

The Father Mathew Pledge.

(By a Regular Contributor.)

In a Catholic journal I read the following note:—

"Ex-Mayor Hughes, of Wexford, Ireland, who is still living, took the pledge from Father Mathew in 1840. We noted this fact in our last issue. Now a Nebraska reader informs us Thomas McCabe, J.P., Laughmoylan house, Carrickmacross, County Monaghan, Ireland, took the pledge from Father Mathew in 1839, and has been an adherent ever since. He is hale and hearty and proud of his record."

If we are not laboring under a great mistake, we think that this city of Montreal contains possibly as many of the living people who took the pledge from Father Mathew, and who adhered to it, as any other one place outside of Ireland. At all events, when we glance over the records of our Irish Catholic Temperance societies, we are forced to marvel how it is that the prejudiced idea of the Irishman's proverbial (?) intemperance could possibly have so long survived. If any person will take the trouble to look back for half a century, to read the membership of St. Patrick's, and then of St. Ann's, St. Gabriel's, St. Mary's temperance associations, he will be astounded at the numbers of our great and good, our prominent and our humble citizens who have, at one time or another, belonged to that splendid phalanx. When we study the lives of these men, note the examples that they set, mark their adherence to the fundamental principles of total abstinence, we wonder how any prejudice could be so inveterate as to brand a whole race with a stigma that is in common the share of the minority amongst all peoples. None more than we regret the excesses of those of our fellow-countrymen who err in this regard; but we cannot find, either in experience, or in statistics, that they are more generally afflicted with intemperance, than the same classes in other lands and amongst other races. We admit that the lively, warm, fervent, excitable Celtic temperament is calculated to expose the Irishman, more than the son of a more sluggish, cold-blooded, or phlegmatic race, to extremes of excitement and to open demonstrativeness, under the influence of drink; but we do not see why, in the case of the Irishman, as in that of every other people, the reverse of the medal should not be studied. If the critics of our fellow-countrymen would only lay aside their prejudices, and calmly study the record of Irishmen—from Father Mathew down—as the advocates of temperance, and as the living examples of its benefits to men, we are sure that they would be inclined, at least, to do us justice.

Our Boys and Girls.

THANK GOD FOR HIS GIFTS. — How often do we pause in the midst of life's great comforts and encouragements to thank the Giver of all good and perfect gifts.

An interesting anecdote is related of King Alfonso X, surnamed "The Wise," who succeeded to the throne of Leon and Castile in 1252. On learning that his pages neglected to ask God's blessing before partaking of their daily meals, he was deeply grieved and tried to point out to them the evil of this omission. At length he succeeded in finding a plan to suit the occasion.

He invited the pages of his court to dine with him. A bountiful repast was spread, and when they were all assembled around the table the king gave a signal that all was readiness for them to begin. They all enjoyed a rich feast, but not one remembered to ask God's blessing on his food.

Just then, unexpectedly to the thoughtless guests, there entered a poor, ragged beggar, who, without leave or license, seated himself at the royal table, and ate and drank undisturbed to his heart's content.

The pages looked first at the king, and then gazed on the audacious intruder, expecting every minute that His Majesty would give orders to have him removed from the table. Alfonso, however, kept silence; while the beggar, unabashed by the presence of royalty, ate all he de-

sired. When his hunger and thirst were appeased he arose and, without a word of thanks, departed from the palace.

What a despicable fellow!" cried the boys.

Calmly the good king arose and with much earnestness said:

"Boys, bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your heavenly Father, yet you ask not His heavenly blessing, and leave it without expressing to Him your gratitude. Yes, each and all of you should be heartily ashamed of your conduct, which is far worse than the poor beggar's."

BEING A BOY.—Charles Dudley Warner has said, "The disadvantage of being a boy is that it does not last long enough; it is soon over; just as you get used to being a boy you have to be something else, with a good deal more work to do and not half so much fun."—Young Catholic Messenger.

FLOWERS AND INSECTS.—There are many interesting things in nature that we can fully understand without having to bother with the dry problems that confront the scientists, and this is one of them. Flowers live by the insects, and the insects live by the flowers. The nectar in the heart of the flowers is the insects' food, and the insects, to get at it, light on the flower and thrust their proboscis down into it for a sip. In doing this they bring to the flower, on their legs and feet, pollen gathered from other flowers. Without this pollen the flowers would be without the fertilization that they must have to live and continue their kind. So you see how dependent one is on the other.

There are certain flowers, as you all know, that open only at a certain time of the day—the morning glory and the four-o'clock, for instance—and others that open only at night. Now this is not the result of chance; it is just as much a law of nature as the revolution of the earth around the sun. These flowers depend on certain insects for fertilization, and they open when those particular insects are on the wing. Night opening flowers depend on insects that fly by night, and as the day insects would not visit them even if they were open they remain closed during the day.

THE STORY OF A STATUE.—A young correspondent of the "Augustinian" tells the following touching little story:—

Henry Emerson, a boy about twelve years of age, was a devoted child of St. Joseph. On his First Communion day he received a beautiful statue of St. Joseph which he prized very highly. Once as he was sitting in his room looking at the statue it seemed to say to him, "O child of God, be good and kind to all." On another day he said to his mother, "I long to meet St. Joseph face to face."

One day in August he was taken seriously ill, and asked his mother to make an altar to St. Joseph and place a lily on it because that was St. Joseph's favorite flower. He grew weaker and weaker each day, and on the sixth day all hopes of saving him were given up.

As the evening shades were falling a cry was heard from the sick chamber, and his mother entering saw him staring upward, his hands clasped in prayer while he sweetly murmured "St. Joseph, pray for me," and then with outstretched hands he fell back upon the pillow just as the bells pealed forth the Angelus in the distant Church tower. St. Joseph had appeared to him and we trust Angels bore his soul to heaven.

Don't Save Money and Starve Mind.

How many there are who have been very successful in saving money, but whose minds are as barren of anything beautiful as is the hot sand of the Sahara Desert! These people are always ready to invest in land, stocks, or houses, but are never able to buy books or collect a library.

We know men who started out as bright, cheerful boys, with broad, generous minds, who have become so wedded to money making, so absorbed in their business, that they cannot find time for anything else. They never travel or visit their friends. They consider it foolish or extravagant to go to the opera or a good play; the daily paper limits the extent of their reading; recreation of any kind is relegated to a far-away future, and yet these men are surprised, when they retire from business late in life, to find that they have nothing to retire to, that they have destroyed the capacity for appreciating the things they thought they would enjoy.—"Success."

THE ORGAN BLOWER'S PART.

Father Frederick W. Davis, of St. Martin's Church on President street, Brooklyn, tells a story of one of the organists of his church. The music had gone particularly well one Sunday, and the organist felt at liberty to congratulate herself.

"I flatter myself that I gave them some pretty good music to-day," she remarked at the close of the service, half to herself and half to the organ blower, who stood near, as they were preparing to depart.

"Yes," replied the organ blower, "we gave them some very good music," with an emphasis on the "we."

To this the organist made no reply, and smiled a self-satisfied smile which reiterated the "I." She speedily forgot the incident and did not recall it on the following Sunday, even when, in an important place in the musical part of the service, the notes from the organ died out wheezily under her fingers. It gasped like a human being, and as she turned frantically to see what was the matter she heard the voice of the organ blower at her side asking in a triumphant whisper:

"Is it 'I' now or 'we'?"

"We, we," cried the organist, frantically, "but for heaven's sake go back to your place."

Before the congregation was really conscious that anything had happened the blower had resumed his duties and the music was going on as smoothly as before.

HEART TROUBLE.

THE SYMPTOMS OFTEN MISUNDERSTOOD BY THE SUFFERER.

The Trouble at all Times an Extremely Dangerous One—Now to Promptly Believe It

There are many forms of heart disease, some of which manifest themselves by symptoms which are misunderstood by the sufferer and ascribed to indigestion or some similar cause, when the heart is really affected. The slightest derangement of this important organ is extremely dangerous. If at times the action of the pulse is too rapid and the heart beats violently, resulting in suffocating feeling, or, if the heart seems inclined to stop beating, the pulse becomes slow, and you feel a faint, dizzy sensation, you should take the best course in the world, and that is to take Dr. Williams' Pink Pills for Pale People. You will find that the distressing symptoms promptly disappear and that the heart at all times acts normally. Mr. Adelard Lavoie, St. Pacome, Que., bears strong testimony to the value of these pills in cases of heart trouble. He says: "For nearly three years I was greatly troubled with a weak heart and in constant fear that my end would come at any time. I placed myself under a good doctor, but did not get the desired relief. In fact I grew worse; the least exertion would overcome me, and finally I had to discontinue work. While in this condition a neighbor advised me to try Dr. Williams' Pink Pills and I procured supply. They simply worked wonders in my case and when I had used six boxes I was again enjoying good health. I have had no sign of the trouble since and I can cheerfully recommend the pills to similar sufferers."

Blood troubles of all kinds are also cured by these famous pills. If you suffer from headaches, dizziness, languor, boils or skin diseases of any kind, your blood is in an impure condition, and Dr. Williams' Pink Pills are what you need. These pills are not a purgative and therefore do not weaken like medicines of that class. They are tonic in their nature and make new, rich, red blood with every dose, thus restoring health and strength to hopeless and despondent sufferers. But you must get the genuine, which always has the full name, "Dr. Williams' Pink Pills for Pale People," on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 20th April, 1902.—Males 203, females 9, Irish 114, French 67, English 9, Scotch and other nationalities 13. Total 203. All had night's lodging and breakfast.

Every noble life leaves the fibre of it interwoven for ever in the work of the world.

Catholicity in Europe.



Paris correspondent of the "Catholic Standard and Times," discussing the various methods of the opponents of Catholicity in Europe writes:—

"The three opponents of the Church in Europe to-day are Freemasonry, Protestantism and the Greek Schism."

Freemasonry, inspired and probably directed by the Jews under the guise of alleged liberal principles, proclaims as its object the separation of Church and State. Its object is the utter destruction of the Church and in the accomplishment of this infernal aim it musters all the cunning and ability of which it is capable.

Subsidiary to Masonry is Protestantism especially in Austria and in the Latin countries. By means of money furnished by Bible Societies of London and the United States numbers of Protestants are imported into Italy. Freemasonry extends them a willing protection, not out of any love for their Christianity, but for the purpose of using them to draw recruits from the bosom of the Catholic Church, and to bring confusion into the minds of the people. These pernicious elements show especial activity in Rome. There in the very heart of Catholicism they have churches, schools, halls of recreation, asylums, etc. They distribute with a free hand, clothes, food and aid to the poor. They show moreover the most absolute subservience to the principles of the present Masonic government of Italy. They delight to wave flags at every festival of the State or court and they of course enjoy unlimited protection. Recently they were received in audience by the head of Methodism in Rome. He treated them with notable complacency and consideration, learning that one of the party was ill, he sent to inquire into his condition.

The Greek Schism with its centre in Russia is making use of the enormous political power at its disposal to reunite to its domination the Slav races of the South and East of Europe. The present Czar is far from being hostile to the Catholic Church, and sends an imperial representative to the Vatican. But the Holy Synod of St. Petersburg, does everything in its power to oppress Catholics, especially in Poland. Seminarians are obliged to pray in Russian, the text-books are in Russian and bishops are forbidden to communicate with the Holy See except through Russian intermediaries. The petty princes of the adjoining states naturally adhering to Rome, are tempted to apostasy by largesses and the promise of future political advantage. In Russia the Church has a dangerous and cunning foe to contend with—a very powerful one that has at hand all the resources of modern civilization, and the inspiration of unbounded ambition.

Here in France the episcopate is entirely devoted to the papacy, and so is the clergy with a few exceptions who however have no following. The French Government is in the hands of Freemasons and opportunists, violent haters of the Church which they desire to oppress by stealth, without exciting too much noise in the world. The Pope has exercised toward France an admirable prudence and patience. The wise policy of Leo XIII. has made it impossible to accuse Catholics of being inimical to the Republic, and this weapon snatched from their hands to their intense disappointment, they have seized another. Their latest cry has been that religious institutions are nurseries of treason against republican principles. In their attack on the religious orders the Pope has opposed the Government indirectly at every step. He has succeeded by wise provisions in repairing much of the harm which the Church has suffered through these proscriptions and has not broken openly with the Government. Distinguishing between the Government and the nation he has confirmed the protectorate which France has exercised for ages of the Christians of the East, surrounded as they are by German influences. The policy

counselled by the Pope to the Catholics of France finds opponents among the legitimists who do not understand its meaning or scope, and who with characteristic obstinacy are augmenting the strength of the common enemy. The present alliance between France and Russia is prejudicial both to France and to the Church. Because of it France does not properly maintain her protectorate in the East, a fact that Russia takes advantage of, to supplant Catholic influence in the Holy Places, as is seen in the events of the fourth of November when the French governor relegated his power to the Russian consul who used it to oppress the Latins and favor the Greek Schismatics. We hear now that the President of the Republic is about to visit Russia to bind more firmly the bands of the alliance, and thus to increase the popularity of his administrations in view of the coming May elections.

International Catholic Congress

At Fribourg, in Switzerland, from the 18th to the 21st of August this year, will be held, under the high patronage of the Bishop of Lausanne and Geneva, a grand International Congress in honor of the Blessed Virgin. This method of publicly paying tribute to the Mother of God has been in vogue for some years back. In 1896 a like congress was held at Livourne (Leghonne); another at Florence; in 1897, a third at Turin; in 1898; and one at Lyons, in France, in 1900. These splendid religious reunions are entirely in accord with the spirit of the Holy Father's yearly invitations to do special honor to Mary, that her Divine Son may be glorified amongst men. During these days the Holy Father celebrates the twenty-fifth anniversary of his Papal accession. The city of Fribourg holds within its walls one of the grandest and oldest churches in Europe; its seven hundredth anniversary will be celebrated on the same occasion. Moreover, the city has ever been famed for the devotion of its citizens to the Blessed Virgin. It must also be remembered that Fribourg is almost on the frontier of a number of countries—Italy, France, Austria, Germany—and that it is easily accessible to Belgium, England, Hungary, Spain, Portugal, and all the sections of the New World that have trans-Atlantic communication with the continent of Europe. The reception that will await all who attend that congress will be hospitable without a doubt. A circular has been sent out in which appeals are made to the Catholic world to encourage this grand religious movement, and informing all desirous of participating in the benefits of the event and seeking information to address Mgr. Kleiser, Apostolic Prothonotary, Canon of Notre Dame, Fribourg, Switzerland. We subjoin the list of subjects that will be discussed, or treated in lectures during the congress. It will be seen how instructive and interesting they are:—

FIRST SECTION. Dogmatic questions.

1. The Blessed Virgin according to the Encyclicals of Leo XIII.
2. The definability of the Assumption of Mary, from the theological point of view.
3. The dogma of the Immaculate Conception.—Its importance in our age.
4. The operation of the Holy Ghost in the Church through the mediation of Our Lady.
5. The Blessed Virgin and the reuniting of the oriental schismatic churches.
6. The Blessed Virgin and the conversion of England.
7. The Blessed Virgin, the way which leads to Jesus.
8. The Blessed Virgin and the Eucharist (Mass and Communion).
9. The worship of the Sacred Heart and the Blessed Virgin.

SECOND SECTION. — The worship of the Blessed Virgin.

1. Mary's part in the official prayer of the Church.—The Little Office of the Blessed Virgin.
2. The liturgical year of the Blessed Virgin. Its mystical significance. Object and practical teaching of each feast for the Christian life at the present time.
3. The prayers to the Blessed Virgin: Ave—Magnificat—Salve—Angelus—Ave maris stella—Rosary—Litany—Memorare—Their efficacy for restoring the reign of Jesus.
4. The month of Mary. Object and importance.
5. The month of the Rosary. The reason of its institution according to the teachings of Leo XIII.
6. The Sunday Rosary and the daily Rosary. Benefits of this practice by the faithful.
7. The popular hymns in honor of the Blessed Virgin.

THIRD SECTION. — The Blessed Virgin in history.

1. The divine maternity of Our Lady defended by St. Cyril of Alexandria at the Council of Ephesus.
2. The Blessed Virgin victorious over the enemies of the Church and Christian civilization in the course of centuries.
3. The Blessed Peter Canisius. His works in defense of the worship of the Blessed Virgin in the XVI cent.
4. The Popes of the XIX. cent. and the worship of the Blessed Virgin.
5. The principal shrines of Mary with every nation.
6. The miraculous manifestations of the Blessed Virgin during the last century.
7. The Blessed Virgin in art: Architecture, Sculpture, Painting, Embroidery.

FOURTH SECTION.—The apostolate of the congregations and confraternities of the Blessed Virgin.

1. The religious and social influence of the congregations and confraternities of the Blessed Virgin.
2. The works of charity and the pious associations in honor of the Blessed Virgin.
3. The congregations and confraternities of the Blessed Virgin and the Catholic press.
4. The pilgrimages to the shrines of Mary at large. Their effects from a religious and social point of view. The necessary conditions and dispositions.

FIFTH SECTION.—The Blessed Virgin the social question.

1. The universal royalty of Mary.
2. The Holy Family of Nazareth and the social question.
3. The Blessed Virgin and feminism.
4. The Blessed Virgin and the international association for the protection of young girls.

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New Plain French Organdie Muslins

In Black, White, Cream, Pink, Sky, Nile, Heliotrope, etc.

New Plain Indian Dimity

In Black, White, and all the new shades, fine quality, 25c per yard.

New Fancy White Muslins

In Spots, tucked, striped, etc., all the latest novelties, from 20c per yard.

New Plain White Dress Fabrics

New White Battise, half silk.
New White Swiss Muslins, from 10c.
New White Victoria Lawns, from 10c.
New White Piques.
New White Bedford Cords.
New Organdies, extra fine make.
New India Linens, from 25c.
New White Persian Lawns, from 25c.

New White Nainsooks.

New Fancy White Fabrics

New Fancy Dimities, from 15c.
New Fancy French Organdie Muslins, from 25c.
New Fancy Dress Gingham, from 11c.
New Fast Colored English Prints, from 10c.
New Plain and Fancy Dress Linens, from 10c.
New Batiste Foulards, from 35c.
New Irish Dimity, fast colors, 25c.

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ALL COMMUNICATIONS TO THE EDITOR.

BOUNDARIES OF PARISHES.

Patrick's parish extends from Grant street to Mountain and McColl street. Above Sherburne street runs from Amherst street west beyond limits west beyond Seminary; on the south from the corner of William street to McGill to river and along east as far as Grant; limit is the old city boundary dividing line between St. John the Baptist and running from the river and Duluth Avenue line about midway between Napoleon streets. Ward lies in St. Patrick's.

WHO ARE PARISHES?

All Catholics residing in the city, and whose names are on the list, belong to St. Patrick's. Of all other languages or other of the French, the Notre Dame, St. Louis, according to families where French are equally spoken, of the head of the family, what parish the family belongs to, when the mother tongue of the family is French, and to St. Patrick's, the tongue of the family is English. In cases especially on occasions parties should consult the pastors of the parish which they live.

HOURS OF SERVICE.

ON SUNDAYS AND
Low Masses, at 6, 7, 8, 9, 10, 11, 12.
High Mass, at 10.

Calvary Church.

Our Masses are at 6, 7, 8, 9, 10, 11, 12.

The Church of the Holy Spirit.

The Masses are at 6, 7, 8, 9, 10, 11, 12.

Sweet Masses, at 6, 7, 8, 9, 10, 11, 12.

But Masses, at 6, 7, 8, 9, 10, 11, 12.

With Masses, at 6, 7, 8, 9, 10, 11, 12.

Evening Masses, at 6, 7, 8, 9, 10, 11, 12.

Abundant Masses, at 6, 7, 8, 9, 10, 11, 12.

To the Masses, at 6, 7, 8, 9, 10, 11, 12.

You Masses, at 6, 7, 8, 9, 10, 11, 12.

These Masses, at 6, 7, 8, 9, 10, 11, 12.

Give Masses, at 6, 7, 8, 9, 10, 11, 12.

Will Masses, at 6, 7, 8, 9, 10, 11, 12.

Masses, at 6, 7, 8, 9, 10, 11, 12.

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