reduced to a level potential, and the sentence goes forth a knit and compacted thing that is not merely a procession of sounds, but a something possessing organic unity and life in all its members. Yet the subtle and complicated process involved would be comprised forthwith in the few rules for aspiration and ellipsis given by our new grammarians!

Those, and some like thoughts, should warn us that Irish phonology and orthography are not to be lightly approached, but rather in a befitting meekness of spirit, and with at least some of the necessary equipment of knowledge. A controversy, perhaps yet remembered, in a Dublin print of a few years ago, concerning the best method of simplifying (!) modern Irish orthography, will stand an example of that which should not be done. Learners, however, require to hold fast by only one principle—a determination to catch and reproduce with rigorous exactness the sounds of the language as they fall from a traditional, not a literary speaker.

NEW INVENTIONS.

Below will be found the report of patents granted to inventors by the Canadian Government. This report is prepared especially for this paper by Messrs. Marion & Marion, Solicitors of patents and experts, New York Life Building, Montreal.

- 62,828. Joseph Alfred Plante, Quebec, Can., acetylene gas generating apparatus.
- 62,832. John William Bacon, Enderby B. C., chalk line reels.
- 62,850. Ury de Gunzburg, Vitry-sur-Seine, France, method for preserving and tawing skins.
- 62,858. Amedee Sabillot, Paris, France, process of manufacture sulphuric acid.
- 62,909. Walter Geo. Collins, Coramha, New South Wales, prospecting dishes.
- 62,912. Alex. Krofting, Christiana, Norway, improved system of apparatus for treating seaweed for the manufacture of industrial products.

It is better to preserve health than to cure disease. Therefore, keep your blood pure with Hood's Sarsaparilla and be always well.

Obedience is the best expression and proof of reverence.

Dr. Adams' Toothache Gum is sold by all druggists; 10 cts. a bottle.

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Carried Down Stream.

When a man crosses a difficult place in his working career; spurring all his energies to accomplish some critical passage in his business journey, suddenly finds his health giving way and feels himself swept out of the saddle by the swift-running current of disease—then is the time when the marvelous rejuvenating properties of Dr. Pierce's Golden Medical Discovery will prove an unerring means of rescue and restoration.

It is a very simple though eminently scientific medicine. It is not a mere stimulant like so many malt extracts. It restores healthy power by reviving the innermost sources of vitality in the nutritive system. It enables the digestive and blood-making organism to manufacture good blood abundantly and rapidly, so that the immense waste of tissue and nerve fiber entailed by hard labor is offset by a speedy upbuilding of fresh energy and strength.

A prominent and venerable Illinois physician, Dr. Wovles, M. D., of Fowler, Adams Co., writing to Dr. Pierce, says: "I send herewith thirty-one (31) cents in stamps for 'The People's Common Sense Medical Adviser' in cloth binding. With this pittance for so valuable a work (truly a gift to the public), I must express my high appreciation of the vast amount of good that you have rendered the public. A correct measure of your usefulness never has been, and never will be estimated by the public; no, not even by the multitude of afflicted humanity that has been relieved and cured by your medicines. Wherever I go or have been in the United States, I find persons who have used, and are using, Dr. Pierce's medicines with satisfaction, for all conditions for which they are recommended. Never has one spoken disparagingly of your action, and from having seen so often their good effects, I am also enabled with confidence in their action in cases and conditions for which they are recommended. It is not common for regular physicians to endorse and recommend proprietary medicines, but in this case I have no equivocation or hesitancy in so doing."

The quick constipation cure—Doctor Pierce's Pleasant Pellets. Never gripe.

OUR BUDGET FROM NEWFOUNDLAND.

March 14, 1899. It is sometime since I have addressed a Newfoundland letter to the "True Witness." So now in compensation, I must give you a resume of news such as I may cull from the daily papers, from popular gossip, or observation:

First, as to the weather—that grand unflinching old subject of conversation, etc. The weather with us since Jan 1st, to date has been winter in the most arctic sense. A witty individual once said about Newfoundland: "The climate is all right only for the weather." Well, Newfoundland winters get their sharpness from the same source that our summers get their salubrity, from the fact that our Island is exposed to the full brunt of the Atlantic gales. Our frost is never so intense as you have it in Canada, not by perhaps 20 degrees. Instance the St. Lawrence being frozen, solidly, whilst our bays and harbors are open to navigation.

This season's frost was far more intense than can be remembered for half a century. It intensified the "La Grippe" epidemic, from which our people are now slowly recovering. The cold was most severe from Feb. 1st to the 20th. Such a spurt of frost at that season is known in this country as a "Candlemas Snap." Since March 1st, the weather has been mild. "March comes in like a lamb, goes out like a lion," is another of our proverbs. The last few days have been bright, with high cold winds (Northerly), and the weather-wise say we may have a "Patrick's Brush," that is a snowstorm or two, to wind up the month. Anyhow, hard weather from January to March is regarded as a good sign of an early summer with us, for as the people say: "If you don't get hard weather then, you'll get it later." Sports and industries have benefited by the frost. Our numerous sea-arms, stretching in from the bays, are still spanned with glassy ice, and skaters are taking advantage thereof. The St. John's rinks are in full swing. Outport folk have the great rinks of nature.

The snow and frost, with hard bright weather, are also favorable to the working man. He is enabled to slide his timber out of the woods, for house building, boat building, flake stuff, fencing and fire wood. Our people build their own boats and houses, generally in the fall and winter. The summer (May to October) is given over to the great business of the country, the Cod fishery.

Amongst the drawbacks of this colony, the chief is the lack of some productive industry to supplement the fishing, and employ the people in the dull season. This want is most noticeable in the outport settlements. A few weeks ago some leading men in Bay of Islands set on foot a movement to introduce weaving in that district. Wool factories should succeed in Newfoundland, owing to its being a splendid sheep raising country. Let us hope that some such factories will soon be in operation in our leading outports.

Amongst the hopeful signs of the future of our people, one is that our young men are beginning to settle and build homes and clear land in their own harbors. Our great popular trouble has ever been the want of belief, in what all the world now recognizes, viz.:—The boundless resources of Newfoundland. That ancient prejudice has robbed Newfoundland of the flower of her people and sent them all over America. I should rather say the lack of enterprise and development which such false notions produced has depleted our population.

The winter herring fishery at Placentia Bay has been a success. Rev. V. F. Reardon the popular and accomplished pastor of Placentia, held a bazaar after Xmas, and realized a good sum. Many of his parishioners, were engaged in the herring fishery, and their success put a good deal of Uncle Sam's "Yellow Boys" in circulation. Father Reardon is now busy preparing his church in Placentia for the celebration of St. Patrick's Day. He has invited Rev. E. P. Roche, one of our young priests, and a very able preacher to deliver the panegyric on the great Apostle. The day will also be marked by a public parade of the Star of the Sea Society, started about 22 years ago and having a membership of 150 stalwart men, planters and fishermen. Thus will Placentia, the "Ancient Capital," the "Killarney" of Newfoundland keep up the honors of the day: Father Reardon is also a lover of music—vocal and instrumental; and has around him a galaxy of vocalists and instrumental performers.

The Superiorest of the Presentation Convent, Placentia, Mother Joseph Walsh, is one of the leading vocalists of Newfoundland.

is the advent of the new governor, Sir Henry McCallum, to fill the place of Sir Herbert Murray. His Excellency held a review of the sealers before their departure for the "ice fields." There were in the demonstration about 2,500 men. When the sealers assembled at the rink, and before Sir Henry had spoken, the Hon. S. Blandford read the sealers' address, to His Excellency the Governor. It will give the readers of the "True Witness" some idea of the extent of the great sealing industry of the Island, one of the most perilous and heroic. The last sealing voyage was darkened by a terrible tragedy. Forty-seven brave men—caught over night in a storm, lost their lives. Some by drowning, others by exposure. Lion-hearted must be the men who go forth on such ventures. The fleet left on the legal sailing day—the 10th of March. The following is the address:—

May it please Your Excellency,— You see a spectacle never before witnessed in this colony, or elsewhere, many hundreds of hardy toilers of the sea, seeking for the great white harvest of the ice-fields, gathered to do honor to the Gracious Queen whom all love, by saluting her chosen representative, and to extend to you and yours a kindly fisherman's welcome to our rock-ribbed, ice-bound, but still beloved land. Hardy men, but faithful are those you see before you. Rovers of the sea, they tempt death in a hundred forms while searching for a livelihood upon the ice-panels. But they are loyal men, also, with warm and grateful hearts, and they are deeply pleased that you have shown your interest in them so early and so signally. You have, this day, seen their ships, their homes for days to come, and it is, we know, your wish that you may next look upon them as they enter the harbor "log-loaded," as the phrase is, with the harvest that pays for the "crop" and leaves a tidy "bill" over and above it. We, the masters of the sealing ships, in our own names and in behalf of our crews, thank your Excellency for your kindly interest in us, and we give to you, to your wife and to your daughter, a hearty, whole-souled fisherman's welcome to this colony, with the wish that you may have many happy useful days in our midst. Forgive our shortcomings as a people, believe in our desire to do right and be right, and your kindly sympathy shall so draw us to you as to increase your usefulness here, and make your name a signal by which to chain our people to greater works and a higher prosperity.

Samuel Blandford, A. Keen, Isaac Mercer, Arthur Jackman, Henry Dave, Darius Blandford, Geo. Harbour, Geo. Hann, Jon. Keen, Job Kneec, E. Mercer. St. John's, March 8th, A.D., 1899.

The Governor's reply was as follows:—

It gives me great pleasure to have arrived in Newfoundland in time to wish good-bye and God speed you and your hazardous voyage. In your address you have made reference to Her Most Gracious Majesty the Queen. I need not remind you that our beloved Sovereign has always taken a deep interest in the "toilers of the sea," and that her son and grandson—our future King—are both seamen. I congratulate myself that I have arrived here just in time to wish you good-bye, and to express the hope that you will escape all the dangers of the trip.

As a boy, I always took a deep interest in the seal-fishery, and written accounts of seal-hunting had a fascination for me. Little did I think then that I would ever come in actual contact with the brave hunters who take part in these hazardous voyages. I have read with deepest interest, in the history of your Judge Prowse the accounts of the hardy pioneers who first came to build up this country and prosecute her fisheries, from Devon and other parts of the West of England. In you, my brave fellows, I recognize readily the brave and hardy descendants of those intrepid West Countrymen. The good-looking, stalwart, healthy men I now see before me are worthy descendants of the pioneers who first came to settle on these shores. In this I can sympathize with you thoroughly, for although I myself am of Scotch extraction I was born in the West Country, and can fairly lay claim to being one of yourselves, and please God that you will find that during my tenure of office, as Governor of Newfoundland, I will lose no opportunity of becoming better acquainted with you all in order to improve your conditions in life. Your calling is such that you need all possible assistance and encouragement. It calls for all the best qualities that go to make a man—courage, patience, bravery, and endurance.

I have to-day visited and inspected your ships, and it gives me great

pleasure to find that great pains have been taken of late to provide for your greater comfort and welfare at the seal fishery. The ships this year are not so overcrowded, a fact which is equally appreciated by owners and men. Perhaps you may be inclined to laugh at what I am now going to say, but I tell you, in all sincerity that it would give me the greatest possible pleasure to accompany you on this voyage and see for myself the conditions of life on board and on the spot, and by such means, in the future, your lot on board may be made happier than it is at present. Other matters, however, will engage my attention for the welfare of our country, and I will have to set to work to study her wants and requirements for the future.

With a Responsible Government a Governor can do little, but it is a good thing to have a thorough knowledge of what is going on, so as to be a friend and adviser in the people's interests in the time of need. The expression in your address—"Be right and do right"—struck me as being a very happy one. I agree with you that this should be the motto of rich and poor, of Governors and fishermen. With regard to your kindly reference to Lady McCallum, I regret to say that she has lately suffered the loss of a favorite brother, a fine young fellow, snatched away in the prime of life. She desires me, however, to wish you God speed on your voyage, and every good wish for your future welfare. When you know her better, the same kindly feeling that has endeared her to me, as my wife, will also cause her to be loved by you and your families and friends.

I hope the next time I shall greet you that you will have returned safe from the ice-fields with full cargoes, and that the seal-fishery of 1899 will be a prosperous one. Not to detain you any longer I will now say "Good bye; God speed, God bless you!"

The sealers will be expected to re-enter the Narrows, all things going well by the 1st of April, let us hope "log loaded." Thousands of St. John's people will go up to Signal Hill, to see if any distant smoke may tell of the first arrival from the ice.

The winter in St. John's has been brightened up by a round of amusements, sociables, club dinners, lectures plays and concerts. Apropos of our theatricals, there were two Methodist Evangelists, lately in St. John's, who held a series of "revival meetings," for their denomination. They were well meaning and undoubtedly clever men, and I am not calling in question the amount of good they may have wrought, but like many men of the platform, they mixed up things a little in condemning theatrical amusements. They lost sight of the distinction between a thing bad in itself and bad or good as the case may be by reason of its circumstances. Consequently they roundly rated the stage in all its moods and tenues, and quoted St. Augustine and other Catholic writers to support their cause. Now, St. Augustine denounced the infamy of the stage in his day, as being in its abomination a renewal of paganism. But the stage in St. John's is not that. In other countries it may become so, but if the slightest abuse crept into our theatricals, the Catholic pulpit would need no American Evangelist to deal with it. Then they stated the stage presents a false view of life." So may a certain class of literature. But would you condemn Sir Walter Scott, for the absurdities of the dime novel? Speaking of the Confessional, they said it was well to confess to your wife (why not to your mother-in-law?) but not to an ecclesiastical dignitary." (Take that ye Romans!) Well, the Apostles to whom our Lord said expressly: "Whose sins ye shall forgive they are forgiven them, whose sins ye shall retain they are retained," were ecclesiastical dignitaries, our evangelists to the contrary notwithstanding. With all respect for the "Evangelists," I must say that in their indiscriminate attack on the St. John's theatre was unintentionally a wrong view.

Affairs ecclesiastical this season have been carried on with zeal and activity. Bishop Howley's timely and thoughtful pamphlet on temperance was issued to his Lordship's diocese on Quinquagesima Sunday, and excited universal interest. At present people are engaged in preparing for the celebration of St. Patrick's Day, a feast always honored with great enthusiasm, society parades, sermons, and ceremonial are the order of the day.

The greatest trouble in Newfoundland this year has been the prevalence of la grippe. The charitable organizations of St. John's (St. Vincent de Paul and Dorcas Societies), have coped pretty successfully with any destitution existing.

As soon as the ice blockade breaks up round the coast outport boats will make for St. John's for spring and summer supplies.

AVALONICUS.

BISHOP O'GORMAN ON UNIVERSITIES.

The corner stone of the New Holy Cross College on Rosemount Heights, overlooking the Catholic University of Washington, was formally laid recently. The new college is to be dedicated in October next. Bishop O'Gorman on the occasion of the laying of the corner-stone was very able and highly instructive. The eminent prelate said in part:—

Unheralded and informal as may be the laying of this corner stone, yet it marks an important stage in the growth of the Catholic University of America. The first decade of its existence is coming to a close, but what a decade of struggle for life and of progress through difficulties and of triumph over obstacles! We do not repine, we do not regret, we do not complain; for does not growth mean, in institutions as in men, everything else that lives and grows, resistance to and victory over its opposing forces? And if growth means a favorable environment, has not this university been favored with the warm sunshine and fertilizing waters of Papal protection and love, with the fostering care of hierarchy and clergy, and with the warm and generous sympathy of a holy ex-ord for the blessings of the highest and best education? The force of circumstances, or, rather, to speak the language of a Christian the ruling of Providence, has made this youthful instructor during the first ten years of its existence the centre, storm as well as sunshine centre, of the Catholic Church in the United States; so that the history of our Church in the decade just closing is contained in the history of the Catholic University within the same period. Struggle shows life, environment accounts for growth.

I have named some factors of the environment in which the University

has prospered; this ceremony draws attention to a factor of the greatest power and importance. From this hill where we stand behold the imposing halls of the University itself, and see clustering around them the houses of studies established by the Paulists, the Marists, the Franciscans. This building, the corner-stone of which is blessed this afternoon will be the home of the students of the congregation of the Holy Cross. The dimensions, the solidity, the architectural beauty of this college prove that its founders have confidence in the future of the University as the undoubted centre of higher education in the United States.

In the Middle Ages the great Universities became sooner or later the rallying point of numerous colleges erected by different nations, or provinces, or monastic and religious bodies. Thus grew Oxford and Cambridge, Paris and Salamanca. Thus, in our days, grows Louvain, where Dominicans and Jesuits and Redemptorists and others have grouped their respective houses of studies around the university. History is repeating itself in our time, on our soil, in this capital of the nation. As in the administration so in the educational sphere, the district of Columbia is to be the theatre of a growing centralization. Here converge around the dome of the Capitol the departments of the nation's political existence. Here are converging and will converge more and more with time around Caldwell and McMahon Halls the houses of studies of our religious orders, men and women. The days of doubt and hesitation are over; the future is secure, we had the blessing of the corner-stone of this building as the augury of a second decade more successful, even if less stormy, than even the first decade of the University.

LORD HERSCHELL AND THE GUIDE.

Lord Herschell had a fondness for going around and looking at things on his own hook. When he first came to Washington he was driven over the city numbers of times and shown the points of interest, but he liked walking better, and he took numerous long prowls about the city quite unaccompanied. On one of these occasions he was accosted in front of the Smithsonian Institution by a guide. The guide's manner of mixing his negative probably appealed to the Englishman's fancy, for he consented to be shown through the Smithsonian Institution and the National Museum by the man. A member of the Smithsonian Institution's scientific corps, who was no great distance from the titles Englishman and the guide as they went around the exhibits in the two buildings, says that it was deplorable to observe Lord Herschell's solemn reception of the guide's misinformation. "The guide knew absolutely nothing about the exhibits, but the fashion with which he decanted upon them, says the scientist who overheard him, was gloriously pompous and ridiculous. Lord Herschell listened to the man as if he were "sitting under" some famous lecturer, only occasionally regarding the guide with a sly twinkle in his eye when the wealth of misinformation and tommyrot was flowing particularly free. After an hour or so this spent the Englishman dismissed the guide and handed him a sovereign from a number that he fished out from his trousers pocket. The guide looked at the coin suspiciously, sized up both sides of it and then handed it back to Lord Herschell.

"That's dago money, ain't it, sir?" he asked the member of the Joint High Commission.

"Why, no," replied Lord Herschell. "That's an English sovereign—the equivalent of about \$5 in American money."

"That so?" said the guide. "Well, it don't look exactly right to me, sir, and I'd rather have the American stuff if you've got it handy." Lord Herschell then pulled out his wallet, took a new \$2 bill therefrom, handed it to the guide and went his way, with a smile.—Washington Post.

"The Thorn Comes Forth With Point Forward."

The thorn point of disease is an ache or pain. But the blood is the feeder of the whole body. Purify it with Hood's Sarsaparilla.

Kidneys, liver and stomach will at once respond? No thorn in this point. Severe Pains—"I had severe pains in my stomach, a form of neuralgia. My mother urged me to take Hood's Sarsaparilla and it made me well and strong. I have also given it to my baby with satisfactory results. I am glad to recommend Hood's Sarsaparilla to others." Mrs. JOHN LA PAGE, 240 Church St., Toronto, Ont.

Complete Exhaustion—"After treatment in hospital, I was weak, hardly able to walk. My blood was thin. I took Hood's Sarsaparilla until well and gained 20 lbs. It also benefited my wife." ARTHUR MILLS, Dresden, Ont.

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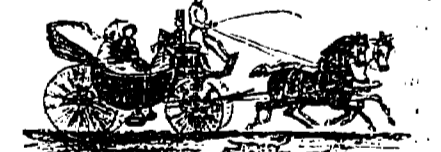
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EPISCOPAL APPROBATION.

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

PAUL, Archbishop of Montreal.

SATURDAY, April 8, 1899.

TOPICS FOR

IRISH CATHOLICS.

There are in Montreal, it is strange to say, some Irish Catholics who have resided in the city for many years—several of them for fifty years—who disapprove of the discussion of matters affecting the interests of Irish Catholics from an Irish Catholic point of view. They seem to tremble when they see the term "Irish Catholic" in print. Why they should be stricken with such fear it would be very difficult to explain. Do not their daily experience and observation tell them the reason why English-speaking Protestants and French-Canadian Catholics are making such great progress in every walk of life in this city, is because each section is united and outspokenly determined to advance its own interests in every possible way? In neither section do we observe amongst its members any fear or hesitation to proclaim their religion and their nationality.

Under present conditions all political, commercial, social, and educational matters are administered in our community on sectional lines. The "True Witness" regrets that such is the case, and when a general movement is set on foot to abolish sectionalism in such affairs it will be found amongst the foremost of the advocates of its abolition. But since the conditions remain as they are, we hold it to be the duty of Irish Catholics to assert their rights, as Irish Catholics with as much persistency and energy as the other two sections of our population do. Take for instance the case of Chief of Police Hughes. When the "Herald" and other papers attacked him, the whole French-Canadian press, without distinction of party—"La Presse," "La Patrie," and "La Minerve"—rushed to his defence, not with facts and figures, but on the sole ground that he was a French Canadian.

We have repeatedly called attention to the stealthy way in which our people have been discriminated against for years, as regards representation in public offices and employment, and promotion in commercial establishments, on account of their religion and their nationality. If they only knew the truth about the extent to which this discrimination is carried they would lose no time in making their indignation felt through the medium of the ballot box. But surely enough of the truth is already known to induce into them some of the militant spirit of their forefathers and of their compatriots in the old land and elsewhere at the present day. The dismissal this week of two competent and highly respected Irish Catholic foremen by the Board Committee, without any just cause, while Mr. St. George, the English Protestant City Surveyor, who was the sole cause of the dispute with which they were connected was allowed to go unharmed, is only one of a series of similar slights put upon the Irish Catholic name. Position after position in the City Council, in the City Hall, under the Harbor Commissioners, on the Judicial Bench, once occupied by Irish Catholics and vacated by them through death or other causes, have

as a rule been filled by French Canadians or English Protestants. We all remember the scramble the French-Canadian made for the judgeship rendered vacant by the lamented death of the late Judge Barry. A French-Canadian lawyer was almost, if not actually, appointed, when the Irish priests and people took the matter resolutely in hand and quickly brought the Ottawa Government to terms.

By a custom which has been scrupulously observed for years as an unwritten law, every alternate English-speaking Mayor of the city is an Irish Catholic. In accordance with this unwritten covenant the next Mayorally term belongs of right to an Irish Catholic. Yet at a banquet given to Mayor Prefontaine a couple of nights ago, one of his enthusiastic friends, according to a published report of the proceedings, "hooned his worship for a second term," and the report does not say that Mr. Prefontaine declined the honor. Yet when Mr. Jacques Grenier, after having been chief magistrate for two years, was re-nominated as a candidate for another term, which belonged to a representative of the Irish Catholics, Mr. Prefontaine opposed his candidature on the ground that this unwritten compact should be loyally and scrupulously observed. At that time the Mayorly term was one year, and it was customary to re-elect the Mayor for a second term as a personal compliment. Since then the Legislature has extended the term to two years, thus obviating the necessity of the complimentary second term. If Mayor Prefontaine asks another two-year term, he will be seeking four of the terms as they existed in Mr. Kennedy's time. It remains to be seen whether he will try to violate a time-honored compact by depriving the Irish Catholic citizens of their rightful representation in the Mayorly chair.

That such a thing has been publicly mooted, however, especially when it is considered in the light of the other events to which we have alluded, is surely enough to impress upon Irish Catholics the absolute and urgent necessity of uniting in defence of their own interests and welfare, as well as of those of their children.

NATIONAL TACTICS.

A lively discussion is now taking place, in a section of the French-Canadian press, about the desirability, of inducing large numbers of the rural population of the Province, to emigrate to Manitoba. After referring to the excellence of the climate of the prairie province, its great agricultural resources, and the facility with which a home may be made there, in comparison to the arduous labors to be encountered, in the clearing of the land, and other obstacles to colonization in Quebec, one writer winds up by stating that after all it is simply a question of national tactics. Admitting he says, all the material advantages those who advocate the Manitoba movement claim, can it be said that there are not many equally material advantages to be sacrificed in promoting such a course? This question must it is urged, be studied from the point of view of the highest

motives. Which is the most advantageous course for our French Canadian compatriots to follow, keeping in view the advancement of the interest of their race. Ought they concentrate all their efforts, toward strengthening their position, in the Province of Quebec, where there is still ample room for many more millions of people; or should they endeavor to strengthen their brothers, in the centres they have founded in the West? La Verite pronounces in favor of fortifying the citadel at home. No one can blame those, who having cast their fortunes into other provinces, now desire to attract others there to augment their influence and better their position. The question is, says our contemporary, "can we seize the strategic points, and send a sufficient number of people to hold them, without weakening our forces here?" The writer then proceeds to view the question, with reference to the peculiar circumstances of the Province of Quebec, in the Canadian Confederation. This is the pivotal province. Its representation in the Federal Parliament is fixed at 65, and that number can neither be decreased or diminished. On the other hand, should the population of the other provinces increase, more rapidly than in Quebec, they shall be entitled to claim an increase in their representation. It is, therefore, of the highest importance, that Quebec should maintain its numerical strength, so that it may not be swamped in the matter of representation in the House of Commons. For that reason every family, that emigrates from Quebec, gives to the other provinces an opportunity of increasing their representation, after the taking of the next census. "Supposing," says the writer, "that we plant 1000 families in Manitoba, or the North West, we may, thereby, secure the election of one, or perhaps two representatives of our race from these regions, but from the national standpoint would that be a desirable result, if by thus depriving ourselves of 1000 families, we enable the English provinces to get each an additional number?" Again he urges, is it desirable to send French Canadians into that section until the Separate School question shall have been favorably settled? The position he maintains is now intolerable. After taking into consideration the results of French Canadian settlements in the Province of Ontario, La Verite comes to this conclusion, "Therefore let us fortify our position in the Province of Quebec. That in our opinion is the only way to secure a national future. By that means, we shall best be able to defend our compatriots in the centres they have formed in the other provinces. A strong province of Quebec may be able to do something to protect them, a weakened Quebec would be powerless. At all events the question is so grave and so complex that it cannot be settled without the deepest study. It should be submitted to a truly national congress. If the French Canadian people, duly represented, in such an assemblage, convened for that purpose, decide that the course preached by those who differ from us, is the best calculated to advance the interests of the race, then we shall bow to such a decision; but until that decision shall have been reached, we shall not cease to point out the dangers of the policy advocated by those with whom we differ, dangers so threatening to our national existence."

SOME PROTESTS, THEIR CAUSE AND THEIR VALUE.

In Monday's "Gazette" appeared a lengthy editorial under the above heading, and in which the writer goes into details and statistics, both interesting and striking, regarding the original names of various races. The aim of the article is to point out why the German and Irish elements in the United States are opposed to what is called the "Anglo-Saxon," or "Anglo-American" alliance. The editorial closes with these words: "But, however we may disagree about names, we may rest assured that if the United States Government find it to their interest and to the profit of the Republic to strike a bond of union with the ancient Motherland, they will not shrink from doing so for either Irish or German protests."

It is well that the saying "if" is found in the above paragraph, otherwise it would not be equal to the test of criticism. Certainly "if" the American Government should find it to be to its interest, it would have the power to establish any alliance it saw fit, despite the protests of any element or elements in the country. But the question is: can the Government find it to the interests of the Republic to "strike a bond of union" against which the two strongest individual factors in the country protest? It must be remembered that the American Government is an elective one, and a party one; that party politicians regulate the public conduct of the representatives of the people. Now, this being understood, is there a party—either in power or out of power, Republican or Democratic—that can afford to ignore the voices of the German and Irish nationalities in the Union? Is there a party that could hope to hold power one day after setting at defiance the combined Irish and German votes? It is not likely that any Government, in the United States, will ever become so enamoured with the Motherland that it will stake its own political existence upon a sentimental policy that would certainly result in its defeat. Therein lies the strength of both the Irish and the Germans; they may be only minorities, but they are minorities that can turn the tide of political favor.

NOTE AND COMMENT.

One of our New York exchanges gives a lengthy column, in small type of the various establishments throughout the union that are raising the wages of the laborers and mechanics. According to this report wages of workers may be considered as going up all over the country. Increases averaging ten per cent., in almost every important industry, are the order of the day. The National Association of Manufacturers has carefully watched these reported increases, and in the last issue of the Association's publication, "American Trade," a lengthy list is given, one that would almost bewilder the reader.

A GOOD FRIDAY SERMON.

In St. Patrick's Church, on last Good Friday, the Rev. Father Martin Callaghan delivered a most eloquent and effective sermon on the Passion. Although, for long years, Father Martin has been preaching both in Montreal and throughout Canada, and while his fame as a gifted pulpit orator has been well earned, we doubt if he was ever more happy in his subject and in the manner of treating it, than upon the occasion in question. He has a faculty, somewhat rare, of taking up a subject that has been dealt with by hundreds of others, and of investing it with a new and fresh interest, imparting to it something that is outside and beyond the ordinary. In this lies to a great extent the secret of his success. But even more important than the special gifts or talents that he may possess, Father Martin has always won his way to the hearts of his hearers by means of his humble sincerity and his sincere humility.

We make special mention of Father Martin, not merely on account of his Good Friday sermon—which we regret being unable to reproduce—but especially because he is a living example, in this his native city, of what a devoted, studious, determined young Irish Catholic can accomplish. He is the first native born Ir-

ish Catholic priest of Montreal to become a member of the Order of St. Sulpice; and he has spent his life in the midst of the people whom he knew from childhood. His missionary zeal has been almost all expended in the cause of truth, and for God's glory, inside the limits of St. Patrick's Parish. In one thing particularly is Father Martin an exception to the generality of men: "He is a prophet in his own country"; he has achieved success in his vocation amidst those who were most familiar with him; he has done in his native city that which other men could not accomplish without going abroad and aiming for success amongst strangers. And this one fact is the best evidence of his fervor, ability and great goodness. We trust he may live in vigor to preach many another Good Friday sermon, for the benefit and edification of St. Patrick's parishioners.

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When the wave of commercial prosperity rises in the United States, we are certain to feel its effects. It naturally acts upon our industries, and our working people's wages, as does the tide in the Atlantic affect the St. Lawrence for a couple or more hundred miles above its mouth. No matter what party is in power; no matter what political policy obtains; no matter how this one or that one may claim credit for the favorable change, the truth is that the wave must rise just as surely as it must sink when the tide of prosperity in the neighboring Republic is ebbing. If we carefully examine the commercial history of Canada, say since Confederation, we will find that the alternate rise and fall came despite all other influences from within. It may be that the effect is not always immediate; but it is as certain to be produced as it is certain that the cause exists.

Consequently we deem such a report as that to which we refer far more important at this moment than the news of changes in tariff, or of treaties projected or secured. These poli-

tical problems are always more or less problematical, but the appearance of a wave of increased wages is something tangible, no matter what our international or political relations may be.

Quoniam: O'Hull writes: "If John Bull does not go to Heaven it will not be for want of religious enough." It is amazing how rapidly seats spring up; but for uniqueness and one man interest the following basis all the most eccentric and wild salvation schemes we have ever read or heard of:

"Francis Nichols, of Minnesota, who has organized a religious sect called the Emulphim in Christ, says that all the human race, except the 100,000 in his sect, will be eternally lost. The property of the communions is placed in a common fund, of which Nicholas is the head. All members of the members of his sect must be under his direction, and his travelling expenses are, of course, borne by the mourners. Those who desire to "keep in the kingdom" must abjure all display in dress and all ornaments are forbidden. The members must not have any friends who are not in the kingdom, and this rule is not on the one of the most severe of all on the women. No tie of relationship is recognized, and persons in one's own family must be shunned if they are outside of the kingdom."

One thing certain about this sect: Mr. Francis Nichols means to have a little paradise on earth, all to himself, in case he should, by any chance, escape a similar place in eternity.

The Boston "Herald" says:—"In his closing plea for Dentist Kennedy, his counsel reminded the jury that it was almost 1900 years ago that the Saviour of mankind was crucified on what turned out to be false testimony. Notwithstanding this sacrilegious outburst, the jury promptly brought in a verdict finding the dentist guilty of the murder of Dolly Reynolds."

These remarks of the lawyer in question merely constitute an example of a species of vulgar wit—if true wit can be vulgar—that many would be smart fellows indulge in. They imagine that slighting references to things holy, to Christ, to God, to religion in general, are evidences of cleverness, independence of spirit, liberality of mind, broadness of principles; they are too ignorant to perceive that they shock one section of the community and render themselves ludicrous in the eyes of another.

A despatch from Portsmouth, England, dated 3rd April, reads:—"The bitter feeling against ritualistic practices in the English Church was manifested here yesterday when a ritualistic procession to St. Agatha's Church (Anglican) was attacked by a mob. The crowd stripped the robes of the acolytes and emptied bags of soot over the white robes of the clergymen. The police charged the mob and drove it back, and finally, under strong guard, the church ceremonies proceeded."

On Palm Sunday matters were even worse than this in all the Anglican (Ritualistic) Churches in Liverpool. Truly the path to Rome is strewn with difficulties for the advanced members of the Anglican Communion. What will be the ultimate result of all this? The Scripture tells us that "a house divided against itself must fall."

ST. PATRICK'S SOCIETY.

The annual meeting of St. Patrick's Society was held on Wednesday evening, in St. Patrick's Hall, on St. Alexander street, and was without doubt the largest held for some years. Dr. Kennedy, the president presided, and the annual report was read by the veteran secretary Mr. S. Cross. One thing noticeable about the report was the flourishing financial condition of the society. There is not the least doubt but the newly elected committee of management will devise some means of bringing together a larger attendance at the regular monthly meetings. Previous to the election of officers, Mr. James Touhey, the world renowned Irish piper, entertained the members to a choice selection of Irish airs, his rendering of the "Coulin" was really thrilling and magnetic, and brought many of those present back to their boyhood days, as they listened with rapture to the same pathetic airs in the old land.

The election of officers resulted as follows:—
Pres., Dr. E. J. C. Kennedy, re-elected; 1st Vice-Pres., Mr. Patrick Wright; 2nd Vice-Pres., Mr. P. C. Shannon; Rec. Sec., Mr. Samuel Cross, re-elected; Corr. Sec., Mr. Michael Birmingham; Treas., Mr. John O'Leary; Committee of Management: Hon. Dr. Guerin, P. F. McCaffrey, J. Hoalahan, John Foley, T. J. O'Neill, Jas. Meek, F. Casey, Patrick Connelly, P. O'Neill, J. Phoenix, J. S. Fitzpat-

rick, Wm. Davis, Jas. C. Mangin, C. Carven, John Layolle, B. Wall, John Dunlop and E. Campbell.

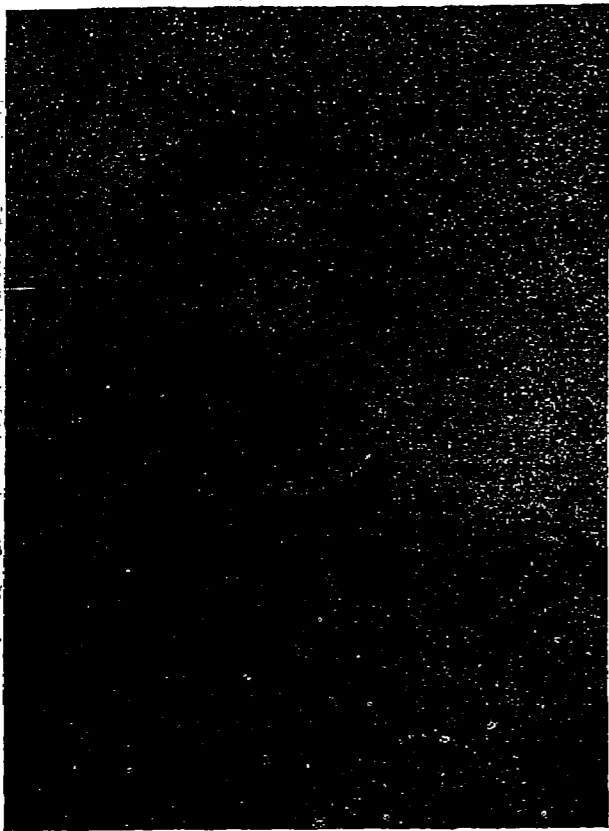
Mr. Patrick Lydon. The President and Rec. Sec. were appointed as a committee to act in conjunction with the other Irish societies, in tendering a complimentary entertainment to Mr. Touhey. Various plans for the advancement of our people in this city was discussed. Dr. Guerin favored the founding of a kindergarten, something similar to those already carried on by Protestants for the care of young children during the day. Mr. Patrick Wright favored the building of an Irish hall for the use of the societies in a central part of the city, while Mr. T. J. O'Neill, who is a clever speaker, made a suggestion which is of vital importance to our race, and it interests from a national point of view. The plan is somewhat similar to the one already adopted by the United Irish League of Canada. Mr. O'Neill's proposal will be discussed at the next meeting.

ST. PATRICK'S TEMPERANCE MEN.

The fifty-ninth anniversary of St. Patrick's T. A. and B. Society was celebrated on Easter Tuesday by a grand vocal and instrumental concert in St. Patrick's Hall. Mr. John Walsh the first Vice-President occupied the chair, and was assisted by Mr. W. P. Doyle, the indefatigable secretary. The entertainment itself was of that excellent character which always marks any concert in which the choir of St. Patrick's takes a prominent part, but perhaps the most enjoyable feature of the evening was the address, or rather short lecture, delivered by the Rev. Father McCallen, S.S., president of the Society. The title of the address was "Blunders," and around this single word the Rev. president wove a very entertaining story. His definition of blunders and his illustrations of them were not only amusing but instructive, for he had the happy faculty of turning the blunder into an object lesson. He could point out sermons in blunders as well as stones. There was only one thing missing and that was that Father McCallen neglected to make any blunders himself. He had a whole fund of anecdote regarding bulls historic, bulls traditional, and bulls local at his fingers ends. Some few of them had been heard before, but seldom have they been listened to with more enjoyment. There is a great difference in reading about a blunder and having the story of the blunder told by such a good "raconteur" as Father McCallen, who divided his subject under the heads of the blunders of the clergyman, the judge, the lawyer, the medical man, and the ordinary every-day non-professional world known as the laity. It was a large field to cover, but Father McCallen had selected the choicest specimens, rich in humor and not the less amusing because the blunder frequently is unwittingly witty. The humorous side, however, was not the only one treated of, and he succeeded in making his lecture fully as instructive as it was mirth-provoking. This was the second time that Father McCallen had made a dissertation on "Blunders," but like other good things it loses nothing by repetition. The opening remarks of the President were brief and to the point. He called attention to the good work which had been done by St. Patrick's T. A. and B. Society during the last half century, spoke of the internal workings and the benefits which accrued to members and was hopeful that in a few years the membership would be doubled.

The programme chosen for the concert was an excellent one and was splendidly rendered. The members of St. Patrick's Choir took a very important part and together with Prof. J. A. Fowler came in for many congratulations. The opening number was a piano solo excellently played by Mr. J. I. McCaffrey, who promises to occupy a prominent place in musical circles, in Montreal, at no distant day. Mr. R. F. Reddy was applauded for his rendering of Weston's "Amboline," which was followed by a very pretty guitar duet by Messrs. Gregory and Gregory. Miss Nellie McAndrew, the charming young soprano soloist, gave two numbers, "Far from the Land," and "Teddy Flynn," in a faultless manner. Miss McAndrew is deservedly popular with our national organizations. The Misses Coughlin are very clever and showed their versatility to good advantage by dancing a Highland fling in the first part, and giving some choice musical selections in the second. The Schubert Octet sung exquisitely the "Serenade." Mr. G. A. Carpenter's fine baritone voice was heard to good advantage in Gerald Lane's song, "The Unseen Kingdom," and Mr. James Kennedy rendered "Because," in splendid style. The elocutionary part of the programme was much above the average. Miss S. Jackson's treatment of "Kelly, Burke and Shea," was distinctively clever. Not a touch of the humor of the thing was lost. Mr. Hogan recited "The Vagabonds," in a touching way, and the humorous dialogue between Messrs. R. F. Sloan and J. M. Smith caused much merriment. Last but not least was the entertainment provided by Mr. Charles Coombes, entitled "Mirth, Music and Ventriloquism." The entertainment was a great success.

DOINGS IN NATIONAL SOCIETIES.



CAPTAIN PATRICK KANE.

Captain Patrick Kane, the popular commander of the Hibernian Knights and worthy successor of Captain Rawley, was born in Murroe, Co. Limerick, Ireland, on January 8th, 1871, and came to Montreal nine years ago, securing a position almost immediately after his arrival in the Freight Department of the Grand Trunk Railway Co., where he is at present employed. He is a member of the Catholic Order of Foresters, C. M. B. A., and Vice-President of the Montreal Gaelic Society. He is one of the 5 original charter members of the Knights and to his thorough knowledge of military tactics may be attributed the fact that he gradually worked his way to the front, and in January last was elected to the command of the Knights. While he is a strict disciplinarian he is really idolized by the men under his command. He is also a staunch supporter of the "True Witness."

There was no meeting of the Gaelic Society on Easter Monday evening, owing to the fact that numerous entertainments were held throughout the city, and Principal Lavelle thought it advisable to give his pupils a holiday. The regular class instructions will be resumed, however, next Monday evening, and various reports will be presented. A grand musical treat, and an hour on select Irish readings are in store for those attending. With all our boasted pride of Irish Nationalism, it is strange to me, how few of our heavy-weight Nationalists avail themselves of the splendid opportunity offered them of acquiring a knowledge of the language of their fathers. Is there a nigger on the fence. Or like every other question brought to the fore "do they know it all," it apparently seems so.

Once and for all, I may say that they are losing the chance of their lives, a chance which they never had before, and very probably never will again. And the goodness of Messrs. Lavelle and Mangan, in endeavoring to impart a knowledge of the old Gaelic tongue amongst our people in this city, at a great personal sacrifice, and without even the smallest remuneration, deserves a higher appreciation at our hands, and instead of a class of seventy, the attendance every Monday evening should be in the hundreds. I will probably be compelled to take the "nigger" down and examine his diseased parts at some future period.

Owing to an error in my note-book I unfortunately forgot to mention in the last issue the magnificent success both financially and otherwise that attended the St. Ann's C. Y. M. Society's production of "O'Rourke's Triumph," at the Monument National, on St. Patrick's Day. On a business errand I dropped into "Tom" O'Connell's a few days afterwards, and he kindly showed me the "pile." I must confess I have not seen its equal since I was privileged some fourteen years ago of going through the United States Sub-treasury at New Orleans.

The Hibernian Knights put in two hours of drill on Sunday afternoon at the "Barracks," the new recruits are making great progress in the various intricate manoeuvres. The line officers were all present, but there was one I sadly missed, the "Gan-teen" sergeant was no where to be seen, say, "Cap," is there not a cause for a court-martial?

Division No. 6, A. O. H., of St. Jean Baptiste Parish, although one of the youngest branches of the order in this city, is numerically speaking one of the strongest, its officers take a great interest in the cause, and are very punctual in their attendance at the meetings. Lieut. "Tom" Holland of the City Police has done a great share in building up this Division. Their regular meetings are held every second and fourth Thursday evenings at 768 Sanguinet street. Members from other Divisions are always at home with the North End boys, and their presence are always welcomed.

No. 7 Division, (the baby), located at the corner of Centre and Ropay

streets, is also progressing in a most satisfactory manner, and adding largely to their numbers. Their officers who are very popular amongst the boys of the Western extremity of Point St. Charles, are to be congratulated on the success of this Division, and in the face of many difficulties has brought it to a splendid state of efficiency.

Mr. M. Phelan, the popular president of Div. No. 5, whose headquarters are located at the corner of Richmond and Notre Dame streets, reports his Division to be steadily on the increase in both men and finances. Like the boys of the North End, they are always happy to exchange visits, and will cordially welcome visiting members, on their regular meeting nights, which are the first and third Wednesday of each month.

St. Anthony's Catholic Young Men's Society are holding a progressive Euchre Party this evening (Friday), a large crowd is predicted. Messrs. Perrigo and Finnigan, the president and secretary respectively, have worked hard for its success.

Division No. 6, A. O. H., attended Holy Communion in a body on Easter Sunday morning, at St. Jean Baptiste Church, the Rev. Father Heffernan celebrated the Mass, and preached an eloquent sermon. The large attendance on such an auspicious occasion augurs well for the success of the North End branch, and reflects great credit upon President Lane, Secretary O'Neill, and Lieut. McCracken of the Knights, who are laboring most indefatigably in the interests of their Division.

Division No. 1, Ladies' Auxiliary, Daughters of Erin, will hold their annual entertainment in St. Patrick's Hall, St. Alexander street, on the 16th inst. An interesting programme has been prepared for the occasion, and among other things, it contains an address from Mr. M. J. F. Quinn, Q.C., M.P. A detachment of 16 men of the Hibernian Knights in fatigue uniform under command of Lieut. A. J. McCracken, will have charge of the hall, and will assist otherwise to make the affair a success.

The annual entertainment of Division No. 2, A. O. H., was held in St. Gabriel's Hall, corner Centre and La Prairie streets, on Easter Monday evening. The hall was beautifully decorated for the occasion with green and white bunting. The beautiful flag of the Division was hung on the back ground of the platform, while around the stage in graceful folds hung green and orange drapery, the colors of the organization. The hall was crowded to its utmost capacity, and the committee of arrangements are to be congratulated, on presenting one of the most interesting programmes given for a long time to a Montreal audience.

Mr. Michael Lynch, President of the Division presided, and amongst the guests seated with him were:— The Rev. W. O'Meara, P.P., St. Gabriels; Rev. Father McDonald, Rev. Father Casey, Mr. Win. Rawley, County President A. O. H., Martin Phelan, President of Division No. 5; Hugh McMorrow, President of Divi-

sion, No. 1, and others. Amongst those noticed in the audience were:— Mr. John Dundon, County Marshal, A. O. H.; Ald. Gallery, ex-Ald. Connaught, Mr. T. N. Smith, Provincial Secretary, A. O. H.; Mr. Edward Quain, Mr. J. P. Shea, Lieut. Peter Doyle, Jeremiah Heaney, C. C. O'Rourke, J. H. McGinn, Willie Quain, and others. The Ladies attended in large numbers. The Rev. T. J. Heffernan delivered an eloquent address during the course of which he paid a high tribute to the A. O. H., and gave some good advice to its members. Mr. William Rawley, County President, A. O. H., in moving a vote of thanks to the Rev. lecturer, made the hall ring with his old-time fiery eloquence, and seldom if ever have we heard such manly words fall from the lips of the veteran.

On the Hibernian Knights coming on the stage to give an exhibition of fancy military drill, they were loudly cheered. Despite the fact that the stage was rather too small for the different intricate movements to be performed, the Knights gave evidence of a knowledge of military tactics which would shame the modern "Tommy Atkins."

The vocal and instrumental features were excellent. A duet by the Misses Cowans, "I'll take you back again Kathleen," was well rendered; as was also a song by Miss Nora Walls, entitled, "Miss Phoebe Johnson." Mrs. C. C. O'Rourke, "O'Donnell Aboo." Private McAleer of the Knights, sang, "New Ireland over the Ocean" was loudly applauded, and the young bashful musketeer gave for an encore, "I'd like to Fight for Ireland." A recitation by Miss Brennan was well received, as was also an Irish jig by Bro. "Ted" Sullivan. A rattling baritone song by Frank Ferron was much appreciated, as was also an exhibition of "bag punching" by Prof. J. J. O'Connor and his marvellous five year old "midget." An exhibition of the manly art by Masters Alex. Weir and A. J. O'Connor captured the

house. Young O'Connor, who was scarcely bigger than a sod of turf, showing wonderful activity. The entertainment was brought to a close by Mr. W. Mitchell and the Hibernian Knights singing God Save Ireland. The committee who had charge of the affair were:—Jeremiah Heaney, J. H. Mullin, J. H. McGinn, C. C. O'Rourke, T. J. Halpin, T. Donahue, J. Stewart, J. J. Murray, E. J. Colfer, R. J. Fitzgerald, "Pete" McCullough and D. J. McCrory.

St. Gabriel's T. A. and B. Society held a largely attended meeting in St. Gabriel's Hall, on Sunday morning. Amongst other business transacted was a vote of thanks tendered to the talent taking part at their recent entertainment. Mr. J. J. Collins, chairman of the committee also moved a vote of thanks to Mr. M. J. F. Quinn, Q.C., M.P., the popular representative of St. Ann's Division, who delivered the lecture on the occasion; and also favorably commented on the actions of Aldermen Turner and Jacques in having the snow removed from off the streets through which the procession paraded on St. Patrick's Day in St. Gabriel's Parish.

The monthly meeting of Company A, Hibernian Knights, was held in the Hibernian Hall, Notre Dame St., on Tuesday evening. Captain Kane presiding. Four new recruits were introduced and considerable business was transacted including various reports on different matters. The active membership of the Company is now 43. On a suggestion of Private McCamley, the by-laws imposing a fine for non-attendance at drills was enforced. The hall committee reported that President Fitzpatrick, of the Central Trades and Labor Council, had kindly given them the use of the K. of L. hall on Craig street, free of charge, for their meetings. This generosity of Bro. Fitz. was much appreciated, and a vote of thanks was tendered to him.

THE CONNAUGHT RANGER.

Recent Deaths in Montreal.

It is our painful duty this week to chronicle the death of another of our promising young men, in the person of the late John Dooley, who died on Saturday last at the residence of his father, No. 1370 St. Lawrence Main street. Deceased was an only child, and was just budding into manhood, being at the time of his demise but twenty years of age. He had been ailing for several months and had visited Calgary, Alberta, and Sacramento, California, in search of health, having returned from the latter place a short time before his death. He was formerly a pupil of Mt. St. Louis College, and was a member of the cadets.

The funeral took place on Monday morning to the Church of the Infant Jesus, Mile End, where a solemn Requiem Mass was chanted. The service was most impressive. The funeral cortege was one of the largest seen in the northern part of the city for some time. The pupils of Mount St. Louis, numbering about two hundred young men, attended the funeral in a body, and six of the former classmates of the deceased acted as pallbearers. The floral offerings were very numerous, and showed the esteem in which the family is held. We would beg to extend our heartfelt sympathy to the bereaved father and mother, in this the hour of their affliction, and would have them take consolation in the thought that an all-wise Providence has called John to Himself, while yet was preserved unsullied his youthful robe of innocence.—R. I. P.

Yet another soul has parted from its tenement of clay. It has gone to seek 'mid endless splendor, For its just reward to-day.

The news of the almost sudden death of Mr. William Doheny fell like a short week's illness took him off. Montreal. A little over a week ago he was apparently in robust health, but a short week's illness took him off. The funeral was held from his mother's residence, Thursday morning, to St. Ann's Church, where a solemn Requiem Mass was chanted, at which the choir assisted. It was one of the largest seen in St. Ann's Parish for some time past.

Mr. Doheny was on a visit to Montreal, when he was taken ill and he breathed his last in his mother's home, surrounded by his wife and children and other relatives. His complaint was erysipelas complicated with blood poisoning. The best medical attendance in the city strove energetically but the efforts of three doctors were of no avail, and he passed away after having received all the consolations of Holy Church at the hands of Rev. Father Strubbe, C.S.S. R., pastor of St. Ann's Parish. Deceased who was in the prime of life, being only 44 years of age, was the

son of the late Mr. Michael Doheny. He was born in St. Ann's Parish and educated in St. Ann's School and the Commercial Academy. Very early in life he began to take an active part in all work relating to Irish Catholic affairs and was enthusiastic and persevering in everything he undertook. Mr. Doheny was one of the organizers and charter members of the Young Irishmen's L. and B. Association, and was always an ardent admirer and supporter of the Shamrock Lacrosse Club, through the long years of victory and the brief periods of defeat, and never until the time of his death, though living for many years in Ontario, did his allegiance to the old club waver.

In 1876, Mr. Doheny went into railroad construction work, and in nearly every province of the Dominion as well as in several of the States across the border there are many evidences of his splendid endeavors in this particular department. He made rapid strides in his profession and was one of the best known men in the business in this country. He had built more than \$3,000,000 worth of railroad and at the time of his death was under contract for two sections of the Soutlanges Canal. Had his life been spared he bid fair to follow in the footsteps of his uncle, the late Mr. Hugh Ryan, of Toronto, the millionaire railroad contractor. Mr. Doheny was of irreproachable honesty and integrity, and notwithstanding that he was a man of great capabilities and full of promise as a successful leader in business circles, he was of the gentlest and most unassuming disposition and made friends of all who came in contact with him. He leaves a widow and six children, four boys and two girls, to mourn his great loss, to whom as well as to Mrs. Doheny, his aged mother and other members of the family, will go out the heartfelt sympathy of a wide circle of friends and acquaintances throughout Canada and the United States.—R. I. P.

The regular meeting of St. Patrick's Court, No. 95, was to have been held on Monday evening, but upon learning of the death of their respected brother, Mr. Patrick Carroll, after adopting a resolution of sympathy, immediately adjourned.

On Monday evening passed to his reward, Mr. P. Carroll, of Wellington St. and whose funeral service was held from St. Ann's Church, on Wednesday morning, the large attendance at which was proof of the very high esteem in which the deceased was held. Mr. Carroll was 38 years of age, and his friends were legion. Many were the expressions of regret passed by every one, but to hear his most intimate friends and acquaintances express the great love they had for him is something seldom found outside the family circle. The hears was preceded by the Catholic Order of Foresters,

A. O. U. W., A. O. H., and St. Vincent de Paul's Society, of all of which organizations deceased was a member. The following gentlemen his closest friends, were the pall bearers: Messrs. J. Davis, J. J. Ryan, P. Pagnem, Jas. McElroy, Jas. Morley and Ed. Quain. The celebrant of the Mass was the Rev. Father Scandlan. A choir of twelve voices rendered the musical portion. We extend our sympathy to the bereaved family.—R.I.P.

IN MEMORIAM.

John P. Dooley, Died March 31, 1899.

The Lord has called the boy away,
From those who loved him most.
But, let you, his friends, mourn him not,
For he dwells with the Heavenly Host.

Loving mother, dry your tears;
Weep not for the son you love,
Your faith is dearer to him now,—
Some day, you will meet him above.

Kindest father, check your sorrow,
Grieve not for the lad so dear,
God's angels are his company now.
Far away from this world so dear.

The Master calls early to Himself
The ones he loves intense,
Ere the world their souls can stain,
Ere they lose pure innocence.

Now, with Holy Church, we will repeat,
For the dear one passed away,
These words, so full of sacred joy,
"Requiescat in pace."

PETER JOSEPH DOHERTY.
(A College Friend.)

ST. JEAN BAPTISTE PARISH.

During Holy Week, the Rev. Father Heffernan delivered a series of Conference lectures in St. Jean Baptiste Parish. Needless to say, that the Rev. gentleman's popularity and his great oratorical powers were fully appreciated by the English-speaking Catholics of Father Casey's parish, and quite a large number attended each evening.

THE ARCHDIOCESE OF TORONTO.

It is announced as we go to press, that his Lordship Bishop O'Connor, of London, has been appointed to the vacant See of Toronto, and that Very Rev. Father McCann, Vicar-General of the archdiocese of Toronto, may be named Bishop of the diocese of London.

ST. PATRICK'S SCHOOL.

Roll of Honor for March.

Following is the result of the monthly competition for March in St. Patrick's Boys' School. The names of the first ten pupils of the seven higher classes are given in their respective order of merit:—

First Class.—W. Murphy, E. Lemieux, T. Altimas, A. Phelan, J. Carroll, C. O'Brien, L. Freeman, J. O'Neill, E. Dube, J. Lecavalier.

Second Class.—T. Callory, H. O'Reilly, J. Brown, H. Johnston, F. Greene, F. Loye, J. Harper, T. Mulher, J. Lukeman, J. Phelan.

Third Class.—M. O'Flaherty, J. Brown, F. Freeman, F. Costello, M. Delahanty, W. Garden, J. Burns, C. Derby, J. Wright, E. Brady.

Fourth Class.—C. Bertrand, R. Bowen, J. Phelan, J. Cassidy, T. Larwell, J. Smith, H. Clark, J. McGuirk, Wm. Figsby, F. Toupin.

Fifth Class.—M. Quinn, H. White, E. Brown, R. Perrin, W. Cummins, J. Daly, P. Hughes, C. Kerr, W. Altimas, G. Masterton.

Sixth Class.—L. Daly, A. Green, F. Brophy, J. McBride, W. Ellard, J. Wynne, W. Brown, T. Stewart, D. Hennessy, J. Skahan.

Seventh Class.—J. Rozon, M. Handrigan, W. Kelly, W. Foster, J. Brophy, E. Monday, H. Warren, W. O'Donnell, E. Figsby, F. Manning.

AU OHULL FHION.

The Coolin, transcribed by Mr. James C. Mangan of the Montreal Gaelic Society.

A vfacay tu an chuil fhiou' s i ag suival ar na boithre,
Maidin gheal druichta's gan smut ar a broga?

Is ionya oganach sul-ghalas ag tuath lo i foosbay,
Achd ni vghathy siad mo raon-sa ar a g-cuntas is doith leo.

A vfacay tu mo wabar, la breagh' s i na h-aonar,
A cul dualach, dris-leanach, go slin-nean sios leithe;

Mil ar an oig vean, 's ros breagh na h-eadan,
'S ar doith le gach spriosan gur lean-an leis fein i;

A vfacay tu mo speirvean 's i taov leis an toinn,
Fainnaise oor ar a mearav 's i reytoich a cinn;

Is a duvairt an Paorash viy 'na vaof ar an llong,
Go m'fearr leis aige fein i 'na Eire gan roinni!

OUR ROMAN LETTER.

Continued From First Page.

for our Pontiff, Leo," which they sang as the Basilican Choir alone can sing. Then His Eminence Cardinal Rampolla intoned the "Te Deum." Hardly had the choir finished the first verse when the entire assembly, caught the note and chanted the second verse, and continued alternating with the choir, until the hymn was finished. Greater numbers have gathered in St. Peter's, greater enthusiasm has been displayed when the Pope used to say Mass there, but we know not if ever before it has given or ever again will be given to behold what took place in that sacred edifice last Sunday,—50,000 people of every age, of every walk in life and of many a nation standing side by side and singing with one mighty voice a hymn of thanksgiving for "the great things the Lord had done unto "His Vicar on earth, our Holy Father Leo. The few among the vast assembly who did not sing, were forcibly silent either because they did not know by heart the hymn of Ambrose and Augustine, or because the emotions that filled their hearts prevented their lips from giving an expression to their feelings of loving gratitude.

If the echo of this touching harmony of hearts and voices could have pierced the walls of St. Peter's and penetrated into the convalescent chamber of His Holiness, what a glow it would have brought to his bloodless cheek! It would have told him, and the Holy Father never, for a moment doubted it—that he, the Pope, the successor of Peter and the Vicar of Christ, is "the first in the hearts of the Roman people," and that the more he is oppressed for the Church's sake, the deeper grows the Romans' affection towards him.

After the "Te Deum," the choir sang the "Tantum Ergo Sacramentum," and the vast concourse withdrew to behold the facade of the Basilica, which was beautifully illuminated in honor of the Pope's 21st anniversary, as Sovereign Pontiff.

Thus ended the great thanksgiving ceremony. With it strangely contrasts the reception given to King Humbert yesterday morning, as he drove through the streets surrounded by his soldiers in Rome. The only cheering heard was that done by a dozen or so of boys who ran along the sidewalk, quite close to the King, and, at stated intervals, gave forth some heartless "Long live Humbert" cries.—F. D. H.

THE POPE'S HEALTH.

ROME, April 6.—Dr. Lappionand Mazzini have issued a formal denial of the disquieting stories, circulated about the Pope's health. They declare he follows his usual occupations, grants audiences daily and celebrates Mass almost every morning.

The Pontiff on April 11, the occasion of the fête of St. Leon, will receive the dignitaries of the Sacred College and the Pontifical Court and will return thanks for his coronation congratulations.

This Holiness received Archbishop Ireland on Wednesday in farewell audience.

JOHN MURPHY & CO.

HIGH-CLASS MILLINERY and MANTLES

All the Latest Parisian Novelties Now on View!

We cordially invite inspection of our Showrooms, devoted to High-class Millinery and Mantles, which are now attracting, by reason of their unrivaled assortments of choice Parisian novelties, the best shopping patronage in the city.

Our splendid importation of New Spring Costumes, Skirts and Blouses also merit the attention of all intending purchasers.

LACE CURTAIN DEPT.

A large and complete assortment of all the "LATEST" in LACE CURTAINS now showing! The NEW BOBBINET RUFFLED CURTAINS, something entirely new in curtains; prices from \$3.75 per pair.

SWISS APPLIQUE NET CURTAINS new and handsome designs; prices from \$3.00 per pair.

NEW IRISH POINT NET CURTAINS, very dainty patterns; 500 pairs to select from; \$4.50 per pair.

NEW NOTTINGHAM LACE CURTAINS. Special attention is called to the new spring styles; prices from 75c per pair.

SPECIAL IN GUIPURE CURTAINS. 50 pairs, assorted patterns, in HAND-MADE GUIPURE LACE CURTAINS. This line will be sold at less than half their value.

Remember, all HAND-MADE GUIPURE LACE; prices from \$1.90 per pair.

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RANDOM NOTES

For Busy Households.

We have a lively recollection of the manner in which we were accustomed to pull the bed coverings over our heads after having listened in the twilight on a summer's evening to the recital of the fairy happenings near Spanish Cove, Cork, which our dear old grandmother, peace to her ashes, was wont to relate to us in childhood days.

As in all things there are abuses, a writer in a magazine calls attention to the serious results of frightening children. He says:—

Nothing can be worse for a child than to be frightened. The effect of the scare it is slow to recover from, if remains until maturity, as is shown by many instances of morbid sensitiveness and excessive nervousness. Not infrequently fear is employed as a means of discipline. Children are controlled by being made to believe that something terrible will happen to them, and punished by being shut up in dark rooms, or by being put in places they stand in dread of. No one without vivid memory of childhood can comprehend how entirely cruel such things are. We have often heard grown persons tell of the suffering they have endured as children, under like circumstances, and recount the irreparable injury which they are sure they then received. No parent, no nurse, capable of alarming the young is fitted for her position. Children as near as possible should be trained not to know the sense of fear, which, above everything else, is to be feared in their education early and late. Some interesting facts dealing with the fears of children have been collected by a well-known professor. He found that 1,701 children were afraid of 6,456 things, the leading fears were lightning and thunder, reptiles, strangers, the dark, death, domestic animals, water ghosts, rats and mice and high winds. Some of the fears were the results of personal experiences—that is, in a district where a great wind had wrought a havoc the children were afraid of it. In other cases the analysis showed by what means parents had worked upon the imagination of their children. In one district sixteen poor little ones were dreading the end of the world.

Much has been written about carrying at the dinner table. Men, as a rule, do not relish the task, but the fact remains that not only the comfort and satisfaction to be derived from a good dinner depend greatly upon the carver, but the supply for the next day's dinner also depends largely on it. No matter how well the cook has done her part, if a joint be mutilated and hacked to pieces, it can neither be enjoyed at the time nor can it appear again at the other meal, so that a good joint may be really wasted for want of attention to this seemingly unimportant item. Meat should be invariably cut right through to the bone, that the richer juices that lie near the bone may be fully enjoyed.

A leg of mutton should be sliced thickly, but not pressed heavily upon with the knife, as the gravy runs out very quickly. It should be cut first in the middle in even slices towards the knuckle end, as this part is not so nice to eat cold.

A sirloin of beef can be begun at either end. The outside should be sliced down right to the bone, while the inside loin portion should be sliced thin and lengthways.

A fowl should first have the wings taken off by slicing the breast and dividing the joints with the point of the knife. The legs should then be detached, next the merry thought from the breast bone and lastly the breast, when a few slices have been taken from it, by cutting through the tender ribs.

A round of beef cannot be sliced too thinly. A file of veal should be served in the same manner, but does not require to be cut so thinly.

A ham should be commenced in the middle and cut in thin slices. Some carvers begin at the knuckle end, this being considered the most economical way of cutting it.

It is a good plan to have the gravy served in a sauce boat if there is much cutting to be done, as it is very difficult to carve neatly without splashes if the dish is full of liquid.

A woman should be careful in selecting exercise to regulate it by her strength. Those who undertake to get rid of surplus flesh by walking usually begin in a violent manner, which they cannot keep up. They return tired and disgusted and with little inclination to repeat their experience. They do not have the wisdom to begin with a short walk, and the patience to lengthen it bit by bit as they grow accustomed to the exercise. If a walk of two blocks is tiring reduce it to one, and take that one every day. Gradually a desire to walk

will possess you and you will find with surprise, probably, that you will feel no bad effects from it, no feeling of weariness. Short brisk walks in the morning before breakfast are good for some people, but not for all.

Among the spring styles shown for children's wear are very attractive waists for little boys. The waists are of chambray of a solid color—pink or blue—and have a wide collar and edges with a ruffle down the front. For dress wear there are other blouses of exactly the same shape, but composed of the sheerest white muslin, enriched with very fine embroidery, which almost covers them. Such waists are only suitable for small boys, of course. They look absurd upon a boy of ten years.

Black stockings continue to be preferred for children, especially for dress wear, unless colored shoes are worn, in which case the embroidery matches the shoes. Short socks are always pretty for little children, but are entirely unsuited for winter wear, even in the house, and their use is responsible for present colds and future rheumatism. Children's legs are not as a rule, sufficiently protected. The short skirts of little girls and the knee breeches of little boys leave the legs exposed to cold even when flannel drawers and long stockings are worn. Long leggings should always be provided for out-of-door in winter, as much illness will thereby be avoided.

There has been a great deal of discussion in the New York papers regarding the subject of tea drinking owing to some remarks made by a leading English medical practitioner.

Dr. Geo. F. Shradly, when asked as to tea drinking in America and its effects, told me there was a notable increase in the use of tea here each year. As to its effects, he said that the moderate drinking of good tea properly prepared could bring no harmful results. There was everything in the quality of the tea and the manner in which it was brewed. "We ought to get all the flavor we can out of life, providing the flavor doesn't hurt us," said Dr. Shradly. "If it comes with tea, why not enjoy it? I do not believe that merely because a thing is pleasant its use should be condemned. That seems to have been the old custom. As to tea, there is no doubt that the afternoon reception has done much to increase its use in this country. The American always wants the worth of his money. This may be the reason that the biting teas are more popular here than in England. Tea drinking is more of a science in England than it is here. There may be a tendency to ward a perverted taste in America. The biting tea that seems to be becoming popular here is the more harmful.

"America has not become afflicted with the tea drinking disease, and I do not think the country is in much danger from that source. We are learning how to make tea without bringing out its more harmful constituents. The better the quality of the tea the more quickly it can be made. Tea should not be allowed to infuse too long, for then the tannin and other disagreeable properties are yielded. The tannic acid is present in greater proportion in lower than in higher grade teas."

Dr. Shradly believes that the use of a silver tea ball is as good if not better than the earthenware pots favored by Dr. Goodfellow in making tea. He agrees with Dr. Goodfellow that a metal pot is an abomination. Tea made in a metal pot is apt to have an injurious effect on the stomach.

"By using the silver ball in infusing the tea, each cup can be made to a strength to suit the individual drinker. The best oils are readily dissolved and for my own taste I seldom allow the tea ball to remain in the cup

Doctors now agree that consumption is curable.

Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced.

The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites.

To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

SCOTT & BOWNE, Chemists Toronto.

of boiling water more than half a minute. There is certainly no danger of the tannin being dissolved when such a short time is allowed for the infusion. The silver balls are usually used at the afternoon teas."

Speaking of the difference between the effect of tea and coffee drinking, Dr. Shradly said:—

"Tea stimulates to the point of refreshment and coffee stimulates to the point of irritation if strong or taken in large quantities. Coffee is the more powerful stimulant, and in certain respects has a tonic effect. Coffee is better than tea at breakfast, perhaps, as it stimulates to the enjoyment of the full meal. Coffee cannot be immoderately used with impunity. Caffeine and theine are nearly alike, and yet their physiological effects are widely dissimilar.

"Plenty of good tea is shipped to New York, and it is to be had at a comparatively cheap price. As with wines and tobaccos, the highest price teas are usually the best. If tea be of a good quality, is properly made and is taken in moderation, no harm can come from it."

And Father J. F. O'Hara, of St. Luke's Church, Whitestone, Long Island, N. Y., firmly believes and is teaching that tidiness is next to cleanliness. Father O'Hara has been grieved to see lately that the young men of his congregation neglect their personal appearance when they go to early Mass. He has been preaching at these young men, telling them to get up a quarter of an hour earlier

and make themselves spick and span before they enter the house of God. The good father has been thus teaching self-respect from the pulpit.

"I see at the early morning service men without collars and unshaven faces. I meet these same men later in the day with carefully creased trousers and all the little points of their toilets carefully attended to. I will not have this go on. These men must respect the Church and enter it properly clothed.

"If these same persons were going to the theatre they would take special pains to dress in their best. But when it comes to entering the house of divine worship anything is good enough to wear. It appears to me that the young men are afraid to kneel in their best trousers lest it may spoil the creases in the trousers. So they do not put on their best trousers until the afternoon. They must dress well to go to church."

The young man cannot do better than to try to look as much like Father O'Hara as they can. He is a fine figure of a man, more than six feet tall, with an intellectual face and head crowned with white hair. There are no creases in his trousers nor in his brain. The father was formerly attached to the Church of Our Lady of Mercy in Brooklyn, and at that time was chaplain in Raymond Street Jail. He has preached at Whitestone for three years, and it was largely due to his energy and influence that the handsome Church of St. Luke's was erected.

ANOTHER TERRIBLE MARINE DISASTER.

This year, or rather the past 12 months, may be marked down as a period of unusual marine disaster. Since the day when the ill-fated vessel "La Bourgoyne" was so suddenly and unexpectedly wrecked, and almost its whole living freight was launched into eternity, down to the last sad news of the passenger steamer "Stella," sunk and bearing down seventy odd victims, into the English Channel, scarcely a month has passed that some appalling catastrophe has not occurred in the Atlantic. The details of this last addition to the bead-roll of misfortune are of a nature to awaken our deepest sympathies, and at the same time to cause the world to pause and inquire if there be not something radically wrong in the now unlimited trans-oceanic communication.

The despatch, dated last Friday from Southampton, tells of how the "Stella," plying between that port and the Channel Islands, was smashed upon the Casquet Rocks. The report says:—

"The 'Stella' left Southampton at noon yesterday, conveying the first daylight excursion of the season to the Channel Islands. According to the latest accounts there were 140 passengers on board and the crew numbered 42 men. The weather was foggy, but all went well until the afternoon, when the fog became most dense.

At four o'clock the Casquet Rocks suddenly loomed up through the fog bank and the steamer almost immediately afterward struck amidships. The captain seeing that the "Stella" was fast sinking, ordered the lifeboats to be launched. His instructions were carried out with the utmost celerity, and the women and children were embarked in the boats. Then the captain ordered the men to look after themselves.

The scene at the moment of the sinking of the vessel was heartrending. Women were screaming and praying and people were clinging to spars and other wreckage in other directions. Those who had succeeded in getting into the boats had a narrow escape from being engulfed on account of the suction caused by the sinking vessel.

The voice of Captain Rooks, from the bridge, was frequently heard, urg-

ing the rowers to pull for their lives. The steamer foundered in ten minutes. Her boilers exploded with a tremendous report as she sank, and the captain and the other officers and most of the crew went down with her.

When the "Stella" struck there was a terrible sensation—a noise of metal and woodwork being torn bodily away, the vessel passing over the jagged rocks at full speed and her side being ripped into like matchwood.

When she slipped off the rocks she turned completely over, carrying a lot of people with her.

A boat in charge of the chief officer capsized and almost all its occupants were drowned. A few of them were picked up by other boats.

The 2nd officer of the steamer, was among those rescued, says that a collapsible boat was launched full of people; but he thinks she struck on the rocks owing to the fog.

Three boats, including the collapsible boat, are missing.

The coasting steamer "Lynx," which brought the first news of the disaster here, picked up four boats and forty survivors. Another steamer picked up a boat containing fifty-five persons, including twenty women. They have all been landed here.

The Great Western Railroad Company's steamer "Vera," from this port, picked up forty others of the survivors and landed them at Guernsey. Eight of those saved were picked off a floating furniture van by a fishing boat.

Since the first details were given a week has passed, and each day has added to the sad budget of news. The lost number not less than seventy-five, and not one of the survivors escaped injury. The reading of such an account scarcely gives us any idea of all the loss suffered. The Company loses a small fortune in the wreck of the steamer; and the relatives and the friends of both the dead and the injured have suffered beyond any conception that we can form. It is to be fervently hoped that this great disaster will close the unhappy list, and that the day is distant when anything of a like nature again shocks the civilized world.

THE WORDS WERE SANSFIELD'S.

The Boston "Herald" referring to the New York "Evening Post" says:—"The 'Evening Post' of New York blames the British Government for neglecting to recognize the national feeling of Irish soldiers in its regimental organizations. The 'Post' says that Irishmen are merged as far as possible in every way in English regiments so that none of the glory of their exploits should redound to their unfortunate countrymen. Then it adds: 'There is a story of a poor fellow of Fenian proclivities, who fell in one of the Sikh wars, wishing with his dying breath that his death had been for Ireland.' Hasn't our contemporary mixed the babies up? Is it not attributing to the nameless Fenian the wish voiced by a much more famous Irish soldier, Patrick Sansfield, who fell on the red field of Neerwinden more than 150 years before the British crossed weapons with the

Sikhs? Sansfield, as Irishmen love to remember, when struck down at Neerwinden, while charging the English to win a glorious victory for the French watched his life blood trickling through his fingers, and said with his dying breath that 'it would flow more freely for Ireland.' A similar aspiration—"Oh, that it had been for Ireland"—is attributed to the soldiers of the Irish brigade, when they broke the ranks of the British column at Fontenoy. With these two historic incidents in mind, we cannot but think that the 'Post' went very far afield in sending its 'poor fellow of Fenian proclivities' to the Sikh wars."

Not only did Sansfield use the expressions attributed to him, but we believe that hundreds of Irish soldiers "from Dunkirk to Belgrade" felt, if they did not express in these exact words, the same sentiment.

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 Catholic Educational Publishers and Stationers.
 1629 Notre-Dame Street, Montreal, Que.,
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SUPERIOR COURT, DISTRICT OF MONTREAL, No. 1295.
 Dame Marie A. Normandin has to-day sued her husband, Joseph A. Martin, for separation as to property.
 Montreal, March 1st, 1899.
BERARD & BRODEUR,
 Attorneys for Plaintiff.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 769.

IN THE SUPERIOR COURT.
 Dame Emma Dufresne, of the City and District of Montreal, has this day instituted an action in separation as to property against Albert St. Martin, of the same place.
 Montreal, 28th February, 1899.
BEAUDIN, CARDINAL,
LORANGER & ST. GERMAIN,
 Attorneys for Plaintiff.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 2502.

IN THE SUPERIOR COURT.
 Dame Alphonse Chouinard, of the City and District of Montreal, has this day instituted an action in separation as to property against Louis Honore Dasylva dit Portugal, of the same place.
 Montreal, 28th February, 1899.
BEAUDIN, CARDINAL,
LORANGER & ST. GERMAIN,
 Attorneys for Plaintiff.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 1863.

IN THE SUPERIOR COURT.
 Dame Aurore Bouthillier, of the city and district of Montreal, wife common as to property of Fernand Paradis, type-writer, of the same place, duly authorized a *cestui en justice* *aux fins des presentes*, Plaintiff
 vs.
 The said Fernand Paradis, Defendant.
 An action in separation as to property has been instituted this day against the defendant.
 Montreal, 8 March, 1899.
CHARBONNEAU & PRÉLETIER,
 Attorneys for Plaintiff,
 New York Life Building.

PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, No. 1464.

SUPERIOR COURT.
 Dame Emelie R.ondrea, of the Parish of St. Hubert, District of Montreal, wife of Jean H. H. Charron, farmer, of the same place, duly authorized a *cestui en justice*, Plaintiff.
 vs.
 The said Jean Baptiste Charron, Defendant.
 An action in separation as to property has been instituted this day against the Defendant.
 Montreal, 15th March, 1899.
GLOBENSKY & LAMARRE,
 Attorneys for Plaintiff.

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

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 Kinding, \$2.00; Cut Maple, \$2.50; Tamarac Blocks, \$1.75; Mill Blocks, stove lengths, \$1.50
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Your impression in the morning. Teeth in the afternoon. Slight full gum sets. Rose Pearl (beach colored). Weighted lower set for shallow jaws. Upper sets for wasted faces. Gold crown plate and bridge work, pat less extracting without charge if sets are inserted. Teeth filed; teeth repaired in 30 minutes; sets in three hours if repaired.

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RUTLAND LINING, FITS ANY STOVE,
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 Orders promptly attended to. Moderate charges. A trial solicited.

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

NOTES FROM OTTAWA.

The Newman Catholic Reading Circle of St. Patrick's Parish held their inaugural meeting in the Academic Hall of the convent of la Congregation de Notre Dame, kindly placed at their disposal by the Rev. Mother Superior on Tuesday, 28th of March.

Duet, flute and piano, "The Mountain Shepherd," T. Derbiguier, Mr. R. Steckel, and Mme. St. Denis; "Song, "Still as the Night," C. Bohm, Miss Steckel; Reading, Sketch of Savonarola's life, Mrs. W. Armstrong; Song, Baritone, Mr. J. P. Dunne; Reading by the President of the Circle, W. Kearns; Song with flute obligato, "Happy Days," A. Strolezki, Mme. Steckel; Piano and flute, "Transcription sur la Pardon de Ploernel," Garibaldi, Mme. St. Denis and Mr. Steckel.

Consequent upon the removal of St. Joseph's orphanage to the New building at Rideau Terrace, the old one is about to be utilized as a seminary for the novices of the Grey Nuns' Order.

A total abstinence society is about to be established in St. Patrick's Parish. A meeting of those who signed the pledge for a year or more during the late mission was held on Palm Sunday, An adjournment took place until Low Sunday, when the organization will resume shape. Rev. Dr. McNally will be the Spiritual Director.

Rev. Dr. Fallon's lecture on the "Coronation Oath," has been printed and is being distributed in pamphlet form, by the St. John's Branch of the C. T. S. A vigorous effort is evidently being made to have the obnoxious thing removed from the Statute book.

The St. Jerome Sewing Society of St. Bridget's Parish brought their labors for the season to a close last week, the result being a larger quantity of clothes made up for the poor. As an appreciation of the ladies' good work, the pastor, Rev. Canon McCarthy, presented each of them with a neatly bound copy of the Epistles and Gospels.

The Easter Exams in the Rideau street Convent took place last week. It is stated that the Rev. Thos. G. Rouleau, Principal of the Laval Normal School, Quebec, has been appointed to the vacant See of Three Rivers. His predecessors as principal were the late Right Rev. Dr. Horan, late Bishop of Kingston, and his Grace the present Archbishop of Quebec, Mgr. Begin.

The Rev. Father Howe, O.M.I., preached a retreat of three days for the Irish parishioners of Hull, Quebec, last week.

Surely, the late John Wesley, the founder of Methodism, would turn in his grave were he to be aware that in one of his churches in this city the pastor has arranged for a service every evening, "during Holy Week to prepare for Easter!"

Rev. Father Caovet, O. P., preached a retreat in St. Jean Baptiste Parish for the young men.

All the females who had attended the late mission in St. Patrick's were invited to be present at a meeting of the confraternity of the Holy Family on Palm Sunday. There was a large attendance.

Together with the Monthly Calendar of St. Patrick's Church, for April, the St. Patrick's Branch of the Catholic Truth Society distributed a Tract on attendance at the daily Mass.

High Mass will be celebrated by his Grace the Archbishop, in the Water Street Convent Chapel, preparatory to the annual meeting of the Ladies' Auxiliary which will take place in the afternoon.

The Court of Catholic Foresters of St. Mary's Parish received Holy Communion in a body on Easter Sunday.

The Water Street Hospital was visited formally by the Governor-General and the Countess of Minto, on Wednesday of last week. Their Excellencies were received by the reverend Sisterhood and the members of the Ladies' Auxiliary.

Nothing to Equal Our \$3.00 Boot

Made in Wax Calf, Box Calf, Patent Calf, Enamel and Vici Kid, with Kid or handsome Silk top, in all colors and toes; Goodyear welt; guaranteed.

Call and see those goods; they are the best value ever offered; they are the handsomest; they are really worth \$3.50 and \$4.00.

New Spring Goods just arrived in most fashionable lasts for Ladies and Girls; also for the Boys.

E. MANSFIELD, The Shoelist, 124 St. Lawrence Street, Cor. Lagacheitiere.

The Pope could himself have done. The elaborate and vehement invectives of the press, the threats, combinations and intrigues of statesmen, turned what would otherwise have been a luxury of faith into a stern necessity. Not to define the infallibility now would be to deny it.

Consequently on the 28th January, 1870,—six years after Pius IX. thought of the council—110 Bishops signed a petition asking to have this subject added to the programme. Next day a counter petition was signed by 136 Bishops. The commission on the 6th of March, 1870, allowed the introduction of the new subject. The discussion of it commenced on the 13th of May, and closed on the 13th of June—sixty-four having spoken, nearly one-half of them in opposition. On the 13th of July a formal vote was taken on the whole schema—or draft decree. There were 601 Fathers present. The result was Placets, or Ayes, 451; Non placets, or Nays, 88; and Placets juxta modum, or ayes with modification. It was then sent back to the commission with the amendments.

On the 18th July, 535 Fathers voted on the final draft of the decree. The result was, 533 Placets and 2 Non Placets. The Pope at once confirmed the decree; two who had voted against it once made profession of faith in the dogma; and the 57 who signed the protest made on the 17th of July, sent in their adhesion to the definition. Their action in submitting amounted to this: They now believed, as a defined dogma, what they previously held as an undefined doctrine.

On his return home an American prelate, who had been a strong member of the opposition, was met by a reporter and asked if he accepted the definition that he had opposed. He replied:—"I have always believed in the infallibility of a general council. A general council has solemnly defined the doctrine of Papal infallibility. Therefore, my principles even when in opposition, oblige me to accept and assent to the definition; that is all."

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With the idea that any preparation your druggist may put up and try to sell you will purify your blood like Hood's Sarsaparilla. This medicine has a reputation—it has earned its record. It is prepared under the personal supervision of educated pharmacists who know the nature, quality and medicinal effects of all the ingredients used. Hood's Sarsaparilla absolutely cures all forms of blood disease when other medicines fail to do any good. It is the World's great spring medicine and the One True Blood Purifier.

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Lvs. Montreal 18 20 a.m. Arr. Ottawa 11.40 a.m. 12 30 p.m. " " 1 15 p.m. " " 5.15 p.m. " " 8.00 p.m. Lvs. Ottawa 7 25 a.m. Arr. Montreal 11 20 a.m. 11 10 p.m. " " 6.45 p.m. " " 8.35 p.m. " " 9.45 p.m. *Daily. †Daily, except Sunday.

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April 4th and 15th. May 2nd and 10th. \$93.25 [First-Class] ROUND TRIP.

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MARKET REPORT

SPECIALLY PREPARED FOR THE TRUE WITNESS.

("True Witness" Office.)

April 6. In the first place farmers who have any maple sugar or syrup do not want to imagine for a moment that the reports in regard to a poor crop are receiving any credence with the dealers in Montreal. They are not because advices from the best sections of the Eastern Townships are to the effect that although the flow of sap is not above the average, it is equal to it, and that the output of maple product will be a fair one. Therefore producers should not hold on to their syrups or sugar in the expectation of fancy prices because the facts are against their realizing them at present. Recent sales of new syrup have been on the basis of 70 cents for small tins, and ten cents for sugar per lb. Of course these prices will be modified as the receipts increase.

A feature at present is the demand from American and Ontario buyers for potatoes and as a result of this enquiry, 5 to 10 cents advance has been realized.

Reports from the country are to the effect that the United States and Ontario buyers are bidding all along the line of the Grand Trunk from Richmond to St. Flavie, which is 300 miles below Quebec, for potatoes. These buyers offer 72, 73 and 74 cents, which is 1 to 2 cents more than it is possible to realize in Montreal to-day, for the root, and as a result the market here is extremely firm. Holders to-day are asking 70 cents, and are not free sellers at the price.

The egg market is extremely firm, receipts being light, but apparently sufficient to supply the demand. Prices have advanced in the meantime 2 cents per dozen, and sale are now being made at 15 to 16 cents per doz. The most recent transactions involving 2 carloads within this range.

Dress poultry is extremely quiet, but prices are firm under small receipts. Turkeys range from 9 to 10 cents; chickens, 7 to 8 cents, and geese 4 to 5 cents, as to quality. Ducks are nominal at 7 1/2 to 8 cents.

The German demand for dried apples is still a feature of the market, and bids have been made in this section at 6 cents for dried apples, but holders are reluctant sellers. Evaporated stock is held at a range of 9 1/2 to 10 cents, according to grade.

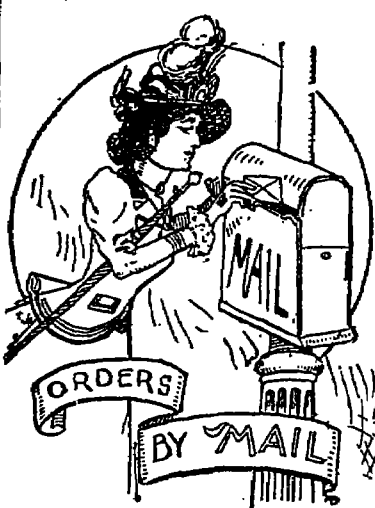
Beans have been in small receipt here lately, and prices are firm at \$1 to \$1.50 per bushel for hand picked as to quality. Reports from the country state that the stock is extremely light and for this reason holders refuse to admit concessions, demanding firm prices.

Brewers have been sparing buyers of hops this spring for the reason that they were well stocked up. Recent sales have been made on the basis of 19 to 20 cents as to quality.

Honey is quiet and receipts are light at the moment. White clover and comb ranges from 8 to 9 cents in good sized lots, but these require an

The S. CARSLLEY CO., Limited.

Notre Dame Street. Montreal's Greatest Store. APRIL 8, 1899.



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Stylish Wash Fabrics.

Everything is bustling excitement in the Favorite Department. The myriads of pretty ideas woven into exquisite and irresistible beauties in Organdies, Grenadines, Muslins, etc., are causing crowds to congregate here. Ladies are buying freely now when the choice is large and perfect, and prices low enough to be attractive.

NEW WASH FABRICS.

The new wash goods are prettier than ever before. The color-tones show that the artist has toyed with delicate tints.

Crepe d'Italie Muslin, 26 inches wide fast dye, in pink, green, cream, navy, neat designs suitable for Ladies' heliotrope foundations with small Shirt Waists. Regular 15-cent materials. For 11 cents a yard.

Sateens.—200 pieces New Dress Sateens, 30 inches wide, light and dark grounds, in rich and desirable shades and neat designs, in stripes, figures and dotted lace effects. Usual 20 cts. a yard, for 15 cents.

THE S. CARSLLEY CO., LIMITED.

LADIES' NIGHT DRESSES.

A special Lot of Ladies' Night Dresses just received from the manufacturer, they are in neat and pretty styles that you're sure to like.

176 Ladies' Long Cloth Night Dresses, with dainty tucked yoke and deep sailor collar, trimmed cambric frilling, also filled in front and cuffs, yoke back and full sleeve. Regular, 80 cents each. Special, 61 cents each.

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MAIL ORDERS CAREFULLY FILLED.

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advance for small lots, the range being, 9 1/2 to 10 cents. Extracted ranges from 7 to 7 1/2 cents in large tins, and 8 cents in small tins. Dark honey is in slow demand, ranging in the comb from 5 1/2 to 7 cents and extracted, 4 to 5 cents.

The dressed hog market is dull at the moment, and business is almost over for the season. Round lots have sold at \$4.60 to \$4.75 for nice light bacon hogs but the lot has to be very choice to bring the outside price, the ordinary range being \$4.50 to \$4.60.

There has been little doing during the week in dressed meats and pork ranges from \$14 to \$15.50 as to grade. Lard is quiet at 6 to 7 1/2 cents according to quality. English breakfast bacon ranges all the way from 10 to 11 cents per lb., and shoulders 7 1/2 to 8 cents. Hams are dull; 9 1/2 to 10 1/2 cents according to grade and the stocks here are light.

Buckwheat is steady with stocks very light, prices ranging from \$1.75 to \$1.85 according to quality. Mill feed is in fair enquiry, for the reason that cattle feeders are in want of supplies; the latter have been paying \$15 for bran and \$16 for shorts. Other grades furnish no new features.

A PUBLISHER'S STATEMENT.

"We have used Hood's Sarsaparilla in our family as a spring medicine, tonic and blood purifier, and Hood's Pills for biliousness, and have found both very effective remedies. We believe for impure blood Hood's Sarsaparilla is a good medicine." R. S. Pelton, Publisher of the Bee, Atwood, Ontario.

Hood's Pills give strength even while their cathartic qualities are at work. Easy to take.

This world is full of beauty, and if we did our duty it would be full of love.

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Specials in Household needs will crowd this store; they are selected for their extreme usefulness, and are moderately priced.

Pillow Cases—Ready made pillow cases, ready for use, frilled, superior make, size, 20 by 30 inches. 30 cents each.

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English Cambric.—The Carsley Special, imported for Ladies' Underwear, 36 inches wide, the usual 12-cent quality. Special, 9 cents a yard.

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FRENCH WOVE CORSETS.

\$1.25 CORSETS FOR 69 CTS. PAIR. And nothing the matter with them, except the sizes, which range from 24 to 30 inches. If any of these sizes suit you, there's not a doubt about getting a bargain.

French Wove Corsets, made on the latest Parisian mould, perfect fitting, in grey and white. Remember the sizes—24 to 26—and worth \$1.25 a pair, for 69 cents.

THE S. CARSLLEY CO., LIMITED.

JAMES A.

OGILVY & SONS

Coloured Dress Goods.

The truth by all means. Truth is strong enough for us. Since the opening days of the season our business has been steadily increasing. No wonder. Easy to find just what you want for every dress need and the price is always less than you'd planned to pay. Prudent women require no urging to spend their money where it will command satisfactory assortments and biggest values.

COSTUME TWEEDS.

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THE VATICAN COUNCIL AND INFALLIBILITY.

A Rev. Mr. Jordan, preaching in Manchester, on the "Errors of Rome" is reported to have asked:—

"Will any adherent of the Roman Church deny that, when Pius IX. summoned the Vatican Council to proclaim the infallibility of the Pope, a majority of the Cardinals and Bishops, spoke, argued and voted against the dogma sought to be imposed upon the people? We think it might not be inopportune to indicate the mistakes and mis-statements of that Rev. preacher, especially as there is a great deal of misapprehension on the part of Protestants regarding the subject of his question.

In the first place he is mistaken when he thinks that the Ecumenical Council of the Vatican was called for the purpose of dealing with the question of infallibility. Not only is this an error, but, we may say that the dogma of infallibility was as far from the mind of Pius IX., when he conceived the idea of the council, as could possibly be any subject upon which he had not reflected. It did not form part of the programme, or Schemata, to be submitted to the council. It was only long after that programme was decided upon, and in consequence of a series of almost accidental circumstances, that this ancient belief was suggested and finally accepted as a matter for the consideration of the Fathers of the Council.

Consequently not a few of these Fathers were opposed to its introduction at that time; some because they thought it a matter of too great importance to be added to the schemata, or draft-decrees, almost at the eleventh hour; others because they feared it could not be carried through to a final decision, and that they would consequently leave it before the world's attention without a pronouncement to affirm its truth; yet others because they did not deem the circumstances of the times sufficiently menacing to necessitate such a promulgation; in fine, all of them, for various reasons, did not think the defining of this undisputed (Catholic) doctrine as opportune at that special council.

Not one of them, however, spoke, or voted against the truth of the teaching—to do so would be tantamount to denying the perpetual presence of Christ with His Church, and the actuality of the promised assistance of the Holy Ghost,—but they spoke, argued and voted against the introduction of the question, as being

untimely and, in their minds, not absolutely necessary under existing circumstances.

A brief summary of the fact, in connection with which we have just stated, may serve to settle any doubts that may be harbored in that connection.

About 1864, a rumbling was heard, amongst the Seven Hills, that might have been the dying echo of the tempest that swept them fifteen years before, or the forewarnings of the storm, that was about to burst over them a few years later. It was on the 6th December, 1864, that Pius IX., after mature consideration, secretly informed the Cardinals in Rome of his intention to convoke a council. Twenty-one opinions were given, only two being favorable to the project. In March, 1865, a commission of Cardinals met, and this body advised the convocation of a general council. On the 17th November, 1865, the Papal Nuncios at Paris, Vienna, Madrid, Munich and Brussels were officially notified of the intention to summon the council. A special committee was appointed to prepare the work of the council. This commission consisted of five sections: 1. On Doctrine; 2. On Discipline; 3. On Religious Orders; 4. On Foreign Missions; 5. On Mixed Questions—Politico-Ecclesiastical. The commission on Doctrine sat twenty-seven months, and drew up a programme including only three schemata, or draft-decrees: one on Catholic Faith against Materialism, Rationalism, and Pantheism; another on the Church of Christ; and a third on Christian marriage. On the 26th June, 1867, the Pope announced to 500 Bishops, met in Rome, the decision to convocate the council. On the 29th June, 1868, the bull convoking the council was issued, and the 8th December, 1869 was named as the date. So far there is no question or thought of infallibility, or its promulgation; the programme was complete: 719 Fathers met on the day appointed, representing about thirty nations.

The subject of infallibility was not then on the programme. How did it come there? Cardinal Manning says, in "The True Story of the Vatican Council," pages 67-71:—"But the newspapers and governments of Europe were so certain that the definition was intended, and so anxious that it should be prevented, that they forced the subject on the attention of the Bishops far more effectually than

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THE VATICAN AND THE QUIRINAL.

FROM AN OCCASIONAL CONTRIBUTOR.

The "Fortnightly Review," for March, contains a most erudite and exceptionally interesting as well as instructive article, from the pen of Wilfrid Ward. The subject is "The Vatican and the Quirinal." The contribution is so complete, so logical, and so masterly, that it seems almost impossible to give an adequate summary of its contents; it would be necessary to reproduce it in full, but our space will not permit of such an indulgence. It is also a difficult matter to place the author. There is nothing to indicate that Mr. Ward is a priest; there is not a line in it to show whether he is a Catholic or a Protestant; yet the tenor of the whole composition excludes the supposition that he could be a Protestant clergyman. But, be he Protestant or Catholic, layman or cleric, he is decidedly a keen observer, a deep student, and is possessed of a diplomatic penetration not often to be met with in the writers of politico-religious articles. It may as well be stated, at the outset, that the contribution in question has nothing to do with Catholic doctrine; it is merely a syllogistic analysis of the respective attitudes of the Vatican, (the Pope and his surroundings) and the Quirinal (the Italian Government) towards each other.

He opens with a reference to a pamphlet, originating in the Milan riots, and ascribed to an ex-minister of the Italian Government. As this small work constitutes the basis of his argument, in a few lines he summarizes its contents. Mr. Ward then says that the solution of the problem in hand is far harder than the representations current in the English papers would lead us to suppose. The Catholics abstain from voting in political elections in Italy, as an evidence of their support of the Holy Father in his attitude of protest against the existing state of things. "In England this attitude seems unreasonable. It is often tacitly assumed that: (1) the Law of Guarantees was a fair offer on the part of a friendly government; (2) that the Pope is unaccountably "intransigent" in refusing to accept it; (3) that he and his "fanatical" cardinals are asking for the restitution of the old Papal States and the old form of ecclesiastical government, "trying to put the clock back," etc."

"This account of the case," says

the writer, has the merit of simplicity. But, like most simple statements of problems which experience has found it hard to solve, ignores just those facts which have created the real difficulty.

"The Law of Guarantees is not a stable security for the Pope's spiritual independence offered by a friend of the Church. It is a law intrinsically unstable, proposed by a government that has been systematically irreligious and hostile to the Church. Leo and Humbert are not Leo and Charlemagne. . . . A law passed by and revocable by a notoriously irreligious parliament is another thing. Its instability—the fact that Parliament can at any moment repeal it—has again and again been pointed out."

After quoting Cardinal Vaughan, Mr. Lilly, Garibaldi's son, and even Crispi, in regard to the necessity of the Pontiff's position being independent—a necessity not recognized in England—he states that the Law of Guarantees while recognizing it does not fulfill the principle of independence. "Were the Pope to accept the law, the fear of its revocation would be constantly hanging over his head. In one of those bursts of anti-clerical fanaticism to which the Chamber is capable of being led by such men as Signor Zanardelli, the Pope would suddenly find himself in the position of a subject."

The following statement of Mr. Ward we deem sufficiently important to give in full. He says:—"This is the danger which they foresee. The danger of accepting the law is, in the words of the "Times" correspondent, (December 26th, 1898), that it would 'arouse the suspicion of foreign Catholics states that the Vatican was about to become more Italian than Catholic; that the Church was in danger of being used as an instrument of Italian political aims.' The realization of this fear would be fatal; but its very existence would be paralyzing. Had Frenchmen regarded Leo XIII's exhortation, that they should rally to the Republic as due to the influence of the Quirinal, it would have entirely failed of effect. Yet it might easily have been so regarded, had the Papacy made concessions to the Italian

Government which aroused the suspicion that its liberty of action was compromised,—that the motive governing its policy was no longer exclusively the good of the Church."

The writer then lays down as a principle that the means which has secured the Pope's spiritual independence for upwards of a thousand years is some form of territorial sovereignty, although its extent has varied. The extent of the Papal territory, and the nature of the government thereof, may be matters for further consideration. He insists on such a position of temporary independence as is necessary to secure for the Pope moral liberty as a spiritual ruler. "If another means can be found, which does not exclude territorial sovereignty, let the Italian Government propose it. The Vatican stands on the prescriptive right, which during more than half the Christian era has safeguarded the liberties of the Church." Then he adds: "This policy of passive hostility, firm, tenacious, continuous, is altogether appropriate to the Court of Rome, the perpetuity of whose institutions does away with all reason for impatience."

In this lies its force. The Church can afford to wait.

While political and national disasters have been showering, of late years upon Italy,—failures of justice, bank scandals, military incapacity, moral education neglected, universities in a state of chronic disorder, and the press corrupted—the Roman Curia, with wisdom has called upon the laity to defend its rights, and the Catholic movement, though slow, has been effectual. The Catholics are being organized in a most consummate manner. "What an embarrassment," the writer exclaims, "Would it be to the Government were the Catholics to agitate and provoke the people to rebellion and tumult!" "In 1870, Italy was strong and the Holy See most feeble—temporarily speaking; to-day the Catholic party is powerful, and the Government is embarrassed."

"Would it not then be wise to make a friend of this power? For the other alternative of destroying it is impossible, and persecution is unjust." These sentences indicate the trend of the author's thought regarding this phase of the question. He does not imagine

that the Pope would ever renounce his claim to temporal power; but it is one thing to renounce the dominion which has been lost, and another to agitate for the restitution of it. Since Leo XIII ascended the throne little or no agitation has taken place. The force of events has been silently allowed to work out the inevitable result—namely, the submission of the Government, through political necessity, to the desires of the Vatican. The Church being perpetual can calmly wait for the events to shape themselves; the Government cannot much longer resist a passive power of such a terrific force. Eventually, in some shape, Cavour's formula "A free Church in a free State" must be acted upon.

We now come to what is, perhaps, the most important part of this article, namely, the reason why the Catholic body cannot be induced to advance one step towards conciliation with the Government as it exists.

"The anti-clerical tradition of the Chamber is so strong that Catholics mistrust the stability of any Ministerial proposal to treat them fairly." This assertion he proves, and he gives good and valid reasons for such mistrust. Take, for example, the suppression of three thousand Catholic Committees and Clubs by the Rudini Ministry, which pretended to be friendly to the Church. In the papers of all these clubs not a single document was found on which any accusation could be founded. The only charge that could be brought against the Catholics was that one editor, Don Albertario, stated in his paper, referring to the Milan riots:—"They ask for bread, you give them bullets."

"When," says Mr. Ward, "it is urged in the interests of Italy that Catholics should no longer abstain from voting but should fuse with the more conservative adherents of the present regime, and thus enable them to deal satisfactorily with the Roman question, Catholics naturally reply that ready on any excuse to take up an they cannot trust in men who are attitude of bitter hostility; to make a serious charge which cannot be substantiated, and to punish for crimes which are now admitted to be non-existent."

"These repressive measures are, as I have stated, only fresh expressions of the long anti-religious tradition. That tradition itself must be effectually broken before an alliance is possible. Year after year the laws for suppression of religious houses and the confiscation of Church property have been enforced. Irreligious education has gradually done the work in impairing the moral principle of Christians. The active restoration of Christian teaching is imperatively necessary for the safety of the kingdom. But we have yet to find the Minister who will have the courage to inaugurate in earnest a campaign with that object."

For the sake of English readers the writer subjoins some extracts from the text-book, "The Children's Garden," which is given to girls under training for the post of mistress in the Ecole Normale, Domenico Berti, at Turin; and he states that those samples of infidel indoctrination indicate the attitude of the party that determines the policy of the Government. We give the extracts in full:—"Speech is a great means of education. Christ, Mahomet, and Luther used no other to awake the conscience of the people."

"Christ, Mahomet and Luther were great artists—as Galileo, Descartes and Darwin were great in science."

"People begin by frightening children, threatening that they should be eaten by hobgoblins if they are not good, or carried off by witches; they speak to them of good or bad spirits, of guardian angels, who watch by their beds; of the dead who return from the other world, and they imagine thus to correct their defects and make them better—they wish to make them reasonable by taking them along the road of folly."

"If you wish that a child should be told that he was horn under a cabbage, that Punch had seven-leagued boots, that there is one God in three Persons, that heaven is inhabited by angels, hell by demons and the damned, the ceiling, stairs, and chimneys, peopled by ghosts, you will find it hard to persuade him if you seem to believe it yourself."

We must skip Mr. Ward's interesting

details of the persecutions to which monks, nuns, and members of various religious bodies have been, and are still subjected; the list is long, the account possesses a given humor that is calculated to awaken the resentment of every honest man against the Italian Government. "I have," he says, "taken these instances, not as showing special brutality, but as cases which happened to come to my knowledge. They suffice to illustrate the continuous and exasperating petty persecution which has wantonly deepened the rift between Catholics and the Government."

We must, at risk of being very lengthy in our summary, give some of Mr. Ward's concluding remarks. He says:—"Surrounded by enemies, the Catholics have organized themselves; they have systematised the policy of passive resistance, they have borne with the past, and have looked to the future to vindicate their cause. . . . When, then, moderate members of the Italian Government turn to the Papal Party and complain that their abstention leaves the Kingdom at the mercy of the Revolutionists, the Catholics retort, 'This is what you have sown for twenty-eight years, you must now reap it.' After twenty-eight years of contemptuous bullying, why come to us for help? . . . In looking to the future, we are driven to the old conclusion that honesty is the best policy. The Government has done the Church a great injustice. Let it begin by doing it some small measure of sincere justice, not as a bargain, but for justice's sake. . . . If the Government gradually, but systematically, restored to the Church even a portion of the property of which she has been deprived, legalised the religious orders, tried to act as a genuinely of the Church in securing respect for religion, it might gradually restore the confidence which the fanaticism of the past has wrecked. . . . An approach thus made to the Catholics would come under very different auspices."

The author's conclusion is that the Church, by passive resistance, will eventually force the Government to do her justice, or will smash the Government forever.

DEVOTION TO THE BLESSED VIRGIN IN ENGLAND.

Three Sundays ago, the Rev. H. J. Grosch preached a sermon at St. Etheldredas Church, Ely Place, London, on "England's Ancient Faith." The Rev. preacher dwelt in a special manner upon the devotion to our Lady, in the pre-Reformation days in England. We cannot refrain from reproducing a summary of his remarks on this special point. He said that deep down into the soil of England sank the newly planted seed of Christianity; and he continued to say that: "It sprang up and flourished and bore such sweet flowers that the religious air of all the land was perfumed, and its sweetness was wafted across the seas to other countries, and 'aMry's Land' became synonymous with England. This may sound strange to the ears of non-Catholics, who often, through no fault of their own, grow up from infancy with the notion that the Catholic Church and all its teachings are something quite foreign and opposed to our national character. Devotion to the Virgin Mother is often thought to be something if not derogatory to God's honor, very much like being so, at least, it is Roman, and not at all suitable to England and the English. Let foreigners amuse themselves with this sort of thing, it suits them—the English character is much too solid for such trivialities."

God in honor of the Immaculate Mother of God, the Most Blessed Virgin Mary." And, as marking the continuance of the same faith as this dedication reveals, we find Ina, King of the West Saxons, about 725, re-blessing the Church and the monastery on a grand scale, in thanksgiving to the Blessed Virgin Mary, to whose prayers he attributed the prosperity of his reign. There is a manuscript preserved at the university library at Cambridge, called the book of Cerne. It originally belonged to Ethelwald, Bishop of Sherbourne in 760. There we may see the following prayer, "Holy Mother of God, Virgin ever blessed, glorious and noble, chaste and inviolate! O Mary Immaculate, chosen and beloved of God, endowed with singular sanctity, worthy of all praise! Thou who art the advocate for the sinners of the whole world. Oh, listen, listen, to us, Holy Mary! Pray for us, intercede for us, disdain not to help us, for we are confident and know for certain that thou canst obtain all thou wilt from thy Son our Lord Jesus Christ, God Almighty, the King of Ages, Who liveth with the Father and the Holy Ghost, for ever and ever, Amen." We do not seem to have improved in the prayers which we address to the Blessed Virgin upon those which our Anglo-Saxon forefathers used more than eleven centuries ago. But where is the argument from this prayer? What does it show? Its force lies in the fact that its law or method of praying shows the law or method of believing. If the Anglo-Saxons address the Blessed Virgin in such a prayer it indicates what their faith was with regard to her—a faith identical with that which in all its entirety is and always has been professed and proclaimed in this land by the Catholic and Roman Church alone. Few were the spots where an altar of Christian sacrifice was raised, that there, was not also a shrine of the "Virgin blessed beyond compare," as

Venerable Bede used to love to call her. And these shrines became the wonder and admiration of Christendom. They were well-known early in Saxon times, but when the bitterness arising from the Norman conquest had passed away, when a new people, as it were, was arising from the blending of the two, then that characteristic which so distinguished the Anglo-Saxons became even more prominent, and England's devotion towards the Virgin Mother reached its zenith between the eleventh and the sixteenth centuries—not a county where there was not one or more shrines, not a town or village which had not either a Church or a Chapel dedicated to her, or an altar raised in her honor. But perhaps nothing more strongly marks out England's ancient faith with regard to the Virgin Mother than the title which she bore throughout the Christian world of the Dowry of Mary, or Mary's Dowry. The Act by which this title was acquired was most probably made in 1381, by King Richard II., who in his own name, and in the name of his people, made over England to our Lady as her dowry, in thanksgiving for the suppression of the Wat Tyler rebellion.

We must, however, merely glance at a few matters concerning the social and civil life of England, and reluctantly draw to a close. The modern livery, companies of the city of London come from the old Catholic guilds. Many of these were dedicated to our Lady, among others the Drapers, the Skinners, and the Leathersellers Companies. Perhaps having mentioned City guilds, it would not be out of place to mention Sir Richard Whittington. Very few children in England who had not heard and been delighted with the story of Dick, who heard the bells saying, "Turn again, Whittington, Lord Mayor of London," but few had been taught that, thrice Lord Mayor of London was a pious Catholic and a devoted child of the Virgin Mother. In the manuscript constitutions, which still exist, of the home for poor men which he founded,

it is provided that the inmates shall "pray each day to God and our Blessed Maiden Lady Mary for the soul of Richard Whittington and for Alice, his wife." Certainly there can be no doubt of the ancient faith of England as it was known and practised in the city of London in these days. These were Englishmen who did these things; they were not foreign to them. They were as natural to them as they are to the French, or Italian, or the Portuguese, or to any foreign people, and the Englishman of those days was as well endowed with that commodity which we consider peculiarly English—sound, common sense—as he is to-day.

ONLY ONE RELIGION CAN BE TRUE.

We reproduce a synopsis of a most timely sermon, preached the Sunday before last, by the Rev. Father Fallon pastor of St. Joseph's Church, Ottawa. The reverend preacher dwelt upon the important question of one religion being as good as another.

Amongst other statements he said: Every age, the preacher said, has its dominant characteristic. The distinguishing feature of ours is a lack of fixed religious principles and an absence of the supernatural. The success of the modern church depends upon the man in the pulpit. If he be an eminent rhetorician, a skillful weaver of phrases, or a clever snapper-up of the idle, trivial gossip of the hour; if, above, all, he be a bit of a pulpit poet capable of illuminating meaningless generalities with a heavenly hue of words, then will the crowd rush to hear him, and he will be retained at a continually increasing salary. But let him attempt to teach distinct, and it may be, disagreeable dogmatic truth, at once those who employ him will very clearly intimate that they are not to be brow-beaten into belief, that anathemas and excommuni-

cations never prevented a single soul from entering heaven, and that they want no religious intolerance, which is an anachronism and was always an immorality.

The great evil is the lack of logic, and an abnormal religious sentimentality. The most fantastic theories are put forward and labelled Christianity. We are told that the only faith for Christendom is that which is shown in upright character and unselfish effort for the good of others, a standard that ought to be accepted and lived to by the veriest pagan—a standard that makes of the life, sufferings and death of Christ, the holiest of holies. A man's real creed is declared to be a transcript of the man himself—from which the only conclusion is that Christian faith is purely natural and is dependent on human endeavor. To such lengths has this dissolving process gone, that we are assured that it is a matter of no moment whether we be orthodox or heterodox, high church or low church, Protestants or Catholics, provided we are doing something in the fight with the forces of evil which assail humanity and threaten to involve it in ruin—whatever that may mean. At any rate, it is a soothing doctrine for the lazy philosophers and fireside philanthropists.

In sharp contrast with all this vagueness is the distinct teaching of the Catholic Church. "The Doctrine of Faith," she declares, "which God has revealed, has not been proposed like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the Church of Christ to be faithfully kept and infallibly declared, and its meaning being once authoritatively fixed, is never to be departed from under the pretext of a deeper comprehension." Hence, the Catholic Church condemns the theory that one religion is as good as another. One religion only can be true; all others must be false. That is a position from which

human reason declares there is no escape, and for which Holy Scripture gives ample warrant.

The preacher concluded by impressing upon his hearers the necessity of answering for themselves the supreme question, "What and where is truth?" Patient enquiry and humble prayer would undoubtedly merit final success in the search, for He wills all men to be saved and to come to a knowledge of the truth.

MR. HUGH RYAN'S WILL.

The will of the late Hugh Ryan, particulars of which have already appeared, was entered for probate last week. The inventory of the Ontario portion of the estate only was filed. It is valued at \$835,322.99, as follows:—

Book debts and notes, \$62,309.25; moneys secured by mortgages, \$279,728.03; life insurance, \$7,881.25; bank stocks and other stocks in Ontario, \$282,869; cash in bank, \$154,333.46; freehold, \$21,000; real estate \$27,202. The realty is 92 Isabella St., \$11,000; three lots on Gothic Avenue, and six on the north side of Bloor street, \$5,000; share and interest in eight lots in Rosedale, \$5,000; Nos. 44, 46 and 48 Richmond street west, and Nos. 53, 55, 57 and 61 Cecil street, all valued at \$27,202; the last item means leasehold property. The value of Mr. Ryan's stocks, etc., outside of Ontario is not yet estimated. The gross total of the estate, however, including the proportion outside of Ontario, is estimated at \$1,375,000, and therefore the succession duty will run from \$65,000 to \$70,000. Mrs. Ryan is left \$8,000 a year, including the sum which she derives from her own income. She has an alternate bequest of \$10,000 a year and a house if she renounces her other portion. A mausoleum is to be erected for the testator and family, to cost not more than \$10,000.—Toronto Globe.

A PRIEST ADDRESSES MASONIC MOURNERS.

The novel spectacle of a Catholic priest officiating at funeral services held in a private residence and delivering a discourse of considerable length to the assembled relatives and friends of the deceased was witnessed on Thursday last week at Bala, which is about fifteen minutes ride from the Broad Street Station. The funeral was that of Thomas McCully, who died on March 27, in the seventy-ninth year of his age, and the residence in which the services were held was that of his son, Charles P. McCully. The deceased had been a non-Catholic almost to the moment of his death, when he expressed a desire to die in the faith. He had been a member of the Masonic fraternity, and among those assembled to pay their last tribute of respect were a number with whom he had become intimate in the lodge. It was to these that the officiating priest, Very Rev. John W. Fedigan, provincial of the Augustinians, addressed his remarks and to whom he bluntly, but without offence, stated the position of the Church with regard to secret societies. In the priest's remarks will be found the explanation of the holding of the service in a private residence and not in the church. Interment was at St. Denis' Cemetery, Ilaverford, Pa.

Father Fedigan read the text:—"A good name is better than precious ointments, and the day of death than the day of one's birth." Eccl. vii., 2.

He spoke as follows:—"Ladies and gentlemen:—I cannot say 'dearly beloved brethren,' as that might be a dubious expression on this occasion, and it might reach the ears of our most reverend Archbishop, who might construe it to mean that I had become a Freemason. It is my duty to state, however, that it is owing to his kindness and that of the local pastor that I am here to say a few words to you and give Christian burial to our departed friend. The full solemn and beautiful ritual of the Catholic Church is reserved for those who during life proved themselves good and practical Catholics, and, therefore, entitled to it. This is in very truth consonant with right reason and the practice of every society in regard to its members; the better member in life, the better for you in death.

"Mr. McCully was not a Catholic during his long life, except perhaps in heart, compelled thereto by the example of his Catholic household, of which he was a constant eye witness, thus proving the true and trite saying that 'example is stronger than words.' I knew him years ago, and I was then pastor or spiritual director of his family, with which arrangements he in no way at any time ever interfered. He was content to be as he was, to leave them as they were—good practical Catholics. So much so that he sent his sons to our college of Villanova, where they were confirmed in their faith and drank as from the fountain source, the true and saving principles of Christianity. Such and so great was the piety of that family that God gave the greatest of his gifts—a religious vocation—to one of the daughters of that father, and she became one of the sisters of Notre Dame. Why wonder, therefore, if the heartfelt prayers of mother and children brought the grace of conversion to the father upon his death-bed. 'Wonderful beyond finding out are the ways of God.' The pleading of that mother before the throne of heaven and the religious spouse of Jesus

Christ on earth, brought about that glorious result, although it was at the last hour of his mortal existence in this 'valley of tears.'

"I should feel very much disappointed if it were otherwise, for I have been taught to believe that prayer is all powerful before the throne of God, that the prayer of man ascends and the grace of God descends in answer to it. He left, therefore, no record of Catholic practices behind him, but he did leave a good name, which is 'better than precious ointment,' and as a man, a citizen, a neighbor, a brother in your society, a father in his family, he was without reproach. The day of his death was, in the words of my text, better than the day of his birth, for then by his death bed the priest of the Prince of Peace who came on earth to call sinners to repentance and who said, 'Whosoever believeth in Me, even though he were dead, yet shall he live.' There and then, my friends, stood the minister of Jesus Christ pleading between the sinner offending and God offended for mercy for the dying man. Ah, my friends, the good priest is a welcome guest at the bedside of the departing Christian. His power then is great beyond our understanding; it is that of the Saviour who said: 'As the Father sent Me I send you' to save poor sinners for whom Christ died that they might have life everlasting. Thank God, who has given so great power to man, His representative.

"His body is laid away to-day in mother earth, from which it was formed, that in accordance with the divine command dust to dust may be gathered, but on this very day Holy Church commemorates the institution of the Blessed Sacrament, wherein Christ gives Himself to us to be the spiritual food and life of our immortal souls, and so great is the joy of the faithful believers in this great gift of God to man that no regular funeral service can take place in any Church no matter how good and holy the deceased may have been.

"Just a word to you of the fraternity of which for many years he was a member. I imagine you asking me, 'What fault have you to find with us, are not we all good fellows?' Yes, you may be, but had Christians, because you do not obey the representative of Christ, the supreme visible head of the Church of Christ on earth. 'But why should he condemn us?' Because he knows you better than you do yourselves. He knows you in your principles. That is just the difference between you and us. We have good principles, but do not always live up to them; you may be good fellows, but your principles are bad. You ask why? Well, I don't want to make you laugh at a funeral, but I tell you it is because one-half of you know nothing about masonry, and cannot lay two stones properly together; if you can, come up to Villanova and I will give you a job. You do not follow what you profess, or did in the beginning profess. If you doubt this, read your own historian, Mr. Gould, who in the third volume, speaking of the chapter of Claremont, tells us that on the feast of St. John—June and December—you should go to Mass. Why don't you do it? That a member behind in his dues or not regularly attending if the lodge meetings shall give to the altar of the Virgin so many waxed candles. Why don't you observe your statutes? You are different now from what you once were, and that is why the Church condemns you."—Catholic Standard and Times, Phila.

the heart, and this with enormous labors, broke his health and wounded his spirit. His last important public action was going to Washington, to interview the President in order to get him to visit Augusta.

"No doubt he realized in his last illness how vain were all the earthly honors he strove for and attained, and how unspcakably precious was the grace to 'die in the Lord.' His public acts will in time become a mere tradition. The world will go on as if he had never been, but the charitable deeds he did will be long affectionately remembered and 'blossom in the dust.' He was a noble-hearted gentleman, and proud of his religion, and its ardent champion. In its benediction he departed, and, if he be not already among the blessed, may he soon be there enjoying that peace which passes all understanding."

It is from the life, the successes and failures of this good and noble personage that we would draw a couple of serious lessons. In the first place, when a man has made a success of journalism, and, through its medium, has become a power in the community, he risks everything by entering the political arena. His great influence is soon destroyed by the enmities and criticisms to which he is exposed, and that quiet sense of independent strength vanishes in the whirlpool of public life. It seems to us that there is no position more to be envied, and more to be cherished by the man himself, than that of a powerful journalist. He enjoys a constant communion with the whole world, he is in touch with thousands whom he never

saw and possibly never met personally, he exercises a perpetual influence upon the destinies of others, and all the time he is undisturbed in the literary delights that constitute the charm of his profession. The moment he enters the political field he becomes one of the many whom he formerly guided and often commended. He abdicates a seat of influence in order to become the target for the shafts of prejudice, envy, or jealousy.

In the second place, he exposes himself to the ingratitude that is proverbial in all politics. The very men who cheer him to-day will hoot him to-morrow; his friends are only sincere to the extent of their selfishness and interest, or to the extent of his capacity to gratify their petty ambitions, or personal desires. He need not rely upon the bonds of a mutual faith, or a common nationality; these are the very first to be snapped the moment the whim of his supporters changes, and the higher the position to which they once raised him the lower the depth to which they would degrade him. While he is successful he has the universal support of his fellow-countrymen; but the very first reverse of fortune is the signal for a general stampede. They remember the one error—possibly an imaginary one—of his life; but they forget all his merits, all the favors he has conferred upon them, all the good he has done.

Political ingratitude can only be measured by the standard of a fleeting popularity; and the man who has it within his power, as a journalist, to conduct others, to mould public sentiment, to make and unmake politicians, is to be pitied the day he steps into the arena of public life.

ADVICE TO YOUNG MEN WITH AMBITION FOR POLITICS.

I have lately received a query from a young friend of mine, as to whether a Catholic young man should enter politics. Most people, I think, would say to my correspondent, "No."

It seems to me, however, that this advice should not be given to anyone. But, to come to a discussion of the subject, let us first get rid of the case in hand.

The inquirer in question is a young man who has just completed his college course and has made no decision as to embarking upon a profession. If he wishes to know whether it is well for him to start at once upon a political career I would admonish him very strongly against such action. Being a young man, with the glamor of no business or professional success to win him favor with the public, if he enters politics at all, he must needs enter as a ward politician, doing the work of the "heeler," becoming but a part of the machinery, and allying himself, necessarily, with some faction. Such a course will inevitably prove deadly to any political aspirations he might have and debar him forever from higher preferment and greater honors. He will, perhaps—in all probability even—if he be a faithful worker and his party and faction are successful, be rewarded with some position, lucrative in a degree. But his chances are slim for making a reputation for himself as anything beyond a mere politician, devoted to his country for the sake of his party and to his party "for what there is in it." He may do effective work for his party by defense of its principles on the "stump," but spellbinders are numerous, and unless he be gifted with extraordinary oratorical genius he will not rise to distinction at this stage. He may not even merit an appointment of any kind in the judgment of the leaders, at whose mercy, so to speak, he has placed himself.

Perhaps my correspondent intends, as I know another young man of my acquaintance to intend, to study law with a view to engaging in politics. Again I would counsel to the contrary. In spite of the fact that most of the statesmen and a great many of the politicians of the country are now and ever have been lawyers by profession, there is a sentiment among the masses of the people against law-

yers holding all the responsible and representative positions within the nation's gift.

No lawyer can be thought highly of in politics unless he is thought highly of in his profession. You can pin your faith on that. Only the man successful in his business or profession will secure to himself the full measure of popular esteem, and on the whole it is only such a one that is successful in politics.

The notion is entirely too general that politics is a profession, and the sooner young men rid themselves of that notion the better it will be for the country. The old men will die out. However, they take care to spread their perverse views, and the ideas are disseminated by them that politics is a game; win, and you have a snap; lose—well, win or lose, you strike an average in a lifetime and have a pretty good thing of it on the whole. Citizenship is not merely a privilege. It is a right and every right involves a corresponding duty. The duty of all citizens is to take a live and active interest in the affairs of their country and do all they can for the attainment of the common ends for which the government was instituted. It is their duty to loyally support and assist the existing government so long as it exists de jure.

They owe it to themselves and to their fellow-citizens—to whom indeed they have obligations—to be concerned with everything affecting the welfare of the Commonwealth. Here, in this country, under our democratic form of government, it is the duty of all to keep informed on issues which occur to the people for their solution. Hence it is the duty of all to exercise their suffrage, to record their votes, to express their opinions on the questions in which they have an interest for their own sakes and on account of others. It is the duty of all citizens to comply with the obligations of citizenship—not only to vote at the general elections, when it is a question not so much of men as of party principles, but also to take part in the primary elections when candidates are to be chosen, and to do their share that those selected may be in every way worthy of the offices for which they canvas, capable, intelligent, honest and incorruptible.—Catholic Mirror, Baltimore.

BELFAST BIGOTRY.

The London "Universe" has the following very cutting comment upon some recent and glaring events that took place in Belfast. It will be seen that Mr. Dillon, M.P., had been asking some very pertinent, but undesirable questions regarding injustices and outrages perpetrated upon Catholics. The "Universe" remarks:—"How Belfast bigotedness is connived at by the authorities was made manifest by the reply of the Chief Secretary to Mr. Dillon. The former admitted that a number of hymn books, the property of St. Clement's Church, were openly carried away, and

though the police endeavored to trace the books, they were unsuccessful. Had Catholics perpetrated such an outrage they would soon be found. Mr. Dillon then asked had a disorderly mob followed the Rev. Mr. Peoples to his residence, thrown stones through his windows, and injured a lady? Yes, that was all quite true, but the stone-throwers have not been found. And this is the way Ireland is governed. It is a mockery of law, justice, and liberty. But Belfast is Protestant, and that is everything.

No woman is blinder than she who deems herself faultless.

IRISH INDUSTRIES DEBARRED.

Rarely have we ever met with a more striking example of the injustice done Ireland, and her industries by the opponents of the Irish cause, than in the case of the arrangements for space at the coming Paris Exhibition. The spirit of the Penal Days seems to survive in the breasts of many, whom modern circumstances prevent from perpetrating the unblushing and open acts of persecution that characterized the conduct of their forefathers towards Ireland and the Irish. We give the story as told by a London organ, and we are sure it will suggest many a mental comment in the minds of our readers. The story runs thus:—

"Over a year ago a Royal Commission was appointed to make arrangements for having the industries of Great Britain and Ireland represented at the Paris Exhibition. A special committee was provided for Ireland, its president being the Lord-Lieutenant, who was supported by a number of the most experienced and influential public men. They had been doing excellent work in organizing the country, and making provision for the due representation of Irish products, when they were surprised by a communication from the London executive summarily dismissing them. The committee were informed that the object for which they were appointed had been fulfilled, and there-

were no further use for their services. If it was only the tone of the letter—which is not very courteous—that was in question it could be passed by with contempt; but the reason for cutting off the Irish committee is thoroughly mean and shabby.

The Secretary says that the Finance Committee find that it will be difficult to keep the necessary expenditure within the amount of the Parliamentary grant. Therefore the expenditure by the Irish committee should be brought to a close. Here is the motive revealed in all its native ugliness. The sum set apart by the Commission to meet the expenses of the Irish Committee was only £800, which is now grabbed by the greedy cormorants who consider the grant all too little for themselves. Hardly a day passes that one does not hear public expressions of a desire to promote Irish industries. Everybody wants to see Ireland prosperous, but when these fine phrases are put to the test of practical application their hollowness and insincerity are at once exposed. We trust that the committee will not dissolve, but that they will go on with their organization, and call upon the Irish members to show up the avarice of the Finance Committee in London."

God help the Irish if the members of that Finance Committee had the making and executing of the laws!

De Leetle Cure of Calumette.

By Dr. William Henry Drummond, Montreal.

Dere's no voyageur de reever never romne hees canot' d'ecores T'roo de roan an' de rust of de raside w'ere it jump lak a boeg w'ite horse. Dere's no hunter man on de prairie never wear w'at you call racquetet Can beat leetle Fader O'Hara, de Cure of Calumette.

Hees fader is full-blooded Irish, an' he's moder is pure Canayenne. Not often dat stock go togodder, but she's fine combination, ma frien' For de Irish he's full of de devil, an' de French dey got savoir faire. Dat's mak' it de very good balance, an' tak' you mox' ev'ry w're.

But dere's wan t'ing de Cure wan't stan' it: make fonce on de Irlandais. An' of course on de French we say no'ting, cos de parish she's all Canayenne Den you see on account of de moder, he can't spik heeself very much, So de ole joke she's all out of fashion, an' wan de dem t'ing we don't touch.

Well! wan of that kin, is de Cure, so he's comin' o'er place De peep' on de parish lak w'isper. How young he was look on hees face. Too bad if de wedder she heel haem, de first tam he got leetle wit. An' de bishop might sen' beeger Cure, for it's party tough place, Calumette."

Ha! ha! how I wish I was dere, me, w'en he go on de mission call On de shanties camp way up de river, driwin' hees own carriole. An' he meet blaggar' feller been drinkin' jus' enough mak' heem nek l.k fou. Joe Vanbesonour, dey was call heem, an' he's party beeg f'ier, too!

Mebbs Joe, he don't know it's de Cure, so he's hol'eris' "Get out de way, If you don't geer me whole of de rondade, sapre! you go leetle bit. But de Cure he never say no'ting, jas' poole on de line leetle bit. An' w'en Joe try for kip been his promise, hees nose it get badly hit.

Monjee! he was strong leetle Cure an' he go for Jo-seph on masse An' w'en he is mak' it de finish, poor Joe isn't feel it first class. So nex' tam de Cure hees goin' for visit de shanties encore. O courr: he was mak' beegs' mission never see on dat place before.

An' he know more I'm sure, dan de lawyer, an' dere's many poor habitant Is glad for see Fader O'Hara, an' ax w'at he t'ink of de law. W'en dey get leetle trouw wit' each oder, an' don't know de bes' t'ing to do. Dat's makin' dem save plantees monce, an' mak' de good neighbor, too.

An' w'en we fine out how he paddl' till canoe she was nearly fly, An' travel racquette on de water, w'en snow-dreef is piling up high, For visit some poor m in or woman dat's waitin' de message of peace, An' get dem prepare for de journey, w're proud on de leetle prias'.

O, many dark night w'en de chill'ren is put away safe on de bed, An' mesef an' ma femme mebbe sittin' an' watchin' de small curiy head, We hear somet'ing else dan de roar of de tonner, de door an' de rain, So w're bote passin' out on de dooway an' lissen an' lissen again.

An' it's lonesome for see de boeg cloud sweepin' across de sky, An' lonesome for hear de win' cryin' lak somebody's goin' to die, But de soum' away down de valley, creepin' aroun' de hill, All de tam gettin' closer, closer, dat's de soum' mak' de heart stan' still.

It's de bell of de leetle Cure, de music of deat' we hear, Along on de black road ringin', an' soon it was comin' de near, Wan minute de face of de Cure we see by de lantern light, An' he's gone from us jus' like a shadow into de stormy night.

An' de buggy rush down de hillside an' over the bridge below, W'ere creek rounse so high on de spring-tam, w'en mountain t'row of de snow, An' so long as we hear heem goin' we kneel on de floor an' pray, Dat God will look after de Cure, an' de poor soul dat's passin' away.

I dunno if he need our prayer, but we geov it heem jus' de sam', For w'en a man's do'in hees duty lak de Cure do all de tam, Never min' all de t'ing may happen, no matter he's riche or poor, Le Bon Dieu was up on de heaven will look out for dat man, I'm sure.

I'm only poor habitant farmer, an' mebbe know no'ting at all, But dere's wan t'ing I'm always wishin', an' dat's w'en I got de call For travel de far-away journey, ev'ry man on de worl' mus' go, He'll be wit' me de leetle Cure fore I'm leem' dis place below.

For I know I'll be feel more easy if he's sittin' dere by de bed, An' he'll geer me de good-by message an' place hees han' on my head, Den I'll hol', if he'll only let me, dat han' still de las' las' broat', An' bless leetle Fader O'Hara, de Cure of Calumette.

* Birch canoe. † Snowshoes.

LESSONS OF THE CAREER OF AN IRISH-AMERICAN JOURNALIST.

From an Occasional Contributor.

Hon. Patrick Walsh, one of the leading citizens of Augusta, Georgia, died on Passion Sunday. The life of this eminent Irish Catholic is full of serious lessons for all who seek to rise on the wane of popularity. Speaking of him, a correspondent in the Catholic Mirror says:—"Opportunity soon came for success and he grasped it firmly, first as an agent of the Associated Press and then as one of the proprietors of the Augusta Chronicle. His advance was steady and for many years prosperous. He accumulated a handsome estate, but it was, later on, put in peril by speculation and falling prices. To rescue it he made herculean efforts and the strain upon him was immense; but he had pluck, brains and, up to a recent period, untiring energy. Incidentally, he entered politics and became a member of the State Legislature, where he was conspicuous for practical and useful statesmanship. Most of his time, however, was devoted to his newspaper and property. At one political crisis, he had but to say the word and he could have been made Governor but, as this

involved the sacrifice of a friend, he quickly, instantly brushed it away, and, in a masterly manner, compelled the convention to nominate the friend whose cause he had espoused."

Then, after giving a brief sketch of his many fine qualities the same writer continues thus:—"He has written elaborately in defence of the Catholic Church and the Irish people, and his essays on these subjects, if collected, would be among the most notable literary contributions of the century. He was also a very powerful writer on various themes, political and economic."

Subsequently, Mr. Walsh became a U. S. Senator. Some years later, in fact just before his death, he had been induced to run for Mayor of Augusta. One of his own fellow-countrymen opposed him bitterly, and many of those upon whose adherence he relied, refused to support him at the last moment. The same correspondent says:—"He became Mayor, but a majority of the city council was against him. The enmities engendered cut him to

CARPETS!

THOMAS LIGGET'S

Showings and sales this spring are giving evidence of a specialist's advantage in dealing with one class of the public's wants. This important branch of Carpeting, Draping and Floor Covering is a distinct and artistic business in itself and requires closest observance in detail as well as a thorough knowledge of where and how to get the many fabrics which go to make up a first class Carpeting business. Experience of the past 20 years in this line is commanding public attention; and our three stores are stocked with desirable goods and at unexceptionable values for this spring's demands.

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THE DEAR OLD IRISH PIPES.

In connection with the presence in Montreal of the renowned Irish piper, Mr. James T. Touhey, we give some extracts from a lengthy and elaborate article, on the subject, from the pen of Mr. M. J. Murphy, in the Chicago "Citizen." It will be remembered that Mr. Touhey, recently came from Buffalo, to assist at St. Patrick's Night Concert, given by the Ancient Order of Hibernians. His magnificent repertoire and his wonderful execution on the Irish pipes are still fresh in the minds of all who had the advantage of hearing him. At present he intends visiting the various societies in the city with a view to organizing concerts at which he will give the public the benefit of enjoying his songs, jigs, reels, and other most entertaining selections.

In this connection we might mention that Montreal possesses an Irish piper of great merit, in the person of Mr.

presses the bag against his stomach with his foreleg, and—
 "From his lungs into the bag is blown
 Supply of needful air to feed the growling drone."
 There is also mention of the bagpipes in various manuscripts from the 10th to the sixteenth centuries, under the name of the Cushmanaig. The English people have also been addicted to the use of the instrument, as would appear from the writings of many old masters.

The bagpipes which are supplied with a bellows are of Irish origin. We find that although the bagpipe was so much cherished by the Caledonians, it never underwent any particular improvements; and it was "reserved for the Irish," according to the Pennant, "to take it from the mouth and give it its present complicated



MR. JAS. T. TOUHEY, IRISH PIPER.

L. P. O'Brien, member of Division No. 1, A. O. H. Mr. O'Brien is one of Mr. Touhey's most ardent admirers. Now that we are all busy revising the Gaelic language and the historical traditions of Ireland, some of Mr. Murphy's remarks concerning the antiquity of the Irish pipes will be timely.

After tracing the bagpipes from the Greeks to the Romans, the Romans to the Britons, the Britons to the Scots, he comes to the use of the instrument amongst the Irish, and says:—

"In latter times the Irish Kerns learned to use the pipes for the same purpose as the Caledonian-Scot, namely, to rouse the martial energies of the combatants, and we find in "Derrick's Image of Ireland," published in London, in 1581, a picture of an Irish piper. The latter is represented as marching at the head of a body of Irish soldiers. The warrior minstrel is the possessor of magnificent pipes and wears the costume of that period with long flowing sleeves. He also carries a sword in case he should desire to produce some striking effects." Another plate in the same work represents him as slain in the front of the battle with his pipes lying beside him.

The bagpipes were also used as a military instrument in the 15th century as we find it used by the Irish who, led by the prior of Kilmainham, accompanied King Edward to Calais.

Stanhurst, writing A. D., 1581, gives an elaborate description of the bagpipe, which then consisted of several pipes of different proportions and sizes, with holes and keys to produce various effects by these means. Galilei, who wrote about the middle of the 16th century, speaks of its use among the Irish to arouse their martial spirit, or anon, to accompany with its wailing tones the funeral procession of a fallen warrior to the "narrow house," its doleful accents causing the attendant followers to drop the tributary tear.

It appears from a curious and rather ludicrous illustration that this instrument was known in Ireland, in A. D., 1300, as may be inferred by the illuminated initial letter beginning one of the chapters of a manuscript entitled the Dineanchus, or a collection of Irish topography and history, compiled in the above year. This letter represents a pig in the very laudable, and congenial occupation of playing upon the bagpipes. He

form." It consists of an air-bag inflated by the small bellows—from the air-trunk two large and one smaller—drones or croonans, tuned to the fundamental harmony of D, the principal key forming the chorus mentioned by Cambranis in his work on Ireland. The chanter is the tube that is held in the hands. It has a double reed similar to the oboe and its tone is not unlike that instrument. There is a complete scale of two octaves, with all the semi-tonic intervals well divided. Two other tubes placed laterally together, but so voiced as to produce a series of thirds at the upper and fifths for the lower notes—these combinations are produced by a double row of keys which are played by the wrist of the right hand while fingering the chanter, or with the fingers, if they are not otherwise required by the melody. The continuous bass drone may be stopped at pleasure by a valve, so that the melody may have its appropriate harmonies, or it may also be given simply as an unaccompanied melody. The quality of tone in the instrument is modified by the application of wax on the reeds to regulate the vibrations.

The tout ensemble is not uninteresting to the musician, who will, no doubt, consider the instrument thus described as a great improvement on that blown by the mouth, as from the Irish pipes may be heard music in three parts, or with appropriate harmonies.

Of such a character is the dear old pipes. Its strains may be rude when measured by the standards of this cultured age; but it is not the conformation to a standard that makes a melody effective. It is not the delicate poise of a musical composition that sends a thrill through our every being, but the association of a sentiment with song. We may not even know the words set to the tune, but let us become familiar with the sentiment and every phrase breathes a message to our souls."

Mr. Touhey is well known in the neighboring Republic. He played for three seasons with Dan McCarthy's "True Irish Hearts," "Cruiskeen Lawn," "Pride of Mayo" Companies. He also scored a great success at the World's Columbian Exposition, where he performed in connection with Blarney Castle, Irish Village. Mr. Touhey is a great favorite in Montreal.

—For Boys and Girls.—

CONDUCTED BY T. W.

THE INVINCIBLES.

There once were two knights full of mettle and merit,
 Who joined in a league and maintained it with spirit,
 No task was so hard it could baffle their skill,
 And one was I-can, and the other I-will.

I-can was tall, lithe,—all wit, wisdom and grace,
 With a slightly superior smile on his face,
 I-will was short, stout, red-haired, bull-necked and bold—
 A terrible fellow where once he took hold.

I-will, by himself, had been boastful and heady,
 But tireless I-can kept him prudent and steady,
 While truly this latter, unserved from his brother,
 I fear had accomplished much less than the other!

But take them together!—where'er they might go,
 Doubts, dangers and obstacles vanished like snow;
 From pigmy Too-lazy to strong armed Despair
 No foe could withstand the invincible pair,
 And surely without them the world would stand still,
 For masters of Fate are I-can and I-will!

—Youth's Companion.

CHEERFULNESS.

Each and everyone of our young readers should try their utmost to cultivate a cheerful manner, because a sunny disposition raises one very high in the estimation of others. We all have frequently experienced the brightening influence of a sunny smile, and unclouded brow, and a cheering voice. Nothing is so powerful to raise our drooping energies as a pleasant voice, and smiling face. One cheerful face in the household will make everything and everybody bright and happy within. It may be a plain face, wanting in beauty, but there is something in it that we feel, but cannot express; and its cheerful expression sends the blood dancing through the veins for very joy.

Who has not also seen the immediate effect of a glad and sprightly voice breaking in upon a dull and uninterested party? How their eyes brighten, their brows clear, and their forms become erect! On the other hand let a doleful countenance or a fretful voice break in on a gay and cheerful group, and notice how quickly the smiles die on the lips and the depressing influence spreads! Again, the infant who cannot understand a word that his mother says, is either soothed or pleased, grieved or frightened by the expression of her face and the tone of her voice.

All, therefore, should sow the seeds of gentleness, kindness and cheerfulness, in their young days. They should put aside harshness and impatience. If they do so, their efforts will bear fruit later on and will make them better able to contend with the roughness of the world, as well as to cause them to be loved by everybody.

Every one who loves you
 Loves to see you smile,
 Loves to see you cheerful
 And happy all the while.

Smiling comes so easy!
 Do not wear a frown;
 If you feel one rising,
 Always smile it down.

A Boy's Opinion of Girls.

It is sometimes interesting to hear a boy give his own opinion upon any subject. Here is a genuine boy's original composition on "Girls," given in the Philadelphia Press:—

"Girls are stuck-up and dignified in their manner and behavior. They think more of dress than anything, and like to play with dolls and rags. They cry if they see a cow in the far distance, and are afraid of guns. They stay at home all the time and go to church on Sundays. They are always sick. They are always funny and making fun of boys' hair, and they say 'How dirty!' They can't play marbles. I pity them—poor things. They make fun of the boys then turn around and love them. I don't believe they ever kill a cat or anything. They look out at night and say, 'Oh, ain't the moon lovely!'"

There is one thing I have not told and that is they always know their lessons better than boys."

A Brave Young Sailor.

The "History of Cohasset" contains the following true story about a plucky boy who knew what he wanted to do, and was determined to do it. In May, 1862, the schooner Georgiana was on a fishing cruise along the coast between Cape Cod and Montauk Point, Long Island. While she was lying-to at night, the bark William Lord, bound for Boston from Balti-

more, struck her amidships and stayed in her bulwarks. The crew of sixteen were roused from their sleep, and rushed on deck. They were certain that their own craft was about to sink, and so they climbed upon the bark.

The vessels soon freed themselves, and then it was discovered that Andrew H. Prouty, a boy of twelve, had been left on board the schooner. No one dreamed of rescuing him, for the schooner, had disappeared, and it was naturally supposed that she had sunk. So the captain of the bark took the rescued crew to Ilohus' Hill, near New Bedford.

But the schooner had not sunk. She was manned and mastered by one frightened boy of twelve, alone upon the black ocean. For two days and two nights he floated there, unaided steering his prize toward what he thought must be the shore.

A whale-ship, returning to New Bedford, over-took the strange looking craft, and boarded her to see what was the matter. When the skipper learned the state of things, he offered the boy a hundred dollars to abandon the schooner; but the boy knew better than to let another come into possession of his prize.

"No, sir," said he, "this vessel belongs to John Bates, and I'm going to take her ashore!"

He did take her ashore, and there, at New Bedford, he found the rest of the crew.

William's Hard Lesson.

Far down in one of those narrow wide streets for which the lower part of New York is famous, there was a little office once occupied by a lawyer named Abner Moss. The name was over the quaint doorway in letters so plain that none could mistake it; and if it could not be seen—a feat quite impossible—every neighbor around would quickly and easily show the place; for Abner Moss, as well as his office, was known to everyone.

The office itself was small, square room, with rows of wooden shelves running around it; solemn-looking books on every shelf in very solemn leather covers; and a desk covered with heaps of legal and other papers, standing at one side and very close to a window, through which the sunlight flowed profusely on bright days, and gave a gayer color to the whole apartment, including the sallow and sober face of Abner Moss.

Mr. Moss was one of those rare productions of the law who give their whole lifetime to study and the search of antique wills, estates with unknown or lost heirs,—in general, to the solution of the mysteries of musty documents, yellow and illegible which somehow or other remained above ground like uneasy spirits who had an old spite against the world and would never down. Some of Abner Moss's cases at law had out-lived judges, lawyers, and juries, and although he was not able to see it, they promised to out-live him.

How could a man who had busied himself so much with the dead past and its phantoms have a true conception of people around him? or how could he show them any sympathy?

Yet, strange to say, when the widow Carson came to him one day, and begged him to take in her son as an office boy, he did not stop to consider whether he needed a boy or not, and took him. And when she said to him in return for his kindness: "God bless you sir; and may you live long and be happy!" the widow had shook his hand and retired before he could make her reply.

The widow's son could copy letters excellently, and the lawyer put him at that work; and after a while he trained him to decipher and read old manuscripts. He found him to be a great help and very willing to work.

He took a great liking to him, and promised to make him a great lawyer.

"This is good practice, William, the best in the world," he would say; "but wait for a while, and we will begin the great study of law."

He repeated this phrase often, *but one year after another slipped by without any advance to the great study of law. William Carson had grown tired of the old man's promises, and believing that he would never see them fulfilled, he determined to leave the place and try for success elsewhere. He was now five years in the office, and had grown to be a young man; his wages had remained the same all along—small, and of very little aid to himself or the widow. But she would always say, when the boy complained to her:—
 "Wait, you will find out some day that Mr. Moss will repay you for all your time and labor."

Another fact which added to William's irritation was that young men

in other law offices were having easier work and good wages; and they, when he met them, laughed at him, and jibed him about his position.

It was all unbearable; so one day he took his hat in his hand, arose from his desk, and faced Mr. Moss.

The old lawyer drew back, surprised and astonished, when he heard the young man say:—
 "Mr. Moss, I thank you very much for your kindness in the past five years; but I must go some place where I can earn more wages and learn more."

"Yes," was all that Mr. Moss said reply.
 "And I'm sure," said William, "that my mother is also very thankful to you."

After saying this he reached out his hand, and the lawyer, without saying a word, took it and shook it firmly and heartily.

"Good-by," said William.
 "Good-by," said Mr. Moss.

The widow wept bitterly when her son told her what he had done; but he was her only child, and when he proposed to start immediately to find a new place, and cheerily informed her that he would have no difficulty in securing it, she dried her tears and forgot all about Abner Moss and her son's ingratitude to him.

Buy day after day came and went by, and William had not found his new place. The law offices had all the clerks they needed, or the lawyers looked a little bit suspicious when he told them he had left the office of Mr. Moss and had not even a recommendation. He learned in his travels that Mr. Moss was highly respected by men of the legal profession; and that they might laugh at his oddities, but they held his talents and abilities in great esteem.

A hundred times the young man would have preferred to be back in the old office and wait for Mr. Moss to reward his services properly when he thought fit; but he could not return now. That would be degrading. If, at the worst, he could not succeed in the offices of lawyers, there were other places open.

His ambition would be destroyed, he felt, by a change to any other business or profession; but then he must work at something to live and keep his mother comfortable.

It was fully six months from the time he left Mr. Moss, and with the exception of a few days work here and there, he had been idle.

His mother and himself were very poor. Their supply of food was exhausted, and the clothes they had were worn and thin. The widow's face had grown very haggard, and her heart almost burst with grief when she had to go to the church society for help. She did not tell her son that, and when he questioned her about where she got the victuals they ate, or the charity load of coal dumped at the door, she answered that they were the gifts of friends.

She never told him either of the long hours she prayed when he was searching for work; that if he got employment once more he would remain in it and be satisfied with it. She feared, and very truly, that he was too ambitious to reach the top of the ladder of success without ascending every rung carefully; and she blamed herself for not teaching him to know and do better. Regrets come late, and the winter they bring is always long and sometimes endless.

The glorious days of the year were coming on now, when all the world is happy, and the outlook was sad and disheartening. They always had a festive Easter, and for the first time they were going to experience a sorrowful one. The mother always had some little present to give her son on that day, and he the same.

As William crouched low in a chair, almost on the eve of that blessed day and the dreariness of the room pierced him through and through, a fierce hatred had grown in his heart against old Abner Moss; he accused him of all his wretchedness. He likened him to a murderer who takes away human life; Abner Moss had destroyed all his peace and happiness. He had used five years of his life to increase his purse bags, and at the

end let him go without even a word of thanks.

"Let no bad thoughts harbor themselves in your mind my son," said the widow from a seat near the table at the window. "It is near the time when the Saviour of the world will bring new life to men."

"That's all talk, mother," said he.
 "Son, never say that; the devil puts such words in your mouth. Don't you know that you could not live one moment without His aid?"

"Why does He let such men as Abner Moss live? They are mean, miserably, hard-listed old rascals, with hearts as cold and as bare as the sky there," he said, with tightened lips and rapid speech.

The widow turned her eyes upward to the sky, and while the tears rolled down her face, she said:—

"William, my only son, come here." He obeyed her, and she pointed upward where the sky, blue and clear before, had grown suddenly clouded, and a shower of rain began to fall on the earth.

"His mercies and His goodness" said she with a trembling voice, "are like the falling rain upon the earth. They cleanse the darkest spots in our hearts and fill us with joy."

Her words touched his heart, for he clasped her to his breast; and sitting by her side watched the rain descending upon the sidewalks and pavements.

As they looked, they saw a figure clad in a long waterproof coat and holding an umbrella, approach their door. A short while after, they heard a knock; and when the widow opened the door, Mr. Abner Moss walked in to the room.

"How are you, Mrs. Carson; and you William," said he cheerily, as he dropped a few bundles on a chair, and grasped the mother and son warmly by the hands.

They were too astonished to answer, and he looked from them to the appearance of the room.

"What's the matter?" he said.
 "There is a look of poverty, William, is that the way to keep the mother that gave you birth?"

The widow was in tears, and William stood before Mr. Moss like a criminal. He was powerless to speak; for the truth had flashed upon him at an instant that he had misjudged the old man, and was his own cause of the misery he had endured.

But before one hour had elapsed the shrewd lawyer understood the whole case.

"You thought me close and cruel," said he to William, "when I did not raise your wages, and forgetful when I did not teach you law. It was not so. You were practically learning law when you were copying or deciphering the legal papers I gave you. The principles could be easily mastered afterwards. I kept your wages low because I know the temptations young men are exposed to, and to which money makes them yield. I wanted to teach you that money is hard to get, and is to be valued accordingly."

"The old desk is still vacant for you, and if you return to it you will have my friendship, rough as it is and small as it may appear."

"I will gladly take it," said William, "and I thank you for it. I have had a hard lesson to learn since I left it, but I assure you, Mr. Moss, I have learned it, by heart and will never forget it."

Neither did he, nor that day when hatred gave place to joy, and God sent back again an old friend.—Emerald.

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ANNUAL MEETING OF THE CHEESE AND BUTTER BOARD.

The annual meeting of the Ottawa Cheese and Butter Board was held on Thursday of last week in the Board of Trade Rooms, Ottawa. There was a large attendance from different sections of the Ottawa Valley and the greatest interest was manifested. The general opinion was that the Board will receive large concessions to its membership this year. The scarcity of cheese at present makes it an assured fact that the season will open with high prices. Before taking up the business the president introduced Mr. A. W. Woodard, of the Experimental Farm, who spoke explaining the formation of syndicates, and on the curing of cheese in relation to cold storage. While Canada makes the best cheese in America it does not come up to the standard of Scottish and English make. Canadian cheese has not as good a flavor, and investigation proved that it was due to the fact that Canadians do not cure at a low enough temperature. The loss incurred by the improper curing of cheese amounts to thousands of dollars annually. While Canadian cheese sells on the English markets at 40 and 42s., Scottish and English cheese sells at 60 and 62s., due to the curing. The Minister of Agriculture has determined to use the curing rooms of this country as far as possible to prove this fact to the farmers. The shrinkage of cheese, and the subsequent cracking is caused by too dry an atmosphere in the curing room. He advocated a uniform temperature of about 60 degrees. Speaking of the formation of syndicates he said the success of the cheese makers of Quebec is due to the splendid system of inspection. Syndicates are formed and an inspector appointed to see that factories are kept clean, the temperature normal, etc. The inspector is paid by a tax on the output, say 60 cents a ton. No more than 30 factories are allowed in one syndicate. The Quebec Government helps pay the salary by giving a bonus of

\$250 to each syndicate employing an inspector who has passed an examination and works under the rules of the Provincial Dairy Association. Quebec has gained in ten years 150 per cent, while Ontario has gained only 50 per cent, which is due to the system of inspection. In reply to a question Mr. Woodard explained the best known methods of securing a uniform and low temperature in curing rooms. Mr. McGregor, representing Lovell & Christmas, wanted information as to the best way of preserving the cheese while en route to Montreal. Mr. Woodard replied that he did not suspect that there were no ice cars between Ottawa and Montreal. In Quebec all the railways run refrigerator cars and supply ice for the shipment of butter and cheese. There was a lengthy discussion on the system of inspection and it was finally agreed to leave it with the buyer and seller to agree on a point of inspection. Mr. S. G. Irvine, Arnprior, favored factory inspection. Mr. Stevenson wanted inspection at the shipping point. Mr. Fortier was in favor of a public inspector at Montreal. Mr. Witherspoon, of Montreal, said that a public inspector at Montreal is impossible. He would not and no exporter would, allow an inspector free access to their warehouses. Mr. Ault, representing Hodgson brothers, asked the salesmen to state any grievances existing last year. Mr. McKechnie, Pontiac, wanted to know what it would cost to store the cheese in cold storage at Ottawa and have it inspected there. He complained that the Pontiac and Pacific Junction railway made no effort to handle the cheese expeditiously. Mr. Ault objected to the cold storage idea and said that no buyer would try cheese frozen in a cold storage building. Mr. James McCullough, of the Ottawa Cold Storage company, said he

was satisfied to have the cheese go to Montreal, for cold storage, but if the cheese was refused it meant that the owner would have to go to Montreal to sell it. Mr. McCullough made an offer to store at a price below Montreal. Mr. Hardy, of Jockvale, wanted factory inspection. Mr. J. R. Weir of Winchester, said that the high prices paid at Ottawa last year was going to cause a slump from other boards this year. Mr. Kavanagh suggested boarding the cheese so that the seller designates whether he wants factory, Montreal or Ottawa inspection. The buyer would then bid on the conditions of sale as fixed by the seller. Mr. Witherspoon said it was a splendid suggestion. Mr. McGregor said that no buyer would agree to Ottawa inspection. After further discussion Mr. Kavanagh's idea was adopted. The election of officers resulted as follows:— For President, Mr. Joseph Kavanagh was nominated by Mr. J. Tierney, Arnprior, seconded by Mr. J. D. McGregor, Alexandria, and supported by Mr. J. C. Witherspoon, Montreal. The motion carried unanimously amidst hearty applause. For Vice-President Mr. J. C. Hardy, Jockvale, was nominated by Mr. J. H. Wood, Maxville, seconded by Mr. A. W. Ault, Montreal. Mr. John Burke was appointed secretary treasurer and auctioneer. New quarters will have to be secured this year, and the officers were instructed to look after it. This year the buyers will present a guarantee from some local bank showing the ability of the firm to pay for any cheese that may be brought. Professor Robertson, of the Experimental Farm, who was invited to address the meeting, wrote regretting that a previous engagement prevented his attending, and promised to address a meeting at the first of the season. Mr. Robertson wrote that the department has arranged with Mr. Edward Kidd, North Dover, to carry

on experiments in the curing of cheese at low temperatures in one of his factories.—Ottawa Free Press. IRISH NATIONAL FEDERATION. At a special meeting of the city council, New York, of the Irish National Federation, held April 1st, at 47 West Forty-second street, called for the purpose of considering the action of Judge Morgan J. O'Brien, at the recent banquet of the Friendly Sons of St. Patrick, the following resolutions were adopted:— Whereas, The Hon. Morgan J. O'Brien a member of the Irish National Federation of America, in his capacity as chairman of the Friendly Sons of St. Patrick, in his speech from the chair gave currency to the falsehood that England prevented a concert of European powers against this country at the outbreak of the war between Spain and the United States, when the speaker knew that our own Ministers to the Courts of England, Germany, France and Russia had made positive and definite denials of the falsehood, and when he was aware that the Emperor of Germany and Count Von Bulow, in open session of the Reichstag, had made denial of its truth and the representatives of France and Russia in their official capacity had made public denial declaring the whole story fictitious and made for the purpose of alienating the European Powers, that have always been our friends when assailed by England. Therefore be it Resolved, That as Irish Americans we condemn this covert attempt to mislead public opinion in America, and as Irishmen sympathizing with the efforts of our kindred in Ireland to wrest self-government from the grasp of the Hon. Morgan J. O'Brien's newly-found friend of "liberty, democracy and humanity," we deem it our duty to mark our disapprobation of his language and action misrepresenting the attitude of Irish Americans by removing his name from the roll of membership of the Irish National Federation of America.

THE BOYS' SAVINGS BANKS.

Distributing "nest eggs" to the grown-up boys is one of the pleasant diversions Father W. J. Dalton of Kansas City, is engaged in these days and one in which he takes considerable pride. In 1887 the good father organized the boys of Annunciation parish, then one of the largest Catholic parishes in Missouri, into a society called the Dalton Cadets. Boys were allowed to join at ages ranging from 6 to 17 years, and the society within a couple of months had a membership of over 400. All members took a pledge to be total abstainers from strong drink and avoid going into sa-

loons or gambling houses until 21 years of age. Father Dalton introduced one feature new to such societies—a savings feature. The boys were encouraged to deposit their dimes, nickels and quarters. They could make these deposits up to the time they were twenty-one and the whole amount was to be kept until the youngest member of the society was 21 years old, when they were to get their money back with six per cent. Interest added to each deposit for the full time. Father Dalton had put the money all out at interest not long ago. So now, every day or so, he pays back to the young men their childhood savings.

LARGEST CORNER STONE IN AMERICA.

The corner-stone of the Cathedral of the Sacred Heart, Newark, N. J., which will be laid on Sunday, June 4, will be the largest in America. It is a cube of chocolate colored stone quarried from a deposit of remarkably close textured crystalline limestone recently discovered near Cresson Springs, Pa. The weight is estimated at 30 tons. A novel architectural feature of the corner-stone will be the inseting therein of two large stones presented to Bishop Wigger by the Patriarch of Jerusalem. One stone is from the site of the Church of the Nativity at Bethlehem; the other is from the same deposit of stone from which the Holy Sepulchre was excavated. Before the stones were shipped from Jerusalem the Patriarch conceived the idea of having the Lord's Prayer carved on each stone in Hebrew, Latin and Greek. This work was entrusted to a Syrian Christian sculptor, who executed the commission in a highly artistic manner. The corner-stone will be so set and impaneled that the stones from the Holy Land will face the East.

AN ORGANIST SECURES DAMAGES.

The case of Hesse vs. the St. John Street Railway Company, St. John, N. B., ended on the 30th March, when the jury returned a verdict for the plaintiff, assessing damages at \$25,000. Questions were submitted by Judge Vanwart. Professor Hesse was organist of the Catholic Cathedral, in Providence, R. I., and received injuries last July while a passenger on a runaway electric car of defendants, necessitating the amputation of his left foot. The action was taken out for \$100,000. The railway company's counsel, as soon as the verdict was announced, applied for a stay, and may appeal to the full court. Much local interest centred in the trial, because it was the first appearance of ex-Judge Palmer as counsel, since he left the Bench. He was Hesse's principal lawyer.

Archbishop Elder Eighty Years Old.

March 22 was the eightieth anniversary of the birthday of Archbishop W. H. Elder, of Cincinnati. At his own request no special significance was given to the day, but in all the churches of the diocese prayers were offered for the continuance of the life of the prelate. Many presents were sent him by his parishioners.

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