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OUR CURBSTONE OBSERVER.
SNEERS AND SNEERING!

In a recent report... the reception of the diplomatic representatives of the various Powers, at the Chinese Court, when the Dowager Empress occupied the throne, and the young Emperor sat beside her, it is stated that the Emperor was noticed, several times, to sneer at what was said. Possibly he may have simply been sneering at the assumption of authority on the part of the old lady by his side, or again he may have such an exalted opinion of his own and of China's importance that he saw fit to sneer at the representatives of Powers that he considers to be more or less barbaric. In either case the action was very unbecoming and could only be excused in a boy and a hpy brought up in the particular surroundings of the Chinese Emperor. However, the slight motion of that boy's lips produced a very unfavorable impression, and might, some day, lead to consequences far out of proportion to the real act itself. I am merely citing this special instance of the effect of sneers and of sneering that is more or less the same, in proportionate degrees, with all people and in all spheres of life.

SNEERING AT INFERIORS. — There is no more infallible sign of bad manners and of a disagreeable disposition than the sneer on the lips of one whose position is, by an accident of circumstances, superior to another person. It is calculated to bring about a sentiment of distrust, if not of antagonism, in the one who should, naturally, be confiding and sympathetic in his attitude. It opens an abyss that no harsh words, or harsher treatment could ever dig out. It lowers the superior in the estimation of the inferior, because it is, at once, an index to the character and disposition, and is a very positive evidence of human failings. Apart from the common rules of politeness, as accepted by society, the sneer cuts to the quick, as it shows an inclination to impress upon a person a sense of his inferiority, and it, thereby, hurts his most delicate feelings and makes him inclined to resent rather than accept orders that are fair and legitimate. Moreover, a smile fits much better on the face of any person; and a sneer by no means adds to either the physical beauty or the mental attractiveness of a man.

SNEERS AT IGNORANCE.—Some persons who have had the advantage of a special education, or of a particular training in some line or other, are inclined to sneer at what they presume to consider an ignorance on the part of the less fortunate in the same connection. They little dream that possibly the one at whom they sneer may, when equipped with their advantages, be their superior in every sense. The day generally comes when such people regret their foolish and unmannerly behavior towards others. They have made enemies, lost friends, and have gained absolutely nothing. No man can afford to sneer at a lack of special knowledge on the part of another. Besides no man should treat others in a manner that he would resent were he subjected to similar treatment. In the end he will find that the sneer, in which he took a moment's delight, is actually his own enemy and eventually comes back upon himself with redoubled force. I will not attempt to go through the whole list of situations in which a man can do incalculable injury to himself and untold wrong

Workings of the Mind.

Rev. John T. Driscoll, of St. Cecilia's Church, of Fonda, has been delivering a series of lectures of a most highly instructive character, in Albany, N.Y. The second lecture of the series was on the subject of "The Individual and the State." Some of Father Driscoll's remarks concerning the workings of the mind, the search for truth, the principles of ethics, the elements of our emotional life, and the doctrines of Altruism and Egoism, are well worthy of being reproduced. In part the rev. lecturer said:— "The inquiry into the workings of the mind is of great interest and value. Truth is our light throughout life's journey, and truth is what the intellect seeks. The field of thought is wide and beautiful; its treasures are of countless price. But

to another by merely sneering at the others efforts, or errors, or mistakes. I have set forth some few general principles and the application of them is very easy.

APPEARANCES. — However, I cannot avoid saying a word about deceptive appearances. The exterior is frequently mistaken for the interior, or for the entire person. Dress, manners, habits, sometimes lead us to form very false ideas regarding the character, the worth, the dignity, or the importance of a person. Of this we have daily evidence. We are told how angels, in olden times, have visited people disguised as beggars and as outcasts. We know of millionaires, of presidents of great companies, and of leaders in the various spheres of life, who are unrecognized by their own employees, simply because they neglect to assume airs that unaccustomed men would naturally put on, under equal circumstances. Such people are not likely to resent any neglect in due attention, knowing that they are not personally recognized; but they infallibly remember, resent, and pay back the insult of a sneer.

A SERIOUS THOUGHT. — If it were in the order of things that the superior, either in power, in knowledge, or in authority, were to sneer at the efforts, the petitions, the demands, or the prayers of inferiors, what a fearful position we men of earth would occupy! Were God in His Infinite Power and Wisdom, and Authority, to sneer at our puny efforts to attain a perfection that is unattainable without Divine assistance, what would be the result? Were the Almighty to sneer at the prayers we offer up, often in all sincerity, yet asking for that which may not be for our actual benefit, how would we be situated? I do not make this supposition in the sense that I consider it at all within the range of the possible—for such would denote a weakness on the part of the Omnipotent, and would be the effacement of Divinity itself—but simply to illustrate how dependent we are upon God, then upon our fellowmen, and how unjust, how cruel, how bitter, how crushing is the sneer that greets us, when our humbler status obliges us to bend for favors, or for even our just rights, before those who are more fortunately situated than we.

THE OLD SERMON. — This subject brings me back to the same old sermon that I have been striving to preach in these columns for the past two or three years. Its text is simply to do unto others as we would have others do unto us. In every sphere of life, from the highest to the most lowly, it is possible for a man to be a gentleman; and it is equally possible for the most exalted in station to be the reverse. If Burns was right when he wrote that:

"The rank is but the guinea stamp, The man's the gold for a' that"— it is equally true, in the words of one who parodied Burns: "But Donald, herding on the moor; Who beats his wife and a' that, Is nothing but a common boor, And not a man for a' that." The moral should be to never offend, in a wanton manner, the feelings of any person—and to follow this precept, avoid the sneer, be above sneering.

to listen, the hand stretches out to grasp, the feet move, the head droops, the countenance becomes radiant, or a thrill is felt through the body. These are the reflections of our secret life, and are more or less pronounced according as the will has less or greater control over them. Memory with its wealth of association, the intellect in the quest for truth, the perception of beauty in nature and in art make the heart-strings vibrate with ever-changing music. "Thus I am drawn to what I believe to be good. This good appears as pleasure, or as something useful, or as of value in itself. I desire what I have not, but want to have; I rejoice in its possession. Again I hate and avoid what is harmful. In the eager pursuit of an object I am filled with hope and courage, or give way to despair, timidity and anger. "A supreme element in our emotional life is the consciousness of obligation. This reveals the existence of a moral law. The distinction between right and wrong is a primary conviction, an inalienable possession of mankind. Conscience is the judgment of the individual as to the application of the moral law to the particular events and circumstances of life. Hence the commands of duty, the 'ought' or 'ought not.' I am free to obey or to disobey. But following the dictate of the will come the feelings of joy, of peace, of strength, or of shame, of self-condemnation, of sorrow and of remorse. "At the basis of our emotional life are the feelings which regard self. This inclination when found in excess becomes pride or vanity. Nevertheless, self-love of itself is natural. The desires of happiness, of self-preservation, of self-development and perfection with its corresponding access of progress and power are fundamental. Their exercise has an important part in every normal life. "Some writers after Holles attempt to reduce all feelings to the emotion of self. This doctrine, called egosim, is one-sided and partial, and cannot be sustained. A closer insight into the springs of action shows that selfishness is narrow and abnormal. The antithesis of such teaching is had in the modern doctrine of Altruism. This proclaims that the happiness of others is the moral aim of life. Its rise and spread owes much to the system of positive philosophy. In the new faith humanity was made the object of worship, the supreme goal of human endeavor. Thus the exaltation and perfection of humanity became the gauge of individual effort. "Both doctrines err in exclusiveness. There is an element of truth in both. We love self and we love others also. For them we may sacrifice wealth and life. Altruism leads to the study of the sympathetic emotions. Contemporary writers lay stress on these in the development of individual and social life. Upon them current systems of psychology and of sociology are constructed. Thus runs on through the waking moments of the day my emotional life. Its sunlights and shadows are the pleasures and pains which accompany my strivings. It is a panorama ever fascinating, because ever real, intimate and varied."

Another wealthy Catholic is to be added to Milwaukee's increasing list in the person of Henry Boyle of Fond du Lac. Mr. Boyle has purchased the Christian Wahl residence on Prospect Avenue for \$60,000 and will remove to this city and occupy it about April 1. The building is a handsome stone and brick structure of recent construction. The house stands upon a lot having 125 feet frontage on Prospect Avenue and extending about 346 feet to the lake. Henry Boyle and his brother, John T. Boyle, both of whom now live in Fond du Lac, made a fortune out of Yeast Foam, even before they sold out to the yeast trust a few years ago. Each of the brothers is said to be worth more than \$1,000,000. Henry Boyle has dealt very liberally with all forms of benevolent enterprises. His family consists of his wife and a son named Francis, who is 8 years old. Mr. Boyle is a Catholic and an ardent Irishman. His wife is state president of the Ladies Auxiliary, A.O.H. John T. Boyle, the other brother, recently gave \$50,000 for a sanitarium at Fond du Lac which is dedicated to his mother, who is still living. The sanitarium is now under construction and will be conducted by the Sisters of St. Agnes. It is called the St. Agnes sanitarium.—Catholic Citizen.

Humors of Life!

"You say she is a business woman. What business is she interested in?" "Oh, everybody's." "It's bad form to dip your bread in the gravy." "Yes, but it's good taste, mamma." Who is the happier; a man who has £50,000 or one who has seven daughters? Rabbilas: The latter. Querius: Why? Rabbilas: The man with £50,000 wants more, the other doesn't.

A STUBBORN COLD OR BRONCHITIS

yields more readily to Scott's Emulsion of cod-liver oil than to anything that you can take; and if persistently used a few days, will break up the cold. When you awake in the night choked up and coughing hard, take a dose of the Emulsion, and you will get immediate relief, where no cough medicine will give you relief. It has a soothing and healing effect upon the throat and bronchial tubes. Most people understand Scott's Emulsion is a great body builder—but it is equally good to allay inflammation and cure colds and violent coughing.

You certainly look better; you must have followed my advice and had a change." "Yes, doctor, so I have." "Where did you go?" "I went to another physician." "Well, Whirley, did you find that the divine young creature returned your love?" "Yes, just as soon as I offered it to her." "When a man has a birthday," says a male philosopher, "he takes a day off. When a woman has one she takes a couple of years off." Willie: Father, what's a spendthrift? Father: A man who spends a great deal of money foolishly. Willie: Then is a man who lends money foolishly a lendthrift? Mabel: I suppose you have heard of sister Lou's marriage. She's taken a flat in Kensington. Miss Jellicus: Yes, I heard she had a flat; but I didn't hear where she had taken him. Wife: Well, dear, if I've made you angry I can only say that I am very sorry. Husband: H'm! Wife: Sorry, I mean, that you have such a bad temper.

"And yet," said the professor, struggling with a burnt and blackened steak of unusual toughness, which the cook-lady had just brought in, "they say woman's work is never done!" "Mamma," said a little boy who had been out in the rain and been told to dry his white pinafore in front of the fire, "is it done when it's brown?" The meanest man in the world is the husband who placed his money in a mouse-trap, so that his wife could not get it in the early morning without liberating a mouse. Father: What's all this you are doing? Little Johnnie: Please, dad, teacher told me if I wanted to learn quickly, I was to put down every word I didn't know and ask what it meant. Father: That's an excellent plan, my boy. Little Johnnie: Well, dad, I have on this piece of paper 103 words marked down. Father: Johnnie, go upstairs to bed this moment.

"Tut-tut."—"The word 'reviver' spells the same backwards or forwards." "It was the frivolous man who spoke." "Can you think of another?" The serious man scowled up from his newspaper. "Tut-tut," he cried contemptuously. And they rode on in silence.

"What makes you naughty so much of the time, Willie?" asked the indulgent father. "Why, you see, mamma gives me a penny every time I promise to be good," replied the youngster; "and she never asks me to promise to be good until I have been naughty." Dyspeptic: "This fruit cure's a fraud. I have tried fruit at every meal, without the least improvement." Hearty Man: That's old. Why, look at me. I subsist entirely upon fruit." "What kind of fruit?" "The fruit of my own industry. I haven't been ill a day."

A Wealthy American Catholic.

Another wealthy Catholic is to be added to Milwaukee's increasing list in the person of Henry Boyle of Fond du Lac. Mr. Boyle has purchased the Christian Wahl residence on Prospect Avenue for \$60,000 and will remove to this city and occupy it about April 1. The building is a handsome stone and brick structure of recent construction. The house stands upon a lot having 125 feet frontage on Prospect Avenue and extending about 346 feet to the lake. Henry Boyle and his brother, John T. Boyle, both of whom now live in Fond du Lac, made a fortune out of Yeast Foam, even before they sold out to the yeast trust a few years ago. Each of the brothers is said to be worth more than \$1,000,000. Henry Boyle has dealt very liberally with all forms of benevolent enterprises. His family consists of his wife and a son named Francis, who is 8 years old. Mr. Boyle is a Catholic and an ardent Irishman. His wife is state president of the Ladies Auxiliary, A.O.H. John T. Boyle, the other brother, recently gave \$50,000 for a sanitarium at Fond du Lac which is dedicated to his mother, who is still living. The sanitarium is now under construction and will be conducted by the Sisters of St. Agnes. It is called the St. Agnes sanitarium.—Catholic Citizen.

Deaths of Missioners.

The Propaganda Fide has just compiled the yearly statistics of missionaries who have died throughout the world during the year 1900. Nothing could be more sad reading than the account of how these brave soldiers of the Cross met their deaths while fighting for the faith and for the salvation of their brethren in distant lands. The list includes 171 missionaries, of whom nine were bishops. Of the latter four were French, three Italians, who were barbarously put to death by the Chinese; one Canadian, one Dutch and Mgr. Hamer, who was burnt alive in Mongolia. Among the 162 simple priests no fewer than 83 were French, while the rest were divided as follows according to their nationality: Seventeen Italians, 14 Belgians, 10 Dutch, 8 Alsacian, 5 Spaniards, 5 Irish, 4 Germans, 3 Canadians, 3 Chinese, 2 Mexicans, 1 English, 1 Austrian, 1 Luxemburger, 1 Singalese, 1 Syrian, 1 Venezuelan, 1 Peruvian and 1 Brazilian.

Half-Breeds of the North-West

The veteran missionary, the whole-hearted and lifelong friend of the Metis—Rev. Father A. Lacombe, O.M.I.—has issued a most interesting pamphlet, entitled "Memories on the Half-Breeds of Manitoba and the Territories of the Canadian North-West." We have been supplied with a copy of this instructive work, and we regard it as a page of no small importance in the history of the great North-West. Needless to say that the work breathes the air of the prairie and the mountain; it is a journey back over the long years spent by Pere Lacombe amongst these peoples; it is a clear and impartial statement of all their requirements, of all their characteristics, of their virtues and their shortcomings. Consequently, it is an appeal for co-operation in the splendid, patriotic, and religious work which he calls the "Redemption of the Half-Breed race." We quote the closing pages, and advise all who may happen to read the pamphlet, to study well its historical portion. Father Lacombe says:— "These memoirs, although incomplete, will certainly, I hope, prove effectual in dispelling the fears of the timorous, and strengthening many convictions. They will also serve as an answer to all those who, having given us their alms, may have expressed th' very legitimate desire to know what had become of our colony of half-breeds. "Before concluding these memoirs, I will draw the attention of my countrymen to the fact that the half-breeds living to-day in the colony exist entirely by themselves, that is, by the fruits of their own labor, energy and initiative. If we have succeeded with them, why could we not have the same success with the ten thousand others who are only waiting for a chance to join our colony. "Is not the present success a sufficient guarantee for the future? Not only can we ascertain, this very day, by the lessons drawn from the above facts, that our work is practicable and likely to live, but we have also now the certitude that herein lies precisely the salvation of the half-breed race. We have always been of the opinion that the only way to effect that salvation was through isolation from foreigners, and remoteness, at least for a time, from centres of civilization, so that the influence of the spiritual guides of these people could work hindrance, and prepare the ways to the complete accomplishment of their destinies. "The trials of these last five years, far from inspiring misgivings, have on the contrary strengthened our convictions. Our half-breeds not only seek in work a means of sustaining their lives, but they have returned with high spirits to their religious practices of old, when they were left alone with their missionaries. "Not only do we make laborious citizens of them, but what is infinitely better, we make Christians of them, which is a sure proof of the salutary influence exercised upon them by the very special conditions which we have created for them, conditions which we are resolved, with the help of God and of our friends, to continue to keep for them in their full development. "The work undertaken has cost us much toil and anxiety, but we must say that all that is of very small account compared with the good which must accrue in preserving a whole people for one's religion and country. "In show' to our friends of the Province of Quebec what we have

NOTICE.

Application will be made to the Parliament of Canada at its present session by the Lake Champlain & St. Lawrence Ship Canal Company for an act declaring the corporate powers of the Company to be in full force and extending the time for the completion of the construction of the Canal and amending the Company's Act in such respects as may be necessary for its purposes. LAJOIE & LACOSTE, Attorneys for the Company. Montreal, Feb. 8th, 1902.

NOTICE.

The Montreal & Southern Counties Railway Company will apply to the Parliament of Canada at its present session, for an act extending the delay for the construction of its Railway, enabling the Company to use any motive power; to make connections with other railways on the Island of Montreal and elsewhere; to make agreements with other companies; to construct, maintain and operate vessels, vehicles, elevators, warehouses, docks, wharves and other buildings, and to dispose of the same, and amending the Company's Act in such respects as may be necessary for its purposes. LAJOIE & LACOSTE, Attorneys for the Company. Montreal, Feb. 8th, 1902.

NOTICE.

A bill will be presented to the Quebec Legislature, at its next session, to modify the charter of the "Compagnie Hypothecaire" (56 Vict., ch. 76), by translating the name of the Company in the English version, into "The Mortgage Company," and by defining the costs of organization mentioned in Article 72 of said charter. Montreal, 25th January, 1902.