

THE PATHETIC STORY OF A MISSIONARY.

It was a beautiful afternoon in autumn when I set out to visit a tiny cottage home on the outskirts of a large inland town. I had been giving a mission in the district, and, although the pretty church had been crowded daily and nightly by earnest men, devoted women, and eager, happy children, yet there were many who held aloof, many who for years had not bowed their heads in humble contrition at the feet of the minister of God, or approached the "Sacred Banquet where Christ ministers." Therefore, I resolved to make a visitation of the parish with the object of searching out the stray sheep, and seeing that each member of different families attended the mission as often as possible. If some of these visits brought me pain—pain at witnessing the sad neglect of the Holy Sacraments, the carelessness of parents in regard to the religious education of their children, the total absence of Catholic objects of faith and piety—others brought me intense pleasure. What a joy to see in many a humble cottage pictures of Our Lady smiling down upon her children, or St. Joseph toiling in his workshop at Nazareth, cheered by the celestial presence of the Divine Child and His tender Maiden Mother! But in the cottage which I last visited that particular afternoon, I saw something more. The little room into which I was ushered was scantily furnished, but very neat and clean. Everything spoke of poverty; therefore, I was both pleased and astonished at seeing a small ruby-colored lamp burning before a little statue of Our Lady, which stood on the mantel-piece. Two little children came shyly to the door, but would not venture in until their mother entered. She was a woman still young, but hard work, sorrow and care had left their impress on her features. Her hands were hardened with toil, and more than ever I wondered at the lamp burning so steadily and brightly in this home of poverty, where it seemed that undiminished labor was necessary in order to keep hunger at bay.

"Tell me," I said, after making a few inquiries relative to her attendance at the mission, "have you any particular reason for burning that little lamp to-day?"

"I always burn it," was the reply. "I lit it on my marriage day and placed it before that little statue given me by my mistress, and it hardly ever is allowed to be out."

"But the oil! how do you manage to procure that?"

"It is hard, but I manage it; sometimes I hardly know how. My days are days of toil, and I have little time for prayer, but the lamp speaks for me to Our Lady, and whenever I look at it I say, 'Show thyself to be a Mother to me and my children, and do not allow us to want.'"

"But your husband! Where is he?" I asked.

Tears filled her eyes. "Alas! I do not know. That is my great sorrow. He was always delicate, but two years ago his health completely failed. A sea voyage to a warmer climate was recommended, but how were we, in our poverty, to carry out this proposal? At that time we lived in Sydney, and my poor husband, fearing that he would be a burden on me, got some light employment on board a large steamer trading to China and the East, in the hope of recruiting his shattered health. Since the hour we parted I have heard nothing of him, but I cannot persuade myself that he is dead. After he left I, too, fell ill, and only for a few charitable ladies, who came to my aid, I would have been in sore straits. They kindly paid my railway fare to this country town, thinking that the change would benefit me. They also put me in the way of earning a humble living. May God bless them, for I have recovered my health and am able to work for my children. And now my lamp burns night and day, pleading with Our Lady for my husband's return. I have made every effort to trace him, but without success. I wrote, telling him of my change of residence, but fear that the letter never reached its destination, and so he has lost all trace of us. But something tells me that he will yet return, and the little lamp will bring him, for never yet has Our Lady failed me in my hour of need."

I was filled with compassion for

the poor woman, who, in the midst of so many trials, preserved such unbounded faith in God and Our Lady, and I assured her that her prayers would not be in vain, promising her at the same time to make every enquiry in regard to her husband on my return to Sydney.

A few weeks later my missionary labors were transferred to a city church in the centre of a shipping population. One morning, after I had celebrated Mass, I saw the Sacristan talking to a poor, careworn man, and a few minutes later he lit a little lamp and placed it before the statue of Our Lady.

"That poor man," he remarked, "has just given me this little offering for a lamp to be burned to-day for his special intention. I hardly liked to take it, but he insisted, saying it is his last hope."

"Poor fellow!" I said, "he must be in great trouble; let us both kneel down and say a 'Hail Mary' for his intention."

That same evening I preached on devotion to Our Blessed Lady, and related, as an instance of perpetual self-sacrificing love towards the Mother of God, the story of the poor woman, who, out of her poverty, managed to save sufficient to keep a little lamp always burning before the statue of her who, she said, had never failed her in the hour of need. As I spoke, I suddenly caught sight of the man who in the morning had placed the lamp on Our Lady's altar, and it seemed to me that the careworn, anxious look had vanished, and was succeeded by one of hope and joy. No sooner were the devotions ended than he sought me in the Sacristy, and begged me to tell him how I had learned the facts which I had just related. I rightly conjectured that he was the husband of the poor woman whose faith had so deeply impressed me, and I soon learnt his sad story. On the voyage he had undertaken he had fallen seriously ill, and at one of the ports of call he had been landed and placed in an hospital. The letters, relative to her change of abode, sent by his wife to his original destination, never reached him, and after many months' sickness he returned to Sydney, only to find her gone he knew not where. Being penniless, he undertook another voyage, and had only returned a few days previously. His search had again been unsuccessful, but, remembering his wife's unbounded confidence in Our Lady and the little lamp she always kept burning in her honor, he determined to follow her example. It was his last resource, for the next day he intended to set out on another voyage.

"So it was her little lamp that brought you back," said I, as I saw him off at the railway station the next day, a happy smile lighting up his careworn face. "I wish I could be present at your joyful reunion, but tell your good wife that I will be with you in spirit, and will not forget a prayer of thanksgiving. Next time I visit your district I will make a point of seeing you. Good-by! God bless you all!"

And that night I finished the little anecdote I had begun the evening before, and told how the little lamp had guided the husband and wife to each other, and how Mary in return for this act of devotion toward her had shown herself a Mother to those who had such confidence in her maternal love and power.—Annals of Our Lady of the Sacred Heart.

Some Notes on Vibration.

"What force least expected does the greatest damage to buildings?" a "News" representative asked a well-known architect.

"It is difficult to tell. But I will venture to say that you would never expect violin-playing to injure the walls of a building. Yet that is certainly the case. There have been instances when the walls of stone and brick structures have been seriously impaired by the vibrations from a violin. Of course these cases are unusual, but the facts are established. The vibrations of a violin are something terrible in their unseen, unbound force, and when they come in contact with regularity they bear their influence upon structures of stone, brick or iron. Of course it takes continuous playing for many years to loosen masonry or to make iron brittle, but that result is obtained. In the great Masonic Temple in Chicago I have thought of what the result might be if a man would stand on the first floor, at the bottom of the nineteen-story light well, and play there continuously. The result could be more easily seen there than almost any place else, because the vibration gathers force as it sweeps upward. A man can feel the vibrations of a violin on an iron-clad

ocean vessel, and at the same time be unable to hear the music. It is the regularity of the vibration which means so much. Like the constant dripping of water wearing away a stone, the incessant vibration of the violin makes its way to the walls and attacks their solidity."

"But why doesn't this vibration affect the player?"

"Because man is a flexible object. He can give way to motion and resume his place again. A frame building would not be damaged by vibration, because the timbers are flexible. But it is different with masonry."

"You may have noticed that a dog crossing the room will shake the entire building, no matter how small the dog. A dog can shake a suspension bridge. There are some great and valuable bridges which dogs are never allowed to cross, except when carried. You see, in that case it is the regularity of the vibration that is so powerful. The dog's movement is a fixed and positive institution. The first step on the bridge is not noticed so much, but every step comes just alike, at the same interval, and with the same firmness. The force gathers momentum, and each step makes the bridge sway more. But there is another way that it may perhaps be illustrated better. As you sit there raise one foot partially on tip-toe. That's it. Now work your knee up and down rapidly and regularly. See how everything in the room rattles and the floor shakes? That illustrates the dog step's power better than anything else. You and I and all our friends could not jump up and down in this room and shake the floor as you have just shaken it while sitting down and using only the force of one leg. It is the regularity of the vibration which is powerful.—Indianapolis News.

St. Joseph's Prayer.

Montreal, 25th Feb., 1902.

To the Editor of the True Witness:

Dear Sir,—A few days ago I had sent to me the enclosed prayer and accompanying directions for use. It struck me at once as being unorthodox, and having shown it to a learned priest in this city, I was assured that it was superstitious, and in no way in conformity with sound Catholic doctrine.

I should be much obliged if you would publish it with any comments you may think wise.

I have copied it just as it was sent to me, with little or no punctuation.

Yours faithfully,
R. C. F. ALEXANDER.

"THE PRAYER" bears the title "Thirty days devotion to St. Joseph," and is as follows:—

"O Glorious St. Joseph, whose powerful protection we all need. Before God I come to confide and place under your care all my anxieties and interests in life. Vouchsafe to assist me with your powerful protection and obtain from Our Lord Jesus Christ and Savior all the special graces we need to offer you due homage ever and a ways my patron forever. O! St. Joseph, I never cease to contemplate the Infant Jesus sleeping in your arms, neither dare I approach Him while reposing there. Beg of Him for me that He may keep my soul within His Sacred Heart and under the refuge of your protecting mantle.—Amen."

"NOTE.—This prayer must be said for thirty days, counting from the day it is received. Three of the most difficult favors requested from the Saint will be granted. It is obligatory to write five copies of this prayer and distribute them to five persons, who will recite it every day without interruption, otherwise the formality and effect of this devotion will be broken and favors asked for might not be granted. This distribution must be made within eight days after prayer is received, so the chain will not be broken and not lose favors asked. I ask you in the name of Our Lord Jesus to do this faithfully, and you will never regret it."

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MISSION

BY THE

Passionist Fathers,

AT

ST. PATRICK'S CHURCH,

Montreal, P. Q.

Sunday, March 9th, 1902.

CONTINUING TWO WEEKS.

"Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive."—Isaiah, vi. 7.

OBJECT.

The object of the Mission is to offer extraordinary opportunities for hearing the Word of God and worthily receiving the Sacraments. The Church enriches with special favors those who make the Mission well.

We should all earnestly pray to God that not one member of the parish may fail to profit by this season of grace.

In the words of St. Paul, "We exhort you, that you receive not the grace of God in vain."

ORDER OF EXERCISES.

The Mission will open at the late Mass, Sunday, March 9th. Both men and women should be present, but not children.

The Masses on Sunday will be at the same hour as on Sunday outside of Mission time.

On week days the Masses will be at 5 and 8 o'clock. The earlier Mass will be followed by a short Instruction; and after the last Mass there will be a sermon.

In the evening at 7.30 o'clock there will be the Rosary, Instruction and Sermon, followed by Benediction with the Blessed Sacrament.

The early morning service and the evening service of the first week will be exclusively for women. During the second week services at the same hours will be exclusively for men.

Both men and women, however, should attend the last Mass and Sermon of both weeks if possible.

There will be Mission exercises specially for children, Sunday, Monday and Tuesday afternoon at the hour to be announced.

CONVERTS.

During the Mission, in the true spirit of charity every facility will be afforded for the instruction or information of non-Catholics, who may be desirous of knowing the true teachings of the Catholic Church.

CONFESSION.

Confessions will commence on Tuesday evening of each week.

Hours for Confessions. In the morning, from 5 to 7 o'clock and from 8 to 11.45. In the afternoon, from 3 to 5.45 o'clock, and at night, from 7.30 to 10.15 o'clock.

RELIGIOUS ARTICLES.

Books of Instruction and Devotion, Beads, Crucifixes, Scapulars, etc., may be procured at the Orphan Asylum.

This selection of religious articles is particularly recommended to those making the Mission. The ceremony of enrolment in the Scapular and blessing of religious articles, will be performed at stated times during the Mission.

ADVICE.

During the Mission not only renounce sin, but avoid all vain amusements, idle conversation, and useless reading, and apply yourself earnestly, in prayer and meditation, to the great affair of your eternal salvation; God alone knows how near you are to eternity. We beseech all attending the Mission to pray earnestly for the conversion of sinners. Those who have at any time led their fellow creatures to sin should repair the past by leading others to God. St. James tell us that he who causes a sinner to be converted "Shall save his own soul from death, and cover a multitude of sins."

Society Directory.

A.O.H., DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Sec.-Secretary. 1528F Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

A.O.H. LADIES' AUXILIARY, Division No. 5, organized Oct. 10th, 1901. Meetings are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlan, P.P. President, Wm. E. Doran, 1st Vice, T. J. O'Neill, 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COUET, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seigneurs and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch, 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Conigan; Financial Secretary, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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AN HISTORICAL ROMANCE —OF THE— Times of Queen Elizabeth.

These last words were to Frith, who begged, ed, or the wicked man him to death. Our ur-tive, whose dastardly God forgive, listened and brought the str back. As soon as he state of affairs, he said story this, Cousin Bell fiance of law, Parlia Council, and the exple pleasure of our gra whom may God long England's weal, you priest into the house him there! And only fore yesterday the Cou at Westminster indicted sin Robert for the ve fence no greater penalt of £1,000 and eighteen imprisonment! Do you the learned members of Council, irritated by y obstinacy, and the your offence, after you ceived such lenient their hands, will be dish you with the utmost law? Suppose the st nire is put in force a don, and the whole goods and chattels, nmoveable property, to the Crown or to L It is a good thing th some extent provided Come into the hall w with Mr. Topcliffe's have an important c to make to my Aunt her children and grand for the priest who is s hidden here, I shall, a Royal Englishman, off tion to Mr. Topcliffe, trary, I shall render servants all the assist power, that law and take its course." This expression of n tentions was not very us. I must, however him, that he seem ashamed of himself, venture to look us in followed him to the l word, for we thought dignified course, we c meanwhile, Topcliffe Frith's hands together which he fastened to h On entering the hall saluted his aunt, our mother, muttering a sympathy for the loss son, then clearing his some embarrassment began to say that, s his deceased cousin t heart complaint, he that he could not liv therefore, out of his y and care for our fami though it was on our taken measures before Council to prevent W being lost to us, or from going out of the had at last been succ not without the cost ble to himself, in prom ment which he had which was affixed the the Lord Treasurer a tary of State, and the Drawing from his br roll of parchment, cap in silk, he opened it, ed the Queen's effigy seal, and read the cou us. I cannot of cou wording of the docu know the gist of the riods and elaborat was this: That the of our father's prem created her beloved vant Sir Richard Pa Woxindon, with full powers over the esta tion of the fact the Bartholomew, Robert were notorious and lists. Moreover, on a loyal sentiments, the ard Page was to bec and entire propriet of Woxindon, unles months from the pr should determine to mination of the Pap thenceforward dilige vine service establi Queen, the rightfu lish Church. When my cousin b ing this document, t silence for a few m grandmother stood