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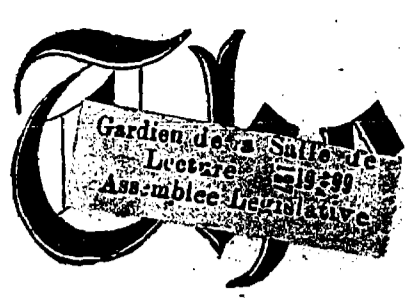
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The True



Witness

Vol. XLIX. No. 39.

MONTREAL, SATURDAY, APRIL 7, 1900.

PRICE FIVE CENTS

HAPPENINGS IN IRELAND.

THURLES '98 MEMORIAL.—The monument erected by the people of Tipperary, in the old Market Square, to the memory of the Thuries, to the memory of the gallant men who fell in 1798, was unveiled, a couple of weeks ago, by the Rev. Father Kavanagh, O.S.F., in the presence of an immense crowd of enthusiastic spectators. The monument is a magnificent piece of sculptural work. It stands 18 feet in height, and is erected on the most prominent site in the town, so that it can be viewed from a considerable distance all round. On the top of the memorial is a pikeman—a typical representation of an Irish peasant—while on three of its panels are carved busts of Wolfe Tone, Emmet, and Lord Edward Fitzgerald, while on all of the panels are inscribed patriotic lines.

Father Kavanagh's brilliant and patriotic oration was worthy of the occasion and of the men whose memory was honored. However, it is too lengthy for reproduction in this column, so we confine ourselves to the pertinent remarks of Rev. Father Dwan, administrator of Thurles, who said that in opening the proceedings he would first express thanks for the honor which they had conferred on him that day in placing him in the chair. He appreciated and felt proud of the honor. On last St. Patrick's Day the foundation stone of the memorial was laid in the presence of an immense gathering of ardent and enthusiastic Tipperary men. Today, in the presence of even a greater and more ardent gathering, the monument stood complete. Their best and warmest thanks were due to the members of the committee having charge of the memorial for the grand work which they had so successfully achieved in a short time. Quietly, yet actively and energetically, they had during the past twelve months applied themselves to this good work (hear, hear). To them it was a labor of love, and they all had the satisfaction that day of seeing their labors crowned with conspicuous success, mainly through the activity and zeal of patriotic Tipperary. They now had a monument designed to perpetuate one of the most glorious episodes in the history of the Irish race. One hundred years ago their forefathers ground down by penal laws, and oppressed by the hands of a tyrannical Government, rose up against the Government, whose authority they never recognized. They took to the hillsides, and with pike and musket in hand, smote their enemies and their oppressors. They refused to lie down under the heel of their oppressors, and made a noble effort to break their chain of slavery and free their native land. They fell and perished, some on the scaffold, some on the battlefield, and some on the altar in the glorious fight for liberty. Since that time in their country they had various movements, some imitating the methods of 1798, and others appealing to constitutional means. But, looking away from the present time, their hearts should go back to the men of 1798. They honored their names, and revered their memories. The men of today believed that the methods resorted to by their forefathers were justified. They believed they fought in a good cause, and to-day in that old market place of Thurles they unveiled this monument in their honor, and they hoped it might perpetuate to generations of Irishmen their name and fame, and keep their memory as fresh and green in the hearts of their fellow-countrymen in centuries to come as it was to-day.

LOCAL GOVERNMENT.—At a meeting of the College Historical Society, of Dublin, the subject of debate was, "That Local Government in Ireland has so far justified its existence." On a vote seven were for the affirmative, and five for the negative. In acknowledging a vote of thanks to him for presiding, the Lord Mayor made some significant remarks. Amongst other things he said: "Local Government in Ireland was getting its legs, it had stumbled, but as it gathered strength, so it has produced benefits all round; and he thought as Irishmen they could well be proud of how Local Government in Ireland had been carried out, and of the manner in which our fellow-countrymen sat down to carry it out in this country."

"He hoped all classes would join together to make the Local Government Act what he believed it was—the precursor of a greater and a better one for this country. He hoped it would mean the joining of all classes to work harmoniously to make Ireland what he believed the people were capable of making it—a country equal to any country in the world as regards the management of its local affairs."

IRISH INDUSTRIES.—In connection with the great movement for the revival of Irish industries, we find a very sane and encouraging comment by one of the leading Irish organs. Amongst other things it says: "The marvellous development of the co-operative movement in Ireland during recent years is one of the most encouraging events of our time, and has given fresh hope to all who have the real interest of the country at heart and who believe in the ability of Irishmen to assert on their own soil that industrial superiority which it is indisputable they are capable of asserting when the theatre of their labors is anywhere but at home. The practical and business-like meeting held at Dunleer on Monday for the purpose of founding a co-operative society was a thorough success and marks, we are sure, the beginning of a new era, so far as local industries are concerned. The chief function of the co-operative society or school which the meeting resolved should be forthwith started will be to afford instruction in the art of butter-making, the management of fowl, knitting, and other industries of that kind. That there is great scope for the operations of such societies in other parts of Co. Louth besides Dunleer, and Clogher Head—where a society was also founded on Monday—is proved by the striking success which has already attended the exertions of the nuns in promoting various cottage industries in important centres like Dundalk and Ardee. Sir Henry Bellingham, Bart, who presided at the meeting in Dunleer, spoke in enthusiastic terms of the results which had been achieved by the nuns resident in these two towns. So beneficial had the instruction given in the Ardee school been that the workers there could make an imitation of the best Italian lace which could hardly be distinguished from the original."

APPEAL TO AMERICA.—Mr. Redmond furnished an American correspondent with the following manifesto for publication in the United States; it is addressed to the friends of Ireland in America:—"It can be said with emphasis that the new union of the Irish members of Parliament has come to stay, and that the talk of veiled disagreements which eventually will disrupt the Party again can be set down as a vicious nonsense. We have sunk all past feuds in the determination to get Home Rule for Ireland, and we are going to get it—sooner, perhaps, than may be generally supposed. The alliance with the Liberal Party is ended, and we are now free to work solely for the cause that binds us together. During the remainder of this Parliament, probably at most about twelve months, our efforts must be directed to re-organizing Ireland and preparing for the coming elections, so that the Irish Party can return to Westminster in increased numbers, with its personnel improved, and with a sufficient war chest at its back. People must not expect as great results as Parnell produced immediately. We have no Parnell. All we can do is to humbly but faithfully act on his principles and follow his policy."

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INTERVIEWS WITH IRISH LEADERS.—Mr. Redmond was recently interviewed on the subject, and in answer to some questions, amongst other things, he said: "Home Rule, certainly, has been brought much nearer by this union. It is only a question of time when the 80 or 85 Irish members will hold the balance of power between the Liberal and Conservative parties. The

Government majority of 150 at present signifies but little, for there is no telling what effect the war will have on the political situation. Personally I am of the opinion that it will soon bring about a reaction—that the country will soon realize what a blunder it was to plunge into this war, and what a tremendous price we are paying for it.

"With a more even division of the two great parties our opportunity will come, and we are ready now to take advantage of it. One break with the Liberal party is complete, and we are free to act solely for the best interests of Ireland. The result will be that we shall gain Home Rule. Am I certain of it? Absolutely. I am just as certain that a Home Rule measure will come up in some form or other and be passed as I am that the sun will rise to-morrow. Home Rule is quite as likely to come from the Conservatives as from the Liberals. It would be easier for a Conservative Government to carry it, as they command the House of Lords. It would not be any more difficult a step for them than they took when they passed the Local Government Bill two years ago, and thereby went half-way towards Home Rule. That measure astonished the landowners greatly, but no harm has come of it, and its results have proved the falsity of the old charge that the Irish people were not steady enough to be entrusted with self-government. A Parliament in Dublin, where it could be watched by all the world; would surely be a body worthy of Home Rule if, as events have proved, the little local assemblies, out of the range of National criticism and fairly free to mismanage themselves, if they were so disposed, have conducted themselves well. Local Government has worked better in its first year in Ireland than it did in its first year in England."

When asked about their plan as regards the keeping of the Home Rule issue before Parliament, he said:—"We are not going to talk Home Rule all the time, but every question in Parliament in which we as a body take part will have some bearing upon it, directly or indirectly. Every bit of legislation of which the great body of the Irish people disapprove will be fought, and if it is defeated, it will add to our strength. Every advantage that we can gain for Ireland will increase our power and strengthen the organization of the people in Ireland, which has been weakened in the past nine years by the division in the ranks of the Nationalist representatives in Parliament."

Referring to the other issues of importance in which they were interested, Mr. Redmond said:—"Some of the immediate questions

to be considered are the compulsory purchase of land in Ireland and the establishment of university education, which Catholics can conscientiously avail themselves of. Why should the Catholics be condemned to ignorance, because they will not sacrifice their faith? But these and the many other reforms that Ireland needs will not be permitted to exclude Home Rule from first consideration."

On the stability of this new union of the parties, he emphatically expressed himself thus:—"Yes, you may say unqualifiedly that the re-union of the Irish Nationalist Parliamentary Party is permanent, and that the old feuds are completely buried. Capital has been made out of the fact that since the union some of the Dublin papers representing different shades of Nationalist opinion, and long opposed to each other, have gone in disagreeing to some extent. But you can't expect newspapers that have been so long opposed to each other to settle down in perfect concord all at once. You will understand that their so-called quarrelling since the re-union does not signify much when I tell you that the owners of these papers have come to a perfect understanding, and are in absolute accord on all points of vital importance."

Mr. Healy was also interviewed in regard to similar matters and three distinct questions were asked him. The questions were:—

"1. If they believed the Nationalist union would be permanent; (2) what funds were needed; and (3) what support was believed to be due from America?"

Mr. Healy's replies were made in writing as follows:—

"1. Yes.

"2. I was never acquainted with the financial concerns of the party, but from published statements, I should think it would take at least \$25,000 a year to maintain at Westminster an effective attendance. Elections and registration of voters are also very costly, and if we are to fight the Ulster seats in the Revision Courts, and at the polls as in '85 and '90, nearly as much more would be annually expended. A general election, if the Tories contest our eighty-two seats, would cost \$100,000 for sheriff's fees and like expenses. Twice the Tories put to this outlay to drain our resources, and doubtless will do so again.

"3. The previous answer covers this, I think, but of course, if people at home will contribute also, and it is not a matter of assessment between them and our countrymen abroad, as all are equally interested, and will be generous according to their means."

THE MARQUETTE STATUE.—In the House of Representatives at Washington, a week ago, the question of the Marquette statue became the subject of considerable debate. The matter came up in connection with the acceptance of the statue of Hon. Oliver P. Morton, presented by the State of Indiana. The following extract from the debate is instructive in more ways than one:—

Mr. Steele: "Mr. Speaker, I desire to renew my request made last evening, that on Saturday after one o'clock, the 14th day of April, be devoted to resolutions accepting the statue of the Hon. P. Morton."

The Speaker: "The gentleman from Indiana asks unanimous consent that Saturday, April 14, commencing at one o'clock, be set apart for addresses on the receipt of the statue from the State of Indiana of the Hon. Oliver P. Morton. Is there objection?"

Mr. Fitzgerald, of Massachusetts: "Mr. Speaker, I wish to say that I objected to the resolution yesterday, not to show any discourtesy to the gentleman from Indiana, or to the great man whose memory is sought to be praised by the resolution presented by the gentleman from Indiana. But there is a statue now in statutory hall of Father Marquette to which, through the narrowness of the members of a committee on Library in the fifty-third congress, proper respect has never been shown. Yesterday was the first occasion that I was present in the House of Representatives when unanimous consent was asked on a question of this kind, and I thought I would take advantage of the opportunity to call the attention of the House and the people of the country to the narrowness of the respect which existed at that time in regard to that statue."

MR. FITZGERALD'S REMARKS.—"The resolutions unanimously adopted by the senate calling the attention of congress to the virtues of this great explorer were presented to the House, referred under the rules to the committee on Library, and shrouded there. I endeavored at various times to call them up, but owing to the rigid rules of this House, which prevented consideration without a report from this committee, no action was ever taken upon this matter."

"Father Marquette is the recognized discoverer of the great Mississippi, and his memory has been denied proper recognition by this House, because of the narrow spirit of bigotry and prejudice against the Catholic Church prevailing among some of its members. I intend, at some later date, that a special time be set apart in which the members of this House may have the chance to pay proper respect to the great work accomplished by this explorer."

NOTES OF NEWS FROM AMERICAN CENTRES.

AN INSULT TO A PRIEST.—It is evident, with all their vaunted liberty, that the Catholic priest, even when on that most pressing of all missions—the visiting of the dying—is not accorded as much consideration from certain authorities as would be entertained for a tinctor.

Father Tierney of the Sacred Heart Church, Bayside, L.I., received a hurried call last Thursday to attend a sick soldier at Fort Totten, White Point. Father Tierney was allowed to pass the lines by the sentry, but when nearing the hospital the carriage was overtaken by Major Knight's orderly and ordered to stop. The priest protested, but was informed that the major wanted him to turn back. Father Tierney asked the orderly to summon the major. Major Knight came up and told the priest that he could not pass the lines, and gave the orderly orders to stop him even if he had to use the bayonet.

Father Tierney asked if such conditions were not contrary to the constitution of the United States, and the guaranteed rights of a clergyman. He has written to the secretary of war and hopes to be upheld. Major Knight refused to discuss the matter.

A NEW BISHOP.—Papal briefs have been received from Rome through the apostolic delegation at Washington naming the Very Rev. Denis O'Donoghue, of St. Patrick's Church, Indianapolis, Indiana, Bishop of Pennsylvania, North Africa, and Bishop auxiliary of the diocese of Indianapolis.

The new Bishop will be the assistant of Bishop Chatard, and will have the right of succession. Father O'Donoghue has been in Indianapolis 27 years. He is the first native of Indiana to be made a Bishop. Bishop Chatard, who was a Baltimorean, has recently returned from a visit to Rome.

A GENEROUS IRISHMAN.—Patrick Callaghan, formerly a New York lawyer, whose death occurred in Poughkeepsie, recently left a will in which he bequeaths the greater part of his estate, valued at \$200,000, to the following institutions: Society for the protection of destitute Roman Catholic children, convent at Morrisania, founding asylum of the Sisters of Charity of New York City, home of the Good Shepherd, New York City, and St. Mary's Church, Poughkeepsie. The will does not state how much each institution is to have, but after dividing about \$25,000 among relatives the remainder is left to the institutions named, presumably to be equally divided among them.

DELEGATES TO MUNICH.—On the 24th September next, an International Catholic Scientific Congress, will open at Munich. The congress will embrace ten sections, as follows: 1, religious sciences; 2, philosophy and psychology; 3, juridical, economical and social sciences; 4, history, ecclesiastical and profane; 5, history of art and civilization; 6, language and Oriental antiquities; 7, philology, archaeology and epigraphy; 8, mathematics, physics and chemistry; 9, astronomy, geography, geology, etc.; 10, biological, anthropological and medical science. It is expected that the United States will be well represented at the congress, and an effort will be made to secure a number of papers from American scholars. The officers of the congress in this country are: President, Very Rev. Dr. Zahn, Notre Dame, Ind.; vice-president, Rev. Dr. Shanahan, and secretary, Dr. Edward Green, both of the Catholic university.

CENSUS FIGURES.—A religious census has been taken of the city of Philadelphia, says an exchange. The work was done thoroughly, and 4,500 enumerators were employed. Giving five to every Catholic family and four to every Protestant, the result is as follows: Catholics, 316,466; Methodists, 137,804; Episcopalians, 161,812; Presbyterians, 102,360; Baptists, 140,748; Lutherans, 71,308. This shows that Abp. Ryan presides over one of the greatest Catholic centres in the world.

FATHER TIGHE DEAD.—The news comes from Chicago that Rev. Dennis A. Tighe, known also as the "builder of churches," pastor of Holy Angels' Church, is dead of pneumonia, after he had been operated upon for appendicitis. Father Tighe was born in 1851 in Tighe's Town, County Sligo, Ireland.

THE SALOON AND ITS ALLUREMENTS.—The curse of the United States to-day is the saloon. Other evils, monstrous and perplexing, like the vampire, suck the life-blood of society, but they are all eclipsed in the widespread disaster they bring, by the liquor saloon. It dots the hill sides and the plains of nearly every state in the union. There is hardly a hamlet where it is not entrenched. Our great cities marshal their saloons by the thousands. To what extent is "the saloon as such" responsible for the incalculable disaster—crime, poverty, disgrace, disease and death—that intemperance, like a mighty flood, night and day, year after year, leaves in its path? Is the appetite for alcoholic stimulants, hereditary or acquired, the cause of all the intemperance that prevails? Suppose that liquor drinking could be shorn of all the artificial and attractive trappings that now attend it; suppose that the business of supplying those who desire alcoholic stimulants should be rid of all the glitter that gilds it, and should suffer the elimination of the factor of avarice—what would be the result? "It would lessen intemperance one half." Stand as I did the other day in the bar-room of a great hotel a half hour, and yet it is the doorway of death to thousands. Its allurements entice the young man who has no desire for liquor; he drinks for sociability's sake; he acquires the appetite for alcohol,

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by two or three and drink together.

Again, the saloon is called the poor man's club-room, and indeed it is, and many a rich man's too. How attracting its brilliant lights—its warmth—its sociability—its comradeship. Little wonder that many a man prefers it to his unhappy home maybe, or his cheerless room, and yet it is the doorway of death to thousands. Its allurements entice the young man who has no desire for liquor; he drinks for sociability's sake; he acquires the appetite for alcohol,

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WHO AND WHAT ARE BOERS?

Most people in the civilized world to-day know that a war has been going on, for some time, between Great Britain and the Boers, or the Transvaal Republic; but few know either who the Boers are, or what was the origin of the Transvaal Republic and the Orange Free States.

In the course of a notice of Mr. A. H. Keane's book on "The Boer States, Land and People," the "Standard" gives the following information:—"But who are the Boers, and what races did those who made the Trek find already occupying the territory which has become the Transvaal and the Free State? Most people take it for granted that the former are Dutch. So they are, in part, as their language shows. But Taal, as Cape Dutch is called, has widely departed from that spoken in Holland. It has discarded inflections and grammatical endings, replacing them by particles, so that its relation to standard Dutch is something like that of the Early English of the Twelfth and Thirteenth Centuries to the Anglo-Saxon of pre-Norman times. But the Boers, notwithstanding a language which exhibits little trace of foreign elements, are a new race—the outcome of a blend of three distinct European elements, putting aside any later infusion of English blood. The first and oldest element is undoubtedly Dutch. Representatives of that nation began to arrive at the Cape (though not till long after its discovery by the Portuguese) about the middle of the seventeenth century, when the Dutch East India Company established a re-victualling station in Table Bay, and built a fort to protect it. So the Cape Colony began as a military stronghold, without any intention of forming a settlement beyond the range of the fort's guns. Other Europeans were 'warned off the premises,' and intercourse with the surrounding Hotentot tribes was strongly discouraged. Thus for some time the station was occupied chiefly by soldiers and sailors, together with a few craftsmen and gardeners. From the first the former class oppressed

the latter, and thus, according to Mr. Keane, were sown the seeds of the chronic discontent and friction between the Administration and the settlers. Next the station was transformed into a Colony, not, however, by the arrival of new emigrants, but by grants of land and other aid to those already in the country. These men, soldiers and sailors, generally not of the better type, with civilians of humble grade, were the nucleus of the Boer race. For them wives had to be imported, who were respectable young women, selected from the inmates of an Amsterdam orphanage. Their arrival lessened the temptations to irregular alliance with native women, and thus kept the white blood practically free from a colored strain. Other Dutch, of a better social status, then emigrated to South Africa. Settlers, of course, owned slaves. These, at first, were kindly treated and even educated. That policy, however, was afterwards changed, and among the indirect results have been not only the "Great Trek," but also some of the worst faults of the Boer character. Next Huguenots went to South Africa. They began to arrive soon after 1685, when the Edict of Nantes was revoked, and with them came Waldenses from Piedmont. Though the latter were not numerous, they leavened the dull or Dutch nature; for some were men formerly of good standing, and others experienced craftsmen. Thus they initiated such branches of industry as vine culture and weaving, and even now, though their racial characteristics seem to have disappeared, the frequency of French names among the Boers shows the Huguenot element in the population to have been one of real weight. Last, alike in chronological order, numbers, and general importance, is the German element, composed partly of Teutons who had taken service with the Netherlands Company, partly of settlers who arrived from Europe early in the eighteenth century. Not till near its end did the English appear at the Cape in any force, and the Cape Colony was not finally ceded to us till 1815."

important, that, in conflict, not to raise the voice is to expel anger and restore the control. The nuns know and practice this, and whatever may be the defects of convent school education, it seldom fails to make an impression upon the speech." In conclusion, the editor observes: "It would be well if every public and private school in the country would address itself systematically to similar results, as, no doubt, many do."

—Sunday Democrat.

CONVENT EDUCATION.

Parents who have the means should send their daughters to convent schools. A writer in the "Century Magazine" pays a generous tribute to convent education. Speaking of the culture of the human voice, the writer observes that "those who teach its use tell us that the reaction of the voice upon the character is most

important, that, in conflict, not to raise the voice is to expel anger and restore the control. The nuns know and practice this, and whatever may be the defects of convent school education, it seldom fails to make an impression upon the speech." In conclusion, the editor observes: "It would be well if every public and private school in the country would address itself systematically to similar results, as, no doubt, many do."

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MR. BLAKE'S SPEECH AT GLASGOW.

STORY OF THE RE-UNION.—The principal speaker at the great meeting of Irish Nationalists held in Glasgow, on Sunday, was the Hon. E. Blake, M.P. His rising to speak was the signal for a great ovation, the great throng that filled the Grand National Hall cheering for several minutes. Mr. Blake, in the course of a speech, marked by all his usual brilliancy and force of reasoning, said—Since last we met many things have happened, culminating in the practical re-union of the Irish people and members. I gladly limit myself to the attempt to bring before you, in one connected view, the essential features of the work done, and of that remaining to be done, for the re-union; which, when last we met, we hardly dared to expect, but on which we now base our hopes for a National triumph. It is good that we should, before rearing the superstructure, once for all examine the foundations on which we are to build. Let me then remind you that in April last, at an important conference of Nationalist members in Dublin, attended, however, by only two members of the then existing Paroelite party, but open to the Press, resolutions as to a basis of re-union were, on Mr. Dillon's motion, unanimously adopted, resolutions which have since become the governing factor of the situation. I am proud to have had some part in their construction. . . . Next let me call to you the conference of members convened pursuant to this invitation at Westminster in January, also open to the Press, but happily attended by the bulk of all the sections, when Mr. Redmond, accepting in his speech the basis I have just read, moved, and we unanimously adopted, this fateful resolution:—"That in the name of Ireland we declare an end to the divisions which have hitherto separated the Irish National representatives; and we hereby form ourselves into one united Party, in accordance with the principles and under the constitution of the Irish Parliamentary Party from 1885 to 1890. . . . Thus, by that offer and that acceptance the re-union was accomplished. Let us thank God and take courage and lift up our hearts: this is the day of our re-union."

MR. REDMOND'S SELECTION.—At the last conference only one question of great importance was raised by Mr. John Dillon for discussion, namely:—The attitude taken up towards the United Irish League, that popular organization which, by many of us, has been declared to be in our opinion the most effective instrument of re-union, and to which our warm support was pledged. No whisper of hostility to or dissatisfaction with the League was heard, and Mr. Redmond and several other members made it clear that there was on their part no notion of antagonism; and on this view it was that we then acted. Now, this resolution of Mr. Redmond was framed in the true spirit. It simply embodied the essence of that basis proposed in April, and on that basis we have become a re-united party. It was proposed in a speech worthy of the occasion, and universally approved. There was no higgling over details, no bargaining for securities, no proposal even to embody in the articles of union the April concessions. They were by word of mouth accepted, and their fulfilment was rightly left to the honor of those who had offered them, in the spirit of mutual trust on which alone a real union could be formed. All things not embraced in the conference resolution thus fell to be dealt with as details, not by conference of the old parties, which had happily ceased to exist, but by the re-united party itself. Well, gentlemen, one of the very first things to be done was to choose a sessional chairman, and the honorable understanding was that the first chairman should be chosen from among those who had formed the Paroelite Party. Not all of those members were available; indeed a man, very favorably viewed by many, of whom I was one, had, as is well known, absolutely declined a nomination before the meeting. Thus it appeared to me obvious that, of those available, Mr. Redmond was by all odds the man best qualified for the post. Accordingly I, who had for some time been acting quite independently, took the responsibility of suggesting his name; Mr. Healy seconded; and, after full discussion, he was elected without opposition. Now, Irish Nationalists at home and abroad had received with pleased surprise the news of re-union. But they were watching with hatred and envy the result of the attempt to fill that chair which had been the subject of such bitter struggles in the past. They feared, either our adversary was hoping, for a failure. But there was no failure. And the Irish people at once, with great and general cordiality, acclaimed our choice. And thus, year under conditions necessarily arduous, but, after all, more favorable to the cause than we could have hoped, it seems to me that his general course, so far, has vindicated his choice. Doubtless, in the future will be criticized; and to most questions of policy there are two sides. Doubtless he will make some mistakes. All men do. Doubtless his adversaries will charge him with many of the business of the friends of the cause, exercising a free but friendly judgment, to make all due allowance for his deficiencies.

CHOICE OF CANDIDATES.—For example, take the choice of candidates for Parliament. There has been some talk as to the relation of the Party, or its officials, or the National Organization, to this question, and of mysterious schemes on the one hand for extinguishing, and on the other for perpetuating the present representation. For my part I hold by neither notion. I hold by those words of our April resolution. Now our duty is to secure to the electors in each constituency such local machinery as shall enable them, through their own freely chosen delegates, freely to nominate their standard-bearer. We should discourage wire-pulling from either within or without the division. It should be for the electors to decide on such information as may reach them, upon the personal and political conduct, the fidelity, diligence, usefulness, and suitability of those who may be willing to undertake the trust, whether old members or new aspirants. And this they can best decide through their own local convention. But I go on to consider how far and for what reason it is important that there should be any power of suggestion in some central body. Well, I think it clear that in prosecuting a case like ours, where the difficulties in obtaining men at once able and willing ade-

quately to represent Ireland have been always great, and are certainly not diminishing, it would be a misfortune if there were not some committee to ascertain who may be available, and, in cases in which the constituency finds a difficulty in nomination, to suggest, at its request, a name for its free consideration. There may, too, be rare and exceptional cases in which it may be in the public interest to give a constituency the opportunity to do service to the cause by choosing, if it so pleases, even an outsider, always preserving its absolute freedom of choice. I am deeply conscious of how much evil, and how little good, I have done, and that I am a shocking example of the dangers of such action; but I, at any rate, cannot protest against the judgment in some central body of such a duty. For it was a cable from the General Election Committee of 1892 that introduced me to South Longford, where now, I am proud to say, I need no introduction; that drew me across the stormy Atlantic seas, and has kept me for eight weary years tossing on the still stormier and dirtier seas of Irish politics. On the Atlantic sea I am never sick, but I own I have sometimes been sick in the cross-currents of these political seas of ours (laughter), and have even been moved, as people are sometimes moved at sea, to throw it all up (great laughter). But here I am, after all, half ready to sign articles for one more trip before the mast on the good ship Reunion!

OTHER QUESTIONS.—Now, gentlemen, I have said these things to you, with the candor which I think the highest compliment, because they touch practical questions, on which may depend the success of our united efforts, and I have no doubt that you, as Irishmen abroad, mixed up with the municipal and political contests here, only need their statement in order to appreciate their importance. Well, gentlemen, I have done, I have chosen what is in truth, for earnest Irish Nationalists like you, capable of seeing into the heart of things, the vital question of the hour. And I have to that end discarded other themes, some important and exciting, some trivial, but perhaps, for that very reason more exciting still; all, however, only incidents, temporary in their effects. While this touches not merely the best mode of treating the incidents, but also the very heart and life of the movement, I will but say to you, on the graver subjects, that I have always recognized that the course dictated by the settled judgment of the Irish people on the great tragedy of the war, the divided and demoralized condition of that one of the British parties which comes in its ranks the bulk of British Home Rulers; and the total waste of Jingoism which has swept this island, show that we can expect to do but little at Westminster before the election. And they show also that, after the election, the political country in which the next campaign is to be fought may be wholly new; and that new tactics may be needed for the new conditions. On the minor points, I will say only that the order about the Shamrock and the Royal visit, however interesting, are but ripples on the mighty stream which bears up the National cause. I may touch on them elsewhere, but not to-day. On the whole, I have for myself a good hope that re-united Ireland will find, in the new conditions to be created by the election, ample opportunity to advance her cause. I think I discern even now some of those chances. Our work to-day is to prepare to take full advantage of what fortune shall offer to the constancy, the valor, the resolution of the Nation. And that work it is which I commend to your faithful hands (loud cheers).

OUR SCHOOL BOARDS.

Under the title "Our School Boards," Rev. W. F. Brown, Hon. Sec. of the Catholic League of South London, has published a very interesting pamphlet, in which he establishes a well defined contrast between the expenditure of Board Schools and Voluntary Schools. Any person interested in our Catholic separate schools throughout Canada, must find food for serious study and profitable reflection in the pages of this little book—issued by the London (Eng.) Catholic Truth Society. While all the details of figures can in no way interest us, and are scarcely comprehensible as far as we are concerned—being strangers to the situation in England—there are general facts stated which find their application here as well as elsewhere. He deals with school sites, buildings, administration and maintenance. We have no intention to analyze the pamphlet, but we quote one paragraph which will indicate how costly it is to even find ground whereon to build a Catholic school. "It has been said that for a school you must have land to build on. This is no small matter. When a Voluntary School is to be built the founders or trustees have to obtain land for the school. In a town, and especially in suburban districts, this is no easy matter. Many people will not sell you land for a school, because its presence in a street or road does not improve the property. A school means a number of children passing to and fro twice a day five days out of the seven. Naturally some of them are noisy and troublesome, and disturb the residents near the school. So the property freholders sell reluctantly, if at all, and at a high price. Many Catholic schools are built on unsuitable sites for the simple reason that they could get no other. Bigotry or business blocked the sale of better sites. Every penny for the site must come from the supporters of the Voluntary School, not one pen-

Montreal City and District Savings Bank. The Annual General Meeting of the Stock-holders of this Bank will be held at its Head Office, 176 St. James Street, on TUESDAY, 1st MAY next, at 1 o'clock p.m., for the reception of the Annual Reports and Statements, and the election of Directors. By order of the Board. H. Y. BARBEAU, Manager, Montreal, 31st March, 1900.

NATIONAL CONVENTION.—What I bespeak for Mr. Redmond is what I claimed for Mr. McCarthy and for Mr. Dillon when they filled the chair of the majority; it is what is due to any man in that position—a fair and constitutional support from the members of the party, and the help and counsel of influential Nationalists in and out of Parliament. Nor do I doubt that he will take every

quately to represent Ireland have been always great, and are certainly not diminishing, it would be a misfortune if there were not some committee to ascertain who may be available, and, in cases in which the constituency finds a difficulty in nomination, to suggest, at its request, a name for its free consideration. There may, too, be rare and exceptional cases in which it may be in the public interest to give a constituency the opportunity to do service to the cause by choosing, if it so pleases, even an outsider, always preserving its absolute freedom of choice. I am deeply conscious of how much evil, and how little good, I have done, and that I am a shocking example of the dangers of such action; but I, at any rate, cannot protest against the judgment in some central body of such a duty. For it was a cable from the General Election Committee of 1892 that introduced me to South Longford, where now, I am proud to say, I need no introduction; that drew me across the stormy Atlantic seas, and has kept me for eight weary years tossing on the still stormier and dirtier seas of Irish politics. On the Atlantic sea I am never sick, but I own I have sometimes been sick in the cross-currents of these political seas of ours (laughter), and have even been moved, as people are sometimes moved at sea, to throw it all up (great laughter). But here I am, after all, half ready to sign articles for one more trip before the mast on the good ship Reunion!

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GOOD NEWS comes from those who take Hood's Sarsaparilla for scrofula, dyspepsia and rheumatism. Reports agree that HOOD'S CURES.

CATARH MILLINERY. In the Nose, Head, Throat, Lungs, Stomach, Liver, Bowels, Kidney, Bladder, Nerves, Etc. Its CURE. The latest Book on the subject. Will be sent FREE. Address DR. SPAULDE, 7 to 13 Dear Street, Boston.

ny comes from the State or the rates. No money can be borrowed from a public body on the security of the purchased site and the annual Government grant. If a loan is to be raised it must be a private one. "All this has pressed very heavily on the Voluntary Schools, especially on Catholic Schools, which have increased from 351 in 1870 to 1,037 in 1894. What sacrifices have been made by priests and people to procure sites for these 683 additional schools during the last quarter of a century! It would not be difficult, even in connection with our own Catholic High School, to find an application here of Father Brown's statement in regard to England. Few pause to consider the enormous cost of a school, and what sacrifices the erection of one entails.

DIOCESAN NOTES. PASTORAL VISITS.—The Archbishop of Montreal will visit the parishes of the Diocese situated on the south bank of the St. Lawrence commencing on May 1st and ending June 20th as follows:— May—Laprairie, 11; Saint-Philippe, 16; Saint-Constant, 17; Saint-Isidore, 18; Saint-Benoit, 19; Saint-Michel, 21; Sherbrooke, 22; Saint-Eduard, 23; Saint-Jacques-le-Minor, 24; Saint-Lyons, 25; LaSalle, 27; Saint-Valentin, 28; Saint-Jacques, 29; Saint-Basile, 30; L'Assommoir, 31. June—Saint-Jean, 1; Saint-Louis, 2; Chambly, 3; Saint-Basile, 6; Saint-Benoit, 7; Saint-Hubert, 11; Longueuil, 12; Boucherville, 14; Saint-Jules, 15; Veroyles, 16; Assommoir, 18; Saint-Therese, 19; L'Assommoir, 20.

APPOINTMENTS.—Mr. Beaulieu has made the following appointments:— Rev. J. J. Amour, acting at Notre-Dame-de-la-Merci; Rev. A. Lacombe, cure of St. Maurice; Rev. F. Archambault, acting at Notre-Dame-de-la-Merci; Rev. J. Charbon, acting at Cap St. Jacques; Rev. A. Maron, cure of St. Catherine; Rev. Z. Gardin, cure of St. Louis; Rev. S. Leger, acting at Cap St. Jacques.

ST. BRIDGET'S NIGHT REFUGE. Report for week ending Sunday, 1st April, 1900.—Males, 359; females, 51; Irish, 216; French, 115; English, 18; Scotch and other nationalities, 31. Total, 410.

THIS IS THE WAY OF IT. The glycerine in Scott's Emulsion soothes the rough and irritable throat. The hypophosphites tone up the nerves, and the cod-liver oil heals and strengthens the inflamed bronchial tubes and air cells.

"You say that figures don't lie. Well, permit me to flatly contradict you." "May I ask your business?" "I'm a dress-maker." "It's good to put bother away over night. It all straightens out in the morning."

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CARPETS! Our exhibit of the new Spring styles present manifold attractions in all Floor Coverings. Our exclusive control of many patterns enables us to offer you many advantages in High Grade Carpeting. Our Rug stock is the largest and finest in the country. Values? Look at our quotations. Come in and compare values before ordinary Spring rush. THOMAS LIGGET, 1884 Notre Dame St., Montreal 2426 St. Catherine St., Ottawa 175 to 179 Sparks Street, Ottawa.

THE BELL TELEPHONE CO. OF CANADA, Ltd. Subscribers who are moving in May are reminded that in order to receive uninterrupted Telephone service it is necessary that the Order to Transfer be given not later than April 10th. Blank Order for Removal of Telephone will be found on last page of each Telephone Directory. Fill out and return to D. C. DEWAR, Local Manager, Montreal, March 19th, 1900.

FREE DAISY AIR RIFLE. We give this splendid Rifle for selling only two dozen packages of Sweet Peas at 10 cents each. Each large package contains 65 most fragrant varieties. All colors. This Rifle is the best made latest model, well finished nickel plated, carefully sighted and tested before leaving the factory. It is just the thing for target practice or shooting cats, rats, sparrows, etc. Return this advertisement with your address and we will send you, without charge, one of our Sweet Peas and we will send your Rifle all charges paid. The season for selling seeds is short so order at once. Our Sweet Peas packages sell themselves. Premium Supply Co., Box 117 Toronto.

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MISS BYRNE, 69 Metcalfe Street.

EASTER HOLIDAYS. Return Tickets will be issued at first-class Single Fare.

SCHOOL VACATIONS. Students and Teachers of Schools and Colleges on success of Standard Form School Vacation Railway Certificate given by Provincial will be ticketed at first-class Single Fare and One-third, from April 23 to 10th, inclusive. Tickets valid for return leaving destination on or before April 24, 1900.

GRAY'S PECTORAL SYRUP. A most excellent preparation for Croup, Whooping Cough, and all the affections of the early stage of Bronchitis. As a family Cough Remedy, it is equally valuable. It is also the best remedy for the acute stage of Whooping Cough, and for the chronic stage of the same.

HENRY R. GRAY, 122 St. Lawrence Street, Montreal. Notary Public.

NOTICE. All persons having claims against the Estate of the late J. Baker Edwards, in his lifetime of Montreal, Doctor of Medicine, are hereby notified to present the same, duly attested, to the undersigned, at their office, Room 3, Mechanics' Institute.

EVERY CATHOLIC YOUNG MAN should possess a copy of "The Catholic Student's Manual of Instructions and Prayers."

GEORGE W. REED & CO., 783 and 785 Craig Street. ROOFING AND ASPHALTING Tiling and Cement Work.

COWAN'S ROYAL NAVY CHOCOLATE and HYGIENIC COCOA. Are always the favorites in the homes. THE COWAN CO., TORONTO.

New Publications. B. HERDER, 17 S. Broadway, St. Louis, Mo.

BECKER, REV. WM., S.J.—Christian Education, or the Duties of Parents. Rendered from the German into English by a Priest of the Diocese of Cleveland, 12mo. 424 pages, Cloth, \$1.25 net.

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The receipt of a sample copy of this paper is an invitation to subscribe.

W. G. KENNEDY, Dentist, 756 PALACE Street, Corner Beaver Hall Hill, Telephone: e. Main, 830.

PUBLIC NOTICE

is hereby given that application will be made to the Parliament of Canada, at the next session thereof, for an act to incorporate a religious community. The said corporation to be called "The Congregation of the Most Holy Redeemer."

The persons to be incorporated are: The Rev. Alphonse Lemieux, the Rev. Edward Strubbe, the Rev. Louis Savard, the Rev. Edmond Flynn, and the Rev. Peter Vermeiren, and such others as shall hereafter become members under the rules of the corporation.

The said Corporation to have perpetual succession and a common seal, to be altered at will, said corporation also to have the right to appear before the Courts, said corporation also to have the right to possess, accept, acquire by any legal title whatever, movable and immovable property, and to sell, alienate, hypothecate, assign, lease, transfer, exchange or otherwise dispose of the same for the benefit of the said Corporation.

The head office of the corporation shall be in the city and district of Montreal. The objects of the corporation are as follows: (1) The maintenance of public worship. (2) The religious education of the people and especially that of the poor and abandoned, particularly by holding missions in cities, towns, villages and parishes. (3) Taking spiritual charge temporarily of small congregations which cannot afford to support a priest. (4) Giving moral education particularly to poor and orphan children. (5) Helping in missions and in education within the limits of their duties. (6) The maintenance of public cemeteries connected with buildings devoted to public worship and the construction and maintenance of buildings adapted to our belonging to the public order their care for the public purposes of such buildings, respectively.

7. Giving aid and assistance in the promotion of Immigration. (8) All other works depending upon those above mentioned and all other works in any way connected with the objects above set forth.

QUINN, MORRISON & LYNCH, Attorneys for Applicants, Montreal, 25th January, 1900.

ROOFING AND ASPHALTING Tiling and Cement Work. ROOFING MATERIALS, BUILDING PAPERS, STOVE LININGS, ASPHALT CEMENT, for repairs, in cans of 5 and 10 lbs.

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EPISCOPAL APPROBATION.

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

PAUL, Archbishop of Montreal.

SATURDAY.....APRIL 7, 1900.

News of the Week.

As we go to press the Queen of England has reached Dublin and, for a first time in forty years, has commenced a regular visit to Ireland. The close of the century is destined to be eventful: this year is charged with occurrences of most significant import. It may well be a matter of speculation what the outcome of this exceptional royal visit will be.

In connection with Her Majesty's presence in Ireland, the following, from a Dublin exchange, is timely news—

"Archbishop Walsh, last week, definitely announced that he would take an official part in the reception to Queen Victoria on her visit here. This decision settles the question as to what attitude the Catholic clergy, and therefore Catholics generally, shall take in reference to Her Majesty's reception. The archbishop says his decision is based upon precedent. His Grace attended the court on the last visit of the Queen to Ireland, forty years ago. It is known, however, that Archbishop Walsh acts on the advice and according to the personal wishes of the Pope."

"The ease with which we marry," is the title of an article in the April "Ladies Home Journal," from the pen of Edward Bok. The following paragraph taken from that able contribution is in reality a splendid tribute to the Catholic Church and her system of publishing marriage bans. Mr. Bok says:—

"This precaution which our forebears had of giving thirty days' public notice of an intention of marriage, proclaimed from the pulpit and posted at the public hall," he believes, "was born of wisdom and rested on a sound foundation. The pity is that we ever got away from it. I do not say that a return to this old custom of the proclamation of marriages would be the panacea for all marital evils. But it absolutely would do away with all the run-away marriages, sentimental elopements and the life compact born of a single moonlight night, from which results so much unhappiness to our girls, and which have brought, and will continue to bring, so much humiliation and disgrace upon parents and families."

Complaint was made, by Rev. J. L. Shearer, secretary of the American Tract Society, to Commissioner of Immigration Fitchie, about Father Henry, director of the "Mission of Our Lady of the Rosary." It appears that Father Henry confiscated tracts distributed by the society amongst Catholic immigrants.

"Father Henry said it was true that he had taken some tracts from Irish Catholic immigrants, chiefly young men and girls. He said some of the tracts were not non-sectarian. One of them contained this inquiry: 'Are you a member of the Church of England? If not, why not?' He said that the tract distributors had resorted to methods that were not ingenious. Tracts had been put surreptitiously under the plates of the immigrants at the Barré Office. The immigrants, nearly ninety per cent.

of whom were Catholics, were not asked if they wanted tracts and were not told that the tracts were distributed by a Protestant institution. The tracts were simply thrust into the immigrants' hands, and they received them under the impression that tract receiving was a necessary formality in entering the country. Father Henry said his Church did not distribute tracts at the Barré Office and made no effort to proselytize Protestants."

Sunday, the feast of the Annunciation, had a special observance in Mount St. Joseph's College, this city. It was made the occasion for a dinner to all accessible Xaverian Brothers, in honor of the exaltation of Brother Dominic "to the highest office in the gift of the Xaverians of America," as Brother Isidore, first prefect of the college, expressed it in his felicitous address to the new Provincial of the American Province. The dinner served also as a hospitable method of leave-taking of Brother Gabriel, the Provincial of England, who accompanied the Superior General, Brother Chrysostom, in his official visit to this country, and who greatly endeared himself to the American members of the congregation by his genial manners, intellectual resources and intelligent exposition of the whole art and business of education.

The Xaverian Brothers in the United States conduct Mount St. Joseph's College, Frederick road, near Irvington; St. Xavier's College, Louisville; St. John's Normal College, Danvers, Mass.; Old Point College, near Fort Monroe, Va.; St. Mary's Industrial School and St. James' Home for Boys, Baltimore. They also teach in schools in Richmond, Norfolk, Portsmouth, Wheeling, Baltimore, Worcester, East Boston and Lawrence, Mass. There are about 200 Brothers of the Order in this country.

The Guidon Magazine arguing that masses for the living are more effective than masses for the dead, gives, amongst others, the following reason:—

"The souls in purgatory can only receive what is called the 'propitiatory' fruit of the mass, while the living can receive beside the 'imperative' fruit, or that which moves God to grant our particular demand."

There is much truth in this; yet it in no way detracts from the benefits conferred upon souls by masses for the dead.

HOLY WEEK.

There is no week in all the year that deserves more truly the title of "Holy" than the one we are about to enter upon. It is pre-eminently holy, because of the sacred and solemn events commemorated, as well as the pure, lofty and devotional character of the spirit with which all true Christians should be animated during the three last days in particular. It is the closing of that season of penance which the Church has ordained as the forerunner of the great festival of Easter; it is the commemoration of the most tragical, sublime and sacred mysteries of our holy religion. During this Holy week of the year the Catholic goes down,

in spirit, into the tomb of his past life—where the darkness of sin and the corruption of moral death reign—that he may arise upon Easter, like our Lord—glorious, in his own limited sphere, but purified and happy.

HOLY THURSDAY.—Upon Holy Thursday there is a glitter, a joy, while there is a shadow of sadness upon the soul. In the approaching gloom of a terrible passion for human errors, the Saviour partook of a last supper with His apostles. On that occasion did He take bread, break it, and pronounce it to be His Body. On that occasion did He establish the loveable sacrament of the Eucharist, giving Himself to us as food for all time, crediting a connection between the Divine and the human that no mind could conceive save the mind of the Infinite. It was then that He bade His apostles to perform that some wondrous transubstantiation "in commemoration" of Him. Thus was it on that day He established the order of priesthood; gave a significance to the altar, supplied the perpetual Victim, and conferred Holy Orders upon the first of that unbroken series of sacerdotal minister from Peter to Leo, from the first disciples to the humblest missionary of our day.

For this reason does the Church don her garments of white and gold, make her voice be heard in accents of loving jubilation, and prepare for the gloom of Friday by the radiance of Thursday.

GOOD FRIDAY.—The most tragically solemn day of all the year. The day upon which the great work of redemption was consummated. From the House of Herod to that of Pilate; from the pillar to the Cross; from the first step to the last one along the Via Dolorosa; in blood, sweat, suffering, inexpressible torture, almost inconceivable agony, more than human endurance, the Son of God, paid the last farthing to the justice of His Father, for the redemption of man. "I thirst." He cried out on the cross! He thirsted for the salvation of all our souls. "It is consummated" were His last words; and with them came the consummation of a plan that had been conceived the day Adam first sinned in the terrestrial Eden.

It is the solemnity of death—and the death of a God—that flings the pall over the day of Friday. It is a day of funeral thoughts, of sad, solemn reflections, of great and awe-inspiring memories. The Church despoils her altars, covers the faces of her saints, silences her bells, hides away the sacred Host, opens wide the tabernacles, and clothes her ministers in the black robes of death. Fittingly so; for on that day Christ was despoiled of His very garments, and Roman soldiers cast lots for them; the sun was darkened, lest its light be forever extinguished in the contemplation of such a death; the veil of the temple was rent, illustrative of the tearing up of the old Mosaic dispensation; and mourning came to all who loved Christ since that day His body rested in the tomb.

Friday is called "Good," because on that day Christ displayed more human and divine love than has ever been poured out on the human race before or since. The day is "good," for it is the one on which the greatest recorded example of goodness was given; "good" for man, since it saw his bondage dissolved and the chains of dark spiritual slavery burst; "good" since it witnessed the immaculate Son of God effacing, through a human death, all the burden of past iniquities that weighed man down to the earth.

HOLY SATURDAY.—The last day of Holy week, is one of twilight shades—half light, half darkness. It is the eve of the resurrection, and already the anticipated beams of the morrow's triumph and glory fall upon the shadows that encompass it. It is upon that day that the Church makes her provisions for the coming year. The holy water is blessed, the sacred oils are consecrated, the great candle commemorative of Easter is prepared for the paschal season. On Saturday the Holy women still kept guard, while the Roman soldier watched, and enemies of the Divine one exulted in His removal from life. A surprise, however, await them on the following morning, Holy Saturday is above all the day of penance, the day when, in all humility man goes down into the depths of his soul, and there gathers together all the wrongs done, all the sins committed, all the injustices perpetrated, and placing them at the feet of the direct representative of Christ, receives the robe of whiteness wherewith to clothe himself for the great arising of Easter.

DUTY OF IRISH LEADERS.

Mr. John Redmond's manifesto to the friends of Ireland in America, which we publish in another column, is decidedly a timely utterance. It is

evident now, that the cementing of the two sections of the party is destined to be permanent; it is also clear that Ireland and the Irish have made no significant impression upon the British mind. The subject of this article's comment is the arrival in astonishing successions of deeds and words that at any other period would be considered visionary. That the Irish leaders are united, both in aim and in means of attaining their end, is a clear cut fact. That Mr. Redmond deserves the confidence of his fellow-countrymen no person can gainsay. These two facts admitted, the present position and situation of the Party mark prosperity upon the dial of futurity.

Glancing back over the pages of Irish history, we find that before the Act of the Union the country was prosperous, her commerce was good, her laborers all occupied, her industries flourishing. Like a plague the terrible Act fell upon the land and, at once, the baneful influences were apparent. A blith came upon man and soil alike; the industries literally perished, the commerce became a mere phantom, and the population dwindled year after year. Meanwhile, leaders and statesmen in the Imperial Parliament continued to believe that the Irish were an ungovernable people, unfit for the smallest degree of self-government. Thinking and feeling all this, they acted accordingly, and were instrumental in perpetuating the grave injustices done the olden race.

It became, however, apparent to the leaders and molders of thought, that there was something equally unstable and uncertain in the whole working of the system applied to Ireland. It began to dawn upon a select few of the more eminent and more serious thinkers that the great mistake consisted in never looking beyond the actual island and the inhabitants thereof. That a "greater Ireland," consisting of sons of the old land scattered over the face of the earth, was a power to be calculated with in any action of a legislative nature concerning the country. Gladstone was one of these; Butt was another.

What Butt perceived a quarter of a century ago, and what Gladstone had discovered long before his Home Rule measures were ever conceived, is now breaking, like the light of a political revelation, upon the people of England, upon the masses that possess the votes which make and unmake legislators. From the very Queen down to the last of her subjects, it is become an evident fact that the very stability of the Empire depends upon taking the Irish people into their confidence and of having confidence in such a long-mistrusted race.

Hence the events of recent happening! The universal celebration of St. Patrick's Day this year; the Queen's orders concerning the wearing of the shamrock; Her Majesty's visit to Ireland; the sudden coming together of the Irish Parliamentary leaders; the significant hints of such organs as the "Herald" and "Daily News" (published elsewhere, in this issue); and the speculation as to the probable results of a measure of Home Rule, be they partial or plenary; all these are signs along the horizon, and it is evident that the role for the Irish to play is one of general acceptance. Let them only seize upon and profit by each one of these opportunities! No matter what their sentiments otherwise considered, let them but take all that is given and commence praying and laboring for the caped climax of the nation's endeavors—namely, a financial control of their own affairs—a full measure of unqualified self-government!

MR DORAN APPRECIATED.

The unanimous election of Mr. William Doran to the presidency of St. Patrick's Society will be heartily approved of by every Irish Catholic in the city of Montreal, not only because the selection is a most excellent one, but because Mr. Doran had the strength and manliness to come forward at the call of the Irish Catholics of the city to battle for the rights his compatriots should have in the management of civic affairs. Mr. Doran did not turn away his head from the plough, although the way was stormy, and he manfully contested the mayoralty election against probably the strongest opposition that could be brought out. His fight was a splendid one under the circumstances, and the "True Witness" put itself on record at the time. It now congratulates Mr. Doran on his election, and also congratulates St. Patrick's Society on the good judgment displayed in electing him, for he is well qualified to fill the office, and his election is only a fitting recognition of his services. One of the objections raised during the recent campaign to Mr. Doran's candidature was that he had never occupied the position of president, and could not be elected to it. That was a campaign argument, the falsity of which is now sufficiently proven, and when next Mr. Do-

ran is selected to represent the Irish people of Montreal some more feasible excuse will have to be found for opposing him.

THE SHAMROCK ANNUAL.

It is with pardonable pride that we once more congratulate the Shamrock Lacrosse Club on the magnificent showing made on the field last season, and on the championship bracket which was added to their already long list, and the occasion for these second congratulatory remarks arises out of the excellence and satisfactory nature of the reports presented at the annual meeting on Monday last. Few clubs, if any in Canada, are loaded down with the honors of many victories so heavily as the Shamrock Lacrosse Club. For clubs have been burdened with so many difficulties, and none have surmounted them with greater success than the Shamrock Lacrosse Club.

Where'er they pass, a triple grass shoots up with dew drops streaming. As softly green as emerald seen, Through purest crystal gleaming.

Moore's lines are not inapt on the present occasion, for like the dear little trefoil, whose name the club does honor to, the wearers of the green and white, shoot up in the spring. The hardy little grass disappears under a quilting of snow; but the Canadian variety rises even above the ice, like the odelsweiss, only now the nomenclature is changed to read Shamrock H. C. But whether lacrosse or hockey, it is all Shamrock, which at present is a synonym for champion; and there is a likelihood of another championship coming in the fall. Lacrosse, hockey, football! How nicely those three little leaves would cluster on the stem of the S. A. A., and fully carry out the name. And if still another championship should go where merit leads it, bless their dear hearts, we are prepared for that; for there is a four-leaved Shamrock. It is very rare, it is true; but it exists, and at the present time, while not indigenous to the climate, Montreal seems a fair place in which it might sprout.

As to the report presented at the annual meeting, too much cannot be said in its praise, or in praise of the executive, who so ably handled the affairs of the club during the season of 1899. The amount of funds handed over to the S.A.A.A. was simply astonishing; a few more years of such excellent management and such enthusiasm among the members would see the S.A.A.A. the possessors of one of the finest grounds in Canada, would obviate any financial yearnings, and would put the premier club in Canada's national game in the position which it should occupy financially. Its position in the field is the correct one—that is first.

The Shamrocks are nothing if not grateful and appreciative. The excellent work done by Captain O'Connell could not be passed over. If ever a man worked unremittingly for the good of his team, that man was Mr. Thomas O'Connell, and it was a fitting tribute to him that he was unanimously elected President. It is the highest honor in the gift of the Club, and the Captain richly deserved it. Mr. O'Connell was ably seconded in his efforts by President Ed. Quinn, B. Dunphy, trainer, and Mr. Lunny, the Secretary-Treasurer of the Association.

There was only one touch of sorrow to mar the year's history of the Club, and that was the unexpected death of John Stinson, than whom a better or more faithful man never handled a stick. His friends were many, and when he was laid away to his last rest these were no more sincere mourners than those who had honorably opposed him on many a hard fought field.

The recruiting material for the Shamrock senior team is of the best quality, and although the features of some veterans who have stuck by the Club, through thick and thin, will be missed on the field this year, the team will always have the benefit of their invaluable advice and experience. The new blood is very promising and ambitious, the latter quality going a long way. Among the valuable additions to the Club will be Mr. Clarence F. Smith, son of Mr. V. F. Smith, the well known boot manufacturer. The intermediate team presents a whole galaxy of good ones, who have learned a great deal during the preceding season, and altogether the prospects are that when the Shamrocks meet again this time next year there will be an equally good, if not better, report to present for the delectation of the members.

DR. ST. GEORGE MIVART DEAD.

Almost in the same moment that the world is being stirred to attention by the inexplicable religious vagaries of Dr. St. George Mivart, the news of his death is whispered abroad. According to a report from London, the great scientist died on Sunday last. As yet we have no de-

tails concerning his illness and demise; but we may accept as positive the fact that he is no more.

Born in London, in 1827, St. George Mivart became a Catholic in 1844. He was educated at Harrow, King's College, London, and St. Mary's College, Oscott. He was called to the Bar in 1851. At various times he was lecturer in Zoology at St. Mary's Hospital Medical School, and professor of the Philosophy of biology at the University of Louvain. He was a doctor of medicine and of philosophy, and a fellow of the Royal, the Linnaean and the Zoological societies.

Among Dr. Mivart's leading published works are "Genesis of Species," "Man and Ages," "Lessons in Elementary Anatomy," "Lessons from Nature," "Nature and Thought," "On Truth," "The Origin of Human Reason" and "Types of Animal Life."

After almost half a century of important scientific studies and writings, we find him in his declining years running counter of the Church and incurring condemnation. It is unnecessary here to recall the difficulties that arose within a year between Dr. Mivart and the Catholic authorities, on account of his peculiar articles in the "Fortnightly," the "Contemporary," and the "North American," magazines.

Every Catholic sincerely rejoiced when the late Dr. Mivart submitted to the adverse decision of Rome; but equally surprised were all to find that he again re-asserted the condemned principles, and in a manner that certainly placed him outside the pale of Catholicity.

Until we see a full and most authentic account of his sudden death, we prefer to leave the subject for another issue. However, we cannot refrain from noting that Dr. Mivart's falling away from the Church, or rather defiance of her doctrines, came over him in his old age, when the machinery of the mind, worn out, leaves the man a child once more, as far as serious thought goes.

ROBESPIERRE AND THE REIGN OF TERROR.

Much very favorable comment has been passed on the instructive and able lecture delivered last Wednesday evening before a large and select audience, in the York Chambers, by Dr. J. K. Foran. The subject was "Robespierre, His role during the French Revolution." It was a literary, historical and oratorical treat, that called from the French Consul the expression of hope that it would soon be repeated for an even larger audience. The chair was occupied by Mr. J. C. Walsh, Secretary of the Bar, who introduced the lecturer in a few well chosen remarks. Before and after the lecture, several ladies played, sang and recited for the audience. Of those who took part in the evening's entertainment may be mentioned Miss Arkinson, Miss Wall, Miss Stafford, Miss Peters, Miss Sullivan and Miss Quirk. The accompanist was Mr. Donnelly, of McGill College. The lecture, itself, was a treat rarely enjoyed by a Montreal audience.

After a graphic account of the causes—such as the ill-fated writings of the 18th century—of the Revolution, he told how Robespierre had been the victim of ridicule, at the beginning of his career, and how this rendered him revengeful in regard to his fellow conspirators. Several brilliant descriptions, such as the scene in the old convent Saint Honore, when eight hundred citizens vowed to follow Robespierre to the end, may be said to have constituted the main portion of the address. With great force Dr. Foran made all who heard the lecture at their ease; and he riveted their attention from end to end of his address. The description of the downfall of Robespierre, his last speech in the tribune, his accidental shooting; the rage of the convention against him; his hours of agony from the moment of his fatal error in the tribune, until that of his death under the knife of the guillotine, was an effort that produced an effect long to be remembered. When he had described the head falling into the fatal basket, Sanson, the executioner, raising it up before the tens of thousands that looked on with brutal and resentful satisfaction, and the fierce yell of satiated vengeance which proved to be the "de profundis" of the "Terror" and the "Requiem" of the dictator, Dr. Foran closed with a peroration that will long remain fixed in the minds of his audience.

"The sun has grown older," he said, "by a century or more, since its red glance fell upon the instrument of death, the symbol of disorder and anarchy; and, to-day, its rays with undiminished splendor, flash their glories on the instrument of life, the symbol of order and authority; in the former piled its bloody work in the heart Place de la Revolution, in the latter a plague-stricken city; the latter looks down, to-day, from its silent elevation on Montmartre, upon a Paris, to which the peoples of earth flock to the grandest exhibition of the century. The pulpit of Christian eloquence since then—Dupalouys, Laquerrière, Félix, Montabres—just as if Chaumette had never thundered his blasphemies from the same elevation. The aisles of the olden temple resound, year after year, with the "Te Deum," just as if the Goddess of Reason had never polluted its altar, or its vaults had never rung with the licentious notes of the "Chœur." The tempest of the Revolution gathered strength, rolled zephyrward and burst—leaving behind an apparent desert, strewn with the debris of institutions that had taken centuries to build; but, so soon had the last rumblings of the hurricane died into silence than the temple of Faith arose, like a stupendous monument on the horizon of the past—immutable amidst change, magnificent amidst ruin, the last remnant of earth's beauty, the last resting place of heaven's light."

CHAROG,

THE BANDIT OF THE ROCKY MOUNTAINS.

The following tale, written by Father Strecker, O.M.I., of the German Scholasticate, near Fulda, is founded upon fact. The historical substance of the story was supplied by the Right Rev. Dr. Legal, O.M.I., Co-adjutor Bishop for St. Albert, N. W. T., Canada, when he was in Rome in 1898. The "Missionary Record of the Oblates of Mary Immaculate" publishes this translation of the interesting tale:

Charog was of the Blackfoot Indian tribe. A large bony man, he was a typical savage, proud of his muscular strength and of his skill in fight and in hunting, above all fond of boundless liberty, and a mortal enemy of every foreign power, and of the white man, and his civilization. To the blackrobe alone, he bore no anger; the life of deprivation, led by the Catholic missionary had won his esteem. He agreed also with the Catholic teaching, but it seemed too high and stern for himself. The other whites were in his eyes, very different persons. Impudent adventurers, from beyond the sea, they had taken the country from the Indians without begging any leave, had stripped them of their possessions, and expelled them from the prairies. They had nearly exterminated the buffalo, and finally given laws to the Indians, previously the only masters of the land. Charog's father, chief of the blackfeet, had been mortally wounded in a fight against the white men. His son had fought at his side and had solemnly promised his dying father that his death would be revenged on the invaders.

The agent of the British Government soon got acquainted with the hostile feelings of young Charog, and kept a sharp eye on him. In time the constant secret persecution became quite intolerable to Charog, and he resolved to clear out of his way the hateful Englishman.

One day he went away far from the camp, nobody knowing about his design. He ambushed behind a rock where the public official was to pass by on his monthly visit of the reserves. There he resolved to accomplish the promise made to his dying father. The agent approached unsuspecting of any danger, and a gleam of joy appeared on the gloomy face of the Indian. Charog missed his aim, from his earliest youth, he was well exercised in the use and managing of arms. When there were still the larger herds of buffaloes, he had been always known as the best hunter. As soon as the unsuspecting rider had come near, all at once the savage uttered a shrill cry such as he used to do in the night; immediately after a shot was heard and the officer fell dead from his horse.

This bloody and frightful deed provoked the greatest tumult in the camp. Heavily all rejoiced at the death of the white man; but they feared the Government's revenge. Externally, Charog manifested nothing, only that a close observer might have perceived perhaps that he had become yet more gloomy and morose. The principal men of the tribe consulted together as to what was to be done. The women lamented for fear of punishment to come. All were in a state of terror and despondency. Charog could no longer support the sight. In order to save his tribe from misfortune, he declared openly before some of his fellow countrymen that he was the murderer, and killed the white man to revenge his father's death. An hour later, he had left the camp with his wife and children. A whole week elapsed and no man knew whether he had directed his steps. Then a woodcutter complained at the police office that he had been robbed of his cloak and victuals by a Blackfoot Indian who passed with wife and children, and disappeared immediately in the forest. The public authority till now had searched in vain for Charog, and so this message was received gladly. A large number of soldiers or policemen surrounded the forest, and a few of the bravest men searched it through. They arrived at a half-built cottage. "That must be Charog's," said one of the soldiers. Courageously they entered and found his wife and three little children. These were seized, but question and search for himself was vain. He had succeeded in escaping from the circle drawn around him.

Poor Charog! Abandoned by his tribesmen, even by his best friends, he was hunted like the wild beasts of the forest. Tenderly attached to wife and children, he had dared every danger to save them, and now! This last support, his last solace in misfortune had been taken from him. Who had deprived him of all that was dear? The accursed whitemen! His heart boiled in rage; his hatred against the pale faces grew more and more. What had he yet to gain or what to risk? Thus he gave free course to his passions: from this moment, plunder and murder became his profession and delight, and in every white he saw a mortal enemy. A cavern in the Rocky Mountains, closed with large stones, was his lodging; from this point, he made incursions all over the land, and no place was safe against him. Day after day new atrocious crimes were perpetrated. Here a house was burned to the ground; there a farm was plundered. Now a man was robbed, now another was found strangled or stabbed. The policemen were at their wits' end. Daily complaints were made to them, but every attempt to discover the bandit had been frustrated.

gave them horses which he had taken from white farmers. To little white girls he often gave presents, and with white boys he conversed quite paternally, asking them if their fathers liked the savages. On one such occasion, he gave a little boy a revolver, and charged him to kill his father thereafter.

Two officers had made it a point of honor to surprise the so long sought for bandit. After some days searching they thought they were at his heels. As they expected there would be a fierce struggle before the surrender of the robber, they wished to refresh themselves before the attack. So they dismounted at a little inn, took their horses to the stable, and then installed themselves comfortably in the dining room. Meanwhile the robber had followed with attention all the investigations of the Holy Hermandad, as justice is called in Spain. He knew perfectly well that at this same moment she was refreshing herself with a cool draught of ale. Cautiously he approached the house and entered the stable. The two splendid goers pleased him well. He saddled them up, took the officers' caps and cloaks from the wall; then after a shrill whistle to announce his presence, he jumped on horseback and was gone.

With these horses, Charog was enabled to continue his robberies on a still larger scale. Literally he was everywhere and nowhere, and nobody could guess where precisely he had his quarters. No one was so well acquainted as he with every path of the mountains and thus he scoffed at pursuit. The men of the law shook their heads sorrowfully, and knew not which way to turn.

Week after week passed, and Charog continued robbing, plundering and killing. Suddenly the affair seemed to be near a favorable issue.

Three policemen followed the Indian very closely. Separately and still at a considerable distance one from the other, they surrounded the fugitive and approached closer and closer from three opposite points. At length one of the policemen had come within rifle range, and Charog thought it best to stop. Dismounted from his horse, he made as if he would surrender. The pursuer advanced at full speed, threatening to shoot if the outlaw moved. Charog did not stir hand or foot until the policeman was quite near. In a trice he drew a revolver from his cloak, three reports resounded, and the rider fell dead from his horse. The Indian took the dead man's revolver, cloak and other valuables, mounted his horse and swift as lightning he was off. The two others had heard the shots but they came too late, and found only their comrade stretched out bathed in his blood. The robber himself was already far out of reach. The Government had lost much prestige by these events. A price was set on the head of Charog, but without result. So 200 men were ordered out to find the robber. After a long search, they found that Charog was hidden in a large forest. This they surrounded and some of them advanced into the thick of it. Charog by no means gave himself up for lost. During the first night, he went by a hidden path-way and arrived safe and sound in the Blackfoot camp, distant only some miles from the forest. He knocked at the door of his friend and asked for some tobacco. The Indians could scarcely believe their own eyes, especially when they noticed Charog's tranquillity in face of the danger. He on his part did not at all mean to remain long in the camp. He intended to set off immediately in another direction, and to go further on into the mountains. But impurged by his friends to remain with them for one night, he at length consented. This resolution was to be fatal to him. Early in the morning the soldiers perceived the footsteps, which led out of the forest. Following them, they arrived at the cottage where Charog sat quite cheerfully playing at cards. A desperate struggle began, but at last Charog was overwhelmed by superior numbers. He was manacled and fettered and carried off. Some days after he was sentenced to death on the gallows.

The Catholic missionary, Fr. Legal, O.M.I., had not forgotten Charog and even at this moment had not lost all hope of gaining for heaven this misguided soul. He knew there were still good qualities slumbering within him spite of a thousand atrocities, and by their aid he hoped to overcome the evil element. Therefore he asked leave to speak to the prisoner. Charog did not object. In

PNEUMONIA

leaves the lungs weak and opens the door for the germs of Consumption. Don't wait until they get in, and you begin to cough. Close the door at once by healing the inflammation.

Scott's Emulsion makes the lungs germ-proof; it heals the inflammation and closes the doors. It builds up and strengthens the entire system with wonderful rapidity.

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the first visit he remained silent, and afterwards he said only some few words. However after several visits the missionary, by his gentleness succeeded in melting the stubbornness of the Indian, who at last began to look with pleasure for Father Legal's coming. His wife and children were also allowed to visit him. Seeing them he wept bitterly and embraced them with tenderness. On this occasion there was no longer any trace of savagery upon his features. He looked exceedingly grave. He thought what should become of his family, and when the missionary offered to be a father to the orphans, Charog through emotion could not find words to thank the blackrobe. From this hour he listened with still greater attention to the teaching of the missionary, and after some days he asked for Holy Baptism. He repented and wept for his sins and accepted the death warrant with patience and resignation as a penance for his numerous crimes. He never ceased praying and preparing himself at death. The missionary was ever at his side. He administered to him the sacrament of baptism, and on his last day upon earth gave him his first Holy Communion. Thereafter he remained with him, at length accompanying him to the gallows. "Father," said Charog, "Father, I hope God will pardon me much, because I love Him much, and because he promised paradise to the robber on the cross." The rope was already round the neck of the bandit, whose last glances spoke gratitude to the priest, and joyful hope in a world beyond the sky.

As if by magic, after a few applications, every gray hair in your head was changed to its natural color by using **LUBY'S** Parisian Hair Restorer. I now use it when I require to oil my hair. Try it and see for yourself. 50c a bottle.

ADVICE TO YOUNG MEN.

PROFIT BY LEISURE MOMENTS.—There are a large number of young men who don't seem to know what to do with their leisure time or spare moments. Well, there are many things which could be done. A young man should cultivate a taste for reading good Catholic newspapers, magazines, and books, devoted to important subjects. Book learning is only vain learning if not assimilated and made merely a foundation, and not the entire structure of one's own mind. It is very important, as well as oftentimes necessary, that our young men should be well posted on the different topics of the day, and also know something on general subjects in order to make themselves agreeable in company.

CHARACTER.—Every young man should carefully safeguard a good character. Remember when a man has no respect for himself nobody will respect him. It is not education, nor riches, nor honors, nor pleasures that are man's greatest need, and man's greatest safeguard, but character. The man of integrity and character is universally respected, while on the other hand, the one without character is despised. Character will lead you to be noble, generous, whole-souled, honest and a God-fearing citizen. Character uplifts our sentiments and makes us live for something. How often do we hear it said of a person who is remarkable for his good qualities "Oh! what a noble character." Virtue is the cornerstone of character, that which gives it its true worth.

ECONOMY.—There is a lesson in economy which it would be well for us all to consider, for many of us I fear, have to answer to God for the wilful waste not only of spiritual goods, but also of temporal blessings.

There is a false economy, better called stinginess, and which comes from a miserably spirit, and this is certainly very displeasing to God. There are some—and thank God they are few—who are foolish enough to starve themselves and live in mortification and wretchedness while their money is stored away in bank. But the not uncommon fault which we have to meet, and which with all the energy of our soul we deplore, is the wasteful, negligent, unthrifty spirit found among many people. People, indeed, not lazy nor idle, but people who make hay while the sun shines, and then are unwise enough not to gather it in and lay it aside for a needy day.

"Sufficient for the day is the evil thereof," says the man who lives like a prince, eats the best and drinks the worst—"Sufficient for the day is the evil thereof. I have money now, and to-day I will eat, drink, and be merry."

It is to such as these that our Blessed Lord would say: "Take care, be saving, gather up the fragments. Be more economical when the sun shines; lay aside a dollar now and then of the fragments; save those fragments you spend in the saloons; save those fragments you waste in gambling; save those fragments you squander in useless and needless amusements; gather them all up lest they be lost and in the day of need you be found penniless."

And for those upon whom God has bestowed an abundance of temporal favors the lesson is as grave and important. For among such there is a wastefulness, an extravagance that is often disedifying to the worthy poor, and deplorable in its results to their own spiritual good. People of means may smile or turn up their noses at the suggestion of being prudent and economical about the fragments they are warned to gather up lest they be lost. Oh! how many such fragments are lost to the poor; that needless extravagance in dress, that wilful and useless expense, those fragments of every whim and every selfish desire

gratified, which might not be lost if properly gathered up and given to God's own, the poor.

The lesson is the same for us all, whether we are rich or poor; all the blessings, we receive come from God, they are His and we are only His stewards. In the day of our prosperity, whether that be great or small, we should avoid all wilful, criminal waste, or should learn to gather up the fragments that remain after ordinary and necessary wants are supplied; gather them up carefully lest they be lost. Then, if we have lived honestly, and demands on our generosity are made, we shall be able to meet them out of the fragments we have gathered up; and if poverty through hard times overtake us, we shall have the consolation to know in our distress that we have not wasted or squandered the blessings God gave us in the day of our prosperity.—Sacred Heart Review.

FAITHFUL IN LITTLE THINGS.—A man was once asked why he took so much pains to oblige others in trifles. His answer was in substance, "I have neither the wealth, nor the intellect, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness." So act that your deeds, though small, may be as so many counters and paraboles if you wish others to draw from your conduct rules by which they may be able to follow.

R. J. LOUIS CUDDHY.

SUCCESS FOR SIXTY YEARS.—This is the record of Perry Davis' Pain-Killer. A sure cure for diarrhoea, dysentery and all bowel complaints. Avoid substitutes, there is but one—Pain-Killer, Perry Davis, 25c. and 50c.

A LEGEND.

There is an ancient legend which tells of an old man who was in the habit of travelling from place to place, with a sack hanging behind his back, and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, when they were quite hid from view; and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him, and began feeling his sack.

"What have you got there, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other. "You'll spoil my good things."

"What things?" asked Number One.

"Why, my good deeds," answered Number Two. "I keep them all in front of me, where I can always see them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and—"

"And what's in the sack behind you?" asked the first traveller, who thought his companion's good deeds would never come to an end.

"Put, tut," said Number Two; "there is nothing I care to look at in there. That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said Number One.

Number Two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveller—also carrying two sacks, as they were—overtook them.

"The first two men at once pointed on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"It must be a pretty heavy weight to carry," observed Number One.

"There you are mistaken," replied the stranger; "the weight is only

SURPRISE SOAP
MAKES CHILD'S PLAY OF WASH DAY
A pure hard Soap
Last long—lathers freely.
5 cents a cake.

such as sails are to a ship, or wings are to an eagle. It helps me onward."
"Well, your sack behind can be of little good to you," said Number Two, "for it appears to be empty; and I see it has a great hole in the bottom of it."
"I did it on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down or backward."

From Pain to Health.

A CHIPPEWA LADY TELLS A STORY OF SUFFERING AND RELEASE.

Suffered From Heart Trouble for Years—Her Misery Further Aggravated by Kidney and Stomach Trouble.

From the Star, St. Catharines, Ont.

In the village of Chippewa, and along the Niagara frontier, there is probably no better known or respected resident than Mr. and Mrs. David Schabel. Both are of German descent and display much of that old-fashioned hospitality so often found in the fatherland. To a correspondent of the St. Catharines "Star," who recently called at Mr. Schabel's home, Mrs. Schabel related the following story:—"Years ago my physician told me I had heart disease. I have been troubled at intervals with palpitation and severe pains, and sometimes my heart would almost cease to beat. I would become dizzy, restless and frightened. At other times I slept badly and had troublesome dreams. I lingered in this state until last winter when exposure to cold affected my kidneys and completely prostrated me. The spring came when my complaints were further aggravated by stomach trouble. I loathed food and could realize that I was daily growing weaker. My physician's treatment would sometimes slightly benefit me, then again I was worse than ever. Finally, after all hope was apparently gone and a large sum of money had been thrown away for medicines that did me no good, a friend strongly advised me to try Dr. Williams' Pink Pills, two boxes of which were brought me at the beginning of the summer of 1899. I used them, and to my joy noticed improvement. I continued the use of the pills faithfully until I had taken eight boxes. I am now able to attend to all my house-work, feeling entirely cured. I have never had better health than I am now enjoying, and since discontinuing the pills have had no symptoms of the old complaints. I feel that I am under lifelong obligations for the benefit I have derived from Dr. Williams' Pink Pills, and will continue to praise them when opportunity offers."

THE PARSON'S FEE.
Relating his experiences as "A Missionary in the Great West," the Rev. Cyrus Townsend Brady tells of two weddings in the same town on the same day—one in the morning and one in the afternoon—at which he officiated:—"The first wedding fee I received was ten dollars—a very large remuneration for the place and people. After the second wedding the best man called me into a private room and thus addressed me: 'What's the tax, parson? Anything you like, or nothing at all.' I answered, 'I have frequently received nothing.' 'Now,' said he, 'we want to do this thing up in proper shape, but I have had no experience in this business, and do not know what is proper. You name your figure.' I suggested that the legal charge was \$2.

"Pshaw!" he said, "this ain't legal. We want to do something legal, some." "Go ahead and do it," I said, whereupon he reflected for a moment or two and then asked me how many I had received for the wedding of the morning. "Ten dollars," I replied. His face brightened; here was a solution to the difficulty. "I'll come as ante," he remarked, and raised \$25, whereupon he handed me the slip.—Ladies' Home Journal.

"Prevention is the best medicine. You can prevent sickness and cure that tired feeling and all blood troubles by taking Hood's Sarsaparilla."

RUMORS OF WAR.

The Sebastopol correspondent of the London "Daily Graphic" says:—"War alarms fill the mental quarters here. The whole British squadron is fully equipped for constant service. Troops with all their kits are daily arriving from the interior. The garrison will soon be a powerful army corps. There is much excitement among the staffs of both services, and all the talk is of bringing forward measures by forcible measures."

Professional Cards.

JUDGE M. DOHERTY
CONSULTING COUNSEL.
No. 8 Savings Bank Chambers.
180 ST. JAMES STREET.

J. A. KARCH,
Architect.
MEMBER P.Q.A.A.
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Fifteen years experience in connection with the liquidation of Private and Insolvent Estates, Auditing Books and preparing Annual Reports for private firms and public corporations a specialty.

Loans negotiated on Real Estate. Superintendence of Real Estate, such as Renting, Collection of Rents, and Repairs. Fire and Life Insurance. Valuations made of Real Estate. Personal supervision given to all matters.
TELEPHONE 1192.

ALWAYS KEEP ON HAND
Pain-Killer
THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.
LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME,
PERRY DAVIS & SON.

For pure blood,
A bright eye and
A clear complexion,
A keen appetite,
An easy digestion
And refreshing sleep.

TAKE
Bristol's Sarsaparilla
It arouses the Liver,
Quickens the circulation,
Brightens the spirits and
Generally, makes life worth living.

Sixty seven years trial have proved it to be beyond question,
the most reliable BLOOD purifier known.

All the leading Druggists sell **BRISTOL'S SARSAPARILLA.**

SAVE
YOUR EMPTY BAGS—Users of BRODIE'S "XXX" Self-Raising Flour who preserve the empty bags and return them to us will receive the following premiums: For 12 six pound bags a beautiful colored picture in splendid gilt frame, 12 inches x 16 inches. For 24 six pound bags, a larger picture in fine gilt frame 18 inches x 24 inches. Two three pound bags may be sent in place of one six pound bag. **BRODIE & HARVEY, 10 & 12 Bligny St., Montreal.**

CLEVELAND AND BRYAN.

In a recent interview, ex-President Cleveland gave the impression that he would not support Bryan in the coming campaign. He said: "Relative to reports that have been circulated that he had announced his intention of supporting William J. Bryan for the presidency in the coming campaign, Mr. Cleveland said: "I do not think that these reports are worthy of denial, but I will simply say I have not in any way signified to anyone what course I shall take in the next campaign. "The statements accredited to me are absolutely false; in fact, I have not given any considerable attention to the approaching elections. You may say that I have not indicated my probable attitude in any way, shape or manner."

Monday, April 7, 1900

Don't Boys and Girls.

WATCHING THE TONGUE.

Watch on your words, my children. Words are wonderful things: they are sweet like the bees' fresh honey—

They may dash through the brain like lightning. They may fall on the heart like lead. They may burn like fire if they're cold and cruel.

Be MANNERLY. A person is very much judged by his or her manners. Manners carry your lips, and make or mar your special occasions. There is a special grace in your manners.

Be HONEST. Be honest in all your dealings with your comrades or companions. Sometimes dishonesty starts in school by taking pens, pencils, books, etc., which belong to others.

Be POLITE. Be polite always paid me well for my services, and that was appreciated enough.

it, John," continued Mr. Black. "I really owe you the money." "I don't understand." "Let me tell you," and he dropped his voice to a whisper.

SHOW KINDNESS.—Be kind at all times and to all persons. The old adage says: "One good turn deserves another."

Be a HERO.—A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

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a kindly hand, you must pass it on to them. "I will, sir, I will," cried the lad, as he shook his hand, and his eyes flashed with earnestness.

AN INDEX TO CHARACTER.—I could see into a girl's room. I could always tell the character of the occupant, for the mind almost invariably reflects the manner, just as the manner reflects the mind, says a writer.

There is truth indeed in these concluding paragraphs.—Men regard women's eternal picking up of bits and papers from the floor and hanging up of coats, and hats as a hobby, and their mania for washing dishes as a kind of mad fancy.

OF A GOOD BEGINNING.—Cometh a good end. When you take Hood's Sarsaparilla to purify your blood you are making a good beginning, and the good end will be health and happiness.

SMALL FRUIT CULTURE.—In a recent number of the "Canadian Horticulturist," Mr. S. H. Mitchell, of St. Mary's, Ont., has given some very practical and interesting notes of information concerning some small fruits, such as currants and strawberries.

HOUSEHOLD NOTES.—In one of Dorothy Dix's Talks, we find a very truthful picture drawn of the duties and unrecognized labor of the good housewife.

and she is expected to be properly grateful to the man who takes her work and gives her her board and clothes for it. There is no other piece of sarcasm equal to that which makes us speak of the average man as "supporting" his wife.

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Provide for the Morrow. Take out a policy in The Co-Operative Funeral Expense Society; it will cost you nothing. After a few years you will pay no more, and still you will be sure of a first class Funeral.

The Co-Operative Funeral Expense Society. 1756 St. Catherine St., near St. Denis. TELEPHONES—Bell "East 1925." Merchants 563.

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DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE KEOP-VEAL, MUTTON, Pork. 54 Prince Arthur Street.

Society Directory. LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.—Meets in St. Patrick's Hall, 92 St. Alexander Street, on the first Sunday, at 4 p.m., and third Thursday, at 8 p.m., of each month.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Laprarie streets, on the 2nd and 4th Friday of each month, at 8 p.m.

A.O.H.—DIVISION NO. 3.—Meets on the 1st and 3rd Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: D. Gallery, President; P. T. McVoldrick, Vice-President; Wm. Rawley, Rec-Secretary, 78 Mansfield street; John Hughes, Fin-Secretary; L. Brophy, Treasurer; M. Fennel, Chairman of Standing Committee; Marshal, Mr. John Kennedy.

A.O.H.—DIVISION NO. 9.—President, H. J. Hummel, 28 Visitation street; Rec-Secretary, W. J. Clarke, 25 Lymburner ave., St. Cuneogonde, (to whom all communications should be addressed); Fin-Secretary, M. J. Boyle, 194 Balmoral street; Treasurer, A. J. Hanley, 794 Palace street; Chairman of Standing Committee, R. Diamond; Marshal, J. J. Tivnan. Division meets on the second and fourth Fridays of every month, in the York Chambers, 2414 St. Catherine street, at 8 p.m.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1883.)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m.

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

ST. PATRICK'S COURT, NO. 95 C.O.F.—Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 p.m. Chief Hanger, James J. Fosbre, Recording Secretary, Alex. Patterson, 197 Ottawa street.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, John Killfeather; Secretary, James Brady, No. 97 Rosol Street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

ABBEY'S MEDICAL TALKS. Biliousness. Biliousness is a condition of the system caused by the inaction of the liver, which allows the bile to accumulate in the glands and ducts of that organ. After a time the bile is thrown into the intestines in large quantities, and some of it regurgitates back into the stomach. This usually causes severe headache through the eyes and temples, and culminates in nausea and vomiting, which is frequently followed by a bilious diarrhoea.

HOUSEHOLD NOTES. In one of Dorothy Dix's Talks, we find a very truthful picture drawn of the duties and unrecognized labor of the good housewife. "A gifted poet, not long ago, aroused the compassion of the world by painting the tragedy of hopeless toil in the man with the hoe. He might have stayed a little nearer home and found a better illustration of the work that is never done, that has no inspiration to lighten it, and looks for no appreciation to gladden it, in the woman with the broom. However wearing and monotonous the drudgery of the man, the woman's is infinitely more so. The longest row and the longest summer day must have an end, and at set of sun the man goes home to rest, but long after he, fed and satisfied, is taking his ease, she is washing up the dishes and sweeping out the dirt he brought in with him. If the man with the hoe, 'bowed by centuries of toil,' is 'brother to the ox,' the woman with the broom is understudy to the perpetual motion machine. "Whatever grievances the man with the hoe has against society, it is the woman with the broom who has the banner injustice of the world. When one thinks that the woman who either does herself, or superintends, the cooking, cleaning, washing, mending, making, purchasing, saving, baby-spanking of a family, and who is, besides, sick nurse, comforter, consolator and counselor, has no recognized place in the world of labor, and no fixed rate of compensation, the wonder is that she has not long ago brought the other end of the broom into play and made a fight for her rights. As it is, she is not regarded as being a 'working woman,' but is considered as having everything she gets as given to her—not earned."

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We Will Not

Attempt to describe our New Carpets, for that would be almost an impossibility, but we do want you to come and see them. Prices same as last season notwithstanding the advance of 15 per cent in cost.

Best Wiltons in all the latest effects. Our Axminsters are specially nice. See the two tone self-color Brussels in all the newest shades.

Best Balmoral Tapestry and Ingrain Carpets.

Real Turkish Rugs and Mats.

Real Turkish Stair Carpet, yard wide.

Best English Oilcloths, Scotch Linoleums and Cork Carpeting, Inlaid Linoleums, etc.

Hand Made Opaque Window Shades, with new Laces, Hartshorn Rollers, only used on our shades.

Special attention is drawn to our workroom where we are prepared with a competent staff of hands to do all our work promptly and well at moderate prices.

Carpets lifted, cleaned, altered and relaid.

UPHOLSTERY DEPARTMENT.

We beg to announce the opening of our New Upholstery Department.

And we are now prepared (with an efficient staff of hands) to execute all orders for

Covering Furniture (new or old).

Mattresses of all description made to order.

Mattresses cleaned and made over.

Carpets lifted, cleaned, altered and relaid.

Curtains and Draperies.

Look over your Furniture and Bedding and see what wants fixing, and we will be pleased to attend to your orders promptly. Charges moderate.

OGILVY'S

Cor. St. Catherine and Mountain sts.

MODERN METHODS OF BEGGING.

By a Pastor, in the Guidon Magazine.

I heard the bell ring, but waited in vain for Mary, my housekeeper, to come to tell me, "Somebody is below, sir." I went down myself to interrupt my Perpetua, for the hundredth time inquiring minutely into the business of callers at the parochial residence. Perhaps this repeated violation of my positive orders made me rather snappish in my reception of the young woman whom I rescued from the inquisitive Mary and ushered into the office, for she lost the stereotyped expression of the itinerant peddler (such her samples disclosed her) and stammered a few apologies for the interruption. She assured me that stern necessity alone made her bold to brave the parish housekeeper in the parish den. Any foreign attack on Mary always pleases me; it saves me a battle and is generally more productive of victory than my efforts. I softened perceptibly, and my visitor grew bolder as she dilated on the various kinds of soap she wished me to purchase.

"But I have no need of these articles," said I.

"Still, I thought you might purchase to aid me to secure a scholarship in the Conservatory of Music," she rambled on; "if I sell \$500 worth of soap the manufacturers give me a free course at the conservatory, thereby enabling me to procure a musical education, else I will have to go to work."

"How much is your commission on the five dollars worth of soap you wish me to buy?" I asked.

"A coupon that is good for one dollar toward the total amount for the tuition," she answered.

"Then, I will give you one dollar," said I, opening the drawer of the desk.

"But I am not asking for charity!" indignantly exclaimed my visitor, with flushed cheeks.

Now here was a young woman of refined and careful training, ambitious to succeed in a praiseworthy pursuit, yet angrily repelling the imputation that she means she used was begging. She was one of a large class, the outcome of our modern methods.

"Let us look into this matter," said I, as kindly as possible. "You ask me to buy a large quantity of soap for which I have no need. My linen is cared for at the laundry. I never venture to interfere with Mary's management of the kitchen, no matter how often she asserts her right to meddle with the affairs of the parish. As for toilet uses, even were I a Roman emperor, I could never consume that amount of soap in a year. Moreover, I don't like a brand that is advertised to cleanse me as thoroughly as it will remove fleas from my dog. Consequently you ask me to give you five dollars for something absolutely useless to me in order that you may get one dollar. Is it not cheaper for me to give you one dollar and save four dollars? In plain words you not only ask me to contribute to your individual needs or ambitions a sum of money, but specify a method which causes me to lose four times that amount, in order that your pride may be saved from the imputation of begging."

"I did not come here to be insulted," interrupted my caller, and not waiting for me to open the door she vanished like an offended goddess.

Next morning after mass, Willie, the little altar boy, asked me with much confidence.

"Father, do n't yer want t' buy some bluing?"

"Bluing! What in the world do I want of bluing? Have n't I blues

enough without investing in any of that commodity?"

"This aint that kind of bluin'; this is the kind what the women uses for clos'."

"Am I a woman?"

"No, but yer has to get your clos' washed."

"And who sent you to me to sell bluing?"

"Myself. If I sell a hundred bottles of bluin' I gets a watch what goes and keeps time."

The bright eyes that were aglow with delight at the vision of the coming time-piece suddenly looked with fright as I thundered.

"Go home, you little rascal, and tell your mother to spank you well for begging."

As I sat at breakfast, wondering if all the parish was not being affected with a craze for aristocratic begging, Mary interrupted my thoughts as she spilled the coffee on the sleeve of my new cassock.

"There's a tramp out in the shed that wants his breakfast, an' it's the fourth time this same month that the same tramp has been here, an' I want that you speak to him an' bid him keep away from terrorizing me."

At another time I might have smiled at the idea of anyone "terrorizing" my housekeeper, but I succeeded in doing so for the first, and I fear the last, time, when I almost shouted:

"Here is a \$1.25 that the respectable beggars did not get; give it to that tramp and tell him for me that he is an honest man."

One Saturday evening shortly after, a committee from the Rocky Bear Catholic Lyceum waited on me. I was informed that the lyceum, having furnished its rooms at a considerable expense—"billiard and pool tables are expensive luxuries now-a-days," said the spokesman—and finding itself financially embarrassed had determined to hold a fair, to which the merchants of the town would, at request, donate articles to be drawn, and requested me to announce at the parish mass the next day the opening of the auspicious event, and to urge the people to turn out in large numbers and to spend their money generously.

"Give us a good boon, Father," seconded another.

"Yes," said a third, "remember our table brought in the largest sum at the parish fair."

I pondered for some moments and finally said, "Instead of the sermon to-morrow my remarks will be entirely about your fair."

The committee departed well pleased.

But I must hurry my story. Briefly, this is what I said next day in lieu of a sermon:

"My dear brethren: I have been requested to announce the opening, next week, and to urge your hearty support, of a fair to be held by the Rocky Bear Catholic Lyceum. Before stating the object of the fair, let us inquire what is this Lyceum? It is a society of men—the best men of the parish—gathered together for their own profit and social amusement. Surely a good purpose! They constitute a large family, as it were; they are exclusive, but all good people are that; none but members of the society enjoy the privileges of their rooms; why should they? The men have fitted up their quarters for their own comfort and amusement, and who has a better right? And now they ask the public to pay the bill, and why not?"

"Suppose one of these men, about to be married, should ask his neighbors to furnish his house,—to buy the stove, the carpets, the tables, the chairs. Wouldn't they be anxious to comply with his request? Of course they would,—if they were interested to that extent in their neighbor's well-being. Suppose another wants to buy a piano for his daughter,—that, too, is a laudable purpose, and one that would appeal to any but the immediate neighbors. Why shouldn't he go down street and get all the storekeepers to contribute an article to be raffled for so commendable an object as a little girl that wants to play on a piano?"

"Well, so it is with the society and its fair. Is it charity? Is it begging? No, I am sure the members would scorn to call it so.

"But it's different with church fairs. That's begging, plain and simple. Begging for what is intended to help, not your neighbors but yourselves; it is not for the comfortable members of the parish only, but for the uncomfortable ones as well, and that makes its object pretty common, indeed. There is no sick benefit fund attached to the parish reserve where members may draw an allowance for money they have already paid in. Our poor have only the doubtful and disputed claims of charity. These cannot look for patronage from storekeepers who have already other than claims of charity against them on their books.

"You contribute to soap-club canvassers and peddlers of free-watch bluing, then why not to the society? They tell me they need a new pool table, and I am sure you will not see them want."

My sermon must have displeased some of the members of the Lyceum, for they were among my generous contributors, and my Christmas collection fell off not a little that year.

THE SALOON AND ITS ALLUREMENTS.

CONTINUED FROM PAGE ONE.

and maybe plunges at last, the wreck of a man, into a drunkard's disgraceful grave.

The saloon, by its club-room characteristics, is responsible for the second quarter of the intemperance that plagues society. The fact is that could the saloon—not liquor manufacture—not liquor selling—not liquor drinking—but "the saloon" be banished from our land, intemperance would be decreased one-half. Can it be done? Without question. One state has done it. The rest can do it and should do it. South Carolina, by its unique dispensary law,

Easter Sale

Of Men's fine American Calf Laced Boots, in Dark Tan, your choice of three toes; every pair Goodyear \$2.65
Welts; regular \$3.50; to clear,.....

SEE OUR WINDOW.

Ladies' fine Dongola Laced or Button Boots, in Kid or Patent Tip; regular \$2.00, for..... \$1.50

E. MANSFIELD, 124 St. Lawrence Street,
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has practically abolished the saloon. The state recognizes the self-evident truth that a large proportion of its citizens want intoxicating liquor, and that any attempt to prevent their getting it can only be futile and demoralizing. But there is a world-wide difference between—for a consideration, permitting men to make a business of supplying their fellows with alcoholic liquors, impelled by avarice to increase their trade to the utmost limit, advertising their goods, enticing, by the social attractions of the saloon,—the young man who has no appetite for drink. There is a vast difference between this, and supplying, in a matter of fact way, the demands of those who really want liquor. So the state of South Carolina says:

"We, the people, in our civic capacity will, with proper restrictions, supply to those of our number who desire it, pure liquors in moderate quantities, any profit arising from the same to be used for the education of our youth. Treating— that prolific source of needless evil, shall be banished, for the liquor shall be sold in sealed bottles, and no liquor shall be drunk on the premises. The club-room attractions of the saloon—shall also be annihilated, for no loading shall be permitted in the room where the liquor is dispensed. The dispenser shall be paid a salary, and so shall have no incentive to increase his sales."

Is there a loop-hole in this scheme? If so where is it? There is none, and it is astonishing that it remained for a southern state to adopt this self-evident solution of the vexed liquor problem

The contrast between a gilded, elegant, hospitable, brilliantly lighted, free-lunch liquor saloon of Boston, New York, or Chicago, and the plain, inhospitable dispensary of a South Carolina city is startling. The writer last year passed several months in the city of Aiken, the famous health and pleasure resort. One of the two county dispensaries is located there. It was the most unattractive, inhospitable, matter-of-fact mercantile establishment in the city. There was absolutely nothing about it to induce one to enter except the

settled purpose to buy. A tin-shop or second-hand furniture establishment was more inviting. There was no tempting array of bottles in the windows, and no pictures or advertisements upon the walls. There were no seats for customers and no bar to lean upon. A narrow aperture in a high fence separated the customer from the dispenser. To this narrow opening the would-be purchaser made his way, stowed a request for the liquor he desired, was furnished with it in a sealed bottle. This he put into his pocket and quietly went away. No loading was permitted, and the doors were closed at sundown the year round. There was no selling to minors or intoxicated persons or habitual drunkards. Only pure liquor—so certified to be by the state chemist—was dispensed. The transaction was the most unsocial, unromantic imaginable. The subtle and powerful temptations of the saloon were entirely wanting. It would certainly seem that the rising generation, in that charming little city, will be far more temperate than their fathers. The effect of the dispensary law in Aiken has been most marked. Under the old license regime five saloons were in full blast on the main street, and drunkenness and crime correspondingly prevalent. In five months I did not see five intoxicated men. The general testimony is to a similar improvement throughout the state.

Why should not other states abolish the saloon?—Paul Standish, in the "Appeal to Reason."

A Blessing to the Fair Sex!

PERFECT BUSTS by the use of ORIENTAL POWDER, the only Powder that assures perfect development of the bust within three months, and cures Dyspepsia and Liver Complaint.

Price per box, with directions, \$1.00; six boxes for \$5.00.

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The S. CARSLY CO., Limited

Notre Dame Street. Montreal's Greatest Store. April 7, 1900.

Ladies' Jackets and Costumes!

LATEST PARISIAN NOVELTIES.

ANOTHER shipment of exclusive beauties have just arrived per steamer "Vancouver," and will make a short stay at The Big Store. Beauties that have no counterpart on this side the Atlantic. The graceful and refined styli-hness of these new goods will enhance their popularity; of course the most lovely creations are selected first, therefore we suggest an early visit.

New Spring Jackets.

Spring Costumes.



Ladies' Covert Cloth, Tailor made Jackets in fawn and drab, pearl buttons, plain velvet collar, lined through with silk. Special \$8.75.
Ladies' Plain Cloth Jackets, loose box front and trimmed applique, pearl buttons. Special \$10.25.



Ladies' New Spring Costumes in Gray, Navy and Black. Homespun, short styles, lined through, well made. Special \$8.00.
Ladies' New Costumes in fancy Homespun, short Jacket, double breasted, lined through and box plaited skirt. Special \$14.50.
Ladies' New Serge Costumes in Oxford Gray, trimmed with Black Satin Folds and plain stitching. Jacket silk lined, box plaited skirt. Special \$19.25.

Ladies' Box Cloth Jackets in fawn and drab, fancy pearl buttons, lined striped satin, trimmed applique and braid. Special \$14.00.

In addition to above The Big Store is showing hundreds of high class novelties in Jackets and Costumes up to \$50.00.

New Kid Gloves.

Stylish Trimmed Hats.

The Kid Glove Store never before held such an array of beauty in Kid Gloves, and a pleased smile is seen to subside the faces of hundreds of ladies who have seen them.

The Chief of the Millinery has sent us some rare trophies from the Salon and the Concours Hippique.



Kathleen, Ladies' 2 Dome Kid Gloves in pretty shades of tan, brown, green, navy, gray, fawn, blue, black and white, with pretty points. Special 73c.
Countess, 2 dome fine Kid Gloves in browns, tans, drabs, fawns, white and black silk points. Special 97c.
Bel-Air, 2 Dome French Kid Gloves in black, white, tans, brown, green, blue, gray, fawn. Special \$1.55.

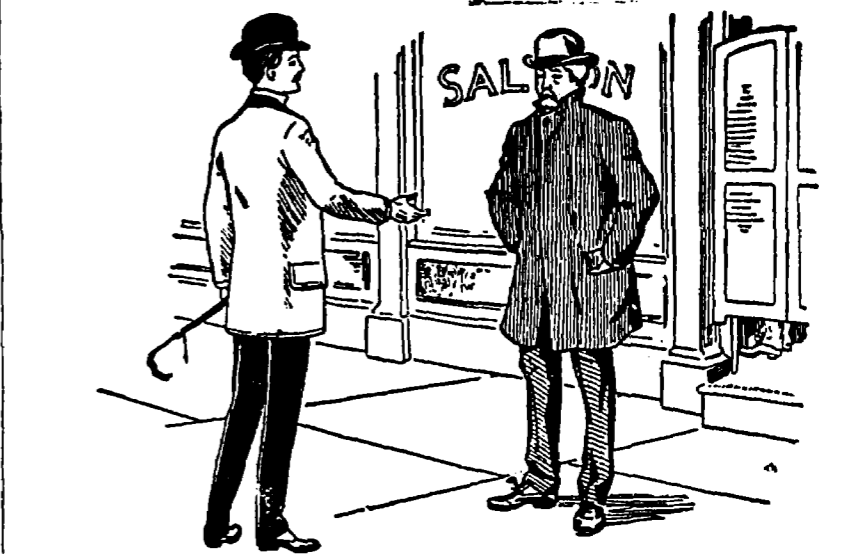


A group of styles that are so good enough to tell you more elegant styles in Paris Millinery than you can get at any Paris Store. Some of these elegant creations have been copied faithfully in our workrooms, so faithfully that it is almost impossible to tell the difference, between the model and copy. This one for instance.
Ladies' Fancy Straw Hats trimmed with tulle, with narrow straw tacked on tulle and sequin trim. Special \$5.50.

Mail Orders Carefully Filled.

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Why Don't You Stop Drinking, And Make a Man of Yourself?

If your craving for liquor is stronger than your will power, then take the DIXON CURE. It will at once free you from that dreadful desire. See what it does for others. It will do the same thing for you. A cure is guaranteed in every case. Read the following letter from a rescued victim:

The Dixon Cure Company, INT. R. R. STATION, Que., March 4th, 1900.

I am in receipt of your favour of the 1st inst., and I take much pleasure in informing you that your treatment has been, in my case, a complete success, and I need not tell you of all the benefits and pleasures that I derive from being cured of that which, to me, was a hopeless case. I never tasted liquor since the first day I took your medicine, in December, 1898. Allow me this opportunity of once more thanking you for the new life of prosperity, and contentment which I now enjoy through your treatment.

I shall be happy at all times to applaud your treatment to any one who wishes to apply to me for reference, if you so desire it, as I consider your cure the greatest blessing that was ever placed within the reach of mankind.

I remain, yours gratefully,

For further particulars apply to J. B. LALIME, Manager the Dixon Cure Co., 572 St. Denis Street, Montreal. Or to DR. MACKAY, Belmont Retreat, Quebec. All communications strictly confidential.

The "Home Journal and News" says:—In a recent report to the state department at Washington Consul Winslow at Liege, Belgium, gives an interesting account of the free household schools of that city, which may furnish some valuable suggestions for our educators. There are, he says, 10 of these schools in Liege, five of which were founded in 1890 and the others in 1896. Nine of these are evening schools, lasting two hours on four nights of each week during the school year. These evening schools are attended by girls from 12 to 13 years of age who have finished their elementary course in the day schools. The branches taught in these schools are cooking, washing, mending, hygiene, household economy, and, in fact, everything relating to house-keeping. Of late the care of little children has been added. These schools are founded and maintained by the city, with the aid of government, which pays from 40 to 60 per cent. of the expense. The term lasts from the 1st of October until Easter, when the pupil gets a diploma.

Bernier & West,

Cor. St. Catherine and University Streets.

To the Ladies of Montreal:
Our Millinery Opening occurs Monday, April the 9th, 1900, and we cordially invite you to visit our SHOW ROOMS and inspect our new Imported Hats direct from Paris, London and New York.
Yours Respectfully,
BERNIER & WEST.

Store open Saturday till 10 p.m.

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NEW SPRING FOOTWEAR.

THIS SEASON we offer some very handsome STYLES in WALKING SHOES, from the best American and Canadian makers. These goods, in BLACK and TAN LEATHERS, are made on new and most comfortably fitting Lasts, and are very attractive in appearance. Our prices are from 10 to 25 per cent. less than at Uptown Stores. Would be glad to have you inspect our large stock, whether you purchase or not.

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