

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

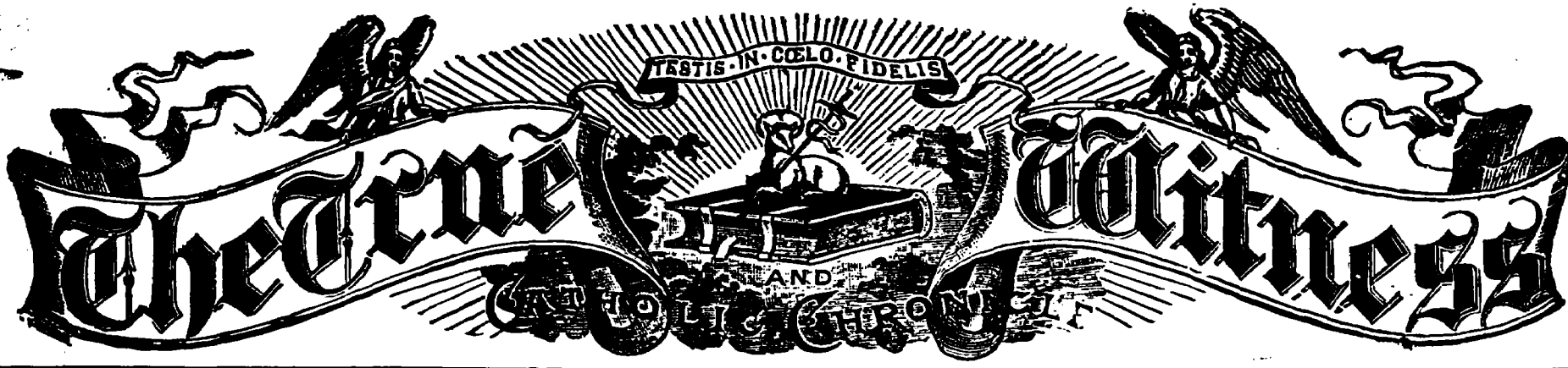
Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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

If You Believe
In the principles we advocate
kindly pass the paper to your
neighbor and ask him to be-
come a subscriber.



Our Paper
Should be in the hands
of every Catholic
Family.

HARBOR COMMISSIONERS AND ST. PATRICK'S LEAGUE.

Former Called Upon to Show Cause for the Dis- missal of Sharkey and O'Brien, two Irish Catholics of Long Service.

Mr. J. J. Ryan, Spokesman for the League Committee, Tells the Harbor Administrators Something About the Organization He Represents.

Hon. Dr. Guerin Makes a Vigorous Speech. Wants to Know if it is the Intention of the Commissioners to Crucify their Friends.

Mr. M. J. F. Quinn, Q.C., M.P. Dwells Upon the Question of Equality to all Classes. Irish Catholic Claims Should Not be Ignored.

Hon. James McShane Asks for Justice, and Expresses Surprise at the Action of the Board.

President Mackay's Answer to the Deputation. He is Anxious for the Birth of a Canadian Nationality in Dealing With Patronage.

Mayor Prefontaine's Peculiar Remarks After the Deputation Had Retired.

NOTWITHSTANDING the almost continuous avowals of friendship which we hear, especially in the neighborhood of election times, there is no person of average intelligence who at all watches the trend of public affairs who does not see that this supposed friendship for Irish Catholics is very superficial indeed. Catholics have been accustomed to be made the victims, in a sense, of a species of mild duplicity, which on the face of it looks harmless enough, but which in reality, as time goes on, will have a very serious result. It would not be a bad idea if the Irish Catholics in Montreal borrowed a leaf from Mr. Chamberlain's book, and on it wrote, "What we have we'll hold."

For years there has been a tacit understanding, or rather an unwritten law, that public patronage should be divided as nearly as possible among the various elements which go to make up our population. While a full share has never yet been meted out to Irish Catholics, there was still a certain amount of respect paid to the traditions, and being easily satisfied, the clamor for a due recognition of their rights was not so outspoken on behalf of the Irish Catholic citizen as it might have been. It is perhaps this very good nature which has led others to think that they could filch with impunity what by right and custom belonged to the Irish Catholics. At first the lapses in this regard were of only minor character and passed practically unnoticed. They made up the entering wedge, however, which day by day is being driven further into the interests of our compatriots.

It is all very well to make pretty speeches, telling us what a great element we are in the community, patting us on the back and extending the right hand of fellowship. Sweet words cost little; but they do not pay house rent for the people they are showered on. One by one offices which of right belong to Irish Catholics have either been left unfilled so long that their very existence seem almost forgotten, or when least expected the office is suddenly filled by a person of a different nationality or a different religion. There is a quiet chuckle for the Irish have been caught napping again. It is too late to protest, and when this matter is brought to the attention of the powers that be, looks of well feigned surprise, expressions of deep regret and assurances of everlasting friendship are used with theatrical

effect. There is usually a promise to balance the matter in one way or another—a balance which is never struck, by the way. In other cases the matter is treated with the nonchalance that might be expected in the behavior of a superior being. You are assured that no injustice was intended, that religion or nationality in no way influenced the appointment. Possibly not; but the fact remains that whenever a change of this description occurs, it will always be found that it is an Irish Catholic who has been supplanted.

It is all very well to say that none but men fitted for positions get them. Granted; but will some one dare tell us that among our large Irish Catholic population there cannot be found men capable of filling creditably any office in the gift of the Government, whether Federal, Provincial or Municipal? Such an idea would be preposterous. It is not as if we were claiming any more than is our just right. We are not asking for fresh favors. We only demand that we be permitted to keep what is already ours. We do not ask that vacancies be created for us; we do not ask for appointments to positions previously held by men of other nationality or religion; we simply ask for fair play.

A striking instance of the gradual undermining of Irish Catholic influence was given this week when a deputation waited on the Harbor Commissioners and laid their grievances at the foot of that august tribunal.

A full report of the proceedings is printed below and a careful perusal will be self-explanatory. Whether it was the mere hazard of chance which put such difficulties in the way of gaining the ear of the Harbor Commissioners, it is difficult to say. One thing is very apparent and that is that there is apparently very little intention of remedying the evil complained of. Mayor Prefontaine's remarks were particularly ominous. There was no idea in his mind that there was any reason for complaint; and from the tone of his remarks it might be judged that instead of a reform in these matters the abuse was likely to assume larger proportions.

It is under such circumstances as these that it behooves a journal specially representative of the Irish Catholics of Montreal to give a word of advice. Eternal vigilance is the price we must pay for the continuance of our rights. We must be ever on the alert, and we make it distinctly understood that the

leverage of the franchise can be used to good purpose, and that glossiness of tongue does not make up for an encroachment on privileges which are ours of right.

The St. Patrick's League, too, are to be congratulated on the spirited action taken, and it is to be hoped they will continue strenuously in the good work. To meet with any measure of success in the defence of the rights of Irish Catholics, it is not merely necessary to stand on guard; a little action of an aggressive character frequently bears excellent fruit.

AT THE MEETING.

The regular weekly meeting of the Harbor Commissioners was held on Tuesday afternoon. An influential deputation from St. Patrick's League, accompanied by the city Parliamentary representatives and other prominent gentlemen, waited upon the Board to urge upon them the claims of the Irish people to fair play and justice in so far as positions under the Commissioners are concerned.

Mr. Robert Mackay, president of the Harbor Commissioners, occupied the chair, and the other members in attendance were His Worship Mayor Prefontaine, Messrs. Andrew Allan, D. G. Thomson, W. Farrill, John Terrance, Robert Blockidge, Alvin Racine and Joseph Contant. The deputation consisted of Hon. Dr. Guerin, Mr. M. J. F. Quinn, Q.C., M.P., Hon. James McShane, Messrs. J. H. Semple, W. H. Conningham, and Messrs. John J. Ryan, Andrew Cullen, J. McMahon and James Carrey (representing St. Patrick's League). Ald. Gallery was unavoidably absent on account of a meeting of the City Council.

MR. RYAN SPEAKS.

The first member of the deputation to address the meeting was Mr. John J. Ryan, who said:—

Mr. Chairman and Gentlemen,—We are here as the representatives of the Irish-Canadian people of Montreal. We are members of the St. Patrick's League, which is composed of three delegates from every English-speaking Catholic organization in this city; its object is the advancement of our people. We are accompanied by Hon. Dr. Guerin, Hon. James McShane, Mr. M. J. F. Quinn, Q.C., M.P., and Mr. J. H. Semple, who are as well known to you as to me, and who need no introduction. All questions relating to our race come before the League, and, in turn, its work is brought home to every society through its delegates, every individual member becoming aware of what transpires. You will therefore see our organization is far-reaching, as nearly all our people belong to some of our societies, either national, temperance, literary or benevolent. I am so explicit about this so as to fully impress upon you that everything that transpires here today will eventually reach all our people. Now, Mr. Chairman and gentlemen, the object of our visit is to say to you that our people feel that we are being discriminated against. We come here not to ask any favors, but simply fair play. This may be unprecedented in the annals of the Board, but, Mr. Chairman, the occasion has never before arisen, as until recently we had representatives on this Board who always saw that our rights were accorded us. Our case, in a word, is that recently two of the prominent positions in the harbor held by our people have been made vacant, and totally lost to us by others being appointed; and while we do not question your right to discharge, for political reasons or otherwise, any employe you may decide upon, we do question your action when you do not replace such employes by people of the same nationality as those that previously held the position. Surely, it cannot be said we have none capable. It is a well-known fact that nearly all, or at least the great majority, of our Irish people are of the Liberal faith and supporters of the present Government; and most certainly two men could have been found amongst us that could have ably filled the two positions recently taken away from us. I can tell you, Mr. Chairman and gentlemen, our people are terribly worked up over the matter, and unless we get fair play, the nine or ten thousand men our organization numbers will not soon forget it. We have only one aim and one object in view, and that is to stand up for equal rights.

OLD PATRONAGE DISAPPEARING.

Hon. Dr. Guerin, who was the next speaker, said: Mr. Chairman and Gentlemen, I don't intend to delay you with any lengthy remarks. I think that the very admirable speech of my friend, Mr. Ryan, has put the whole matter in a nutshell. We have not come here to follow any jingo policy, to use any threats or anything of that kind. We simply feel aggrieved; and as one of the representatives of the English-speaking Catholics, I feel more or less flattered that my friends should have called upon me to echo their sentiments in regard to this matter. It is quite notorious that we had certain patronage in the past, which patronage seems to have disappeared. As Mr. Ryan has said, we don't question the rights of the Harbor Commissioners to dismiss anybody if he is incompetent; nor do we think that we would be justified in finding any fault with the Commissioners discriminating against anybody for political reasons; but we insist that we are entitled—our numbers en-

title us—to a certain amount of representation which, unfortunately, is being overlooked. There are many of us who have devoted our time, in fact our lives, to the advancement of Liberal principles in Montreal. If the Harbor Commissioners intend to crucify their friends, I think they are taking the best means to do it, by ostracizing those of our religion and our race. We feel that all we are called upon to do is to bring the matter clearly and distinctly to your attention. I have no doubt but the spirit of justice and fair play that should actuate gentlemen of this Board to make reparation if they are of the same opinion (which I have no doubt they are) as we are when we come here today, if they are of the opinion that we have been discriminated against, I think the spirit of fair play that should actuate them will prompt them to make them reparation for what we have said.

NOT A POLITICAL QUESTION.

In introducing Mr. M. J. F. Quinn, Q.C., M.P., Mr. Ryan said: To show you, gentlemen, that there are no politics in this, but that it is simply a matter in the interests of our people, I will ask Mr. Quinn to address you.

Mr. Quinn remarked:—Well, Mr. Chairman, I am very glad to say that as far as I am concerned there are no politics at all. I don't take that view, and I would be very sorry to think that either political party would take a stand against our people in any way. I am here, therefore, in my capacity as representative in Parliament of the Irish people in the district of Montreal, and being a Conservative member, it gives me much pleasure to say I don't think it possible, because you happen to be a majority of Liberals, that you want to do anything against our people or refuse to recognize their worth. But I think it is well in all cases to draw the attention of our friends to the fact that a point is overlooked in this community, where we are composed of three nationalities, it is said—French, English (including the English Protestants) and Irish Catholics. It is well to draw the attention of our friends to the fact that the tacit understanding which has existed for so many years between us with regard to race and religion should be preserved as long as possible. It is by preserving this up to the present time that we have got on so harmoniously, and that one people and the city have prospered in the way they have. It would be a very unfortunate thing for the English-speaking Catholics and the English-speaking Protestants, and even for the French-Canadians, who are more numerous than the both of us put together, that anything should arise to disturb the harmony which has hitherto existed. Unfortunately, two cases that have occurred within the last few months have drawn attention, more particularly to our people, to the position they occupy, especially as regards the Harbor Board. For some reason or another, which we don't question at all, because we believe you have the right to be sole judges in these matters, the only two men who occupied to a certain extent important positions have been dismissed.

MEN OF THEIR OWN NATIONALITY.

had been put in their places, I don't think this deputation would have anything to say; it would be a question between the Harbor Board and the individuals whether they had been properly or improperly dismissed. As it stands now, they have been dismissed; they were the only English-speaking Catholics under the Board in important positions, and they have not been replaced by English-speaking Catholics. I don't wish to draw your attention to this fact any more than is absolutely necessary, because questions of religion and nationality are unfortunate matters to discuss. Certain privileges have been accorded to our people and the English-speaking Protestants which have obviated the necessity of mentioning such questions as religion and nationality. In the constitution of your Board this is proven. You have representatives of the English-speaking Protestant people, representatives of the French Canadian people, and representatives of the English-speaking Catholic people. I don't make this question a question of politics at all; but was very glad to hear Hon. Dr. Guerin speak to his political friends as strongly as he did, and if any of mine are here, I would like to say to them that I don't think they have acted properly in not replacing these men by English-speaking Catholics. I think it is to Dr. Guerin's credit to speak in the way he has done, and without wishing to make any political capital out of it, but simply desiring to see justice done. I would like to add to the words that have already been spoken, and ask the gentlemen of the Board to see if it would not be just, right and proper that the men who have been dismissed should be replaced by English-speaking Catholics.

WHY WERE THEY DISMISSED?

HON. JAMES MCSHANE then addressed the Commissioners. He said: Mr. Chairman, some time ago, when this new Board was formed, I did my best to keep in the employ of the Commissioners Mr. O'Brien and Mr. Sharkey. They were kept on for a year, when, for some reason or other—whether for incompetence or not acting as they should have done, I don't know—they were dismissed. As the gentlemen who have spoken said, it is a very hard thing to speak about nationality; and I hope the day will come when men will be chosen for positions on account of their ability alone. But the recognition of nationality exists in our city; and it has caused a very

deep feeling of regret among the English-speaking Catholics of Montreal that at this Board there was not some man, whether representing the Irish nationality or otherwise, who did not get up and move an amendment to the motion for dismissing these men. In conversation with me, a gentleman of the Harbor Board said that if these men were displaced chairs of the same nationality would fill their positions. I know your feelings at that time were good in that direction, but somehow or other when the vote was taken, there was not a man to stand up and move an amendment that if these men were discharged, chairs of the same nationality would fill their places. Many in the city of Montreal would have been glad to have got such positions through your kindness. I have not come here to reproach you, but I felt it to be my duty, if it were possible, or if it were possible in a short time, that men of the same race and religion as those discharged be given some of the important positions. It is a sad thing to bring up the question, but everybody knows for it and they are dead, and it is not I don't think that any word that has fallen from my mouth have proceeded me can tend to weaken or alter your feelings; we only ask for justice.

IN A SPIRIT OF FAIR PLAY.

Mr. H. Semple was the next to speak, saying: It is hardly necessary, Mr. Chairman and gentlemen, that I should add anything to what has been said by Mr. Ryan, who is the representative of a large number of our people in this city, and of which we should like to hear more from. He has made a very good case, and I think that the proposals of your Board in regard to the reasons for our being dismissed by your Board are very good reasons. But our feeling is that as justice has been done for us people, I am sure, there is nothing but a spirit of fair play in each and every case you mention, so that when this matter is taken up, consider what you will see that justice is done. We don't want to wage war against any nationality; we want to go on in peace and goodwill with all of us; but we have so few people in important positions that we cannot afford to lose any of those that are there. We should like those that are in positions to be kept there, if they are to be dismissed, that they should be replaced by people of our own nationality. Mr. Sharkey's case is an exceedingly strong one. A for thirty years' service, it has pleased the Board to dismiss him. You, of course, know more about the matter than we do; we are only speaking from the outside, but we maintain that it was an injustice to dismiss the man without an enquiry. We represent, in a sense, the Irish people, and all we ask is a fair distribution of positions, decency and fair play.

Mr. Ryan—in conclusion, there is nothing to be said, only that you know that the great majority of our people have always been of the Liberal faith. The majority of them are supporters of the present Government, and it would be very strange if you could not find two men among all our people capable of filling these positions, without going outside. We thank you heartily for your attention.

THE PRESIDENT'S REMARKS.

The President (Mr. Robert Mackay) —The other day a deputation came here, a small deputation, I understand, but I was not aware at the time, and I don't think any of the Commissioners were aware, that there was a deputation waiting outside. I had to rush to the Board of Trade in connection with the harbor improvements, and as I had to be there by three o'clock, I had to hurry from the meeting here. That was the reason the deputation did not obtain an interview. I don't know who the gentlemen were who came here on that occasion; but to-day it was only when we were going on with our regular meeting that I was told a deputation was waiting to interview us. Therefore, I may tell you that those complaints are new to me, and I don't know that I can, on such short notice, say very much. In regard to Mr. Sharkey, there were three dredges in use last summer; they were to be put out of service, as they were not doing economical work on account of the deepness of the harbor. The dredge Sharkey was on was to be loaned to the Government to do some work on the canal. In connection with Mr. Sharkey's dismissal

THE QUESTION OF RACE OR CREED.

never entered into the consideration of the Commissioners. Every one around this board knows that there is no one more in favor of an all-round Canadian sentiment than I am, and I hope to see the day when the best man will win, no matter to what race he belongs. I am certain that there was no intention, as far as I can judge this Board, of slighting any race. I don't think that was at all the intention, and I don't think there was any injustice intended. If there was any injustice, I am sure this Board would only be too happy to enquire into the circumstances; if anything has been done harshly or without good reasons it will be remedied. Regarding Mr. Sharkey, I may say that an enquiry was not necessary, as there was no vacancy created. I had several interviews with him, and I tried to do all I could to overcome the difficulties he seemed to be complaining of; but I was not successful. I could not see, if a dredge was not to be in the service of the Commission, how he could very well be employed. There is one thing I may tell you, and that is that since I came on this Board

THE BRITISH PRISON SYSTEM.

Striking Picture of the Inhumanity of Its Administration

Presented During a Recent Debate in the House of Commons By Three Leading Irish Parliamentarians. The Discipline in Force Calculated to Brutalize, Degrade and Destroy the Minds of Prison- ers.

The Prisons Bill now before the British House of Commons gave three leading Irish parliamentarians an opportunity of exposing the iniquity of the system of prison administration in vogue in Great Britain and Ireland.

Mr. John Dillon, who was the first speaker, delivered a spirited speech, during the course of which he said: In his judgment, one of the greatest advances in modern civilization had been the discovery, due to the great humanitarian reformers of the early part of this century, that the average of the punishment was not a deterrent to crime, and that in direct proportion to the degree in which the criminal law of this country had been mitigated in vindictiveness and savagery so had crime gradually decreased. (Cheers.) Judged by that criterion, the proposals of the present bill should be condemned. It was stated that it was not intended to have any revolutionary change. He thought there ought to be a revolutionary change, and that that revolutionary change ought to amount to the admission that the whole prison system of this country had been based upon a false and mischievous idea (cheers). They ought to aim at giving the prisoner an opportunity of reforming his character. The present system gave him no such opportunity. It was calculated to brutalize, degrade, and destroy the mind of the prisoner, and as to the man who had any previous education or habits of intellectual occupation it was calculated to drive him mad. In the cases of prisoners convicted of crimes against property or of small minor offences every effort ought to be made, consistent with reasonable discipline and their loss of liberty, to occupy their minds and subject them to an unending discipline, which might have the effect of not sending them lower, but of lifting them upwards and of opening a new career for them (cheers). He had been in the prison of Elmira, in the State of New York, the Governor of which had informed him that the vast majority who passed from that prison were placed by him in distant parts of the States. They were helped to get employment in districts where they were unknown, and a large percentage of them were shown to have to have become respectable and decent citizens (cheers). Some of them were men who had been convicted of crime which in this country would have subjected them to life sentences. Continuing, the speaker said he had considerable

EXPERIENCE OF THE ORDINARY IRISH PRISONERS.

and he had some personal experience of sending children to them. Fifteen years ago he spent one year in the prison of Kilmalbin. One day he was walking up and down the yard when he heard a child, the widow of whose cell was on a level with the yard, crying incessantly. "Mother, mother, mother, where are you?" He heard the door of the cell open and a warden evidently enter who smothered the cries of the child and beat him severely. He (Mr. Dillon) complained to the governor. The governor said the matter would be investigated, and the following day he informed him that the matter had been investigated and had no foundation. The governor told him he could investigate the matter himself. The child was brought to him accompanied by the warden, in whose presence naturally the child was afraid to tell what had occurred. That was all the satisfaction he (Mr. Dillon) could get, though he had no doubt whatever that the child had been beaten. But under any circumstances he contended that it was an outrage to imprison a child of fifteen or sixteen or even under eighteen years of age (cheers). He trusted the Home Secretary would have power to make regulations in the future which would prevent children under a certain age from being imprisoned with adults (hear, hear). Turning to another subject, the treatment of political offenders, it was a disgrace to this country that the attempt was kept up to degrade, insult and trample upon political offenders. He did not believe that there was another country in Europe or the world where the Government attempted to treat its political offenders as the Government of this country habitually did. Prior to 1843 the Government sometimes hanged political offenders, but they did not treat them as pickpockets and thieves. He and other Irish members signed the petition asking that Dr. Jameson and his fellow prisoners should not be treated as ordinary felons, because he was opposed to treating any man for a political offense as if he were a common felon.

CONTINUED ON EIGHTH PAGE.

CONTINUED ON FOURTH PAGE.

CHRISTIAN BROTHERS OF IRELAND

Annual Appeal in Behalf of Their Establishments.

Rev. Father Coleman, O.P., Delivers an Eloquent Sermon at Newry.

A Graphic Picture of the Noble Work Performed by the Order--The Struggle Against Modern Secularism--The Influence Exercised by it in By-gone Days and Its Enthusiastic Endeavors to Spread the Light in Thousands of Homes.

THE annual appeal on behalf of the Brothers' Schools, Newry, was preached after 12 o'clock Mass on the 20th March, in the Cathedral, by the Rev. Ambrose Coleman, O.P., St. Catherine's, Newry. Mass was celebrated by Rev. John O'Hare, C.C., and His Lordship Most Rev. Dr. McGivern presided during the service. There was a large congregation, and the response to the appeal was more than generous. Immediately after Mass Rev. Father Coleman ascended the pulpit and said: My Lord, Rev. Fathers, and dearly beloved brethren,—it is, as you are aware, to plead the cause of that religious body of men to whom, for several years past, you have confided the religious and secular education of nearly all the male children of this town that I come before you today. And yet I can hardly say with truth that I am pleading their cause with you, because no words of mine could increase the esteem you have always felt for them, an esteem both for themselves personally and for their admirable system of education, which has deepened in your hearts as the years have rolled by, and is a pledge that the support you have given to the Christian Brothers in the past will be continued with even greater generosity in the future. Their teaching may be looked upon under a double aspect: we may treat it from a secular or a religious point of view. So much praise has been lavished on the secular teaching of the Brothers, who have covered themselves with glory, especially during the past few years, and have won the admiration of their bitterest enemies, that it is unnecessary for me to enlarge upon it. I will therefore confine myself to day exclusively to the religious aspect of their teaching, which of course, both to themselves and to you and your children, is of primary importance, and the consideration of which will tend to the solution of problems which are of vital interest to the country at large. The Christian Brothers, with numerous and well organized schools, whose walls shelter more than thirty thousand pupils, are doing an important, nay, absolutely necessary work for religion in this land. Every school of theirs is

A Barrier Against Modern Secularism in education, and against the engrossing spirit of materialism which is fast spreading over the civilized world and is already beginning to launch itself against the heritage of St. Patrick. By their constant and unremitting attention to religious education they have been always to the front in combating against ignorance in religious matters, especially among the poor, the danger of which at the present day is that deficiency in religious knowledge very often means religious indifference and unbelief. Now, it is generally taken for granted that the poorer classes of the people are far better instructed in their religion at the present time than they were in the old penal days. It would be hard indeed to form a trustworthy opinion on this point, even with an intimate acquaintance with history, but taking this century as a whole—a century which has seen the exodus of other countries of half our population—though there has been undoubtedly an advance in some respects, it is very much to be feared that the people have not been as well instructed in their religion as they were in the times to which I refer. In the first place, the people in those days had far more priests to look after them. It is a common error to suppose that priests were few and far between in the times of proscription and persecution. We have undoubted historical evidence that priests and friars were very numerous and were constantly going about from place to place among the people, fortifying them in their faith and instructing the children in the elements of Christian doctrine; whereas no former period

Saw such a Deficiency of Priests as the first half of the present century. In the second place, every priest, secular or regular, was bound by decrees of Provincial Councils and by orders from Rome to teach the catechism personally to the young, and the summer time saw them in the country parts among the fields and bogs, here one day and there another, saying Mass, preaching sermons, and teaching catechism; while in the winter months, sheltered in the towns and villages, they performed the same duties in the houses of the people, with the children gathered around them for instruction, till the late hours of the night. What deep and lasting impressions such teachings must have left in the minds and hearts of the people! We have greater organization now, but have we the same spirit? May there not be grave defects in the general system of teaching religion to the young at the present day which it would be dangerous to overlook? The result of the system pursued in former times was that the people clung to their Faith, though assailed by the worst forms of persecution; whereas during the present century we have had to deplore the loss of

Faith among many thousands of our countrymen abroad, many giving up the practice of their religion directly they set their foot on a foreign shore. Religion, in fact, sits very lightly on large masses of our poorer countrymen in foreign towns and cities—a state of things which is attributed by the priests, who are in their midst, as much to gross ignorance of their religion as to any other cause. It is now my purpose to explain what is meant by this teaching of the catechism, so strongly inculcated by the Church, so fervently practised by many of the saints, so absolutely necessary your intelligence by telling you that it does not consist in making children learn the mere words of the catechism; and yet how often may you witness

The Fraudulent and Ridiculous Teaching of the Catechism in this way, not the slightest attempt being made by the teacher to explain the meaning. But can the teacher conscientiously rest content even if he explains the meaning of the words and sentences? May not that kind of teaching be dry, cold, and fruitless? May not the catechism be made a mere task, and by no means an agreeable task? How often do adults excuse their profound and culpable ignorance of the elementary truths of religion by saying they are no scholars, thereby confounding knowledge of Divine things with ordinary literary acquirements—a fallacy extremely common among the poor and uneducated. It stands to reason that a mere dry explanation of the catechism is not truly religious instruction, or rather, what is more to the point, religious education. It will bear no fruit; it will enter the mind without touching the heart, and will leave the child as it found it. Religious instruction fails in its purpose if, besides enlightening the mind, it does not touch the heart and affect the will and form the conscience. To do this it should be made interesting, and it cannot be made interesting by the teacher without a zealous preparation and conscientious study, by which he will be able to amplify the teaching by beautiful examples drawn from the Gospel and the lives of the saints, putting in from time to time, straight from his own heart, exhortations to the practice of virtue. Thus would the catechism teach children in their early years to love God, to pray, to reflect on their salvation, to repent of their sins and correct bad habits. All this, in the eyes of the ordinary teacher, is the work of the priest, and yet how seldom does the priest under our present arrangements come in contact with the child for the express purpose of imparting religious instruction! If, therefore, this religious instruction, which was the daily personal work of the priest in former times, and, as I shall show, is the daily task of the Christian Brother, cannot be efficiently carried out in the public schools of the country at large, it is a

Grave Defect in Our Educational System as regards religion which cannot be overlooked, and which sooner or later will bear disastrous consequences. We may rest assured, however, that in any school conducted by the Christian Brothers the foundations of religious knowledge are well and carefully laid. Their religious profession and their rules are a double guarantee on this important point. The religious garb of the Christian Brother—the very fact that he comes before the children as a monk, as one who has devoted his life to the service of God and his neighbor, as one who has cut himself off from the world and is bound by the three vows of poverty, chastity and obedience—adds a weight to his words when he speaks on religious matters which they would not have coming from the mouth of an ordinary secular State paid teacher, however good and zealous he might be. The primary object of the State paid teacher—that for which he is paid by the State—is to impart secular knowledge; the primary object of the Christian Brother—that for which he has left the world and has sacrificed his earthly career—is to impart religious knowledge. Their Rule, as contained in the Brief of His Holiness Pope Pius VII., states: 'They shall make it their principal care to teach male children, particularly the poor, the things necessary for a virtuous and Christian life, and that

The Main End, as well as the Spirit of the Institute, must be an anxious solicitude to educate youth according to the maxims of the Christian law.' And they are strictly bound by the same Brief to give religious instruction for half-an-hour on week-days and for a full hour on Sundays and holidays of obligation. So important a place does religious instruction hold in their curriculum that the Brothers not only undergo a long probation in the accurate and conscientious study of the Christian doctrine, but they are also bound to make a special preparation every morning for the instruction they are to give during the course of the day. And just as the Christian doctrine expounded by the priest from the pulpit is to the congregation assembled around him the Word of God, so also is the teaching of the Christian Brother to the children assembled around him in the school the Word of God, given with the blessing of Jesus Christ and the formal approbation of the Church. And thus the catechism as taught by the Christian Brothers reaches the heart as well as enlightens the mind, and leads to the practice of piety and the keeping of God's Commandments. But they do more than inculcate piety in the daily instruction. They make the children practice it, and not only is the school-day begun and ended with prayer, but not an hour passes in which the children are not asked to pause for a moment and elevate their hearts to God. Thus the whole day is sprinkled over with acts of piety in a schoolroom in which the symbols of our holy religion are fearlessly displayed at all hours. See, on the other hand, under what grave disadvantages the most zealous and conscientious national teacher must carry on the catechism!

The State, which pays him his salary for imparting secular knowledge, will not call him to account if he neglects teaching religion. And will even the manager of the school call him to account if he confines himself to making the children learn the bare words of the catechism without troubling himself further about them? More is not expected from him. In fact he is deterred from giving that cool religious instruction which is essential to the well being of children, by the thought that in doing it he may be intruding on the province of the priest. Consequently the religious interests of the children are neglected, and they are generally deprived of religious instruction except at rare intervals. To the teacher who is not zealous and conscientious the grave temptation will often present itself of allowing the secular subjects for which he is paid to encroach upon the time laid aside for the catechism, for which he is not paid—in fact, to neglect the catechism altogether, except for a few weeks previous to the examination for Confirmation. Then, again, how can tender piety be cultivated in the ordinary National School under secular teachers? The eye may not be appealed to by the exhibition of the symbols of our holy religion; those practices of piety so frequent in the Christian Brothers' Schools, such as making the Sign of the Cross, may not be indulged in, except, of course, during the half-hour clearly marked off from the rest of the day. Owing to these circumstances, for which the teachers themselves are not to be blamed, it cannot be denied that there is a

Deplorable Deficiency of Religious Teaching and Religious Training in our ordinary male schools, a deficiency which, I am sorry to say, is not made up for in numberless instances in the homes of the pupils. And the consequences of this deficiency are to be felt, not perhaps at present in our own country where all the surroundings are favourable to the ordinary practice of the Catholic religion, but they have been felt in other countries, to the grief of friends at home and priests abroad, when the ordinary product of our National School system, untrained in religious knowledge, and unfortified by the early practice of piety, has been cast by fate upon a foreign shore. It is therefore a matter for sincere congratulation that the Christian Brothers, founded a century ago, have been ever since pursuing their peaceful and self-sacrificing vocation, having under their care at the present moment more than 30,000 pupils, in whose docile hearts they are planting the seeds of piety. Who shall estimate the extent of their work—who shall fathom their far-reaching influence? How much of the intelligent piety and zeal of the towns and cities is due to the early training of the Christian Brothers? How many vocations have they not fostered for the priesthood! Many of our priests both at home and abroad—aye, and some of our Bishops—have learned the first rudiments of Christian doctrine and the first lessons of piety in the schools of the Christian Brothers. And they themselves have not confined their work to Ireland, but, at the earnest request of Bishops of foreign parts, they have

Planted Themselves and Their Schools in far-distant continents, and are helping to keep the Faith alive in the hearts of thousands of our countrymen abroad. An opinion has often been loudly expressed to the detriment of the Christian Brothers, that in taking up the programme of the intermediate education they have abandoned their original role of teachers devoted exclusively to the poor. My answer to this is that the Christian Brothers were never intended exclusively for the poor. The Brief constituting them a Religious Congregation sanctions their teaching all male children, and Dr. Murray, the Archbishop of Dublin, who exalted himself to get this Brief for them, requested them to open two male schools in the city of Dublin for the better class of pupils. Circumstances change in the course of time, and religious orders are bound to adapt themselves to varying circumstances of time and place. At the time of their foundation, and for several years afterwards, no State provision had been made for the education of the poor; now, however, the country is covered over with a net work of schools, and any poor man may obtain elementary instruction for his children. But under any circumstances would it be well for the country if the wonderful religious influence undoubtedly exercised by them were confined to the poorer classes, to those classes from whom, as a rule, it is difficult to obtain regular attendance? Have the Brothers sought the better classes, or rather is it not

They Who Have Sought the Brothers? Has it not commonly happened that the poor boys who have come to their schools with hardly a coat on their backs have, by means of the gratuitous education they received from them, been able to put themselves into a decent position of society, and then, wishing that their children would receive the same educational advantages as themselves, have sent them to the schools which they themselves attended as poor boys? Having therefore, as well as the poor, the children of the better classes in their schools, the taking up of the intermediate education became of paramount necessity to them. What would have been the result from a religious point of view if they had held aloof? It is hard to say. In the first place, Protestants, who enjoy many educational advantages over Catholics, would have carried off the bulk of the prizes and the positions of trust and influence consequent on a good secondary education, numbers of which, both prizes and positions, are taken by pupils of the Christian Brothers. In the second place, secular schools would have been opened for Catholic boys in the towns and cities, whose sole object would have been a fierce competition for the prizes of the intermediate. Now secular studies when pursued with ardour tend to absorb the energies of the soul to the detriment of piety, and therefore a school in which masters and pupils are competing all the year round for money prizes feel a

Tendency to Underrate Religious Teaching, to estimate that time as lost which is spent on it, and to put it entirely in the

background. On the other hand, however eagerly secular studies may be pursued in the Christian Brothers' schools, the strict rule of the Brief is a daily check to them, and is a guarantee that the time for religious teaching will not be absorbed by secular studies. By their wonderful success in competition with the best schools of the country, they have shown that piety is no impediment to knowledge, and have also shown the world that the formation of character and the foundation of a Christian life should be the primary objects of the Catholic teacher. By their wonderful and far-reaching influence over the middle as well as the poorer classes of the population, they are stemming the tide of secularism, which, perhaps, in this age of unbelief, may be creeping unawares over parts of the country. I have thus, as well as I have been able, put before you the claims of the Christian Brothers on your support. Though poor, silent, and retiring, they are a powerful body, respected by the Government, whose nefarious plans they have more than once thwarted; esteemed by the clergy as co-operators in the work of the salvation of souls; and loved by the people whom they have served with such untiring devotion. All they ask is a decent and modest support—with that they are content—a support which will enable them to continue with efficiency that good work for which they expect no earthly reward.—Liverpool Catholic Times.

Note and Comment

The London Universe remarks that 'Viscount Wolsey, we will be bound, had the green in his cape on St. Patrick's Day, but he is only Commander-in-Chief. That other famous soldier, Roberts of Kars and Candahar, does not forget that he is a native of Waterford, and wears the shamrock in his coat in evidence of the land from which he comes. So is Lord Russell, who displayed the green ribbon conspicuously in his judicial robes at Birmingham. It is only small underlings of the Mawratney species who object to the nationality of the shamrock.'

The coroner of Manchester, Eng., is reported to have said in course of a recent address that the drink bill for the last year was three times the amount spent on bread, and was equal to the rent of every house and farm in England and Wales put together, and ten times the amount spent on churches, chapels and philanthropic institutions. The result of his investigation, effort and enquiry was that the licensing system was a hideous failure and mockery.

Another speaker at the same meeting, in dealing with some of the difficulties confronting the workers in the cause of temperance, said:—One of the most terrible things from which the temperance movement had suffered within recent years had been the forming of breweries into limited liability companies. They had taken the people into partnership; the people were deriving profit from the consumption of drink; they were dominated over by a love of money, and consequently were blind and deaf and dumb to everything that was for the moral and social welfare of the community. That was a question for the consideration of good, just and honest Christian men.

It is not amiss, says the Catholic Times, of Liverpool, Eng., for us sometimes to note the opinions of men widely differing from ourselves in matters of theological and religious thought. And there is food for reflection in the observations which fell from the lips of a distinguished Nonconformist minister at a meeting in Coventry last week. He said in the present age the taste for preaching was not dying out, and there were fewer excuses than ever for poor and inefficient preaching which killed the hearer. Eloquence was not essential, but a man must be interesting and in-

The well known poem, 'Not King To-night,' in which a young woman by hanging to the curfew bell saves the life of her lover condemned to be executed at the ringing of the curfew; is only one of a thousand striking instances of 'how a woman will dare everything for love.' Women are readier to make heroic sacrifices than they are to take the common place, everyday precautions which insure their greatest happiness. Most women are careless about their health. They forget that physical weakness and disease will wreck the fairest chance in life and shut them out completely from happy womanhood and wifehood. Weak, bilious, dyspeptic women are robbed of the natural attractiveness and capacity. They lose health, courage and energy and ambition. The blood becomes poor and thin and laden with disease germs. The true antidote for this condition is Dr. Pierce's Golden Medical Discovery. It acts directly upon the digestive powers and the liver, creating pure, red, healthy blood free from bilious impurities; it renovates every organ and tissue of the body, building up hard, elastic flesh and muscular strength and imparting nerve power and permanent vitality, which malt extracts do not give.

Mrs. Ella Howell, of Derby, Perry Co., Ind., writes: 'In the year 1881 I was taken with stomach trouble—nervous dyspepsia. There was a coldness in my stomach, and a weight which seemed to be pressing down. I had a great pain in my stomach; I had a bearing-down sensation; I was swelled across my stomach; I had a ridge around my right side, and in a short time I was bloated. I was treated by three of our best physicians but got no relief. I was so weak I could not walk across the room without assistance. Then Dr. Pierce's Golden Medical Discovery was recommended to me and I got it, and commenced the use of it. I began to improve very fast after the use of a few bottles. The physicians said my disease was lessening, my pulmonary consumption, and gave me up to die. I thank God that my cure is permanent.'



Metal Ceilings are now being recognized as the most desirable covering for Private Houses, Club Rooms, Public Buildings, etc. They are very handsome in appearance, will not crack and fall off, and compare favorably in price with any good ceiling. Fully illustrated catalogues sent on request. Estimates furnished on receipt of plans. The Pedlar Metal Roofing Co. OSHAWA, ONT.

structure. The force of the preaching of the present day was being endangered by the ceaseless multiplication of other duties upon the minister, who had not opportunity to prepare himself and his sermons, and the churches would do well to note that they were robbing themselves and the Kingdom of God by eternally worrying the 'speaker for God' about things that could just as well be done by the ordinary member of the church.

At the dedication of the altar rails in St. Francis Church, Glasgow, held recently, His Lordship Bishop Maguire preached an eloquent sermon during the course of which he dwelt upon the necessity of beautifying the Church. His Lordship said:—It was characteristic of a Catholic congregation to try to make the interior of their church beautiful. What was the explanation, what was the meaning of it? Was it due to a spirit of ostentation, of emulation, of rivalry, or because they wished to show what they could do, compared with other bodies? He did not think that anyone would say that what they did in beautifying their churches and in improving their ceremonies was due to any of these causes. It was because Catholics believed that wherever was set up a church there also was God, and He was present in a very special manner in the Blessed Sacrament, and if God had chosen that place to dwell in they must make it as worthy of Him as they could.

SHAMEFUL BIGOTRY.

Priests Insulted at Roosevelt Hospital. Father Hughes, C.S.P., Ordered Out—'We Will Not Allow Any Proselyting,' Blurs Out President Roosevelt.

[FROM THE NEW YORK WORLD.] The roving disposition of Joseph Victory, a youth of 22, who ran away from home, only to be found half dead from exposure, is responsible for charges of sectarian discrimination against the officials of Roosevelt Hospital.

The Paulist Fathers, of the church at Fifty-ninth street and Ninth avenue, accuse the doctors across the street of treating them disrespectfully, of repeatedly insulting them, and, in one case, of practically turning a priest from a ward in the hospital as he was administering the last Sacrament to a patient supposed to be dying.

Joseph Victory is the son of John Victory, one of the oldest and most skilled employees of the Cornell Iron Works. He disappeared from home last Christmas because of some fancied slight.

A policeman found him sick in an old canal boat lying at the foot of West Forty-ninth street last Monday. Taken to Roosevelt Hospital, he was found to be critically ill with pneumonia. Mr. and Mrs. Victory were sent for.

They summoned Father Burke, of the Church of the Paulist Fathers, to give the last rites of the Catholic Church to their boy. The clergyman reached the hospital at 3 p.m. Speaking of his visit, the priest said:

BRUTAL TREATMENT OF FATHER HUGHES. 'When I reached ward No. 2, the medical ward, I asked a nurse if she would please place a screen around a cot of the sick man. She refused. I insisted, and an orderly finally brought a screen. I was busy with the holy oils, when the orderly told me I must go. I replied I would not go; that I was not disturbing any one, and that he must be gentlemanly.

'Dr. Peabody, the attending physician of the ward, had entered and walked down to the Fifty-eighth street end of the ward. The orderly approached from the group of physicians at the far end. 'You will have to go,' said he. 'I will not go,' said I.

Then down came the screen before I had administered communion, given extreme unction or granted the last indulgence. The orderly walked to the door, opened it and with his hand upon the knob, stood waiting for me to leave. I was practically put out of the ward.

'When I returned to the church we held a sort of senatus consultum. If we were to be so ill-treated we wanted to know it, to decide upon some course of action. Then Father Hughes, a clergyman 70 years of age, told us how he had been insulted in the hospital again and again. In fact, the Rev. Father Casserly, who died more than a year ago, used to say he was only just tolerated in the hospital.

HOSPITAL BUILT WITH MONEY LEFT BY A CATHOLIC. 'For twenty-nine years the Paulist Fathers have been administering to the

patients of Roosevelt Hospital. I have been going there eleven years myself. We are called night and day. Never a cent for the support of the church of the Paulist Fathers has come from the hospital. They never mention us in their reports. For the last five years I have often been treated badly. They have gradually weeded out their Catholic nurses. If the recommendation of a nurse happens to have the signature of a Catholic priest she is not considered. 'We are not permitted to go from cot to cot, although Protestant clergymen are allowed there. As a matter of fact, Roosevelt Hospital was built with money that formerly belonged to a Catholic, the late Roosevelt Bailey of Baltimore. Two-thirds of its patients are Catholics. If we have no rights there we want to know it. The parish wants to know it. Catholics will not stand it.

'On one occasion I was kept waiting by a nurse till the patient whom I wanted to see died and it was too late. I shall not wait again. The responsibility resting upon me as a priest is too great.' At 7 m. Father Burke says he returned to the hospital, and after a stormy interview with Superintendent Lathrop in the vestibule, during which doorman and attendants gathered around, Father Burke was again admitted to the patient's bedside and completed the sacred rites. Victory was then removed in a carriage to the home of his parents.

SUPERINTENDENT LATHROP'S LAME EXCUSE.

In answer to the charges Supt. Lathrop of the hospital said: 'It is the practice at the Roosevelt Hospital when the doctor of the attending staff makes his daily rounds that all visitors shall be requested to leave the ward until he has finished his rounds. 'In pursuance of the custom the order of the active medical ward where Father Burke had called to see the patient requested the father to leave the ward. The orderly had not been specifically directed by the house physician to do as he did. He failed to observe that Father Burke, as the latter represents, was giving the sacrament to the patient.

'In the evening Father Burke called and found the superintendent entering with friends of the patient, who had learned of the occurrence and wanted to express their sense of annoyance at the apparent rudeness with which Father Burke had been treated. The superintendent expressed to them and subsequently to Father Burke his disapproval of the action of the orderly who had failed to use that tact which he ought to have used.

'Father Burke is mistaken about the non-appointment of Catholic nurses. There are two in the hospital now.'

WE WILL NOT ALLOW ANY PROSELYTING, SAYS ROOSEVELT.

James A. Roosevelt, president of the Board of Trustees of the hospital, said last night: 'What does Father Burke mean to say that he owes Roosevelt Hospital? I deny that anybody has a right there without permission. We will not allow any proselyting. We are non-sectarian, but we are Christians. Having said this, it is too wicked a question to ask if we would interrupt a Sacrament.'

Dr. George L. Peabody, who was the attending physician Monday afternoon, said: 'I did not know Father Burke was in the ward. So far as I have observed in the conduct of others, there isn't any sectarian discrimination in the hospital.'

Roosevelt Hospital is not a public institution in the sense of receiving any municipal funds. The city of New York does not pay for the treatment of patients. It is supported from the Roosevelt donation of \$1,000,000, from rentals of considerable real property, from fees of private patients and has a share in the collections of the Saturday and Sunday Association.

APRIL WINDS.

Be sure that your blood is pure, your appetite good, your digestion perfect. To purify your blood and build up your health, take Hood's Sarsaparilla. This medicine has accomplished remarkable cures of all blood diseases. It is the One True Blood Purifier. Hood's Sarsaparilla has power to make you well by purifying and enriching your blood, giving you an appetite and nerve, mental and digestive strength.

HOW TO PRESERVE HOUSE-PLANTS FROM DECAY.

A great many housekeepers anxious to possess nice plants, with which to decorate a parlor or sitting room in the winter season, or brighten the exterior of their homes in summer, often times express deep regret at their inability to succeed in preserving them from decay. An authority offers the following good advice on the subject. He says:—

The leaves of house-plants should be kept as free from dust as is the bric-a-brac of the room. Persons do not seem to understand that this advice applies to all plants, as well as to the palm and rubber-plants that are usually looked after. Air is absorbed by plants through their leaves, a process that is naturally interfered with when these are laden with dust. Frequent sponging, too, often removes minute insects or their eggs.

SPRING HATS.

Grand assortment of New Spring Hats! All shapes and colors. Furs taken in storage for the summer season. ARMAND DOIN, 1584 NOTRE DAME STREET, Opposite the Court House.

PRIZE WORTH \$500.

At the distribution of the 6th instalment of the Society of Arts of Canada, a painting worth \$500 has been drawn by Miss Y. Gratton, formerly clerk at Carleton's. Miss Gratton's family resides at 506 1/2 Sussex street, Ottawa.

The attention of our readers is directed to our advertisers, who are representative business men. Please tell them you saw their advertisement in 'The True Witness.'

THE OLD SAD STORY.

Distress of the Saddest Form Exists in the West of Ireland.

Maude Gonne Visits the Scenes of Sorrow and Slavery and Unmasks the Hollowness of the Relief Works System.

Famishing Humanity Barely Clad, Imploring for Help, is the Hourly Spectacle that Greets the Gaze in the Old Land—Women Employed to Carry Stones—A Shilling a Day is the Price Put Upon the Labor of Irishwomen—The Methods of Help of the Board of Guardians Proved to be a Farce.

The following harrowing picture of the sad condition of affairs in many districts in Ireland is contributed by Maude Gonne to the Irish World. It is a terrible commentary on British misrule in the Old Land, in this the closing days of a century of which the boast is made that unrivalled progress in every phase of development for the betterment of humanity has been achieved. This patriotic Irishwoman, writing from Belmullet, Mayo, says:

How few people realize what the distress in the West really means! If they did we should not have so much indifference. As we walk from experience they gain a significance to him, so the majority of us, who fortunately have never experienced famine, though familiar with the word, fail to realize its full meaning and the awful sum of human misery it contains. I know I did not when, last week, I really mounted the car at Ballina for the forty-mile drive into Belmullet. And now, seated comfortably in the train, wrapped in furs, with a good hot warmer, and looking out on the green fields on my way back to Dublin, the remembrance of those crowds of famishing creatures, whose ragged garments sluttering in the wild Atlantic wind scarcely hid their gaunt limbs, and whose blue lips implored help, seem already to me like some terrible night mare vision. It is so hard to keep fixed in our mind suffering when we no longer see it, so for, if we always remembered, there would be no more joy, no more peace, no more happiness in life. But while these scenes are still fresh in my mind, I want to write them down as faithfully as I can, for these starving peasants of the West are children of Ireland, and it will be a disgrace to us if we leave them to their fate, or to the tender mercies of the paternal English Government.

Last year the potato crop in the West was a partial failure, but there was no very acute distress, and a little relief judiciously given in the way of small loans to the people to buy good seed potatoes would have prevented this year's famine. The English Government was appealed to on all sides to do this, but it turned a deaf ear, and in many districts the people only sowed half the necessary quantity of seed, and that of an inferior and tainted quality, with the result that on the Western seaboard of Ireland we are face to face with the most serious famine we have had since 1879.

England Rules By Famine.

and she is actually preparing one for next year by her present system of relief work. The spring is the time when it is absolutely necessary that the people should work on their land to prepare it for the new crops, instead of which thousands of unfortunate men and women are working for starvation wages, varying from half a crown to six shillings a week, according to the work done but to the size of each man's family, from 8 o'clock in the morning till 5 o'clock in the evening, on roads that are not needed and which will soon be allowed to return to the bog again, as in the case of roads which were pointed out to me as having been made during the last distress year. To reach the works the people have often to walk from five to seven miles.

'Ah,' said one poor fellow, bitterly, as he piled seeds into a ditch, 'it is hard to have to work here making a fence to prevent a runaway horse that will never come from going into the bog. Horses don't run away in Erris; they are too starved; and all the while my own little holding is undug, and the children too young, and the wife too weak, to dig it. What will become of us next year? We shall be still worse off. It were almost better to die at once and be done with suffering.'

On those same Government relief works I saw six

Women Employed Carrying Stones.

Several of them had come from a village seven miles away; two were young girls of sixteen and seventeen, one of whom looked very ill; she coughed terribly and seemed hardly able to drag herself along. 'Father is dead,' she said. 'Mother is ill; we are eight in family. I am earning six shillings a week.' In answer to my question what she would have for dinner, she drew from her pocket a small piece of Indian meal bread. 'Ah, lad,' said a tall young fellow standing near, 'try and get them to do away with the hour for dinner, and instead let us go home an hour earlier;

we have none of us any dinner; five minutes is more than enough time to eat all we have, and during that dinner hour we have to keep walking up and down to keep warm in us.' They all acquiesced in this.

'What are you thinking of?' I asked of a small, pale woman, standing a little apart, with a curious strained look in her sea-colored Celtic eyes. She started. 'I was thinking of the young ones,' she answered. 'I fear something may happen to them; I am a widow; they are all alone.' 'How many children have you?' I asked. 'Five; the eldest is seven. I live four miles away over the mountain yonder. I gave them bread before I started, and I lit the fire. It is that I am afraid of; but it was so cold. 'Poor, anxious mother! Work away on that bog road! Go on carrying stones up from the shore! for the English Government says it would be demoralizing to you to receive those five shillings a week and stay at home and tend your little ones!'

Walking Fourteen Miles For Work.

A man fainting at the works yesterday. I had to have him carried home by four men," said the gauger to me. "I fear that poor fellow over there will do the same," and he pointed to a man leaning against the ditch fence. 'He is very old to walk so far; he came from a village seven miles away.' 'I had to help him along to day, or he never would have got here,' said another man. I went up to the old man. He did not speak, but only shook his head, covered with thin white hair; his face was leaden colored; his eyes blood shot, and his lips violet. He is earning six shillings a week. His family consists of eleven persons. I have never seen anything more cruel or more useless than the Government relief works. In Erris to-day there are practically no seed potatoes fit for sowing, and I would suggest to the charitable committees who are collecting funds for the distress, that money could not be more wisely employed than in supplying good seed to the people.

It would give them a chance next year of being able to live without an appeal to charity or Government assistance. It may be objected that the Government has already made provisions in this respect. Let us consider a moment the working of this official charity.

The Government advanced the Board of Guardians the money necessary to buy the seeds. They may only be bought from specified places, such as the County Antrim, or still oftener, Scotland, where they are supposed to be free from disease. As for the Scotch potatoes, we find that the

Canny Scotch Merchants.

buy up all the Irish potatoes they can, without bothering their heads about diseased districts, ship them over to Scotland, and sell them at a high price to the Irish Poor Law Guardians as Scotch potatoes. The Scotchmen naturally pay themselves for the trouble of buying the potatoes and their transport, with the result that for what cost originally in the Irish market three shillings and sixpence or four shillings a hundred-weight the Guardians pay in Scotland four shillings, and by the time they reach the Belmullet Union, for example, and after being well soaked in sea water are thrown on the Quay, and from there carted to the workhouse, where they are distributed under the care of well paid officials, they cost the unfortunate poor, whom they are intended to benefit, eight shillings, and even nine shillings a hundred-weight. The people have two years in which to pay for them.

The last official charity of this kind was given three years ago, when there had been a partial failure of the potato crop. The people were told they would get a benefit and availed themselves largely of the opportunity, but the sea-soaked, bruised potatoes gave a very bad return, and it was hard to pay the debt incurred for them. This year, owing to the distress, the finances of the Belmullet Union got very low, and by way of helping them, the local (landlord) Government Board appointed two vice-guardians (an extra cost on the Union of £500). These gentlemen, hearing that there was money still due on the last distribution of Government seed, ordered Mr. Boyle, the rate collector, on pain of dismissal, to bring them £100 a week seed money.

The Rate Collector

went around to the cabins of the starving peasants and demanded the debt they owed to the great British Government, but blood cannot be got from a stone, so Mr. Boyle had to summon the assistance of the bailiff and police, and go around and seize on the few cows that remained in this famine stricken district. The cows were so thin that they did not sell for much, and I fear the English Government is still a few pounds short on the seed money. But it must be some satisfaction for it to know that at least the little children of Erris are not indulging in the luxury of milk with their scanty Indian corn strabout, and so this generous Government has this year again renewed this same noble offer, but the people are so unaccountably wrong headed that, though without seed potatoes, they refuse the English loan.

The practical and economical way of helping the people would be to give them small loans and allow them to buy seed for themselves. This would do away with a numerous band of costly officials and much jobbery. The peasants are intelligent enough to buy seed and good potatoes and choose those which they know from experience would suit their own land. In many of the counties neighboring on the congested districts there are large areas unaffected by the blight, and farmers who have used the spraying machines say they have a very fair crop; it would be easy

Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, insomnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

Hood's Pills advertisement with logo and text.

for the people to buy their seed from these markets. This is the plan advocated by nearly all the Poor Law Guardians and farmers in Mayo with whom I had an opportunity of speaking. They say it would be far less costly to the rates and far more beneficial to the people.

But the good of the Irish people in the last of all considerations to the government of Her Gracious Majesty Victoria.

CORRESPONDENCE.

A GROSS MISREPRESENTATION.

To the Editor of the TRUE WITNESS:

Sir,—La Patrie discusses William Redmond's proposition for a coalition between France and Ireland, as follows: "We believe it to be our duty to put the newspapers in France on their guard against the Irish element and its tendencies, especially in the United States. The Irish, in their clergy, as well as in their politics, are the worst enemies of our beautiful French language, and our national influence in the American Republic, and it is probably the same elsewhere."

To the Irish Catholics living in the United States Mr. Tarte's views lack only one element—truthfulness. If he is as far from being a statesman as he is from telling the truth, the country that pays him money for alleged services has the worst end of the bargain. He owes it to the Irish Catholics of Montreal to prove his statements. Is he a sane man? The writer has lived in St. Louis, Missouri, for thirty-five years, where there is a large French population, and there is much love and respect existing between the French and Irish Catholics; neither Irish Catholic priests nor people interfere with the influence of the French people in the American Republic. The educated Irish speak French.

AN IRISH CATHOLIC OF THE UNITED STATES. Town of St. Paul, April 9, 1898.

PLEA FOR THE SAAGA.

To the Editor of the TRUE WITNESS:

Sir,—As the voice of the Irish population of our city I would ask space in your columns to address, in a particular manner, the young Irishmen of our city, in the interest of the Shamrock Amateur Athletic Association. Perhaps no association of our countrymen in Montreal and district offers a better means of bringing together all the elements of our race, under one head, and, therefore, presenting that solid front which will win for the Association and its members the power and influence which is their right. And in extending to the younger generation of our people a cordial invitation to come and be of us, it would be well to point out to them the many advantages which would at once accrue to them as members of our Association. They would at once be placed in possession of a Club house and grounds, second to none in our Dominion, placed unrestrictedly in our hands, this generosity of citizens of our city, who subscribed so nobly to our bazaar and tombola when the question of a home for the Association was first mooted.

In this clubhouse and games of all kinds can be indulged in to the full extent of the desire of the members. A large, well-lighted hall and stage offers to those whose instincts lead them to the lighter forms of recreation all the advantages required; while our large field enables one to play any game of skill and endurance that the tastes of our more athletic members may desire. And the latter, when tired with the exertions of their striving for the mastery on the field, can return to the well appointed dressing-rooms provided, and before donning their street clothing the cool streams of a shower bath offer de lightful refreshment and ease.

The clubhouse, the whole year round, is at the disposal of members for any healthful, innocent purpose they may have in view. And, to the fathers of our young men, I would say, have no fear in allowing your boys to avail themselves of the privileges of membership in the Association, as one of the first principles animating the executive is the maintenance of good order in the club house and grounds.

Up to now, the members of our lacrosse team have occupied our grounds for three days each week, in what is known as the lacrosse season, but the directorate are willing and ready to encourage any other game that the members may desire, and has in view the formation of a football team to compete next fall in a short time, to place our colors in the front rank in this popular game. In the winter, hockey has taken up our attention, and, for a comparatively new venture, we can point with pride to the record of our team, which has always kept the big teams in the senior league guessing a good deal.

In the winter season there is no excuse for our club house being kept idle, as a first class car service, on two lines, can bring members to the club house, to use it for purposes of concerts, euchre parties, games of basket ball, etc., etc.

Now, Mr. Editor, what we wish is, that each Irish family in our city should have at least one representative in our association—the fee being a trifling matter, only \$1 per year, and no initiation fee to pay. We must have in Montreal 30,000 to 40,000 of an Irish population. Well, allowing 5 to each family, that would give us 6,000 young Irishmen who should belong to us. Can you imagine the power and influence an association of 6,000 young Irishmen could wield? Can you imagine the good that would come to the race, the respect and esteem in which they would be held. Is it possible to bring them together? I do not think it impossible, so here is a hearty invitation to the growing young Irish generation of our city to come and join our ranks, and help themselves and the cause of honest sport, and place our chosen athletes, and colors where they properly belong, that is in the championship of whatever game they play.

SHAMROCK.

ADVICE TO IRISH FARMERS.

Rev. Father Finlay, S.J., Delivers a Practical Address.

Its Keypnote Was the Advantages to be Derived from Co-operation in the Direction of Acquiring the Best Modern Methods of Working—Interesting Statistics of the Progress Made by Co-operative Societies—Denmark One of the Strongest Competitors of Ireland in the English Markets for Certain Lines of Produce—The Cause Explained in a Business-like Manner.

The Irish farmers are at last being aroused to a proper appreciation of the importance and value of introducing co-operation and strictly business methods into their industry. In England they have the best markets in the world for their produce—a market which is rendered all the more profitable from the fact that it lies at their very doors, so to speak. For many years, however, Denmark and other countries, by improved methods, and by co-operation, have been obtaining for their farm produce in England prices higher than those obtained by the Irish farmers for theirs, although the soil of Ireland is more fertile and the climate better adapted to the production of the same commodities.

A movement having for its object the placing of the Irish farmer upon an equality with his Continental competitor along the lines indicated has been on foot; and its most ardent supporter is the Rev. Father Finlay, S.J., one of the greatest Irish pulpits of the present day. On the occasion of the formation of one of these Irish farmer co-operative societies in North York, he delivered an able and practical address, the following report of which we take from the Leinster Leader:

Father Finlay's Address.

Rev. F. A. Finlay, S.J., opened his address by explaining at length what had been done for the farmers of foreign countries by co-operation, assisted by the state, and dwelt on the necessity of getting Irish produce on the markets in the best possible condition, so that it would be in a position to compete with its rivals. What with up-to-date machinery and skill, foreigners could place their produce on the English markets at practically less cost than Irish farmers could. Take, said he, the case of corn. It was not long since the wheat coming from New York to England, not only charged no freight for the carriage of corn, but paid one farthing per barrel for the privilege of using the corn as ballast. It was agreed that if the Irish farmer was to live at all, if he meant to live in any condition of prosperity above the grade of pauper, he should be taught the methods employed by farmers of other countries. Now it was quite out of the question that the small farmer of Ireland could procure for himself the highly useful but costly machinery by which the farmers of Canada, of the United States, of New Zealand or of Australia work up their products for the home markets. But what a poor man could not do by himself, a number of poor men together could. The wealth of a hundred farmers put together was a very considerable thing, whereas the wealth of one or two was insignificant. One farmer could not procure this machinery, this skill or this knowledge, but one hundred, by putting all their resources together, could procure it for the general body, and when the general body possessed the machinery that would do the work for the whole of them, it was just as useful for every man in the community as if he were the owner of it himself. That was the idea of co-operation. They might ask, perhaps, how this principle could be applied to North Kildare. In each district the application was different. If they looked over the continent of Europe, they would find the farmers had been highly educated, and where they were exceedingly enlightened men as far as their industries were concerned, the principle applied according to their various needs. In Denmark, where dairying was the chief industry, the farmers put their heads together, clubbed their resources, bought the best machinery for their creameries, and sent their butter to the English markets in such a state as to

DRIVE OUT THE IRISH PRODUCT, which is infinitely superior as far as its natural qualities went. They should remember that the soil of Denmark was very much poorer than that of Ireland. The climate was not as good, but nevertheless Danish butter fetched 2d or 3d a pound more than Irish in the English markets. To show the reputation in which Danish butter is held in England the speaker said that when the Cork farmers had a supply of butter to dispose of it was sold as Danish. That country of Denmark was at the beginning of the century almost the poorest in Europe. At the present moment they had absolutely no manufactures. The Danes were an entirely agricultural and dairying people, yet by the general adoption of the principle of co-operation they had raised themselves from that condition of poverty to be, next to the English, the richest in Europe, man for man. What the Danes could do the Irish by a little effort and the applica-

tion of brains could do also. It might be said that they had no question of rent to deal with, but they had, and a bigger question than the people of Ireland. Nevertheless, with that burden also on their shoulders, they had arranged to make themselves the richest people in Europe after the English, and put on the markets of the world the best agricultural products to be had. The plan they had followed was what the organizers of the co-operative movement had been suggesting to the people of this country, that instead of each man working for himself with the miserable resources which an individual could have, they should work together, club their resources, and procure for the common benefit the best appliances of science, and the most highly expert skill that money could obtain. Their advice had been followed over a great part of Ireland. In the dairying districts particularly the suggestions were taken up at the start, and applied with great earnestness and success. At the present moment they had in Ireland 220 fully equipped co-operative societies with a membership of about 40,000 farmers. The organization had been at work about seven or eight years, and

THE MOVEMENT HAD SPREAD SO RAPIDLY that its resources were practically exhausted, overtaxed, and unable to keep up with progress of co-operation. He instanced the case of the province of Ulster, the farmers of which he said were for a long time in doubt as to the benefits accruing from co-operation, but where the movement was now being taken up with great vigour. The advantages of co-operation, his hearers might say, were not so apparent to them in a district where the dairying industry was on a rather small scale. There was an advantage, he answered, in other departments as well as dairying from combining their resources. A body of farmers were not only producers, that was to say agriculturists and dairymen, but they were also purchasers of farm commodities on a very large scale, and he dared say that it would have occurred to many of those present that there were

Continued on Page 8, vcu.

Advertisement for The Wall Paper King, C. B. Scantlebury, Belleville, Kingston, Winnipeg.

Advertisement for Best Yet Offered REED ROCKERS, \$4.95 Only, Regular value \$8.75.

Advertisement for RENAUD, KING & PATTERSON, 652 Craig Street, and Church Bells Chimney.

Advertisement for THOMAS LIGGET'S, Showing of Carpets is considered as exceeding all former productions.

Advertisement for MONTREAL CITY & DISTRICT SAVINGS BANK, Tuesday, 3rd May next, at 1 o'clock P.M.

Advertisement for REED'S REFRIGERATORS! At 30 p.c. Discount.

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

Advertisement for KINDLING WOOD, SOFT, \$1.50 per load, MIXED, \$1.75 per load, HARD, \$2.00 per load.

Advertisement for RICAUD MILLING CO., 652 ST. PAUL STREET.

Advertisement for CITY TICKET OFFICE, 137 ST. JAMES STREET, and Brodie & Harvie's PANCAKE FLOUR.

Advertisement for PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, Superior Court, No. 1633.

Advertisement for AMERICAN AND EUROPEAN TOURS, Allan, Dominion and Beaver Lines.

Advertisement for SPECIALTIES OF GRAY'S PHARMACY, CASTOR FLUID, FOR THE HAIR, FOR THE TEETH, FOR THE SKIN.

The True Witness

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED BY The True Witness Printing & Publishing Co. (LIMITED.) 253 St. James Street, Montreal, Canada. P. O. BOX 1138.

All communications intended for publication or notice should be addressed to the Editor, and all business and other communications to the Managing Director: THE TRUE WITNESS & P. Co., Limited, P. O. BOX 1138.

The subscription price of the TRUE WITNESS for city, Great Britain, Ireland and France is \$1.50; Belgium, Italy, Germany and Australia, \$2.00; Canada, United States and Newfoundland, \$1.00. Terms, payable in advance.

EPISCOPAL APPROBATION.

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

† PAUL, Archbishop of Montreal.

SATURDAY.....APRIL 16 1898.

VOCATIONS TO THE PRIESTHOOD.

It is a matter of deep regret that there should be so few vocations to the priesthood amongst the Irish Catholics of Montreal. While they are themselves increasing in number every year, the proportion amongst them who appreciate the dignity and sacred privileges possessed by those who have entered a sacerdotal career is diminishing. It is difficult to locate the blame in this matter. The parents may be at fault, or the fault may be that of the youths themselves. The flesh is weak and the temptations of a worldly life are strong, no doubt; but if the vanity and emptiness and perishability of all human things are realized, surely the ministry which deals only with the things that are spiritual and holy, and that endures forever, ought to outweigh the former in their attractions for the average mind. In other centres of Roman Catholicism no such dearth of vocations is to be noted as that which exists amongst us here in Montreal.

Probably but few estimate fully the value of priests until they are on their death bed and have received that call to meet their Maker which they cannot disobey. In that dread hour, of what avail will be to them wealth or honor or renown? Of absolutely no avail whatever. All they think of then is the eternal judgment which awaits them, and if the priest who is to fortify them with the sacraments, whose divine grace alone can mitigate the severity of that judgment, is not present, what is there to be done before death arrives?

THE IRISH AND THE FRENCH CANADIANS.

Our esteemed French-Canadian contemporary, Le Moniteur du Commerce, commenting upon the recent utterance of La Patrie against Irish Catholics, says:—"An unfortunate opinion was recently expressed by one of our daily contemporaries: 'The Irish are the worst enemies of the French-Canadians.' We can only attribute these words to thoughtlessness. They were written in reference to the requests of some French-speaking Catholics in the United States to be supplied with pastors of their own tongue. Now, what have we in common with these good people who have thought fit to leave their native land in order to become Americans? As Catholics they must put up with the consequences of their voluntary or enforced exile; as Frenchmen who have become naturalized Americans they must conform to the circumstances in which they have placed themselves of their own free will. They are no longer French-Canadians; they are Americans, subject to the dictates of the American hierarchy, religious and civil. They are in this position by their own choice; and in Canada it will become certain people to say that, because the Catholic Bishops of the United States give Irish pastors to French groups, the Irish are our enemies. Let us leave the Canadian-Americans to mind their own business, and let us mind ours here in Canada. The ill-considered remark of our contemporary has been justly denounced by the Irish people of Canada. An Irishman whether born in Canada or a naturalized Canadian is as much a Canadian in the eye of the law as any Frenchman whose line dates back a hundred years on our soil. The whole question reduces itself to inculcating, in educating our youth, the sentiment of general respect towards the races which inhabit our great and growing country.

As to the Irish race, it has characteristics which make it one of the noblest in the world; and if there are amongst us a few of its members who have points about them that we do not like it does not follow that we should declare them our enemies. On the contrary, it is our duty to show them, by the example of industry, of emulation, of economy and calmness, that it is better for a people to concentrate its vital forces than to divide them for the benefit of ambition and self-seeking groups. The directors of the education of our youth of both languages might take these observations into consideration."

THE '98 ANNIVERSARY.

Last week we outlined the form which the Montreal demonstrations in commemoration of Ninety-Eight will take. The celebrations in this city will, of course be representative of all Canada, and will be regarded as the "Canadian '98 Commemoration." Will it be a success? We have not the least doubt that it will, because it is the A.O.H. which has initiated the movement, and what ever the A.O.H. undertakes it always carries out with that success which ever rewards earnest effort and enthusiasm.

A signal example of this was seen a few years ago, when the Hibernians raised the sum of \$50,000 and presented it to the Catholic University at Washington for the endowment of a chair of Gallic Literature. No sooner had the project been adopted than subscriptions to the required amount were collected, and the professorship of Irish language and literature became a matter of fact. The demonstration will probably be the largest and most imposing that Montreal has ever witnessed, as numbers of prominent Irishmen are expected from the principal cities in the United States. There have been not a few anniversary celebrations in recent years—notably the Columbus, the Cabot and the Queen's jubilee celebrations—and surely the Irish Canadian celebration of the centenary of glorious Ninety-Eight will not be behind hand either in pageantry or enthusiasm, even when compared with those that will be held in honor of the event in New York, Chicago, or any other of the great cities where Irishmen form a considerable proportion of the population. The A.O.H. have invited and are receiving the cordial co-operation of the other Irish organizations in Montreal; and the result will be, we confidently predict, a magnificent success.

TRUE AND FALSE NOTIONS ON SUNDAY OBSERVANCE.

A largely attended and representative meeting has been held in Winnipeg to protest against a bill, at present before the Legislature, embodying the narrow and fanatical ideas of the local Lord's Day Alliance. It was attended by both Catholic and Protestant clergymen and laymen, amongst the former being the Rev. Father Drummond, S.J., who is well known and highly esteemed in Montreal, having been Rector of St. Mary's College, Bleury street, a few years ago. The bill seeks to prohibit all labor on the Sabbath, including the running of railway trains; and it also includes in its prohibition all forms of amusements and games on that day.

A good deal of fun was made by several speakers out of the results which would follow from the enactment into law of the views of the extreme Sabbatharians. Mr. J. S. Ewart, Q.C., who will long be remembered in connection with the Catholic side of the Manitoba School question, contended that the civil government had no right to meddle with the religious or physical liberty of the people. Golf and tennis were his favorite games, and he had only the leisure to play at them on Sunday, and yet the Alliance sought to stop him from indulging in this healthy exercise on that day. Another clause which he strongly objected to was one "whereby any doll of a J.P., if he saw one of my children playing ball in my garden, could enter that garden and take my child off to jail."

A labor representative created much amusement by expressing his conviction that the Lord's Day Alliance would be much better employed if its members would direct their efforts towards the reduction of the number of working hours by laborers, mechanics, and other workers during the work days.

"The laws of England ought surely to be good enough for Manitoba," said another.

Father Drummond, of course, laid down the Catholic doctrine on the question, in his customary clear and concise style. The question, he said, was one which referred to the liberty of the subject. Any man who refrains from all classes of sport and recreation on Sunday is a man of heroic virtue, and deserves a high place in Heaven. While frivolous entertainments and festivities are not sanctioned by the Church on Sundays, wholesome and harmless sports and pastimes are, provided that those who engage in them have first performed their religious duty of going to Mass. Protestants, as a rule, do not understand what the Sabbath means. The

Hebrew Sabbath was the day of rest with which the week ended. The Christian Sunday is the day of rest with which the week begins. The Hebrew Sabbath was primarily a day of rest and only secondarily and by consequence a day of worship. On the other hand, the Christian Sunday is primarily a day of worship and only secondarily and by consequence a day of rest. The change in both respects was made by the Catholic Church. With most of us, wholesome and harmless recreation is the best form of rest that we can take.

A HUMILIATING EXAMPLE.

No wonder our Protestant brethren succeed in the great ventures they undertake, especially in those which concern the diffusion of knowledge. When they want money they go about raising it in the proper way, and they get it with an off-hand generosity which it does one good to read about in the newspapers. We have already referred to the magnificent gifts of which McGill University has been the recipient. The Chicago University, to which its founder, John D. Rockefeller, has given \$6,000,000, is at present in lack of funds to keep it going on the lines laid out for it. It has to face a deficit of \$200,000 a year. President Harper has coolly asked the Standard Oil magnate for \$5,000,000 more, and he has publicly expressed his confidence that he will very soon get it. And there seems little ground for doubt that his staggering request will be complied with. As soon as the needs of the University became known large sums began to pour into its treasury. Miss Helen Culver has donated \$700,000 for research in biology, besides putting up the necessary building for the department. About \$300,000 has been realized from the William B. Ogden estate, and Mrs. Caroline E. Haskell has given \$40,000. Donations for buildings and other purposes have been received from the following:—Sidney A. Kent, \$25,000; Marshall Field, \$100,000; Silas B. Cobb, \$150,000; Martin A. Ryerson, \$25,000; George C. Walker, \$130,000; Mrs. N. S. Foster, \$60,000; H. A. Rust, \$50,000; Mrs. Henrietta Snell, \$50,000; Mrs. Mary Beecher, \$50,000; Mrs. Elizabeth Kelly, \$60,000; Mrs. Caroline E. Haskell, \$100,000; Charles T. Yerkes, \$300,000; Miss Helen Culver, \$300,000.

We can well imagine with what mingled feelings those who desire to see an Irish Catholic High School established in Montreal will read of these generous donations.

HONOR TO WHOM HONOR IS DUE.

Few people are aware that the man to whom belongs the honor of having invented the modern method of steel-making was not Sir Henry Bessemer, who recently died, and who gave his name to the process, but William Kelly, an Irish Catholic, of Louisville, Ky. Yet such is the fact, although the Englishman derived enormous royalties from the invention, and gained all the scientific reputation accruing from an invention which wrought the greatest industrial revolution of the century.

Mr. Kelly, who died ten years ago, engaged in the manufacture of iron on the Cumberland River, near Eddyville, Kentucky, as far back as 1846. He was a born manufacturer, and was not only a man of remarkable originality and fertility of resource, but had received in Pittsburg, Pa., an excellent scientific education, which he was continually turning to practical use. His knowledge of metallurgy and chemistry greatly assisted him in his experiments to improve the old processes of iron manufacture. He finally conceived the idea that the crude metal could be converted into malleable iron or steel by sending blasts of hot air through the melted metal. This would produce combustion and decarbonization of the iron, or enough carbon could be left in the metal to convert it into steel. Of course the fluid metal had to be drawn off from the furnace into a converter, through which the air could be forced from beneath.

His experiments prospered, and in 1851, four years before Henry Bessemer applied for his patent, William Kelly had succeeded in heating fluid iron to the incandescence point simply by blowing air through it, refining it into steel at once without the prodigious use of charcoal heretofore required. The idea had occurred to him several years before.

It was in 1885 that Henry Bessemer applied for and obtained patents in England for the "pneumatic" process of converting pig iron into steel. He also applied for patents in the United States, but on Mr. Kelly hearing of this he, too, applied for patents for a process of which he proved that he had been the inventor four years previously, and which, being of a modest and retiring disposition, he had had no desire to patent. Through the bad faith of an attorney, he failed to get ahead of the young Englishman; but he subsequently succeeded in obtaining a caveat from the Patent Office, and then laid his claim before the patent commissioner. After hearing the evidence, the com-

missioner decided that Mr. Kelly was entitled to the patent by priority of invention.

Neither Kelly nor Bessemer had perfected the process, though both had succeeded in employing it with good results in actual manufacture. R. F. Mushet, of Cheltenham, England, perfected the invention by the addition to the molten pig iron of a triple molten compound of iron, carbon and manganese at the time the air was being turned on. He took out patents on September 22, 1856. The value of his invention was conceded. The patents of Kelly, Mushet and Bessemer were finally consolidated, Mr. Kelly receiving a royalty which, while totally inadequate to the importance and priority of his invention, was yet sufficient to make him a rich man. He was satisfied with this concession, and made no further efforts to identify his name with the process which gave his English rival such riches and renown.

The habitual gazer at the newspaper bulletin-board has become as distinctive a St. James Street East type as the "chair" guests in St. Lawrence Hall. He is at his chosen habitat every day; he watches with eagerness for the latest "board," believes everything that is written on it, rushes off to gossip on the "news" of which he has received but the faintest inkling, and then returns to his accustomed place, where he is to be seen until the last bulletin has been put up. If you will take the trouble to note these bulletin-gazers you will observe that they are usually the same class of people. If you went further with your investigation concerning them you would discover that they are, as a rule, of that glib superficial class which is increasing in numbers every day.

HARBOR COMMISSIONERS AND ST. PATRICK'S LEAGUE.

Continued from First Page.

the commissioners have insisted on all the economy that they could practice. That is one of the things we have endeavored to carry out ever since I have had the honor of serving on this Board. It is a matter that will probably affect some rather unpleasantly, but at the same time, that any race or religion was to be slighted, certainly no discussions around this Board could have conveyed to you.

HON. JAMES McSHANE—What about O'Brien?

MR. O'BRIEN'S CASE.

The PRESIDENT—In Mr. O'Brien's case it was not a question of religion or race, either, came into discussion.

HON. MR. McSHANE—Don't you think, Mr. Chairman, he should have had a hearing before this Board before he was dismissed?

The PRESIDENT—He has been replaced by some one who fills his place at less cost to the Commission. However, there is no injustice intended, I am satisfied, as far as I can judge. I will be heard from you, perhaps the rest of the Commissioners were like myself, ignorant that any complaints were made or were to be made. They are new to me, and therefore, perhaps, I am at a disadvantage. But I am quite satisfied that no injustice was intended to any nationality or creed. The matter has been taken up and thoroughly thought out as far as we had it before us, and I have no doubt that in what we have done we were justified. There was no feeling of nationality.

MR. QUINN—Will you permit me to make a little remark as to Mr. Sharkey's case? I know a little more about it than about the other case. As I understand it, Mr. Sharkey has been in the employ of the Harbor Board for some thirty-two years, and during the most of that time he occupied the position of chief mechanical engineer. After being employed for that length of time, and being led to believe that his position was an annual one, at a salary of \$1,200, he, at the latter end of last year, almost without any notice, was dismissed. We cannot help thinking, and I tell you frankly that I myself cannot help thinking—and I express the opinion of the gentlemen here and of the English-speaking Catholics of the city—that, while I believe the idea of his being an English-speaking Catholic may not have entered the minds of the Harbor Commissioners when voting for his dismissal, it seems to us very extraordinary that he, the only engineer of that nationality and religion, should have been selected as the one whose dredge should be laid up, loaned or disposed of in any way. I am informed that his dredge was upset, and that was made a charge against him.

DISMISSAL NOT OWING TO NEGLIGENCE.

He informs me that it was not due to any negligence on his part, and that if the opportunity is given him he can prove that the occurrence was not due to any negligence on his part. I am also aware of the report sent in to your Board, that he was responsible for the sinking of the dredge; but that was withdrawn, and not made the basis on which he was discharged. But the fact remains that this man, a faithful servant for thirty-two years, and I don't wish to say it insultingly—ruthlessly dismissed on the mere statement that it was for the purpose of economy. Will you permit me to say, and without saying it offensively, that economy that begins with the dismissal of old and faithful employes is hardly the sort of economy we apply to our own business generally. I don't wish to dictate to you in regard to your employes, and I don't wish to say you have no good grounds for dismissing him, but as the case presents itself to the general public it excites a great deal of sympathy, and the opinion is abroad, and I think I am expressing that opinion in a very mild

form, that he has not been well dealt with by the Harbor Commissioners of Montreal.

A HOPE FOR PRACTICAL RESULTS.

HON. DR. GUERIN—I would say in conclusion, that we hope that this meeting will result in some good coming from it. We have come here not merely to be that of course, it is unfortunate if we are not satisfied, and so forth and so on; but we have come here to have the matter taken into consideration, if possible; and we would like if the gentlemen of the Harbor Board would consider whether there is any means of repairing what we consider the injury done to our people, or not. The matter is receiving a great deal of attention outside. It is a matter I cannot explain, which I am not in a position to explain; but unless some explanation comes from the gentlemen of the Harbor Board, or some public investigation takes place and Mr. O'Brien proven to be unfit for the position he has held, it will be impossible for us to remove from the minds of our fellow-countrymen the idea that a very grave injustice has been done to our people. I hope, therefore, that our visit to-day will result in some practical action being taken by the gentlemen of the Harbor Board, and that we will hear, through the public press or otherwise, what that result has been.

MR. QUINN—I hope, gentlemen, you will not think it is a matter of politics with me at all.

MR. BICKERDIKE—We know that very well.

MR. QUINN—I don't wish to look at it as a political question at all; and I would not accuse you of acting in a political manner in the matter at all.

AFTER THE DEPUTATION HAD RETIRED.

The deputation then withdrew, and after they had gone, the Commissioners briefly discussed the matter among themselves.

The Mayor remarked—While I think it well for the sake of peace and harmony, that the principle of bestowing patronage which is to a certain extent recognized in Montreal should be followed out, I don't think it is altogether sound one. The principle is based on proportion, and I think that if the figures were carefully gone into, it would be found that in many cases those who complain the most have the least to be aggrieved about. We had reason to have a discussion in Ottawa, in connection with the canal, on this principle of bestowing patronage, and on going through the list, it was found that out of 77 employes engaged in the work, 67 were Irish Roman Catholics. The principle is one that will not work out satisfactorily in a great many cases.

MR. ANDREW ALLAN—Mr. Sharkey was not dismissed; his engagement ceased.

MR. TORRANCE—No more work for him; no work was put in his place.

MR. ALLAN—There was never any accusation brought against Mr. Sharkey, as far as I know.

The meeting then adjourned until the following afternoon; but when the Commissioners met on that day the deputation was in no way referred to.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, April 11, 1898.

Long ago, when I first became a Catholic, a priest loaned me a very large book, the name of which I have forgotten, but the contents of which have clung to my memory persistently and delightfully. For it was a series of letters of an Irish clergyman—whose name also I have forgotten—descriptive of Lent in Rome, and particularly of Holy Week in that holy and wonderful city. From that time until the present, I have walked about Rome by moonlight and sunlight, at day-dawn and sunset, on Sundays and week days, as though I were really at home in its streets and churches, have crossed that bridge over the Tiber where the Angels of the Passion keep their silent watch, and have, above all, spent the Three Hours' Agony of Good Friday in spirit before the great cross with its life-sized and life-like figure as she spend it there. It struck deep into my recently Protestant mind that such a manner of passing the day so solemn, and so fraught with the most touching and weighty memories to every Christian, was certainly the most reasonable and devotional and reverential way.

This year I have had an opportunity to test it, and I hope I may never again be deprived of the privilege. The Church of the Gesù was opened for the first time for these services from 12 a.m. until 3 p.m., and was, of course, crowded to the roof, since the galleries were opened to the people. It was solemn in the extreme, but it was quiet, devoid of excitement, lacking all sensational appeals to the emotions, yet fervent and edifying. The preacher for the occasion—as well as of the occasion—was the Rev. James A. Doonan, S.J., one whom we value in Philadelphia as elsewhere he is valued—at the highest rate. Father Doonan has a manner of quiet elegance and great strength which impresses even those whom his learning and his wonderful command of language rises beyond. Occasionally he is so deep and so easily profound—easily, that is because he is so familiar with the subject he may have under consideration—as to make one feel it impossible to ever know as much as one should, but at those times he is most enjoyed by the learned, whose appreciation is really valuable. On Good Friday, however, he preached as one inspired—with a gentleness, a tenderness, a reverence, and a clearness that held his hearers wonderfully to the holy truths he offered them so persuasively. The church was as still as ever a church could be, not a sound, except the simultaneous turning of the leaves of the manuals provided, broke the long hours from the congregation.

The anthems and the Seven Last Words on the Cross were sung by the choir, and the hymns by a large choir of boys in the sanctuary. The prayers were read by the Rev. Father Brett, S.J., and Father Doonan gave seven dis-

CARDINAL GIBBONS IN MONTREAL.

Cardinal Gibbons is expected to arrive in the city, from Baltimore, this morning. He will be met by the Vicar-General of the Archdiocese and conducted to the Palace. He will say Mass in St. James Cathedral.

On Sunday he will be the guest of the Rev. Fathers of St. Patrick's. His Eminence, in all likelihood, will officiate at High Mass, and, it is to be hoped, preach the sermon on that day at St. Patrick's Church.

courses on the Seven Last Words, with a concluding discourse on the reverence we owe the Cross itself. The memory of those three hours of well directed thought, stimulated by those scholarly yet simple instructions, will surely linger throughout the year, and keep the love manifested on the first Good Friday, so long ago, in such remembrance as we never gave it before. Holy Week was well observed here. The crisis which we are approaching had an effect. And what an effect may not the prayers which ascended heavenward, all over our land, have on the events before us! War may come, for we may need chastening to that degree, but there will be some lightning of the heavy hand of wrath and some added blessing, because we have been prayed for and have prayed for others.

I have often said that I believed we got out of a book what we went prepared for, and that evil or good were wrought in indifferent people by the same book, because they themselves were evil or good before they ever saw the book. The writers of books, also, are not at liberty, as they may think, to spread abroad what they are sure of as truth or what they may desire to teach of evil, for there is an invisible fiend at every ear that whispers falsehood into truth, and an angel near every heart that turns aside the evil thought. I have had some experience this winter that confirms my theory, and I think we who fear the evil effects of bad books and yearn for the wider spread of good books, may take heart of grace and fear less, while we need not "bother" so much.

I had to take up for reference a book that I read once when I was a child as a reading lesson, again when I was an older schoolgirl as a "history lesson"—"The Queens of England," by Anna Strickland. This last winter, reading with a mind so far advanced, a Catholic mind where it was once Protestant, I was amazed to find that the story of Henry VIII, and his wives tells quite another story from the one Miss Strickland thought she was telling and devoutly wished to tell. Who that can read that book with any real intelligence any knowledge of history, and of men and women, could feel for Cranmer other than contempt and scorn? False, cruel, ambitious, mean, influencing the wretched Henry always for evil, he is the worst character of the age, and, side by side with the Blessed Fisher or Sir Thomas More, must answer the doubts of any honest Protestant, without question, in favor of the faith and truth of these two martyrs. Yet, Miss Strickland, an Englishwoman and a Protestant, thought she was excusing the failures and exalting the virtues of Cranmer, the Archbishop of Canterbury. Then, too, she writes of Catharine Parr as "the first Protestant Queen of England," and I am sure believes she is "painting the rose and gilding the lily" when she extols her virtues and her sense, her wisdom and her womanliness.

Was there, in all his catalogue of wives, a meaner, a more covetous and graspingly ambitious, a colder blooded and more profoundly scheming creature than Catharine Parr? In her whole career there is not one redeeming trait—not even that of courage, for while she could not resist the indecency of marrying a king within a month or two after her first husband's death, because he was the king, she lay in a faint for hours at a time when it dawned upon her that he was about planning her imprisonment as a preliminary to her execution. Even poor little wicked Catharine Howard met death itself better and more nobly than Catharine Parr faced its shadow. Now, when I read this book before, there was no full light of reason, no sunshine of Catholic truth upon it for me, and I took for granted many virtues as really there which I now see are but the glinting of tinsel trappings of praise from their own party. I am very sure now that, if anyone ever deserved to be burned, that "saintly Cranmer" was the one. Murderer, thief, liar, he is written down by his own—one of his household of faith. I have followed other lines in the same direction, and they are of the same testimony. As for Catharine Parr, she was a worthy specimen, indeed! As the noblest, the purest, the bravest, the truest of his wives was, beyond all question, the Catholic Catharine of Aragon, so the poorest of womankind was his Protestant queen, Catharine Parr. Beautiful and cold-hearted—Anne Boleyn awakens some shadowy pity in her tragic end; the weakness of Jane Seymour protects her from hearty scorn; the misfortunes of Anne of Cleves and her calm submission to them, which turns them into blessings, preserve her our respect; ignorant, neglected, erasing Catharine Howard softens everyone with her patient acceptance of her cruel death and her courage on the scaffold; but Catharine Parr—we detest her living, we turn from her in disgust dying, we feel that she was beneath the very death of the others met with a fortitude that proved there was something in them God and man might love and try to save. Miss Strickland was a conscientious woman; she tried to tell the story of the past as it ran, and in honor with her pen, as she honored in her heart, her country and her God of church. But the truth and the God of Truth were too mighty for her. Unwittingly, she has borne testimony to what she would not, because it was.

SARA TRAINER SMITH.

CARDINAL TASCHEREAU DEAD.

Passes Away on Tuesday Last After a Lingered Illness.

An Ecclesiastical Leader of Conspicuous Ability.

An Outline of His Distinguished Career in the Ancient See of Quebec—His Noble Endeavors in Behalf of the Plague-Stricken Irish Emigrants Recalled.

QUEBEC, April 13.

Today the city of Quebec, the Archdiocese, the Province and the whole of Canada is profoundly moved by the sad intelligence of the death of His Eminence Cardinal Taschereau. His failing health for some years past has gradually prepared the public mind for the coming of the end, and no death will cause more widespread sorrow in Canada and in the United States, not only in Catholic circles, but among tolerant and fair-minded Christians of various creeds and nationalities, who cannot refuse a tribute to a prince of the Catholic Church, who constantly strove to smooth the asperities that belong to human nature, and, while preaching the gospel of truth, with a calm and clear, clearly exemplified these noble Christian principles by the practice of his own dignified personality. It may be the task of a future historian of Canada to recount the heroic religious deeds and services of eminent Catholic prelates; whenever that work will be undertaken the name of Cardinal Taschereau will deserve a prominent place in the world of fame as a great figure among the venerable episcopal leaders who shed glory upon the Catholic Faith in Canada.

The loss will be most deeply felt in Quebec city and throughout the Archdiocese, wherein the personality of the venerable Cardinal was so familiarly known and respected, and where his long years of episcopal rule proved him to be a kind of generous father and guide to his devoted priests and people. He stood nearest to the hearts of his own French Canadian compatriots, and will naturally be more lamented by them than by any foreign race, but in the sacred ties of the true faith race lines disappear, and even without this uniting force the name and memory of Cardinal Taschereau will always be gratefully treasured by the Irish Catholic people of the Dominion, for in the dreadful fever years of '46-'47-'48, the then Rev. Father Taschereau was one of the band of clerical heroes who worked like Trojans in helping the late beloved Father McMahon, pastor of St. Patrick's, to save the lives and souls of the afflicted Irish peasants whom British mis-rule cast dry and helpless upon the bleak shores of Grosse Ile.

In the Christian work of rescue Rev. Fathers Taschereau, Cazeau, Bonneau, Bolduc, and others, united themselves with Father McMahon in saving as many as they could of the fever and cholera-stricken Irish exiles, and those who were plague-stricken beyond recovery they confessed, anointed and prepared for heaven. And all this the apostolic men did without a thought of their own lives or safety. They rushed into the fever sheds to soothe the pains of the dying Celts and to mark their souls with the christ of salvation before their last breaths were drawn. And the orphaned children were tenderly cared for and placed with French-Canadian families who adopted them as their own.

Sacred services of such value done by Father Taschereau and his reverend co-workers to the distressed Irish emigrants will never be forgotten by the grateful Irish Catholics of this Dominion, and having loved him in life they will mourn him since rely in death.

Cardinal Taschereau has been an ecclesiastical leader of determined will and conspicuous ability. In some prominent features he differed from any of his predecessors in the ancient See of Quebec, and, perhaps, in some respects he was unlike other great men, either clerical or lay. His administration of his great archdiocese was marked by firmness, prudence, and a keen sighted judgment of what was best for the spiritual and temporal welfare of his priests and people. He did not escape the anxieties and troubles that beset the strict and strong rulers of dioceses; on the contrary, he had his full share of these, but he had a calm and clear head and a judicial turn of mind that enabled him to decide disputes in a spirit of fairness. This was his guiding principle in adjusting differences with or among his clergy.

In deciding diocesan matters of importance he always deliberated long and

conscientiously, but his decision, once given, was beyond recall. He had a strong and well-grounded consciousness of truth in his own personality, and when he regulated affairs with either priests or laymen, less favored, they had to submit to his superior will and strength. This was in the faithful execution of his onerous episcopal obligations; but while firm and unbending, he always had great consideration for the rights and claims of his inferiors, and in his dealings with them he never departed from the strict rule of pure justice. Those who knew him intimately and watched his daily habits of life knew that he was a living model of punctuality. His time and movements were like any clock-work, and those who had business with him could tell to a minute where to find him at any particular hour of the day. It was mainly owing to this economy and precise method that he was enabled to accomplish so much and to govern his large archdiocese so well and with an absence almost of apparent effort.

From his youth upwards it seems he was of a studious and retiring nature, and these traits he carried into mature life, for he was ever reserved in manner and always dignified. To people who viewed him far apart he seemed stern and austere, but to those who had closer relations and who stood nearer to him he showed in more favorable light, and the feeling of coldness was extinguished by his kindly manners and habitual politeness. He had in full measure the true instincts of the Christian prelate and the gentleman united to the characteristic courtesy of the French race. Taken altogether he had gifts of mind and body that made up a winning and admirable personality and made him rank far above the level of ordinary men. Living, as he did, under well-defined rules of action and in a calm atmosphere where in order and the utmost regularity prevailed, he was singularly free from bodily ailments down to the year 1891, when evident signs of old age and feebleness appeared.

It was then that the princely ruler began to feel himself unequal to the heavy episcopal burden, and he appealed to Rome for a Coadjutor, and the learned and zealous Bishop Begin was transferred from the diocese of Chicoutimi and assumed the burden from the shoulders of the enfeebled Cardinal. The newly installed prelate acted in his auxiliary capacity down to '94, when the whole weight of the Administration of the Archdiocese was placed in his hands.

Although it is commonly understood that Archbishop Taschereau was the first Canadian Cardinal, he had a predecessor in his exalted rank, for it is known that in 1830 the honor of the cardinalate was conferred upon the Right Rev. Thomas Weld, D.D. At the time of his elevation he was coadjutor to the Hon. and Right Rev. Dr. Macdonnell, of Kingston, and first bishop of Upper Canada. And while Mgr. Weld never set foot on Canadian soil, or exercised his ecclesiastical functions in this country in either capacity, he was yet by appointment a member of the Canadian hierarchy at the time he received the red hat. His See was in partibus and the favor accorded to him was in the nature of an expression of gratitude on the part of Pius VIII. owing to the enactment of the Irish Catholic Emancipation Measure, by the British Parliament, in the preceding year. Whatever may have been the reality of the case, the English dignity stayed at home, so that to Cardinal Taschereau rightly belongs the distinction of wearing the first red hat that ever came to Canada.

In the fifty six years between '30 and '86, in the latter of which Mgr. Taschereau was raised to princely rank, Catholicity in Canada had made wonderful progress, so much so that the Supreme Pontiff considered the Dominion entitled to have a representative in the Sacred College. Speculation is rife and opinions divided as to who, if any, will be chosen as successor to the Cardinal dignity. Whether the honor is retained in the ancient See of Quebec, or goes to Montreal, Toronto, Ottawa or Halifax, the Canadian Catholic hierarchy will be fittingly and worthily represented in the Sacred College at Rome.

It will be gladly recalled by all who remember the notable event, that in 1874 it was the privilege of Dr. Taschereau to celebrate the second centenary of the establishment of the See of Quebec, the spiritual jurisdiction of whose first incumbents extended not only to the limits of New France, but from the Gulf of St. Lawrence westward to the Rocky Mountains, and embracing many localities now within United States territory. The lapse of centuries had not quenched the allegiance and veneration due to the Ancient See, for

many distinguished American Bishops journeyed thousands of miles to be present at the sacred function in old Quebec, and coming in their representative capacity, they testified their attachment to the venerable Mother Church and See, whose early bishops brought the Gospel light to the faithful who had settled in the distant sections of the American continent. The grand occasion stirred the hearts of the people of the historic city, who spared neither time nor expense to give the rare event all the grandeur and religious prestige it deserved.

The brilliant scene was again repeated, and even with added dignity and profusion of rejoicings, in 1886, when Archbishop Taschereau received the red hat from the hands of the Papal representative, Mgr. O'Bryan, the eminent Irish ecclesiastic, who came directly from Rome for the purpose.

The manifestations of joy on the solemn occasion were not by any means confined to the citizens of Quebec and the province, nor to the Catholics alone, for the whole country felt the influence and significance of the well earned honor to the mother See and to its distinguished incumbent. America joined heartily in the magnificent ceremonial

in this capacity he was laboring in '47-'48, when he rendered the above-mentioned services to Ireland's perishing exiles cast upon Canadian shores in a plague stricken condition. In '49 he was appointed a member of the faculty of Quebec Seminary. Here his fine intellectual abilities and gifts for professional work soon asserted themselves, and shortly afterwards he was made Rector of the institution. In 1852, Quebec's educational facilities were improved by the establishment of Laval University, and the ripe scholarship of Dr. Taschereau pointed him out as its fitting Superior, to which high position he was assigned by Archbishop Turgeon, who then also named him as one of the two Vicars General of the Archdiocese. In '54 he carried to Rome the decrees of the Second Provincial Council of Quebec. This duty done, he returned to his official post as head of Laval, where he steadily labored for the next sixteen years, leaving the impress of his strong personality on all branches of the renowned seat of learning. Nor is it too much to say that to him it owes much of its enduring fame and high rank among the Universities of this new world.

Singular to say, that in the very midst of all his professional duties principal



HIS EMINENCE THE LATE CARDINAL TASCHEREAU.

by sending many of its citizens and several of its great prelates, including the venerable Archbishop Kenrick, of St. Louis, and Janssens, of New Orleans, both of whom have since been called to their eternal reward, and now joined in the mansions of rest by the dignitary whom they travelled so far to honor.

The subject of this all too short sketch, His Eminence Cardinal Archbishop of Quebec, Eliezer Alexandre Taschereau, was born on the 16th February, 1820, in the parish of Sainte Marie de la Beauce, Province of Quebec, and came from a parentage which numbers among its kinsfolk some of the oldest and best French Canadian families. Among his ancestors appears the name of Louis Joliet, the confere and companion of Percé Marquette on the historic voyage that led to the discovery of the Mississippi.

His father, the Hon. Thomas Taschereau, was an ardent patriot, imbued with the principles of honor that marked the real gentleman of the old school, and as a member of the Legislative Assembly of Lower Canada he won fame by his ability and force of character as well as by the warm support he gave to the popular movement started by Papeineau in his day. On his father's side the Cardinal claims also kindred with the Panets, names that rank high in Canada, and one of his brothers and two of his nephews have risen to distinction at the Bar and on the Judicial Bench of their native Province. On his mother's side he was equally fortunate in a true Christian parent who shaped his plastic youthful mind in the direction of all that was good and virtuous.

From an early age the future Cardinal gave signs of a strong tendency towards the priestly vocation, and having determined to give his life to the Church, he entered the Seminary of Quebec, where he soon attracted the notice of the professors by his intense application and aptitude in mastering his subjects. This coming to the ears of Archbishop Signay, he was sent to Rome to complete his theological studies. There also he displayed his usual industry and keen abilities and his rapid progress secured his elevation to the priesthood on September 10th, 1842.

The first years of his ministry were spent in parochial duty, and it was

in this capacity he was laboring in '47-'48, when he rendered the above-mentioned services to Ireland's perishing exiles cast upon Canadian shores in a plague stricken condition. In '49 he was appointed a member of the faculty of Quebec Seminary. Here his fine intellectual abilities and gifts for professional work soon asserted themselves, and shortly afterwards he was made Rector of the institution. In 1852, Quebec's educational facilities were improved by the establishment of Laval University, and the ripe scholarship of Dr. Taschereau pointed him out as its fitting Superior, to which high position he was assigned by Archbishop Turgeon, who then also named him as one of the two Vicars General of the Archdiocese. In '54 he carried to Rome the decrees of the Second Provincial Council of Quebec. This duty done, he returned to his official post as head of Laval, where he steadily labored for the next sixteen years, leaving the impress of his strong personality on all branches of the renowned seat of learning. Nor is it too much to say that to him it owes much of its enduring fame and high rank among the Universities of this new world.

Singular to say, that in the very midst of all his professional duties principal

Neither soldiers nor sailors must wear aught that is green. While they serve in the ranks or the ships of the Queen.

Such is virtually the case from the day of Imperial Britain's service, as interpreted last year by a military and recently by a naval court. In the latter instance, the offending "blue-jacket" was one Edward Dickinson, of H.M.S. Retribution, who was sentenced to 11 days "durant vile" and the loss of his good conduct badge for wearing in his cap on St. Patrick's Day a very modest specimen of the "chosen leaf of Bard and Chief, old Erin's native shamrock."

This piece of petty tyranny was followed up by the expulsion from the House of Commons of an honorable member who called the attention of Parliament to the matter, and who, naturally enough, expressed his indignation in terms not to be mistaken. Last year a punishment of a similar nature was meted out to a soldier in the Dublin garrison, who ventured to decorate his button-hole with a little piece of the national emblem. It may be against orders to a certain extent, but the manner in which it was taken up is generally regarded as a contemptibly small piece of business—the outcome of intolerant bigotry.

His Eminence Cardinal Logue administered the Sacrament of Confirmation to a large number of boys and girls in St. Patrick's Church, Dundalk, on Monday. Addressing the children afterwards, His Eminence referred to the fact that in Dundalk a large number of children were presented to him, for examination in the Christian doctrine, than in any other parish of the diocese, and there had been fewer failures. He considered it a mere matter of form to present the boys from the Christian Brothers' school, their answering was so perfect. The same remark held good of the children from the convent schools. He concluded his address by asking all who had been confirmed to abstain from intoxicating drink till they were 21 years of age.

The Society for the Preservation of the Irish Language has published the report of last year's work, which shows that most gratifying progress has been made. The sale of the Society's books during 1897 was 7,233, nearly double the number sold in the previous twelve months. Gaelic is now taught in 85 schools in Ireland. The report contains much interesting matter, and many communications from admirers of the Irish language at home and abroad, and from well known literateurs, are included in it.

After long hesitation, and with, no doubt, much unwillingness, the Government has decided not to go on with the idea of appointing another Commission to revise the findings of the Committee which, after an exhaustive, searching and impartial enquiry, found that an over tax of two millions and three-quarters sterling was being levied upon the country yearly. The indignation this caused was general, and peer and peasant, landlord and tenant made common cause against this unjust and ruinous state of things, while the Government repudiated the finding of the Committee, as based upon entirely false principles and insufficient knowledge of facts, and proposed that the ground should be gone over again by a new Commission. They clung to their determination with great tenacity in the face of powerful opposition and have only now abandoned the idea because they recognize that it would array against them what might be well called a "United Ireland" in which friends and foes would be found in almost equal numbers, and with an acute sense of the wrong the Government was endeavoring to fasten upon them.

Passion Sunday was a day of exceptional interest to the Catholics of Dublin in general, and to the congregation of the Pro-Cathedral in particular, as it witnessed the solemn ceremony of unveiling the new altar of the Sacred Heart. This great addition to the beauty of the Pro-Cathedral was initiated and carried to completion by the administrator, Father Downing, whose zeal and energy are recognized and fully appreciated by all. The altar, as a work of religious art, is not surpassed by anything in the churches of the city. It is a companion to the altar of the Immaculate Conception in the same church, which was unveiled on the 8th of December last and occupies

OUR IRISH LETTER.

Archbishop Walsh's Reference to the Grand Old Man.

Petty Tyranny in Connection With Wearing of Sha rock, in the British Naval and Military Service—Great Progress Made by the Society for the Preservation of the Irish Language—Important Catholic Notes.

DUBLIN, April 2

It is said that the Grand Old Man, whose days are now too purely numbered, is greatly consoled by the affectionate words that are spoken of him by the Irish people of all classes, and the kind utterances that find such free and generous expression in the press, on the platform, and even in the pulpits of the land. In the Lenten letter of the Most Reverend Archbishop Walsh he refers, in feeling terms, to the illness of Mr. Gladstone and to the duty the Irish people owe to the aged and suffering statesman, to whom the country is mainly indebted for more than one great measure of justice withdrawn for ever from the conceptions of public life. He closes his remarks by asking them to discharge a portion of the debt of gratitude they owe to him, in their prayers before the Throne of Mercy.

Such is virtually the case from the day of Imperial Britain's service, as interpreted last year by a military and recently by a naval court. In the latter instance, the offending "blue-jacket" was one Edward Dickinson, of H.M.S. Retribution, who was sentenced to 11 days "durant vile" and the loss of his good conduct badge for wearing in his cap on St. Patrick's Day a very modest specimen of the "chosen leaf of Bard and Chief, old Erin's native shamrock."

This piece of petty tyranny was followed up by the expulsion from the House of Commons of an honorable member who called the attention of Parliament to the matter, and who, naturally enough, expressed his indignation in terms not to be mistaken. Last year a punishment of a similar nature was meted out to a soldier in the Dublin garrison, who ventured to decorate his button-hole with a little piece of the national emblem. It may be against orders to a certain extent, but the manner in which it was taken up is generally regarded as a contemptibly small piece of business—the outcome of intolerant bigotry.

His Eminence Cardinal Logue administered the Sacrament of Confirmation to a large number of boys and girls in St. Patrick's Church, Dundalk, on Monday. Addressing the children afterwards, His Eminence referred to the fact that in Dundalk a large number of children were presented to him, for examination in the Christian doctrine, than in any other parish of the diocese, and there had been fewer failures. He considered it a mere matter of form to present the boys from the Christian Brothers' school, their answering was so perfect. The same remark held good of the children from the convent schools. He concluded his address by asking all who had been confirmed to abstain from intoxicating drink till they were 21 years of age.

The Society for the Preservation of the Irish Language has published the report of last year's work, which shows that most gratifying progress has been made. The sale of the Society's books during 1897 was 7,233, nearly double the number sold in the previous twelve months. Gaelic is now taught in 85 schools in Ireland. The report contains much interesting matter, and many communications from admirers of the Irish language at home and abroad, and from well known literateurs, are included in it.

After long hesitation, and with, no doubt, much unwillingness, the Government has decided not to go on with the idea of appointing another Commission to revise the findings of the Committee which, after an exhaustive, searching and impartial enquiry, found that an over tax of two millions and three-quarters sterling was being levied upon the country yearly. The indignation this caused was general, and peer and peasant, landlord and tenant made common cause against this unjust and ruinous state of things, while the Government repudiated the finding of the Committee, as based upon entirely false principles and insufficient knowledge of facts, and proposed that the ground should be gone over again by a new Commission. They clung to their determination with great tenacity in the face of powerful opposition and have only now abandoned the idea because they recognize that it would array against them what might be well called a "United Ireland" in which friends and foes would be found in almost equal numbers, and with an acute sense of the wrong the Government was endeavoring to fasten upon them.

Passion Sunday was a day of exceptional interest to the Catholics of Dublin in general, and to the congregation of the Pro-Cathedral in particular, as it witnessed the solemn ceremony of unveiling the new altar of the Sacred Heart. This great addition to the beauty of the Pro-Cathedral was initiated and carried to completion by the administrator, Father Downing, whose zeal and energy are recognized and fully appreciated by all. The altar, as a work of religious art, is not surpassed by anything in the churches of the city. It is a companion to the altar of the Immaculate Conception in the same church, which was unveiled on the 8th of December last and occupies

the corresponding place in the sacred edifice. The niche in which the magnificent figure of the Sacred Heart is placed is remarkable for the treatment of the background—a red ground with gold leaves. The beautiful new railing of Carrara marble, with thirty-two balusters of beautifully transparent alabaster, along with the exquisitely designed gate of brass, made by McLaughlin Brothers, form a perfect work of art in themselves.

The Monaghan tenants met on Monday last under the auspices of the "Uster Tenants' Defence Association." Men of all shades of politics were in attendance, the following resolutions by Mr. McKillop, and supported by a powerful speech from that gentleman, were submitted to the meeting.

(1) "That we unanimously call upon the Government to remove those disabilities under which future tenants suffer, and to make it legal for all tenants responsible for rent and having a saleable interest in their holdings to enter the courts and have fair rents fixed."

(2) "That we call upon the Government to enact laws for the immediate restoration of the evicted tenants to their homes, and to appoint a Royal Commission to inquire into the question of the Uster custom."

The resolutions were seconded by Mr. Raftery, J.P., and supported by Mr. Thomas Cunniff, J.P. The chairman also spoke to them in forcible terms. They were unanimously adopted, and a branch of the association was then formed.

Mr. John Dillon writes to the Freeman from the House of Commons suggesting that the Mansion House Committee, for relief of distress in the West, should be increased in numbers to make it more thoroughly representative of all classes, and that they should publish more frequently the details of distress in the affected districts, as reported by their agents and gathered from the daily communications from clergymen and others in correspondence with them, thus showing the public

1. The extent and urgency of the distress.
 2. The immediate wants of the districts in which they are giving relief.
 3. Detailing the distribution of the money placed at their disposal.
- Mr. Dillon is convinced the publication of Irish reports would give a great stimulus to the collection of funds, even if they were given fortnightly. He says:—"Not a week passes in which I myself do not receive several letters from persons anxious to organize meetings, concerts, etc., for the purpose of raising funds, who ask me for information as to the nature and extent of the distress and wish to be referred to some authoritative publications from which they could lay before the people in their district a detailed statement of the situation in the distressed districts."

A O H.
At the regular meeting of Division No. 1, A. O. H., held in their Hall, No. 5 Place d'Armes Square, April 13, the following resolution was passed unanimously:
Resolved—That Division No. 1, Ancient Order of Hibernians, express their deep regret at the loss sustained by the Catholic Church, Hierarchy and Canadian people, through the death of his Eminence the late Cardinal Taschereau.
JOHN RYAN,
Secretary.

FRIENDS PREVAILED
A Nervous Toronto Woman Walked the Floor During the Night for Hours at a Time—She Makes a Statement.
TORONTO, ONT.—"I was troubled with nervousness. It was impossible for me to keep still and if the spells came over me during the night I had to get up and walk the floor for hours at a time. My blood was very poor and I was subject to bilious attacks. My feet would swell and I was not able to do my own housework. I treated with two of the best physicians here but only received relief for a time. I became discouraged. One day a friend called and advised me to try Hood's Sarsaparilla. I laughed at the advice but I was prevailed upon and procured one bottle. Before I used it all I began to feel better. I took several bottles and also several boxes of Hood's Pills. Now I can eat and drink heartily and sleep soundly. Hood's Sarsaparilla has entirely cured me and also strengthened me so that I now do all my own work. I cheerfully recommend Hood's Sarsaparilla to all sufferers from nervousness, weakness or general debility." MRS. H. F. PARR, Degross Street.
Hood's Pills cure Liver Ills: easy to take, easy to operate. 25 cents.

FIRST COMMUNION.
PICTURES FOR FIRST COMMUNION FOR BOYS AND GIRLS.
Size 2 1/2 x 1 1/2 with figures of the Sacred Heart 75c per doz.
" 12 x 18 with emblems 40 " "
" 8 x 12 20 " "

FIRST COMMUNION ROSARIES.
In Mother of Pearl Silver Chain \$1.00 each and upwards.
In Mother of Pearl Silver plated Chain, 25c each and upwards.
Imitation Pearl Beads, 75c, 50c, \$1.00 and \$1.20 per doz.
White Bone Beads, 80c, 90c, \$1.25 per doz.
Ivory Bone Beads, 80c, \$1.00 and \$1.25 per doz.
Plain Wood Beads, 50c, 40c, 50c, 60c, 75c and 90c per doz.

PRAYER BOOKS.
White Covers, at 75c, \$1.00, \$1.25, \$1.50, \$2.00 and \$3.00 each.
Dark Morocco Covers, 50c, 60c, 75c, \$1.00 and upwards.
Chen Book at 90c, \$1.20, \$1.50, \$1.80 per doz.
Sanctuary Oil, best Quality.

INCENSE, CHARCOAL, GAS LIGHTERS
Headquarters for the best grades of Candles in pure Wax, Stearine and Paraffin.

D. & J. SADLER & CO.,
CATHOLIC PUBLISHERS,
1860 Notre Dame Street, Montreal, Que.
121 Church Street, Toronto, Ont.

A Little Irish Girl.

By "THE DUCHESS."

CHAPTER X.

"Those who inflict must suffer, for they see the work of their own hearts, and that must be their chastisement or recompense."

Dulcinea, left alone upon the platform, turns with a quick breath of mingled fear and relief to Andy, who has only just joined her.

"Nice bit of business this?" says that young man.

"Oh, don't talk here, Andy; come outside—come beyond the gate; I—"

"I don't see what going beyond the gate will do," says Mr. McDermot, looking like adamant. "May as well have like Adamant. May as well have it out here, where I can see you, as in the dusty road."

"I'm tired, Andy," says she, faintly, with a vague but fruitless hope of softening him.

"Not too tired to come here in the middle of the night, Andy?"

"In the middle of the night! Oh, Andy! Why, it can't be more than half past six."

"How well you know the hours of the train! Who? (magnanimously) 'taught you! My word! all I can say is, that you have done it this time, at all costs!"

"What's that?" (more faintly still.) "Do you want me to put it into words?"

"You want me to put it into words?" says her cousin, regarding her in the dim light of the station lamps with a slight smile to be put into words.

"You are a fool, Dulcinea!"

"Don't know anything," says Dulcinea, taking all the courage she has in her hands and preparing to do battle with it.

"You accuse me; you say nothing! Nothing! I came out only—only to— (deperately) 'see if I could match some wool in the village with there, and I wandered on here, and—"

"What a banger!" says her cousin. "Is that the best you can do? To match wool with light! Why not say you came to meet a young lady? There would be a pretty color about that, at all events."

"It was wool," persisted Dulcinea, distinctly.

"With a pretty color about it, too," says her cousin, with a look of scorn. "Oh, no! it won't do my good Dulcinea. D'ye think I can't see the land lies? Wait till you see Bridget! She's got a word or two to say to you, and no mistake!"

"Bridget will say nothing to me," says Dulcinea. "She at least (unsteadily), 'has always been kind to me!"

"Your quarter's up there," says Andy. "Expect no grace. She's only waiting to see you, to give you the biggest bit of her mind on record!"

"Take me to her," says Dulcinea, in a low tone, suggestive of intense fatigue, bodily and mental.

"What makes you so tired?" asks her cousin, trying to see her face. "You seem done up. What? (as the thought dawns upon him), 'do you mean to say that you walked here? Marched every step of the way through the cold and damp to meet that fellow?"

"Dulcinea nods her head; words now are almost beyond her.

"By George! you must be fond of him!"

"I am not!" says Dulcinea, with a faint, a very faint return of her old spirit.

"You expect me to believe that, and yet you certainly came all this way for the mere sake of giving him a parting word, of seeing him safely off?"

"Yes—yes," says his cousin, with such a nervous confession that she opens his eyes to the full truth.

"To go off with him!" says he, slowly. "Is that it, really? Oh, Dulcinea!"

"There is such reproach, such surprised approach in his young voice, that Dulcinea gives way beneath it.

stained and miserable little face, that all his wrath dies down before it.

"After all," begins he hurriedly, and in a considerably milder voice, 'there's one thing in your favor—I don't forget that. When it came to the scratch, you didn't go with him. You caved in at the right hour; and no wonder, too. The barrel-organ business wouldn't be good enough for you. I say, Dulcinea, old girl, don't cry, whatever you do! K-ep up your courage; leave it all to me, and I'll pull you through; I'll square it with the governor if he finds out, and I'm afraid he's bound to do that, as you are very considerably out, not only of your house, but your reckoning. Ha! ha! that's a joke! D'ye see it?"

In this melancholy way he seeks to cheer her; but Dulcinea is beyond seeing anything. She is like Nieboe—all tears.

"You'll be in hysterics in a second, if you don't keep a tight rein," says her cousin in a horror-stricken way. "Look here!" (glancing apprehensively around him), 'you'll be heard if you go on like that. I wish to goodness there was some way of getting you home in a hurry; we could then put it on the pins or the wool work safely; but—By Jove!—starting—there's Sir Ralph!"

"To know, to esteem, to love—and then to part. Makes up life's tale to many a feeling heart."

"What?" says Dulcinea. She stands still, as if turned into stone. Her tears cease. She feels frozen. He—he, of all men, here! Had he seen guessed—

"Sir Ralph, by all that's fortunate!"

"Where?"

"Just over there; evidently come this moment, as if in answer to my prayer. In fact, Sir Ralph, who had been going away from the platform, having seen all he never wished to see, had turned at the last second to speak to a porter; and had, therefore, when Andy's eyes fell on him all the appearance of one coming towards, instead of going away from him."

"Was there ever such luck? Of course he's got a trap of some sort. He'll drive you home. I say, Anketell—"

"Oh, Andy—grasping his arm—Oh, Andy! Don't! don't!"

"Don't what?"—angrily.

"Don't make me go home with him!" (in an agonized whisper.)

"But, why—why?—impudently."

"Oh, not with him! Supposing he was here all the time, and saw—"

"Nonsense! He has evidently only just come."

"I won't go home with him," says Dulcinea, in a choking tone. "I won't!"

"Don't be a fool!" says her cousin, angrily. "You shall go with him! It will kill all talk. You must be used to refuse such a chance of doing away with your folly." He takes a step forward.

"Andy!"—frantically. But he has escaped from her now, and has reached Anketell. There is a word or two, and then both men return to where she is standing, feeling more dead than alive.

"Here's Sir Ralph, Dulcinea," says Andy, in a rather nervous fashion. "By the way, you are driving, Anketell—eh? Could you give my cousin a lift?"

"With pleasure"—gravely.

"You pass our gates, you see, and—er—we—er—we'd no idea, when we started for our walk, that—er—we should be so late. Found ourselves, you know—the falsehood sticking horribly in his throat—at the station before we knew where we were!"

"I understand"—quickly. It cuts Anketell to the heart to hear the lady lying thus; and such fruitless lies—and delivered so haltingly, so lovingly!

"Eye left to right by the train," says Andy, with a highly nervous miserable laugh. "She—we—"

"I see," says Anketell hurriedly. "You came to see him off?—very natural."

"It's a long walk home for Dulcinea," says her cousin, more haltingly than ever. "But is—"

"Of course I can give your cousin a seat," says Anketell. He addresses himself entirely to McDermot, altogether ignoring Dulcinea. This, and something in his tone, strikes chill to Andy's heart; but he compels himself to go through with the sorry farce. As for Dulcinea, a kind of cold recklessness has come to her that does duty for courage.

Her late tears lie frozen in her eyes. Her glance is fixed immovably on the ground beneath her; yet, in spite of that, she knows that Anketell has never once deigned to glance in her direction.

"Thank you," says Andy diffidently.

"And—pausing—if, when you came to our back gate—if you were to drop her there, it would be better. Will you? You see, if the governor knew that—er—had kept her out so late, he—'d be down on me. It's all my fault, d'ye see—every bit of it."

in the wayside branches, a fluttering of wings, a sleepy 'Cheep cheep,' betray the presence of those 'male fowls.'

"That sleep all night with open eye," according to Geoffrey Chaucer; but other noises are there none.

Shame, fear, fatigue, all are keeping Dulcinea dumb. Oh to be home in her own chamber, safe from prying eyes, safe in any place where she may weep out her very soul in comfort! Oh this horrible, horrible drive!—will it never come to an end! And he—why is he so silent? Can he know? She shrinks within herself as this thought occurs to her but quickly flings it off with one as grim. No, a thousand times no! If he knew, he would not be here with her now. He would not condescend to sit beside her; he would cast her off. Oh! if ever he does hear of it—what then? But if he knows nothing, why does he not say something to her? Agin the first torturing doubt sets in.

(To be continued.)

ADVICE TO IRISH FARMERS.

Continued From Page Three.

great advantages in combining together to make their purchases in common. He took as an example a farmer going into a shopkeeper to purchase manure, seeds, or feeding stuffs, of which he only required a small quantity, and perhaps had to purchase on credit. The shopkeeper from whom he bought was at considerable expense in keeping a stock, parceling it out in these small lots, and paying a staff of clerks. For that expense the farmer must pay. They should remember there was absolutely no justice done in this. The shopkeeper or the trader could not do otherwise if the farmer persisted in purchasing from him in small quantities. In self defence he was bound to charge the farmer a pretty smart price. If they looked at the wholesale prices and at the retail prices they might think that the profit was very large, but if they calculated all the shopkeeper's expenses they would find that the profit was not extravagant. But if instead of each man going in and buying a few hundred weight or half a ton here and half ton there, the whole body of farmers of a district put their orders together and if, in one volume, the entire demands of a district were presented to the manufacturer or to the dealer—it did not matter which—how differently things stood then! Instead of—as he said before—the great expense in maintaining stores, keeping up clerks, and the rest, they had here a body of trade to deal with, which the manufacturer could at once attend to without any cost whatever. Moreover, they had a demand addressed to him as large, or perhaps larger than any customer he could possibly command in his whole circle.

WHAT WAS THE RESULT?

He could afford to sell to the society, to the representatives of the great body of the farmers of a district on terms at which he could not afford to sell to any individual in the country, and the result was that, under these circumstances, better terms could be got from him. This was not granted by any special favour to the society. It was merely a question of conditions of trade and the necessities of exchange. As an illustration of the manner in which this principle worked, he quoted the case of a small society in Uringford, County Kilkenny. Here the farmers had been paying £5 or £5 10s a ton for the grass manure they had been using, without a guarantee that the article was of pure quality, and without any analysis. But by purchasing the manure through their society they had it at £2 10s a ton with both a guarantee and an analysis (bear hear). They saved by that method £6000 on that order alone (applause).

In that season the farmers of that district saved more by co-operation than the entire reductions of rent granted them by the Land Commission. Having shown that the co-operative system applied to rich and poor alike, and that the poorest man who invested in a single share had as much influence in the direction of the business of the society as he who purchased the maximum of 200, the reverend speaker went on to say that at the beginning of the movement the shopkeepers in the southern towns of Ireland thought that the farmers' organization could be broken down. A ring was formed to prevent the society being supplied by the manufacturers, the shopkeepers threatening not to deal with any firm which sold to co-operative societies, but

THE FARMERS PUT THEIR HEADS TOGETHER and determined not to be crushed (hear, hear). The first order after the ring was formed was for 10,000 tons of manure, and one manufacturer finding that this quantity would keep his machinery in motion agreed to sell and the ring was broken (cheers). It was for his audience to say whether these principles would work in Kildare or not. He then went on to refer to the difficulties which an individual would experience in getting facilities for the transport of his goods by railway or canal, whereas the representations of a society were always listened to with respect and received every consideration from carrying companies. In this connection he mentioned the case of the Edenderry Co-operative Society, whose members, being dissatisfied at the rates of freight on the railway, had their cattle driven to the Dublin markets by easy stages by their own servants, and the result was that every member could now have his cattle taken from Edenderry to Dublin for the cost of 1s. (Hear, hear.) He did not know if they wanted any relief of that kind in Kildare. They might be on very good terms with their carrying companies, but if they were not, they had in the example of the Edenderry Society a precedent they could

The germs of consumption are everywhere.

There is no way but to fight them.

If there is a history of weak lungs in the family, this fight must be constant and vigorous.

You must strike the disease, or it will strike you.

At the very first sign of failing health take Scott's Emulsion of Cod-liver Oil with Hypophosphites.

It gives the body power to resist the germs of consumption.

follow to their own advantage. By using the influence of their society with the railway or canal companies they might be able to secure better terms for the carriage of their coal, grain, feeding stuffs, etc., as the representatives of a North Kildare co-operative society would be listened to with greater courtesy and attention than any single individual. If the railroad companies did not grant them the concessions they sought in the matter of the reduction of the freight, the society could very easily become the owner and proprietor of a traction engine and have fuel carried at a cost of about 2s a ton from Dublin. Such principles of combination had been applied to every branch of the farmers' industry, and also with great success to the needs of the cottiers and the poorest labouring men. Take such an industry as the egg or poultry trade. Without co-operation the people did not really understand what making money by poultry meant. Most people believed that

and that a hen was a hen (laughter) and that one egg was the same as another, and one hen the same as another, except, perhaps, for a difference in colour. But in London the buyers looked at the matter in quite a different light. The eggs were sold there by weight, and in order that an egg might be worth selling, it should be of a certain size, and moreover, the people in London had now become so fastidious it should also be of a certain colour. Their Irish people too sometimes thought that if the egg were a little spotted—and in some places the people were not so cleanly in their habits that they avoided soiling—everything could be made right by a little soap and water. But if an egg was washed it would not be bought in London as a fresh egg, much less as a new-laid egg. There were three kinds of eggs in the English markets—the new-laid egg, which cost 2d or 3d each in the season; the fresh egg, which could be bought at 1d, and the hi tory of which was perhaps somewhat vague, and lastly the egg, which had usually come down from a more or less remote antiquity (laughter), and which was never by any chance bought by any person. The last mentioned class of egg was used for confectionery purposes, or in times of peace for confectionery (laughter). There was no reason in the nature of things why the Irish cottier or the Irish labouring man, or his wife and daughters, should not produce an egg which would sell for 3d or 4d, but for 2d or 3d, and if they were going to sell poultry there was no reason to sell for 6d when they could get 2s 6d. It was the same in every industry. The advantages of proper production, and the securing of a proper market for their produce, were secured for them by their society, whereas, whilst acting as individuals, it was quite impossible that those advantages could accrue to them. In a society nothing should bespeak of but business. The members should

which were perhaps interesting in their respective places, but had nothing what ever to do with the conduct of a co-operative society. He went on to illustrate the wisdom of his advice by quoting a case which occurred in county Limerick, where there had been a very important dairy establishment, which was doing good work and was in one of the most important dairying localities in Ireland. The creamery was a magnificent one, and the farmers were getting 1s 10d for their butter, where formerly they got 6d or 7d. At the very stage that the creamery seemed to be the most prosperous a very important question turned up in politics which it was considered advisable for this society to discuss. The question was 'Who was to be the Leader of the Irish Race at Home and Abroad?' He was not saying that this was not a very important question, but it was not one for a co-operative society to discuss. These gentlemen discussed the question with great heat, but with little results, for twelve months (laughter). At the end of that time a society of Englishmen in the dairying interests—who were coming into the country, and against whom there was not a word of criticism—said to the political aspirants that this question was so very knotty that the dairy should be leased to them for twelve months and they would make the butter, so that the others could discuss politics. (Laughter.) The people agreed to this and leased the dairy, which was worked to make a handsome profit. At the end of twelve months the audience would not be surprised to hear that the leadership of the Irish race was a still unsolved question. The Englishmen then said to these excited politicians, that as there was no immediate prospect of a settlement of it, and as evidently all their energies would be required for its solution for probably some years to come, the best thing for them to do would be to sell the creamery to them in the meantime, whereupon the farmers took counsel and sold their creamery to the English company. The farmers of that district were, he dared say, still settling the political question, and in the meantime had become mere milk drawers and carters to the English factory. If Irishmen would

Tired? Oh, No.

This soap



SURPRISE

greatly lessens the work. It's pure soap lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics. **SURPRISE** is economical, it wears well.

HOW TO SEE THE POINT AND PLACE IT. A book of 10 pages, which teaches punctuating rapidly by example. Many people who have studied English, Latin, and Greek grammar are unable to write and punctuate. This book is indispensable to all writers. By mail, 25 Cents. LACONIC PUBLISHING CO., 128 Liberty St., N.Y.

content to take a leaf out of the Englishman's book, to address themselves to business alone, they might then hope, with some prospect of success, to rival him in the market. These were the ideas which he had been leaving before the farmers of other parts of the country, and those were the ideas they had taken up, and as far as he could see it was with the help of those ideas and of those principles that they were carrying on their business very much more successfully than they ever carried it on before.

HEART DISEASE.

A TROUBLE NO LONGER REARDED AS INEVITABLE.

When our reporter called upon Mrs. Hubbard and made his mission known she said she would be delighted to tell him of her 'miraculous cure' as she styled it. 'Of course no one thought I would get better. I thought myself I could not last long, for at times it seemed as if my heart was going to burst. Oh, the dreadful sensations, the awful pains and weakness, together with a peculiar feeling of distress, all warned me that my life was in danger. I consulted a doctor but he could do absolutely nothing for me. My friends saw me gradually sinking, and many an hour's anxiety I caused them. My strength waned, my nerves were shattered; I could not walk for every step caused my heart to palpitate violently. It is utterly impossible to fully describe my condition. One day a friend brought me a box of Dr. Williams' Pink Pills, and told me to use them, but I said there was no use—they could do no good. To this my benefactor replied, that if they did not try at least could do no harm, so to please her I took the box of pills. Then I procured another box and began to feel that they were doing me good. I took in all eight boxes and now I feel strong and hearty, each day doing my house work without fatigue or weariness. For anyone who suffers from weakness of the heart, I believe there is no remedy so sure or that will bring such speedy results as Dr. Williams' Pink Pills. Had I only used these wonderful pills at first I would have been spared months of intense suffering.' Mrs. Hubbard but

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

When our reporter called upon Mrs. Hubbard and made his mission known she said she would be delighted to tell him of her 'miraculous cure' as she styled it. 'Of course no one thought I would get better. I thought myself I could not last long, for at times it seemed as if my heart was going to burst. Oh, the dreadful sensations, the awful pains and weakness, together with a peculiar feeling of distress, all warned me that my life was in danger. I consulted a doctor but he could do absolutely nothing for me. My friends saw me gradually sinking, and many an hour's anxiety I caused them. My strength waned, my nerves were shattered; I could not walk for every step caused my heart to palpitate violently. It is utterly impossible to fully describe my condition. One day a friend brought me a box of Dr. Williams' Pink Pills, and told me to use them, but I said there was no use—they could do no good. To this my benefactor replied, that if they did not try at least could do no harm, so to please her I took the box of pills. Then I procured another box and began to feel that they were doing me good. I took in all eight boxes and now I feel strong and hearty, each day doing my house work without fatigue or weariness. For anyone who suffers from weakness of the heart, I believe there is no remedy so sure or that will bring such speedy results as Dr. Williams' Pink Pills. Had I only used these wonderful pills at first I would have been spared months of intense suffering.' Mrs. Hubbard but

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

reaches the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

Business Cards.

CARROLL BROS.,
Registered Practical Sanitarians.
PLUMBERS, STEAM FITTERS, METAL AND SLATE ROOFERS.
228 CRAIG STREET: near St. Antoine.
Hot and Cold Water Ventilation a specialty.
Telephone 1833

P. CONROY
(with Paul & Nicholas)
228 Centre Street,
Practical Plumber, Gas and Steam-Fitter,
ELECTRIC and MECHANICAL BELLS, Etc.
Telephone 8552

THOMAS O'CONNELL,
General Household Hardware,
Paints and Oils,
McCord Street, Cor. Ottawa
PRACTICAL PLUMBER,
Hot and Cold Water Fitter,
Steam and Hot Water Fitter,
Steam Lining fits any Stove;
Chenap.
Orders promptly attended to. Moderate charges. A trial solicited.

GEORGE BAILEY,
278 Centre Street,
Dealer in Wood and Coal. Constantly on hand, every description of Upper Canada Firewood. Dry Sticks and Dry Kindling Wood a specialty.

M. HICKS & CO.,
AUCTIONEERS
AND COMMISSION MERCHANTS.
1821 & 1823 Notre Dame St.
MONTREAL

Sales of Household Furniture, Farm Stock, Real Estate, Damaged Goods and General Merchandise respectfully solicited. Advances made on Commissions. Charges moderate and returns prompt.

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

LORGE & CO.,
HATTER - AND - FURRIER.
81 ST. LAWRENCE STREET,
MONTREAL.

PROFESSIONAL CARDS

J. ALGIDE CHAUSSE,
ARCHITECT.
153-157 Shaw St., Montreal.
Plans and Estimates furnished for all kinds of buildings. MERCHANTS' TELEPHONE 1455.

C. A. McDONNELL
Accountant and Trustee,
180 ST. JAMES STREET,
MONTREAL
Telephone 1182.
Personal supervision given to all business.
Estate collected, Estates administered and Book audited.

SURGEON-DENTISTS

DR. BROSEAU, L.D.S.
SURGICAL DENTIST,
No. 75 St. Lawrence Street
MONTREAL
Telephone, . . . 8201.

Your impression in the morning. Teeth in the afternoon. Elegant full gum sets. Rose Pearl (fresh colored). Weighted lower teeth for shallow jaws. Upper sets for washed faces. Gold crown plate and bridge work. Painless extracting without charge. Facts are inserted. Teeth filed; teeth repaired in 30 minutes; sets in three hours. Required.

KINDLING WOOD.
SOFT, \$1.50 per load.
MIXED, \$1.75 per load.
HARD, \$2.00 per load.
Guaranteed the best value in the city.
Order early by Phone No. 386.

RIGAUD MILLING CO.,
653 ST. PAUL STREET.

BUY
Coleman's Salt
THE BEST

THE WHOLE system feels the effect of Hood's Sarsaparilla—stomach, liver, kidneys, heart, nerves are strengthened and **SUSTAINED.**

THE BRITISH PRISON SYSTEM.

Continued from First Page.

For making a speech to his constituents he (Mr. Dillon) received double the sentence a man received for nearly kicking his wife to death in Dublin. They were each confined in the same prison and no difference was made in their punishment. He recognized the right of every Government to protect itself so far as it had the power to do so, but it had no right to say to men, because you break our laws from political motives we shall degrade and trample upon, insult you, and treat you as if you were common felons.

MR. DAVITT SPEAKS.

Mr. Davitt, who was the next speaker, said there was a spirit of progress in the Bill which he readily recognized. He regarded the Bill in some respects as most disappointing. In fact it only touched the pivot of a great social question. In one respect the Bill they were discussing took a step back. Mr. Dillon had devoted a fair portion of his speech to the treatment of political offenders. He (Mr. Davitt) found no provision in the Bill altering the system of penal punishment of political offenders in the future. The fact was that compared with the treatment meted out to political offenders in Russia this country was far behind the enlightened spirit of that autocratic Empire. No one would contend that a political offender was likely to be made more loyal to British rule or more contented under its authority by his being reduced down to the level of the lowest of criminals (hear, hear). What was wanted was to make improvement more effective to its purpose by rendering it more reformatory. What good could they hope to effect by subjecting prisoners to starvation? He knew a friend who underwent eight years' penal servitude as a consequence of offending the law, and he could speak for him that during that time he never ceased for one single day to feel the pangs of hunger, and he did not think they had made him a better subject by their treatment. He had seen men in Dartmoor prison coming down to the putrid bone shed, and eating the putrid marrow from the bones, because they were suffering from this horrible pang of unassisted hunger, and he had seen men pick out the candle purposely made offensive to the smell so that they might not be eaten—pick them out of the cesspools, wipe them on their clothes, and eat them. He (Mr. Davitt) could not help referring to the horrible and disgusting things he had observed with his own eyes inside Her Majesty's jails (cheers). He was glad, however, to find that a spirit of reform was manifesting itself, and that at public opinion in England, Scotland, and Ireland was in favour of sweeping the cranks and treadmills out of the prisons. He would ask the Home Secretary sooner or later to introduce into the penal system of this country part at least of the humane and enlightened systems of other countries.

MR. REDMOND'S SPIRITED DENUNCIATION.

Mr. J. E. Redmond, in dealing with the many phases of prison management, made a vigorous appeal for more humane methods. He said:—The hon. gentleman who has just resumed his seat said that, in his opinion, the evils of the present prison system had been exaggerated by many speakers. But he went on to add that he did not at all accuse the hon. member for South Mayo for such exaggeration. I think if the hon. member for South Mayo drew a true picture of the prison system as it exists in England a more terrible indictment could not be drawn (National cheers). I think all parties in this house will acknowledge the self-restraint and the moderation of the speech of the hon. member for South Mayo (National cries of hear, hear). He said at the commencement of his speech that he would endeavor to treat this subject without any personal feeling, and although that was a difficult task for him to perform, I think he has kept his word (National cries of hear, hear), and with the result that his speech probably carried very much more weight with all sections of the House than if he had given way to natural personal feelings in this matter. On one occasion I visited Portland Prison on a bleak winter's day when there was a snow storm. You know of the steep ascent to Portland and the dreadful winter climate of the locality. Driving in a road in my comfortable closed carriage, I came across a gang of prisoners which had evidently been caught in the storm. There were ten or twelve of them. They were yoked exactly like beasts of burden, they had collars round their necks and were in traces, pulling a huge cart full of stones up the steep hill, and armed warders walked beside them. Can anything be more brutal or brutalizing than that?

AN INTERRUPTION.

At this point an hon. member of the Government stood interrupted. Mr. Redmond—I did not catch what was said. A Member—The member for Shaftesbury says quite right. Another Member—He asked, 'What had the prisoners done?' Mr. Redmond—I don't know what they had done, but the view I take is that no matter what a man had done—(a laugh)—I may be wrong in my view, but I am surely entitled to state it (Opposition cries of 'Hear, hear')—it is the duty of the state, in the punishment accorded to him, to endeavor to develop that germ of good which is in the worst natures rather than to endeavor to stamp it out by punishment of this brutal and brutalizing nature. (National cheers.) During the entire of this day, whether the prisoner be employed inside the prison or in the open air, absolute silence is enforced. I see that one of the recommendations of the departmental committees is that this system of absolute silence should be to some extent relaxed, but the answer the Commissioners have given is certainly not encouraging. The system of absolute silence is enforced in the most rigorous way in all these convict establishments. Let me give some other instances of prison treatment. Visits are allowed to these men once in three months, but the visits are held under such degrading and humiliating circumstances that to any man who has any remnants of decency or good feeling left they must be a punishment instead of a privilege. Take the case of an unfortunate man who has not seen any of his relatives, and who is visited for the first time by his wife or daughter. He is locked up like an animal in a cage on one side of the room, and on the other side of the room his visitor is put behind an iron bar. Two wardens sit between them, and during the whole time prisoner and visitor are not allowed even to shake hands with one another. I personally had experience of an extraordinary instance of the

TWO DOLLARS

... OUR ...

MEN'S BOOTS

At \$2 Are remarkable Value. Made on Stylish Lasts, Neatly gotten up, Wear Well, and have all the appearance of Boots costing double the money.

TRY A PAIR AND WE WILL GUARANTEE SATISFACTION.

RONAYNE BROS.,
2027 Notre Dame St.,
Chabotville Square.

ment relaxed, but the answer the Commissioners have given is certainly not encouraging. The system of absolute silence is enforced in the most rigorous way in all these convict establishments. Let me give some other instances of prison treatment. Visits are allowed to these men once in three months, but the visits are held under such degrading and humiliating circumstances that to any man who has any remnants of decency or good feeling left they must be a punishment instead of a privilege. Take the case of an unfortunate man who has not seen any of his relatives, and who is visited for the first time by his wife or daughter. He is locked up like an animal in a cage on one side of the room, and on the other side of the room his visitor is put behind an iron bar. Two wardens sit between them, and during the whole time prisoner and visitor are not allowed even to shake hands with one another. I personally had experience of an extraordinary instance of the

BRUTAL HARDNESS AND SEVERITY of your prison systems. While visiting a prisoner in Portland it was my sad task to break to him the news of the death of a very near relative. He broke down and sobbed like a child when I told him. When I showed to him a little photograph of the dead boy and the lock of the dead boy's hair the man begged of me to endeavor to get him permission to keep these little relics in his cell. I went to the Governor—one of those military gentlemen to whom the hon. member for South Mayo has alluded—but he answered my request with a look of amusement, and said, 'My dear sir, how can discipline be maintained if this kind of discipline be allowed? I took further pains with this matter, and owing I believe, to the kindly intervention of the Home Secretary himself eventually permission was given to this prisoner to keep the portrait and the lock of hair in his cell. I mention the matter to show the spirit in which these prison rules are worked by the officials. From the point of view of the Governor such a privilege was quite at variance with the whole spirit of the system he was administering (ironical cries of 'Hear, hear', from the Nationalist members). In America prisoners are allowed within certain limits to converse with one another. In their workshops, so long as they did their work, did not cause any disturbance, or commit any breach of discipline, they are allowed to converse with one another. They are on good terms with the prison officials (cries of 'Hear, hear'), and from what I have seen of the convict establishments of this country that cannot be said of the English system (cries of 'Hear, hear'). Anything in the nature of a kindly word passing between a prisoner and a convict warder is a thing unknown in the English system, and the cases are numerous in which a casual word spoken by a prisoner to a warder has led to a report and punishment of bread and water for breach of rules. The whole spirit of the system in America is more humane than the system here. The Americans desire to reach what is in a man, and to develop it for good (cheers). In England the desire seems to be to treat the prisoner as incorrigible and hopelessly bad, to degrade him to a level below that of human beings. I read the other day some lines which seem to me to very well describe the prison system in England:—

"The vilest deeds like poison weeds Bloom well in prison air,
'Tis only what is good in man That wastes and withers there;
Pale anguish holds the heavy gate,
And the warder is despair."
Such a system as that is not the best for the prevention of crime; it is quite inconsistent with the idea of reformation, it only excels its vindictive cruelty. I believe, for my part, that it is bad in policy. I believe that it is disgraceful in its nature, and I deeply regret that the Bill leaves it almost entirely untouched in its carefully organized brutality.

IF YOU WISH TO BE WELL You must fortify your system against the attacks of disease. Your blood must be kept pure, your stomach and digestive organs in order, your appetite good. Hood's Sarsaparilla is the medicine to build you up, purify and enrich your blood and give you strength. It creates an appetite and gives digestive power.

Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

THE SOCIETY OF ARTS OF CANADA,
1666 Notre Dame Street, Montreal.
Distributions every Wednesday. Value of prizes ranging from \$2.00 to \$2,000. Tickets 10 cents.

PARIS, April 14.—M. Haotiaux, minister of foreign affairs, made the announcement to-day that China had granted to France a concession for the construction of a railway from Tonkin to Yunnan Fu, and guaranteed the non-alienation of the provinces bounding Tonkin.

John Murphy & Co's

ADVERTISEMENT.

People Who Make the Most of their Money Buy from Us.

NEW DRESS GOODS!

New Lines of Dress Goods Put to Stock.

NEW COLORED LADIES' CLOTHS, in all the new colors, extra fine quality and make; the best value we have ever shown at 75c per yard.
NEW COVERT SUITING, in all the latest shades; special make for Costumes. 55c, 65c, 75c, 85c and \$1.00 per yard.
NEW SILK AND WOOL FANCY SUITINGS, all new mixtures, extra value at 50c, 75c and \$1.00 per yard.
NEW PARIS COSTUME PATTERNS, no duplicates, choice and handsome goods; Genuine Novelties from \$9.75 per pattern.
NEW FAST DYE NAVY BLUE COSTUME SUITINGS, in light and dark Blue; this line of Serge is WARRANTED FAST COLORS, prices from 40 cents per yard.
NEW CYCLE COSTUME CLOTH, perfect for Cycle Suits; will not stain with rain and will not shrink, and **PARA ANTISED FAST COLORS**; can be had in all shades; is all wool, and only \$3 per yard.

MILLINERY.

All the best European and American Novelties in Hats and Bonnets now on view.

STYLISH SPRING CAPES.

At less than Wholesale Prices. Thousands of the most fashionable garments to select from.

COUNTRY ORDERS Have Prompt and Careful Attention.

JOHN MURPHY & CO.,

2343 St. Catherine St.,
CORNER OF METCALFE STREET.

TELEPHONE No. 3833. Terms: CASH.

COTE DES NEIGES CEMETERY.

La Fabrique de Notre Dame takes this opportunity of informing parties interested that the removal of bodies from the vaults will take place as soon as the ground is ready, and all such should be removed not later than May 1st.

A. DUBOIS, Secretary.

KINDLING WOOD.

SOFT, \$1.50 per load.
MIXED, \$1.75 per load.
HARD, \$2.00 per load.

Guaranteed the best value in the city. Order early by Phone No. 306.

RICAUD MILLING CO.,
633 ST. PAUL STREET.

The Other Fellows Want \$4.00

For their New Spring Style Men's and Ladies' Shoe in all colors and sizes.

We Want Only \$3.00

E. MANSFIELD, The Shoelast,
124 ST. LAWRENCE STREET,
Cor. LaSalle Street.

JAMES A. OGILVY & SONS'

ADVERTISEMENT.

Your Ideal Garment is Here,

FOR WE HAVE SELECTED EVERY Cape, Jacket and Costume

With as much care as the select committee selects the works of art for the Royal Academy. Every Garment had to be par excellence to have a place in our choice selection. Every new style is represented. You are cordially invited to inspect them.

DRESS GOODS.

Every fixture, table and counter is laden with the season's Fabrics. All the prettiest weaves are here. New Goods adding day by day, our latest being a magnificent range of Beautiful Fancy Plaids, in harmonious color combinations. Very Effective. Also a nice line of Fine Serge in new shades. Warranted not to spot or shrink.

CARPETS and CURTAINS.

For your Spring Carpets and Curtains see our magnificent collection of Wiltons, Axminsters, Brussels and Velvet Pile Carpets. Everything in Curtains and Furniture Coverings to brighten up the home.

Mail Orders a Specialty.

JAMES A. OGILVY & SONS

The Largest Exclusive Dry Goods Store in Canada.
St. Catherine & Mountain Sts

THE S. CARSLY CO., Limited.

Noire Dame Street. Montreal's Greatest Store. April 16, 1898.

Shopping by Mail

Out of town customers can shop very easily by mail if they only care to use the advantage of our mail order system. They get the benefit of the best buying experience, and the best money's worth. No matter where you live you should know this store. Most people are learning every day how simple and economical shopping by mail is. If you can't come in person, write for anything you want or send a letter for samples and information. It's the business of our mail order department to attend to such.

NEW JACKETS.

The latest arrivals from the home of Fashion have the coveted distinction of novelty.

A New Covert Cloth Jacket, blazer front, large rolling collar, faced about taffeta, and bound mohair braid, \$7.70.
A Ladies' Box Cloth Jacket, in fawn, biscuit and leather, lined handsome figured silk, slashed collar and pearl buttons, \$11.75.
An Empire Coat, with double box-pleated back, lily collar, inside with velvet and lined fancy silk. Special price, \$15.75.

THE S. CARSLY CO., Limited.

WASH FABRIC NOVELTIES.

A showing of Wash Fabrics that embraces the latest novelties, specially designed for Shirt Waists, etc.
New English Cambric in rich patterns and exquisite colorings, 31 inches wide, splendid for shirt waists, 13c.
New Colored Lawns, in beautiful colorings, relieved with delicately tinted stripes and scrolls, 21c.
Roman Stripe Crepon, general variegated effects, colors that are artistically arranged in many varying shades, 10c.

THE S. CARSLY CO., Limited.

NEW DRESS GOODS.

Stylish Broche Effect on changeable poplin foundation, delicate and artistic shades, beautifully blended, 69c yd.
Rich New Dress Material in silk and wool, shot effect, with dainty designs in corresponding shades, 72c yard.
Serpentine effects in Silk and Wool material, makes a handsome travelling costume, a late Parisian novelty, \$1.00
Sunrise effect in Silk and Wool, more silk than wool, particularly striking yet quiet and dignified. Special price, \$1.15

MAIL ORDERS CAREFULLY FILLED.

The S. CARSLY CO. Limited.

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

ALPHONSE VALIQUETTE & Co.

... IMPORTERS OF ...

FANCY AND STAPLE DRY GOODS

Carpets, Oil Cloths, Glass Ware, China and Crockery Ware, Tin and Steel Enamelled Ware, Brooms, Soaps, Etc.

If you are in need of anything in our line give us a call. You will find our prices are the lowest in Montreal at the

GREAT AU BON MARCHÉ.

1883 and 1885 NOTRE DAME STREET, Opposite Balmoral Hotel Block. ALPHONSE VALIQUETTE & Co.

A TRIP AROUND THE WORLD!

For \$2.00

You can buy this week at BANNISTER'S, corner Victoria and St. Catherine Streets, the regular \$2.50 Boot, Lace or Button; remember the price.

BOYS' FINE BOOTS, one hundred pairs to be sold at \$1.50; regular price, \$1.75. Don't miss this.

BANNISTER'S Corner Victoria and St. Catherine Sts.

THE PRODUCE MARKETS.

There was no further change in the situation of the egg market. The receipts continue large, for which the demand is good, but supplies are in excess of requirements. Sales were made at 9c to 9 1/2c per dozen.

The demand for beans is exceedingly slow, which is generally the case at this season, and prices are unchanged at 70c to 75c for primes and at 85c to 90c for choice hand-picked per bushel.

Honey rather slow, and the market is dull with no change to note. We quote as follows:—White, clover comb, 11c to 12c; dark, 8c to 10c; white strained, 6c to 7c, and dark, 4c to 5c.

There was no change in the maple product market. The demand continues fair, and sales are being made freely at steady prices. Syrup in wood is selling at 4 1/2c to 5c per pound, and in tins at 45c to 50c, as to size. Sugar moves freely at 6c to 6 1/2c lb.

DAIRY PRODUCE.

Cheese did not record anything new today. The only holder of any consequence here is disposed to ask an advance on recent prices, and as buyers have not met him so far, trading has not resulted. The cable was unchanged, and private advices brought nothing new.

The butter market continued heavy, under fewer offerings at country points and on spot. Finest creamery was sold to-day at 21c, but this is an extreme figure, the parcel in question being a small fancy selection from three different lots. In an ordinary way the range is 20c to 20 1/2c, with a possible fraction more in the case of something fancy.

Kirby (gloomily)—'Wheat went down from \$1.05 to 94 to-day.' Mrs Kirby—'I thought you men didn't believe in bargain days.'—Truth.



GOOD EVENING, LADIES.

I've come to tell thee of GOOD CLOTHING FOR YOUR BOYS.

It's time now to buy their Spring Clothing, and we have received a large stock of very useful suits for boys' every-day wear, also some fine dressy suits for Sundays and holidays, very finely finished, good material and good workmanship. We would be pleased to have you examine our stock of Boys' and Girls' Sailor Caps, etc., for spring wear, and don't forget that we carry a line of Boys' Stockings, the best to be found in Montreal. We know what the boys need and we keep the right kind at the lowest prices.

Read a few prices for our Boys' Suits.

- Boys' Sand Serge Sailor Suits - 55c
- Boys' Blue Serge Sailor Suits - 75c
- Boys' Blue Serge Sailor Suits, well made, trimmed with white, blue or gold - \$1.25
- Boys' (German) Sailor Suits, with fancy fronts and double collars, from - \$3.00 upwards.
- Boys' two piece Tweed Suits in grey, brown or blue, with plaits, for - \$1.25
- Boys' two piece mixed Tweed Suits, in Norfolk, from - \$2.50
- Boys' extra all wool tweed two piece suits, with plaits, for \$1.75 and \$2.00.
- Boys' good strong Scotch effect Tweed Suits, from - \$2.25
- Boys' two piece First Communion suits, with plaits, made of fine Black Venetian Worsted, for - \$3.00
- Boys' three-piece Blue Serge Suits, full sizes for - \$2.25
- Boys' three piece Tweed Suits in brown and grey mixtures, for - \$3.00
- Boys' three piece rough effect Tweed Suits, from - \$3.50

Come in and see the goods; buy if you like. We are always pleased to show them at

JOHN ALLAN'S, Men's, Youths' and Boys' Clothier and Outfitter,

661 Craig Street, 2299 St. Catherine Street.

KEEP your blood pure, your appetite good, your digestion perfect by taking Hood's Sarsaparilla, which has power to keep you WELL.