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The New Archbishop Of Toronto Installed.



THE RIGHT REVEREND DENIS O'CONNOR.

From Our Special Correspondent, Miss Margaret Lillis Hart.

Toronto, May 3.

The great day has arrived! The grand event is over! The Most Rev. Denis O'Connor, D. D., has been installed as Archbishop of this important See of Toronto. This morning for the first time the portals of her beautiful Cathedral have opened to him, and received him as her own. And as he entered, what did we see? A church, whose graceful and ornate structure required little else than its native decoration to make it a fitting receptacle of the great ceremony about to take place under its high and vaulted roof. Away in the Sanctuary graceful waves of papal coloring fell from its sides and gradually merged themselves into the soft and spotless background of the altar. Above, the mitre flashed in golden jets; below the mellowed tapers glimmered, and the red and topaz lights twinkled, while flowers, carnations, and roses intermingled with the jewelled candelabra, graced an altar from the sides of which fell gracefully scarlet silk and lace of gold. Groups of palms guarded the Sanctuary, and away at the back was seen the choir gallery also with its drapings of yellow and white, while as centre piece a white banner bearing the episcopal arms stood prominently forth. The May sunshine flooded the Cathedral, cool breezes blew graciously through the opened windows; tier after tier of expectant and happy looking faces fill the aisles; all space was occupied.

Canada's Premier, Sir Wilfrid Laurier, accompanied by the Hon. Mr. Mulock, occupy pews near the rails, behind them and occupying the front of the middle aisle are all the dignitaries, civic, judicial and educational that could possibly be present in honor of the great event.

The bells ring out joyfully; their import is of no uncertain tone; the organ peals forth its grand and speaking welcome; the vast congregation rises, the Vicar-General of Toronto, and other local dignitaries come from the Sanctuary and proceed down the middle aisle to meet their honored and expected guest, and for a moment there is a hush, a silence of expectation falls on all. For an instant the feeling of joyous exhilaration subsides, and one almost of pathos seems to thrill one. It is always so at sublime moments, and at this moment the solemnity has almost reached the sublime. Then a martial tramp is heard and a body of armed knights, St. John's ever guarding sons, in sable uniform, snowy plumes. With flashing swords they open ranks and through these comes first the Cross bearer, then row upon row of acolytes, then followers of Blessed De La Salle, next numberless priests in white surplice and sombre soutane; and amongst those are the white-hooded Dominican, and he who wears the brown scapular of Carmel,

and the Sons of St. Alphonsus and St. Ignatius. Then come bishops in purple soutane and rochette of lace, each with his pectoral cross and episcopal ring, and amongst them come those which by the subdued but irrefragable whispers of those standing near one knows are recognized as old friends by many in the congregation. The bishops of Hamilton and Detroit, supporters of His Grace at the ceremony of installation are amongst them. Peterboro's grand bishop is recognized by all—he was not one of themselves?—Montreal's Metropolitan, gracious and dignified, and distinguished from all by his youthful appearance, comes in the rear of this procession, and lastly comes our new Archbishop himself. Calmly and stately, as one undisturbed by outward events he advances. The signs of his great office are with him on every side. A grandly embroidered cape envelopes him, lacy robes fall about him, on his finger gleams the sign of his episcopacy, his hand holds the crozier and above all towers the mitre, that crown not worn by earthly potentates, but by the prelates, the princes of the Church.

Arranging themselves in graceful groups, within the altar rails, the bishops take their places, while the priests are ranged outside the Sanctuary.

The Te Deum is sung, finishing prayers are chanted, the priests of the Diocese advance to kiss the ring of their new Archbishop, and to offer him their homage and fealty.

Then the Mass begins. Kingston's Archbishop is celebrant, Fathers Sullivan and Trayling are deacon and subdeacon, and Rev. Dr. Tracey is master of ceremonies. During Mass Gounod's "Messe Solennelle" is given, and some of the chorus work reaches almost to grandeur, while throughout the music is good. "Jubilate Deo," is sung at the Offertory. "Sacredos Magnus," during the Introit; Mrs. K. T. Smith presides at the grand organ, and the whole is under the direction of St. Michael's conductor, Mr. L. J. R. Richardson.

After Mass Bishop Dowling of Hamilton delivered what he called an informal address. His Lordship said in part:—

The entrance of a bishop into his diocese is an event of more than ordinary importance, it marks a new epoch in our lives. We show homage and respect to new governments; much more then should we pay homage and respect to him who comes to us at the command of God, who is the ambassador of Christ Himself, and who comes holding his pastoral staff in his hand. This solemn function that not so long since we met to mourn the loss of another great and beloved bishop. To-day all is

bright and beautiful as the breath of the morning, and we feel that though we mourned, we mourned not as those without hope, and to-day our hope is fulfilled; we look in his face, the face of your Archbishop, and are glad, as the disciples were glad to see the face of their Lord. A reminiscence this brings to me is that it has been my privilege to assist at three installations in Toronto, and forty years ago it fell to me as senior student at St. Michael's College, to read the address to Archbishop Lynch, and now it falls to my lot to be present to-day as the senior bishop, and in my own name and that of all the bishops of the Dominion who concurred in his nomination I congratulate, pity and sympathize with the new Archbishop. I am his oldest friend with the exception of the Bishop of Peterboro. In the old class rooms at Clover Hill we studied together under one of the best men, the venerable Father Soldiers. There doubtless he heard the voice that called him and led him to where he is to-day. Our collegemotto was "goodness, discipline and science teach me"; three great factors not lost in the formation of the Archbishop. And now three thoughts occur, the dignity, burden, and difficulty of office in the office of the Catholic priest, which is the highest on earth or in heaven, and surpasses that of the angels, for 'tis part of the eternal priesthood of Christ Himself. If then we so honor the ordinary priesthood, how much more the bishop whose faculties are unlimited; St. Ignatius tells us that the man who honors the bishop will be honored by God. All testify that the office of a bishop is a burden, the very name signifies more of burden than honor. No wonder then that the good Archbishop hesitated before accepting this increased burden; only pressure from Rome and the bishops prevailed; it had to come to him by command.

There are times when the bishop must remember the words "I charge thee before Almighty God, to be instant in season and out of season." Sometimes explanations cannot be given of the course which a bishop adopts, without injury to religion, and thus he is often criticised harshly. Then he has to keep before him the image of our Lord Jesus Christ, who stood silent when accusations were made against him. He must remember the words, "Learn of Me, for I am meek and humble of heart"; and nothing shines on the neck of a bishop like humility. St. Bernard says, "remember you are father and physician; learn to preach humility and benign severity." Then what is the duty of priests to their bishops? At his ordination a priest kneels before his bishop and places his hands in those of the prelate, he promises him obedience, the bishop then gives him the kiss of peace and the promise then given is to the eternal glory of the Church in the majority of cases loyally kept. It is ever a cause of evil when authority perishes. This reminds me of a case of fidelity to duty. An officer in charge of a garrison during the late war was approached by an agent of a secret revolutionary society; he refused to join because his Church forbade him, and was sneered at as a coward, but the officer retorted, "a man who does his duty is no slave, I do my duty to God, to my general and to my country." A few days after the soldier died, fighting in defence of his country, and was borne to his grave by his comrades headed by a banner on which were written in words of gold, "I am a soldier; I obey my general; I am a Catholic." This was in the country, on the other side. We also have a country a great and growing country, and if we wish it to expand, we must impress the duty of respecting authority on our rising youth, and this duty devolves greatly on the clergy. Speaking of authority, we are fortunate in having one with us whose whole life has been one long lesson of obedience. He also comes to us as one chosen by Leo XIII., by the unanimous call of the bishops of the Dominion, and he comes from the Diocese of London, where he had friends in all classes of the community, and where all loved him. He comes in the bright and beautiful month of May dedicated by the Church to the glorious Queen of Heaven, under whose auspices he began his rule; he comes noted for his piety and learning, and we pray that he may have length of years to shed additional lustre on the great Archdiocese of Toronto.

The addresses from the clergy and laity were then read. That from the

clergy was read by Very Rev. Dean Egan, then one from the laity by Mr. J. J. Foy, M.P.P. They were as follows:—

Address of the Clergy.

To His Grace, the Most Rev. Denis O'Connor, D. D., Archbishop of Toronto.

May it Please Your Grace—We, the clergy of the Archdiocese of Toronto, have assembled to-day to give Your Grace a heartfelt welcome, and to assist at the solemn ceremony of your installation as Archbishop of this Metropolitan See. When, in the inscrutable designs of Providence, our late beloved Archbishop was called by the Master to his well-earned reward, we felt for a moment in our sorrowing love that his place could not be easily filled, and that we should not soon look upon his like again.

But the Divine Ruler of the Church on earth, ever "wise in heart" as He is "mighty in strength," knowing how to comfort His afflicted priests and people, has sent us, by the voice of His Vicar, one in every way worthy to succeed the great prelate whose loss was universally deplored.

It is true, indeed, that Catholic obedience and loyalty will always accept without question, and devoutly sustain, the spiritual head who comes with the sanction of the Apostolic See. Yet, it is a gracious and gratifying thing that a native of the diocese, a gifted pupil and distinguished professor of St. Michael's College, a second founder and eminently successful Superior of the great College of Sandwich, one thoroughly acquainted with the educational conditions and needs of our country, an esteemed and cherished friend of our late beloved Archbishop and his worthy successor in the See of London, should be now destined to continue his wise, firm, paternal rule in this Archdiocese of Toronto.

Therefore, Most Rev. Father, it is with sentiments of profound respect and filial love, that we, the priests of this Archdiocese, promise your Grace our loyal obedience and unflinching support in everything that appertains to the good of the Church, the salvation of souls and the greater glory of God.

And perhaps Your Grace will kindly permit us here to give public and formal expression to the deep appreciation and grateful esteem we feel for our Very Rev. Administrator, Vicar General McCann, who in his wisdom, prudence and gentle firmness, has so successfully discharged the duties of his most important office.

Renewing, then our cordial welcome, again promising your Grace the loyal obedience and support of a united priesthood, and earnestly praying that God may grant you length of days to rule this great Archdiocese,

We humbly subscribe ourselves, Your Grace's faithful servants in Christ.

Signed by the priests of the Archdiocese of Toronto.

Address of the Laity.

To the Most Reverend Denis O'Connor, D. D., Archbishop of Toronto.

May it Please Your Grace—Venerable usage gives encouragement to the duty that falls to us, as members of the lay body, when, upon the portals of this Cathedral, which you now enter for the first time as Metropolitan of our ecclesiastical Province, we participate with the clergy in heartily bidding you "welcome back to Toronto."

Whilst in the exercise of so high a privilege as this, the primary purpose is to proclaim the most willing obedience to the Holy See with respect to any appointment that may have been announced to us after the short interim of widowhood through which the Diocese has passed, yet there are causes that inspire our address to Your Grace with peculiar satisfaction, and infuse with the most lively joy our loyalty as Catholics to the polity of our ancient and universal Church.

It is very well known how earnest is your personal desire to shun applause under all circumstances; but may we not be permitted to say that upon this occasion at least, it would be an affectation of formality to check the natural feelings of gratitude, delight and pride with which the Catholic people of Toronto witness the accession to the archiepiscopal chair of a son of the diocese, one whose birth-place is but a few miles from this Cathedral, whose student days were spent in the city, who was here ordained to the holy priesthood

Continued on Page Five.

RECENT HAPPENINGS IN EUROPE.

Interviews with three of the Irish national leaders, Mr. John Dillon, M. P., Mr. Michael Davitt, M. P., and Mr. Wm. O'Brien, M. P., bear out fully the views expressed already by the "True Witness" in reference to the recent County Councils elections. The salient points of the interviews are as follows:—

Mr. Dillon says:—

"Strong appeals were made to the people by the Unionists, even by some Nationalists, that the County Council elections be fought on non-political lines, but I felt bound to urge that the elections should be fought on straight political issue. That policy was universally adopted, with the result that Unionism has been practically obliterated in the three Southern Provinces, and even in Ulster a majority of the elected Council members are Nationalists. County and District Councils, now controlled by the Nationalists, will be a powerful means of pushing the National cause."

"The recent elections have had a happy effect in helping to put an end to the dissensions which have paralyzed and disgraced the National party for the last eight years, and with the greatly increased power which will come to the Nationalists through control of the councils, and the reunion of the National forces in Ireland which is now nearly complete, I look forward with confidence to the establishment of a genuine national government in Ireland at an early date."

Mr. Davitt says:—

"Twenty-eight of the thirty-two counties into which Ireland is geographically divided are now under the control of the Nationalists in all matters relating to rural affairs of the county. The new County Councils have commenced their work well by demanding in uniform terms of absolute insistence the right for all Ireland which each county now enjoys with the necessary complement of a central legislature. This demand must be conceded before long."

"These thirty-two small county parliaments represent the recompact of rural Ireland by the Celtic forces, which have fought during centuries at opportune times, and by varying methods for religious, educational, social industrial and political rights, and have always won in the end even against so unscrupulous a power as England. Final victory for national autonomy cannot be long delayed. British statesmen must soon see its inevitability, as Gladstone saw it in 1886 and 1893."

Mr. William O'Brien, founder and leading spirit of the United Irish League says:—

"Never was revolution swifter or more complete than that which has transferred the local government of Ireland to the Home-Rulers. The first meetings of the County Councils under their Nationalist chairmen were a great success. Their business capacity was as striking as their democratic thoroughness. Color O'Kelly, chairman of the Mayo County Council, one of the most advanced of the new school of United Irish Nationalists, conducted the business with such ability that the Unionist minority joined in a vote of thanks to him."

"Another remarkable result of the recent revolution was to show how easily the squabbles among the Parliamentarians can be put down by the country. None of the parliamentary sections gave assistance in the County Council campaign—two of these sections, in fact, actively took the side of the Unionists. Nevertheless the people swept the field without troubling themselves in the least with the parliamentary disputants. It is felt the same can be done at next year's general election, and the result will be to make as clean a sweep of the parliamentary factions as was made by the Unionists and so make Home Rule again the burning question of the next parliament."

A petition has been sent to Mr. Balfour on behalf of the family of the late John Hogan, the celebrated Irish sculptor, whose statues of Burke and Goldsmith in front of Trinity College, and whose "Dead Christ," under the high altar of the Carmelite Church Clarendon street, Dublin, attest his artistic genius. Amongst the signatories are the Lord Mayor, the Bishop of Canea, coadjutor to Archbishop Walsh, the Protestant Archbishop of Dublin, and Mr. John Dillon, M. P.

On Mr. Hogan's death Mrs. Hogan,

his widow, was granted a pension of \$500 per annum from the Civil List in recognition of the contributions of her husband to the Fine Arts of the United Kingdom. Mrs. Hogan died March 29, 1899. There are now two unmarried and a widowed daughter of Mr. Hogan, who resided with their mother, and who were dependent on her pension, being otherwise almost totally unprovided for, and two of them extremely delicate. Two of Mr. Hogan's sons, who were army surgeons, died in the active service of the Crown, the eldest being killed in Canada in 1867, and the second having died in 1879 from the effects of illness contracted while on duty at Aldershot.

The Lakes of Killarney to be sold by auction! That is an item of news which seems almost incredible, and yet it is true. The Irish Land Court will shortly offer them for sale. The Muckross estate, on which the famous lake which bears that name is situated, and which is in the most picturesque portion of the celebrated lakes, has already been sold to the tenants, and now the mansion, deer park, etc., will be put up for sale with the lakes. The price asked is \$1,500,000. There is a chance for some wealthy Irish Canadian or Irish American.

From a journal of its twelfth annual report it appears that St. Patrick's Catholic Orphan Society of Belfast is going a large amount of good work, under the presidency of his Lordship Bishop Henry.

"During the year which ended March 1, 1899, the society supported wholly or partially, a total of 693 children—161 more than last year, when there was also an increase of 55 over the number in the previous year. Within two years, therefore, the funds have been burdened with the notable addition of 216 children. The rate of increase, however, has been unusually high during the past few months, and this result is due to a recently issued Dublin Castle circular, which attempts, contrary to the intention and construction for 30 years of the Act of Parliament—to close the doors of the Irish industrial schools against deserving orphans, unless they are found to be criminals. Hence a large number of orphans who should have been admitted to industrial schools are thrown upon the funds of the society, which endeavors to save them from the workhouse."

The children supported during the year entailed an outlay of \$7,179, representing an average of \$10.75 to each child for the year, as against last year's total, \$6,345, and an average amount to each child \$11.85.

All over Ireland on Saturday of last week the newly elected District Councils commenced work. On that day the first meetings were everywhere held, and the various chairmen and honorary officers selected. In the overwhelming majority of cases Nationalists were elected to the positions. The result is that the voice of the country, as shown by the freely elected representatives of the people, is almost entirely in favor of Home Rule. Indeed resolutions in favor of it passed unanimously at most of the meetings.

Any doubt that may be lingering yet as to the restoration of the health of the Holy Father the Pope, must surely be set at rest by the fact that His Holiness has resumed his audiences, both public and private. A few days ago he received a number of Dutch pilgrims in special audience, and after having addressed a few paternal words to each of them—they numbered fifty—he addressed them in common, expressing a hope that Holland may soon completely return to the true fold. Religion, faith and good works concluded his Holiness, "are the bulwarks which every nation should build up if it would avoid the danger of subversion by the pernicious ideas so prevalent in these degenerated days."

The Pope's encyclical letter to the Catholics of the world regarding the series of religious exercises with which he desires that the present century shall close and the new one begin will shortly be issued, and will be read simultaneously in all the Catholic Churches in Christendom. A Rome correspondent of a secular paper states that this will be

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Continued From "True Witness" of April 29.

Table of election results for various divisions including County Fermanagh, CO. GALWAY, CO. KERRY, and CO. LONGFORD.

IRISH COUNTY AND DISTRICT COUNCILS ELECTION RETURNS.

Table of election results for County Wick, including divisions like Newbridge, Maryborough, Kiltel, and Kildare.

Table of election results for County Limerick, including divisions like Patrickswell, Crooin, and Thurles.

Table of election results for County Louth, including divisions like Dundalk County Electoral Division, Dundalk (Rural) County Division, and Drogheda.

Table of election results for County Wicklow, including divisions like Ardracken, Athboy, and Blessington.

Table of election results for County Wicklow, including divisions like Mount Falcon, Droim, and Queen's Co.

The following were returned unopposed for Drogheda:— Wm. P. Cairnes (U); Laurence Moore (I N); J. McCarthy (N); J. P. Kelly (N); Francis McCarty (N); Castleblayney—Thos. J. Byrne, J. P.; Drumahaire—Michael O'Meara, P. L. G.; Dunlavin—P. Byrne; Monasterboice—P. Callan; Termoneekin—J. H. McArdle.

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CO. MAYO — The result of the poll for the election of County Councilors was declared on Saturday, and the majority returned are Nationalists, the first name in each Division being the successful candidate. The declaration of the poll was as follows —

Table of election results for County Mayo, including divisions like Castlebar, Ballina, and Ballyvaughan.

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THE CONFESSIONAL A PURIFIER.

In the course of an article upon the "Confessional in the Church of England," which appeared in the "Fortnightly Review," the writer takes up of this statement:—

"In France—I say France instead of in the Roman Catholic Church, because this matter has nothing to do with theology—a priest has to be licensed to hear confessions by the Bishop or the Vicar-General, who must have a genuine personal acquaintance with him; his license must be renewed once a year; he is carefully instructed in the art of dealing with penitents; to scandalize children, even with the most honest intentions (or women either, I suppose, but that is a less repulsive crime) is pronounced by his books of theology a "mortal sin," and on my moderately well-founded suspicion of his doing so, he may be removed to another parish, while if a second similar case occurs his confessor's license is not renewed. This, too, in a country, whose regard for decency English folk are accustomed to consider as hopelessly inferior to their own."

Remember that the writer of the article from which we quote is speaking of confession in the Church of England. On this special point he adds:—

"Auricular confession cannot be stopped in the Church of England; it is not only allowed but recommended by the Prayer Book, and, for reasons which are well known to every one, has numerous and influential advocates. The question is, Shall it or shall it not be decently regulated? If not, I hope sincerely that every man in the country with young relatives who desire to confess their sins to a priest will use every endeavor to induce them to join the Roman Catholic Church, where the practice is at least properly safeguarded."

There is no small amount of common sense in these remarks. But if we wish to judge impartially of any institution, or system, or custom, or practice, let us examine its effects upon the whole community. Individual cases can form no just criterion. In all Catholic countries, it goes without saying, the Confessional is an established institution; in all mixed countries, it is a practice in the direct ratio of the number of Catholics in those countries. By taking the morality statistics of various nations we can reach a pretty fair estimate of the results that flow from the Confessional, and from the absence of that institution.

Some time ago a certain Mr. Walsh, in the course of a lecture, given in England, said:—"The Confessional has produced in many countries immorality and vice." In reply to this remark, Mr. T. J. Laws, writing to the "Kettering Evening Telegraph," said:—

"To paraphrase Mr. Walsh's own words, I will not say it is untrue—I will prove it to be so. Statistics are more reliable and more truly eloquent than invective. In addition to the figures I have sent you before, which prove Catholic Ireland to be by far the most moral portion of the United Kingdom, I beg to submit the following:—

RATIO OF ILLEGITIMATE BIRTHS ON THE CONTINENT.

Table showing birth rates: Sweden (Protestant) 110 per 1000, Germany (two-thirds Protestant) 87 per 1000, Prussia (Protestant) 80 to 90 per 1000, France (Catholic) 74 per 1000, Italy (Catholic) 65 to 66 per 1000, Spain (Catholic) 55 per 1000.

By the above it will be seen that the most immoral country in Christendom is Sweden, which is also the most Protestant. Catholics are very scarce in Sweden. Now to dissect, as it were, an Empire peopled by believers in both religions;

GERMANY.

ILLEGITIMATE BIRTHS.

Table showing illegitimate births in Germany: Brandenburg (Protestant) 101 per 1000, Pomerania (Protestant) 100 per 1000, Prussia (Protestant) 80 to 90 per 1000, Schleswig-Holstein (Protestant) 91 per 1000, Westphalia (Catholic) 21 per 1000, Rhineland (Catholic) 27 per 1000.

To take the principal towns:

Table showing illegitimate births in principal towns: Berlin (Protestant) 130 per 1000, Magdeburg (Protestant) 91 per 1000, Hannover (Protestant) 81 per 1000, Coblenz (Catholic) 30 per 1000, Aix-la-Chapelle (Catholic) 20 per 1000.

The above are German Government statistics for 1886, and are surely eloquent enough. So much for one phase of immorality. Now let us consider the subject of drink, which I think Mr. Walsh will admit is a fruitful cause of sin.

EXPENDITURE ON DRINK PER HEAD, 1898.

Table showing drink expenditure: England and Wales £4 2s. 2d., Scotland £3 1s. 11d., Ireland £2 14s. 10 1/2d.

—Dr. Dawson Burns.

Catholic Ireland scores again. Now a few figures with regard to suicide—and the confessional is a grand remedy for mental worry.

SUICIDES (GERMAN GOVERNMENT STATISTICS, 1886.)

Table showing suicide statistics: Schleswig-Holstein (Protestant) 347 per 1000, Saxony (Protestant) 35.5 per 1000, Berlin (Protestant) 34.4 per 1000, Brandenburg (Protestant) 32.8 per 1000, Silesia (Protestant) 28.3 per 1000, Westphalia (Catholic) 12.9 per 1000, Rhineland (Catholic) 10.3 per 1000, Posen (Catholic) 10.1 per 1000.

I will leave the figures I have given to speak for themselves to all level-headed men and women."

And, with Mr. Laws, were are content to leave the beneficial effects of the confessional to the infallible test where it is an established institution. Figures speak with more force, if not with more eloquence, than mere assertions without proof, declamation without argument, and violent censure without dignity, truth, or moderation."

CROMWELL IN HIS TRUE LIGHT.

It is with no small degree of pleasure that we publish the following letter. It comes from an Englishman, and one who is not a Roman Catholic, but whose keen appreciation of historical exactness renders his opinions of paramount importance. The letter is in reply to a sermon, by a Congregationalist pastor, who, in it, spoke of Cromwell as "an example of practical religion" and as "a man of prayer." Mr. Hague—author of this letter—wrote to the pastor for his proofs of these characteristics, and received a lot of eulogies of the Dictator by a number of Puritan papers. The following is Mr. Hague's acknowledgement of the receipt of those scraps:—

159 St. Famille Street, To Rev. Wm. Gerrie, Pastor, Congregational Church, Toronto.

Dear Sir,—I am obliged by your enclosing me cutting re Oliver Cromwell. Having been for forty years an editor, and contributor to reviews, magazines and newspapers, I am very familiar with the class of literature you have culled from, and its sources, and its limitations, and its prejudices, and its gross misrepresentations. The truth is that Congregationalists have made a god of Cromwell and their worship is as insane as that offered to Mumbo-Jumbo by savages. But, if they would study history philosophically, they would realize that the utter failure of their sect is owing to the blighting influence of Cromwell's association and deeds. A

Christian Church, or rather group of individual Churches, for, as you hold, there is no such thing as a Congregationalist Church in a general sense, which regards the massacre and plundering of enemies as consistent with a Christian life, antagonises the Word of God, and does violence to the Christian conscience. Even Carlyle, the apostle of violence as a moral force, says, "The claim the Irish people started with, in 1641, was for religious freedom... it was hardly recognizable to any Protestant man as just; and those frightful massacres and sanguinary blusterings have rendered it, for the present, entirely unrecognizable." He adds, "Treachery and massacre: What could come of it?" What did come of it? To this day the bitterest malediction of an Irishman is, "The curse of Cromwell on you!" True, Carlyle talks in his usual brutal style of Cromwell being God's avenger, but any murderer can use that plea, I know men who deserve the gallows, but I have no more right to execute them than Cromwell had, for his authority only rested on brute force and the support of a fanatical set of religionists who were Christian only in name. That Cromwell was a liar, is clearly shown by his letter dated "Before Wexford, 11th Oct., 1649." In that letter he says, "I shall engage myself that no violence shall be offered to their goods and that I shall protect the town from plunder." Yet he goes on to chuckle over boatfuls of the inhabitants being drowned, "near 300 of them." He proceeds to say: "This

Town," Wexford, "is now so in your power, that I believe scarce one in twenty can challenge any property in their houses." Then he goes on to ask for English people to be sent out to take possession of the goods, and property, and trade of the Irish whom he had caused to be massacred! Then for all this carnival of murder and thieving, and spoil, he says: "We pray God may have all the glory!" Blasphemy never reached a lower depth. If such deeds glorify God, then God is an almighty fiend, and worshippers of such a God are the basest of idolaters. Cromwell is praised for establishing religious toleration. Turn to his letter dated, "Before Ross, 19th October, 1649," and you will read, "If by liberty of conscience you mean liberty to exercise the Mass, I let you know, where the Parliament of England have power, that will not be allowed of." In his letter dated, "Dublin, 17th Sept., 1649," Cromwell gloats over 1,000 inhabitants at Treah being "put to the sword," and he adds, "I believe all their friars were knocked on the head promiscuously but two, "In England Cromwell causes John Southworth, a Roman Catholic priest to be executed for celebrating Mass. As to the Church of England no one denies, indeed the apologists of Cromwell proclaim it as being one of his chief titles to honor that he did his best to destroy that Church by persecution, by prohibiting the free exercise of its worship, and robbing it of its property. One apologist regards it as proof of Cromwell's tolerance that he allowed the use of

the Prayer Book in private houses." How very, very tolerant! There is nothing in history more horrible than the language used by Cromwell in narrating the murder of single persons who were defenceless, and of fugitives from towns he had besieged the man revels in human slaughter, and attributes his fiendishness to the spirit of God the all-merciful, to God Who by His Son has commanded us to love our enemies and to show charity to all men. As to Cromwell's services to political liberty, what were they? He set Parliament at defiance, he claimed the right to say who should sit in Parliament, and, who, though duly elected, should not be allowed to sit. By identifying democracy with bloodshed; civil tyranny; intolerable restrictions upon popular social freedom; and religious intolerance, Cromwell kept back for nearly two centuries the advancing movement of the British people towards the civil, political, social, and religious liberty we now enjoy. The gross immoralities of the age next to his period were the natural reaction from his tyrannous rule. Existing evils in society may be truly said to remaining evidences of the "Curse of Cromwell." When, then, I am asked to throw incense on the altar of this strange god, this Moloch, I respectfully decline, as I am a Christian, and as a passionate lover of liberty I detest the memory of the worst tyrant who ever ruled in England. Yours truly, JNO. HAGUE.

THE AGE OF RETIREMENT.

The New York "Herald" has a very amusing and suggestive cartoon entitled "The Age of Retirement." It works well with the army, navy, police, etc. Why not have it enforced by law in other walks of life? So says the "Herald." To illustrate its meaning that organ presents a series of pictures. There is Queen Victoria on her throne, and the Prince of Wales seated in a "waiting room," and underneath is written, "An age of retirement law for crowned heads would at least find one warm supporter in England." Then we have the age of retirement for wealthy business men; it is put down at seventy. The age of retirement for boarding house poultry is seven years. There is, then, a strict law for the retirement of old jokes, which become illegal after 57 1/2 years of existence. Then an age should be fixed for the retirement of cab-horses. Stage-door mashers should be forced to retire after they have reached sixty. Although these are only a few of the cases that might be mentioned, and to which the cartoon makes reference, still they suffice to show how valuable to the rising generation would be such a law. Of course the "Herald's" humorist and artist only deal with questions of general, or universal application; however, we might be able to find instances—even in this city—that would furnish admirable pictures to complete the "Herald's" set. Having once obtained a general law regarding the "age of retirement," we would have no trouble in suggesting the applicability of it in special or individual cases. We would like to see an age of retirement defined and made obligatory for street beggars, organ-grinders, tramps, burglars, pick-pockets, lottery-men, gamblers, and all such like citizens whose occupations are more or less beneficial to the general public, and whose repose would be productive of much more good than their activity. Party men may think that members of parliament—who are not of their party

—should be affected by such a law. "pro bono publico." But on this point we are not prepared to pronounce, as some special member might happen to be of our opinions in regard to public affairs. There are workmen, laborers, mechanics, and general tradesmen, who would not oppose such a law if applied to some old-time professional agitators and loaders. There are very religiously inclined people who think that there exist ministers of the gospel who deserve to be allowed to retire—for a time anyway, until they can learn something about something apart from the "errors of Rome." We know of certain classes of public officials who firmly believe in a law of this kind, especially when applied to their superiors. It might be no harm to enforce a retirement act upon some teachers, whose sight has become too dim, and whose nerve has become too shaken to permit of their "teaching the young idea how to shoot." Even in military circles, there are many who would deem it a blessing if there were a very strict law defining a very short period of activity for Commanding officers—especially those sent out from England, to turn our volunteers into regulars. It would be a boon to the country if certain journalists, of the antiquated stamp, were forced into retirement after the period of their usefulness had expired. But of all the categories of the human race none seems more in need of a law obliging permanent retirement from active life than that of certain females commonly called gossips. In fact we should not be sorry to learn that a period had been set by law to the existence of Road Committeemen, Health Committeemen, Water Committeemen, and various other kinds of committeemen, who seem to become more hardened with years and tow grow old in the perpetration of a system that becomes—under their management—a chronic state of inexperience despite their experience, of public ruin, despite their individual prosperity.

CATHOLIC ASSOCIATION WORK IN IRELAND.

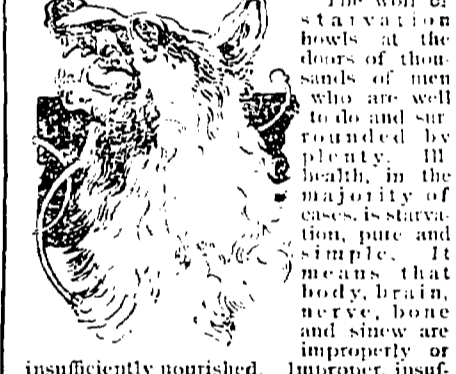
In his admirable address, before the executive of the Catholic Association of Belfast, his Lordship Bishop Henry made the following allusion to the methods of the organization, over which he presides, in the endeavor to carry out its programme of securing, for Catholics, representation in the governing bodies. His Lordship said: "The methods which we have so far adopted in the Catholic Association demonstrate that if we are anxious to promote the interests of the people the best way to set about it is to organize our forces more perfectly, to work unitedly and loyally together, and above all to attend carefully and constantly to the important work of registration. The Congregational Committees can be of great service in putting and keeping on the register the full strength of the Catholic vote in the various districts. Even in districts where the Catholic vote is, absolutely speaking, weak, it may possess at times considerable relative strength in defeating an objectionable opponent, or in securing

the return of a friendly candidate. If you do your duty, as I am confident you will, the Catholic people, whose interests are in your keeping, will not be unmindful of your services, and whatever funds are required for the work of the Association will, I have no doubt, be forthcoming." What a powerful plea for Home Rule we find in the peroration to that admirable discourse. It is evident that such organizations as this Catholic Association must have a great influence in turning the scales in favor of Ireland's cause. Most Rev. Dr. Henry thus closes:—"We should be glad to find that there is a revolution passing over the entire country. It is delightful to read of the Catholic and National successes throughout the whole country. Power has passed from the hands of the aristocracy and the landlord classes into the hands of the democracy. Five hundred and twenty-eight Nationalists have been returned to manage the local affairs of this country against one hundred and ten,

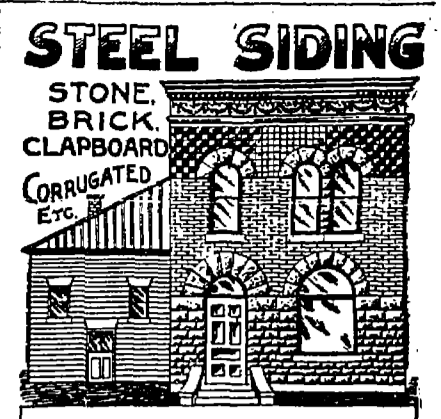
who say that we should have no right to manage our own affairs, and who call themselves Unionists. Now, I hold distinctly that those representatives in the County Councils, numbering five hundred and twenty-eight will voice the opinions of the good people of Ireland, and will make England understand that she cannot any longer deprive us of our right to self-government, or that she cannot any longer overtax us to the amount of three millions per year, but that we must have what is the inalienable right of every nation—the right to manage our own affairs independent of the parliament in England. This is a result that to my mind will come to pass within a very few years, for when those County Councilors find—and there are a great many of them most intelligent men—when they find that they cannot carry on their local affairs without the extra expense of going to London for this, that, and the other, they will rise up in rebellion against such a system, and demand that Ireland must cast Home Rule."

OUR QUEEN OF THE MAY.

Spring on the air, it's breezes are blowing; Birds on the wing, are joyously singing; May flowers and blossoms, in beauty arrayed; The shrine of Our Lady, our "Queen of the May." Queen of the angels, Queen without stain; "Ave Maria," we honor thy name; "Mother of Jesus," our star on life's sea— Pray for the erring ones, pray for me. "Hail to thee Mary, had, full of grace," Gabriel's message, rings through all space; Filling our hearts, with a sense—"Thou art near"— To bless us, to aid us, in sorrow to cheer. Then pray for thy children, sweet Mother divine; Obtain, that our lives may be modelled on Thine. Ask thy "Dear Jesus," to name us— His own— When death's conquering monarch bids, each of us, "Home." May 1st, 1899.



The wolf of starvation is devouring the tissues of the brain and not receive sufficient nourishment from the blood, or receive impure and unhealthy nourishment. When a man gets nervous and sleepless, it means that the blood is not properly nourishing the nerves. When the skin breaks out with blotches and pimples and eruptions, it means that the skin is being fed upon the impurities of the blood. Almost every known disease is primarily due to improper nourishment through the blood, which is the life-stream. Dr. Pierce's Golden Medical Discovery is the greatest of all blood-makers and purifiers. It gives edge to the appetite, corrects all disorders of the digestion, makes the assimilation of the life-giving elements of the food perfect, invigorates the liver, promotes secretion and excretion, and vitalizes the whole body. It makes firm, muscular flesh, but does not make corpulent people more corpulent. It cures 98 per cent. of all cases of lingering coughs, bronchial, throat and kindred affections, which, if neglected, lead up to consumption. It is the best of all nerve-tonics and restoratives. Kept by all medicine dealers. "I was taken ill in February, 1892, with headache and pain in my back," writes H. Gaddis, Esq., of 213 South J Street, Tacoma, Wash. "I called in a doctor and became three times ill. He said I was bilious but I kept getting worse. I took a course so that I could not sleep, only by being propped up in bed. My lungs became weak and I got so poor that I was just skin and bone. I thought I was going to die. I used two bottles of Dr. Pierce's Golden Medical Discovery and it made me sound and well. It saved my life." No remedy relieves constipation so quickly and effectively as Dr. Pierce's Pleasant Pellets. They never gripe.



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EPISCOPAL APPROBATION.

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

PAUL, Archbishop of Montreal.

SATURDAY, MAY 6, 1899

IS IT DUE TO PROTESTANTISM?

Last week we had occasion to quote from an anti-Catholic address, delivered in London, by a Mr. Walsh: in the course of that rabid lecture the speaker remarked that "England's greatness was under God, owing to its Protestantism." Of course we understand that Mr. Walsh means Great Britain; but even supposing that he intended only to designate England, we fail to see how he can come to such a conclusion. An Englishman writing a criticism of the lecture in question, very aptly said: "If such be the case, the greatness of Ancient Egypt, Babylon, and Rome were owing to their paganism, and the greatness of mediæval Spain to her Roman Catholicism. But the greatness of England is owing under Almighty God, not to her Protestantism, but to the keen brains, the strong arms, and the true hearts of her sons. Her Catholic sons won Crecy, Poitiers, Agincourt; under a Catholic Admiral England's little fleet drove back the mighty Spanish Armada. Catholics and Protestants have together built up the sturdy fabric of our empire: Catholic and Protestant together form our government at the present day; Catholics as well as Protestants compose our Army and Navy, and have bled, and still bleed together in many a far-off land for the honor of our flag."

This is decidedly a very fair and comprehensive refutation of the statement made by the lecturer. But we feel inclined to go even one step beyond this answer. England's greatness is not due to her Protestantism, but is due to the patriotism of the sons of the British Isles, which patriotism has lived despite the Protestantism of the country. If we take the Irish people as an example; we find that in every sphere, politics, commerce, army, navy, literature, history, the liberal professions, diplomacy and all the others, some of the greatest master minds and some of the most effective actors that the Empire has enjoyed were and are Irishmen, and many of them Irish Catholics. Was their material aid in the construction of the British Empire due to Protestantism? Decidedly not. Does the Lord High Chancellor of England to-day owe his lofty position to Protestantism? Rather has it not been in spite of Protestantism and its baneful influence, its penal enactments, its tyrannic intolerance, that he has scaled the ladder of preferment and has reached the summit of professional as well as political success?

Glance back over the pages of England's history and note the thousands of aspiring souls of talented minds, of gifted men—either in statescraft, in diplomacy, in military or naval science, in literature, in oratory, in financial achievements, or in commercial endeavor,—that have been crushed out, ground to earth, rendered impotent for good, by the very Protestantism which deprived the empire of their services. Had the Protestantism of England never assumed political mastery, and never dictated the course for succeeding governments, what might not be the glory of England to-day? Was it not the Protestantism of England that for half a century, at one time made her the laughing-stock of the world? Was it not that same Protestantism—

carried to the extremes of fanaticism—that caused her to become a time-server at Paris, a burglar at Madrid, a tyrant at Athens, a traitor at Naples, a cringer at Vienna, a fool at St. Petersburg, a shuffler at Berlin, a fugitive at Washington, an infidel at Rome, a hypocrite at home, and a devil in Ireland? Give credit where credit is due; give to Caesar what belongs to Caesar; but do not parade as the sole human cause of a country's successes and greatness that which served to menace so often that country's very existence, and to retard for many lustrians that country's intellectual, moral, and even political development.

CO-OPERATION IN IRELAND.

Wonderful have been the results of co-operation, for business purposes, amongst the Irish farmers during the past seven or eight years. Through the operation of this principle Ireland now stands foremost amongst the agricultural countries of Europe. The two men who deserve the greatest credit for the establishment, growth and success of this co-operative movement in Ireland are Rev. Father Finley, S.J., the distinguished orator and educationalist, and Mr. Horace Plunket, a prominent representative of the landlord class. Associated with them are representatives of all political parties in Ireland and of both the landlords and tenant farmers, the committee of the society, including, besides Father Finley and Mr. Plunket, Lord Plunket, son of the late Protestant Archbishop of Dublin; Mr. Wm. Redmond, M.P., and Sir Thomas Esmonde, M.P.; Coroner James Byrne, who was one of Mr. Arthur Balfour's victims in the Coercion era; Sir James Musgrave, a representative of the commerce of Belfast, and Mr. Edward O'Brien, a son of William Smith O'Brien.

The progress of the co-operative societies, which are all branches of a central organization in Dublin, is proved by a few statistics. Ten years ago there was one society, with fifty members. Five years ago there were 33 societies with 1,650 members. To-day there are 350 societies with 40,000 members. Of these societies almost one-half—170—are devoted exclusively to dairy work, a fact that illustrates the importance of this branch of agricultural industry in Ireland. Co-operative dairying is perhaps the most complex form of agricultural co-operation. It involves the construction of a factory, the erection of machinery, and the placing of the product upon a wholesale market at a long distance from the scene of manufacture. Within the past twenty years the manufacture of Irish butter in creameries, as is now also the case in Canada, instead of in the individual farmers' homes, has become a necessity owing to the increased demand for regular supplies of the highest quality and the sharpness of Danish and German competition. The Irish butter trade was on the point of ruin through this foreign competition in the English market, until co-operative creameries got well established throughout the country. Up to last year the Danish butter had usurped the place long held by the Irish butter at the head of the price list; but this year the Irish product resumed its former position of pre-eminence.

The formation of a co-operative

creamery in Ireland is simple, and the plan is similar to that adopted by the other co-operative societies. The farmers of a locality join and agree to take shares at the rate of \$5 per cow to the number of cows each man has. The rich man with his fifty or one hundred cows joins with the poor man who has only one, but the man with one hundred cows has no greater voice in the management of the business than the man with only one. A committee of management is elected, a price fixed to be paid to the members for their milk, the profit on the butter manufacture is then divided among the members according to the number of shares held by each, after a deduction of ten per cent. has been made as a bonus to employees and a sum set aside to reserve fund.

The average annual volume of business done by one of these Irish creameries amounts to \$40,000; and this year the total receipts of all of them is expected to reach \$3,750,000. This will be double the value of the butter exported to Great Britain by Canada last year.

IS IT WILFUL BLINDNESS?

To be repeatedly criticising the same person may have the appearance of an animus on the part of a writer, or the newspaper; but when that person persistently and publicly gives cause for such criticism all suspicion of any special prejudice must vanish. Last week we had occasion to refer, in somewhat severe language, to certain expressions concerning the Catholic Church which had been used by Rev. Dean Carmichael, in an address delivered by him at an inter-denominational banquet. Judging from what the reverend gentleman said upon that occasion we were not prepared for the remarks which fell from him in the course of a sermon preached by him in St. George's Church, on the Sunday following.

Nothing could be more admirable than the Dean's plea for "unity" in the Church of Christ. He made a pointed discourse on one of the principal "notes" of the Catholic Church; the only lack in the whole sermon consisted in the fact that he deliberately ignored the Catholic Church. He lamented the divisions of Protestantism; he hoped for a Church that would be one and undivided; yet he failed to see that such a Church actually exists. Is it possible that a man of the Dean's education, erudition, and Christian zeal, can ignore the presence, in the Church of Rome, of all that he so anxiously desires to witness? We need not quote from the introduction, nor from the general remarks concerning religion, all of which may find application in every Church; but we take the following pointed statement:—

"On what did our Lord depend (humanly speaking) for the widespread acknowledgment of himself as Saviour? On the manifestation to the world of the unity and oneness of His Church. Nothing could be clearer. Here were His own words, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.' With what result? 'That the world may know that thou hast sent me.' The secret of success in capturing the world lay in the unity and oneness of the effort. Not in Anglican, Presbyterian, Congregationalist, Baptist, Moravian, camping round a heathen tribe, but like St. Paul on Mars Hill—one message from one man, the herald of many voices to bear the same message, 'Whom, then ye ignorantly worship, him declare I unto you.'"

This paragraph contains the essence of the whole sermon. Is it not exact? Could there be anything more in accord with the spirit of true Christianity? Is there to be found a more faithful description of Catholicity, as exemplified in the Roman Catholic Church? And yet the Rev. Dean calls her "an alien Church"; he hammers at her doctrines and her precepts with all the vigor of an iconoclast. Let us just analyze these few last sentences from a Catholic standpoint.

"The secret of success in capturing the world lay in the unity and oneness of the effort." Just so. That has been the secret of the perpetuity of the Catholic Church; a unity that has never been shattered, a oneness in her sacraments, her doctrines, her infallible teachings. No other institution has exhibited the same unity, none other has displayed the same oneness.

"Not in Anglican, Presbyterian, Congregationalist, Baptist, Moravian, camping round a heathen tribe, but like St. Paul on Mars Hill—one message from one man, the herald of many voices to bear the same message." Nothing could be more truly descriptive of the situation; only the speaker lacked either the moral courage to acknowledge the application of his words in the existing Church, or else he is so blinded by prejudice that he cannot see beyond the range of his own unaided vision. Certainly

"not Anglican, Presbyterian," nor any other sect, nor all the sects combined; but "one message from one man," one expression of doctrine from the one representative of Christ on earth, one mandate from the one vicar of the Founder of Christianity, one teaching from the only one infallible authority in the world. If the Rev. Dean will take his own words—expressive of his own ideal of a Church—he will discover that they describe the Catholic Church as she is to-day, as she has been for nineteen centuries, as she will be unto the end of time. No divisions, no sectarian clashing, no contradictions of doctrine, no uncertainty, no mutability, no chaotic tendency; only "one message," from only "one man," and that man, by virtue of his office and of the presence of the Holy Spirit and of his commission from Christ, speaking in an unerring, an infallible tone, sending forth the same message that his predecessors sent forth, and that message one truth and un-failing exactness.

In St. Paul's Cathedral, London, there is an inscription that reads: "If you seek a monument, look around you." If the Rev. Dean seeks a monumental Church, one that is remarkable for its unity and oneness, a Church that is neither Anglican, nor Presbyterian, nor Baptist, nor anything other than purely Catholic, a Church that is governed by a power represented in "one man" and that accepts only "one message," let him simply "look around him," and he will find—unless his sense of conviction is doomed beyond redemption—that the very "alien Church," to which he recently referred, is the embodiment of all that he desires to behold.

This sermon of the Rev. Dean might furnish a text for a whole volume on the unity of the Catholic Church; and it certainly would suffice to convince

FEAST OF OUR LADY OF GOOD COUNSEL.

During the course of the last week of April a triduum in honor of our Lady of Good Counsel was held, with appropriate ceremonial and marked devotion, in the church which bears the title, on the corner of Craig and Panet streets. Never in the history of St. Mary's Parish has there been a more successful celebration, nor has there been more zeal manifested on the part of the pastor and his assistants, nor more fervor on the part of the whole congregation. Rev. Father O'Donnell, the kindly and devoted parish priest, must feel a deep sense of satisfaction on the result of that devotional occasion. The church was decorated with consummate taste; the music, singing and ceremonies were in accord with the solemnity of the event; and the eloquent sermon preached by Rev. Thomas McDermott—recently of St. Patrick's Parish, but now assistant to Rev. Father O'Donnell—was calculated to awaken the most profound sentiments of piety and veneration for our Blessed Lady.

A new Mass, by Prof. James Wilson the organist of the parish, was rendered with great effect by the choir. The soloists were Messrs. Hamel, Clelland, Kelly, Paquette and L. Prevost; second tenors were Messrs. J. Emblem, J. Phelan, and G. Prevost; the basses were Messrs. T. C. and A. Emblem, and J. Bennett.

At the offertory Mr. T. C. Emblem sang in magnificent style Anyson's "Sub Tuum." The musical programme for Vespers and Benediction was equal in every respect to that of the Mass. The celebrant of Grand Mass was Rev. M. Donovan, assisted by Rev. Messrs. Tranchemontagne and Verschellenden, as deacon and sub-deacon respectively.

The sermon was Father McDermott's first one as curate of St. Mary's, and it was most effective and timely. Taking for his text the simple commandment, "Thou shalt honor thy mother," the reverend preacher delivered a most beautiful eulogium of the Blessed Virgin and a most explicit statement of the duties of all Catholics in her regard. While we would be pleased to give the sermon in full, circumstances oblige us to confine our report to some of the leading points.

The Rev. Father opened with these words:—
"To-day is solemnized the Feast of Our Lady of Good Counsel, one of the most beautiful of Mary's festivals; one that should be most dear to each of us. It is a propitious opening of the month of May, and a fit occasion to say a few words on the devotion to the Blessed Virgin."

We might almost say that the whole sermon consisted of a history of the devotion to the Mother of God. Having pointed out that as far back as the third or fourth centuries the feast of the Purification and the Annunciation were celebrated with due solemnity, and that a veneration for

any, unprejudiced Christian of the truth that dwells within that ancient, unique, and unchangeable institution. May the Dean yet come to realize how near he is to the realization of his ideal, how easy it would be for him—if he so desired—to find a haven wherein "all divisions" cease, and the torch of unity burns in perpetual strength.

SECTIONALISM AGAIN.

Some of the friends of the "True Witness" have found fault with it for advocating the right of Irish Catholics, to certain public positions. They forget that it is not the "True Witness" that has created this system of sectionalism; it is the English-speaking Protestants and the French-Canadians. Before this issue is published a vacant captaincy in the Montreal Fire Brigade will be filled. In alluding to this vacancy "The Star" said a few days ago:—

The Fire Committee is to meet on Thursday to fill the vacant captaincy of No. 1 Station. The vacancy was caused by Capt. Guthrie accepting another position out of the city. There are quite a number of applicants for the position, which by the way belongs to a Protestant. Among the applications are foreman Johnson, foreman Gordon and engineer Taylor. It is said the position will go to Mr. Gordon, who is entitled to the position by seniority and religion."

So long as this system exists the "True Witness" will continue to champion the interests of Catholics whose language is English, and who have a right to certain public positions. The French Canadian and the English-speaking Protestant newspapers have no hesitation in speaking out in behalf of those they represent.

to invoke Our Lady, to salute her miraculous image; we have it in our midst; but, alas! how unconscious we are of its worth! . . . The thought of this being a miraculous picture should spur us on, and the fact that we could make great sacrifices in her honor should be our grandest boast and greatest glory. To-day, as you see, that altar is in festal array; but it is the intention in the near future, to beautify more and more this temple dedicated to Our Lady of Good Counsel. You cannot show your appreciation of the privilege you enjoy in a more effective manner than by seconding every effort on the part of your devoted pastor, to augment in every way the spirit of devotion to Our Lady and to render her shrine more and more worthy of her beauty, her grace and her perfections.

"Let us, then, to-day, renew our love for Mary; let our devotion to her repay our negligence in the past . . . Let us embrace, with zeal, a strong devotion towards her; a devotion that is earnest and generous. A loving son complies with the wishes of his mother, so too, with us; let every action of our lives be in conformity with the Divine Will, for it is solely to see her Son honored and glorified that constitutes the wishes and pleasure of Mary. Let our devotion to her be the triple service of Veneration, Confidence and Love; and Mary, on her part, will protect us in life, and will shield us in death, and, in the kingdom of everlasting glory, will honor us in return, as the chosen children of her Divine Son."

IRISH CATHOLIC REPRESENTATION IN THE DOMINION CABINET.

In the Protestant press last week we noticed an item of news, dated from Toronto, which stated that "the Irish Catholic Liberal leaders" of Ontario are taking steps for the holding of a convention at an early date, to consider the subject, indicated in the following resolution, which they are said to have passed:—

"Whereas, it has been recognized by the Dominion and Provincial Governments that the Catholic people of Ontario are entitled to fair representation in their respective cabinets and, whereas, it is desirable, both in the interests of Catholic people and of the Liberal party, that such representation should be the best obtainable; and,

"Whereas, the principle of representation having been conceded it follows that such representation should be the choice of the Catholic electorate of Ontario. Now, therefore, be it resolved, that a convention of Catholic Liberals of Ontario be called to consider their representation in the Dominion and provincial cabinets."

The publication of the resolution having been the cause of a good deal of discussion in Montreal, a representative of the "True Witness" called upon Hon. Dr. Guerin, the representative of the Irish Catholics in the Quebec Government, in order to obtain his opinion of the matter. Hon. Dr. Guerin, after stating that he had read the resolution in the daily newspapers, said:—

This resolution has a more important meaning than appears on the surface, at first glance. If it dealt with the Irish Catholic representation in municipal and other purely local bodies, I should have nothing to say on the matter. But since it deals with Catholic representation in the "Dominion and Provincial Governments," I feel it my duty to sound a note of warning. If Provincial lines are to be adopted in regard to Catholic representation in the Dominion Cabinet I claim that the old Province of Quebec is entitled to a far greater consideration than any other Province. The reasons which might be advanced in support of this contention are too obvious to need to be set forth. The principal reasons are that Quebec is essentially a Catholic Province; that it sends more Catholic members to the Dominion Parliament than all the other Provinces put together, and that if the Catholics of Ontario, or any other Province, have any grievance in regard to their representation in the Dominion Cabinet, it is upon the co-operation of their co-religionists in Quebec, particularly their co-religionists of French Canadian nationality, that they must rely for securing redress.

I deprecate provincialism in matters affecting the interests of Catholics in our national Government. What I desire to do is to emphasize the necessity for unity amongst Irish Catholics, all over Canada, on the broad platform of constitutional right and justice. A national convention of Irish Catholics would naturally be in a better position to demand adequate representation in the Federal Cabinet than would a Provincial conference.

Doctor T. J. J. Curran, has removed his office to 443 Rachael street, near the Hospice Auclair.

"We have not to go long distances

THE CONNAUGHT RANGER'S CORNER.

William Rawley, the popular County President of the Ancient Order of Hibernians and one of the most indefatigable workers in Irish National societies in Canada, was born in this city in 1836. The wrongs of Ireland he learned from the lips of his parents, who, owing to the obnoxious tithes that depopulated the premier County, in the early years of the present century were forced to fly from beneath the shadows of fairy haunted Slievenamon, and seek a home far, far from the banks of the Anner, beside the rolling waters of the St. Lawrence. Mr. Rawley served his apprenticeship in the printing establishment of Messrs. Starke & Co., of this city, and a few years afterwards went to New York, and finally settled in Brooklyn, where he became actively connected with the Irish Nationalists. He was elected General President of St. Patrick's Alliance of



MR. WILLIAM RAWLEY

America, and was the only member of the organization that served in that capacity for three terms. Since his return to Montreal, some twenty years ago, he has been identified with many of the leading Irish societies. At the formation of Division No. 3, he became a member of the Hibernian organization, and is now serving his third year as County President. Since his election to that important position he has organized three Divisions of the Order; one in St. Anthony's Parish, one in St. Jean Baptiste, and one in St. Gabriel's. But it was not until the spring of '98, that the great organizing power of the veteran was made manifest. When the Irish Societies were preparing to celebrate the one hundredth anniversary of the heroes of '98, the heavy portion of the preliminary work fell on the shoulders of Mr. Rawley. Despite the fact that he was far from being well; he nevertheless night after night, and week after week, visited the various Irish parishes where he organized '98 clubs, and had the gratification of witnessing a most successful termination of his endeavors. Of course many other Irishmen shared in the great work which brought about the monster demonstration of the 26th of June, but none amongst them displayed a more earnest spirit of sturdy patriotism.

The regular monthly meeting of St. Patrick's Society was held in St. Patrick's Hall, on Monday evening, and notwithstanding the fact that the night was rather a busy one for many of the members, there was a fair attendance. Dr. E. J. C. Kennedy, the president, occupied the chair, and it was evident by his opening remarks that some means will be devised, in the near future, to make the meetings of this honored organization interesting to the members, and that they will find it convenient to spend a few hours monthly in social intercourse. Dr. Kennedy is very popular amongst the members. He is also very anxious to bring the old members together again. In this undertaking he should receive the loyal support of every active member of the Society. All the newly elected officers were present, and the various projects were discussed. At the annual meeting Hon. Dr. Guerin suggested the idea of inaugurating a day nursery, and the matter was again taken up at this meeting, but those present, while considering that the proposal had many good features, were averse to carrying it out under the auspices of the Society.

The question of a national hall was the principal topic of discussion and met with much favor. Mr. P. Wright, first Vice-president of the Society, delivered a telling speech in favor of the project, dwelling at great length upon the good financial results that would accrue from such an enterprise, and the honor it would be in after years to the present generation. The president also favored such an enterprise, as did Mr. P. C. Shannon, John Lavelle, J. S. Fitzpatrick, John Curran, James Meek and many

others. A committee was then appointed consisting of the president, 1st vice-president, 2nd vice-president, Hon. Dr. Guerin and the secretary, Mr. S. Cross, to report on the matter at the next meeting. Before adjourning the Society resolved unanimously to give a portion of its patronage to the "True Witness" and to advertise its regular meetings in future in the columns of the great Irish Catholic journal of Canada.

The members of the Gaelic Society seems to be at sea as regards their meeting nights. If they would only subscribe for the "True Witness" or purchase a copy of it weekly from any one of the hundred news agencies in the city, they would learn that commencing this week the classes will be held on Saturday instead of Monday as heretofore. Every member should make an effort to be present next meeting.

At a regular meeting of Branch 41, C. M. B. A., a resolution of condolence to Messrs. Hugh and John Doheny, members of the Branch, was passed, conveying the sympathy of the members of the Branch owing to the death of their esteemed and highly respected brother, Mr. William Doheny.

At the last regular meeting of the Hibernian Knights the circular issued by the Catholic Truth Society of Ottawa, in connection with the Coronation oath, was read, and after a lengthy discussion the following resolutions were adopted unanimously:

Whereas, certain obnoxious laws, detrimental to the interest of the Catholic subjects of the empire, remain on the Imperial Statute Books, and

Whereas, the aforesaid laws are a declaration against Transubstantiation, at a coronation of the sovereign of the empire, by which the doctrines of the Catholic Church are stigmatized as superstitious and idolatrous;

Therefore, be it resolved that we, the members of the Hibernian Knights of Montreal, in meeting assembled, do sincerely trust that the spirit of religious toleration which has marked the reign of Her Majesty, will at the closing years of that reign be still further marked by a declaration against such an iniquitous law and a request for its removal from the Statute Books of the Empire;

And be it further resolved, that copies of the above resolutions be forwarded to the Home Secretary to the Secretary of State for Canada, to the members of the Canadian House of Commons representing Montreal, to Mr. John E. Redmond, M.P., and Mr. John Dillon, M.P., members of the Imperial Parliament, and to the "True Witness" for publication.

The annual meeting and election of officers of the Young Irishmen's Literary and Benefit Association was held on Wednesday evening, in their hall Dupre street, a pretty large attendance of members being present. Mr. Richard Burke presided, and the greatest interest was manifested in the election. The following, who, according to the constitution of the Society, comprise the committee of management, were elected for the ensuing term:

President, Mr. T. J. Gallagher; 1st Vice-President, Mr. J. J. Foley; 2nd Vice-President, Mr. A. J. Grubert; Treasurer, Mr. J. P. Cunningham; Rec. Sec., Mr. M. J. Power; Corr. Sec., Mr. C. P. Hamlin; Col. Treasurer, Mr. E. J. Slattery; Asst. Col. Treas., Mr. George Rodgers; Librarian, Mr. M. J. F. Griffin; Asst. Lib., Mr. Robert Love; Marshal, Mr. Win. P. Stanton. Other important business was transacted and the various committee reports were adopted. The financial standing of the Society is most excellent, and the members are to be congratulated on being the owners of about eighteen thousand dollars worth of real estate. A number of the veterans of the Society were present, amongst them being Jos. O'Brien, Richard Burke, Jas. McMahon, W. P. Stanton, W. J. Himphy. Four new members were initiated, and the Society is continually adding new blood to its membership. There are many inducements for young men in this Society; a splendid gymnasium is attached to the building equipped with modern appliances, a reading room in which all the leading Irish and Irish American Journals are kept on file, a billiard room, with two tables, besides chess boards, and other apparatus for innocent games and amusement. A splendid library adjoins the hall, in which are kept all the national and historical works of Ireland and Canada, besides several volumes on civil engineering and other mechanical matters of interest.

The excursion on the 24th of May, to Iberville, is expected to be a grand success, one of the principal events will be a grand base-ball match, while Casey's Orchestra will furnish

music for dancing. Many new features will be introduced in the programme and the Society should receive a large patronage at such an outing.

Division No. 3, A.O.H., has moved into their new quarters on Notre Dame Street, near McGill, and held a rousing meeting on Wednesday evening, a large amount of business was transacted and the following resolutions of condolence with the family of the late Bro. P. Carroll were adopted:

Whereas, it has pleased the Omnipotent Judge of all things to remove from our midst our worthy and esteemed brother Patrick Carroll, and Whereas, in the death of Patrick Carroll, Division No. 3, A.O.H., of the County of Hochelaga, has lost a valuable and energetic member, his wife a devoted husband, his children a kind and loving father; therefore be it

Resolved, while bowing in humble submission to the Divine will, we desire to extend our heartfelt sympathy and condolence to our deceased brother's wife and family, and pray that God in His Infinite mercy may console and grant them strength in their present bereavement; and be it further

Resolved, that we recognized in our deceased brother one of an ardent

temperament, who early imbibed to an intense degree that spirit of unconquerable patriotism, and devotion to the cause of Irish liberty; and further be it

Resolved, that as a tribute of respect to brother Patrick Carroll, that on our charter let us lay the wreath of remembrance and friendship, so that the fragrance of friendship will ever remind us to pray for one whose life has been marked by useful deeds, that these resolutions be entered on the records of Division No. 3, A.O.H., that a copy be sent to the family of our deceased brother, and a copy to the "True Witness" for publication.

Representatives of other Divisions were present at the meeting of No. 3, and one and all congratulated the Division on the elegant quarters they have secured. But the necessity of a national hall was again demonstrated, and County President Rawley, who is secretary of the Division, made an earnest appeal for the project. It looks now as if this gigantic burden would fall on the shoulders of the Hibernians, but if so, it is to be remembered, they have accomplished greater things in the past and are willing and able to do this when called on by the proper authority.

FAREWELL TO FATHER SHEA.



REV. FATHER SHEA.

Rev. M. L. Shea, for the past seven years curate at St. Mary's Church, having been recently named by His Grace Archbishop Beuchet to St. Anthony's Parish, was made the recipient of a purse of gold, accompanied by an address, at St. Mary's Hall, on Thursday evening. We give the address in full as follows:

To Rev. Father Shea, Curate of St. Mary's Parish, Montreal.

Cherished and well beloved Father—Our hearts are linked together tonight in sadness. It has pleased His Grace, the Metropolitan of this Archdiocese, to call you from amongst us. This announcement was received with universal regret. We cannot express our grief at our parting with you, you who have been so self-sacrificing for us during the past seven years. Your name is embalmed in our affections and unconsciously breathed in our fondest prayers. Yes, for nine years have you labored in the sacred ministry and for seven of these it has been our happiness and privilege to have you in our midst, and we take pleasure in testifying how earnestly and zealously you have discharged the arduous duties imposed by your holy calling. During these years, you have by your readiness at every call of duty, no matter at what self-sacrifice, and by the energy and willingness with which you always assisted us in everything relating to our spiritual and temporal welfare, won our deepest love and gratitude.

Yes, beloved Father, what gathers us here to-night is sentiment, sympathy and natural affection, all these and more than these, to say that saddest of all sad words, farewell. While the present circumstances are to a certain extent sorrowful, we nevertheless look back with rejoicing to the good you have done. And now, dear Father, we ask your acceptance of this token of affection and appreciation, as feeble expression of our good will, and which, we hope, will serve to arouse occasionally kind memories of your friends in this parish. We trust Almighty God will spare you for many years to come to labor in your new field of duty (St. Anthony's); and we humbly ask him to bestow His choicest blessing upon you. In return we ask you, no matter in what part of the world duty may claim you, to remember us when offering the Holy Sacrifice at the Altar. We have the honor to subscribe ourselves, dear Father Shea,

Your devoted Friends.

Rev. Father Shea, who was visibly affected, after referring to his long and happy association with the parish of St. Mary's, paid a high tribute to the esteemed pastor, Rev. Father O'Donnell. He thanked the parishioners for their generous acknowledgement of his humble efforts and closed by saying that he would always remember the pleasant days he spent amongst them.

The New Archbishop Of Toronto Installed.

CONTINUED FROM PAGE ONE.

and whose field of labor has been constantly within our view? At this moment you are surrounded by not a few fellow-students, by a more numerous group of pupils, and by none in this spacious and crowded church, who do not behold in you a worthy successor of the former prelates of Toronto. They founded the institutions of higher Catholic education with which your name, as first native born Archbishop, will remain most conspicuously linked.

The services which you have effected for the promotion of religion and knowledge in this part of the country cover an important stage of its formative period. One of the pioneer pupils of St. Michael's College, you were of the first Canadian youth received into the community of St. Ba-

sil, to which the Catholic education in Ontario owes benefits that are simply inestimable. A brief connection with the teaching staff of the college then marked you out as the much desired leader, able to show to your well-nigh dismayed co-laborers at the Sandwich foundation a way that soon led to prosperity and welfare. And now it is in the knowledge of all to whom you are known how much the Church in Western Ontario and the neighboring States of the American Union owes to your twenty years of clear-sighted and forceful administration at Assumption. So fruitful was it in the training of candidates for the priesthood that Rome herself in recognition of consummate merit in your achievements, conferred upon you, more than a de-

cade ago, the high distinction of Doctor of Divinity. It was the natural success of such abilities, employed by you with unswerving justice in the cause of Holy Church, that called you to the See of London to develop and improve the courageous undertakings in that field of the late Dr. Walsh; and it is the same current, that, like the flow of a broad river, now advances you to the dignity and honor of Metropolitan in the Provincial Capital, and, we are also well aware, to the increased strain and responsibility of higher station.

In this connection it would be unpardonable if we were to pass over in silence the mutual ties that existed between you and the clergy and people from whom you have just parted, and the engrossing interest you took in the progress of the western diocese. But as those associations have been broken solely at the command of the Holy See, we feel that it would be inappropriate for us, in alluding to the chief concerns which the nature of the true churchman most naturally retains after a wrench of this kind, to assure Your Grace that the translation will bring you in contact with a devoted and zealous priesthood in the Archdiocese of Toronto, as well as a united laity, between whom loyalty and concord happily subsist and whose sincere and affectionate co-operation will be yours at all times when assistance and counsel from them may be needed.

It will further gratify you to hear our testimony to the amity and good will prevailing among all classes in the community that will be benefited by the future exercise of your personal influence; and the Catholic portion in this community in the earnest hope of your long and happy reign in our midst, can look forward with confidence to the preservation and extension of this social harmony.

Fervent prayers on this joyful morning of the month which Catholic devotion has consecrated to the Queen of Heaven, will be offered under her patronage for a continuance of the blessings of God upon all the duties and undertakings that lie before you.

It only remains to ask the Apostolic Benediction at your hands for ourselves and families, and once more assure Your Grace of the homage and affection of devoted and loyal children in the laity of Toronto.

Signed, J. J. Foy, Chairman; P. F. Cronin, Secretary.

His Grace then advanced to the altar rails, removed his mitre and spoke as follows:

All you have witnessed and heard here to-day, is expression of the burden put upon my shoulders; a burden so heavy that I hesitated to accept, and any success that may now attend my efforts I feel will be due to the fact that in coming here I am obeying the command of the Holy Father himself.

A pastor is called on to teach not alone by words but by works. The noble address of the laity reminds me that I am the successor of noble predecessors, in whose path I must follow in order to bring blessings upon us. I always remember Dr. Power with great admiration, he laid down his life for the poorest of his flock. I never saw him, but I always looked upon him as the model bishop. And to Bishop Charbonnelle we owe the fact of being furnished with the means of fitting ourselves for the positions we occupy to-day. Of the two later bishops I need not speak, you know their lives and these speak for them more forcibly than any words that I can say. Archbishop Lynch ordained me, Archbishop Walsh consecrated me. Thinking then of these great predecessors it is my wonder that I hesitated before accepting this burden offered me? But it is a mission from Christ Himself, who said: "go teach all nations." Failure would be disastrous to me and to those over whom I rule. But I am encouraged by the Holy Father, guided by Jesus Christ Himself, and sustained by the friendship of my fellow bishops. All things said of me to-day were a great surprise. I feel encouraged when thinking of your support and noble help. The address of the priests breathed in every word the spirit of the priesthood. The priest is the fellow worker of the bishop; the clergy must be supported by the bishop. Therefore, I promise respect and affection to my priests; a loyal support in all difficulties. I am exceedingly pleased at the remarks concerning the Administrator, and I am glad to proclaim Father McEann as my Vicar-General.

To maintain amity and good will amongst all classes and people is my duty and pleasure, and the episcopal ring which I now wear was given me by friends not of our faith as a sign of what I have tried to do for all. We must not insist too much on our rights; rights pushed too far sometimes become wrongs. We desire the success of others as much as our own. I never interfere in matters political, at the same time I do not believe

that government means the greatest good for the greatest number. God wants to procure the good of the whole.

A source of trouble sometimes religious controversy. I believe my Church is the true Church of Jesus Christ, but as I expect others to respect me, I respect others, no matter what their religious belief may be. The duty of all is to find out Truth, to find out what God taught, but our duty does not require us to quarrel.

I thank the bishops and priests present, who have come to-day to honor the people of Toronto and to honor me; I thank them most sincerely in your name and mine. It is a special pleasure that I am supported at my installation by Bishop Dowling and Bishop Foley. They were my sponsors at my consecration. I also thank the legislative and judicial representatives here to-day, and I am glad to see also members of other faiths, whose beliefs I shall always respect, as I expect them to respect mine. The responsibility of Toronto, from its commercial and educational importance is great, and I ask the support of your prayers. All good comes through prayer; therefore, I ask your prayers that my work here may not be a failure.

All were charmed with the kindness and dignity of his bearing, while the energy of the clearly cut words, and the power and timbre of the strong and far-reaching voice were a surprise to many. His Grace closed by bestowing the Papal Benediction on all present, after which the immense congregation began to disperse. On the way out an informal reception was held, just outside the railings, by the Bishop of Hamilton and others, who met with old friends; amongst the handshakers were Mayor Shaw, ministers of various denominations, and towering above all Canada's graceful Premier. As we left the church the organ strains were still in our ears, the chime of the bells still followed us, and we felt that Toronto had indeed reason to be proud of her grand Archbishop and the great reception given him.

C. & D. S. BANK.

The annual meeting of the City and Districts Savings Bank was held at the head office on Tuesday afternoon, and as was to be expected, the annual report of the directors demonstrated in a most marked manner how well and ably the affairs of the institution are administered.

Those present were Sir William William Hingston, who presided; H. W. Atwater, E. J. Barbeau, Henri Barbeau, R. Bellemare, W. R. Miller, M. Burke, Nolan Delisle, S. H. Ewing, C. P. Hebert, Robert Mackay, H. M. Molson and Senator O'Brien.

Mr. Henri Barbeau was elected secretary of the meeting. Sir William Hingston read the annual report, which showed that the net profits of the past year, were \$101,190.47, which, added to the balance at the credit of the profit and loss account of last year (\$193,189.11) brings the latter to \$297,379.58. From this, two dividends have been paid, and \$100,000 has been placed to the reserve fund, making it \$500,000. The amount at the credit of profit and loss is now \$117,379.58.

The volume of business transacted during the year amounted to seventy-eight million dollars. The increase over last year in the amount due depositors is \$551,387.09. The number of open accounts on December 31, last, was 51,526, or 1,638 greater than in the previous year.

The average amount due each depositor is \$195.98, as against \$188.41 for 1897.

A feeling reference was made to the death of the late Sir J. A. Chapleau. The election of directors resulted in the reappointment of the old board as follows:

The Hon. Sir William Hingston, M. D., Mr. R. Bellemare, the Hon. Jas. O'Brien, the Hon. Judge J. A. Oulmet, Messrs. E. J. Barbeau, F. T. Judah, Q.C., Michael Burke, Robert Mackay, H. Markland Molson and C. P. Hebert.

At a subsequent meeting of directors Sir William Hingston was re-elected president, and Mr. R. Bellemare vice-president. The manager, Mr. Henri Barbeau, and his very excellent staff deserve great credit for their devotion and skill in conducting the affairs of the bank. Few of the chief administrators, of our banking institutions, are held in higher esteem by their depositors than is Mr. Barbeau by those of the institution over which he so ably presides. He is a financier of a high order of merit, and is deservedly popular in the circles of his conferees.

BETTER LIGHT.

There are few situations in ordinary buildings where it is not necessary to work under artificial light. The unpleasant and injurious effect of working under this condition of lighting is well understood. In most cases Luxfer Prisms can throw in daylight, and permit of the extinguishing of the gas or electric light. One thing much appreciated is, that Luxfer Lights give a diffused light throughout the premises — an effect which cannot possibly be secured by any reasonable equipment of artificial lights. This is well illustrated at the Company's Office, 1833 Notre Dame street, and indeed in many places equipped with Luxfer Lights. Write for small booklet giving particulars, or telephone Main 122.

NEWFOUNDLAND LETTER.

From Our Own Correspondent.

The weather here has been very fine and an early spring has set in.

The Catholic Cadet Corps a popular organization of the city formed an Athletic Club lately, and the election of officers took place at a recent meeting resulting as follows:—

The night school conducted by the Rev. Jas. White closed lately after a very successful term.

On April 16th, an estimable lady, and one who will be greatly missed by charitable institutions and church workers, passed away in the person of Mrs. T. N. Molloy.

His Lordship Bishop Howley accompanied by Rev. J. J. St. John have left for Philadelphia to attend the council of American Bishops.

Rev. Father White, who is rapidly coming to the front as a preacher delivered a masterly discourse on Sunday, April 17th, from the Gospel of the day.

The altar boys of the Cathedral were feted on the evening of April 14th, by Rev. Bro. Lavelle at St. Bonaventure's College.

The steamer 'Gaspesia' which was so long detained in the Gulf owing to the ice, arrived here on April 24th, in a damaged condition.

Meanwhile the ship has been docked, but the extent of the damage done below the water line is not yet definitely ascertained.

The sealing steamer 'Terra Nova,' Capt. Jackman, has arrived at last. She has one of the heaviest trips of the season.

The old man Jas. O'Neill, whose death was referred to in last week's issue, had a remarkable career, and was the oldest man in Newfoundland.

'Resolute,' since lost in an ice-floe, with 35,000 prime young seals. We congratulate Newfoundland's most daring and most successful of captains on his good work among the 'frozen pans.'

The old man Jas. O'Neill, whose death was referred to in last week's issue, had a remarkable career, and was the oldest man in Newfoundland.

All sorts of curious creatures come to us in bunches of bananas, and I know of over twenty species of insects, reptiles and mammals that have gained free transportation to our land by stowing themselves away in bunches of this luscious and popular fruit.

A word about the experience of our gallant seamen while keeping up the trade with foreign countries, will show the awful hardships that these brave and hardy mariners have to encounter in our sailing vessels.

Lately the schooner 'Telephone,' Connolly, was towed into port after an awful trip of 85 days. Leaving Exeter, Jan. 3, with 1,700 qts. cod for this port, stormy gales were met from the very start.

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brought across, and Sunday week, 260 miles off, between the Flemish Cap and the Virgins the first ice was met. This they were fortunate enough to get clear of and came down the coast Monday, and at 5 a.m., Tuesday last entered the floe, 10 miles off the land, between Bay Bulls and Ferryland.

About 3 p.m. the boat was launched on ice, some tinned meats and a quarter bag of bread was put on board, and the exhausted men put forth their last remaining strength and, devoid of clothes except what they wore, left the ship. One man

IN A BUNCH OF BANANAS.

All sorts of curious creatures come to us in bunches of bananas, and I know of over twenty species of insects, reptiles and mammals that have gained free transportation to our land by stowing themselves away in bunches of this luscious and popular fruit.

These little creatures are most interesting in their movements, and soon become nice pets, and I have known them to be kept quite a time in a cage, where they were docile and apparently contented.

THE STAGE-STUCK GIRL.

A number of girls there are who wish to be actresses. Ninety-nine out of every hundred are absolutely destitute of talent in that direction. It is the desire for dress, publicity, notoriety, admiration, anything but the hard working life of the real actress.

had no coat, another was forced to wear a comrade's overalls, and all were more or less lightly clad. From 3 until 7 p.m. they pulled the boat over the ice, sometimes falling in water to their necks, yet by the greatest efforts struggling towards land.

must be the mother had some provision stored when the family started, for the bananas are as green as grass when shipped and are not eatable. However, when the bunch was opened it was found that the old mouse had from necessity gnawed into several half ripe bananas to provide nourishment for her brood.

Last of all the Italian fruit vendor purchases the fruit and cuts into the bunch, finds the damage done, and with savage oaths tears the little home to pieces and destroys the little importations.

become immoral. A girl may be as correct and moral upon the stage as off. Still it is not a good place for a young girl alone. There is certain familiarity between the sexes that is unavoidable, a familiarity that a girl is better at not meeting.

"Every Well Man Hath His Ill Day."

A doctor's examination might show that kidneys, liver and stomach are normal, but the doctor cannot analyze the blood upon which these organs depend.

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Hood's Sarsaparilla Never Disappoints. Hood's Pills cure liver ill; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

SURPRISE SOAP. A pure hard Soap which has peculiar qualities for Laundry Uses. 5 cents a cake.

create scandals and get divorces without getting notoriety, for the reason that the public is not interested in what they do. Mary Anderson is a living instance of what a pure life an actress may lead, but she was surrounded by her family during her whole stage career and was naturally reserved and modest.

MAY. O month of flow'rs and blooming roses! O month of Mary blessed Mother mild! How sweet thy breath on the air reposes, Ascending like pray'r to mother from her child.

Going to Re-Decorate? Why not enjoy the practical advantages offered by our Metallic Ceilings & Walls. They are both handsome and economical—outlast any other style of interior finish—are fire proof and sanitary—can be applied over plaster necessary—and are made in a vast number of artistic designs which will suit any room of any building.

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Society Meetings. Young Men's Societies. Young Irishmen's L. & B. Association. Organized April 1874. Incorporated Dec. 1876. Regular monthly meeting held in its hall, 19 Dupre street, first Wednesday of every month at 8 o'clock, p.m.

St. Ann's Young Men's Society. Organized 1855. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month at 8 p.m.

Ancient Order of Hibernians. DIVISION No. 2. Meets in lower vestry of St. Gabriel New Church corner Centre and Laurier streets, on the 2nd and 4th Friday of each month, at 8 p.m.

A.O.H.—Division No. 3. Meets the 2nd and 4th Mondays of each month at Hibernia Hall, No. 2042 Notre Dame St.

A.O.H.—Division No. 4. President, H. T. Kearns, No. 32 Delorimier ave. Vice President, J. P. O'Hara; Recording Secretary, P. J. Finn, 15 Kent street; Financial Secretary, P. J. Conroy; Treasurer, John Traynor.

C.M.B.A. of Canada, Branch 26. (ORGANIZED, 13th November, 1883.) Branch 26 meets at St. Patrick's Hall, 93 St. Alexander Street, on every Monday of each month.

Catholic Order of Foresters. St. Gabriel's Court, 185. Meets every alternate Monday, commencing Jan 31, in St. Gabriel's Hall, cor. Centre and Laurier streets.

St. Patrick's Court, No. 95, C.O.F. Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 p.m.

Catholic Benevolent Legion. Shamrock Council, No. 320, C.B.L. Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 p.m.

Total Abstinence Societies. ST. PATRICK'S T. A. & B. SOCIETY. ESTABLISHED 1841. Meets on the second Sunday of every month in St. Patrick's Hall, 93 St. Alexander Street.

St. Ann's T. A. & B. Society. ESTABLISHED 1868. Rev. Director, REV. FATHER FLYNN. President, JOHN KILLFEATHER.

FOR Crofters, Bonds, St. Anthony's. Meets in Little Chapel of St. Anne.

SUPERIOR COURT, DISTRICT OF MONTREAL, No. 1295. Dame Marie A. Normandin has to-day sued her husband, Joseph A. Martin, for separation as to property.

NOTICE is hereby given that Albertine Brabant, wife of Edward Kierman, of the City of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce, from her husband, Edward Kierman, of the said City of Montreal, on the ground of cruelty, adultery and desertion.

IRISH COUNTY AND DISTRICT COUNCILS ELECTION RETURNS.

Continued From Page Two.

COUNTY ROSCOMMON. Continued.

Table listing candidates and results for County Roscommon, including names like P. M'Dermott, M. Flanagan, John Kelly, etc.

CO. SLIGO

Table listing candidates and results for County Sligo, including names like P. A. M'Hugh, D. M'Lynn, J. Connolly, etc.

CO. TYRONE

Table listing candidates and results for County Tyrone, including names like Hearn, M'Kean, Quin, etc.

NORTH TIPPERARY

Table listing candidates and results for North Tipperary, including names like J. O'Connor, R. Kennedy, Lord Dunally, etc.

CO. WATERFORD

Table listing candidates and results for County Waterford, including names like Capt. Stuart, W. Stack, M. J. Murphy, etc.

ROSCREA.

Table listing candidates and results for Roscrea, including names like Menton, Read, Sir John Carden, etc.

CO. TIPPERARY (SOUTH)

Table listing candidates and results for County Tipperary (South), including names like W. Dwyer, P. Nugent, Jas. O'Connell, etc.

CO. WEXFORD

Table listing candidates and results for County Wexford, including names like J. F. Walsh, P. Ryan, H. Rowe, etc.

CO. WEXFORD (continued)

Table listing candidates and results for County Wexford (continued), including names like W. P. Kelly, W. Smith, M. Kilkelly, etc.

Table listing candidates and results for County Wexford (continued), including names like J. Qually, C. T. Humble, W. Fitzgerald, etc.

COUNTY WEXFORD

Table listing candidates and results for County Wexford, including names like J. F. Walsh, P. Ryan, H. Rowe, etc.

COUNTY WEXFORD (continued)

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COUNTY WEXFORD (continued)

Table listing candidates and results for County Wexford (continued), including names like W. P. Kelly, W. Smith, M. Kilkelly, etc.

MRS. CHARLES ST. JOHN.

A Well-Known Dressmaker in Providence, R. I., is Well and Strong Again, After Being So Weak that She Could Not Walk Without Help.



Four out of five women in America are not perfect women in the sense of being perfectly healthy. Nearly every one has some peculiar ailments of the menstrual organs. Just look around when you go along the street. You will see the pale, the weak, the run-down and the sorrow-faced everywhere. Some of these girls and women are rich and don't have to work. Others are poor and must toil for a living. The poor are most to be pitied. They must work away with their heads, backs and sides aching. They must toil regardless of their paleness, weakness and nervousness. Day after day the drains of leucorrhoea sap away their strength and life becomes a round of misery. Women can be healthy if they wish. No doubt about it. They can be well, strong and rosy-checked. Read the following as proof—

Dr. Coderre's Red Pills for Pale and Weak Women are a positive specific for all female weakness and disease. They may be depended upon to purify and strengthen the organs distinctly feminine, to soothe all inflammation, and to stop pains and debilitating drains. They cure where doctors fail, and cure right at home, without abhorrent examinations and local treatment. They are the only medicine in the world that is the discovery of an experienced and skilled specialist in the treatment of the diseases of women. In all realms of science there has never been

a medicine with such a remarkable number of cures to its credit. While taking these pills it is well to follow certain health rules under reliable professional advice. All women ought to get such advice by mail from our celebrated French specialists. Simply write us a letter, and full advice will be sent you free of all charge. For personal consultation, call at our Dispensary, 274 St. Denis St., Montreal. Be very careful about getting the genuine Dr. Coderre's Red Pills at the drug store. They are always sold at 50 cents a box—fifty pills in a box—or six boxes for \$2.50. There are many harmful imitations red pills sold by the dozen, the hundred, or at 25 cents a box. Beware of them. It is not quantity that you want. It is good health you are looking for, and you will find it if you take Dr. Coderre's Red Pills. A 50-cent box lasts longer than a \$1 bottle of liquid medicine, and the pills cure. It is the druggist's business to give you what you ask for, not to substitute something else for the sake of his profits. Honest druggists sell Dr. Coderre's Red Pills. Or you can send the price in stamps, or by registered letter, money order or express order to us. We mail them all over the world. No duty for you to pay. The best woman's doctor book is called "Pale and Weak Women." A free copy can be secured by sending your name and address on a postal card and asking for it. Send now. All letters should be addressed to The Franco-American Chemical Co., Medical Department, Montreal, Canada.

Table listing candidates and results for County Wicklow, including names like W. Flynn, J. H. Locke, A. T. F. Briscoe, etc.

CO. WICKLOW

Table listing candidates and results for County Wicklow, including names like Dr. N. Thompson, T. Lawless, Sir Robt. Hodson, etc.

CO. WICKLOW (continued)

Table listing candidates and results for County Wicklow (continued), including names like W. Osborne, Fletcher Moore, Jos. Dunne, etc.

CO. WICKLOW (continued)

Table listing candidates and results for County Wicklow (continued), including names like Wm. Burke, M. Laugton, Sir Henry Cochrane, etc.

CO. WICKLOW (continued)

There is no condition of life that excludes a wise man from discharging his duty. We can always find some excuse for delaying good resolutions—Addison. Toothache stopped in two minutes with Dr. Adams' Toothache Gum. 10 cents.

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IMPROVED Train Service

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Table showing train schedules between Montreal and Ottawa, including departure and arrival times for various routes.

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NOTES FROM OTTAWA.

From Our Own Correspondent.

On their patronal feast, the Patronage of St. Joseph, the third Sunday after Easter, 1'Union St. Joseph of this city together with delegations from Hull, Orleans, Clarence Creek, and Rockland—about seven hundred in all—marched in procession, headed by two bands of music, to St. Ann's Church, where a Solemn High Mass was chanted by Mgr. Routhier, V.G., assisted by deacon and sub-deacon. After some words of welcome from the pastor, Rev. Father Beausoleil, a sermon was preached by Rev. Father Portance, of the Sacre Coeur Church. After Mass they again formed in procession, and marched to the new Orphelinat de St. Joseph, where they partook of a banquet provided by the sisters in charge, for the benefit of the institution. About three hundred sat down, and His Grace the Archbishop and a number of clergymen also participated.

The great feast was also observed with becoming solemnity in the titular church on Sandy Hill. Preceded by the College band, His Grace the Archbishop attended by Very Rev. Dr. Constantineau, O.M.I., rector of the University, as assistant priest, and Rev. Fathers Howe and Duffy, O.M.I., as deacons of honor, proceeded from the University to St. Joseph's Church through two lines formed by the College and University. Arrived in the sanctuary, His Grace assumed the vestments for Pontifical Mass, which he celebrated, assisted by Rev. Messrs. Gagnon and Chartrand, as deacon and sub-deacon of office. His Grace also preached, pointing out the great and important part St. Joseph had had in the early life of our Lord.

Two elaborately finished altars—one to be dedicated to the Blessed Mother of God, and the other to St. Joseph, are being erected in the chapel of the Sisters Adorers of the Precious Blood in the Blessed Sacrament. They are the handsome gifts of Hon. Senator Armand, of Riviere des Prairies, Que., and of M. Fauteux, contractor of this city. The solemn dedication will take place when they are erected.

Amongst the first Oblates of Mary Immaculate who came to Canada in 1841, was the venerable brother Rioux, who departed this life at the Oblates' house, in Hull, on Thursday last, where he had resided for the last twenty six years and where he had become a great favorite for his piety and kindness. In his early youth he had served in the regular French army, but on his discharge had "chosen the better part" by entering the Oblate Order. He was 85 years of age at the time of his death. His funeral and interment took place on Saturday last, when His Grace the Archbishop officiated.

Rev. Father Cote, O.P., has gone to preach a retreat in Cleveland, Ohio.

Rev. Father Pilon, of Curran, Ont., was in the city last week.

The feast of the Blessed Grignon de Montford, founder of the Company of Mary, was celebrated at the Church of our Lady of Lourdes, Montreal road, Friday afternoon. Headed by St. Ann's Parish band, the Montford Court of Catholic Foresters, conducted His Grace the Archbishop and attendant clergymen to the church. Sermons in English and French were preached by Rev. Father Sloan, P.P., of Fallowfield, and the Very Rev. Father Guardian of the Capuchin Friary, Father Leonard. The music in the church was under the direction of the pastor, Rev. Father Pineault, whilst Benediction of the Blessed Sacrament was bestowed by His Grace the Archbishop. Afterwards the Foresters gave a literary and musical entertainment in their hall.

Rev. Mother Catherine Aurelia has gone on a visit to her spiritual children, the Sisters of the Precious Blood at St. Hyacinthe.

In connection with the Forty Hours devotion which commences in St. Patrick's on Monday next, the Catholic Truth Society (the St. Patrick's branch) has issued a four page leaflet entitled "A Quarter of an Hour Before the Blessed Sacrament." It was distributed on Sunday last, enclosed in the St. Patrick's Church Calendar for May.

At the annual meeting of the St. Jerome Sewing Society of St. Bridgid's parish, held recently, Very Rev. Canon McCarthy warmly thanked the society for the good work of the session. A statement was read showing the number of different articles of clothing distributed and also a cash balance of \$20. The election of officers resulted: President, Mrs. McEvoy; Vice-President, Mrs. Ryan; Secretary-Treasurer, Miss Wade.

Rev. Father Fallon, O.M.I., rector of St. Joseph's was in Paris, Ont., during the past week.

The question for debate at the St. Mary's Temperance and Debating Society, last week, was: Country life is preferable to city life, and it was decided affirmatively. There was also a programme of music, vocal and instrumental.

At the Mother House of the Order, Water street, last week, the annual retreat for the Grey Nuns was preached by Rev. Father Lacoste.

Mass was offered in St. Patrick's on the feast of St. Monica, 4th inst., for the members of the parish sewing society.

Solemn Mass and Procession, during which the Litany of the Saints was chanted marked the feast of St. Mark in the Basilica. After the last Mass in all the other city churches and chapels the Litany was recited.

The number of pews in the Dominican Friar's Church, (St. Jean Baptiste) is being largely increased.

The Sodalties of the Children of Mary and of St. Anne purpose celebrating the golden jubilee of their respective foundations during the month of June.

A Novena to St. Catherine of Siena, the Patron Saint of their foundress, closed at the Monastery of the Precious Blood, on Sunday last, the festival of the Saint.

The Sacrament of Matrimony and the Sanctity of the Marriage tie was the subject of the closing sermon of the course preached to la Congregation des Hommes, in their chapel on Murray street.

Probably for the first time in Canada, the Mass recently composed by the brilliant Italian priest-composer, Father Parosi, will be sung by the choir of the Basilica on Ascension Thursday.

Rev. Father Cote of the Dominican (St. Baptiste) Church, on Primrose Hill, is in Cleveland, Ohio, preaching a retreat.

Rev. Father Bedard, of Lefebvre, Ont., was in the city last week.

The matter of the abrogation of the Coronation Oath is being followed up. Copies of the tract dealing with it have been sent to each senator and member of the House of Commons; and the different Catholic organizations in this vicinity are passing resolutions, praying for the same.

The Very Rev. Canon Bouillon is also an architect. He has planned a new church at Rimouski, Que., and has just returned from inspecting the work.

The arrival at the New Orpington Lodge at Hintonburg, Ont., of some forty immigrant boys, sent out by the Catholic Society at Southwark, Eng., is expected shortly.

budgets pertaining thereto. A preliminary examination of the means by which a reduction might even be effected in the future in the forces and budgets above mentioned.

To prohibit the use in the armies and fleets of any new kind of firearms whatever and of new explosives, or any powders more powerful than those now in use, either for rifles or cannon.

To restrict the use in military warfare of the formidable explosives already existing, and to prohibit the throwing of projectiles or explosives of any kind from balloons or by any similar means.

To prohibit the use in naval warfare of submarine torpedo boats or plungers or other small engines of destruction. To give an undertaking not to construct vessels with rams in the future.

To apply to naval warfare the stipulations of the Geneva convention of 1864, on the basis of the articles added to the convention of 1868.

To neutralize ships and boats employed in saving those overboard during or after an engagement.

To raise the declaration concerning the laws and customs of war elaborated in 1874 by the conference of Brussels, which has remained unratified to the present day.

To accept in principle the employment of the good offices of mediation and facultative arbitration in cases lending themselves thereto, with the object of preventing armed conflicts between nations; an understanding with respect to the mode of applying these good offices, and the establishment of a uniform practice in using them.

One great drawback to the conference is that, owing to the hostility of Italy, the Pope, the representative of the Prince of Peace has not been invited to send delegates to it; and another is the fact that since the Czar's circular was issued Russia, England, the United States, France, and Germany have been increasing their armed military and naval forces.

HOME RULE IRELAND.

The "Daily Chronicle" last week produced an excellent map of Ireland showing in shaded colors the Unionist fringe—Antrim, Down, Derry, and Armagh. The map shows at a glance the state of Home Rule feeling in Ireland. Only in four counties have the Unionists a majority, and in two

MARKET REPORT.

Specially Prepared for the "True Witness."

From present appearances Canadian dairymen and farmers will realize from 1 1/2 to 2c per pound more for their early fodder cheese this spring than they did last. In fact the make of the month of April has already been contracted for at prices ranging from 9 1/2c to 10c, as against 7 1/2c to 7 3/4c last year. Supplies of old cheese here are practically exhausted, only a few thousand boxes remaining. Recent sales of old have been made from 10 1/2c to 11c.

The butter market is quiet with prices rather in favor of buyers, sales being reported this week of fresh creamery at 16 1/2c to 16 3/4c, but a creamery at West Shefford in the Townships is said to have realized 16 1/2c to 16 3/4c f. o. b. factory, which is equal to 16 1/2c to 16 3/4c here in Montreal. Roll butter is no longer saleable here, but tub dairy ranges from 13c to 13 1/2c as to grade.

Receipts of live hogs are light and prices are well maintained the bulk of the offerings being taken by local pork packers at \$4.60 per 100 lbs., although one or two choice lots went at \$4.75. At these prices packers complain that they are losing money in exporting bacon and hams, and assert that prices on the live animals will have to come down.

The egg market is easier under more liberal receipts, and prices have receded to 11 1/2c, showing a decline of 1/2c to 1 1/2c, since last report, when sales were made at 11c to 11 1/2c in 25 case lots. To-day also sales at 11 to 11 1/2c in 25 case lots are noted, and although receipts are increasing they are very much below those of last year, those of the past week being 2501 pkgs, against 5654 pkgs. for the same week last year. Of course at present prices egg packers will not put many in their pickling vats for the English market, although some have already been placed there for local requirements.

Fresh killed poultry continues in fair request and prices are steady. Turkeys sell from 10c to 11c, chickens, 7c to 8c, geese 6c, and ducks 8c to 9c. Nothing but absolutely fresh killed stock is saleable, so that it is

Just Received.

The handsomest ladies' and gentlemen's fine American Laced Boots ever shown in fine Kid and Box Calf, with handsome silk uppers in Tan, Chocolate and Black, \$2.50.

Special.

Ladies' Laced Shoes in all colors and styles, worth

\$1.75 FOR \$1.25

MANSFIELD, THE SHOEIST, 124 ST. LAWRENCE STREET, Cor. LA GAUCHETIERE STREET. PHONE, MAIN 849.

they are in equal number with the Nationalists—Tyrone and Fermanagh. The representation of the provinces is as follows:—

Table with columns: Nationalist, Unionist, Ulster, Munster, Leinster, Connaught, Nationalist Majority.

In point of population the proportion, taking the last census—represented by Nationalists and Unionists is as follows:—

Nationalist majority 2,478,209

It may be said that the Unionists represented a greater proportion of the wealth of the country, and that the Nationalists come from the poorer districts, where the population is denser. But on this basis, the Chronicle points out, the Home Rulers have all the better of the comparison. Last year's ratable assessments show that the relative value of property represented by the parties is as follows:—

Nationalist £10,920,753 Unionist 3,726,993

Nationalist majority. £7,193,760 —Belfast Irish Weekly.

WANT TO KEEP YOUR NEURALGIA?

Of course you don't; so you should take Scott's Emulsion. It is a fact this remedy cures it; and it cures nervousness, nerve debility and insomnia also.

The S. CARSLY CO., Limited.

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Write for the New Illustrated Summer Catalogue.

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Prayer Books in cloth and leather, with clasps and rims, or without, also in celluloid, ivory, pearl, etc., at 10c, 12 1/2c, 20c, 25c, 35c, and all prices up to \$2.50.

PRAYER BEADS. A magnificent selection of chaplets in jet, glass, ivory, pearl, etc., in metal and silver mounts, white, black and colored, at 10c, 25c, 45c, up to \$1.88

CHAPLET CASES in calf and other choice leather in white and dark colors, at 10c, 18c, 30c, 38c.

BOOKS FOR SUMMER READING A very large collection, exceeding 20,000, bright and pleasant books, bound in paper for Spring and Summer reading, by great authors, modern and ancient.

LADIES' HOSE. Ladies' Black and Tan Cotton Hose, fast dye; special price, 9 cents pair. Ladies' Black and Tan Hose, full fashioned feet and legs. Special price, 12 1/2 cents pair.

THE S. CARSLY CO., LIMITED. WRITE FOR THE NEW SUMMER CATALOGUE.

MAIL ORDERS CAREFULLY FILLED.

The S. CARSLY CO. Limited.

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

week at 70c in tins repeated within the past few days, and we quote 65c to 70c. In the wood the sale of 12 kegs was made at 6c per lb. and we quote 5 1/2c to 6 1/2c as to quality and size of lot. Sugar is firm under a good demand at 7 1/2c to 8 1/2c as to quality and quantity.

Feathers are quiet. Geese feathers 40c, turkey feathers 3c to 3 1/2c, and chicken feathers 5 1/2 to 6c per lb.

Ashes are quiet at \$4.05 to \$4.10 for first pots and \$3.80 to \$3.85.

Tallow is quiet, but steady at 5c for refined and rough is quoted at 2 1/2 to 3c.

There has been considerable trading in oats during the past week. It is estimated that sales in Ontario recently have aggregated close upon 200,000 bushels, a large portion of which changed hands at 31 1/2 to 32c, f. o. b. in the West, equal to 37c afloat here, May, but all our exporters can pay is 36c afloat May.

Barley is quiet. Malting stock selling at 50c to 52c and feed barley 44c to 45c. Buckwheat is quiet and firm at 58 1/2 to 59c in store. In Ontario, car lots are quoted 51c to 52c. There is not much doing in peas in this market, and very little in Ontario, and prices here are quoted 74c to 74 1/2c afloat May.

Business in hops is quiet, the only sale noted lately being a lot of 8 bales fine Ontario stock, at 19c.

Honey remains dull. White clover in comb, 8c to 9c in round lots, and in smaller quantities 9 1/2c to 10c. White extracted honey sells at 7c to 7 1/2c in large tins, and 8c in small tins. Buckwheat honey in the comb fetches 5 1/2c to 7c and extracted 4c to 5c.

The potato market is steady at 70c for car lots sales having been made at that figure for good sound qualities; inferior selling at 55c to 60c. Advances from Toronto quote the market there easier owing to more liberal receipts, with sales of car lots on track there at 72c, which is said to be the top price now.

The root market is dull. Quebec turnips are quoted at 85c to 90c per bbl. for wholesale lots. Carrots sell at 85c and parsnips, \$1.25 to \$1.50 per bbl.

Receipts of baled hay have been lighter lately, possibly because farmers have been busy with their field work, and they may keep so until seeding is finished, and even then dealers here consider it doubtful that farmers will market much unless better inducements are offered in the shape of higher prices. Choice No. 2 which some call No. 1, is firm at \$6.50 to \$7.00, and ordinary No. 2, \$5 to \$5.50, clover and mixtures \$4.25 to \$5.00.

Baled straw is quiet and steady, choice bright straw \$3.50 on track and ordinary \$2.50 to \$3.

The maple product keeps firm under a good demand, and limited supplies, with business reported by us last

Allan

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Are Your Boys Old Enough to Wear Hats?



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Also FELT HATS in neat, small becoming shapes; also some special lines in LADIES' SAILOR STRAWS.

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Call into our uptown store, 2399 St. Catherine Street, where you can get the finest Boys' Clothing in America in very fine Tweed and Serge Suits, Washing Duck and Pique Suits.



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Both Stores Open Evenings till 9 P.M.

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The best service that Irish men and Irish women can render to the True Witness is to patronize our advertisers and to mention the name of the True Witness when making a purchase.

RECENT HAPPENINGS IN EUROPE.

Continued From First Page.

XIII's final announcement to the Catholic world. It is to be sincerely hoped that it will be nothing of the kind, but that the great Pontiff may live to issue many other encyclicals to the faithful.

It is not generally known that there have long existed in Germany what may be termed Poor Men's Banks. One of the primary objects of their establishment was to get away with the pawnbrokers and their exorbitant rates of interest on loan. The philanthropic founder started the first of these banks in 1850, with a small capital, \$2,500, and offered shares at \$150, and only one to

each shareholder, the inducement to take a share being a prior claim to obtain a loan. Loans are made for three months at from 6 to 8 per cent. by these "people's banks," with renewals under certain conditions. The working classes are greatly benefitted by these banks, which now exist all over the empire, and do a business estimated at \$500,000,000 a year.

Preparations are being made for the international Peace Congress, which is to open on May 18. It may be of interest to state the points which the Czar has suggested for consideration by the conference. They are:—

An understanding not to increase for a fixed period the present effective of the armed military and naval forces, and armed military and naval forces, and at the same time not to increase the

ROMANISM IN FICTION.

BY AN OCCASIONAL CONTRIBUTOR.

Under the heading "Romanism in Fiction," the "Fortnightly Review," for April, contains a lengthy and most bewildering contribution signed "W. Sichel." The title and the fact that the article consists of a series of quotations from several romances, all purporting to prove the error of the Roman Catholic system of authority as contrasted with the Protestant one of private judgment, cause the reader—at first glance—to expect a somewhat lucid essay; but Carlyle's "Awfully Deep" is shallow in comparison. The writer complains of certain doctrines being "strangely mystified by theologians," and he immediately proceeds to mystify his own readers with a most profound set of arguments couched in language that demands a dictionary, as a companion to the essay, and bristling with expressions that convey little or no idea of the conceptions of the one who uses them. Life is too short, time is too precious, and the daily output of literary productions is too extensive to justify any ordinary individual in cracking his brain, in an attempt to master Mr. Sichel's apparently erudite introduction. The writer of the present review confesses himself incapable of a long-sustained effort of the kind. The task before the one who desires to fathom the meaning of Mr. Sichel's language is calculated to make him so weary that he is liable to finally fail in grasping the purport of the whole contribution.

In order to arrive at the all-important question, "Is man to work out his own salvation, or is it to be worked out for him?" the author of the essay under review begins by leading his readers through the Ontology of the Ancient Greeks "the sense of duality which has from the first oppressed the human mind," the deontological subjects of Hebrew study, the "metaphysical side of physical phenomena," the "ethics of mere experience," the conflict between monarchic and democratic principles, the "metaphysical and theological hostility between determinism and volitionism," Latin Christianity succeeding to pagan Caesarism, the disapproval of the "congruism" of Molina, the arbitrary predestination of Coloni, the communism of pristine Christianity, and so on through a score of byways that are all hedged in with close set lines of profound nothings, and "words of learned length and thundering sound."

Having fairly succeeded in bewildering the reader, the author informs us that "the Roman Church for centuries engrossed the art, the thought, and the statescraft of Europe; and now that all absolutism is on the wane, it is compassing the capture of democracy."

We are at a loss to know why the author of the essay on "Romanism in Fiction" could not have made the above plain statement, without performing the unnecessary feat of solving a regular "Chinese puzzle"; unless his aim was to impress us with an idea of his extensive knowledge in matters philosophical and theological. And yet even this last quoted assertion has apparently nothing to do with the purpose of the whole article. He tells us, in the following paragraph, that "The Roman Church is superior to the Puritan, in that she does avow a principle of development . . . that a Church to be effective must have formularies is evident. . . . The position of Romanism thus resolves itself into one of inspired infallibility, just as that of Protestantism does into one of combined authority and inquiry."

So far we have followed from page

to page ever anxious to know what all this has to do with fiction. Suddenly we are confronted with a number of extracts, one from each romance or story, but all devoid of any contexts, or explanations. These extracts are from "Loss and Gain," by Cardinal Newman; "L'Abbe Tigrane," by M. F. Fabre; "Lothair," by Disraeli; "John Inglesant," by J. H. Shorthouse; "Rome," by Emile Zola; "Hebeck of Barmisdale," by Mrs. H. Ward; and "Evelyn Innes," by G. Moore.

That these novels, romances, fictions, or whatever they may be called, have anything to do with the metaphysical and theological differences between Romanism and Protestantism—as enunciated by Mr. Sichel—we fail to perceive. Above all we cannot conceive how he expects his readers to accept Disraeli—in his light and fantastic fiction—or Zola—in his abominable mockeries—as authorities upon these matters affecting the all-important questions of "Justification," "Atonement," "Private Interpretation," "Papal Authority," "Infallibility," and dogmatic differences as existing between sections of Christendom. Cardinal Newman may cause Carlton—the tutor of his hero Reding—to make use of certain language and certain arguments, which are not in accord with Catholic teaching; but if Mr. Sichel sees fit to reproduce such language and such arguments, he should, in all honesty, accompany them with their refutations. Newman places statements upon the lips of some of his characters, for the purpose of having them confuted by others of his fictitious creations; but no reasonable reader will attribute to Newman the principles, the ideas, the language which he purposely gives expression to that he may the more forcibly emphasize their contraries.

Because M. Fabre, in his romance, paints the Abbe Tigrane as a priest who seeks—in his ambition—to use every possible means to reach an episcopal throne, and also would gladly become a candidate for the Papacy, it surely is not serious or fair to take an extract from that romance, to make that imaginary character express his ambitious views, and then to argue therefrom that such is the spirit, the "modus operandi," the systematic methods of the Catholic hierarchy. It is certainly true that Disraeli—in his "Lothair"—intended to paint Cardinal Manning in his leading character "Cardinal Grandison"; but how can a writer—of the profound and serious class to which we expect Mr. Sichel claims to belong—imagine that a few of Disraeli's expressions can "shed a light on Rome's attitude towards doubt; or adumbrate her secular policy?"

Worse still is the taking of two short extracts from Zola's "Rome," and striving to construct an anti-Roman argument upon such a basis. One extract is from the words of the Abbe Froment, one of Zola's fictitious characters—words that mean absolutely nothing, beyond the expression of the Abbe's disappointment on finding that the Congregation of the Index has prohibited a book which he has written; the other extract consists in a few lines that the present Holy Father is made to speak. The words might have been spoken by Leo XIII., and yet not be at all adverse to his actual expressions on socialism and kindred subjects; but the fact remains that they were not the words of the Pope, but of the romance writer Zola. Why make use of such an author's language, or that of a person, like Mrs. Ward, who has

no fixed principles in reality, and whose knowledge of Catholic doctrine is most vague and erroneous, in order to reach a conclusion in the great struggle after eternal Truth?

We have thus followed, as best we could, this peculiar writer, from the Ontological compositions of the Greeks down to the demonological vapourings of Zola, under the constant impression that his aim is to prove that "justification by faith alone," or that "private interpretation" of the Scriptures, or that "the all-sufficing atonement, by Christ," or that some other principle of theological study is more in accord with reason, or with revelation, than the Catholic doctrine of the Church's authority and the Pope's infallibility. But we have been mistaken. No such aim has Mr. Sichel ever had. We, then, ask ourselves: "What on earth is he driving at?" Let us see if we can discover the conclusion or conclusions at which he seeks to arrive. He thus summarizes his own article—"We have examined the principle of dogmatic infallibility as propounded by one of Rome's greatest doctors, and that of her administrative authority as portrayed by a shrewd observer of Provincial France. We have touched upon her profane diplomacy as interpreted by a great statesman, and on her esoteric philosophy as rendered by a master of religious thought in the seventeenth century. We have mentioned her domestic impurity. We have not neglected her solace of the senses. . . . Her devotion, her heroism, her perpetuation of spiritual courage and charity—these are immortal, as they are in all forms of Christianity. . . . But she has already ceased to be Catholic. . . . She is inflexible. She will become a sect."

"There is only one step from the sublime to the ridiculous"—or from the "Capitol to the Tarpeian Rock." Rarely have we ever been carried so far aloft in the realm of expectation to be suddenly cast down and overwhelmed with a sense of the ridiculous. We have toiled through all these pages, and all these wonderful subtleties, simply to discover that the profound Mr. Sichel has fully examined the principle of dogmatic infallibility through the reading of forty lines clipped out of a novel by Cardinal Newman, and that he has learned all about "Romanism"—dogmatically, morally, socially, historically—from a page of Disraeli, and a couple of pages by Zola and Mrs. Ward. And even after having made this marvellous discovery we are still more astonished on finding that the whole essay leads up to one conclusion—a most obviously false one—that because the Catholic Church is "inflexible," therefore "she will become a sect." In other words, the erudite author takes all this trouble to inform his readers that the Church of Rome is unbending, unchangeable, immutable, "inflexible"; and that as a consequence she is no longer Catholic, but is about to become a Protestant sect. There is a raving and raving; there is the raving of the madman, whose mind has moulderred and whose faculties are forever darkened, there is also the raving of the deeply read man of shallow ideas, the exemplification of the poet's line, "A little learning is a dangerous thing." Of all the fictions—not of "Romanism," but of illogical, irrational, impotent anti-Romanism—this article is the most absurd, while being the least imaginative—that we have ever read.

DANGERS OF VULGAR SONGS AT ENTERTAINMENTS.

FROM A READER OF THE "TRUE WITNESS."

Let me have the making of the amusements of the people, and I care not who makes their laws, is an adaptation of an old saying in the present instance. There seems to be much truth in this. On the other hand, there seems to be nothing so much without direction as this very amusement of the people, as in theatricals, concerts and such. The applause of a promiscuous multitude is the criterion of success. And it would appear that no such entertainment can be given without throwing a sop to Cerberus in pandering to the vilest passions directly or by suggestion. This is too bad. Parents even are so blind that they think nothing of alluring their innocent children to appear on the stage in immodest dress, and to sing songs or dance according to the style of the lowest theatre actresses. This is not as it should be. There should be careful revision of all that is to be placed before the public. Decent people are shocked to see want of modesty in dress or man-

ner in our pure young girls; to hear them utter low sentiments in their songs, or declamations to hear songs with a catchy air, teaching blasphemous irreverence. It is too bad if we have to go to the lowest coon songs for our amusement.

There is plenty of wholesome and entertaining melody, although it does seem that there is a dearth of composers of the right kind at present. If we have nothing worth singing at present then "Let us sing the old songs." Those who undertake the entertaining of the public should understand that they assume a serious responsibility and it is a crime to put forth anything improper, because it teaches evil in a pleasant way, which is the most dangerous of all. We seek the competent teachers for our children in other departments, let us do the same thing in this. Every public utterance in song or otherwise should be carefully examined by those able to judge.

We do not want to listen to vulgar

songs, or see low acting of immoral theatres and concert saloons reproduced in our select concerts, nor to have those sickening sentimental songs with the accents of despair in them which like those thrashily novels are so common.

A censorship on the mental food of our people is far more important for the public welfare than even the supervision of the staple articles of food. Both seem to be neglected, and our people are the prey to adulterations in both the mental and hygienic sphere.

King Oscar of Sweden.

The Springfield Republican tells the following very characteristic story—"King Oscar of Sweden, who takes much interest in education, dropped into a school incognito not long since, and asked some questions in history. A request for the names of the greatest kings of Sweden brought out the answers, "Gustavus Adolphus," "Charles XII.," and "Oscar II.," The last answer amused the king; and, turning to the little one, he said, "Can you mention any celebrated exploit of his reign?" The

child turned red, showed signs of coming tears, and faltered forth. "I don't know any." His Majesty kindly patted her on the head, and remarked: "There is nothing to cry about, my dear, I don't know of any, either."

DEATH OF REV. FR. MORRILL.

In recording the death of the Rev. Charles W. G. Morrill—a priest, whose name is familiar in Montreal, and whose characteristics of devotion, zeal, humility and sacrifice have rendered him dear to hundreds—we feel that we are imparting to many of our readers a piece of news that will bring sorrow to their hearts. The sad event took place on Wednesday 26th April, at Hartford, Conn. Along illness preceded the close of Father Morrill's exemplary life. He had completed his theological studies at the Grand Seminary of Montreal; and



THE LATE REV. FATHER MORRILL.

acted as professor, for some time, at St. Mary's College, Blouin street. Appointed by His Grace the late Archbishop Fabre, he spent two years as assistant to Father Donnelly, in St. Anthony's parish. Thence he went to the diocese of Hartford, where, after laboring successfully in several parishes, he became pastor of one of the most important churches in the diocese. His friends in Montreal, as well as in Hartford, are legion, and none will miss him more than Father Donnelly of this city, whose associate he had been in the work of St. Anthony's.

On Friday 28th April, the remains of the late pastor were interred at New London, where the obsequies were held. The deceased priest had been a model of zeal and energy; he was entirely devoted to the cause of the Church—the glory of God and the salvation of souls—and the hundreds of his intimate friends, while lamenting his death, unite in fervent prayer for the eternal rest of his soul.

Pointers For Young Men in Business.

It is one thing to secure a good position, and another to hold it. The former too often requires proper address, tact, favor, friends, appearance and the good answers to many silly questions; the latter depends largely upon merit.

One of the first and most important requisites for holding a situation in business, is fidelity to an employer's interests. It is lamentably true, that nine out of ten young people, and older ones, too, for that matter, work only for the salary which they receive. Not more than one in ten work for the purpose, and with the spirit, of promoting the success of his employer's business. To put life, energy and spirit into your work, whatever it may be; to study and to think as to how you can best perform your duties, to plan and arrange in advance, so that to-morrow's work may be the most effectual; to be as diligent and as zealous when alone as when your employer is near. These are the qualities which make a person almost invaluable in a business position.

Men who receive high salaries and fill high and good positions, are seldom time servers. They are men who throw their entire energy and ability into the service of the house and work as though the success of the enterprise depended entirely upon themselves. Men of that kind are rare, so rare that they are noticeable, and are sought after by successful firms.

Fidelity to an employer's interest in the discharge of every duty, thoroughness and pains-taking care in whatever is undertaken, will perhaps do more to hold a situation than almost any other quality.

Employers are, as a rule, quick to detect a want of interest on the part of a young man, and so completely destroy the prospects of the young employee as to allow the employer to get an impression that you are a headless time-server, or working merely for the salary you get.—The Catholic Religious Youth.

—For Boys and Girls.—

CONDUCTED BY T. W.

GETTING ACQUAINTED.

I got acquainted very quick,
With Teddy Brown, when he
Moved in the house across the street.
The nearest one, you see.

I climbed and sat upon a post
To look, and so did he;
I stared and stared across at him
And he stared back at me.

I s'posed he wanted me to speak,
I thought I'd try and see—
I said, "Hello!" to Teddy Brown;
He said "Hello!" to me.

St. Nicholas.

Manliness.

We exhibit our manliness in our conversation and in our actions; and in both of these the gentleman will show his manliness to be gentlemanliness. That is, the first quality of a true gentleman is gentleness; for he is a gentle man, not a rough or boisterous one. Gentleness implies the possession of a good heart, one that takes pleasure in the happiness of others, does everything that may add to their pleasure or take away from their inconvenience. A gentleman will never say a word or commit an action which can give unnecessary pain to any one—man, woman or child, high-born or low-born, rich or poor, learned or ignorant. The man possessed of a little false politeness may show himself well-mannered in presence of the accomplished, the great and the wealthy, but the real gentleman shows himself well-mannered in presence of all persons without regard to race, birth, color or fortune. If all our young readers will strive to acquire this sort of manliness they will possess one of the most important factors that form a good character.

A Dog's Devotion.

Another illustration of the devotion of animals occurred recently, the chief actors being two dogs belonging to a Mr. Pitkin, one an Irish and the other an English setter, says the Argus. The dogs are devoted to each other, and are together almost continually. Last Saturday the Irish setter went on the ice on the river behind Mr. Pitkin's residence and broke through when near the opposite side, being precipitated into the water. The animal made desperate efforts to get out, but the ice continued to break on the edge under its paws every time it attempted to climb out. In this way the dog moved too near the centre of the river, where the swift current commenced to draw it under the ice. When the dog broke into the river the English setter appeared to be greatly disturbed, and when it failed to get out rushed up and down, evidently trying to devise some means or plan for a rescue. When, however, the dog commenced to be drawn under the ice the English setter set up a heart-breaking howl and ran to the barn, where George Fitzgerald was at work, and barking and evidently trying to tell him to follow, at last got him to the river bank, where he saw what had happened and pulled out the other animal from the river. When the Irish setter reached the shore the other barked and made the most extravagant demonstrations of joy, lapping the other and plainly showing that it realized the danger from which the other had escaped and its thankfulness therefor.

Button Houses

Did you ever make button houses? If not, you might like to hear of two little girls, says the Youth's Companion who did. It was too wet to play out-of-doors, and they were tired of dolls and all other "boughten" toys. They borrowed their mamma's button-box,—such as every mamma has in her sewing room—and emptied it, contents on the table. First they selected all of the common white buttons that were of the same size, and laid them down in the form of a square about six inches across. That was the "house," and the different rooms were made by checking of this big square with smaller white buttons, thus making four rooms of equal size. The doors were easily made by removing a button wherever they thought best.

For furniture in the dining-room there was a large brown-cloak-button for a table, and three small brown cloth-covered buttons for chairs. For the parlor and sitting-room chairs there were odd fancy buttons of steel smoked pearl, and one of velvet. A square mother-of-pearl button and one of blue glass were the centre tables, and a suspender button which was found in the box was voted to be a beautiful piano, with a round brass

button for a stool to make it complete. For a couch, they put two square bone buttons together, with a red velvet button for a pillow.

In the kitchen they had four black coat buttons for chairs, and a big black coat button for a stove, "because," as they declared, "the four holes made to sew through make it look just like the holes in the top of a stove!" (They did not observe that the dining room table was made after this same plan, so no mention was made of the fact.)

No button could be found that would do for a bed, so they pretended that the family that lived there were very healthy, and never became tired or sleepy.

Who lived in the house? Why, buttons of course! Mr. Button was a black vest-button; his wife was sometimes one kind and sometimes another, for as often as she changed her dress she was an entirely different button! Their child was a tiny pearl button, like those upon the girls' dresses. This family seemed to lead a very gay life—going out riding every day in their button carriage and having balls, dinners and receptions, to which all their friends (the buttons remaining in the box) were invited.

This continued until the tea-bell rang, then the girls "made believe" to be a cyclone, and swept the house and family back into the box, there to remain until the next time they were needed.

His Grandpa Boiled the Eggs.

"It is half past eleven," said grandpa, "and the mason will not have the chimney fixed before three o'clock."

"Then, I suppose, we must go along with a cold lunch," said grandpa.

"Well," said grandpa, after a moment, "perhaps I can boil some eggs. I will try it."

"But isn't it too windy to make a fire out of doors?" asked grandpa.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No joke at all," said grandpa. "Come out and see. And bring the eggs," he added, "and a can with a tight cover."

When a few minutes after, grandpa and Edith went out in the back yard, grandpa was putting some fresh lime in an old pail.

He took the can of eggs they brought and filled it nearly full of cold water. Then fitting the lid on carefully, he set it in a hollow place he had made in the lime. Edith watched him curiously.

"Will the lime burn?" she asked. "Shall I bring some matches?"

"You forget," said grandpa; "I was not to use any fire. We'll start it cold water."

"Now I know you're joking," said Edith.

"Wait a moment," said grandpa, and you'll see.

He poured in the water, and put a board over the pail.

"Oh!" cried Edith, when a very short time it began to bubble and steam as if a hot fire were burning under the pail. And "Oh!" she cried a great deal louder, when a white, creamy mass came pouring over the top and the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped. So grandpa took a long iron dipper and gently lifted out the can, all coated with lime.

He rinsed it off, then opened it and took out the nice white eggs; and, when they broke them at lunch, they found them cooked exactly right.—Catholic Messenger.

Continued on Page Twelve.

Gardening is Unhealthy.

Gardening is generally considered one of the healthiest occupations, but the German Gardeners' Association has issued a warning to those who intend entering the industry. They cite the fact that during the year 1889 to 1897 of the 291 members of the association who died in Germany, no fewer than 142 succumbed to consumption and other affections of the lungs.

EFFECTS WERE WONDERFUL.

"I had been troubled for years with pains in my sides and kidneys and had aches in all parts of my body, owing to stomach and liver troubles. I began taking Hood's Sarsaparilla and its effects were wonderful. In a short time I was entirely cured." Mrs. Francke, 209 Ossington Avenue, Toronto, Ontario.

Hood's Pills are non-irritating and the only cathartic to take with Hood's Sarsaparilla.

IMPORTANCE OF HEALTH TO A YOUNG MAN.

When Schopenhauer—whom the irreverent newspaper man would call "the boss pessimist"—condescended to write some essays collectively, entitled *The Wisdom of Life*, he placed vital energy, of food, drink, digestion and rest and sleep—in other words, health—as the first of all qualities to be desired in the effort to attain the greatest amount of pleasure and success.

It is curious to note that this famous authority on the philosophy of disenchantment felt it necessary to apologize for his attempt to instruct poor, miserable mortals how they could be happy, admitting that he had to make a complete surrender of the higher metaphysical and ethical standpoint to which his philosophical theories led, and confessing that he wrote from the point of view of every day life.

He says that we should try, as much as possible, to maintain a high degree of health, avoiding every kind of excess of violent and unpleasant exertion, of mental overstrain, taking daily exercise in the open air, and generally adopting proper hygienic measures.

The conditions of industrial existence are very different to-day from what they were even a quarter of a century ago, and these conditions have an important bearing on the subject under consideration. The competition of business life is now not only keen, but, it is not too much to say, fierce.

For this reason the age demands the best physical and mental qualities from those who render any kind of service. In other words, the worker must always be at his best. In former times, when the number of competent workers was not so large as at present, the discipline was not so strict.

This condition is illustrated for instance, in the case of the dramatic profession. How many times in the "palmy days of the drama" has the manager appeared before the curtain to apologize for the non-appearance of a favorite performer of the evening who has been seized with "a sudden indisposition," caused, as we all knew, by his imprudent social habits. At the present time such an occurrence is scarcely ever noted. The actor, possibly more liable to such temptations than any other class of workers, must be not only clear-headed, but, as the English say, referring to good health, thoroughly "fit," at the appointed hour, to interpret intelligently the part assigned to him. The public will no longer good-naturedly tolerate lack of prudence and attention to business, on the part of the Thespian.

And it is the same in all vocations. Most of the large corporations insist that their employees shall be total abstainers from intoxicating drink, or at all events very temperate, and then always outside the hours of work. A man who has wasted his youth in dissipation, and has thus weakened his physical system, has little or no chance in the industrial race of life at the present time.

Young men, generally speaking, may be divided into three classes. First, there is the collegian, the son of wealthy and indulgent parents, who have always allowed him plenty of spending money. He is usually a

free-hearted, genial, well-meaning, but weak-minded young fellow.

This class of young men get together in clubs and social gatherings of their own, where wine forms an important factor of the entertainment. The habit of convivial drinking is formed, and before he is aware of it, the young student has undermined his constitution by dissipation, which need not necessarily be disgusting in its character in order to be seriously injurious to health.

A second class of young men, residents of large towns or cities, attend the high-school or private academy. Their temptations generally grow out of the excitement of city life, especially the cheap and vulgar entertainments which abound to such a large extent, and which seem to have a peculiar fascination for many young men whose education, one would suppose, would lead them to have better taste.

A third class of young men who are also exposed to these temptations are the youth of cities who belong to the humbler walks of life—who go to school as long as their parents can afford to send them, and then engage in some occupation. These two last named classes of young men are particularly attracted by the excitement and glamour of metropolitan existence, and are early led to form habits of idleness and dissipation which are sure to undermine the health.

With such young men it is the belief that there can be no sociability without an intoxicant. They may indulge only in the use of mild liquors, which they foolishly consider a safe kind of beverage because they are not so fiery as the alcoholic variety. Nevertheless, the man who drinks continually may be said to crave the intoxicating effect of the potentia of which he partakes. If the drink happens to be of the milder sort he is liable to form the habit of taking a considerable quantity in order to produce the desired effect of stimulation.

In this way his health is soon undermined, even though he may not indulge to the point of intoxication; his digestion is impaired, his liver gets out of order, or he contracts some serious kidney trouble as a result of his bad habits. His health being undermined, his value commercially speaking is just so much less.

These and other evil habits in young men are nearly always formed through the influence of bad company. Falstaff, who was certainly well acquainted with this sort of life, truthfully said: "Company, villainous company, hath been the spoil of me."

Obviously, then, the young man should maintain his health as a matter of business. Commercial reasons aside from higher motives should be sufficient to induce him to do so. He should avoid the companions who have nothing but their convivial character to recommend them. Although such society may be congenial for a time, it will most certainly result in physical and pecuniary loss to him in the end. A young man cannot be too careful in the choice of his associates. Some will assist in uplifting him on the plane of industrial or social life, while others will be sure to prevent his progress.—Philadelphia "Evening Post."

legally issued and mailed as required by the constitution, and also showed that under the laws of the Association beneficiary assessments must be paid to the financial secretary of the branch, and that he was the only officer authorized to receive said moneys, and that Ryan, assuming that he paid the recording secretary, by this act made such secretary his agent and therefore was not the agent of the Association for that purpose, unless it could be proven that the money had been turned over to the financial secretary. This proof was not made, so Attorney Hynes moved, when the evidence was all in, for direction of a verdict in favor of defendant on the ground that under and by virtue of the constitution and by-laws of the Association, James Ryan at the time of his death was under suspension for non-payment of assessments 15 and 16, and consequently could not participate in the benefit fund; that a subordinate branch is bound to follow and obey the constitution and by-laws of its corporation, and not to bind the corporation

by any act outside of the powers conferred; that no matter what the custom of the branch had been in regard to paying assessments for members or in receiving such assessments through some other officer, as long as such custom was a violation of its constitution and by-laws such custom could not be considered a waiver or estoppel in the absence of proof that defendant had knowledge of such such and practice.

The court, after deliberating for some time, denied the motion for direction of a verdict on the ground that there was a question of fact in the case, and therefore he would let it go to the jury. The respective counsel on both sides, for over an hour and a half, summed up the case and evidence for the jury, and after the charge of the court, the jury retired about noon, Saturday, At 3.30 in the afternoon of the same day, the jury came back into the court and announced that it had found a verdict in favor of the defendant, the Supreme Council, of "no cause of action," with costs in its favor.

PEEPS INTO MILLIONAIRES' MAIL BAGS.

Some weeks ago was printed a list of five hundred names and addresses of unknown millionaires who make their homes in this city. Had these millionaires been consulted about the matter they would have emphatically expressed themselves as being in favor of remaining unknown. However pleasing publicity may be to some people, rich men, with few exceptions, prefer to remain in the background. Perhaps one of their strongest reasons for keeping out of sight and mind of the general public is to avoid the large number of letters asking all sorts of favors that would be sent to them were their names and the fact that they possessed millions known.

Among the large number of millionaires residing in New York there are a dozen or more whose names are as familiar the world over as the name of the town itself. These men, as a result of their fame and wealth, are subjected to a good many annoyances that the average mortal knows little about. Chief among these is the never-ending stream of letters from utter strangers. The personal and business correspondence of any of these millionaires is large enough to keep one man quite busy, and twenty-five to fifty begging letters, and in some cases many more are added, it can be readily seen that millionaires' secretaries are not to be envied.

In order to ascertain to what extent this letter writing habit is carried I called upon several of New York's best known millionaires. When I asked Roswell P. Flower if he ever received begging letters he threw up his hands despairingly and then pointed to a pile of open mail lying on his desk.

"Do I ever receive begging letters?" he asked. "That pile on my desk came in this morning. I get on an average nearly fifty a day. Whenever there is a boom in stocks and the news of the colossal fortunes we are making down here on Wall street spreads over the country my begging letters almost double in number. I get 'em from all over the world."

"See that picture," said Mr. Flower, pointing to a small dauby oil painting on his desk. "Well, some budding genius over in Germany went to the trouble and expense of sending that over here to me. Hesenwith it a long letter relating his struggles in trying to master his chosen art. He didn't ask me for cash in so many words, although he intimated a handsome check would be appreciated providing his picture appealed to my higher artistic nature. What he wanted more than anything was my criticism on his effort and encouragement to go on in his chosen career."

Mr. Flower said his secretary opened every begging letter, and the occasional ones here and there that seemed worthy cases were investigated. If a really worthy man is in hard luck Mr. Flower is the last man in the world to turn him down. The shams and those who want to live without work had better save their 2-cent stamps however, as this hard-headed man of finance can see through their games before he reads two lines of their "touching" appeals.

"Here's a good sample of what I get every day," he said, fishing a communication out of the wastebasket. The following is a portion of an eight page appeal:—

"You will pardon a stranger for writing you and hoping to create sufficient interest in my proposition to grant me a favorable reply. I am not a financier, and know absolutely nothing about speculating in stocks. My request is that you take charge of a small amount for me and, with your knowledge and proverbial ability, turn account into gold. Oh, please say yes. It would mean so much to

me. I have had an accumulation of hard luck, and have some unpaid bills standing out in bold relief. Probably you do not know how they can worry one, particularly a woman. I long for a clean page and a rest, with possibly a servant. I have no money, but could no doubt borrow enough to start. Mr. Flower, won't you please help me? You are the leader in Wall Street, the man behind his guns. Will you help a stranger, a sister trying hard to rise in the world? Mr. Flower, will you help me to a change, to a little rest and a little bank account? Your answer will be awaited with the keenest hope."

The majority of the writers are weak, sickly women, with large and growing families, according to their own statements. They do not as a rule ask for any stated sum, but offer some worthless article for sale, trusting in the "kind heart and noble nature" of the person to whom they write to do the same thing. Most of the letters show on the surface the writer is of that large class of humanity possessed of a burning desire to live without work. Before I left Mr. Flower found in his pile of begging letters a lengthy epistle from an old man who desired to open a discussion on the civil service question. Mr. Flower said he would answer that letter, as it struck a responsive chord in his heart. While the majority of writers try to eject as much pathos and moisture as possible in their appeals, some, unintentionally perhaps, are quite humorous.

Russell Sage has had an exciting experience with mendicants as one could desire. For this reason he is not as cordial in his treatment of begging letter writers as he might be. Nevertheless, his mail contains each day from ten to twenty requests for various favors. Not long ago a woman from up the State wrote Mr. Sage a glowing letter telling him of an addition of a bouncing boy to an already large family. She said she had long admired his many sterling virtues, and in consequence had decided to name her boy after him. As a result there is a small boy struggling his way to manhood. This fond mother had the foresight to enclose in her letter a list of presents suitable for a small boy. Mr. Sage is non-committal as to whether he relaxed in his fixed rule in the face of this unequalled compliment.

Mr. Sage's fame as a successful and prudent financier reached the ears of a woman in Vienna. She immediately mailed the sum of \$1 to him with instructions to invest it in some good stock, offering him for his trouble one-half of all the increase. Mr. Sage was obliged to decline her munificent offer.

Mr. Andrew Carnegie said: "A millionaire's mailbag is one of the most interesting things one could imagine. I receive a great many begging letters and curious communications, and some of them are very amusing indeed. The subject is a long one, however, and as I am about to sail for Europe I am sorry I cannot discuss it further."

Of the thousands of begging letters sent to millionaires in New York every week there is undoubtedly no one who receives anywhere near the number mailed to Miss Helen Gould. Since the war, when her many acts of charity received such wide publicity, her letters asking favors have increased enormously. Beggars not only flood her mail with appeals, but they call at her home in Fifth Avenue and present letters at the door, all

LOOK OUT for the first signs of impure blood—Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your **BLOOD**.

Guard Against Deceitful Spring

Malaria, Weak Blood, Influenza and General Debility

FOLLOW IN HER WAKE

VIN MARIANI

MARIANI WINE,

Is the Greatest Known Rectifier and Tonic.

::: An Infallible Remedy. :::



Highly Recommended by all the Leading Physicians in the World.

Sold by all Druggists. Avoid Substitutes

LAWRENCE A. WILSON & CO, MONTREAL,

Sole Agents for Canada.

ways asking for immediate answers. When I called at her home a shabbily dressed woman was standing at the entrance with a letter for Miss Gould. She was very much disappointed when she learned she could not get an immediate reply.

I was informed that Miss Gould receives sometimes as many as three hundred letters of a begging nature in a single day. Those that seem genuine cases of distress are investigated but many of them turn out to be shams.—New York "Herald."

MURDER IS ON THE INCREASE.

Judge George Hillyer, of Atlanta, addressing the Georgia State Baptist Convention in Savannah, recently, said:—

"In 1894 there were 5,000 homicides in the United States and in 1896, 10,000. In the last year more men were murdered in the United States than were killed in Cuba, or fell at Gettysburg or in the Philippines. People are losing confidence in the law. The ease with which verdicts are set aside in the court rooms and the facility with which notorious criminals escape punishment brought much of this about. The amount of crime is increasing, and it seems that the criminal is the only one that has any rights. People have lost confidence in the effectiveness of the law to punish criminals, hence the increase in lynchings." Judge Hillyer appealed to the Church to aid in correcting this great evil. The convention passed resolutions calling the attention of the Legislature to the matter.

This state of affairs is precisely what we have previously stated. Resolutions to legislatures will do little; the natures of men forming present legislatures cannot be changed. The remedy is in future generations; our country is soon to be in the hands of our children, and will be a grand country or a ruined country according to the training of our youths.—The Humane Alliance.

Do not put off the duty that ought to be done to-day. If your blood is out of order take Hood's Sarsaparilla at once.

WORRY A NATIONAL DISEASE.

(From the Memphis Commercial Appeal.)

The breakdown in American life comes from worry, and worry has almost come to be a national disease. If an American has no money he worries himself into a state of mind, and when he gets any money he worries himself to death for fear he will lose it. He worries at his work because he is afraid he will not accomplish what he is given to do. He worries about his meals; they are not on time, or they may disagree with him, or they may be costing him too much. If he pays for anything in advance he is afraid it will not come up to the specifications, and if he gets it on credit he is afraid that he will not be able to pay for it when the bill comes in.

He is afraid to leave his money in the house lest it be stolen. He is afraid to carry it with him lest somebody should borrow it from him. He is afraid to put it in the bank lest the bank should fail. And so he worries about it. He worries about his business, whether it is going smoothly or not. He worries about his family, about the education of his children, and the progress they are making. He worries about the nation, about Congress, about the two great political parties, about the national conventions, about the gubernatorial

elections, about the tariff and financial questions, about the initiative and referendum, about the abstract right of secession, about the resolutions of '98, about the decadence of politics, about civil reform, about the future of democracy, about sanitation the water, and gas questions, the paving of streets, the street car system, the class of plays at the theatres, the nomination for Mayor and the election of school visitor in the 'Steenth Civil District.

He either sleeps too much or he sleeps too little. He has an idea that life is a conspiracy, and that he must preserve eternal vigilance or the conspirators will get him. He lives so much on his nerves that he gets angry on slight provocation, and thus wastes more tissue.

The true secret of health and life and success is cheerfulness. The man who does his appointed task without being fussy will live a good deal longer. "Don't worry" and "don't be afraid" are two very good rules to observe. The American people must learn these rules by heart and put them into practice if they wish to live long and prosper.

He Published A Newspaper.

A story was recently told how a minister tested the effect of the hard times upon his congregation. At the conclusion of one of his sermons he said: "Let all in the house who pay their debts stand up." Instantly every man woman and child, with one exception, arose to their feet. He seated the crowd and said: "Let every man who is not paying his debts stand up." The exception noted, a care-worn, hungry individual, clothed in his last summer suit, slowly assumed a perpendicular position and leaned upon the back of the seat in front of him. "How is it, my friend," inquired the minister, "that you are the only man in this large congregation who is unable to meet his obligations?" "I publish a newspaper," he meekly replied, "and my brethren here, who have just stood up, are my subscribers, and—" "Let us pray," exclaimed the minister.

A foul breath is one of the greatest afflictions that a man or woman can have. An affliction not only to themselves, but to those with whom they come in contact. A foul breath is a great discourager of affection. It would probably be more so if people only realized just what bad breath means. Bad breath is one of the symptoms of constipation. Some of the other symptoms are sour stomach, loss of appetite, sick and bilious headache, dizziness, heartburn and distress after eating. These things mean indigestion. They lead to dyspepsia and worse things. They will start with constipation, and constipation is inexcusable because it can be cured—cured easily, quickly and permanently, by the use of Dr. Pierce's Pleasant Pellets. They give to nature just the little help that she needs. There is no case of biliousness, constipation, "heartburn," or any of the rest of the night-mare breeding brood, that these little "Pellets" will not cure.

Send 31 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," profusely illustrated.

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

PROVINCE OF QUEBEC,
DISTRICT OF MONTREAL,
No. 353.

IN THE SUPERIOR COURT.

Dame Rose Delina Joly, of the City and District of Montreal, wife of Jean Baptiste Darnau, Jeweller, of the same place, duly authorized by a Judge of the Superior Court, has, this day, taken an action in separation as to bed and board from her husband.

Montreal, 28th April, 1899.

**BEAUDIN, CARDINAL,
LORANGER & ST. GERMAIN,**
Attorneys for Plaintiff.

C. M. B. A. WINS AT LAW.

The "Canadian Freeman" gives a report of a case that is of great interest to the members of the C. M. B. A. in Canada as well as in the United States. We reproduce the report in full for the benefit of all those who are interested in that wide-spread organization, and who may not have had an opportunity of reading it.

The case is that of Michael Ryan vs. the Supreme Council of the C. M. B. A., came to trial before Judge Wright and a jury in the Supreme Court of Syracuse last Friday and Saturday, and resulted in a verdict in favor of the Supreme Council. The plaintiff, Ryan, was represented by Rubins & Tierney, attorneys of Syracuse, and F. A. Lyman, Esq., of Syracuse, and F. A. Lyman, Esq., of the same city, as counsel, while the Supreme Council of the C. M. B. A. was defended by John J. Hynes of Buffalo.

This action attracted more attention than the ordinary lawsuit, for it involved questions concerning custom and practices followed by some branches and officers in receiving beneficiary assessments from members. The action was brought to recover the sum of \$2,000 on account of the death of James Ryan, a former member of the C.M.B.A., Br. 97, at Marcellus, Onondaga County, N. Y., who died Nov. 11, 1896. The defense was

that at the time of his death James Ryan was under suspension, not having paid assessments 15 and 16, levied in October, 1896, which became due on or before the 1st of the month immediately following, to wit Nov. 1st. The plaintiff claimed and so testified himself, on the stand, as did another witness, that the said assessments were paid to the recording secretary of the branch, three weeks prior to the said 1st November, and that it had been the custom for years for members to pay assessments to the recording-secretary, as well as to the financial secretary; that sometimes the branch advanced the assessments due out of its general fund to pay for members, and that, on this occasion, in October, 1896, said Ryan had paid \$5.00 on his account, including the present assessments 15 and 16, and some back assessments that the branch had paid for him. This the recording secretary, when called to the stand denied, and the financial secretary when sworn as a witness produced his records, which showed that the said assessments had not been paid, and that he had not received the money for such assessments from anybody on behalf of Ryan.

The defense also showed by testimony of the Grand Secretary and the two secretaries of the branch that the notices of assessments had been

ORANGEISM AND ROWDYISM.

As an evidence that the Orange element in the North of Ireland has lost nothing of that distinctive characteristic of rowdyism which has long marked its every movement, we reproduce from the "Ulster Examiner" an account of what occurred in Enniskillen, on Tuesday, the 11th of April last. The report runs thus:—

"A serious party disturbance broke out in Enniskillen last night, and before it was quelled a number of persons were more or less injured. For some time past the Orange lads have used every endeavor to create a riot, but, thanks to the good sense of the Catholics, their efforts have been unavailing. The Orange band, followed by a disorderly rabble, paraded the streets one night recently while a mission was going on in the Catholic Church. When the congregation was dispersing they played "Hurl the Pope," and other offensive airs past the Church, but they were treated with contempt. Last night the usual weekly meeting of the Arch Confraternity of the Holy Family was held in the church. Shortly after the devotions commenced the Orange band proceeded up Main Street, playing the hackneyed old loyal airs. They were followed by a crowd of sympathizers who cheered, groaned, and cursed the Pope. When passing the church the police succeeded in making the band cease playing, but the crowd continued yelling and hooting. The band then struck up the "Boyne Water," and the mob insulted every Catholic whom they happened to meet, and did their best to provoke a riot. They proceeded on out to Brook street, and then returned to the town. At Queen street their conduct was most disgraceful, and even females were jostled and insulted. It would appear that they had arranged to be back at the

chapel when the congregation was leaving, but their arrangements were upset. The Catholics met them at the end of Darling street, and, aggravated by their conduct, they would not allow them to proceed further up the street. The bandsmen rushed down Castle street, and thence to Wellington Place and Paget Square. Here a tar-barrel was lighted, and after praying that the Pope, Mr. Cranley Jordan, M.P., and others might be sent to a warm quarter, they marched up Eden street. A large crowd had assembled at the Diamond, and they made the rowdies beat a hasty retreat. Some stones were thrown by the "lads," and a cordon of police was then drawn across the street to prevent the Catholics from following them. Several young lads broke through the police, and seizing the bandsmen's drums and files smashed them into atoms. They pursued the Orange rowdies down Eden street, and several of them were obliged to flee into houses. During the melee constable Martin was struck with a stone on the head and badly injured. Mr. Cranley, J. P., Mr. Lindsay, J. P., and several other gentlemen came on the scene, and advised the Catholic crowd to disperse, which they did. The Orange party then proceeded to the Orange Hall in two's and three's wiser man. One member of the band, a militiaman, was afterwards arrested by the military picket. Later on a fracas occurred outside the Orange Hall, but on the appearance of the police the Orangemen took shelter in the hall. Had it not been for the coolness of Head-Constable Kennedy, who was ubiquitous during the affair, there would undoubtedly have been bloodshed. The streets were patrolled up to a late hour.—"Ulster Examiner."

old story repeated in a new dress of circumstances, locality, and actors. Were there a few men like Mr. Osbourne, scattered through the various semi-civilized countries that have been conquered by Great Britain—in the name of Christianity and civilization—the world might know more of the real history of those wars. But the poor, untutored races—like that of Samoa—have never been able to catch the ear of the great civilized world; therefore they had to submit to injustice and tyranny, while the ministers of Christianity were "thanking God for having enabled them to rescue the savage from ignorance and barbarism." The words of "Truth," commenting upon this letter are very

significant. That outspoken organ says:—

"The fact is pretty clear that we and the Americans are upholding an unpopular candidate for the crown against the wishes of an overwhelming majority of his subjects. This in itself is bad enough for two States boasting themselves to be the champions and foremost exponents of political liberty. If, in addition to this, our candidate owes his election, as Mr. Osbourne suggests, to the sectarian bias of Mr. Chambers and to a judicial error in regard to Germany's attitude towards the popular candidate, our expenditure of blood and money in this quarrel is as stupid as it is unjust and cruel."

Invoking the Mother of God.

The following extract is from the "Congregationalist":—

"The Pilot's Roman correspondent reports Pope Leo XIII. as telling Cardinal Goossens and a number of lesser dignitaries that at a certain point in the recent surgical operation performed upon him he felt his strength giving way, but, to quote his own words, 'I straightway invoked the aid of the Mother of God, and straightway I recovered my consciousness.' Here is Mariolatry at the highest by the highest. We had supposed that the Pope was a monotheist."

who was so signally honored of God, that which they would claim for any ordinary woman. There is an inconsistency in this lowering of the Mother of God that at once indicates the ungenerous and un-Christian spirit that animates all Protestantism.

Were a son to ask his mother to pray for him, it would be considered an act of devotion toward God and filial veneration toward the mother; were a son to kiss the photograph of his absent or deceased mother, it would be regarded as an evidence of his sentiment and noble heart; were a son to ask his mother to intercede for him in securing a position, knowing that his mother's appeal would have more weight with the person to whom the application was made, than would his own unsupported request, it would be looked upon as an act of wisdom and of confidence in that mother; but let a child of the Church address the Mother who gave birth to Christ, in a like manner, and he is at once put down as an idolater, and as attempting to rob God of some portion of His Divine prerogatives. Do these enemies of the one who was the Mother of Christ ever reflect that they act in direct contradiction to the will of Christ. Did God abdicate any of His power, or glory, or rights by descending into the womb of Mary? Did He rob Himself of any part of His Omnipotence by selecting her, from the beginning, to be the medium of His assuming the form of humanity? Did He abandon any of His claims upon man's devotion by ordaining that His Mother—in the flesh—should be exalted above all created beings?

The Engine Driver's Story.

They say that real life contains more romance than does fiction; a very good instance is to be found in the following story of the experiences of an old engine driver. We take it from the New York Herald:—

"Yes, it's twenty years I've been running an engine on the Elevated. Not as long a run in miles at first as I have now, from the Battery to the Harlem, but the hours have always been the same, and I've never missed an hour in the cab the company was entitled to in all that time.

"Tired of it? No. Some of the men tell me—when we meet and talk, in the engine yards beyond the Hundred and Fifty-fifth street station, while waiting to relieve—some of the men say they see nothing in the run that interests them, and they get tired of it.

"Maybe I'm different from most, but in all my years the sights I see from my cab window have always been like a play on the stage to me.

"Do we get acquainted with people in the windows we see so often, day after day, year after year?

"No, I wouldn't say acquainted, exactly, for that means to speak to each other, and we never get to know them well enough for that, except the kids.

"Oh, yes; the kids get to call us by the number of our engines, and become very friendly, especially those who live in the houses opposite our stops.

"I said we didn't get acquainted, but there was a case, and if you're looking for a story, I'll tell you that.

"It was twelve years ago—yes, not more than twelve and to think what's happened—that I noticed a kindly faced, well-dressed woman sitting always in the same window at the same hour in the afternoons, just opposite to where my cab stopped at—well, it was one of the stations beyond the Central Park turn.

"It was a good neighborhood and in one of the big apartment-houses they were rushing up at that time along the line of the road on Eighth avenue.

"It might be the home, I should say, of a salesman, a head salesman in some wholesale house, who'd be making a good salary—like a couple of thousand a year or so.

"It looked like a happy home, a comfortable home where there was never any sleep lost about whether the rent money would be in the good wife's hands at the end of the month or the butcher's bill be paid on time.

"The lady would sometimes smile or nod at me as I'd come to a full stop just opposite her window.

"Well, a shift in my run brought me along there on the up-trip about fifteen minutes later after a while, and I saw what the lady was always looking for—a school girl, a big hearty five looking lass—who threw a kiss to the lady, and on the next trip up, for it was late in the spring and the days were long, I saw the two, mother and daughter, at the open window. The girl was reading aloud and the mother was listening, with some sewing in her hand, and proud of the daughter as I well knew, for I'd one of my own about the same age.

"After a while, they would both look out and smile pleasantly and nod at me out there in the cab waiting for the starting signal, and I'd nod back.

"It was a year or so I saw them that way, sometimes at supper, sometimes in the morning before the husband took his train, and then one day the shutters were all drawn, and a day or two later there was a funeral.

"The station agent told me it was the husband and father who died.

"Soon there were strangers in the house, and for a whole year I never saw my friends. They moved off the line, I guess, for I looked sharp, but never saw them again until at the end of a year I saw them at work sewing on machines.

"They saw me and smiled, but sad-like, and it was not many months before they moved again, not off the line, but further down on Sixth Avenue. Then I take it the mother died,

for I saw the young woman alone for a few weeks, and she was weeping as she sewed.

"Again I lost her, until one day I saw her on the platform with a man, and she looked as happy—well, you know how happy a young woman looks when she's with the first man she loves.

"I didn't like him. To be sure I only had a sight of him, but that sight made me uneasy, as I told my own good wife in talking about the matter that night.

"He did not look honest.

"For a year—may be two—I saw them off and on. Sometimes they lived where I could see them in their rooms, sometimes not, but I'd catch a sight of her taking or leaving a train.

"Then she was mostly alone and she began to look troubled.

"It was in a winter month I next saw the woman, in a room below the Washington Square turn. She was standing at the window looking like one who had plenty of trouble and no hope, and holding a baby—it might be a year old, say, in her arms. She happened to see me and pointed me out to the baby, but the little one was without spirit, and only turned his face to his mother's breast, and lay there quiet.

"Every day then I saw them and—I'm a father, I've told you—I made up my mind from the looks of both what was the matter.

"I told my good woman, and she said, 'John, I'll put something extra in your dinner pail to-morrow and you get it to the poor soul, for she's starving.'

"So when I pulled up opposite her window the next day early in the morning, I noticed her to open it, and just as I got the starting signal she slid the window up and I easily tossed in the bundle the wife had made up; some good bread and meat and a little fruit.

"I pulled out before I could see her, but on the next trip she was there, smiling and crying, and she kissed a little note the good wife had sent with the food—just a little word to encourage, that a good woman like the wife would know how to write to a poor soul in trouble.

"My fireman, as bright a lad as ever was on the run with me, saw what I did, and the next day he tied a little bundle to mine, and for a week we passed in things to her.

"The fireman's bundle was made up of goodies he bought, and as he was a sober, honest young fellow who'd saved his money, I made no objection to his spending a little for the poor girl.

"It was on a night run and we were on the trip up, on the opposite side from her rooms, do you see? when at the end of that week we heard a scream in the room and saw that man in there with his hand raised to strike her. By the light from the street we saw that her face was already bleeding.

"'God help her,' I says; what's to save her now?"

"I can and will! says the fireman.

"'Go, my boy,' I says, and as I pulled out he jumped to the track over to the opposite platform and into the ticket-house where I lost sight of him.

"It was my last run for the day, and I waited at the end. In an hour Tom, my fireman, came on a train, and with him was the young woman and the baby.

"'John,' he says to me, 'will your wife care for them to-night?'

"'She will and glad to do it,' I says. 'What became of the man?'

"'The people will settle with him when he gets out of the hospital,' says Tom, who was a sturdy lad as well as honest.

"'That's the story, sir, and it's not much perhaps, only I was saying that there is plenty to see from my cab to interest.'

"'The woman? Oh, she's Tom's wife, and he's a master mechanic, and soon to be foreman of his shop.'

"'They're a little girl that I am god-father of, and she calls me granddad.'

EDWARD W. TOWNSEND!

THE STRUGGLE IN SAMOA.

That a war is going on in Samoa, the whole world knows; that both Americans and British are seeking to impose a ruler upon the people of that country, despite the fact that the people have their own choice and do not want the foreigners' candidate; that a civil struggle is causing endless and apparently unnecessary as well as unjustifiable bloodshed, are all facts that have come to light through the ordinary channels of communication. But that all this warfare, all this cruelty and bloodshed, all this squandering of precious lives, has been due to religious bigotry, is more than we suspected, yet "Truth"—issue of the 20th April, 1899—published a letter from Mr. Lloyd Osbourne—American Deputy Consul-General—which places the Samoan question in a totally new light. Mr. Osbourne cannot be suspected of any anti-American or anti-British bias; yet he is very emphatic on the point at issue. His letter is a revelation; it runs thus:—

"Quinta Veloga, Funchal, Madeira.

"There is another dark place in the world that calls for your attention—Samoa. I have been Vice and Deputy Consul-General there for the United States; I speak the language fluently; I know personally nearly every one—white or brown—who figures in the present trouble. I have some authority, therefore, to speak on the subject.

"The essential cause of the present quarrel is 'religion.' The London Missionary Society (Protestant) cannot tolerate the thought of a Roman Catholic king. This is the reason why we are supporting, with our guns and men, a divinity student, aged 17 (Tanu), and his following of 1,000 men against Mataafa, the old King Alfred of Samoa, with the whole country—overwhelmingly Protestant though it is—behind him. The London Missionary Society has always had a finger in the king-making pie; even the late Malietoa Tanuapa originally passed through the same college from which they now produce young Tanu—a sectarian institution at Mahia for the training of native missionaries.

"William Chambers, representing the three powers as Chief Justice, is a man of the narrowest evangelical views, and is altogether in the hands of the London Missionary Society—hence his decision in favor of Tanu, while admitting the numerical superiority of Mataafa's supporters, and barring him from the kingship by a quibble. Chambers' point was that Germany had once, in the Berlin Convention of 1889, objected to Mataafa's nomination, and that the objection still held good, although Herr Rose, the German Consul-General, officially withdrew it in the name of his Government.

"During Mr. Chambers' whole tenure of office as United States Land Commissioner, in 1898, he lived in the Protestant mission-house in Apia,

identifying himself completely with his hosts, even teaching in their Sunday-school.

"It cannot be too emphatically affirmed that in this affair of Mataafa-Tanu Germany is right, and the attitude of Herr-Rose has been commendable throughout. We, the English and Americans, are cruelly and brutally in the wrong. Indeed, these bombardments of Samoan towns must be abhorrent to any civilized being. To fire indiscriminately on men, women, and children is a crime against humanity, only to be justified in a very extreme and unusual case; such a case as the killing of a white man in a certain village, and the refusal of the villagers to surrender the murderer. But in the present instance, there were no such excuses. It is we who exasperated a situation already difficult; it is we who drove these people to the wall, to the glory of consuls and naval officers wishing to bring themselves into notice.

"They will tell you that few are killed in these bombardments. But is it supposed that the 'few' enjoy it? The pregnant woman? The little child? There were 'only eight' killed in the bombardment of Curacao of Tamesese's forces at Lufilufi, in 1891. One of the badly wounded on that occasion was an old woman who ran to the woods for safety. She lay there, shot through the body, for one night and part of the next day.

"So weak is the position of our officials that they must needs justify themselves by saying that the safety of Apia called for such measures. Let me ask what property owner in that unfortunate town would value such 'protection?' The cablegram significantly adds: 'The Royalist is crowded with refugees; many whites are leaving the country.' It should be stated here that the Protestant chief Tamesese, was also a candidate for the vacant throne, but the respective followings of himself and Tanu were so small they decided to join forces. Tamesese contenting himself with the position of vice-king and regent. This arrangement contains the germs of another Samoan war.

"The newspapers speak with eloquence of the English and Americans fighting side by side. What a pity that this entente cordiale, so desirable in itself, should be used for the purpose of inflicting a sectarian king on an unwilling people. How well is the old saying verified, 'First the missionary, then the trader, then the man-of-war.'

"Enclosing my card, with liberty to use my name, I remain, very truly yours,

LLOYD OSBOURNE.

April 9, 1899.

It is a long call to Samoa; but we can form a slight idea of the state of that country and of the wrongs perpetrated, in the name of civilization, upon its people. In fact this is the

Commenting upon these remarks the "Pilot" says:—

"Surely there is nothing to justify our esteemed contemporary in a contrary opinion. The very title by which the Pope names the Blessed Virgin shows that he appealed to her efficacious intercession, not to her intrinsic power. If he asked the prayers of his own mother were she standing beside him, or those of any devout friend, would the Congregationalist criticize his act as un-Christian or idolatrous? It is in the same spirit that we ask the prayers of the saints, the friends of God, and especially of that saint of saints, His Blessed Mother."

The reply is very apt, and the point is well taken. It is exceedingly strange that our non-Catholic friends will include the "Magnificat" in their list of hymns, that they will constantly adhere to the wording of Holy Writ, and repeat the expressions of the Blessed Virgin in reply to the Angelic Salutation—"henceforth all generations shall call me blessed!"—and yet persist in denying to her,

FIFTY PIANOS AT A BARGAIN . . .

Every one of these instruments at a large reduction from manufacturers' prices, and every one in good condition; not new, but carefully gone over by our own expert Workmen before offering for sale. These are some of the prices:

NORDHEIMER, extra handsome large mahogany Cabinet Grand, catalogue price \$550, now	\$300
HEINTZMAN & Co., large walnut Cabinet Grand, catalogue price \$500, now only	250
NORDHEIMER, walnut Cabinet Grand, good as new, regular \$450, now	265
NORDHEIMER, neat walnut Upright, case and tone like new, was \$400, now	225
WILLIAMS UPRIGHT, carved front, practically new, regular price \$350, now	225
NEWCOMBE, modern walnut Upright, handsome case, regular \$400, now	300
HEINTZMAN & CO., rosewood case, good tone, was \$425, now	190
BLONDEL Paris Upright, was \$300, now	95
STENWAY SQUARE, lovely tone, cost \$800, now	300
CHECKERING SQUARE, very fine piano, cost \$700, now	200
CHECKERING SQUARE, also splendid piano, cost \$700, now	175
GABLE SQUARE, fine tone, was \$500, now	150
STIMPSON SQUARE, almost new, cost \$475, now	125
GABLE SQUARE, excellent piano, regular \$450, now	125
HALE SQUARE, fine condition, cost \$450, now	100
STANLEY SQUARE, good tone, cost \$500, now	100

Also some 25 others at prices from \$25 00 up. Terms \$3 to \$5 and \$6 monthly. Also splendid lot of used Organs from \$10 to \$50, worth three and four times what we ask for them.

New Pianos by Steinway, Heintzman & Co., Nordheimer, Howard, Williams, and other makers. Special attention to out of town orders. Address,

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All descriptions of Window Shades, mounted on the most improved rollers, and made of fine, trimmed or dyed Window Shades, Curtains and Drapes combined with our Carpet business, enables parties furnishing to get an estimate for all their wants in our special business of floor covering and window shading, at any of our three Carpet Warehouses.

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To purchase inferior articles at Department stores and out-of-the-way places, when GENUINE costs no more, and sometimes less, than so-called bargains. You can't buy warranted Sterling Silver for less money than we can sell it for. We manufacture all our own goods, and guarantee them to be the best value in the City for the money.

Simpson, Ball, Miller & Co.,

SILVERSMITHS

1794 Notre Dame Street, MONTREAL.

A Beautiful Sterling Back Hair Brush for 95 Cts. With Comb to Match, at \$1.

EDWARD W. TOWNSEND!

NOTES FROM AMERICAN CENTRES.

Through the generosity of Rev. P. J. Daly, pastor of St. Francis de Sales Church, Roxbury, the diocese of Boston will shortly open an industrial school in which the daughters of poor parents will be taught various branches, such as typewriting, book-keeping, and a regular course of subjects dealing with domestic economy. The idea of establishing an industrial school has been under consideration for some years. Archbishop Williams giving the proposal his most earnest approval. Archbishop Williams and Bishop Brady looked around for a clergyman that would put the idea into practical form. The two prelates selected Rev. Timothy J. Murphy, pastor of St. Anne's, Neponset, as the clergyman who was to take hold of the matter. More than a year ago Father Murphy was selected by the Archbishop to take charge of the work.

Father Daly, thought so highly of the project that he placed in Father Murphy's hands \$50,000 for carrying out the work.

To show their appreciation of his generous action, the incorporators will name the school the Daly Industrial School.

When the founding of the school was decided upon it was arranged to place it in charge of the Sisters of St. Joseph. Accordingly the head house of the Order was notified that seven sisters would be needed to carry on the work of the school and they immediately went into training for the special duties which they will be called upon to discharge.

It is said that the course will extend over five years if the pupils so desire. Girls may enter it at 13 years of age and continue to study whatever particular branches they desire or take a general course until the age of 18, which will be about the limit for those who enter the school. There will be no expense attached to the training. The school will be at the disposal of the children of the entire diocese.

In addition to the gift of the Rev. Father Daly, a number of other large subscriptions, aggregating several thousand dollars, have also been received by the Rev. Father Murphy for the school.

The news comes from New Bedford, Mass, that Aunt Mary Spooner, 105 year old, died suddenly last week while at supper. Aunt Mary has long been famed as the oldest resident in Massachusetts, as well as the oldest member of the Daughters of the American Revolution. It was her distinction to have been an "own" daughter, her father, Micah Spooner, having been one of the minute men summoned to the defence of Boston, after the battle of Lexington. Aunt Mary had another distinction. She was the oldest "old maid," so far as her relatives could ascertain in the United States. In spite of her great age she retained most of her faculties until a few months ago. During recent years Aunt Mary has received much attention from the Daughters of the Revolution, and among the possessions which she prized most highly were the certificates of membership in these organizations.

Mr. C. T. Driscoll is the new Mayor of New Haven, Ct., and his election marks an epoch in the government of that stronghold of Puritanism. The election was remarkable for the intense interest which it awakened among the citizens and for the bitterness of the opposition to the successful candidate. The Puritan element fought with desperation to retain their intolerant prestige, but they fought in vain, and as a consequence New Haven has in the person of Mayor Driscoll the first man of Irish blood and Catholic faith to fill that office in the history of the city. Mr. Driscoll's plurality over Mr. Farnsworth, the present Mayor, was 1,525.

Archbishop Corrigan has obtained from the War Department permission to establish a Catholic chapel on the Government reservation at West

Point, says the Irish American. This is a bitter pill for the A. P. A. fanatics, who tried by every means within their power to prevent the erection of a Catholic Church for the use of the soldiers. The immediate response of the Catholics of New York and Jersey to the suggestion that permission might be obtained, if the sum of \$25,000 were raised, was another blow to these pessimists, who hoped that, because of the conditions imposed, no other than a Protestant place of worship would be possible on the grounds of the Military Academy.

Nearly twenty thousand workmen marched in a parade on Saturday evening for the purpose of objecting to the people of New York an object lesson which would teach them how much in earnest all branches of labor are in the movement for an eight hour day. It was one of the most imposing labor demonstrations ever witnessed in the city, and it is probably No. 1 of a series of just such events which will occur on or about the 1st of May hereafter until either the eight hour movement attains its object or is abandoned as a hopeless aspiration.

It was the first time in the history of organized labor in this city that the greater part of trades unions here ever took part in a united demonstration in the eight-hour cause, pure and simple. In London every May day there has been for years back a great meeting at Hyde Park, in the interest of the eight-hour day. Similar meetings are held at the same date in most of the large Continental cities. The workmen of America were behind their brothers on the other side of the water in this respect, and it was determined that this should not be.

So three weeks ago the American Federation of Labor took the matter up, and a committee was appointed, with Daniel Harris, of the Cigar-makers' Union as chairman, to make arrangements for the event which last night proved a great success.

The programme, as originally planned, was carried out to the letter. This consisted of a big parade, culminating in a great mass-meeting and speeches in Union Square. But the originators, even in their most sanguine moments, never anticipated such an overwhelming demonstration. All through yesterday and almost up to the hour of falling into line announcements came pouring from organization after organization asking for a place in the ranks of the marchers.

The original plan involved the formation of four divisions, all to swing into line at First Avenue, and this was carried out, but in addition there came squad after squad from rendezvous other than those assigned which joined the procession and kept constantly swelling its ranks nearly all the way to Union Square.

The Grand Marshal having command of the entire eight-hour day army was Wm. J. O'Brien, President of the Central Federated Union.

The Church News, Washington, remarks: It is to be hoped that the unparalleled brutality perpetrated last Sunday in Georgia, when a negro was lynched, will awaken all the friends of lynch law to the fact that it is a menace to the peace of society, a disgrace to civilization, and treason against the State. It is time that some steps be taken to put a stop to mob law. Every citizen owes certain duties in this State, among them the duty to uphold its laws and if necessary help to enforce them. Such outbursts of violence as that in Georgia is a menace to the entire community, as shown by the lynching on Monday of a man who was accused of participation in the crime by the prisoner who was tortured and killed on Sunday. Shocking as was the crime committed by the wretch there was still no excuse for the insult committed against the State by trampling upon her laws.

who helped her mother will find a benediction of peace upon her head and in her heart.

The girl who works is another girl whom the same writer speaks of in the following terms: She is brave and active. She is not too proud to earn her own living, or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles at you from behind counter and desk. There is a memory of her sewn in each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honor to know this girl—to be worthy of her regard. Her hand may be stained with factory grease or printer's ink, but it is an honest and a helping hand. It stays misfortune from many a home; it is one shield that protects many a forlorn little family from the almshouse and the asylum.

Much of the cause of misunderstandings in the home may be traced a lack of an appreciation, on the part of man, of the fact that a woman appreciates little polite attentions from him more than all the costly gifts he can possibly buy her.

A contributor to the household columns in an exchange writes:—

To quote the costermonger, whose knowledge of human nature we must all admit is keen and convincing. "It's not so much what 'e says as the narsty way 'e says it." The tone, the impatient look are chilling to the spontaneity of affection which women are all too ready to bestow, but which freezes cold and solid under the blighting influences of man's manner.

Of course the masculine argument is that there is no occasion for a woman to droop and pine when she has everything that the world can give her, but how little he is able to gauge the untold longing that lies in her breast for those trifling items that the world cannot give her, that he alone can bestow, and which in the giving costs him nothing, but makes her so rich that she can smile and rejoice in sacrifice, soar superior to every trial and regard her lot the happiest among mortals.

In the hurry and rush of his business life a man forgets the curt reply the brusque criticism or the absolute indifference indulged in by him before leaving for the day's work. Not so with the woman. Busy though she may be in her domestic affairs, she carries a heavy heart with her from one task to another, and the ready tears well to her eyes at the thought of what the man has forgotten all about by that time. Had he given her a word of praise, lover-like look, a kiss not perfunctory, she would have blossomed forth as a rose in the sunshine and the song in her heart would have been given utterance by her lips, and nothing would seem trying to either hands or brain. If men could only understand that the women they love are like flowers susceptible to every chill, but responding gratefully to every mark of attention, company manners would be worn more in the intimate relations

of life, and there would be many happier women than at the present time exist.

No more should be cooked than is intended to be eaten at one meal, says Mrs. Lemcke, the cooking expert. The true art in cooking lies not in cooking large pieces of meat, or in cake, bread or pastry baking, but how to prepare one kind of meat and fish in a hundred different ways, how to utilize everything so that nothing is wasted, and to convert all that may be left from one meal into savory and palatable dishes for the next; to combine herbs, spices and onions, in such a way that all the ingredients are harmoniously blended so that nothing predominates; that vegetables retain their natural flavors and are not spoiled by the ingredients added; that meat is cooked in such a way that nothing of its nutritious value is lost. A great deal of the unhappiness of this world is due to poor food. Drunkenness, which is a craving for stimulating and intoxicating drinks, is a certain consequence of an injudicious diet. If all our women were better acquainted with the elements of the human system they would then know that no one can keep in good health unless these elements receive the proper nourishment to supply the waste of tissue.

According to the "Journal of Mental and Nervous Diseases," slow eating is as bad as fast eating. The important point is not that we eat slowly or fast, but that when we do eat we chew with energy. Of course where the haste is due to some mental anxiety this may injuriously inhibit the secretions. Slow eating begets a habit of simply mulling the food without really masticating it, while the hurried eater is inclined to swallow his food before proper mastication is advantageous. It concentrates our energies on the act in question and hence more thoroughly accomplishes it. Moreover, energetic chewing stimulates the secretion of saliva in the most favorable manner. These various points are so commonly misunderstood, at least by the laity, that they demand our frequent attention.

The woman who proudly declares that she cannot even hem a pocket handkerchief, never made up a bed in her life, and adds, with a simper that she's "been in society ever since she was 15," should never marry. And there are others. The woman who would rather nurse a pug dog than a baby. The woman who thinks she can get \$5,000 worth of style out of \$1,000 salary. The woman who wants to refurbish her home every spring. The woman who buys for the mere pleasure of buying. The woman who does not know how many cents there are in a dollar. The woman who thinks men are angels and demigods. The woman who would rather die than wear a bonnet two seasons old. The woman who thinks that the cook and the nurse can keep house. The woman who thinks it is cheaper to buy bread than to make it. The woman who buys bric-a-brac for the parlor and borrows kitchen utensils from her neighbors. The woman who thinks she is an ornament to her sex if she wins a progressive eucure prize.—Home Journal and News.

HOW A PRIEST WAS MURDERED.

The sensational trial of Lehmann and his accomplice the woman Peltier for the murder of the venerable Abbe Pleurat, parish priest of San Patrice, ended recently at the Tours assizes. A vast crowd assembled around the court threatening to lynch the prisoners. After the reading of the indictment Lehmann denied his guilt, adding that the examining magistrate had incited him to confess by giving him refreshments.

After a brief adjournment the female prisoner was brought into court alone. She declared that Lehmann was the assassin. The latter was then confronted with her in the dock. The presiding judge informed him that his accomplice had confessed. He coolly replied:

"Well, then, it is true. It was a Saturday. I watched the priest to the church where I knew he would be detained in the confessional and for the evening service. I then went to get a knife and an iron bar. The woman Peltier held a ladder while I passed through the window of the priest's bedroom. Mlle. Robillard, the servant came with a lamp in her hand. I stabbed her and then tried to strangle her. As she struggled I smashed in her skull with the crowbar."

Lehmann then went downstairs and made ready for his second crime, which he thus described:

"When the priest came in he appeared tired and sat down and opened his breviary. He was probably surprised at the absence of his serv-

ant and rose as if to call her. I then struck him over the head with a stick. As the lamp on the table fell and we were in the dark, I brought in another from the kitchen. Then, being uncertain whether the priest was dead or not, I stabbed him in the face and rammed a piece of wood down his throat."

Maitre Faye, who defended Lehmann, contended that he belonged to a class of alcoholic brutes who were undoubtedly infesting and terrorizing the country districts of France. They were the products of social incoherence, and the guillotine would not lessen their number.

A Husband's Dilemma

A lady grievously tormented with a corn on her toe was advised by one of her friends to anoint it with phosphorus, which in a weak moment she did, but forgot to tell her husband before retiring at night. It had just turned 12 when the husband awoke, and was startled to see something sparkle at the foot of the bed. He had never heard of a firefly in the locality, nor did he ever remember ever seeing such a terrible object as the toe presented. Reaching carefully out of bed till he found one of his slippers he raised it high in the air and brought it down with great force upon the mysterious light. A shriek and an avalanche of bed-clothes and all was over. When at

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

last he released himself from the bed-clothes, he discovered his wife groaning in a corner of the bed-room, but she had not got that phosphorated corn.

FOR BOYS AND GIRLS.

Continued From Page Nine.

Every boy and girl should be taught early to be tidy and orderly in their habits. They should be neat in their appearance, in their work, in everything. I fear that very many of our young readers do not live up to this practice, and all on account of the lack of the right sort of training when they were younger. In school the contents of their desks are in complete disorder; and at change of exercise there is always a long search for the required book or copy. If you examine their books, they are uncovered and instead of their name being neatly written on the inside cover, it is scribbled all over the book, accompanied by an occasional blot as the owner's distinctive trademark. At home they throw their hat in some corner, their coat in another, and they never put their toys in their proper places. These habits if left unchecked generally grow with their years, and afterwards they have the reputation of being slothful and slovenly, which is one of the great barriers to success.

Therefore, that quality of neatness which combines correctness and simplicity, should be acquired when young. We should pay attention to our personal appearance; be neat in our speech, and be tidy in our surroundings. The merchant shows his neatness in the order and arrangement of his merchandise, the book-keeper in his accounts; and the mechanic in the products of his hand. Each one, according to his pursuit in life, gives proof of whatever abundance or deficiency of tidiness and taste that he cultivated when young.

A SECTION FOREMAN.

HIS LIFE ONE OF EXPOSURE AND MUCH HARDSHIP.

Rheumatism and Kindred Troubles the Frequent Result—One Who Has Been a Great Sufferer Speaks for the Benefit of Others.

From the Watchman, Lindsay, Ont. Wm. McKendry, a gentleman of 52 years of age, has for two years been a respected resident of Fenelon Falls, Ont. For twenty-two years he has held the position of section foreman for the G. T. R., which position he fills to-day, and judging from his present robust appearance will be capable of doing so for many years to come. During his residence at Fenelon Falls, Mr. McKendry has taken an active part in educational matters, being an efficient member of the school Board on different occasions. Many times he has been nominated as councillor, but owing to the position he held with an outside corporation felt it his duty to withdraw, although much against the wishes of the representative ratepayers. As the public well know the duties devolving on a railway section foreman expose him to all kinds of inclement weather, and it takes a man with strong constitution to successfully fill the position. Mr. McKendry had no illness until about three years ago, when, to use his own words, he says—"I was taken down with severe rheumatic pains in the right knee and the muscles of the leg. I could not sleep or rest night or day. I could not begin to tell you what I suffered. I took many remedies, both internal and external prescribed by doctors and friends, but instead of improving I was steadily going from bad to worse. One day, while reading the 'Presbyterian Review' I read of a cure through the use of Dr. Williams' Pink Pills, in the case of a man who had not been expected to recover and this prompted me to give this medicine a trial. The action in my case did not seem to be speedy and I was using the fifth box before any decided improvement was noted, but by the time I had used eight boxes I was a thoroughly well man. Since that time my general health has been the very best and I have no signs of the trouble. I make this statement voluntarily, because I think it the duty of those cured to put others in possession of the means of obtaining renewed health and I am satisfied Dr. Williams' Pink Pills will do all that is claimed for them if given a trial.

These pills cure not by purging the system as do ordinary medicines, but by enriching the blood and strengthening the nerves. They cure rheumatism, sciatica, locomotor ataxia, paralysis, heart troubles, erysipelas and all forms of weakness. Ladies will find them an unrivalled medicine for all ailments peculiar to the sex, restoring health and vigor, and bringing a rosy glow to pale and sallow cheeks. There is no other medicine "just as good." See that the full name, Dr. Williams' Pink Pills for Pale People is on every package you buy. If your dealer does not have them, they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, New York.

The Kerryman's Blunder.

An amusing story is being told in Irish circles just now. A recent arrival in London is a Catholic gentleman hailing from the kingdom of Kerry. Having heard that a certain church in his neighborhood was much

resorted to by Irish people, he resolved to hear Mass there in future. The following Sunday he wended his way to the church which had been described to him, and noticed to his surprise that the service was not altogether what he had been accustomed to in Ireland, nor could he see any of his Irish friends. Still the clergyman at the altar were undoubtedly saying Mass, and round the church were the Stations of the Cross, just the same as at home. On the following Sunday he had similar doubts, but as there was a nun praying not far from him he convinced himself all must be right. In a conversation with a friend a few days after he expressed his surprise that a number of his friends never seemed to go to Mass. The friend was astonished too, and asked what church he usually attended. When he heard he laughed and told the Kerryman, to his great dismay, that the church in which he had prayed so devoutly for several Sundays belonged to the Established Church. It was a Ritualistic Church, in which the services were very High Church indeed, and one in which the Mass was regularly gone through. The nun, of course, belonged to a Protestant Order.—Exchange.

JOHN MURPHY & CO.

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FINE SUMMER BLANKETS, full size, handsome blue and pink borders. Just the thing for country use, only 75c per pair. CHILDREN'S FINE SUMMER BLANKETS, assorted borders, prices from 25c per pair.

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WINDOW SHADES of all sizes, made to order; the best of workmanship; all work done promptly. All measures taken free of charge.

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500 pairs NEW LACE CURTAINS, now in stock, all new designs. NEW FINE NOTTINGHAM LACE CURTAINS, with the new fast woven edge, in white and cream, prices from 75c per pair. FINE HANDSOME NEW IRISH POINT LACE CURTAINS, in white, ivory and cream; prices from \$3.50 per pair. 500 pairs NEW TAPESTRY CURTAINS—New Tapestry Curtains, in all the new Art Colours; choice new patterns; prices from \$2.85 per pair.

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Societies, Sunday Schools, &c., desiring to secure choice dates for entertainments, afterburn Park, Richelieu Park, Highgate Springs, St. Lawrence Park, Clark's Island, &c., should make immediate application.

SUNDAY TRAIN SERVICE.

From Montreal to Vaudeuil. 9:00 A.M. For St. Anne's and Vaudeuil only. 9:30 A.M. For all Stations to Vaudeuil. 1:30 P.M. For Lachine, Vaudeuil and all Intermediate Stations. 5:50 P.M. For Convent, Lachine, Dixie, Dorval, Pt. Claire, Ste. Anne's, and Vaudeuil. 8:00 P.M. For all Stations to Vaudeuil. 9:00 P.M. For all Stations to Montreal. 6:34 A.M. For Ste. Anne's and Montreal only. 7:15 A.M. For Lachine and all intermediate Stations, also Montreal. 10:55 A.M. For all Stations to Montreal. 5:20 P.M. For Pt. Claire, Dixie, Lachine, and Montreal. 7:12 P.M. For all Stations to Montreal. 10:00 P.M. For all Stations to Montreal. From Montreal to St. Hyacinthe. 9:45 A.M. For all Stations to St. Hyacinthe. 8:30 P.M. For all Stations to St. Hyacinthe. From St. Hyacinthe to Montreal. 5:27 A.M. For St. Lambert, Jct. St. Hilaire, and Montreal. 8:00 A.M. For all Stations to Montreal. 5:40 P.M. For all Stations to Montreal.

City Ticket Offices, 137 St. James Street and Bonaventure Station.

VILLE MARIE BANK.

NOTICE is hereby given that a Dividend of Three per cent. for the current half-year (making a total of Six per cent. for the year) upon the Paid-up Capital Stock of this Institution has been declared, and that the same will be payable at the Head Office and at its Branches on and after THURSDAY, the First day of June next. The Transfer Books will be closed from the 17th to the 31st of May next, both days inclusive. The Annual General Meeting of the Shareholders will be held at the Head Office, on TUESDAY, the 20th June next, at noon. By order of the Board, W. WEIR, President.

Random Notes

For Busy Households.

There is a girl, and I love to think of her and talk of her, says a writer in the St. Louis Advocate, who never comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seem to depend upon for many comforts. She is the girl who helps her mother.

In her own-home she is a blessed little saint and comforter. She takes unfinished tasks from the tired stiff fingers that falter at their work; her

strong young figure is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps her mother with the spring sewing, with the week's mending, with a cheerful conversation and with genial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend over the worn-out body of mother lying unheeded in her coffin, her rough hands, folded, her long disquiet merged in rest, something very sweet will be mingled with her loss and the little girl