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of every Catholic
Family.

DOINGS IN NEW YORK

The Anti-Catholic Propaganda in Text Books.

The Rev. Father Kelly of St. Mary's and the Pupils of the Training School Protest—Some Important Conversions The Curfew Question Before the Legislature.

New York, March 29.
In my letter last week I had occasion to call attention to the lack of spiritual education suffered by Catholic pupils who attend the public schools, and this week I must refer to a flagrant breach of ethics which has recently occurred in Hoboken. It is a sign of a markedly anti-Catholic propaganda which would have done credit to the days of Know-Nothingism. One of the text books recently introduced into the training school is entitled "History of Education." In this book, under the caption of "Luther and the Reformation," is quoted the Shorter Catechism, which, as everybody knows, is a direct attack on the Catholic Church. Another section is devoted to the Society of Jesus and is particularly obnoxious. It should be remembered that fifty per cent of the pupils in this school are Catholics, and it was only natural that such a direct insult to their religion and their belief should be resented in some way. Rev. Father Kelly, pastor of St. Mary's Church, immediately took the matter in hand, and with the Catholic pupils of the training school, appeared as a delegation before the Commission of Education. Their statement of the case was simple and to the point:—"This book is an attack on our religion and our parents insist that we shall study it no longer." Mr. Demarest is the supervising principal of the Hoboken schools, and he immediately held a secret conference with the School Commissioners. It will be seen by the following statement that this Mr. Demarest is nothing if not condescending. The idea that Catholics should have any rights at all never seems to have percolated through his grey matter. He thinks that the School Commissioners should not very cautiously in the matter and says:—"At first we were disposed to listen favorably, or even with friendly indulgence, to the request of those who felt their religious sentiments offended. We could not, however, yield our hand without investigating, as the book is approved by the State and national authorities, and equally because to have done so might have stirred up ill-feeling among those not of Catholic belief, on the ground that we had submitted to Catholic dictation. It is the easiest thing in the world to stir up sectarian bitterness and very hard to allay it."

Why does not Mr. Demarest tell us how such offensive books happen to pass the scrutiny and receive the endorsement of such professedly learned men as the School Commissioners? Did it ever strike him that a spirit of arrant bigotry is plainly visible in the conduct of the School Commissioners of many states? Any slanderous statement may be put into a school book providing that the slander is on the Catholic Church, and an added spice of venom is always permissible if the libel is on the Jesuits. Now, suppose for a moment some of the real immoralities, tyrannies, corruptions and confessions which were an outcome of that very much misused word, the "Reformation," and which would be in all cases a more truthful statement of fact—suppose for a moment such statements were incorporated in a public school text book—there would be a howl of indignation that would waken the echoes from California to Maine and go thundering down till it lost itself in the gulf of Mexico. "Pernicious Papists," "Conspiring Catholics," "Renegade Romanists," would be only a few of the milder terms applied to the School Commissioners who had permitted such a book to pass into the hands of pupils, when the mind is easily molded and most receptive of impressions. But if articles distinctly anti-Catholic are introduced then the case is different and we are told that sectional strife would be stirred up by eliminating grossly scandalous teaching and lying statements. Catholics are not asking any favors from the New Jersey School Commissioners. What they demand is a simple act of justice, which they are entitled to under the constitution of the United States and the agitation should never be allowed to flag until the last trace of this sort of pernicious literature has ceased to defile the pages of our school books.

Conversions to Catholicism.

The many conversions recently recorded have provided much food for thought to Protestant clergymen. One of the most notable is that of the Rev. George M. P. Bown, formerly of the Methodist Episcopal Church. Commenting on Mr. Bown's change of faith a leading journal says: "The conversion of Mr. B. was to the Roman Catholic communion is especially remarkable because of his natural inclination, both by education

OUR IRISH LETTER.

A Unique Memorial to the Manchester Martyrs

Proposed to be Erected at Manchester—An Interesting Secret Society Case in the Courts—The '98 Centenary Demonstrations and Other Notes on Various Subjects.

DUBLIN, March 20th, 1898.
It is a matter of remark to see so many European notabilities in Ireland now for the hunting season. There is His Royal Highness Prince Miguel of Braganza, and before the revolution heir to the throne of Portugal; Count F. L. Von Stolberg, one of the greatest noblemen in Germany; Count Mensdorf, of the Austrian Service, and Baron Nagel, of high rank in Prussia. It is a matter of comment even among foreigners, that while Ireland is so appreciated by themselves and their friends as one of the finest hunting countries on the earth, that its own people of note should prefer to spend their time and money in another land.

An Interesting Secret Society Case.

There is an interesting case on trial before Mr. Justice Darling, in the Queen's Bench Division of the High Court of Justice. It is entitled *McKenna v. Everden and others*; the plaintiff is Capt. John McKenna, a retired officer of the Royal Artillery, and he sues Everden and De Jersey and Co. to recover £800 advanced by him for shares in the Lewisham Theatre Company, and which he claimed he had been induced to buy under false representations. All parties are Ulstermen and brother Freemasons. The plaintiff stated in evidence that Everden had written him that he would be true as an Ulsterman and a brother, and he added, "I trusted more because he was a brother than because he was an Ulsterman." The correspondence between Everden and the captain was read in Court and produced roars of laughter. In one passage the noble captain wrote to his friend, "The Roman Catholic Church must come down—Ulster Forever." Again he wrote: "As a brother Mason, I trust you God help us Ulstermen. We will do our work and look the whole world in the face." Affairs took a different complexion, however, when later Capt. McKenna wrote his brother Mason and Ulsterman, "if you disregard this warning look out. Be aware of a revolver or a knife. Your life is not worth sixpence." Judgment was rendered the plaintiff in full, the defendants appealing.

Peculiar Escape of a Lunatic.

On Sunday forenoon, John J. Johnson, a native of Kildare, and confined in the Carlow District Insane Asylum, made his escape. He went on the track of the railroad, deliberately lay down between the rails and let the whole down express pass over him. When the train passed he jumped up and ran away, but was captured almost immediately, when it was found that the ash-pan of the engine had scalped the back of his head and had carried away a small portion of the skull.

Preserving the Irish Tongue.

The annual report of the Society for the Preservation of the Irish Language has just been issued, and is indeed very gratifying. The demand for Gaelic books has greatly increased, bringing a total distribution to date of 140,380 volumes. Twenty teachers passed a successful competitive examination in the language, showing themselves fluent speakers and writers in the grand old tongue, and not only is the movement spreading in Ireland, but on the continent of Europe, and particularly in France.

An Appeal to all Ireland.

The following appeal has been sent broadcast over all Ireland and is already meeting with a hearty response:
FELLOW COUNTRYMEN—We, your exiled brethren in Manchester and Salford, having resolved not to allow the beloved names of Allen, Larkin and O'Brien to lie in the cold shade of forgetfulness a moment longer, issued a few months ago an appeal to Irishmen and women the world over to contribute their mite towards bringing our idea to a successful issue. The response to that appeal up to the present has been magnificent and encouraging. From all parts we have received contributions and letters of encouragement, many of which contained invocations to heaven to bless our work. We have secured a plot of ground 12x12 feet in the Catholic cemetery at Boston. The foundation stone we desire to be in position at a very early date. That stone ought to come from Tara, Tara of the Kings, to represent the ancient glory of Ireland's greatness; the place from which her monarchs ruled; the home of the brave and the free; and from which Malachy, who wore the collar of gold which he won from the proud invader, sallied forth to do battle

THE LONDON BUDGET.

The Grand Old Man Nearing the End.

Lord Salisbury Said to be Seriously Ill—Mr. Redmond's Move in Regard to the Financial Question—Echoes of the St. Patrick's Day Celebration.

LONDON, March 24.

It is a peculiar coincidence that the two leading statesmen in England should during the same week be announced to be so seriously ill that their friends seem to fear that their earthly race is run. The heartfelt sympathy of every Irishman goes out to the family of Mr. Gladstone, the first Englishman who ever had the courage to formulate and advocate a bill for Irish Home Rule, not as a mere parliamentary expedient—for it was patent to all that it would mean the end of his political life—but as a matter of justice to a mistreated people. Of course even the Gladstone Home Rule Bill was a long time coming; but the changes proposed in it were so drastic and the amount of freedom of government in Ireland so great that the Irish people could not appreciate the genuineness of the Grand Old Man's intentions and forever remain grateful to him. Mr. Gladstone, however, finds some degree of comfort in his old age in seeing brought before Parliament a political opponent to a certain measure of relief. Mr. Balfour's bill is neither as broad minded nor as acceptable to the Irish people as its predecessor, but it is a very long stride in the right direction, and no one recognizes the fact better than Mr. Gladstone.

The bulletins received here in London regarding his health were startling in their brevity. Something very curious must be the trouble when from the sunny shores of Bournemouth Mr. Gladstone was removed to his northern home at Hawarden. It seemed like a message of despair that the great statesman was being sent home to die. Various and conflicting reports were immediately scattered broadcast over the land. One thing was unanimously agreed on—that no matter what was the nature of his malady, Mr. Gladstone was suffering excruciating pain. Notwithstanding this, however, he could not let the great St. Patrick's Banquet pass without sending what he probably thought would be his last message to Irishmen, and it thrilled the hearts of everyone who heard it. It came as a word of sympathy and it preached the old moral—"Let Ireland be one in spirit and your cause is irresistible."

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EVILS OF THE DAY.

His Lordship the Bishop of Salford Refers to them in Vigorous Terms.

The Vice of Intemperance and Its Terrible Results—Dancing Halls and their Allurements—Some of the Consequences of the Apathy of Catholics in Regard to the Education of Children—Their Tendency to Patronize Protestant Schools Deplored.

His Lordship the Bishop of Salford recently made a pastoral visit to St. Albans, Manchester, during the course of which he referred to the many dangers of the day. After dwelling upon the great mission of the priesthood and the importance of the laity performing their task, His Lordship said:

Of all the evils, perhaps, that are afflicting society at the present day, of all the sources of crime which is the most abundant, of all the evils which most frequently leads so many to the asylum, and all the causes that bring people to all sorts of depravity, nay, as we have recently seen in Salford, which leads to shedding of human blood, I say if there is one vice that leads directly to these evils and to the ruin of countless families, not only to the ruin of their earthly prospects, but also to the loss of their souls, it is drink. And I must, with all the solemnity that I can possibly command, warn you against this evil. You women, you married women, may know what it is to have a drunken husband. You are deserving of the sympathy of the tenderest care and encouragement. But, alas, the drinking is not all on the men's side. There are other things, other creatures than a drunken man. There are, alas, drunken women and drunken wives and drunken children.

When they ought to be. What do you think is lost every year to the diocese by these children who are kept at home, in many cases with no just reason, by their parents? It makes the schools of my diocese lose £16,000 a year. And if that money could be saved, as it would be by the children being sent regularly, there would be comparatively little difficulty in maintaining our schools, in paying the debt of them, or in multiplying and increasing their number. You see, therefore, how great a loss a little want of sacrifice on the part of a few families inflicts upon the whole diocese. And now, after having said this, though other things remain, let me urge

TEN THOUSAND CHILDREN THAT ARE NOT AT SCHOOL

"THE DRUNKARD SHALL NOT SEE THE KINGDOM OF HEAVEN."

I say out of love for God and for your own soul be on your guard, women especially, against drink. When a woman has become a thorough drunkard, and when she has been at it many years, I do not know a creature upon God's earth that is more depraved than such a creature. The truth is not in her. Her husband may ask questions as to whether he is in debt or not. She will lie without a blush. The priest may go round from house to house and ask whether she drinks, and she will tell him, almost in a passion, that she does not. And to deceive the priest and her husband and her neighbours, and so lead them astray and prevent them from judging when she had drunk by her breath, she will suck peppermint lozenges or chew oranges. A woman that has recourse to such dodges as these does not mean to do better. She means simply to deceive. The drink she will have. And I say that unless she makes a resolution to avoid the demon of drink and overcome her enemy, and it is chiefly by prayer and the sacraments that she can succeed, and by keeping away from those women that have taught her the habit, that she can escape—her case is almost hopeless. I am therefore particularly anxious that the young women, those girls who have left school and who are now gone to work, should be warned of this terrible danger that threatens to blight their whole lives and to be their degradation. Let them then be ashamed to be seen going into a public house. Let them be still more ashamed of being seen sitting down in a public house. If I could root out this evil from amongst the Catholic body they would rise in the social scale to be men of influence, and a power in the community in which they live; they would raise up the Catholic Church to a position of influence and of honour; they would represent her in the higher ranks of life; and they would lift her up before the eyes of the public. But when a Catholic gives scandal to his neighbour, when he goes home kicking the door on a Sunday night and knocking a panel out by punching it, and when he fights in the street, or when he professes himself a Catholic only in a public-house, I say that when Protestants see such a Catholic as that, they declare (most unjustly, but they do say it): 'If this is a specimen of a Catholic I am going to have nothing to do with that Church?' Who is the cause of that Protestant not making himself acquainted with the true faith, not enquiring into its truths? The scandal giver. Let us then bear in mind that we are not only to save our own souls, but also the souls of others by our good example. There is just one other danger against which I must warn our young friends, in whom I take a great interest, and it is the dancing rooms.

DANCING HOUSES CONDEMNED IN STRONG TERMS.

I suppose that as the young women in this congregation, any more than the young women in others, are not all of

them saints. It is very likely that they will do as other young women do, and go to dances in places where their virtue cannot remain untouched. Gradually, and even rapidly, that virtue—the Catholic virtues of modesty and purity, that which exalts them and makes it the honor of their lives to become children of Mary, the most pure Virgin—that virtue which is the treasure of their lives, which is the chief ornament of every woman, becomes undermined. That virtue cannot be preserved if you go into these dancing rooms. Let, therefore, the confraternities and associations of which you may become members satisfy you in this way. One word more. I am afraid that sometimes the parents who have children of a school age do not cooperate with their clergy as they should for the sake of the education of the children. I am afraid that the parents are sometimes careless about the education of their children, sometimes sending them to Board schools—that is Protestant schools—where their faith is in immediate danger, and sometimes when they send them to the Catholic schools, they send them most irregularly and most impunctually. They have all sorts of excuses for keeping one or more of their children at home—there is the baby to nurse, there is the husband's dinner, there is the washing day. It used to be on Mondays, but now it has got to be every day in the week including Saturdays. The consequence is that the parents, not sufficiently alive to not feeling sufficiently the excellence of education and their duty to the teachers of giving them every chance of getting their children through a good examination and giving them a good education, keep them at home for all sorts of trifles. I suppose that your pastor would tell me that year after year owing to parents keeping their children at home at odd times, he loses, I dare say, not less than £130 or £140 a year from the Government in the grant. And I may tell you this fact, that such is the carelessness of parents in some places, that throughout this diocese I have, every school day of the year, some

upon you to remember that for you as for myself life is passing away and that the question and answer that are first in the catechism ought to present itself to us. 'Why did God make you? To know Him, to love Him, and to serve Him in this world and to be happy with Him for ever in the next.' Let us ask ourselves are we thus loving and serving God with our whole hearts; are our lives at this present time such as to give us good hope that we shall be with God for ever in the next. In other words let us resolve as the grace of this visitation to day, that we will begin to lead such a life of earnest Catholic piety, faith, love, loyalty and generosity to the Church, as we should wish when we come to die. And from this time begin such a life, going frequently to the Sacraments, attending Holy Mass and Benediction on the week days and Sundays. Our Lord in the Sacrament, of His love waits here night and day to bless us, and on the Sunday nights, and sometimes on week nights, Our Lord is exposed over the tabernacle to receive our homage and to show His love for us. Our love is so cold that we prefer any other place to His house, and any excuse is good enough to keep us from going to Him, and we say that we have the fear and love of God in our souls. If you had a friend, the joy of your heart, and he wished to show his love for you and to make you a valuable present, and you did not go near him, would not this be a proof that you had no regard for him, that you, as it were, spurned him. So it is with Our Lord, and now, my dear brethren, make this your resolution—with the help of God's grace to lead for a life worthy of your life in this world a life worthy of your holy faith. Before concluding his Lordship delivered an eloquent exhortation to his hearers to remember the souls in Purgatory, and in particular never to neglect the duty of praying for their deceased relatives and friends.

DOES IT PAY TO TIPPLE?

You know it don't. Then, why do you do it? I know why. It requires too much self-denial to quit. Mr. A. HURON DIXON'S medicine, which is taken privately, is pleasant to the taste, and will cure you of all desire for liquor in two or three days, so that you would not pay five cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. Address THE DIXON CURE CO., 40 Park Avenue, near Milton street, Montreal. Phone 3085.

In Australia spring begins August 20, summer November 20, and winter May 20.

ing several choruses in a most delightful manner, showing the careful training of their instructor. The instrumental portion of the programme was of the highest order, selections being rendered by Prof. Andreau and Dr. Clark on the violin, Miss Blanche Murphy on the harp, and Miss Kathleen Harty on the piano. The closing grand march by the whole orchestra was very fine.

DESCRIPTION OF THE NEW BUILDING.

The new convent building for the Sisters of the Congregation de Notre Dame, Johnstone street, just completed, is a handsome stone structure and quite an addition to the architectural ornaments of the city. It is built of rock-faced limestone, with fine-cut stone trimmings, and has a frontage on Johnstone street of 60 feet by about 50 feet in depth, with a two-storey extension in the rear. Being old storey lower than the one building, a tower was placed at the junction of the two buildings, the tower having a roof of ornamental metal work surmounted by an iron cresting and a flag pole. The main entrance from Johnstone street is through the lower storey of the tower, the entrance being adorned with a hood portion in the Tuscan order, the upper portion of tower containing a niche in cut stone work. The front and end portions of roof are relieved by stone pediments, each surmounted by a fine cut stone coping and cross the gift of the late Archbishop. The main entrance doors are of British Columbia cedar and open into a vestibule with parquetry flooring, inside of which is a reception

We take the following report from the Canadian Freeman, Kingston, of the opening of a new Educational Establishment which, it says, is a valuable addition to the architecture of the city and a credit to the institution with which it is associated. The report goes on to say:—

The opening of the new building in connection with the Convent of the Congregation de Notre Dame took place yesterday morning by the celebration of the first mass in the handsome new chapel of the institution, which was tastefully decorated with flowers. Vicar-General Kelly was the celebrant, the service being attended by the sisters of the convent and pupils and some expupils. A grand musical programme was prepared for the occasion, a chorus formed of about forty voices under the direction of the sister in charge, render-

CHATS TO YOUNG MEN

In a number of American Catholic journals there is quite an interest being manifested in the discussion regarding the advisability of a young man assuming the responsibility of a household upon an income of ten dollars a week.

One of these journals, in commenting upon the subject, says the majority of young men to-day, brought up in comfortable surroundings amid the comparative luxury to which people of very moderate means have become habituated, find ten dollars a week quite little enough to defray the expense of clothing themselves and the meeting of other incidental demands upon their pocket-book for ordinary personal wants. Ten dollars is barely enough to keep them going in single blessedness. With their ideas and the ideas pervading the circle of society in which they move, and those particularly prevalent among the feminine contingent thereof, it can be said with positive certainty that ten dollars a week will not suffice for the house-keeping expenses of any young couple of their set, unless they are both able and willing to forego the manner of living to which they have been accustomed before marriage.

It may also be put down as a demonstrated fact that not one couple out of a million belonging to this class—if we may so speak—are either capable of such a sacrifice as this involves or willing to undertake it. Therefore it may be assumed that for all practical purposes an income of this size is wholly inadequate for the purpose, among young persons of the average social condition, especially in cities.

Sometimes the assertion is made that two can live as cheaply as one. It is represented that the usual expenditure incurred by the single young man for unnecessary gratifications, can be applied to the maintenance of a wife with perfect success. But this is a fallacy, so palpable on the face of it, that no one is any longer deceived by it, unless he deliberately makes up his mind to shut his eyes to the truth. One person might readily lavish on himself as much as would keep two or half a dozen, under a more careful and economical system, but when the sum spent is so small as to barely supply what, in the individual case, are the simple decencies of life, it cannot by any economic legend be made ample sufficient for the normal requirements of two.

Despite the comfortless and icy-like logic of the writer of the foregoing, there

CHATS TO YOUNG MEN

will be hundreds, eye, thousands of Catholic young men whose income does not exceed ten dollars a week, who will enter into alliances with good Catholic young women.

We have no desire to assume the role of a prophet, but we would unhesitatingly predict, for the young men who have the courage and faith worthy of a true Catholic, to enter upon such a state of life, under such conditions, happy and successful careers.

The financial features of matrimony were not discussed by our fathers and mothers. They came to this country with their strong religious convictions and stout hearts as their only capital to face the battle of life, together with a desire to practise commendable and healthy sacrifices, good alike for body and soul.

The history of their success, and the reward of their sacrifices, are written in monuments of stone in every village, town and city, and they were the backbone of church and country.

There is far too much of this pessimistic advice offered to our Catholic young men, and perhaps this accounts in a great measure for the lack of enterprise and courage which prevails in their midst to take their place in the ranks of men, who are leaders instead of followers, at least in proportion to their numbers, as in other creeds, and like their fathers in the past.

In all the arguments of these pessimists who now turn their lance against the ten dollar a week class, the young woman is a mere cipher, a creature without an idea, without ambition; in brief, a wax doll. The ways of the pessimists evidently were not very pleasant, as we have many lively recollections of how often women have inspired men to accomplish undertakings which they would have never dreamed of, much less attempt to put in practice; we could also give many reminiscences of families trained under affectionate and self-sacrificing fathers and mothers, the members of which are a credit to the parishes with which they are associated.

The Sacred Heart Review makes the following pointed statement in regard to the penalties incurred by unfortunate young men addicted to drink. It says:

There is no longer any indulgence for the public man who gets drunk, nor is it possible any more for a man to maintain a first-class standing in private life if he is known to be given to intoxication. It is exceedingly difficult for the habitual drinker to prosper in any profession or to secure a situation in any branch of business. Most of the corporations make sobriety one of the tests of fitness for employment, and the society

shuts its door, in the faces of those who can not or do not control their appetites. Their gain for temperance has brought with it a general elevation of the standards of morality and propriety.

To know how to be ready—a great thing, a precious gift and one that implies calculation, grasp and decision. To be always ready a man must be able to cut short for everything cannot be united. He must know how to disengage what is essential from the detail in which it is wrapped, for everything cannot be equally considered. In a word, he must be able to simplify his duties, his business and his life. To know how to be ready is to know how to start.

It is astonishing how all of us are generally numbered up with the thousand and one hindrances and duties which are not such, but which nevertheless wind us about with their spider threads and fetter the movements of our wings. It is the lack of order which makes us slaves. The confusion of to-day discounts the freedom of to-morrow.

Confusion is the enemy of all comfort, and confusion is born of procrastination. To know how to be ready we must be able to finish. Nothing is done but what is finished. The things which we leave dragging behind us will start up again later on before us and harass our path. Let each day take thought for what concerns it, liquidate its own affairs and respect the day which is to follow, and then we shall be always ready. To know how to be ready is at the bottom to know how to die.—Amiel.

CANADIAN INSOLVENCY LAWS.

The Manchester Guardian, in treating the question of an insolvency law for Canada, states that the home-trade sectional committee, having had under consideration the defects in the insolvency laws of the several Provinces of Canada, had adopted a resolution requesting the board to support the effort now being made in the Dominion and in the United Kingdom in favor of uniform legislation for the whole of the Dominion. The board resolved to make representations to the Canadian Government through the agent general in this sense. The following is a summary of the suggestions to be offered:—1. One law for all the Provinces and Territories. 2. Abolition of all preferences. 3. Registration of lien on goods, book debts, or other securities. 4. Liens and preferences given within a period of three to four months prior to an assignment to be deemed invalid. 5. To provide against fraudulent and preferential settlements. 6. To provide for the means of enforcing an assignment of an estate of a debtor who is insolvent. 7. To provide proper examination of a debtor before a judge or other authorized official. 8. In the appointment of official receivers, the rights of creditors to a proper supervision and control of estates to be safeguarded. 9. Traders to be compelled to keep proper books of account. Other proposals aim at limiting the claims of secured creditors to the unsecured portion of them, and at preventing the commission of inequitable acts immediately before bankruptcy.

IN CHICAGO.

Insurance Agent—You want the policy made out in favor of your wife? Her name, please?
The Victim—Don't you think we'd better leave the name out? It will save so much trouble from time to time, you know.—Boston Transcript.

SOLID.

Mrs. Simdlet (to the boarder)—That is poundcake, Mr. Starver.
New Boarder (carefully hefting a piece)—What did you pound it with?—New York Weekly.

Some of the screws used in watches are so small that it takes 380,000 of them to weigh a pound.

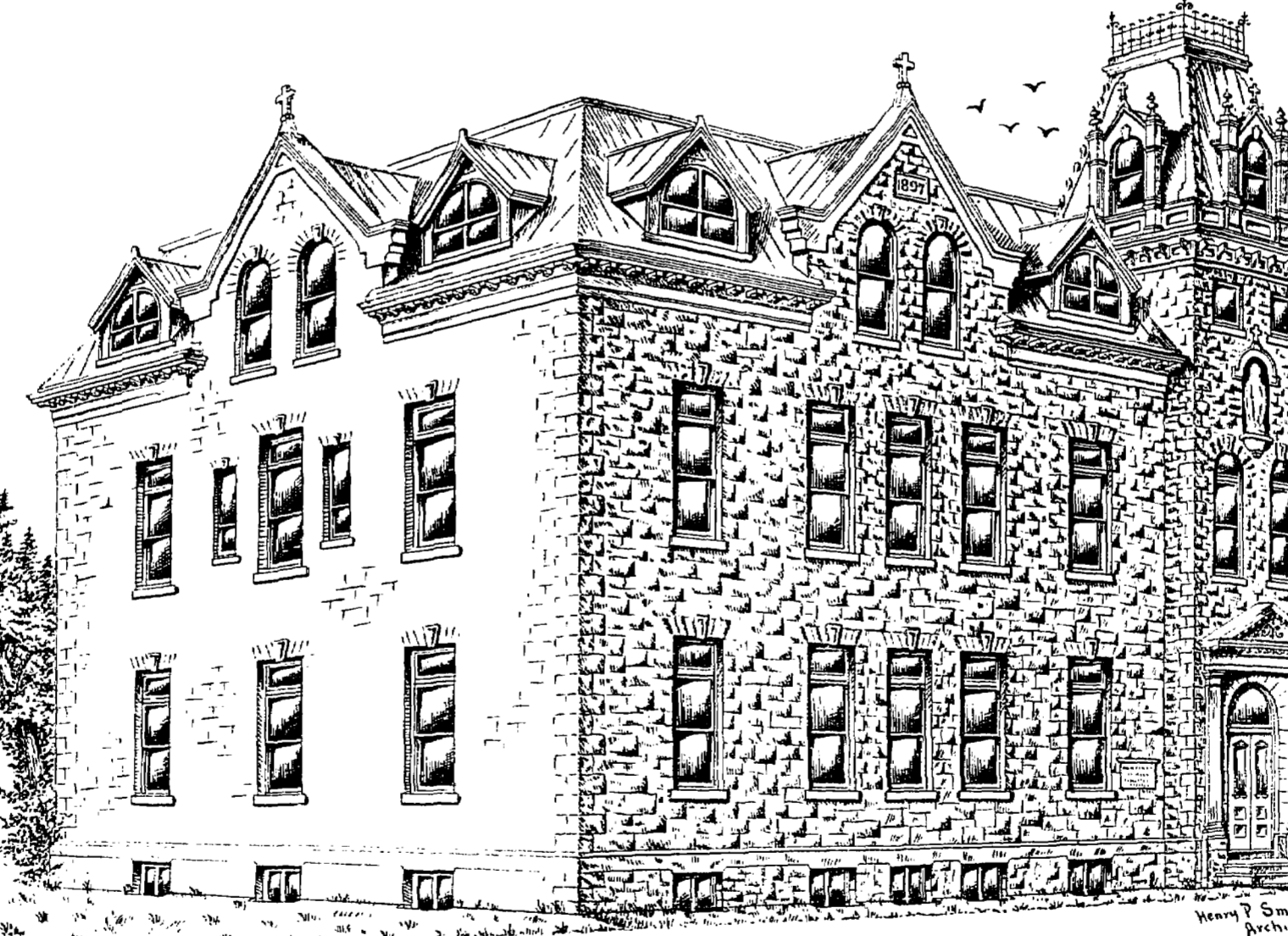
Every man watches his balance in the bank, and his balance in his cash account, pretty closely. There is another ledger account that the average man entirely forgets to his own undoing. It is his account with death. It is more important than a "profit and loss" account. It is a man's duty to himself and family to look up this account once every day and see that the balance is on the right side.

It doesn't pay to let this account run on, and have it filled with infirmities, and then impure blood, and finally nervous exhaustion, or prostration, or deadly consumption. When these diseases come it means a debit balance with death brought down in the blood red ink of another life sacrificed on the altar of foolish overwork and neglect of health. Dr. Pierce's Golden Medical Discovery makes the appetite keen, the digestion perfect, the liver active and the blood pure. It is the great blood-maker, flesh-builder and health-forgiver. It makes firm, healthy flesh, but does not produce corpulence or raise the weight above nature's normal. It cures 98 per cent. of all cases of consumption, bronchitis, throat and catarrhal affections. Honest dealers don't urge substitutes.

"My wife had suffered for seven years with dyspepsia, sick headache and constiveness," writes Mr. Alonzo D. Jamison, of Dunbar, Merrimack Co., N. H. "We tried many doctors and many kinds of medicine, but all were of no avail. We purchased six bottles of Dr. Pierce's Golden Medical Discovery, which together with 'Pleasant Pellets,' has entirely restored my wife's health. We cannot say enough for you in thanks for these valuable medicines."

It may save a life. Send 31 one-cent stamps, to cover cost of customs and mailing only, to World's Dispensary Med. Association, Buffalo, N. Y., for a paper-covered copy of Dr. Pierce's Common Sense Medical Adviser, cloth binding, 50c stamps. Contains 1000 pages, over 300 illustrations—a valuable medical library in one volume.

Our subscribers are particularly requested to note the advertisements in The True Witness, and, when making purchases, mention the paper.



THE NEW WING—CONVENT DE NOTRE DAME, KINGSTON.

CONGREGATION DE NOTRE DAME.

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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 2, 1898.

WHAT CAUSES

THE "LEAKAGE"?

Some time ago we referred to a discussion which was taking place in the columns of our Catholic contemporary, The Visitor, of Providence, R.I., on the causes of religious indifference and loss of faith amongst Catholics, and gave copious extracts from "Clericus," who appears to us to have lucidly exposed these causes. The discussion still continues, and the latest contribution to it is a four column letter from a layman, who signs himself "Spee"—a singularly inappropriate name for one who holds the opinions which he expresses.

According to "Spee," the "leakage" is due to the treatment, by a number of priests, of the present generation as if it were the generation that is passing away. He says: "It is not to discredit our fathers that I assert that the faith Catholics brought to New England, half a century ago, was for the most part an illiterate faith—a true faith and stronger, if you will, from its very illiteracy, but yet a faith which required, for its preservation and expansion, means and conditions very foreign to those required at the present time. This was the faith that reasoned not, that questioned not, but delighted in the very act of submission. This was the faith that enjoyed a good scolding far more than a set sermon, but which, if unable to appreciate grand symphonies or perfected elocution, had an abiding love for every stone and brick of the church, because they knew and felt that it belonged to them; that it was from their little store, so unstintingly given, that it had been erected, and that within its walls was the peace and hope and love they could not find in the angry world around them. These men and women have lived and brought and guarded the faith well, and like everything else are passing away. But to assert that with them is vanishing faith and love for the Church and sacraments is to go directly in the face of every testimony of history to the development of the Church in a new country. The present generation is not one which behind the former one, but the conditions, the environment, that proved sufficient in the one case, is absolutely nugatory and harmful in the other; and here, it seems to me, we strike the root of religious indifference. It is the holding of these same conditions, the keeping in the same circle of doing things with regard to a generation of altogether unlike traits, that I unhesitatingly attribute what I should call the present stagnation."

In trying to cast a slur upon "the stronger faith" of his fathers, the Catholic layman succeeds only in showing the weakness of his own. His position—like that of a few others to be met with in large cities—is untenable. He has received some secular education, which his fathers lacked; and he jumps at the erroneous conclusion that this makes some difference in his faith and their faith—the difference being in favor of his "Literate Faith," we suppose he would call it. But the difference is in the opposite direction; for the secular education which he has received has evidently proved too much for his intellect, which cannot see that the faith of a Newman or a Manning is as simple as the faith of the most illiterate Catholic peasant. There is no such thing as an "illiterate" faith; nor can there be a faith which "reasons" or "questions." Faith is above reason; and if it "ques-

tioned" it, it would cease to be faith; a man is either a Catholic or he is not, no matter what his condition and environment may be.

Further on he endeavors to give reasons for his peculiar attitude:—

"In one of the New England dioceses," he says, "there are two parishes side by side. One is in charge of a priest whose age and requirements belong to the past generation. He is a good man and of unspotted record. The majority of his parishioners are American born and bred, many of them active, bustling and inquisitive. Now, outside the fact of his priesthood, to which they all do reverence, there is an utter lack of sympathy between himself and the people. Their ways are different, their points of view are different. His scoldings, for which he is famous, have just as much effect as the most furious flights against Protestantism, i.e., none at all. He will not change; it may be that he cannot change."

"In such conditions," he argues, a "leakage"—a desertion of the Church by some of the congregation—is only natural. He does not tell us what the "points of view" are on which these differences between the venerable pastor and his flock. There is only one point for Catholics as to their duties as members of the Church, so that the difference cannot be on this score. They must have reference to secular or indifferent matters; and in these things all of us have a right to differ from one another as much as we please. They do not affect our faith. "In the other parish," he tells us, "is a rector comparatively young. He is a pleasing speaker—not a great one. He evidently prepares his sermons with care, taking into consideration in their preparation the calibre of his audience, and delivers them earnestly and feelingly."

"There can be no 'leakage' here," he argues; on the contrary, attendance at the church is increasing.

In the last-quoted passage we have the key to the religious attitude of "Spee." He is not a Catholic at all; he is a Protestant or an infidel. The sterling Catholic doctrine expounded by the aged priest is too old-fashioned for him, and besides, his "point of view" is different from that of the former. He must have a "rector comparatively young," who prepares high-toned and up to date sermons, and delivers them "earnestly and feelingly," or he will not go to Mass. The Catholic doctrine, as set forth in Butler's Catechism—at which he sneers, by the by—was good enough for the past generation; but it is too trite for this one. "Clericus" was right when he stated that ignorance and vanishing faith—the ignorance being in reference to Catholic doctrine—are the main causes of Catholic indifference and of the "leakage" which results from it.

ARCHBISHOP BRUCHESE'S PASTORAL VISITS.

Archbishop Bruchese will commence his pastoral visit of the country parishes of the archdiocese on May 15. The following programme has been prepared by order of His Grace for May, June and July:—May 15, Lavaltrie; May 16, Lanoire; May 18, Berthier; May 20, Saint Ignace; May 21, Isle Dupas; May 22, Saint Barthelemi; May 24, Saint Cathbert; May 26, Saint Norbert; May 28, Sainte Elizabeth; May 29, Saint Thomas; May 31, Saint Paul; June 1, Joliette; June 5, Saint Felix; June 7, Saint Cleophas; June 7, Saint Gabriel; June 9, Saint Damien; June 10, Saint Jean de Matha; June 11, Saint Emille; June 12, Saint Zenon; June 13, Saint Michel des Saints; June 15, Saint Come; June 16, Saint Alphonse; June 17, Saint Beatrix; June 18, Saint Melanie; June 19, Saint Ambrose; June 22, Sault au Recollet; June 23, Rivieres des Prairies; June 24, Point aux Trembles; June 27, Longue Pointe; July 3, St. Leonard; July 5, Ste. Marie Salomee; July 6, St. Jacques de l'Acadian; July 8, St. Agouri; July 9, Rawdon; July 10, Chersey; July 11, Notre Dame de la Merce; July 13, St. Calixte; July 14, Ste. Julienne; July 15, St. Esprit; July 16, St. Alexis.

MR. GLADSTONE'S CONDITION.

It seems to be beyond doubt that Mr. Gladstone, England's greatest statesman, is rapidly approaching the end of his long earthly career. There is something pathetic in the suddenness of the physical collapse which has overtaken a man who, until a couple of years ago, was accounted to have a marvellously robust constitution notwithstanding his great age. First came a dangerous affliction of the eyes, which to one accustomed, like him, to read a great deal daily, must have been peculiarly distressing. Now have come the double affliction of facial neuralgia and post-nasal necrosis. His removal to his home at Hawarden from Burnmouth, where it was thought by his medical advisers that the bracing salt sea air would improve him, indicates that his condition has become critical. The cable informs us that he has grown suddenly old, in mind as well as in body, that his eager interest in important public affairs has gone, and his keen appetite for information as to the political and literary movements of the day

has vanished. Herbert happily unfamiliar with bodily pain, his sufferings are consequently more than ordinarily acute, and have a very depressing effect upon him.

The affectionate esteem in which Irishmen hold the illustrious statesman, through whose efforts the Home Rule Bill was passed by the house of Commons, will be enhanced by the fact that his last utterance on public affairs was a message read at the St. Patrick's Day Banquet in London, in which he said:

"I send a word of sympathy to the banquet on St. Patrick's day. Your cause is in your own hands. If Ireland is disunited her cause so long remains hopeless. If, on the contrary, she knows her own mind and is one in spirit, that cause is irresistible."

That he remains faithful to the Irish national cause, to the furtherance of which he bent his splendid enthusiasm, his magnificent oratorical talents, and his matchless statesmanship, is characteristic of Mr. Gladstone; for he has never flinched in his devotion to any cause of the righteousness and justice of which he has been convinced.

MRS. PARNELL'S TRAGIC END.

The terrible death of Mrs. Parnell, mother of the great Irish National leader, will cause profound regret wherever interest is taken in the cause of home rule for Ireland. While she was sitting by the fire her clothing ignited, with the result that she was fatally injured and died shortly afterwards. Mrs. Parnell, who was, as is well known, a daughter of Commodore Stewart—"Old Ironsides"—of the United States navy, always took a deep interest in the Irish National movement, and was legitimately proud when her distinguished son became the tried and trusted leader of the Irish Parliamentary party. It was at Avondale—a place that will ever possess historic renown as the birthplace and home of Charles Stewart Parnell—that the sad event took place. The old lady had gone there to pass her closing days with her son, John Henry, who was recently appointed City Marshal of Dublin; and in his bereavement, which has doubtless been embittered by the manner in which it was brought about, he has the cordial sympathy of the whole Irish race.

MEMORIES OF NINETY-EIGHT.

Amongst the many able and eloquent addresses heard on St. Patrick's day on "98" that delivered by the Rev. Father Dollard at the annual concert of the Irish Catholic Benevolent Union, in the Auditorium, Toronto, deserves more than passing notice. If space permitted we would gladly reproduce it in our columns. His description of the battles between the Wexford pikemen and the Royal Red-Coats was graphic and stirring. Here is his account of an incident of the rebellion which is not generally known:—

Another division of the Wexford army marched to attack Ross. Bagnal Harvey had planned to attack the town on three sides at once, and had this been done its capture was assured. But while preparations were being made, the Wexford men were galled by the fire from some outposts at the "Three Bullet Gate," where the town was strongest, and Harvey sent the brave young leader, John Kelly, of Kiltan, with five hundred pikemen, to drive in the sharpshooters. But so eager were the insurgents that Kelly was followed by more than he wanted, and a great mass of pikemen flung itself against the gate, captured the guns, and drove the garrison into the town. The town was almost captured, when Major-General Johnson bravely rallied the troops and the insurgents were driven back again to the gate. Here a strange act of heroism took place. A boy of thirteen, of the respectable family of Lott, had some days before run away from his mother in the town, and joined General Harvey's Wexford army on Corbett Hill. Seeing the disorder of the insurgents the boy snatched up a green flag, and crying out, "Follow me, who dare," rushed again into the town. He was followed by about five thousand pikemen, uttering appalling cries. The astounded garrison was swept back again through the blood reeking streets, and driven across the Barrow into the County of Kilkenny.

Father Dollard's oratorical style may be judged from the following extract from the closing portion of his address:—

"Such were the men of Wexford in '98. They failed for want of leaders and co-operation on the part of the other thirty-one counties of Ireland. This year a great many of the exiled Gaels will visit the scenes of that fierce fight, to view the green graves by Ross and Oulart, and mourn the heroes whose dust is strewn thick on the historic hills. A right royal welcome they shall receive from the descendants of the men of '98. The red rain of battle no longer tinges the verdant vales, the shout of the pikemen is heard no more in the quiet glens; and Barrow and Slaney roll their floods unensanguined to the sea; but the stern old race still clings to its own, and to-day the men of Wexford have hearts as bold and forms as stalwart as were the hearts and forms of their heroic forefathers."

We would feel greatly indebted to any of our readers if they could favor us with copies of the TRUE WITNESS of each of the following dates: March 20 and 27, Nov. 13, Dec. 11, 1895, and January 8, 1896.

IRISHMEN AND THEIR CRITICS.

The Gazette | The Daily Witness | La Patrie's
and '98. | and the Dublin Man. | Insult.

A somewhat curious editorial article appeared in the Montreal Gazette on St. Patrick's Day, entitled "Who fears to Speak?" What object the Gazette had in view in publishing the article, we confess our inability to divine.

The writer says: "It seems almost as hard to get some Irishmen to acknowledge what they owe to the Anglo-Saxon race as it is to wring from Englishmen a tribute of gratitude to the Celt."

We should think it would be hard to get any Irishman to acknowledge, on the part of his fellow-countrymen, that they owe to the Anglo-Saxon race anything but just resentment at centuries of wrongs, some of which still continue to exist. The history of the relations of the Anglo-Saxon race with Ireland will be searched in vain for an iota of evidence in support of any claim of the former on the gratitude of the latter. Since 1829 several injustices to Ireland have been removed by the British Parliament.

But what were the motives which prompted their removal? Was a sense of justice, a disposition to be fair, a sentiment of remorse at past and present misrule, or a desire to atone for blood guiltiness, amongst these motives? Unquestionably no. The memoirs of the Duke of Wellington and of Lord John Russell prove that it was a fear of civil war, as a result of O'Connell's agitation, which motivated the passage of the Emancipation Bill. Mr. Gladstone has admitted that it was to the Clerkenwell explosion that the removal of that monstrous injustice, the Irish Established Church, in 1869, was due. After reforms have been granted from similar motives. All of them have been preceded by agitation and grudgingly conceded. Why, then, should Irishmen be grateful for them? Many measures of justice to Ireland must still be accorded by the British Parliament; but Irishmen will have to fight hard, both inside and outside the House of Commons, before these measures are enacted. In view of all this what excuse can the Gazette offer for declaring that "it is time that insults to the 'Saxon' should cease, not so much because of its offensiveness, as because of its absurdity and insincerity."

The absurdity and insincerity are on the side of those who advise the people of Ireland to be contented with their hard lot, to be abjectly meek, until it shall please the 'Saxon' to take pity on them and right some of these political wrongs from which they have so long suffered.

Then the Gazette tells us that, "if the Irish people would keep religion out of their politics, it would clear the atmosphere a good deal, and would be welcomed by the world at large."

In these words we have the key to the whole article. Irishmen have often heard this idea expressed before. If they would only give up their religion everything would be well with them. It was because they clung to their religious faith with a tenacity which has earned the admiration of the world at large—excepting the "Saxon" portion of it—that the "Saxon" persecuted them and deprived them of the political rights of which they have never ceased to demand the restoration. Had they become traitors to their religion their national aspirations would have become extinct, and the "Saxon" would not have been bothered with the agitation for Home Rule and a Catholic University. Irish politics are necessarily and logically bound up with the religious faith of the Irish. The Gazette proceeds:

"What would Mr. Justin McCarthy be without the English readers for whom he writes? What quarrel has Mr. Maguire, who married the late Speaker's daughter, with England—at least, with the England of to-day. He made his fortune in a British colony, and his friends are some of the men that the Home Rulers denounce. Is Mr. T. P. O'Connor less prosperous or happy in London than he would be in Dublin?"

Surely the individual success of the three gentlemen named has no bearing upon '98, or upon the celebration of its centenary, or upon the Irish question generally?

But since their cases have been mentioned is not the obvious commentary upon them this: Is it not because Mr. Justin McCarthy's books are good and attractive and not because their author is an Irish Catholic that they are read by English readers. What thanks are due to the English reader for buying books, from the perusal of which he derives more pleasure than he thinks he would derive from the perusal of others? His preference is selfish and personal to himself, not to the author. As to Mr. Maguire, he made his money by his own business capacity in a country where neither his nationality nor his religion handicapped him in the race

for fortune; and if the Speaker's daughter preferred him to her "Saxon" suitors, what was the reason? Was it because he was an Irishman and a Catholic, or because he was a wealthy and a fine handsome man, with whom she was convinced that she would be happier as a wife than with any of her "Saxon" admirers? Miss Peel consulted her own interests when she became Mrs. Maguire. With regard to Mr. T. P. O'Connor, M.P., he has succeeded in the "Saxon" capital because of his consummate ability as a journalist and because he added to English journalism a novel which at once became popular and brought to him the reward he deserved.

We have not space enough at our disposal to refute the statements of the Gazette in reference to the struggle of '98. We shall content ourselves with expressing our amazement at them. With one more quotation from the article we shall close. It is this: "Ireland is, we believe, the only country the natives of which qualify their nationality by calling themselves Scotch-Irish, Anglo-Irish, and so on."

This is erroneous. In Ireland nobody ever hears anybody calling himself "Scotch-Irish, Anglo-Irish, and so on." The mistake of the writer has doubtless arisen from the fact that in the United States whenever an Irishman from Ulster, or the descendant of an Irishman from Ulster, earns renown, it is the habit of some "Saxons" by birth or descent to call him "Scotch-Irish," the reason being that they begrudge the Irish their due there as they do at home.

We fail to see any reason or justification for the publication in a Canadian journal of such an article as that which has appeared in the Gazette. In this country we Irishmen and descendants of Irishmen desire to live in peace with our "Saxon" brothers, our brother Celts from Scotland, and our French-Canadian brothers. We have no quarrel with them nor they with us. We are all Canadians, and desire to do our best to promote the greatness and prosperity of our Canadian nation.

The Daily Witness and the Dublin Man.

The Daily Witness is ever on the lookout for an opportunity to cast a slur on the Catholic Church or the Irish nationality. In publishing a list of the names of the prisoners sentenced at the Court of Queen's Bench—a list which comprised twelve names—it went out of its way to describe one of them as an Irishman from Dublin. Nothing is said, of course, of the nationality of the remaining eleven. Leaving the anti-Irish feeling thus exhibited aside, we might ask our contemporary whether a Russian or a Prussian could be said to hail from Dublin? Perhaps the idea in taking care to explain that this man from Dublin was an Irishman to boot was to emphasize the fact as to his Hibernian nationality. Anyhow, it is a despicable prejudice which uses such means to express itself.

"La Patrie's" Insults.

The historical associations which bind Ireland with her stronger Celtic sister, France, in sincerest affection, are well known to students of history of both. With many an Irish family it is a proud recollection that one of their sons died under the French flag fighting against "la perle Albion." At Fontenoy the Irish brigade turned the tide of battle and routed the English invaders of France. As the orator of the evening at St. Patrick's annual concert, held in St. Mary's Hall, Bleury street, on the evening of the 17th of March, pointed out, the last struggle of the Bourbons was led by an Irish Count, and the last great battle of France against the Prussians was led by an Irish General. That great soldier—of "J'y suis, j'y reste" fame—was afterwards elected President of the present French Republic. And on the other side we like to recall that Napoleon the Great sent both ships and men to help the Irish heroes of '98 in their struggle to free themselves from the galling yoke of their English oppressors.

Mr. Tarte, the Minister of Public Works, is evidently innocent of any knowledge of these events, else he would not have allowed to be published in La Patrie, on Saturday last, the wanton insult to Irishmen which appeared in it on that day. It was a comment on a speech recently delivered by Mr. William Redmond, M.P., from which it reproduced the following extract:—"The ardent desire of Irishmen at home and in the United States is to see France and America, those two great republics which we love so much, march hand in hand towards their glorious destinies. If the French people take an interest in the Irish question, they will be glad to know that the Irish

Nation, while struggling for independence, earnestly desires the prosperity of France, her great Celtic Sister, who has always borne aloft the torch of liberty. Between France and Ireland there are bonds stronger than British intrigues. The tri-colored flag and the green flag may yet float over civilisation and freedom, when the Union Jack will be trodden under foot by indignant peoples." La Patrie's comment on this is as follows: "Now, we deem it our duty to put the newspapers of France on their guard against the Irish element and its tendencies, especially in the United States. For the Irish, both priests and politicians, are the worst enemies of our beautiful French language, and of our national influence in the American Republic. And the same thing must occur elsewhere."

We do not, of course, attach as much importance to the editorial utterances of La Patrie as we should if it were the recognized organ of the Liberal party instead of being, as it is, merely the personal organ of Mr. Tarte. La Patrie's opinions on religious questions have been repudiated by both Premier Laurier and Premier Marchand. Its political opinions, as expressed by Mr. Tarte and his sons, have recently been repudiated by Mr. Prefontaine, M.P., and a score of other Liberal members of Parliament from this province, who actually went so far as to request Premier Laurier asking for Mr. Tarte's expulsion from the Cabinet. A recent to the party which he deserted, Mr. Tarte is denounced by the leading members of the other party which he joined after his desertion. The opinions of his journalistic organ, then, have little weight, as they do not reflect those of the Liberal party.

We should not, however, have been surprised at the gratuitous attack upon Irishmen even if La Patrie were a recognized official Liberal mouthpiece: for the degree of ingratitude with which Irish Liberals—men who have worked hard and loyally for the party through long years of defeat and discouragement—have been treated in regard to vacant positions in the civil service, by the Laurier Government is such as to merit denunciation in no unmeasured terms. We say this with all the more frankness since we are, as our readers are now well aware, absolutely neutral in politics. Nor are our remarks in this connection confined to Irishmen in the civil service. For our part, we should prefer not to see so many of them there. We should like to see them in less subordinate walks of life, where they could forge ahead with the exceptional abilities which they undoubtedly possess.

Mr. Tarte is a born mischief maker. He is never happy unless he is sowing dissension and strife somewhere. He has been remarkably quiet for the past few months—since the Liberal members from the Montreal and Quebec Districts demanded his expulsion from the Cabinet. Afraid to meddle with Liberal politics, he has broken his long silence by an attempt to stir up ill feeling between French-Canadians and the Irish. But his reprehensible effort will fail. Irishmen and French-Canadians have too much in common—there is no reason why they should not have everything in common—to allow Mr. Tarte to antagonize them. When Mr. Dalton McCarthy tried to abolish the French language in the Northwest, the Irish Catholic members of Parliament gave practical proof of their friendship for their French-Canadian fellow-citizens by voting against his motion. The presence of Mayor Prefontaine, M.P., the leading Liberal member of the Montreal district, in the Irish procession on St. Patrick's Day and at the concert given under the auspices of St. Patrick's Society on the evening of that day, is a far truer index to the fraternal relations existing between Irishmen and French-Canadians than the spiteful article in Mr. Tarte's personal organ.

THE MISSION AT ST. ANTHONY'S.

It must be most gratifying to all Catholics in the West End to see the rapid growth and great interest taken in the church work of St. Anthony's parish, under the fostering care of the Rev. Father Donnelly. Since the foundation of the parish there has been a markedly continuous increase in the numbers attending the services of the church, and the great success of the present Lenten mission is such as to encourage greatly the good pastor.

The first week of the Mission, for married and unmarried women, opened on March 21, and was attended by unexpected numbers, over 1500 devout women being present. This week the Mission is devoted to the spiritual welfare of married and unmarried men. Up to the present time over 1200 men have listened daily to the earnest teachings of the Reverend Fathers who have conducted the Mission, Fathers O'Bryan, S. J., Devlin, S. J., and Murnane, S. J., preaching at intervals.

The mission will be brought to a close to-morrow evening at 7.30, when the sermon will be preached by Rev. Father O'Bryan, S. J., whose moving eloquence has so often urged the faithful to greater spiritual endeavor, and whose sound reasoning has brought many into the true Church.

IN WOMAN'S WORLD.

NOTES AND REFLECTIONS.

A CORRESPONDENT to one of our monthlies in an endeavor to illustrate the effects of imagination upon a certain class, relates the following incident, which is a trifle peculiar in some respects. Here is what he says:

A gentleman who lived near us died after a long, painful illness. His wife, who had been untiring in her devotion, fainted as soon as his life was over and there was no longer need of vigilance; she was with difficulty restored to consciousness, and we were quite uneasy about her health. The day after the funeral I called to see if I could do anything for her or the baby. I found her composed and apparently well. During my call I expressed my pleasure at finding her so well, and told her we had been afraid she would be sick.

"No," she answered with a tone of quiet self-control, "I am not going to be sick."

And I knew she would not. Some years afterward when she was about to move away, I bade her goodbye. I said I hoped she would like her new home.

"Thank you," she replied with a smile, "I intend to like it."

It would be almost impossible for a woman like that to fail to be pleasantly situated. She carried her atmosphere of cheer with her, made her own 'good light,' and studiously looked at her surroundings from the most favorable point of view.

The most trivial occurrences have oftentimes separated life-long friends, and even married couples will quarrel over petty matters, such as a laundry bill; but the following incident reported in an exchange goes to show how slender is the thread that binds the affections in these days of progress:

The oldest divorce case ever heard of was recently in an American court between parties of 73 and 63 years respectively. Having a good property for their old age and a family of grown up children, they were thinking of their latter end and began to look around for a cemetery lot. But the quest for a peaceful grave proved too much. They quarrelled over its location, and concluded to part before they got there.

A contributor to the Ladies' World, in dealing with the question of training children, gives some good advice which should be carefully read by parents. He says:

The sooner you teach your children how to conduct themselves toward their parents, each other, and their friends, the better will be your prospect of comfort with them.

One of the most important things to be impressed on young children is a habit of kindness to every living creature. This habit may date its beginning from lessons of kindness toward the little puppy or kitten given the child to play with.

In nearly every young human being, possibly, in every human being, there lies dormant a desire to destroy, to inflict pain. This desire sometimes wakens and the child shocks its elders by some overt act which seems totally at variance with its usually gentle disposition. A wise and tender mother who discovers such a tendency in her child will at once seek to impress the little one with the fact that it is hurting its pet or its little friend, or whatever creature it happens to be, and that to do such a thing is very naughty and wrong.

As a rule, parents pay very little attention to the molding of their children's minds in certain very important directions. They worry about clothing them well, and educating them well, and but few know how to attain either end, for it cannot truthfully be denied that seven eighths of the children and adults one sees are neither properly dressed nor educated in the true sense of the term.

A contributor to the fashion columns of a New York daily says that the war talk has had its effects on the small boys' clothes. Every boy is begging for a soldier's cap or a sailor's blouse. The result is that military suits for boys from 3 to 14 years old are being sold as fast as dealers can make them up. Union blue and Confederate gray are equally popular when it comes to color, but it is hard to tell which sells better, the naval suits or those designed after a soldier's fatigue suit. Guns and swords and pistols ornament the front of both sailor and soldier caps.

The season has arrived when the average mother thinks that not only herself, but every member of her family also, must take a tonic. It is great fun in some households to witness the wry faces of some of our young men when the water appears with the big black bottle and spoon. Springtime, on the account, is always looked forward to with a certain amount of uneasiness by this class.

It is said the grip is beginning to count its scores of victims again this spring on this side the Atlantic, and it is rampant on the other side. Its annual attacks have led people to adopt certain remedies made cures, so called. This practice has become so alarming in France that great professors of science, like Huchard and Landouzy have taken up the matter in the medical press of Paris and pointed out the dangers of using certain drugs which afford temporary relief. These scientific men declare that all the colic preparations, such as anti-pyrene, phenacetin, anti kamonia and the rest, are extremely injurious if persistently used by persons who do not understand their effects on the system. The abuse of these drugs in Paris, it is said, has resulted in many deaths. In their use it is essential to know the constitutional peculiarities of the patient, for the heart, brain and other vital organs are acted on by them, and an overdose or too frequent use without skilled advice may easily prove fatal.

HOUSEHOLD NOTES.

THE time approaches when the mistress of the house, with a convenient wad of bills at her disposal, begins to grow weary of plain white walls, and turns her attention to the various samples of wall paper adorning some of the show rooms in wall paper importing houses. It is well therefore, much as the writer dislikes the papering fad, to give the views of an expert on the question. Writing on this subject recently, he said:—

In the new spring importations of wall papering there is no hint of the gilt tracery so long in vogue. Even the expensive drawing-room papers show no gold in the design, and those intended for hall, library, and dining room are in softly blended, quiet tones, in imitation of tapestry, cashmere and dragon-fingered canvas. Papers for bedrooms are colored like fine chintz in homely direct blues, reds and greens, but the groundwork of one and all of these designs is lustreless and dull in finish. For the nursery come wall papers that are studies in bird and animal life, and fairy tale papers—a delight to child eyes, with the legends plainly indicated, and not too much detail to tire the understanding. For the living room there are substantial sanitary papers, comely to look at, and for all their dainty wood coloring, and dull finish capable of being washed off in good earnest when soiled and of looking never the worse for it. For the bathroom the highly glazed tile papers (as much like colonial and Dutch tiles as two peas) are shown, and to vary the choice tile papers in imitation of the French idea of their Flemish neighbors' wares are reproduced in amber and dull blue, and delicate old rose. The figures and houses on this tile papering stand out as if embossed, the flowers look ready to be picked from the groundwork, and the highly glazed surface can be washed and washed again and show no sign of its reincarnation.

The newest 'fad' in furnishing is the bathroom scale. This convenience for ascertaining one's daily weight comes in various styles; some are in white enamel and gilt; others are enamelled in pale blue and have a nickel-plated beam. They range in price from \$5 to \$25.

If the hall of your house is lighted well, and it generally is now a days in out-of-town residences, the walls at the side of the stair case going up to the upper or second storey offer good hanging space for engravings and etchings, or for photographs of famous buildings or places. The ascending gallery can be made very attractive and interesting.

A novelty in Swiss curtains with ruffled edges shows insertions in delicate colors, adding very much to their cool and pleasing effect.

Green is very much in favor as a color in carpeting, matting and upholstery, but should not be used to the rigid exclusion of all other colors.

The tops of beautifully polished tables should not be concealed by spreads and scarfs; these latter are meant to cover less beautiful table tops.

Wash chamois skins in warm suds, rinse in warm water and dry them by stretching and rubbing.

To preserve the lustre of handsome table-tops used to hold books and ornamental objects, provide small velvet or plush, felt lined mats, square or circular as needed, to lay under articles.

For a choice sauce beat one whole egg or the yolks of two light with two heaping tablespoonsfuls of sugar, and beat one pint of milk or cream to boiling. Add some of the milk to the eggs by degrees, to avoid curdling; then add them to the rest of the milk and cook, stirring constantly, until the custard begins to thicken. If any flavor is desired beat it in after taking the sauce from the fire.

A delicate yellow sauce is made like the foregoing, using the yolks of three or four eggs and only one fourth of a cup of sugar. When it has cooked till it begins to thicken, add one tablespoonful of sparkling gelatine soaked in a little cold water for five minutes, take it off the fire, flavor and stir well and long.

For a delicious snow-white sauce beat the whites of two eggs to a froth and add by degrees a cupful of powdered sugar, beating all the while. When it is thick and smooth, flavor and thin to the desired consistency with whipped cream—about a cupful will be needed. Another is made by dissolving one cupful of sugar in one of water and heating it gradually. When very hot season with a little salt, add either four teaspoonfuls of cornstarch, rubbed smooth in a little cold water, or the same of gelatine, soaked in cold water, and stir until it looks clear. Then allow it to cool, whip a cupful of cream, stir it in and whip together briskly for some minutes.

CREAMED HALIBUT.—Boil two pounds of halibut in salt water until done, then take the fish out carefully and throw away half of the water. Fill up the remainder with milk, then add a tablespoonful of sugar and a small piece of butter. Thicken by stirring in half a cup of flour, beaten smooth in cold water. When the gravy is done, replace the fish and let it boil for five minutes. When it is ready to serve have the bottom of your serving dish covered with sliced lemon, which should come to the top of the gravy when the fish is put on the table.

For that tired feeling you must enrich and purify your blood. Hood's Sarsaparilla is the medicine you need.

WHIMS OF FASHION.

THAT fashion in dress holds sway and exercises a powerful influence in directing the fancies of matron and maid these beautiful spring days, one need but visit the great establishments, such as the S. Cansley Co., John Murphy & Co., James A. Ogilvy & Sons' Alphonse Valiquette & Co., and other well known patrons of the TRUE WITNESS, to realize the fact. Hundreds of the fair sex surround the counters busily engaged in the endeavor to secure some of the countless novelties in patterns which are to be found in these well stocked emporiums, which, by the way, not only supply the needs in dress but also every imaginable want of a household.

Spangles are certainly the rage now-a-days. There are spangled net gowns, bodices, waists, hats, bonnets, fans, and now comes a spangled parasol. The latter are showy and effective, but grate on a woman with very dainty taste. The

that fashion decrees. Wedding stationery, says the fickle dame, according to this writer, shall be of uncalendered paper of a creamy tint suggestive of the wedding gown of satin. Everything must be specially engraved in the plainest script and the wording simple—thus, 'invites you to be present' is just now better form than 'requests the honor of your presence' on the invitation card. This is, properly speaking, a note of invitation.

It is printed on the first page of a sheet of note paper, folded once and slipped into an envelope. A second, larger envelope, protects the dainty missive in the hands of a messenger or mail carrier. The invitation is sent only to those whose presence is desired at the ceremony. To the chosen few bidden to the reception and feast still another card is enclosed.

When the happy pair have departed on the honeymoon tour, it devolves on the mother of the bride to send announcement cards to distant friends and acquaintances. These, again, are on cream laid paper, with the wording engraved. In the lower left hand corner may be the simple statement, 'At home Fridays in October,' with the address. In case a long absence is planned this is delayed until the return from the bridal trip. Then cards are sent out in the name of the husband and wife, announcing when they will be at home to receive friends.

It is the duty of the husband then to

tucked swiss appears as a covering for revers in chemisettes and collar bands, large collars and yokes on children's wool gowns, while other yokes are a suggestion of tiny plaited frills of avoca Frills of batiste and white organdie edged with black lace or baby ribbon trim the grown up gowns, and the finest of mull embroidery is used for trimming both wool and silk.

Cravats made of rose pink glaré silk trimmed across the ends with three rows of narrow gathered violet ribbon, with a two-inch space between the rows, are striking bits of color in the department of neckwear. Other neck scarfs of silk are trimmed on the ends with hem-stitched lawn, and a narrow collar of lawn turns over their tucked silk neck-band.

The latest novelty in petticoats to wear with evening gowns is made of soft muslin in pink, blue or yellow, patterned with dainty rosebuds. It is made with a deep flounce trimmed round and round with Valenciennes insertion in straight or Vandyke form, and the number of frills or lace at the foot is limited only by the length of your purse.

Velvet belts studded with jewelled medallions, and leather belts dotted all over with turquoises and cabochons of various colors, add their brilliant rainbow tints to the long list of novelties in fancy belts.

Collars of pearls, and coral beads of the old fashioned irregular shape, fastened with jewelled buckles, are still worn with dainty afternoon gowns.

The new spring wraps, so far as they have been displayed, are very dressy expensive mixtures of colored silk or brocade, covered with lace and chiffon ruffles edged with tiny ruffles. In shape they are either round and short, flaring out over the shoulders, or long at the back and rounding up in front in a quaint, old time manner. These novel garments are made of colored chiffon, shirred around the shoulders and finished with three or four ruche-edged ruffles at the bottom, which taper to a point where they meet the shoulder shirring.

Striped silks of bright blue, green, and red, with plenty of orange, display their gorgeous colors among the new parasols, but the prettiest of all the stripes are the black and white. The special elegance of many of the new parasols is confined to the lining, which is chiffon skirred into puffings, or a deep ruffle of lace.

White serge gowns are made very striking with a bodice of taffeta in some bright color, laid in tiny box plaits from neck to belt. The sleeves and a wide collar are of serge, and the skirts are quite plain.

Moiré grenadine made over moiré silk forms very effective gowns when trimmed with bias bands of black satin. White chiffon over white or colored Liberty moiré is an exquisite combination for a dressy costume.

Trimmed skirts are now the feature. Rows upon rows of lace insertion encircle the skirts of foulard and taffeta gowns, as well as those of transparent materials. In some the deep circular flounce is almost entirely composed of alternate bands of silk and lace insertion, either black or white. When the lace has a straight edge it is finished with a tiny frill of narrow edging or gathered baby ribbon. This sort of trimming is applied to organdy as well as silk gowns. One elegant imported costume, says a critic, of black taffeta has several rows of black chintilly insertion around the circular flounce, beginning at the upper edge and leaving a wide hem of the silk at the bottom. The bodice and sleeves are also encircled with rows of insertion, of which all the edges are finished with a frill of narrow lace. The lining is of dull rose silk, showing prettily through the lace insertion.

HOUSEKEEPING.

If a woman is in good health there is no more healthful employment than housework. Generally speaking, there is no happier woman in the world. But how different when every breath is pain, every step torture! This state of health, in nine cases out of ten, comes from derangements of the delicate, feminine organs of generation. The family doctor inquires first concerning these. He most usually insists upon an 'examination.' From this the modest woman naturally shrinks. She is right. Except in very unusual cases of 'female weakness' examinations are unnecessary. Dr. Pierce's Favorite Prescription is a simple, natural remedy for these ills. It cures safely, permanently.

Send 31 one-cent stamps to cover cost of mailing only, and receive free a copy of Dr. Pierce's Medical Adviser. Address, World's Dispensary Medical Association, Buffalo, N.Y.

TOO HIGH PRICED.

'Little boy,' said the kind gentleman, 'I hope you do not read those pernicious dime novels?'

'Naw,' said the little boy, 'not when I kin get bully good stories for a nickel apiece.'—Cincinnati Enquirer.

Some high structures: Washington Monument, 555 feet; City Hall, Philadelphia, 537 feet 4 inches; Cologne Cathedral, 510 feet; Strasburg Cathedral, 468 feet; St. Peter's, Rome, 488 feet; St. Stephen's Cathedral, Vienna, 441 feet; St. Rollox's Works, Glasgow, 430 feet; Salisbury Cathedral, England, 404 feet.

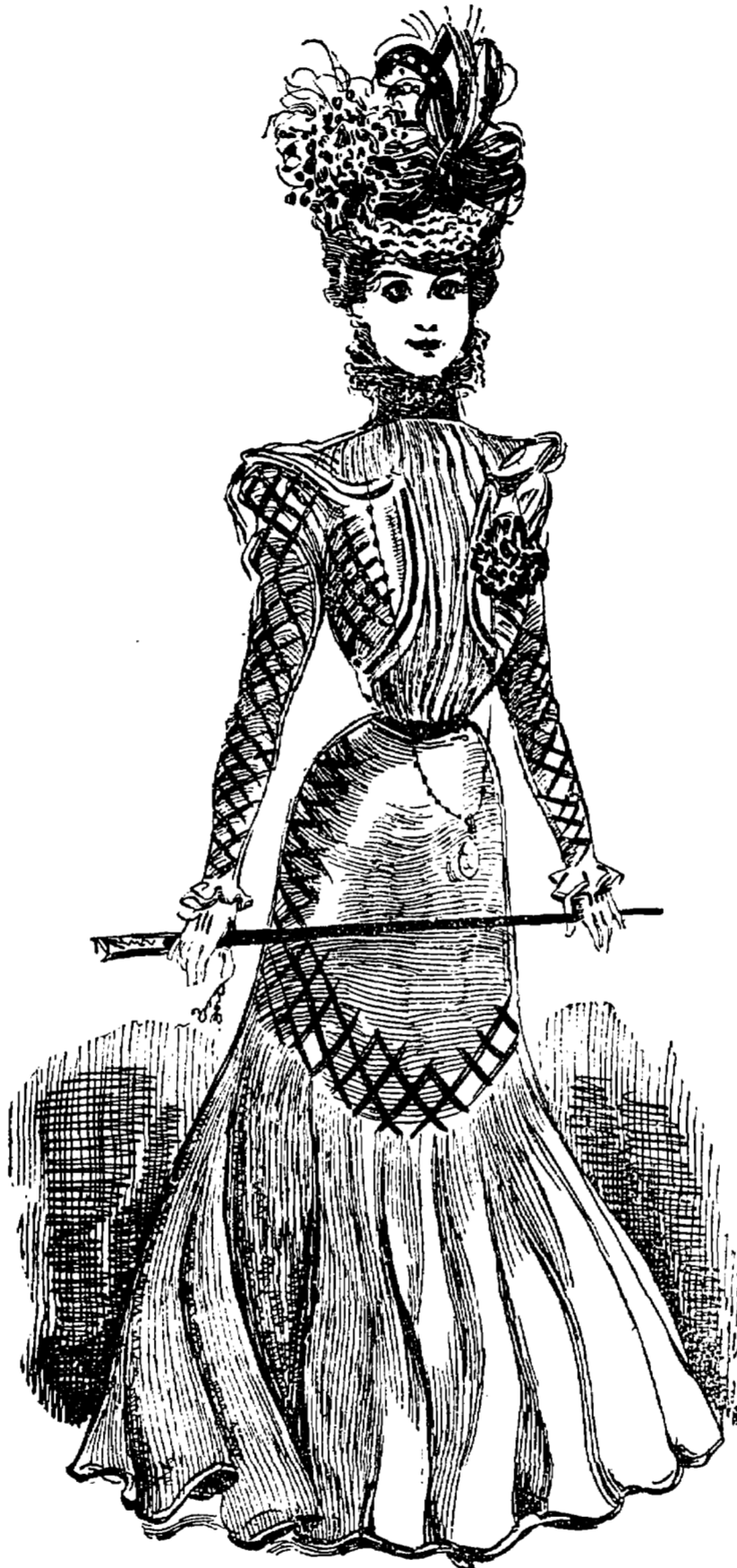
Ice artfully manufactured by the use of chemical mixtures is not a late idea by any means, the invention dating back to 1783.

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All Women will appreciate the improvements in the
Ever-Ready
DRESS STAYS

Silk Stitched, Impervious, Pliable, Durable, Reliable.

ATTRACTIVE SHADES OF ALL PRINCIPAL COLORS +
SEND POST CARD FOR SAMPLE CARD.



ONE OF THE LEADING STYLES FOR SPRING WEAR.

newest one is made of coarse Brussels net, over silk, and has an elaborate design in silver, gold, or colored spangles. Others are embellished with bands of jet spangles, in some delicate floral pattern.

Ed. Mansfield, the proprietor of the well known Shoe Emporium, on St. Lawrence street, says that patent leather slippers are again in style and that they are to be worn with everything this summer. They are modish and make the feet look well. Every sweet has its bitter, however, even when it comes to footwear. Patent leather is the coldest of all leather in winter and the hottest in summer. Chiropodists say that it has thrown as much business into their hands as dotted veils have into those of the oculist. Be this as it may, patent leather is fashionable, and women will wear it. Philosophers tell us that for everything we lose we gain something else, and if a woman won't wear patent leather boots, ties, or slippers, because they draw her feet, she can't expect to have her feet to look about two sizes smaller than they really are.

The new slipper, says an American authority, look something like those on the feet of the Father of His Country. They have a moderately round toe and a tongue as long and broad as a gossiping woman's, which comes well up over the instep and is cut off square at the top. Large steel or jet buckles finish the slippers, which have very high heels. Another design has a more modified tongue and bright red heels. Red bows, with a butterfly design wrought in red heads, hold the fronts, which are slashed over the tongue together.

A writer in the circles of fashion authorities, doubtless anticipating the usual galaxy of June brides, takes time by the forelock, and offers the following hints to those whose bank accounts may permit them to indulge in all the whims

provide his wife with visiting cards. The lady's cards must be nearly square, cream-laid, of very thin boards, almost like stiff note paper, and they should have her name and address in plain script. In the lower left hand corner is her receiving day. To accompany this is her husband's card, of about half the size, engraved in a smaller, heavier script.

Wedding anniversaries are distinguished by special designs. Invitations to tin and silver weddings are printed in the white metal. For a wooden wedding there is a parchment paper imitating birch bark, the lettering being done, as if by hand, with a quill pen. For the paper wedding no ink at all is used, the wording being stamped in raised letters. The fiftieth return of the happy day is marked by gorgeously illuminated invitations, with the initials of the aged bride and bridegroom interlaced in a beautiful and symbolic monogram at the top of the sheet.

Sashes of white satin ribbon are worn with pale gray and light fawn gowns. The ends are cut round and trimmed with some sort of lace, point, possibly, if you can afford it.

Black taffeta silk gowns are well represented in the early importations and they are made very dressy with rows of lace insertions showing the colored lining through its meshes.

The Empire tortoise-shell comb, set in below the knot of hair at the back, is a useful as well as stylish ornament.

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A Little Irish Girl.

By "THE DUCHESS."

[CHAPTER VII]

Honor's a mistress all mankind pursue; Yet most mistake the false one for the true. EYRE having received permission, and being anxious on his own part to bring matters to a climax, makes an early opportunity of requesting a private interview with his host. The time chosen is to-day. As wet a day as ever came out of the heavens, and the one after that on which Andy McDermot arrived. There had been a hurried interview between EYRE and DULCINEA in the morning, in which the girl had seemed down hearted and dispirited, and inclined to let matters stay as they were, but as they undoubtedly must be considered; but EYRE—fired with sorrow for her, and a determination to save her from the impending disaster that threatens her, namely, her marriage with that miscreant Anketell—had refused to listen to her fears, and is now standing outside the McDermot's private den, waiting for admission. "It is soon given. The den is an awful agglomeration of things useful and useless—principally useless—but beloved as having once belonged to better days than these. In the midst of the chaos sits The McDermot, calmly smoking a pipe that could never have seen a better day than this, as it is now as black as black can be. "Bless my soul, Mr. EYRE! You, says he, rising and pulling forward a chair for his guest—"you sent me word, I now remember, that you wanted to see me. Feeling strong, eh?—better, eh? Have a brandy and soda?" "No, thanks. No, I assure you. The fact is, I—I wanted to speak to you about your daughter."

That old Goth! He will give his daughter to a man she hates just because in a foolish moment the poor girl had been coerced into an engagement with him. Never had the spirit of Don Quixote been so strongly reproduced as in Mr. EYRE's heart at this moment. He will come to her aid, father or no father! What! would any man stand still and see a girl wantonly, deliberately sacrificed, and not put out a hand to help—to save? If so, his name is not Lucien EYRE! To see Dulcinea is, however, necessary. She must be made cognizant of the plot laid against her happiness. Up to this, poor child, she has regarded her engagement as a usual thing, if hateful; but she must now learn that force will be employed if she refuses to go calmly to the altar with that abomination, Sir Ralph. He has only just stepped into the corridor when he comes face to face with her. "Well, I've seen your father," says he. "What! Oh, no!" says she. "Yes, I have; and a bigger old—I beg your pardon. But—" "He says I must hold to my engagement with Sir Ralph?" "He says that, and that only. If you were a slave, he could not have made it more distinct that you were without power in the matter." "Surely! (growing very pale) 'you exaggerate a little. A slave! Whose slave?" "Sir Ralph's presently, if you don't take swift measures to free yourself. Dulcinea, you trust me, don't you? Come away with me. Come this evening. There is a train at half-past six; meet me there, and—"

blantly. 'There's something behind, this slave market business, isn't there? I never heard a word of it until—that young friend of yours fell into the bog, and was dragged out by some inconsiderate person by the hair of his head, and brought home to be nursed by you.' "I don't know of any one who fell into a bog, and was pulled out by his hair," says she, coldly. "Look here, Dulcinea, (putting her down on a mouldering rustic seat), 'let's give a name to it. EYRE is the bogged one's name. And I expect he has been making love to you eh?' "At all events, he isn't like some people!" exclaims she, with a little frown. "He doesn't lecture and scold and trample on me from morning till night!" "We shall now proceed to give a name to the trampier," says Mr. McDermot. "Anketell! And so you want to throw over Anketell and marry EYRE? Is that what it comes to?" "N—o. Not exactly." "Then you want to throw over Anketell and not marry EYRE. Is that it?" "No—not quite." "Then, my good girl, what is it? If you could throw just one ray of light upon the mystery, I might be able to see you home." "Well—it's this, then," says she, with a sudden touch of passion. "I won't submit to be ordered to marry any one, and certainly not a tyrant like Sir Ralph! Why, if you could have heard him yesterday! But never mind, that. The fact is, Andy, that Mr. EYRE—asked me to marry him; and—I didn't say yes—because—Well—never mind that either. But he went to father, and father, it appeared, was distinctly rude, and told him—'Well' (sighing) 'never mind that either.' "Is there," asks Mr. McDermot, mildly, 'anything I may mind?' "Yes—this," says she, her anger growing. "He then sent for me." "He? EYRE? Just like his impudence!" "He is not impudent; and it was father who sent for me." "To give you a good scolding, I hope." "If you hope that! (trying to rise), there is no use in my going on with this explanation." "Yes, there is—every use. I'm sure to come in handy sooner or later, and therefore it is necessary the plot should be laid bare to me. Come, go on, do! We can have our little war later. What did the governor say to you?" "That I should marry Sir Ralph whether I liked it or not—that nothing should prevent my keeping my engagement with him. He' (paling) 'gave me to understand that if I lost Sir Ralph I should still marry him!" "But you don't loathe him?" "I'm not sure, I'm passionately—I am actually certain that he is backed up father in this matter, and it only to punish me for being a little—you know—a little—"

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CANADA, Province of Quebec, District of Montreal—Superior Court—No. 1618—Dame Eva Gertrude Mann, of the City and District of Montreal, wife of John Augustine Mann, of the same place, Plaintiff, vs. the said John Augustine Mann, Defendant. An action in separation as to property has been instituted in this case. CHARLES A. DUJOLIS, Attorney for Plaintiff. Montreal, 12th March, 1898. 35-5

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UNITED STATES AND SPAIN.

At one moment it seems as if war was unavoidable between Spain and the United States; at another the clouds seem to have cleared somewhat and a peaceful solution of the problem seems possible.

In his message to Congress, regarding the report of the Court of Enquiry, the President was exceedingly moderate and conciliatory.

"The near future will demonstrate whether the indispensable condition of a righteous peace, just alike to the Cubans and to Spain, as well as equitable to all our interests so intimately involved in the welfare of Cuba, is likely to be attained.

It is strong language to use—"It will be faced without misgiving or hesitancy." It seems evident from those words that the President at the time had full confidence that the whole trouble could be settled diplomatically and that the presumably good offices of the United States would be willingly accepted by Spain.

No one doubts that in the long run the United States would thoroughly defeat Spain. There might be what is called "glory" and a large war indemnity attached, but would that balance the orphaned homes, the battered cities, not to speak of the tremendous financial and commercial losses?"

President McKinley does not want war, and he is holding out for peace. This can easily be seen by contrasting the extract from his December message with the one read on Monday last. In this message, the negotiations between the United States and Spain for a resumption of the friendly visits of warships are first dealt with.

The message concludes as follows:—"I have directed that the findings of the Court of Enquiry, and the views of this

Government thereon be communicated to the Government of Her Majesty, the Queen Regent, and I do not permit myself to doubt that the sense of justice of the Spanish nation will dictate a course of action suggested by honor and friendly relations of the two governments.

Nothing could be calmer, more dignified or peace-making than the above, it only remains now to see whether Congress will force the President's hands.

The report of the Court of Enquiry was another specimen example of calm deliberation, in which every precaution was taken not to give offence to Spain. In fact during the whole report Spain and the Spaniards are not even mentioned, and the closing clause of the report would make it very difficult for even the most biased jingo to find a *casus belli*.

Following is the report of the Court of Enquiry, read in both branches of Congress on Monday:

After full and mature consideration of the testimony before it, the Court finds as follows:

(1) That the United States battle ship Maine arrived in the harbor of Havana, Cuba, on Jan. 25, 1898, and was taken to buoy No. 4, in from five and a half to six fathoms of water, by the regular government pilot.

(2) The state of discipline on board the Maine was excellent; and all orders and regulations in regard to the care and safety of the ship were strictly carried out. All ammunition was stowed in accordance with the prescribed instructions, and proper care was taken whenever ammunition was handled.

(3) The destruction of the Maine occurred at 9.40 p.m. on February 15, 1898, in the harbor of Havana, Cuba, she at the same time being moored to the same buoy to which she had been taken upon her arrival.

(4) The condition bearing upon this, being principally obtained from divers, did not enable the court to form a definite conclusion as to the condition of the wreck, although it was established that the after part of the ship was practically intact and sank in that condition a very few minutes after the destruction of the forward part.

CONDITION OF THE WRECK.

(5) At frame seventeen the outer shell of the ship from a point eleven and a half feet from the middle line of the ship and six feet above the keel when in its normal position, has been forced up so as to be now about four feet above the surface of the water, therefore about thirty four feet above where it would be had the ship sunk uninjured.

(6) The court finds that the loss of the

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