Saturday, April 27, 1901

habitations. While I can fully appre-

when I observe so many families

flitting about like Arabs of the de-

sert. One family has spent a year

in a flat, and now migrates to an-

other, while the people who occupied

that other one goes to some other

flat. There are some who have only

spent the winter months in the houses they are leaving. The mar-

vel is that so many are obliged to

move each spring-I say obliged, for

I cannot conceive any person going

through the ordeal for pleasure

Some move because their families

have increased, and the space has

become too restricted for them;

others cannot agree with their land

lords; others have changed positions

and need a change of locality; others

find the rent too high, or the ac

commodations too few, or the sur-

roundings uncongenial; and so on,

through the whole list-they move,

When I observe this "moving" act-

self, "where are the homes now?"

Are there any homes in our large

cities? In fact, is there such a thing

as "home" to be found in the world

and at the dawn of this twentieth

century? When John Howard Payne

composed the imperishable "Home

Sweet Home," although he was

homeless himself, he had an appreci-

ation of the meaning of that for

which he longed and which he was

destined never to enjoy. When the

Irishman speaks of "Home" he has

reference to the land of his birth,

and in some cases to the land of his

him, no matter on what part of the earth he is to be found. The word

does not merely represent a habita-

tion, a house, a ccttage, an abode;

it represents association, .memories

to a past, be it happy or otherwise

and elements that went to make up

the most sacred for him of all spots

in the universe. They used to tell of

these existed in days long prior to

the advent of the steam engine and

In a more restricted sense "Home"

is the place of one's birth, where

childhood was spent, where parents

lived and died, where youth passed

into manhood, where the heart knew

peace, hopefulness, ambition, where

enjoyments were pure and keen before

a harsh world blunted and sullied

whence you set out on life's jour

ney to which you always felt a right

to return, and in which you hoped

to end your days, even as your par

ents ended theirs. Home is a temple

with its legitimate worship, or rev-

erence, with its "divinities," in the forms of aged father and mother, or

"love-worshipped children and wife." And I now repeat my question,

I will tell you where there are

where the farmer tills his soil and

some homes; out in the country

builds a shelter for himself and fam-

ily, and abides there. There are

and din of the heartless city; but

even these homes are not free from

the danger of destruction. Sons of

farmers to-day cannot content them-

selves with the freedom from care

that they enjoy; they are drawn to

drawn by a hundred mag-

es still away from the glitter

"where are our homes to-day?"

the electric motor.

sentiments, ties that bind the soul

ancestors. Ireland is "Home"

be it for one reason or another.

fellow McCuli is all ie sort of chap I is a Democrat." is a Democrat." de notice to Mr. Mc-m that has services pensed with, was he remained in the ment, in various ities, until 1883, ointed by Governor as Insurance Comointed by Governor as Insurance Com-his term expired for from the Equit-ce Company to act and when the New Jorganized he was, s vote of its ducct-president.—Philadel-wening Post.

lay, April 27, 1961 ne Republican Gov-

NIGHT REFUGE

ttttt ED AT HOME iblicity or deten-GETABLE 🎨

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B. A., B.C.L. CB. EAMBERS,

Mr. Samuel Smith, M.P., in asks if we could imagine or conceive the prosperity argument on the lips of the Apostles. In plain truth, nowhere has God promised any kind of temporal reward to those who follow the teaching and the example of His crucified Son. It is not the rich, but the poor, who are declared blessed H Job suffered affliction, it was because he was pleasing to God, and all his wealth did not secure for Dives the happiness in Heaven won by the outcast Lazarus. The men who appeal to wealth and power as proofs of true Christianity can scarcely be conversant with the language of the New Testament. noteworthy address which was read at a meeting of the Christian Endeavor Society in Liverpool on Friday, spoke of priests and sacraments as being detrimental to the sense of individual responsibility. This is a trite Protestant argument, and it has been used in every mood and tense. Upon it is founded the contention that Protestantism spells prosperity, which is dinned into the ears of Protestant flocks by so many of their pastors. The subject is ably dealt with by Mgr. John S. Vaughan in the course of a work from his pen just published by Messrs, Burns and Oates, Mgr. Vaughan, going back to

RELIGION AND PROSPERITY.

Passing along the streets these into stranger hands, and exist

CURBSTONE OBSERVER ON "HOMES."

days one cannot fail to observe the numberless loads of household goods In the city the men who posses being carried from one section of the sufficient means to purchase a procity to another. So often and so perty can be said to have homes—that is to say, houses of their own. scribed that I am not going to oc- They are not obliged to shift about cupy space with any details of the every year, they have no rent to million annoyances incidental to pay, no house-hunting to do, non these almost yearly changing of the many petty vexations of the pay, no house-hunting to do, none perpetual migratory condition to ciate all that a "moving" means—I have had a half a dozen of them myundergo; their children are brought up with untold privileges, and they are trained to look upon their faself during the past ten years-still other thoughts are suggested to me ther's residence as their "home." In a sense, these people have homesfixed residences, at least. But still the full meaning of home is not exemplified in the majority of cases.

Unfortunately, I again must say it there are no homes, or scarcely any. The wealthy do not care to contend perpetually with the vexed question of domestics. The servant girl is now mistress of the house, and the real mistress is a figure-head, or drudge. The servant man dictates terms, as well as details of work to the master. To get rid of this intolerable nuisance, homes are being broken up, winters are spent abroad ummers at the sea-side, or else the is the home? How are children ever expected to cherish fond memories of a hotel, of a sea-side resort, or of some other public place? Not unrequently are homes broken up to satisfy a whim on the part of the · ivity at the end of April, I ask my- father, or a caprice on the part of the mother.

> But it is amongst the middle and the laboring classes that the home is becoming extinct. Take a child that was born in one of our most comfortable flats, ten to one he will have lived in four or five different places before he is old enough to understand the full meaning of a home And when he awakes to the reality he discovers that he is and has been a homeless, being. There is not one house that his parents had occupied in which his spirit lingers, no one place filled with objects of a refining nature, nothing to tell him in after years of childhood's "rosy hours." He had toys, I will suppose; he had parents whom he loved, he had companions whom he cannot forget; but

The world has progressed; men live in railway cars, and dash over continents with greater ease than the "merry homes" of England; but their fathers visited the next village or city. In the rush, the hurry, the perpetual jostling, shoving, bounding, to keep pace with each other, and all to keep pace with the times, there is no time for thought, for rest, for tranquility, for study. The days of meditation have long since been numbered; the times when the family circle was the abode of peace have vanished. Were Martin McDermott alive, he would find it difficult to pen his "Round the festive Christmas board; " such scenes as Macauthem. Home is the fireside, the fam- lay describes belong to the misty byily hearth, the paternal roof, the place gone.

> And the largest lamp is lit When chestnuts glow on embers When chestnuts glow on embers, and the kid turns on the spit; When the young and old, in circle, Around the fire-brands close, and the girls are weaving baskets, and the lands are shaping bows; When the old man mends his armor, and trims his helmet plume, When the good wife's shuttle merrily Goes flashing through the loom."

This is a home picture; but no tion we are going backward, because our modern conditions are destructive of the primitive conditions under which men were happy. If ever the day again comes when the home will be found that the world has be that few will be able to settle down permanent and the religiously bless

longer for them.

whole family takes up board in are separated by so narrow a ma some fashionable hotel. Where then gin from destitution that sickne

he had no "Home."

When the oldest cask is open,

omes of ithis class are now to be found. In all our boasted civilizawill be rebuilt and remodelled, it ne so disassociated with the idea, to the contentment and peace which can alone be found in the true, the nets, and their homes will soon pass ed Home.

ings as likely to lead to perdition, and whilst in that respect pagan nations have reached as high a pinmacle as Christian countries, we willingly grant that even from the religious point of view the provision of the ordinary means and comforts of life for the people is a question of the utmost importance. Mgr. Vaughan rightly shows that England's great commercial advance dates from the invention and introduction of machinery and the application of steam as a motive power. By these two discoveries the entire conditions of nations were revolutionized. The countries which possessed iron and coal were at a very considerable advantage. And England began to play a winning game, not because she rejected the Pope, but because she rejected the Pope, but because her hands were full of trump cards. As a matter of fact, one of the more striking social phenomena is the fact that wherever Protestantism prevails to any large extent there are remarkable contrasts of wealth and poverty. We do not say that these contrasts are altogether absent in Catholic countries, but they are far less frequent there than amongst Protestants because they, are entirely opposed to the spirit of the Catholic religion. It is Mr. Frederic Harrison who tells us that in Great Britain ninety per cent. of the actual producers of wealth have no home that they can call their own beyond the end of the week; have no bit of soil or so much as a room that belongs to them; have nothing of value of any kind, except as much old furniture as will go in a cart; have the precarious chance of weekly wages which barely suffice to keep them in health; are housed, for the most part, in places that no man thinks fit for his horse; are separated by so narrow a margin from destitution that sickness or unexpected loss brings them face

are separated by so narrow a mar gin from destitution that sickness or unexpected loss brings them face to face with pauperism. And side by side with the eyidences of these straitened circumstances are accounts of individuals amassing vast sums of money and becoming millionaires. It seems to us that Protestantism, which practically puts hardly any restraint on the exercise of men's natural qualities, good and natural qualities, good and

bad, will never succeed in producing that equality of condition, or at that equality of condition, or at least that approach to it which social justice demands. It is the aim of the Socialists to do so. Their schemes are, however, chimerical. The true secret of general prosperity lies in the Catholic principle which, whilst encouraging individual efforts brescribes that so long as people are in want of the necessaries of life no man may enjoy superfluities. Mr. Samuel Smith himself fails not to recognize that the increase of life no man may enjoy superfluities. Mr. Samuel Smith himself fails not to recognize that the increase of wealth and luxury in England has led to lower standards of life and duty. To the members of the Christian Endeavor Union he expressed his regret at the disappearance of the prophets who struck the keynote of righteousness and the pain he felt in finding that they have left no successors. They have been followed by mere politicians and opportunists, and the dominant note of the publications of the press is favorable to materialism. This is but the natural trend of the Protestant theory of prosperity as it actually works out. The spread of infidelity is one of the fruits which Mr. Smith assigns to "priests and Sacraments." Mr. Smith's prejudices have been carrying him away. The extent to which unbelief prevails at the present day is no doubt deplorable, but surely in that matter Protestants are not entitled to cast reproaches at the Catholic Church. Let him go to Italy or Spain or Ireland and visit some of the churches and then come to England and do likewise, and we venture to predict he will be forced

some of the churches and then come to England and do likewise, and we venture to predict he will be forced to admit that the Catholic Church has a far better hold of the men in Catholic countries than Protestantism has of them in England. If he prefers, let him visit the Catholic and Protestant churches in Germany or the United States, and he will, we are perfectly confident, return ve are perfectly confident, return with the same conviction. Priests with the same conviction. refece eccepted

we are perfectly confident, return with the same conviction. Priests and Sacraments are the means which Christ provided for establishing and maintaining His Kingdom on earth, and common-sense as well as experience teaches that without such dogmatic instruction as priests give Christianity goes to the wall. When in the interpretation of Scripture no authority is recognized save the intelligence or whims of the individual, can it be deemed strange that anything like unity of doctrine is impossible, that the Old Testament is subjected to destructive criticism that "the plainest statements of the four Evangelists are questioned," and that "multitudes of untrained minds imagine that books like 'Robert Elsmere' dispose of all miracle?" If Mr. Smith were able to judge impartially and to discover how small are the number of Protestants who would, according to his own standards, find a place within the limits of orthodoxy, he would, we are sure, admit that Christianity would be in a hopeless condition if its success depended upon Protestantism.—Liverpool Catholic Times.

BENEFACTIONS OF AN AMERI-CAN CATHOLIC FAMILY.

Creighton university at Omaha , received something very substantial in the way of an Easter gift. On Good Friday Mr. John A. Creighton, the brother of the man in whose honor the institution wasnamed, added to his many previous donations the magnificent sum of \$75,000.

The Milwaukee "Catholic Citizen" says:—Mr. Creighton and his late brother Edward went early to the west and soon became prominent in the building of the Union Pacific railroad. It was this enterprise that laid the foundation of the Creightons' fortunes which have been so splendidly used in the cause of education. Edward Creighton died in 1874 without making any provision for the fulfilment of his long-cherished project—the establishment of a free Catholic college. However, his

wife, Mrs. Lucretia Creighton, made provision in her will for the erection and endowment of a college in the city of Omaha, "which shall be known as the Creighton college, and it is designed by me as a memorial of my late husband." The trust was committed to the histon of

known as the Creighton college, and it is designed by me as a memorial of my late husband." The trust was committed to the bishop of Omaha, It. Rev. James O'Connor. The sum thus given amounted to \$150,000. It was provided that the college should be forever free to students of the state of Nebraska. When the buildings were completed, the management was turned over to the Society of Jesus.

The amount of the endowment would have been sadly inaequate to the requirements soon made upon it, if John A. Creighton and his wife had not generously supplemented it by large donations. While Creighton college remains as designed, a memorial to Edward Creighton and a shining testimony to the Catholic and loyal spirit of his admirable wife, it will ever be a monument also to John A. Creighton's noble munificence in the same cause, as well as to his wife, who shared his spirit and emulated his generosity.

The subsequent large additions made to the college, the astronomical observatory and the John A. Creighton medical college, were the gifts of Mr. John A. Creighton and his wife, who were also generous contributors to the college church near by.

On the death of his wife, who had

near by.
On the death of his wife, who had

bequeathed \$50,000 as a nucleus to build a hospital, Mr. Creighton built and equipped \$t. Joseph's hospital, Omaha, at an outlay of \$250,000. There are many other testimonies of his liberality, of which the founding of the convent of Poor Clares, near Omaha, is one of the best known. In recognition of his services to Christian charity and education

to Christian charity and education he was, a few years ago, honored with the distinction of Roman count by Pope Leo XIII. Last year he was the recipient of the Laetare medal presented by the university of Notre Dame.

VARIOUS NOTES.

SHIRT WAISTS NOW. - An or der has been issued by the Postal Department at Washington by which etter carriers throughout the coun try may, during the heated term, be permitted to wear a neat shirt waist or loose fitting blouse instead of coat and test, all to be uniform at each office.

A RAT CONTRACT .- According to despatch from Chicago, the Pasteur Vaccine Company has signed contract to rid an establishment

toheract to find an establishment covering thirty-five acres—presumably the stock yards—of rats.

The rodents are to be inoculated with a virus that is not harmful to other animals. The rat does not die at once, but lives for weeks to spread contagion among its kind.

A BUSY PRIEST.-The Rev. Felix Marian Lepore, of Denver, is not only a busy priest, but is a busy incentor as well. He not only spends ventor as well. He not only spends his time in saving souls, but uses his wonderful talents in devising apparatus for the saving of lives as well, and has taken out several patents covering his inventions. Father Lepore is an Italian by birth. He located in Denver in 1894, and assumed charge of a parish of 6,000 souls. He built them a new church, organized a school for Italian chiling. organized a school for Italian children and introduced many valuable dren and introduced many valuable reforms. In spite of his activity he found time to indulge his mechanical bent and invented several useful devices, including a fire escape, an automatic switch for trainway cars, and an apparatus to prevent collisions. His latest and most novel invention is a life-saving suit to be used in case of disaster at sea, and in which it is claimed a person could in which it is claimed a person could

CANADA'S POPULATION. — A Montreal correspondent of the New York "Sun" on this subject writes:
A great deal of interest is felt in 137 St. James Street and Bonaventure Station.

the ten years since 1891, when the last census was taken.

The population of the Dominion at that date was 4,833,323. From 1881 to 1891 the population was almost stationary, but the census figures for 1891 as compared with 1871 showed an increase of 1,198,215 for the twenty years.

It is expected that the-present census will show the population oficanda to be at least 6,000,000. The Province of Quebec, it is expected, will show the greatest gain in population. The marked increase of population in the Province of Quebec is a very important matter, as the census will determine the future representation of the various provinces in Parliament. Quebec, which is the pivotal province, always has sixty-five manufacers in Parliament, earlies and the pivotal province, always has sixty-five manufacers in Parliaments. in Parliament. Quebec, which is the pivotal province, always has sixty-five members in Parliament, and the number of members for the other urovinces is apportioned by dividing the population of Quebec by sixty-five, which gives the unit of representation for all Canada. The increase in the population of Quebec will offset that in Ontario and thus keep the representation of the leading English province about stationary.

Those who are expecting a diminu-Those who are expecting a diminution of the French-Canadian influence in the Dominion as the result of the census are likely to be disappointed. Their high birth rate is one of the greatest assets that the French-Canadian possess, and unless the Canadian Northwest is settled by a large English-speaking population French-Canadian influence is likely to increase rather than diminish.

sending in their returns, but it will be some months before the official figures are announced

Montreal City and District Savings Bank.

The Annual General Meeting of the Stockholders of this Bank will be held at its Head Office, 176 St. James Street, TUESDAY, 7th May next, at 1 o'clock p.m., for the reception of the Annual Reports and Statements, and the election of Directors. By order of the Board, HY. BARBEAU.

Manager.

Montreal, 30th March, 1901.

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being taken. It is generally believthe Canadian census which is now ed that the population of Canada will show a substantial increase for the ten years since 1891, when the last census was taken. ..GO WNS..

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The same, with cadet collar, in fawn, brown, green, heather mixtures. Jacket lined with Roman satin, skirt same as the other, \$12.50.

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NOTICE.

Notice is hereby given that at the next session of the Parliament at Ottawa, the company called "Le Credit Foncier du Bas-Canada," incorporated by the Act 36 Vict. Ch. 102, will apply for amendments to its charter for the purpose of changing its capital stock and board of management; of providing for a change in its place of business; of regulating shares, securities (lettres de gage), ioans, deposits, and the keeping of accounts; of amending and making new by-laws and for other purposes.

LE CREDIT FONCIER DU BAS-CANADA. Montreal, 19th. February, 1901. GEOFFRION & CUSSON, Attorneys for l'etitioners.