

The True Witness



Vol. LIV., No. 36

MONTREAL, THURSDAY, MARCH 9, 1905.

PRICE FIVE CENTS

THE HOME RULE AMENDMENT.

Speech of Mr. Redmond on the position of Mr. Wyndham.

London, Feb. 21.—In the House of Commons to-day on the motion for the Address to His Majesty, in reply to the Speech from the Throne, Mr. John Redmond, who was received with cheers, said:

I beg to move an amendment in the following words—"But humbly represent to your Majesty that the present system of Government in Ireland is in opposition to the will of the Irish people, and gives them no voice in the management of their own affairs; that the system is consequently ineffective and extravagantly costly, does not enjoy the confidence of any section of the population, and is productive of universal discontent and unrest, and has proved to be incapable of satisfactorily promoting the material and intellectual progress of the people." (cheers.) My object in moving this amendment is to raise a discussion on the entire question of the government of Ireland, and to give expression, perfectly frank and unmistakable expression, to the feelings of detestation of the present system, which is well nigh universal among all classes of the people of Ireland (cheers.) My object also is once more to define the position and policy of the Irish party upon this matter, and to make it plain to everyone, not only the Government, but to the Opposition, that we stand where we have always stood, irrevocably committed to Home Rule, (cheers), and necessarily independent of any British Government that does not make Home Rule a cardinal point in its programme. I think that everybody will admit that we are entitled, perhaps people will say we are bound, at the present moment to make our position in this matter quite clear. We are drifting, some people think we are drifting rapidly, towards

ing majority of the people. We condemn it because it is a Government ruinously extravagant (hear, hear), which weighs down the nation with a burden of unjust taxation (hear, hear); because, in addition to that, it is an inefficient Government which neglects every interest and industry of the nation, and necessarily leads to depopulation, ignorance, poverty and discontent. And, further, we object to this Government because it is distrusted and condemned by every class and creed in Ireland (cheers), as I will show presently, as much by those who call themselves Unionists as by those who call themselves Home Rulers. Mr. Speaker, the first of these points it is not necessary for me to labour. Amidst all the uncertainties and doubts surrounding the Irish question, amidst our contradictions and controversies, one fact stands out perfectly plain and beyond dispute. For the past thirty years or more the majority of the representatives of the Irish people have been returned to this House pledged to overturn the present system. Since the extension of the franchise in 1885, the majority of the Irish members has never fallen below 81 out of 108. In the present Government of Ireland the public opinion of Ireland is a negligible quantity, the overwhelming majority of her representatives have to-day absolutely no control whatever over her domestic affairs, and no Irishman—I will say no man, whatever his nationality, and especially no Irishman—is allowed to serve in any really prominent position in the Government of our country, unless he is a known opponent of the wishes and aspirations of the overwhelming majority of the people he is sent to govern (cheers). Of course, there are exceptions. Yes, but

is the system which we in this country are fond of denouncing in Russia (cheers). Ireland, no doubt, is articulate in the House of Commons, and often I am glad to know that she is able to make herself troublesome in the House of Commons, otherwise I fear that Irish discontent would find no voice at all. But we are in a permanent minority of 80 members out of 670, and we are voted down by representatives elected by another people, and sometimes in malice, I am afraid, but oftener through a natural ignorance or indifference, they have shown through the experience of a century their inability to govern Ireland well (cheers). We are governed by a network of public boards—Board of Public Works, Local Government Board, Congested Districts Board, Board of Trade, Prison Board, and I know not how many others—all of which are nominated by Dublin Castle (hear, hear). These boards are not representative in any shape or form of the people whom they govern. Public opinion in Ireland has for them no existence. Why, the very names of the men who rule these boards are scarcely known to the people of Ireland. They can never be called to account. They are all represented in this House by the Chief Secretary for the day, who is president, I think, of each one of them, and who, of course, is not cognizant of their proceedings, and can only be in a nominal way responsible for their actions.

CHEF SECRETARIES COME AND GO.

There have been 53 changes in the office of Chief Secretary since the Union. There have been 27 changes in the office of Chief Secretary in the last 50 years. That gives an average since the Union of about two years to each Chief Secretary. And who have these Chief Secretaries been? Why, they have all been strangers to Ireland. They had no interest whatever in the country, no stake in the country (cheers). Only seven or eight of the whole number have been Irish by birth, or by even a less remote connection. Since 1871 no Irishman at all has been Chief Secretary for Ireland. What earthly probability, I would ask the House of Commons, have these men of making themselves acquainted with the affairs of those boards? The thing is impossible. The permanent centralized nominated semi-independent boards, stuffed full of members of the ascendancy party, have been omnipotent in the government of Ireland, and the Chief Secretary of the day, if he is challenged on the ground of his nominal responsibility, is accountable only to this House, where the members for Ireland are in a permanent minority. Is it any wonder that under these circumstances the soul of Ireland is in revolt at this system, and that the sentiment of the people is that of rebellion? Armed revolt itself would be a duty if a reasonable chance of success existed (hear, hear). Such a system of government as that must be of necessity extravagant. Every system of government run in the history of the minority against the interest of the majority must be extravagant, and so it has been in every instance in the past. In our case this extravagance has been without a parallel in the history of civilized nations. The Irish government of to-day is admittedly the most costly government of the kind in the world. It costs double the cost of the government of Belgium, which has a larger population, and four times the rateable value. The cost of government of Ireland, compared with that of Switzerland, or any country in the world with similar resources, is shocking in its extravagance; and even compared with the government of Great Britain, it is not so much shocking as absolutely ludicrous.

THE COST OF THE CIVIL GOVERNMENT.

per head of the population of Ireland is just twice as much as the cost per head in England. The police and the prison system in Ireland costs three times that of the police and prison system in Scotland, though the population is about the same, and though the annual criminal statistics show that there is far less crime in Ireland than there is

CHEVALIER HENEY.

Interesting References Are Made Regarding the Progress of the Past Towards the Living Present.

Ottawa, March 2.—The Board of Trade meeting last evening was made memorable by the presentation to Chevalier John Heney—who has been a member since the year of its inception, in 1857—of an address embodying the feelings of respect and good wishes which the board entertains toward him. Mr. Heney replied in tones that showed that although he has passed eighty-four years, his mental abilities are still unimpaired and his physical strength is still in condition to beat back the ravages of time. Three other veterans of Ottawa's business life and growth, Dr. George Hay, Sir Sandford Fleming and Mr. D. O'Connor, added their messages of congratulation to Mr. Heney on the valuable services he has rendered to the city and their wishes for future happy years of life to him. References were made to Dr. Osler's much quoted remarks concerning the period of man's usefulness in this vale of misery, but only to the discredit of the savant's judgment, with such instances of living arguments to the contrary.

Before calling upon the secretary to read the address to Mr. Heney, Mr. Murphy stated that noticing a short time ago that Mr. Heney was retiring from business it had been thought advisable to mark the board's appreciation of his valuable services in some way. The record has shown that he had belonged to the board since 1857. Since coming to Ottawa in 1843 he had provided himself in all ways a faithful citizen, and since he became a member of the board an active worker in it. Mr. Murphy regretted that in the distribution of honors the advisers of the King had not seen fit to mention Mr. Heney as worthy of an honorable title.

Secretary Cecil Bethune then read the following address, signed by the officers and council of the Board:

THE ADDRESS.

Chevalier John Heney, Esq.: Dear Sir,—On the occasion of your retirement from active business life, we, your fellow members of the Ottawa Board of Trade, with which institution you have been connected for almost half a century, desire to congratulate you upon so long a life, distinguished both by valuable and honorable public service and by private business success.

In offering this, our sincere expression of esteem for our oldest member, we feel that by your connection with the Board since its organization in 1857, we and our predecessors in its membership have been honored.

Whether as a member of this board or as a representative of the public in the City Council for thirty-seven years, or in your personal and family relations, you have held the esteem, respect, and, to an unusual degree, the affection of your fellow-citizens of all classes and creeds.

During your long and active life you have seen many and great changes in this city and you have every right to reflect with pride upon the fact that you have, yourself, by your large contribution of honest, unselfish and unwearied public service, become entitled to be identified in the public mind with the great improvement and advance of this city since you witnessed the laying of the corner-stone of the Parliament Buildings.

It is a gratification to all that at the great age of eighty-four you remain in vigorous health and good spirits, and we hope you have yet many years of happiness in store in the city with whose advancement you have been so actively identified, and that the membership roll of this Board will long continue to have your name at its head.

Signed on behalf of the Board of Trade of the City of Ottawa: D. Murphy, President; James W. Woods, First Vice-President; Peter Whelan, Second Vice-President; C. A. Douglas, Treasurer; A. W. Ault, D. M. Fimie, S. McChenaghan, Jas.

Ballantyne, A. W. Fleck, John McKinley, C. J. Booth, W. P. Hinton, John R. Reid, W. H. Dwyer, Geo. S. May, P. D. Ross, Cecil Bethune, Secretary.

MR. HENEY'S REPLY.

Mr. Heney, in reply, said that he had experienced many favors in his life, but none over which he felt so much as this.

He had lived almost all his life in Ottawa, and had done everything he could to help the city since the days of Bytown up to the present time. His purpose in this regard had never faltered, and he felt well repaid. In days gone by he had looked upon the city with pride and in the trust that it would grow to something important. When first he came to it there had practically been only six months' connection with the outside world. He and other citizens had faced such a problem, and as a result the Ottawa and Prescott railroad had been built. It had been a difficult matter, but he had never wearied in this, or other movements for the development of the city. He would go home a proud old man over what had been accomplished, and the kind address he had been presented with for his part in them.

At that time one hundred miles of railroad was worse than a road to the sea now, but the road to Prescott was completed, and the journey could be made in a day instead of a week. Then a main sewer was constructed, and later the water works, which raised a fear in the minds of many that paying for them would rob them of their savings, but which prevented smallpox and such diseases to a great extent.

WOULD BE A GLAD MAN.

He would be a glad man going home for the honor done him. From a boy he had tried to love his neighbor as himself. He had worked with all creeds and classes for the good of the city, and from that stand he had never varied.

Mr. George Hay, the only surviving member of the original charter members, was then called upon. He jestingly remarked that had he been in his usual condition of good, cautious, Scottish sense he would probably not have ventured out to address such a gathering. But to honor his friend, Mr. Heney, he had come, not for the sake of the other gentlemen gathered, (Laughter). For many years he had known him, for although he was not quite so old as Mr. Heney, he had come to Ottawa, or rather Bytown, in 1844. He would recommend Mr. Heney to keep early hours as he did, for chloroform is in the air. (Laughter.)

Mr. Hay then confessed that on the next anniversary of Waterloo he will reach his eighty-third year. In the days when Mr. Heney and he had come to Ottawa the people did little travelling. Then it was possible to get goods from Montreal as quickly by train (slews) as by railroad via Prescott. At times it took a month either way.

A body of the nature of the Board of Trade had a serious duty to perform towards the city. They could influence affairs to a greater extent than they sometimes thought. The Ottawa Board, however, had some members worthy to rank with those in any Board of Trade in the world.

THE TWO IRISHMEN.

The speaker concluded by wishing long life to the "two Irishmen" (Mr. Heney and Mr. Murphy).

Sir Sandford Fleming expressed great gratification at being present to greet two of the fathers and founders of the Board of Trade. He had come here in 1845, and so had been in Ottawa almost as long as either of them.

Mr. D. O'Connor also expressed his pleasure at being present to do honor to one of the most respected citizens of Ottawa. He knew no one who had received more respect from all classes of citizens than Mr. Heney. From his earliest days he had been an active worker in the city's interests, and had been so popular that not even with Dr. Osler's chloroform would anyone have been able to get rid of him. (Laughter.)

Mr. J. J. Heney then thanked the meeting on behalf of the family for the honor they had done his father. The other speakers had known him as a good citizen, but he had known him as a good father. He had

brought to the Board meeting with him John Heney III, who, if he lived as his grandfather had done, would live a useful and honorable life.

ST. PATRICK'S DAY PARADE.

Arrangements for St. Patrick's Day parade were completed on Monday evening, when representatives of the different Irish Catholic organizations of the city met at St. Patrick's Hall, 92 St. Alexander street, Rev. Father Martin Callaghan, P.F., presided, and Mr. Robert Warren acted as secretary. The following delegates were present: Messrs. Joseph O'Brien and T. P. Tansey, St. Patrick's Society; J. H. Kelly and J. F. Gunning, St. Patrick's Total Abstinence and Benefit Society; Thos. Flood and John Hughes, Hibernians; C. C. O'Rourke and R. J. Louis Cuddihy, St. Gabriel's Total Abstinence and Benefit Society; W. J. Ryan and J. McMahon, Young Irishmen; J. A. Heffernan and George J. Fox, St. Mary's Young Men.

Messrs. O'Brien and Tansey spoke of the lack of interest taken in the procession of late years, and thought it time that measures were taken either to do away with the procession or have it worthy of the Irish people of Montreal. It was resolved that the meeting for next year be called the last week of January, so that there will be sufficient time to discuss among the various societies the advisability of holding a procession or not.

On motion of Mr. J. A. Heffernan it was proposed to have the route this year as follows: Form on Beaver Hall Hill, then march to Craig street, to Delorimier avenue, to St. Catherine street, to St. Alexander street to St. Patrick's Hall.

On motion of Mr. J. McMahon, Mr. W. J. Ryan, of the Young Irishmen, was chosen as Marshal-in-chief. In the procession this year there will be several new additions. St. Patrick's life and drum band; St. Ann's brass band, St. Ann's life and drum band, St. Mary's Equine Club and St. Gabriel's Juvenile Total Abstinence and Benefit Society.

Solemn High Mass will be sung at St. Patrick's Church at 9.30, and the sermon will be preached by Rev. Father Zilles, C.S.S.R., of Saratoga, N.Y.

The following will be the order of the procession:

- Chief Marshal, Mr. W. J. Ryan.
- Band—Flag.
- The Ancient Order of Hibernians and Uniformed Knights.
- Congregation of St. Agnes' Parish.
- The Congregation of St. Michael's Parish.
- Band—Banner.
- The Congregation of St. Gabriel's (not members of any society.)
- The St. Gabriel's Junior Temperance Society.
- The St. Gabriel's Total Abstinence & Benefit Society.
- Band—Banner.
- The Congregation of St. Mary's (not members of any society.)
- Band—Banner.
- Holy Name Society.
- Band—Banner.
- St. Mary's Young Men's Society.
- The Congregation of St. Ann's (not members of any society.)
- Band—Banner.
- St. Ann's Cadets in uniform.
- Band—Flag.
- The St. Ann's Young Men's Society.
- Band—Banner.
- The St. Ann's Total Abstinence and Benefit Society.
- Band—Banner.
- The Congregation of St. Patrick's (not members of any society.)
- Band.
- Pupils of St. Patrick's School.
- St. Patrick's Cadets in uniform.
- Band—Flag.
- The Young Irishmen's Literary and Benefit Society.
- Band—Father Mathew Banner.
- The St. Patrick's Total Abstinence and Benefit Society.
- Band—Banner.
- The St. Patrick's Society.
- The Mayor, Invited Guests and Clergy.

It is mere contrast that makes a lot of men seem great.

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(Continued on Page 8.)

HOME INTERESTS.

Conducted by HELENE.

For those who enjoy walking there is nothing nicer or better than a trip over the mountain. The paths are beaten, the snow is firm, there is no slush as yet, and the rarified air invigorates after breathing the dust-laden atmosphere of the city.

FASHIONS.

The wave of brown, in every shade, that has overwhelmed us, irrespective of sex or age, is happily receding, and the wise ones who foresaw its popularity and passed it by when ordering clothes at the beginning of the season, are now rejoicing over their sagacity.

Possibly the most noticeable thing among the new importations is the unanimity with which milliners have posed the bulk of the trimming upon the backs of the hats. If these straws really show which way the tide is setting it will be necessary to walk around the summer girl in order to enjoy her millinery thoroughly.

be laundered. French fashion—that is certain fine self-possession, an habitual voluptuousness of character, which reposes on its own sensations and derives pleasure from all around it, that is more irresistible than any other attraction.

RECIPES.

A delicious way to prepare salmon is to bake it. Drain the oil from a can of salmon, remove all skin and bones and mince the fish finely. Stir one tablespoonful of melted butter into one cupful of bread crumbs, add two beaten eggs, one teaspoonful of salt and a little pepper, then the fish, and mix all thoroughly.

NOTES OF THE NEWS

The Bank of Yarmouth has closed its doors to public business. A conference of the directors of the transatlantic steamship lines in London agreed to increase the cabin rates.

ADVERTISING FOR "FATHER CONNOR'S FREE" AND "NERVE TONIC" with a picture of a bottle and a person.

THE IRISH MARTYRS.

The Holy Father received in private audience recently the Postulator (Monsignor Murphy, of the Irish College) and the Vice-Postulator (Very Rev. J. S. Connee, S.J.) in the cause of the Irish martyrs.

ADVERTISING FOR "OUR B..." with a picture of a person.

OUR B...

Dear Boys and Girls: I would like to see even more letters. This is great. Glad to hear from you. Write soon again.

OUR BOYS AND GIRLS.

BY AUNT BECKY.

Dear Boys and Girls:

I would like to see ever so many more letters. This is Chester S's first. Glad to hear from you, Chester. Write soon again. Harold D. is quite an old friend now. Winnie was very thoughtful to send her love. I hope her cold is better. Mary E. is a nice contributor. I hope she will keep her promise and write a long letter next time. Kindest regards to all my little friends.

Your loving friend,
AUNT BECKY.

Dear Aunt Becky:

We receive the True Witness. I am fond of reading the little letters to you, and would like to see one of mine in print. I am nine years old. I go to school every day, which is near my home. I am in the fourth reader, and I study Catechism, geography, Sacred History, French, History of Canada. My teacher's name is Miss Katie Hennessey. I like her very much. I have four little brothers, one older and three younger than myself. I have no sister. Santa Claus brought me a dolly, oranges, candy. I will write you a longer one the next time.

Good-bye from
Your loving niece,
MARY E.

Dear Aunt Becky:

This is my first letter. We receive the True Witness and I like to read the letters in it. As the letters are so few I thought I would write one. I am nine years old and go to school every day, as my home is near the school. I am in the fifth grade and like my teacher very well. I live in a town and my father is a plumber, and makes good trade. I think this will be all for the first time.

Your loving friend,
CHESTER S.

Dear Aunt Becky:

I was sorry to see only one little letter in the corner this week. I suppose you have received my second letter. This is my third letter and I am interested very much in writing. I am getting on well at school. My sister Winnie will come to school when the weather is finer. She has a cold this week and cannot go. She is longing to be able to write to you, and sends her love. She was seven the 24th of January. She is in the first book. I slide every fine evening after class, and on Thursdays with my little neighbors, Johnny and Ernest. Johnny is 11 years. He is handy. He makes little sleds and toy cars. They are not brothers. Ernest is my age. I go to bed at 7 o'clock in winter. Good night, Aunt Becky.

Your loving nephew,
HAROLD D.

Dear Aunt Becky:

As I have not written you for a while I thought I would write to let you know that I am well. I started to write last week but could not find any news. It is awful quiet around here this winter. There are storms nearly every second day, and the roads are awful bad. To-day was the finest day this winter I think. I was away for a drive today with my two brothers and two sisters, and we had to turn back for drifts. My grandma has been very sick, but she is up around again. I go to school every day. We live in a little village with hills on all sides, and our school is on one of the hills. I have a little brother four years old and he likes to snowshoe very much. Now, dear Aunt Becky, I hope to see my letter in print. As news is scarce I will close, saying good-bye.

WASHINGTON R.
Kouchibouguac, Kent Co., N.B.

(Glad to hear again from you, Washington.)

A GENTLEMAN.

No boy think he can be made a gentleman by the clothes he wears, the horse he rides, the dog that trots after him, the house he lives in or the money he spends. Not one or all of these things do it, and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house and spend but little money. But how? By being true, manly and honorable. By being civil and courteous. By respecting himself and others, by

doing the best he knows, and, finally and above all, by fearing God and keeping His commandments.

NOT DEAD, BUT UNRESSED.

Under the date of 1790, on an old weather-beaten slate-stone slab in a New England graveyard, is the following unique version of the transition from life to death:—
"Weep not for me; I'm not dead; I'm but unressed and gone to bed."
—Sunday Companion.

WHO WILL EVER KNOW?

"I'll do it!" said Tom. "It's my only chance now, and who will ever know?"
So he began carefully to copy the essay on "Studies" from the yellowed page before him, here and there changing an old-fashioned word or a sentence to suit his fancy. And he wondered vaguely all the while who had written the words to which he now boldly intended to sign his own name, Thomas Page.

He knew in his heart that he was not doing right. But as usual he had fooled away his time until the eleventh hour, and when he finally seated himself to "dash off" his composition, no ideas would come. "Studies" was such a dry and impossible subject, he thought; what boy could think of anything interesting about a subject like that!

Then came the sudden temptation. How was it his eyes had chanced to light upon this queer old book, with covers and frontispiece gone, and nothing in the world to show who the dead-and-gone writer might be?

It was so old that everyone must have forgotten its contents by this time; and yet curiously enough its yellowed leaves had opened almost of themselves to an essay on the very subject which had been assigned to him two weeks before.

The essay looked short on the printed page, but it seemed long when he came to write it out, so he ended it with the sentence, "Reading maketh a full man, conference a ready man, and writing an exact man," though he changed it more to his own liking, thus: "Reading makes a well-read man, conversation a ready man, while writing makes a man exact."

The compositions were to be handed in early the next morning, and Tom congratulated himself upon having so narrowly escaped getting a bad mark. For Mr. Williams, the teacher, was known as a "regular crank" on the subject of punctuality, and Tom knew that if he failed to hand in his composition promptly Mr. Williams would accept no flimsy excuse.

Though Tom was not an idle boy, he hated most of his lessons and shirked them all he could, spending his time on outdoor sports and play.

For some reason he was not very popular among his comrades, and he often wondered why it was. Though he tried to persuade himself that he didn't care, in his heart he did care very much indeed.

During the week's interval before the compositions were returned to their writers, Tom fancied Mr. Williams looked very strangely at him at times, and he could not help feeling a little uneasy.

But he did not see how Mr. Williams could possibly suspect that his composition had been copied out of that old, old tattered book in the library at home, so he went his way trying to wear the same bold face as usual.

He felt a little dread, however, when he entered the class room that morning, lest his name should be read out and some unpleasant comment made. He was quite relieved when he found that his composition was among the many which were passed over without special mention.

But suddenly his wandering attention was arrested by something that Mr. Williams was saying:

"Boys, I have always dwelt upon the great importance of your being industrious and punctual in your work, but I want to impress you with the fact that it is far, far more important to be absolutely honest in all you say and do."
"Never for one moment allow yourselves to be thought clever when you are not. The downward road has often begun in what seemed a very trifling deceit. And a boy who tells or acts a lie to-day may easily—unless he suddenly realizes his sin and checks himself short—become a thief to-morrow. Who will ever know?"

he may say, forgetting that there are two who will always know—God and his own conscience.

"And sometimes others may know, as well. I once taught in a school where one of my boys would not—or could not—write a certain composition. So he copied an essay out of a book and signed his name to it and handed it in as his own. His thought was doubtless, 'Who will ever know?' It happened, however, that the words he had stolen—for this act of deceit was no less than a theft—were the words of the great Francis Bacon, Lord Verulam, of whom you were reading the other day—and when I read it of course I knew."

"I cannot describe the sorrow I felt. Yet I knew the boy was not a bad boy; he simply disliked to study and seemed to think that his only object in attending school was to escape getting bad marks, instead of being there to learn things that every educated man must know in order to be able to take his place in the world—the equal of his fellows, and no man in the world is really worth anything if he is not upright and honest in every way."

"In my imagination I saw this boy going on as he had begun, in a career of slothfulness and deceit. I saw him telling a lie whenever he thought that the easiest way, until his word could not be depended upon at all. And from that I saw him fall lower and lower till—avoided and abhorred by all his former friends—he ended in a felon's cell."

"But also in imagination I saw this boy suddenly realize with horror what he had done. He had said to himself, 'Who will ever know?' but his own uneasy conscience knew, and above all he came to realize that God knew! So he struggled with his sin and conquered it; but he kept the remembrance of it always before him as a warning when he should be tempted again. 'Bad marks will not really hurt me,' he learned to say. 'They are simply the reward of wasted hours. But an act of deceit does hurt the soul. Whatever comes I will not stoop to deceit again. I may never turn out to be brilliant, but I can and will be honest—always.'

The other boys had soon all left the room, but Tom remained. His eyes were glittering, his head was thrown back and his lips were working nervously.

"Mr. Williams," he said desperately, "that boy you spoke of was I! I have felt mean ever since I did it, and I'm glad you know. But I do hate to study and write compositions—it's all such desperately hard work."

"Yes, Tom, I know, I understand. I do not forget that I was once a boy. But in this life there are no half-way measures. You must make a choice whether you will be honest and upright, or yield to a less manly course. If you try with all your might, and ask God daily to give you his help, you will find a way for accomplishing the most difficult tasks."

"I will," said Tom. And Mr. Williams grasped his hand.—Young People.

TOO LATE.

An angel passed over the earth one morning, and met a little child in a sunny field. "Little one," said he, "do you love the Master?"

The child looked up with bright eyes, and said: "Yes, I am one of His little lambs."

"Then," said the angel, "there is work for you to do; go and do it."

"Yes, I will do it after a while," said the child; "it's only morning now; the day will be so long, and I do love to play."

And the child ran away after the butterflies and flowers. The angel, on his way, murmured: "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a school-boy. The angel visited the earth again one morning, and passing near the school, found the boy locked out, too late for school.

"My boy," said he, "the day is passing, night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun was shining so brightly, I could not stay shut up in a school-room."

In a few more years the angel visited the earth the last time. He was passing down a hill one evening when he overtook an old man leaning on a staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The night is come," said the old man, "and my work is not yet begun; the day seemed so long, but now it is too late."
And he tottered into the open grave.

ON THE PINCIAN HILL.

The question now is, "Where we go this afternoon." "Where are we to go?" says, almost indignantly, the Roman addressed. "Why, to the Pincio, of course—isn't it Sunday?" We forestieri submit humbly that it is, but do not dare to excuse ourselves for not being as wise as a true-born Roman. "I suppose you will want a trap," our informant continues, "the forestieri always do—we can walk home." Again we agree with meekness. The good-humored contempt with which some of these Romans regard mere Englishmen or Americans is refreshing to the soul, if not to the vanity, of the victim.

In due time we get a trap, our Roman friend firmly enlightening the driver beforehand as to what his fare will be. The man gives in with a sigh, looking at us as much as to say, "Wouldn't I like to get hold of you without that interfering Roman?"

From the Via Ludovisi (where we stay) to the Pincio is not far. Down the Via Porta Pinciana, up Via Sistina (street of streets for the English), and past the Trinita dei Monti. Here we meet a picturesque procession of students in blue with orange girdles. I always think that the students of the various colleges make one of the pleasantest street sights in Rome. Now we are on the Pincio. It is a lovely afternoon; the sun shines down strongly, and the sky is of a real Italian blue. What crowds there are, swarming round the fountains, covering the stone benches, and leaning over the parapets looking down on the narrow streets, flat roofs and domes of the mighty city! Gorgeous nurses in pink and blue head-dresses, coral and filigree, and lace aprons, with their swathed and mummified burdens, carried as if tied to a board. Daring and curly-haired children, dashing about and shouting like children all the world over. A party of peasants in their best bibs and tuckers, awe-struck at the display of fashion. Magnificent mounted guards scattered about, and last, but not least, more forestieri like ourselves, to whose cochieris ours makes mysterious signs. Now we are near the band, and the crowds almost prevent our proceeding, for an Italian is never disposed to trouble about getting out of the way unless it is absolutely necessary. Now we get a good view of Monte Mario, with a few solitary olive trees on its summit. Round the drive we go, noticing at each side the numerous pedestaled busts. There is Dante, here is Michael Angelo, and Victoria Colonna is not far off. Now we pass the famous water clock, and our driver pauses to point out the equestrian statue of Garibaldi amidst the trees.

Here we are round again (the drive not taking more than five minutes). The same thing is repeated, with ever varying crowds, until after an hour the sun begins to go down, the "Ave Maria" rings, and the crowd thins. Then at the fountain the carrozza is dismissed, and we pause to see the sun set behind St. Peter's. This is a famous view, and many pictures we have seen of it come back to our minds, but the original is more magnificent than any. The city spread out before us, here and there is a dome showing in superior height and that greatest dome keeping guard over all. It looks dark against the yellow sky, with a few black floating storm-clouds showing a golden lining. Now there is a suspicion of pink, and the color dies gradually away, the grand looming outline showing less clear, until it almost fades into night. And as we turn away, the thought that comes into our minds is not that we have seen one of the sights of Rome, but something higher and nobler, suggested we know not how, fills our minds and keeps us in silence until we arrive home once more.

It would, perhaps, not be inappropriate to give here a short description of the Trinita dei Monti, that famous old convent, which crowns the "Spanish steps" and guards the entrance, so to speak, of the Pincio. Although the beautiful church is much frequented at the time of Ave Maria, yet I think the convent itself is comparatively little known. It was founded by Charles V., King of France, and afterwards abandoned; then restored by Louis XVIII., after the designs of Mazois. When the monks were obliged to leave, it became a Sacred Heart convent, which it remains to the present day. The convent, therefore, can boast of great historical interest, as well as that which its age excites. The cloisters are very large and decorated with portraits in fresco of the various French Kings, and scenes from French History illustrating the loyalty of the French to the Holy

See. It strikes one at first as peculiar to see French history portrayed in the midst of Rome, but it reminds one of Rome's cosmopolitanism in other ways. All tribes and nations claim a place within her walls.

The various rooms are not less interesting. The present Study-room, an immense vaulted hall, is decorated round the walls with frescoes of court scenes—the king, surrounded by ministers, ladies waving fans, courtiers on bended knees. On the ceiling are portraits of St. Louis and some of his successors of the same name. One of the upper corridors is quaintly decorated with the signs of the Zodiac, paths of the stars, etc., while higher up again (and now used as a dormitory) is the magnificent library, charmingly frescoed with Franciscan saints in glory.

The church is too well known to need a description except to mention the beautiful view to be seen from the tower, which is reached through the house,—but I must not forget the miraculous frescoes of Our Lady painted by one of the novices in 1844, in a corridor, and known as "Mater Admirabilis." Our Lady is portrayed as a girl of about thirteen, sitting in the Temple. Her distaff is in her hand, but she is deep in thought. A work-basket and book are at her feet, and a lily flower at her side. When one is looking at the picture, there is no thought of criticizing the drawing or technique, but the beautiful spiritual expression of the face fills our minds. The corridor is now a chapel, the walls of which are covered with ex-votos, and on the feast day, the 20th of October, Cardinals and other dignitaries of the Church come from all parts of the world to say Mass here. This is certainly one of the principal objects that lovers of Our Lady should see in Rome, and having seen it, they will carry away with them the memory of one of the most spiritual pictures in the Holy City.—Philomena Plunkett, in Irish Monthly.

RICH, WARM BLOOD.

Absolutely Necessary to Health, Strength and Comfort—Good Blood Banishes Disease.

People with rich, red blood do not feel the cold of winter. When your feet are cold, your fingers numb and your face blue and pinched, it is a certain sign that your blood is thin and your circulation weak. Your blood needs building up with Dr. Williams' Pink Pills. They make new blood; they stimulate the circulation. The new blood they make races through your veins to every part of your body from finger tips to toes, and makes you warm, happy and healthy. Mr. Alphonse Lacoussiere, St. Leon, Que., says: "About a year ago my blood became impoverished and I was badly run down. My hands and feet were always cold and I could not stand the least exertion. My trouble was further aggravated by pains in my kidneys and bladder, and often I could not go about without aid. I consulted doctors, but they did not help me, and I was almost in despair when I was advised to use Dr. Williams' Pink Pills. I got six boxes, and before they were all gone I knew I had found a medicine to cure me. I took the pills for about a month longer and every symptom of my trouble was gone, and I have since enjoyed the best of health."

Dr. Williams' Pink Pills cure after doctors and common medicines have failed because they actually make new rich blood, and so strengthen all the organs and brace up the nerves. That is the way they cure indigestion, kidney and liver troubles, rheumatism, nervousness, neuralgia, palpitation of the heart, St. Vitus' dance, partial paralysis and the secret ailments that fill the lives of so many women with misery. Do not take any pills without the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. Sold by all medicine dealers, or sent by mail at 50 cents a box or six boxes for \$2.50, by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Culture is not exterior, but interior. If you have the capacity for culture, if you have insight, imagination and the will to concentrate and to observe and to appropriate the knowledge you discover—you have the foundation for culture. It all depends upon your attitude toward life. It all depends whether your mind is determined and magnetic enough to draw to itself those elements and helps it most needs.—Angela Morgan.

BLESSED ASHES AND THEIR MEANING.

The Catholic ceremony of blessing ashes on the first day of Lent and placing them in the shape of a cross on the foreheads of clergy and laity is certainly not an obsolete one, nor a faint survival or relic of ancient days. Anybody who has ever visited a Catholic church on Ash Wednesday and seen the multitudinous throng of old and young, rich and poor, pressing forward to the altar-rail to receive upon their brows the sacred sign will be speedily convinced that he is looking upon something that is by no manner of means discarded, except among those who have also discarded the authority of the Vicar of Christ. The ceremony is traced back to 820 and 714, and even as long ago as to the pontificate of Pope Gregory the Great, 590-604; and still, in the pontificate of his latest successor, Pope Pius X., the ceremony is in annual use.

The sprinkling of ashes as a sign of grief and mourning, however, goes far, far away beyond these dates. In the book of Job, ii. 12, we read how the friends of that great sufferer, who came to comfort him, wept, and rent their garments, and "sprinkled dust upon their heads towards heaven." In the book of Esther, iv. 3, we read how the captive Jews, on hearing of King Assuerus' cruel edict, made "great mourning, with fasting, weeping and weeping, many using sackcloth and ashes for their bed," and how the holy Mardocheai "put on sackcloth, strewn ashes on his head." In the prophecy of Jeremiah xxv. 34, we read: "Howl, ye shepherds, and cry; and sprinkle yourselves with ashes, ye leaders of the flock"; and again, in Daniel ix. 3, that famous prophet declares: "I set my face to the Lord my God, to pray and make supplication with fasting, sackcloth and ashes." Even the men of Nineveh "believed in God," when Jonas the prophet preached His word to them; and (iii. 5, 6.) "they proclaimed a fast, and the king himself 'was clothed with sackcloth, and sat in ashes.'" What says our Divine Lord Himself, (St. Matthew, xii. 41)? "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here."

Now we, Christians, no longer sit in sackcloth and ashes; we no longer wail aloud and make use of such violent signs of outward grief as the Jews used to do. Our grief and repentance are shown in more quiet ways. But still the Church of God keeps in her ceremonial certain traces of the old covenant that God made with man from the earliest times; she provides for us these evident tokens and reminders that we are God's people and of His one family from the foundation of the world. Far back beyond Jonas and Daniel and Mardocheai and Job she leads us; for what are the words the priest says as he places the blessed, ashes on the brow of the kneeling Catholic at his feet? "Dust thou art, O man!" he says to him, "and unto dust shalt thou return."

Back to the creation our amazed minds are carried, past the Jewish Church and the patriarchs, to our first father Adam, who was made out of dust at the mere word of God. This ceremony comes indeed on a day of penance, prayer and fasting, but it is marked with a certain glory of its own. These blessed ashes are "a sacramental," as we say—a means of grace, a blessing, and one great part of that blessing is the intense realization it gives us of magnificent delight in our lineage, the tremendous, unequalled lineage of the Catholic Church, which goes without flaw straight back to Eden and to the primal creative hand of God. Just as the Church daily names, in her holiest act, the tremendous sacrifice of the Mass, Abel, Abraham, Melchizedech, our progenitors in the faith, so she keeps, in annual ceremonies, the blessing of ashes, of palms, of waxen candles,—signs and tokens, all of them, that she is the spouse of the Most High, and that her household is the family of the saints, the chosen of God. Let us loyally then receive these sacramentals, press forward for the ashes, prize the blessed palms, rejoice in the very touch of holy water. All these are little symbols of our Catholicity, little graces from our Mother the Church, redolent with a fragrance of holiness that has a marvellous inherent force to dispel evil from our hearts and homes.

It is God Himself who receives what we give through charity, and is it not an unparalleled bliss to have it in our power to give Him what is His own, and what we have received only from His goodness?

The True Witness and Catholic Chronicle... THE TRUE WITNESS PUBLISHING CO., 2 Buxby Street, Montreal, Canada, P. O. Box 1138.

SUBSCRIPTION PRICE. Canada (city excepted), United States and Newfoundland, \$1.00 City and Foreign, \$1.50

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THURSDAY, MARCH 9, 1905.

MR. WYNDHAM'S RESIGNATION.

The resignation by Mr. Wyndham of the office of Chief Secretary for Ireland is a startling confession of the weakness of the Balfour Government. Mr. Wyndham was taken into the Government as the instrument of Mr. Balfour's policy of conciliation.

While Mr. Balfour's majority in the House held together, the "free hand" which was conceded to the Irish Under Secretary at his appointment was not questioned, although the Orange lodges railed against him and threatened revenge upon the Government at the earliest opportunity.

Just as soon as the Orangemen felt they could strike the Government in a vital division they made up their minds to do it, and Mr. Wyndham has withdrawn in the hope that the threatened blow may be stayed yet a while.

Giving Mr. Balfour and Mr. Wyndham credit for their good intentions, they have succeeded only in humiliating themselves and their party and establishing their utter incapacity to settle the Irish question.

Just as certain, though possibly not quite so sudden, as the natural result of the loss of public confidence sustained in England both by Mr. Balfour and Mr. Chamberlain must mean before the session ends.

THE SITUATION AT OTTAWA.

The resignation of Hon. Clifford Sifton as a protest against the educational clauses of the autonomy bill and the threatened defection of a number of Liberals from Manitoba, Ontario and Nova Scotia may precipitate a political crisis at the capital. From all signs the situation, while it may be susceptible of settlement, not involving any compromise on the part of Sir Wilfrid Laurier, is admittedly serious.

PUBLIC MONEY AND PUBLIC SCHOOLS.

The editor of the Daily Witness judiciously took to his heels and declined to answer the arguments advanced by the writer of the letter signed "Canadian," which we publish in another column, setting forth the right and place of denominational education in the public schools of Canada.

"Once democracy exists, education becomes imperative, and, if no facilities exist, there is nothing for it but to provide these, making the best of existing circumstances. In a country which is made of the outflow of a score of nations, all more or less discordant with its own institutions, it is obviously necessary that, if the state furnishes education, it should be a nationalizing and not a denationalizing education."

the sphere of the state. If there is none the state has no sphere.

What democracy has our contemporary in view? Possibly the democracy of the United States. But it will not be denied that the American people have not, and do not pretend to have, established a system of state education that is satisfactory to themselves. The demand for the recognition of religion in the schools over there is growing in volume and intensity every day.

Speculation along this line can only be pursued from absurdity to absurdity. The letter of "Canadian" effectively punctures the proposition that the advocates of religious teaching in the schools of Canada have not the same public claim upon public money as those who demand a so-called undenominational system.

Mr. Wyndham, who resigned from the Balfour Government on Monday last, in a letter written to a correspondent, prides himself on his descent from Lord Edward FitzGerald, the stainless hero, who scorned the safety he was offered, and preferred to die with the friends he loved and for the country he adored.

LAVAL MEDICAL DINNER.

The Medical Faculty of Laval University held their annual banquet on Thursday evening at the Queen's Hotel, and proved quite enjoyable.

MEETING OF A. O. H., DIVISION NO. 1.

A special meeting of Division No. 1, A. O. H., will be held in the Hall of the Hibernian Knights on Sunday, 12th inst., at 8 p.m., for the purpose of making final arrangements for the celebration of St. Patrick's day, and also for the conferring of degrees on a class of twenty-five new members.

SHAMROCK COURT, C.O.F.

At the last regular meeting of Shamrock Court, No. 1395, Catholic Order of Foresters, the following officers were installed by Past Chief Ranger, Bro. W. Guilford: Spiritual director, Rev. Father Flynn, C.S.S.R.; Chief Ranger, A. Thompson; Vice C. R., E. Moore; Rec. Secretary, A. McKewen; Fin. Secretary, J. Killoran; Treasurer, P. Toner; Trustees, M. Gahan, A. McKenny, B. Donnelly; Junior Conductors, P. Thompson, J. Richards; Senior Conductors, Wm. Woodvine, A. Gibbons; Inside Sentinel, Wm. Rowan; Outside Sentinel, Wm. Rowan; Court Physician and Medical Examiner, Thomas P. McEvoy, M.D.

SEPARATE SCHOOLS.

We reproduce the following letter, from the Daily Witness:

Sir,— Since the speech of Sir Wilfrid Laurier on the Autonomy Bill of the new provinces of the west, there seems to have arisen a certain agitation on the subject of separate schools. Some of the papers say that the educational clauses of the Autonomy Bill mean the domination of Canada by the Province of Quebec and the union of state and the Catholic Church. They also say that it is the end of the public and national schools. If this controversy is continued there is no doubt that a very deep gulf will be made between the two races that predominate in our country.

Why should we not look at this question of separate schools in the calm manner with which the Anglo-Saxon race is credited when facing critical situations, instead of speaking of the domination of the "Romanish" Church, of Quebec, or of priestcraft? Why should we not deal with that question with the same broadness of view that we would have in dealing with the fiscal question or any other question which interests Canadians?

There seems to be a misconception of the meaning of the words "national or public" schools. I have always understood that national or public schools were schools for the benefit of all the people of the country, not schools only according to the views of those who are in favor of having no religious teaching in the schools, nor schools of those who are in favor of having religious teaching according to Catholic views, but a system of schools which will permit those who believe in religion in schools and those who believe in not having religion in schools to send their children to the schools of their own faith.

To well understand the point of view of the Catholics, the majority of this country have to put themselves in their place. Let us suppose for a moment that Canada, instead of having been abandoned by France to England in 1763, with a population of 60,000 Catholics, had been abandoned by England to France, with a population of 60,000 Protestants. Let us further suppose that the same guarantee of protection to the institutions and religion that was given by England to Canada in 1763, had been given by France to the Protestant population. Let us further suppose that the Protestant population of Canada had entered Confederation in 1867 under the same conditions as existed as to Catholic Canadians. Quebec would be seven-eighths Protestant, and the Catholic population in Canada would be about 60 per cent.

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Young Irishmen's Association L. & B. Association HIGH CLASS IRISH NATIONAL ENTERTAINMENT, UNDER THE DIRECTION OF Prof. J. A. Fowler, L. Mus., Organist St. Patrick's Church. WINDSOR HALL - St. Patrick's Night, FRIDAY, MARCH 17th, 1905. Irish Music, Song and Story. Dances, Drills and Readings. Tickets - 75c and 50c. God Save Ireland.

this it is concluded that all would be on the same footing. To this the only answer is that all would certainly not be on the same footing, and the reason is obvious. The Catholics say it is against their conscience to send their children to schools in which there is no religion taught, and as I have said before, their objection on this ground is as great as would be the Protestant if compelled to send their children to Catholic schools.

Everybody admits that childhood is the time of life at which every human being receives the impressions that will form and educate him. Everybody admits that parents have the overwhelming responsibility in the formation of the character and consciences of their children. The consequence is the parents should have the liberty to educate their children according to their religious beliefs.

If the people of Canada would think seriously for five minutes of the influence of education on the children and would view the question according to their ideas, and would also view the question according to those who differed from them by putting themselves in the place of the others, there is no doubt that this question of national schools would be settled to the satisfaction of everybody.

How could a system of schools be national if the system is established against the ideas of forty per cent. of the population? What this forty per cent asks, is not that the other sixty per cent. be subjected to their own ideas, but they think that those who are in favor of schools with religion should have their schools, and those who are in favor of common schools may also have them, and what they ask they are ready to give.

If my neighbor thinks that the education of his boy should be non-religious let him have the liberty to give that education to his boy. If my other neighbor thinks that the education of his boy should be Protestant let him have the liberty to educate his boy according to his ideas, and if I want to give my boy a Catholic education might I not have the same liberty as my two other neighbors?

In the name of what principle of liberty could my neighbor, who is in favor of common schools, impose on me the obligation to have my children educated according to his ideas? Is it because he belongs to the majority? Then it would mean that the majority of the Province of Quebec should have the right to impose on the minority the Catholic system of schools because the majority believes in it. If it is not because he is of the majority, in the name of what principle can I be subjected to the principles of others to which principles I am absolutely opposed.

EMERALD DRAMATIC CLUB. TRUE IRISH HEARTS SOHMER-PARK MARCH 17th. ST. PATRICK'S DAY. Afternoon, 25c. Children, 10c. Evening, 25c. Reserved, 50c.

not agree as to the quantity of salt wanted they cannot object to the food given them because there is no salt in it. It may be a question of more or less, but if you want to be just to everybody you should permit them to use as much salt in their food as they like. If their taste wants that salt it is because it is necessary to their constitution.

There are no neutral books ever written. When a man writes he is influenced consciously or unconsciously by his religious belief, and everything is set forth by him according to his religious or irreligious mind. There is no book containing any ideas which is not either religious or anti-religious. There is not a teacher who is not in his teachings influenced by his religious ideas.

There is no doubt that one of the evils of the present situation is that it happens that the Prime Minister of Canada is a Catholic. If the Autonomy Bill had been introduced, with the same clause as to the educational part of it, by an administration headed by a Protestant Prime Minister, those who are opposed to separate schools would not be as bitter and as unjust as they are.

It would have been perhaps wiser, for the future of Canada, to delay the Autonomy Bill until there was an administration presided over by a Protestant. It would have taken from the present controversy this apparent argument that the Separate School clause was put in the Act because the Prime Minister is a Catholic.

One of the arguments of those who are opposed to Separate Schools is that the public money should not be given to any religious body and should not therefore favor any religion. There is absolutely nothing in that argument. The money is not given to a religious body. It is purely and simply put at the disposal of a certain class of people for the purpose of education under certain conditions.

ST. PATRICK'S DAY. The above issue will early on the morning of 17th. Those desiring copies would do us by notifying us early week. NOTES FROM THE PARISHES OF THE ST. PATRICK'S PARISH. On Ash Wednesday the blessed at the 7 o'clock Mass distributed immediately at 7 o'clock, and again in the evening. The regular monthly meeting of the T. A. & B. Society took place on Sunday next. His Grace Archbishop Kingston, who had been at the presbytery, returned Thursday.

ST. ANTHONY'S PARISH. A solemn anniversary service was sung at St. Anthony's Church on Monday morning. Mrs. Donnelly, mother of the pastor, Rev. J. E. Donnelly, officiated at the service. A veneration congregation assisted.

ST. GABRIEL'S PARISH. After high Mass on Sunday the St. Gabriel's Total Abstinence and Benefit Society held their meeting. Mr. E. J. Colfer gave the address. He would move at the meeting that a temperance society be held. Resolutions of abstinence were ordered to be read to the families of Messrs. Foley, Myles, on their recent bereavement. A special meeting of the parish will be held on Sunday to arrange for St. Patrick's Day.

ST. MARY'S PARISH. At the high Mass, Rev. Father Donald preached on Holy Communion. He divided his sermon into three points: The utility of Communion, how we should receive, and the thanksgiving of Holy Communion. In the afternoon the Holy Sodality held a largely attended meeting. Rev. Father Cullinane presided.

ST. PATRICK'S DAY. At the St. Patrick's Day St. Mary's parish will be presented, with their Young Men's Society, an equine club of horsemen, a band, delegates from Vincent de Paul and Holy Name societies. The concert given at St. Patrick's night promises to be a great success, financially and otherwise.

Opening of Lenten Retreat at St. Patrick's. At high Mass on Sunday the ten retreat was opened by the demostriat Fathers of Saratoga. The opening sermon was given by Rev. Father Hubert J. C.S.S.R., Superior of the mission. The Rev. Father took for his text: "Blessed be the Lord of Israel, because He hath wrought redemption of His people." Father Zilles cited the reason for the necessity of a mission. For that they may be sanctified more, and thus be prevented from being bad. To raise the dead those who were spiritually dead, to the life of grace and fellowship of God. To raise those who were in the grave of religious indifference, to a better understanding of their duties and obligations, who were lukewarm must be raised from their spiritual lethargy, full of the saying of Christ: "Ye are neither hot nor cold, I would ye were out of my mouth."

In the evening Rev. Father Hubert J. C.S.S.R., opened the ladies' retreat. The Rev. Father gave a touching exhortation on the importance of salvation. It is simple yet convincing, and the word was heard by the vast congregation of fifteen hundred persons. The preacher took for his text: "What shall a man give in exchange for his soul?" He proposed

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St. Patrick's Day
 17th, 1905.
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ST. PATRICK'S DAY ISSUE
 The above issue will appear early on the morning of the 17th. Those desiring extra copies would do us a favor by notifying us early in the week.

NOTES FROM THE CATHOLIC PARISHES OF THE CITY.

ST. PATRICK'S PARISH.
 On Ash Wednesday the ashes were blessed at the 7 o'clock Mass, and distributed immediately after, at 8 o'clock, and again in the evening. The regular monthly meeting of St. Patrick's T. A. & B. Society will take place on Sunday next. His Grace Archbishop Gauthier, of Kingston, who had been a guest at the presbytery, returned home on Tuesday.

ST. ANTHONY'S PARISH.
 A solemn anniversary requiem service was sung at St. Anthony's Church on Monday morning for the late Mrs. Donnelly, mother of the pastor, Rev. J. E. Donnelly, who officiated at the service. A very large congregation assisted.

ST. GABRIEL'S PARISH.
 After high Mass on Sunday last, the St. Gabriel's Total Abstinence and Benefit Society held their meeting. Mr. E. J. Colfer gave notice that he would move at the next meeting that a temperance convention be held. Resolutions of condolence were ordered to be sent to the families of Messrs. Polan and Myles, on their recent bereavement. A special meeting of the juveniles will be held on Sunday to make arrangements for St. Patrick's Day.

ST. MARY'S PARISH.
 At the high Mass, Rev. Father McDonald preached on Holy Communion. He divided his sermons into three points: The utility of Holy Communion, how we should communicate, and the thanksgiving after Holy Communion.

In the afternoon the Holy Rosary Sodality held a largely attended meeting. Rev. Father Cullinan presided.

At the St. Patrick's Day parade St. Mary's parish will be well represented, with their Young Men's Society, an equine club of twenty horsemen, a band, delegates from St. Vincent de Paul and Holy Name Societies. The concert given on St. Patrick's night promises to be a great success, financially and otherwise.

FORTY HOURS AT NOTRE DAME.
 Last Sunday morning the Forty Hours' Devotion opened at Notre Dame Church. In the evening the Nocturnal Adoration Society were present.

Opening of Lenten Retreat At St. Patrick's.

At high Mass on Sunday the Lenten retreat was opened by the Redemptorist Fathers of Saratoga, N. Y. The opening sermon was preached by Rev. Father Hubert J. Zilles, C.S.S.R., Superior of the missionary band. The Rev. Father took for his text: "Blessed be the Lord God of Israel, because He hath visited and wrought redemption of His people."

Father Zilles cited the reasons and necessity of a mission. For the good that they may be sanctified the more, and thus be prevented from being bad. To raise the dead to life, those who were spiritually dead by sin, to the life of grace and friendship of God. To raise those who were in the grave of religious indifference, to a better understanding of their duties and obligations. Those who were lukewarm must be roused from their spiritual lethargy, mindful of the saying of Christ: "Since ye are neither hot nor cold, I will vomit ye out of my mouth."

In conclusion he urged the congregation to enter with earnestness on the work, so that God's graces would be showered on them in abundance. In the evening Rev. Father Thomas Cullen, C.S.S.R., opened the married ladies' retreat. The Rev. Father gave a touching exhortation on the importance of salvation. It was simple yet convincing, and every word was heard by the vast congregation of fifteen hundred persons. The preacher took for his text: "What shall a man give in exchange for his soul?" He proposed his re-

marks by the following example: "Take saintly Margaret of Austria," he said, "as she beheld walking the corridors of her palace, two paintings. The first painting represented the narrow road leading heavenward and few were walking thither. The second painting represented a broad road, where many were walking, which led to eternal perdition. As she stood in meditation, she was heard to exclaim: 'Here I am walking on one or the other of those two roads. If I am walking on that which leads to the left, what shall become of me at eternity?' Now Margaret of Austria was a saintly woman who had the same God to serve, and the same commandments to obey, that people in the world have, and yet how few there are who shed tears over the uncertainty of their eternal salvation." The preacher then divided his discourse into three points: 1. The importance of salvation. 2. The uncertainty of salvation. 3. Once lost, lost forever.

Speaking on the importance of salvation, the speaker cited an argument from Philip II. of Spain to his son, who was to be his successor after death. As the King was nearing his end he called his son and said to him: "The crowns and kingdoms I have retained, what will all these avail me, if I stand before my God and find out that I have not gained the crown of eternal life. Be wise, my son, and take warning." We generally prize a thing more from the value set upon it. Think of what Christ did for our souls. Christ's bitter passion will tell us the value of an immortal soul and the work we should do to save that soul. The Rev. Father then gave the example of Otto III. of Germany, who visited St. Nilus in the desert. After paying his respects to the saint, he proffered him a little money and the saint refused such an offer, saying that he had made the vow of poverty. Then said the Emperor: "If you have any request to make, make it, and I will grant it." To which the saint answered, as he clasped the Emperor's hand: "Yes, Sire, I have one request to make of you; that you save your soul." And this was the request which the preacher asked of his large congregation. In conclusion, he hoped that all would enter fully into the spirit of the retreat, and the time would be spent profitably and with joy unto the day of salvation.

Services will be held every morning at 8 and every evening at 7.30, for the married ladies this week.

Monday, Tuesday and Wednesday of this week, at 11 a.m. and at 3 p.m., were devoted to the children of the parish, who attended in large numbers. The unmarried ladies will have their mission next week, and the men's mission will not take place till Passion week.

SEPARATE SCHOOLS.

(Continued from Page 4.)

The sixty per cent of those who are in favor of common schools have no more right to sixty per cent of the money voted for educational purposes to educate their children according to their own ideas of education, than the forty per cent. (Catholics) would have the right to forty per cent. of the money voted for educational purposes to educate their children according to their ideas. The Catholics of this country pay forty per cent of the taxes, and if the majority has the right to use public money to educate their children according to their ideas of education, the minority has also the right to use their share of the public money to educate their children according to their ideas. In reading different papers opposing Separate schools we would think that the Catholics of this country are not paying any taxes to the public treasury, that they are not citizens, that they have no right to see in what way the money would be spent as to educational purposes.

A cartoon in the World of Saturday represents an American settler coming to the Northwest and astonished by the fact that he is obliged to pay taxes for Catholic schools. This is untrue and unfair. The settlers in the Northwest are not all Protestants. The Catholics pay their share of taxes, the proceeds of which are devoted to education, and is trust money appropriated according to their views. If the American settler wants to send his children to common school the taxes that he pays will be used for the common schools. If in one district there are sixty children for a common school and forty children for a Catholic school, sixty per cent of the public money will go to the common school and forty per cent to the Catholic school. Another argument against Separate

ST. ANN'S YOUNG MEN'S SOCIETY.
GALWAY LAW
 Irish Drama in 3 Acts, by Mr. EDWIN VARNEY.
 New Irish Music, Songs, Choruses, Dances.
 COD SAVE IRELAND.
 Plan now open at Mr. T. O'CONNELL'S, cor. Ottawa and Murray sts., Phone M 3823, and at Star office, St. James st., on and after Monday, March 13th.
 POPULAR PRICES.
 In Monument National,
 2.30 p.m. & 8 p.m.

Schools is that by the Constitution certain money coming from the public lands are to go to the public schools. Some say that consequently this money cannot go to Separate Schools. As I have said before, Public Schools are not the schools of sixty per cent. of the population, but schools for one hundred per cent of the population; otherwise schools cannot be public; they can be the schools of the majority, but they are not the schools of the people. By Public Schools we should understand those schools which are used by all the people, and for which there is public money given. For instance, where there are only common schools helped by the government the common schools by the fact that they are used by everyone become public schools. Whereas, in the Province of Quebec, there are Catholic and Protestant schools that receive public money, those Catholic and Protestant schools form the public schools of the Province of Quebec. What is meant by the constitution is that the money coming from public lands should be given to the schools that exist under the law for the benefit of the public, and the consequence being that if the public system of schools is the system of Separate Schools these schools are entitled to money destined for public schools.

CANADIAN.

GENERAL ITEMS OF INTEREST AROUND THE CITY.

THE ARCHBISHOP'S RETURN.
 His Grace Archbishop Bruchesi will return to Montreal on March 15th.

VISITING THE SCHOOLS.
 Inspector McGavan, Government Inspector for Catholic Schools, is busily engaged visiting the different schools of the city.

MONTHLY CONCERTS.
 The monthly concerts given in the Catholic Commissioners schools were held on Friday last and interesting programmes were given, including songs, choruses and recitations.

ST. ANN'S HOCKEY TEAM.
 On Saturday afternoon St. Ann's hockey team defeated a team from the Hydraulic Company by 12 goals to 1. St. Ann's suffered one defeat this year, when Loyolas defeated them by 3 goals to 0.

ST. PATRICK'S T. A. AND B. SOCIETY.
 On Tuesday evening the members of St. Patrick's Total Abstinence and Benefit Society celebrated their 65th anniversary of their organization by holding a euchre party at their hall, 92 Alexander street, which was very successful. A large number assisted and several prizes were donated.

MEAT MAY BE EATEN ON MARCH 17th.
 As March 17th falls on Friday this year, Irish Catholics of the diocese who wish to eat meat on the feast day of Ireland's patron saint may do so. As the day falls in Lent, however, it is not permissible to eat fish at the same meal, so that whatever delicacy of the finny tribe may be on the menu, will not be for the consideration of those who wish to discuss the other portions of the dinner.

C.M.B.A. HAVE VISIT FROM ADVISORY BOARD.
 At the regular meeting of Branch 10, C.M.B.A., held in their Hall, 329 St. Antoine street, they were honored by a visit from the Advisory Board, and after routine business a pleasant hour was spent. Stirring addresses were delivered by Supreme Trustee Nechan, Supreme Grand Flannery, Grand Deputies Marcell and Grace; Grand Trustee Duggan, President Bishop and 1st Vice-President Fitzpatrick.

Two candidates were initiated and four propositions referred to the Board of Trustees.

St. Michael's Parish And Their School Bill.

St. Michael's, Montreal, March 7th, 1905.
 To the Editor of the True Witness: Dear Sir,—Would you kindly publish the enclosed letter, which I intended to place in the hands of the Catholic School Board Monday last. I take the responsibility of its publication, as I consider it only fair to St. Michael's to have its side of its school case before the public as well as that of the School Commissioners. Thanking you for your services, I am, dear sir,
 Yours truly,
 J. P. KIERNAN.

St. Michael's 1602 St. Denis street, Montreal, March 2nd, 1905.
 Gentlemen:

I, the undersigned, parish priest of the Parish of St. Michael the Archangel of Montreal, beg respectfully to draw the attention of your esteemed board to an application my parishioners are making to the Quebec Legislature in its present session.

I say in all sincerity, that if we were a portion of your school jurisdiction I would not have urged this application. You have shown yourselves so well disposed to the Bethlehém Asylum and to St. Anthony's in voting them a yearly allowance to cover a number of years, and so generous in meeting the wishes of the parishes of the Cathedral and of St. Eusebe, that I would have relied upon sharing like goodwill and generosity in our behalf. As our position now is, I cannot expect to benefit by broad and wise ordinances which your body have issued to meet the legitimate desires and practical views of these various communities. What I might have expected to obtain from your Board, I gratefully acknowledge having received, namely the privilege of having our children admitted into the schools under your control, at the rates at which the children within your territory are admitted.

Not being entitled to your friendly enactments I beg your board to weigh with its usual leisure and impartiality our reasons for urging the endorsement and sanction of the bill we have presented to the Legislature and which will so amend the Education Act as to allow us to enjoy the rights and privileges of Catholic School Boards throughout the Province of Quebec, and which will so convince the English-speaking Catholic population that they do not need to favor a public school system to obtain for their English-speaking Catholic children proportionate opportunities with the French-speaking children in this Province as to reconcile them with the separate school system at present in vogue.

The Parish of St. Michael's is composed of the English-speaking families in the territory that formerly constituted the Mile End parish, the French-speaking Catholic population of which have been distributed so as to form five large promising parishes with suitable churches and commodious school buildings, every one of which parishes has its own school board wholly distinct and independent. If there was only one school board to consult and to dispose, our position would not be as "unique et penible" as the late regretted Secretary of your board, Mr. Archambault, described it. There being as many school boards as there are French parishes, it is easily conceivable how morally impossible it is to organize and advance a school such as our English-speaking population justly demands, and such as their children require to equip themselves to cope with their co-linguists of other creeds, who are provided with most modern and approved methods of instruction, and who will not brook any error in expression or pronunciation. It is not possible even in the two classes of St. Ed-

ward, all of which grades are taught in each room by its respective teacher, which cannot be done with due advantage to the scholar nor with out excessive fatigue to the teachers. In saying this I do not wish to convey that we do not appreciate the concessions made by the School Board of St. Edward's, nor the kindness of their Reverend President. The existence of these six independent school boards upon which we English-speaking Catholics depend, bear witness to the ability and zeal of the reverend pastors of these six French-speaking parishes. The prosperity of their parishes would be secured or maintained more easily by separate school boards and there was nothing in the legal way of their erection or continuance, hence their existence. I congratulate these parishes and rejoice with their pastors in what they have achieved, and I do not expect any opposition direct or indirect from their representatives. Opposition would be unworthy of the spirit of liberality and broadmindedness which makes for betterment and peace in any community. Co-operation and assistance would contribute largely to excite and enliven that good feeling required to secure union of sentiment and action in our ever-increasing population of different creeds and tongues in the north end of Montreal and of its suburbs. Our central school with its private schools situate in convenient sections of the parish would contribute in perfecting the educational facilities of this neighborhood and obviate the necessity in which French-speaking parents are sending their children long distances at considerable expense, to St. Patrick's or to St. Ann's and to other schools in the city, to complete their instruction, after having graduated in French.

His Grace the Archbishop of Montreal sympathizes with us and would fain assist us; our friends throughout the city view our state with again akin to indignation, but the law as it now reads, cannot relieve us, as the Superintendent himself informs me. It is not only expedient, therefore, but necessary to apply for an act that will allow us to collect and use our own taxes, viz., the tax of English-speaking proprietors, and thereby supply our children with suitable schools that will prepare them for their life struggle.

Rumor says that your Board will oppose the granting of our petition, I am at a loss to conceive upon what grounds to base such an assumption. We are outside of your limits; if later on, you should incorporate the school boards of the upper levels of Montreal and of the suburbs, we will be as willing as the other school boards will be; if you do not incorporate these upper town boards, we will do the best we may, and our existence will be assured both by the levy of taxes and by voluntary contributions.

In the meanwhile I beg to state again that I cannot conceive that you do not concur with us in our efforts. It would seem to me as if you owed this to us for the advancement of education, of which you are the champions in this city, and likewise to these residents both English-speaking and French-speaking within your school limits who have purchased property in our locality, and the value of which hinges on the facilities of learning not only French but English also.

As I already asserted, if we had to deal with one school board we would have little to fear; having six school boards to approach and to favorably enlist in our interests, we have everything to fear, for their spirit might be willing, but the flesh being weak, the weakness and the versatility of their human nature might assert itself to our detriment and discomfort. Truly there never was nor ever will be such an anomaly as our position presents, whence there can be no subject for alarm for any board, nor can there be found any cause on which to build a precedent. The deep interest, gentlemen, that you take in education and the im-

portance of the subject of this letter have prompted you to give patient and attentive ear to its contents. I hope that I have not penned one syllable of exaggeration nor one word that could be construed as indicating any biased idea. My object in life has always been to aim at securing fair treatment to all by insisting on the observance of principle and charity. "Justice and peace have kissed," says the Psalmist. Granted it is that fairness and equity conduce to harmony and good will.

I am, gentlemen,
 Your grateful servant,
 JOHN P. KIERNAN.
 To the members of the Catholic School Board, Montreal.

At the special meeting of the School Commissioners held on Monday morning for the purpose of discussing the project of a separate school board for St. Michael's Parish, the Commissioners bitterly opposed the movement, and appointed Right Rev. Bishop-elect Racicot, and Messrs. John Semple and Paul Martineau as a delegation to go to Quebec and fight the bill.

BABY'S OWN TABLETS.

A Pleasant Medicine Which All Children Will Take Readily.
 You do not have to coax and threaten to get the little ones to take Baby's Own Tablets. The ease with which they are given as compared with liquid medicines will appeal to every mother. None is spilled or wasted; you know just how big a dose has reached the little stomach. As a remedy for all the ills of babyhood and childhood arising from derangements of the stomach and bowels Baby's Own Tablets have no equal. Mrs. E. A. Jewers, Mitchell Bay, N.S., says:—"I think the Tablets a blessing to both mother and children as I find them a certain cure for all the ills to which little ones are subject. I do not know how I could get on without them." Sold by all medicine dealers or by mail at 25c a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

How the Young Irishmen's L. & B. Association Will Celebrate St. Patrick's Day.

Following its custom, the Young Irishmen's Literary and Benefit Association will, this year, celebrate the anniversary of St. Patrick on an elaborate scale. This worthy organization, always in the front rank of Irish national affairs, will endeavor to eclipse previous efforts in this connection. The members are working hard towards making the celebration thoroughly national in character and in keeping with the standard established by the association. As usual the society will have its place in the parade, and, judging by the enthusiasm shown by the members, it is safe to predict that the turnout will be a creditable, large and representative one. An excellent band of forty pieces has been engaged to precede the Association. In the evening the Society will hold its entertainment in Windsor Hall. This entertainment will be on a large scale indeed, and, from an artistic point of view, promises to be one of the memorable ones in the history of St. Patrick's night celebrations. The preparations that are being made and the reputations of those who will contribute, indicate a distinct success. The different items selected to form the programme constitute all that is best in Irish music and song. In addition to this several Irish dances will be given, also dramatic readings, and the trial scene from "Robert Emmet." There will be a chorus of 125 well-trained voices, altogether 150 people taking part. Prof. J. A. Fowler, L. Mus., Organist of St. Patrick's Church, who has brought so many similar entertainments to a successful issue, has the control of this, and under his able direction a splendid production is assured.

STORIES OF WOMEN DOCTORS.

Experiences Met With in Following Their Profession, Especially at Night.

(Philadelphia Record.)

While women physicians are now becoming too numerous to be regarded any more as novel, it is doubtful if many people realize the amount of real courage which a woman doctor in general practice is at times called upon to display.

"I can truthfully say that I never was frightened but once in my life," said a quiet-looking, dark-haired lady whose manner denoted prudence and determination.

"I had an experience of rescuing a drunk," said a young doctor, who was extremely petite in size. "I was coming along Fifteenth street, and at Arch a young man accosted me.

"It was an hour or more before I was ready to go home, and I intended to walk up Eighth street and take a car.

"I still kept on, however, until I got to Chestnut street, and from there, block by block, to Fifteenth and Arch streets, I still heard those footsteps, and at times I almost imagined I felt the man's breath upon me.

"I made up my mind the negro would attack me as I reached my own door, but, fortunately, my key turned easily and I stepped in.

"I still kept on, however, until I got to Chestnut street, and from there, block by block, to Fifteenth and Arch streets, I still heard those footsteps, and at times I almost imagined I felt the man's breath upon me.

"I am constantly having rather amusing things happen to me," said

another feminine M.D., who has one of the largest practices of any woman in the city. "Some time ago I was standing near Ninth and Race streets, waiting for a car.

"The next day the drunken man's wife came down to my office to repay his car fare, which I had paid, and she was almost ready to get down on her knees to me, she was so grateful that I had taken him out of the neighborhood where I found him.

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IN A SAVAGE LAND.

Priests and Nuns Go to Replace Massacred Missionaries.

Two priests, four lay brothers and several nuns from Germany have gone to the Bismarck Archipelago in the Pacific to replace the ten devoted missionaries who were killed there last August.

Just one week before these ten missionaries were killed a visitor at their station wrote an account of the remarkable transformation they had wrought in five years, and the article was read with great interest in Germany.

Father Rascher, a remarkable man in his chosen field, founded the station in 1899 among the Baining Mountains, in the northwest corner of New Pomerania.

The missionary party was made up of two Fathers, three lay brothers and five Sisters. The natives were wild and the country was a perfect wilderness, but Father Rascher had high hopes.

A dam was built across a stream, and the lay brothers, with native assistants, built a sawmill, in which they manufactured all the lumber needed for eleven buildings.

Young as it was, St. Paul was the star mission in the German Pacific, and was photographed and written about as a model station. All was peace at this busy little centre, and Father Rascher had no suspicion of danger, though a few days before he had been warned by the Governor of the island to be on his guard.

On account of the isolation of St. Paul an outbreak would put it in great danger. But the mission people were contented and happy, the natives around were friendly, and Father Rascher could see no cause for alarm.

The only victims of the outbreak, as it happened, were the white men and women of St. Paul. It was intended to kill every white person on the island, beginning with Father Rascher, but the ten victims had scarcely breathed their last before station natives were on the dead run for the coast and for Herbertshöhe, the capital of the island, to carry the news.

Only one of Father Rascher's natives is known to have been implicated in the massacre. His name was To Maria, a married man who had been punished for running off with another man's wife.

On the morning of the fatal day set for killing all the whites, To Maria took one of the mission shot guns, ostensibly to shoot wild pigeons for the missionaries, as he had

often done. His first shot killed Father Rascher, and this was the signal for the other plotters to take part in the massacre.

Sister Anna fled into her room, but an axe burst open the door, and she was shot. Sister Sophia was ministering to the sick natives in the hospital, and her torn garments showed that she tried to defend herself against the savage who killed her.

Brother Bley was at work near the house when he heard the first shot and saw To Maria come around the corner. He asked the cause of the firing. The savage levelled his gun, when a native boy sprang in front of the missionary.

"Get out of the way!" yelled To Maria. "You may shoot us both," answered the boy.

The boy was not large enough, however, to protect the brother with his person, and the white man was shot dead. Brother Schollekens was building some cement steps near the church when his skull was split open with an axe and he fell with his trowel in his hand.

Brother Plasschaert was measuring a pile of boards near the church when he fell in his tracks, and the next day his measuring stick and pencil were found in his grasp. Sister Agatha was binding the injured leg of a native when she was killed, her roll of bandages lying by her side. Sister Angela breathed her last on the steps of the altar and Sister Agnes was shot as she was sewing on the veranda.

The mission natives said it was all over in three or four minutes. The mission maintained a small branch about four miles away, with Father Ruten in charge. He was killed as he was reading on the veranda of his house and his body was covered with banana leaves and buried about a foot under the earth.

The buildings were not much injured, though some of the windows and the altar in the chapel were destroyed; but every movable thing that the savages thought would be useful to them was taken.

The natives had no grievance against the mission enterprise at St. Paul, and the humble white workers were simply the victims of a general plot to exterminate all the white population of the island. The only excuse the blacks have urged for their conduct is that they were tired of white supremacy. They said that since the coming of the whites they had been compelled to do a good deal of work to which they were not accustomed and they much preferred to live in their woods without working.

VEST'S BRAVE WORDS.

"I am a defender of the Catholic Church, if by that you mean that I admire and yield reverence to that historic Church—to that which has fostered literatures and civilization, maintained the integrity of the home and kept inviolate the chastity of womanhood." These are the words uttered by the late Senator Vest in a speech delivered in 1896 in the United States Senate.

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.—Abraham Lincoln.

BUSINESS CARDS.

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SINFUL TO NEGLECT. In a nearby Sunday school the class was under a question on the Sacraments.

"No. Matrimony is not necessary to salvation, but should a favorable opportunity offer it would be sinful to neglect it."

THE DEVICE WORKED. "Visitors, I suppose, bother you a great deal, sir," said a reporter to a famous statesman.

"I have no less than forty visitors a day," the statesman replied. "Of these forty, twenty, on an average, I must see."

"How do you get rid of them quickly enough? How, without offending them, do you show them that it is time to go?"

"My secretary," said the statesman, "comes in to me when the time limit has expired and tells me very audibly that my wife wishes to see me."

"Ha, ha, ha," laughed the reporter. "I suppose, now that—"

But just then there was an interruption. The secretary entered the room and murmured to the statesman:

"Your wife, sir, wishes to see you."—Chicago Chronicle.

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1868, revised 1940. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, J. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Rec. Sec., J. D'Arcy Kelly, 13 Vallee street.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; treasurer, M. J. Ryan, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

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

OFFICIAL CIRCULAR CATHOLIC MUTUAL Benefit Association GRAND COUNCIL OF QUEBEC.

Organized at Niagara Falls, N.Y., July 3, 1876; incorporated by Special Act of the New York State Legislature, June 9, 1879. Membership 63,000 and increasing rapidly. More than \$14,500,000 paid in Benefits in twenty-eight years. Reserve Fund, November 25th, 1904, \$1,164,778.98. The C. M. B. A. is Sanctioned by Pope Pius X, and Approved by Cardinals Bishops and Priests, several of whom are Officers.

FOR INFORMATION ADDRESS: P. E. EMILE BELANGER, Supreme Deputy, Secretary, Quebec Grand Council, 65 D'AIGILLON STREET, QUEBEC.

A. R. ARCHAMBAULT, Supreme Deputy, Organizer for the Province of Quebec, OFFICE: 1092 NOTRE DAME STREET. Residence: 747 ST DENIS ST, Phone Bell East 2011.

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THE TRUE WITNESS is printed and published at No. 1 Bleury street, Montreal, Canada, by Tom, Edw. & James F. & Co., Patrick's Hall, Toronto, publisher.

There was a sudden explosion, and with a crunch and a almost threw them from the machine came to a Brockton and his chauffeur in an instant, the one peering, the other examining closely. He emerged in and there was a jargon of unintelligible to men. All that Anna understood was that the was not serious; that they delayed only a few minutes Brockton was very angry one for the mishap. The worked together. Anna her cousin.

"I'm dead sleepy," she pered. "The wind in my the sun are too soporific for us not say a word to each other!" "You read last night," accused her. "But I don't ticularly conversational!" She leaned back and sur scene again. She could words graved on the grate beneath the bronze soldier.

"To the men of Warren w that their country might and their fellows free, this love is erected." Millicent's sensitive lips little as she scanned the of Warren's fallen. Her r gination pictured them c this very square, perhaps of Warren. Boys from the mem from the village sl blacksmith who had wor light of yonder old forge penter who was father n now leisurely hammering u upon that weather-stain s he saw them all. What them? What call had their ears that they sh their plough-shares in their tills, their anvils, benches? What better stirred with the primeval r fight, with the unquenchab longing for adventure, to forth? She read the wor "that their country might and their fellows free."

She moved impatiently. An old shoddy theory of inheritance from the theor reclude, her father—stirred long-dragged quiet; a it there was a disintegrating im in the untouched, ch of riches she and her fellow. She felt the disturbing that those common men—almost hear their blunderi see their uncouth yawns at and sounds of beauty on fed her soul—that those wells of life within the sweeter than she. She d eyes from the monument. "Honey!" called a v throated and loving—"ho are you?"

There was a play-tent or patch of yard before the tage to the left. The voi from the narrow piazza, shivered as she looked a its gingerbread decoration succumbing to the strain sons. The answer came tent: "Here I am, myuver. want me?"

She came out—a child o six years. The round-ey ty of babyhood had not le She brought her small c with her, and a benevo amble beside her. H watched, tenderness beaut brown eyes; she was a you no older than Millicent, b was more lined than Anna' of dark hair was blown a cheek; there were fruit st apron. All the marks household life were about bounteous restfulness of well beloved, and the an loving woman. She gave mobile a passing glance, r no interest for her. Her back to across the young t toiled up the steps to be of a morning's events in t "Yes, sweetheart, that nice," she said, in answer breathless demand for "And mother has brought bread and jam she promis morning. Will you eat i in the tent? I think here."

"Couldn't I come into t to eat it, where you are "Why, yes, honey, if you The door closed upon th intimate love. Millicent walking restlessly with the of no charm and encyclopa mation.

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HOME RULE AMENDMENT.

Continued from Page 1.

in Scotland ("No.") Yes; that is so. I hope my hon. friend will not imagine that I am making an attack on our friendly relative, Scotland. I am doing nothing of the kind. I am only urging as a matter of fact that crime is less in Ireland than in Scotland, and yet the police and prison system costs more than double what it does in Scotland.

THE INCREASE OF TAXATION is almost entirely due to the increased cost of running this rotten and inefficient system of government in Ireland (cheers). The Government of Ireland is not only not in accordance with the wishes of the Irish people, but it is in itself a bad and rotten government, which does not deserve the support of any free people in the world.

THE IRISH REFORM ASSOCIATION, identified with Lord Dunraven. It is not my business to defend that association, which is not making a demand for Home Rule. The men who are at the bottom of it avow themselves Unionists.

that very time, we learn now, there were searchings of heart among the very men who were carrying out this policy of coercion, and we find Sir West Ridgeway preparing a programme which is nearly, if not quite as extreme as the programme of Lord Dunraven, in which Sir Antony MacDonnell had a hand.

Lord Spencer went to Ireland, and experience taught him the rottenness of the system there. Lord Carnarvon went to Ireland to carry out coercion, and the same experience taught him the same lesson. Lord Dudley went to Ireland to carry out a Unionist policy; he has not been long in the country without discovering the rottenness of the system.

AN INDICTMENT BASED ON THE GENERAL GOVERNMENT OF DUBLIN CASTLE, as evidenced by the refusal of Dublin Castle to do justice to certain isolated parts of Ulster with which the hon. members are identified.

A POLICY OF ENDING AND NOT MENDING. The system is too bad to be mended. It must be abolished altogether, and I think I am correct in saying that what has occurred during the last few days has made it impossible for any English government in the near future to sit on that bench without proposing some remedy in the present system of government of the country.

be a possible or even a tolerable substitute for self-government. I am convinced Ireland will go on in the future as she has gone on in the past, badly governed, poverty-stricken, and discontented; but with self-government I am perfectly convinced in my heart and conscience that she has before her a future of freedom, prosperity and peace (loud Nationalist cheers).

St. Ann's Temperance Society Annual Religious Celebration.

On Ash Wednesday evening the members of St. Ann's Total Abstinence and Benefit Society held their annual religious demonstration at St. Ann's Church. The members of St. Ann's, St. Patrick's and St. Gabriel's Societies occupied seats in the sanctuary. The sermon was preached by Rev. Father J. P. Kieran, P.P., St. Michael's Church.

"A brother that is helped by his brother, is like a strong city." Prov. 19: 18. Some eighteen years ago in the society of St. Patrick's Church, three priests of the city met to form the series of temperance reunions, one of which we are holding this evening.

The object they had in view was in sympathy with the feelings of the different temperance Catholic societies of Montreal, is proved by the continuity of these quarterly meetings in St. Patrick's, St. Ann's and St. Gabriel's. These societies felt that their strength consisted in their unity; they felt that their interests would be forwarded by mutual intercourse, and their stability cemented by the patronizing efforts of the pastors of the various parishes.

Their expectations have been realized, the temperance societies of St. Patrick's, St. Ann's and St. Gabriel's are in a most encouraging and flourishing condition. They have enriched the vigor of their activity and of their energy by the enthusiasm and fervency of these celebrations. They have been excited to calm, laudable emulation. Every society in its turn vies to equal if not surpass the success of the former reunion.

Not surprising is it that Jesus Christ inculcated unity and that his faithful apostles encouraged it, exhorting us to love one another with brotherly love, for though, says St. Paul, we are many in number, we are of the body of Christ, and members of one another. This unity is the key to success and the fulcrum of all good. May you members of our different temperance organizations, ever keep aloof from the influence of petty jealousies, human weakness and frailties, and ever guided by right principles and noble aspirations, work together for the good of the cause that you have espoused, and in which you have won such glorious epaulets. May the furtherance of the gospel of Christ, the propagation of His axioms, and the sanctification of souls be ever prominently written before the eye of your mind, that you may repeat in truthfulness and without restriction with the brave followers of Father Mathew: "For glory to God, for example to man, and for our own personal safety, we pledge ourselves to practice temperance and to cling to its standard."

At the conclusion of the sermon, solemn Benediction was imparted by Rev. Father Rioux, C.S.S.R., St. Ann's, assisted by Rev. Father Killoran, St. Patrick's, as deacon, and Rev. Father Fortier, C.S.S.R., St. Ann's, as sub-deacon. The altar was tastefully decorated with colored lights. The choir, under the direction of Prof. P. J. Shea, rendered a choice programme of music.

Every true soul feels the need of an armor as a protection against the evils that assail it from within. Our own companionship is sometimes our worst enemy.

CANADIAN PACIFIC \$48.90 TO UNTIL May 15th, 1905 SECOND CLASS FROM MONTREAL. COLONIST SPECIAL TRAINS TO THE CANADIAN NORTHWEST. Lower rates to many other points. Full particulars and copy of "Settlers' Guide" may be obtained from Ticket Agents.

GRAND TRUNK RAILWAY SYSTEM FAST OTTAWA SERVICE. REDUCED FARES, UNTIL MAY 15th, 1905. Second Class Colonist fares from Montreal to Seattle, Victoria, Vancouver, Portland, Tacoma, Seattle, etc.

CITY TICKET OFFICES: 157 St. James Street, Telephone Main 460 & 461, or Bonaventure Station.

ANNUAL BANQUET OF THE GESU CHOR. The annual banquet of the choir of the Jesuit's Church took place on Thursday evening, at St. Mary's College. Rev. Father J. Lalonde, S.J., Rector of the College, presided, assisted by Rev. Father Garceau, S.J., formerly director of the choir.

TRUE IRISH HEARTS AT SOMMER PARK. The Emerald Dramatic Co. will present Dan McCarthy's favorite Irish drama "True Irish Hearts," in Sommer Park, afternoon and evening, St. Patrick's Day. This superb



LITTLE AVIS.

drama has not been seen here for ten years. The cast is an excellent one, and the Park a suitable place for such an entertainment, with its large seating capacity and up-to-date stage equipment.

FOR "GALWAY LAW." Prof. P. J. Shea, musical director of St. Ann's Young Men's Society, has received from New York several of the latest Irish songs, which he is arranging for orchestra, and will be heard here for the first time in "Galway Law," on St. Patrick's night at Monument National. The members of the cast have been rehearsing for the past two months.

Thomas Ligget. Our great Discount Sale will soon terminate. This is the last opportunity you will have of furnishing your homes at such ridiculously low prices. 30 per cent discount on all our Carpets, Rugs, Floor Coverings, Curtains, Furniture, Brass and Enamelled Bedsteads, Bedding, etc.

S. CARSLY Co. LIMITED. AN IMMENSE SALE OF FIFTY THOUSAND YARDS OF SPRING SILKS! Last year we had an enormous sale of Silks about this time, and months we have been planning and gathering the silks for this great offering.

MAGNIFICENT SHOWING OF WASH FABRICS. On every side Ladies declare that the present showing of HIGH CLASS WASH FABRICS at Carlsley's is the most lovely they have ever seen.

PRELIMINARY DISPLAY OF SPRING COSTUMES, JACKETS and SILK WAISTS. CARSLY'S FIRST DISPLAY OF SPRING SUITS always marks a new style epoch in Montreal.

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Wood Sole Boots. FOR TANNERS, DYERS, BUTCHERS, FARMERS, DAIRYMEN, Etc. Made of the best Oil Grain Leather, with rails to protect the soles and heels. They wear better than all leather, and keep the feet perfectly dry.

The John Murphy Co., LIMITED. The Time Is Short. The latest order of the new management to Heads of Departments is to move into line.

RESOLUTION OF CONDOLENCE. At a meeting of Branch No. 10, C.M.B.A., held on the 2nd inst., resolutions of condolence were passed to our worthy Vice-President, J. P. Fitzpatrick, on his sad bereavement in the loss through death of his beloved mother, sister, and brother, which sad events all took place within a few weeks.

Thomas Ligget. All our Carpets and Rugs are recent importations and in designs and colorings that are right up to the minute. Special orders for Carpets taken and filled on the shortest notice. Hotels, Corporations, Public Buildings, cheerfully furnished with estimates. MAIL ORDERS FILLED.

Vol. LIV., No. 1. Gardien de la Lecture Assemblée I. On March 4 Irishmen the world celebrated with not the 127th birthday of most illustrious and patriotic who occupies a political martyrology of the birthday of Robert Emmet whose memories of one who fortune, the love of a pur woman, and abandoned g ly prospects for the cause ed and which he thought redemption of his native only did those of Irish lineage do honor to the Emmet, but all who cherish of soul, largeness of heart, ness of character, lofty g pure patriotism gave him He may have failed to r wrongs of his country. W did? Others, who drew in the cause of liberty, ha ceeded. His memory is n nored because of failure. of Emmet is enshrined in of his fellow-countrymen. his commanding presence, fish character, his magnan refusing to save himself by others, and his many bea presence of death have en to the Irish race. Robe may have been over-impul patriotic ardor may have intense through the hope th from youth, but his heart to Ireland; his soul burne love for the fatherland. P eashes? Honor to his immor Reverence to his memory! Irishmen stood at his unk and said with John Boyle "With pride and not wit We lay this century leaf Upon the tomb, with heart not falter: A few brief, tolling years Since fell the nation's te And lo, the patriot's gibbe altar!" Robert Emmet was born in 1782. His father was ing physician in the beautif the Liffey, which is filled many memories of Ireland's prosperity and independe erment. It was the wi family that he should study bar, and at 16 years of ag him entering Trinity Colle Protestant institution of founded by the blood-thir Elizabeth, and which is still endorsed by the British ment. Emmet made rapid in college. He possessed qualities of a high order, w ent speaker and industrious His intellectual accompl quickly brought him to a fr in the "Historical Society" ty. In the rooms of the So dents met in debate to disc political and social questio day. Emmet, through his f per and ardent presentation land's wrongs, attracted th tion of Lord Chancellor Cla expelled him for advocating publican form of government place English tyranny. Af expulsion he became the obje ction to the "Castle" minc watched his every move wit dogged persistency of govern Berlings. He was forced to Ireland on the suspension Habeas Corpus Act and take residence in France. At thi Napoleon was in the zenith power. England, to the "Lit poral" was an enemy d down, and as Ireland was ap ing a stage of rebellious tom