

A pure hard Soap.

SURPRISE SOAP

MAKES CHILD'S PLAY OF WASH DAY

Household Notes.

This is the way in which a contributor to one of the exchanges discusses the questions of cleanliness in the home. Consumption and many other diseases, says the writer, often result from impure food or drink, off from disease germs taken into the stomach or lungs through the mouth. We all know this, and yet nothing is more common than to see an entire family drinking from one cup, even when one of the number may have diseased lungs, sore throat, bad teeth or a foul breath. It cannot be pleasant, it surely is not because of family affection, so it must be from bravado, laziness or innate uncleanness. We all know that the impurities in the air are attracted by water, and still we leave an uncovered glass of water in a close room and drink as thirst impels. We know that food absorbs impure and diseased germs, yet we buy meat which hangs at the street door of a butcher's shop, careless of the known fact that it has on it the dust resulting from the dried excreta of animals, the dried sputa of the male human being and the mineral dust worn from the pavement. This food cannot be dirtier than it is when, nine times out of ten, we put it into our sensitive stomachs. Every loaf of bread should be wrapped in clean paper before it is given into the not over-clean hands of the bread peddler. How often is this done? Go into the average "outside grocery" and see the cat sleeping in a box of coffee, watch the stray dog nosing the food you are expected to eat without protest, see the cloud of dust from the street settle on the berries and into the open pickle barrel, notice the unclean personal habits of some of the attendants and wonder that hunger will ever again compel appetite.

We have read over and over of the poison in breathed air, how pure air is taken into the lungs and comes out poison, yet if, the temperature drops a little, we close every door and window, and go comfortably to bed without a thought of the sickness or death we are courting. We know this as well as we know our prayers, but pure air is so cheap that we do not prize it. If we had to buy it in tanks and pay well for it, what efforts we would make to always have a supply on hand. We have heard, time and again, of the wonderful way in which nature rids our systems of impurities by way of the pores, yet from habit, disinclination or laziness we go without a bath day after day. The pores are closed, they are sealed over, and there is no thoroughfare for the impurities which should be deposited upon the skin, to await removal by the owner, or, deposited, they are not removed, and are absorbed and incorporated again into the system. We wake up wet with perspiration and, instead of a refreshing sponge or shower bath, we put on clothes which should have hung in a purifying draft but have, instead, lain in a hesitate to sleep in garments worn all day, or to wear garments in the day time which have been slept in.

We are tough or we could not endure the consequences of our indiscretions. Our sins against health are deadly and we live in defiance of them, because there is some purpose in our continued existence. Many of our illnesses come from our own negligence. Foul air, over-eating, drinking of intoxicants, tight lacing, dirty bodies, give us headaches, then we run to the nearest drug store and take phenacetine or some other dangerous drug of the nature of which we know nothing. We drink beer and suffer nausea, we drink impure water and eat impure food and are threatened with typhoid, then we doctor ourselves and only call a physician when death threatens. The drug habit is a bad one to overcome. Unnecessary drugging weakens the resistance of the system, it runs away with a lot of money, and it does no good. Say with me: "I will not take one particle of medicine except on a physician's prescription, and I will not call a doctor unless medical care is needed." There is not a week to which I am not asked to prescribe remedies for some fancied ailment or other, but I do not

encourage the drug habit. Do as I do, sleep in pure air, wear loose, light-weight clothing, loose shoes, eat clean, plain food, drink water and nothing else, bathe daily, walk at least two miles each day, eschew drugs and cultivate cheerfulness, and I am sure you will be well, as I am, unless your sins of omission and commission have cried to heaven for vengeance.

OUR BOYS AND GIRLS

EDDIE'S DREAM.— Little Eddie Kennedy had been thinking very hard as he trudged along through the beautiful May wood. Coming to a standstill under a great oak tree, he spoke aloud his thoughts.

"Oh how I wish there was no such thing as lessons to be learned such hot afternoons as this!" And Eddie looked around longingly at the cool green shade where all the birds and insects seemed to be dozing so contentedly.

Then the thoughts of the times he had fallen asleep over his lessons on just such hot afternoons as this, and how Miss Primm's ruler had waked him up; and, this last painful recollection, almost divided the struggle that was going on in little Eddie's breast. It was a fierce struggle between duty and inclination, and, as he threw himself down on the cool mossy bank beneath the oak tree, it seemed as if inclination had won the victory.

Suddenly a change passed over the fresh young face. Into the blue eyes shot a wistful expression, and the under lips began to tremble.

What caused this sudden change? The remembrance of a few words kindly spoken by "mother" that very morning when he had asked permission to stay home from school.

Could he bear the sorrow on that dear face when she learned that her "little boy" had not heeded her kindly words?

Would he be one of the "idlers who have no place in God's beautiful world," if he played truant just this one afternoon?

All around him in the wood it was so delightfully cool and quiet, not a sound to break the complete silence save now and then the lazy croak of some crow in the rookery beyond.

"Twas little wonder, then, that Eddie was soon fast asleep under the oak tree and mother's kindly words all forgotten.

Suddenly he was startled by a great rushing and roaring of noises. His first impulse was to jump up and rush home to his mother; but to his horror, he could not move a muscle of his body. In an agony of fear he lay there praying for help.

All at once, above the terrible din, he heard a hoarse chuckling laugh close to his head. Looking up, he saw a great ugly crow sitting on the limb of the tree just above him.

"So you like lying there better than going to school, do you?" and the crow, in a hoarse grating voice, and he glared fiercely down at Eddie while he spoke.

Poor Eddie could not answer for fright. Then the hoarse croaking voice went on again:

"You thought the trees, and grass, and flowers did nothing but idle all day long. You did not know, O slothful boy! that each plant and flower you see before you has within its leaves the tiniest work-shops called cells—whose machinery is continually in motion, preparing the food of the plant. This plant-food consists of the gases, which the plant breathes in from the air, and water and minerals drunk up by its roots from the ground.

"So you see, all this rushing and roaring of noises is simply the machinery of these millions of work-shops, working out the life of the plant.

"Learn, then, my slothful friend, from these humble things that all life is work, and all idleness is death, for he who will not work must not eat.

"Now, since you seem to be sorry, I will let you take your choice. Will you become a worker, like these flowers and trees, and live, or an idler, and die? Come, hurry up and

answer me, for I must be off to punish others idlers that I know."

In his great haste to cry out that he would be a worker, Eddie woke up.

You know Eddie had only been dreaming this, while he dozed under the oak tree, and the clanging of the school bell calling the children to work, was the noise that wakened him.

Eddie never forgot the lesson learned that day, though, and he still believes his good angel took this method of teaching it to him. And who knows, perhaps his good angel did; for every word he dreamed was true, as you will find out for yourselves, dear children, when you are old enough to understand.

The Struggle to Live.

In the present day, when every occasion is sought for legislation, or for talking about it, it is strange that the one subject which should compel public attention is kept in the back-ground. That subject is the great problem of how to live on one's earnings. The education question we cannot object to, since the result of the carrying out of a satisfactory system of training should render those who have been so trained more fit to bear the burdens of life, and to help lift off the shoulders of those who are too heavily weighted some of the things that oppress them. But outside this question we cannot see that any calls for more prompt attention than that suggested above, "How to live?" In Ireland this takes the form of that land question which has been banned by the insincere, and become a puzzle even to the politicians who would do right. There it is the possession to the land from which the living is to be drawn that is rightly disputed.

In London, however, the question seems quite another face. It is here simply how to find room for a home, which shall be what it should — a place of rest and comfort to the man who earns it by fair work. The unions for workers, mechanics, artificers, or others, have wisely insisted on a fair wage being paid for fair work, but as soon as these wages have been made the scale the unproductive landlord has stepped in to cut off by his exorbitant charges such an amount that the balance left to the worker is insufficient to bring him comfort, or to remove from his wife, who, in these matters generally, has the financial worry, the anxiety of keeping the wolf out.

We believe that some sage estimated that a man's rent, with which must be included his fair travelling expenses to or from his work, should not be more than one-eighth of his income. We will see how this works out. Take a very fairly average wage of £2 2s. per week, such as is earned by a competent piece hand. One-eighth of this is five shillings and threepence, from which one shilling weekly allowance for journeying to work and back. This leaves four shillings and threepence, for which we know well that a single room is all that could be hired in any part of London in the radius of a man's work-journey.

Even the London County Council, which professes a certain sympathy with the working man, and which is compelled by law to build certain abodes for him, would ridicule the idea of letting rooms, even single rooms, at four shillings and threepence a week. Seven and sixpence a week, we fancy, would be the lowest charge for a flat in the great blocks of buildings reared at the public expense and supposed to be let at cost. "Considering that the ground for these dwellings is purchased at the public expense, we do not think that

the value of the ground should be calculated in the rent charge, except at a very nominal figure. The rent charged to the working man tenant should be based on the cost of erection of the building, with a tiny charge added for ground expenses.

If this were done and the buildings put up without lavish expenditure, but such as should ensure good building, the rent for three rooms should not exceed five shillings. Then, if the man whom we have indicated as earning a fair wage is willing to sink himself in a commune of dull dwellings, he will be able to live in some comfort, and, as his family increases, move to another set of rooms more commodious for the growing numbers.

We have purposely considered the highest class of working man, assuming that he has no vices or diseases, inherited or acquired, and is paid on a fair scale for his work.

But we will take the working man who is paid under two guineas a week. Of him there must be some 350,000 in London alone, representing about one-and-three-quarter millions of people. Of this enormous number probably not one in ten has any comfort, even that moderate amount and strength; the rest are sunk in a great slough of despond, from which they are only dragged by death, the certainty, or the strong hand of the law.

For this state of things it is primarily the landlord who is responsible. Immediately a new mode of journeying at a cheaper rate is instituted between central London, where the worker may have his work, and the outskirts where he hires his humble abode, the lessening of travelling expenses is counter-balanced by an increase in the rent, perfectly unjustly, but strictly legally. Then, perhaps, an extra rate is put on the property of which this working man inhabits a small part, that rate, or perhaps double, is added to the rent of the property. Again, a man has a family of somewhat large proportions; the landlord knows his tenant cannot easily obtain another place, so on goes another shilling to the rent, and this oppression is continued till the mind of the toiler is so crushed that he joins the ranks of despair or crime.

We have indicated no remedy for the general difficulty of housing the working classes. A Royal Commission sat on that question for years with no large success, and many attempts have been made with the aid of money to check by competition the extortions of landlords. But severe legislation alone can bring the question to a reasonable end.

The value of ground itself is easily calculable; the value of a house itself is also easily calculable. A fair annual charge on these two values should be all the landlord should be empowered to receive. Of course, there would have to be courts for fixing values, but these courts would have an easier standard than those of Ireland, and also the arguments for or against the valuation would be received in full public, and little error could be made through fear or favor. When the fair rent was found there would be some encouragement to every working man to push forward; now he is only sure that the more he receives the more in some way or other he will be forced to pay, or the reasonable comfort which our Holy Father declares the desideration, is ever as far off until the landlord's law is changed.—London Universe.

We bring into the world the germ of all that we may become, but its culture is largely left to ourselves.

Giving advice is, many times, only the privilege of saying a foolish thing one's self under pretence of hindering another from doing so.

Notes for Farmers.

HANDLING MILK.— The method handling milk as practised on the average farm must be changed if we are to improve or even maintain our reputation for dairy products. This is statement issued from the Ontario Agricultural College at Guelph in a bulletin just issued by F. C. Harrison, Professor of Bacteriology. The method of treating milk in cheese factories is also defective the principal fault being in the curing rooms.

At the recent Dairymen's Convention the dominant note was the better care of milk. Unless better care is given from the outset it is impossible for butter and cheese factories to turn out good products. Investigations have been made by the Ontario Agricultural College to ascertain the cause of imperfections in dairy productions. Most important of all is the stables. The bacteria existing in most stables are very undesirable. Often dried particles of manure are wafted about the building by currents of air, and they fall readily into the milk pail. Certain species of bacteria are found frequently in manure. Stables should be kept clean and as free as possible from cob webs and accumulations of dust. This is a good season to whitewash which should be done twice a year. A fresh lime is the best, and it can be made to stick by mixing a portion of molasses. In case disinfection is thought necessary crude carbolic acid may be added in the proportion of a pint to every gallon of whitewash. Whitewash not only decreases the bacterial influences, but it increases the amount of light in stables thus directly promoting the health of the stock.

The utensils used in handling milk also need much attention. These are pails, strainers and the cans in which the milk is stored. Steam is the best means of sterilizing cans, is not always available and hence the proper place for cleaning cans is at the factory where steam may be procured. A solution of soda is effective in removing grease and other forms of dirt, but it has little germicidal value.

Before cows are turned out in spring their tails, udders and flanks should be well clipped. If this precaution is taken a large amount of work may be saved in washing and cleaning before milking twice a day. There is always a quantity of clay, manure and other matter carried in by the cows from the pastures. The udder must always be wiped with a damp cloth and then bacteria is kept from the milk. The straining cloths must be carefully scalded daily.

Aeration and cooling are very important. The Copenhagen Milk Co. requires that milk be cooled at the farm 40 deg. F. and when delivered be not more than 30 deg. F. At least the milk should be cooled to 60 deg. and the benefit would be considerable. Every farmer engaged in milk production should have a room for cooling and aerating and the milk should be kept here till it is convenient to be taken away.

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Notice is hereby given that a Dividend of Eight Dollars and a Bonus of Two Dollars per share of the Capital Stock of this Institution have been declared, and the same will be payable at its Banking House in this city on and after Wednesday, the 2nd day of July next.

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NOTES

PILGRIMAGES.—The long vacation, the 5 days is almost at hand, next issue, one of our respondents will deal with features of that period especially as regards generation. But with the season comes that of There is something traditional about this rather method of expriational sentiment, that pilgrimage an event of importance in the yearly routine. What we would wish to at present is the necessary guishing between a pilgrimage pleasure excursion, ward appearance there between these two methation or enjoyment, but they are as distinct as asing to Mass on Sunday ing to a theatre on Both necessitate a certain preparation, in order meet with the public in to be frequented, but the a devotional exercise water is a pleasure-seeking. So is it with the pilgrim journey of prayer, of peference in many instances excursion is a journey of joyment, and one that fraught with grave in We would, therefore, b readers who may chance any pilgrimages this bear in mind that the pilgrimage is to honor the saint, or through Mother, by proceeding and distant shrine, and publicly the existence of a devotion that constiication for all Catholicic jet lesson for all r Hence it is that the sjeer is most predominate over Not necessarily to the ment of all natural an joyment should that but it must not, on this be sacrificed to any disures on the way.

The shrines to which pilgrims have been turmerable. Time was the leaders went on foot Land; when saintly meant sinners, walked the lead to Rome. But in are shrines of pilgrim er to us; but not exclu greater and still more of which we have just need not recal Lourdes; for even that is the ocean. But here in have a number of the to which congregate the grims of the various That of Ste. Anne de I out pre-eminently the remarkable, as well as quented. Then we hav at Oka, away up on t mit, above the Trappi where a calvary has l ed that looks down up equal to a small princ old world. Then there Rigaud that is much beautifuly situated. A there is the shrine of Cape de la Madeleine, from Three Rivers, ac is had by either boat especially by boat. He ages have become so