



THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their
best interests, they would soon make of the 'True Witness' one of the most prominent and
general Catholic papers in this country. I heartily bless those who encourage this excellent
work."
—PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

ST. PATRICK'S PARISH.—Long years of custom made sacred by the loyalty and confidence of parishioners of St. Patrick's since its foundation, which has been transmitted from one generation to another, has urged its worshippers, for the past month to cast glances towards the pulpit each Sunday at High Mass while their pastor occupied it making the regular announcements of the week, in the hope that some explanation might be forthcoming regarding rumors put into circulation by the daily press that changes were impending in the pastoral direction of the parish by which the Order of St. Sulpice that has given to our race, from its ranks, spiritual guides of superior attainments who have displayed a zeal and devotion to our people at critical periods in our history, with which but few of those whose eyes fall upon these lines have had time or the advantage to familiarize themselves. It is not our intention in this hurriedly written introductory to a statement made by the present pastor, Rev. M. Callaghan, to enter into the details of what the "True Witness" considers the debt of gratitude we owe to the Seminary of Montreal for its gentle, fatherly and wise administration of the spiritual and temporal affairs of our central parish, that task we will perform at a more opportune moment, namely, when the changes have taken practical effect. In the meantime it is a source of much satisfaction to the "True Witness" to now realize that the editorial comment it made in connection with the rumors, has been practically endorsed by the Pastor of St. Patrick's, as may be seen by the following report of his remarks made at High Mass on Sunday last.

After having announced the arrival of the missionary Fathers, Father Callaghan said:—
"Many rumors have been put into circulation recently concerning our parish which have occasioned much anxiety and uneasiness amongst the parishioners. Let me say at the outset that those rumors should not disturb you in fronting by this holy season of the Mission which will be inaugurated in this Church to-day. The rumor that the pastoral charge of this parish has been relinquished by the gentlemen of the Seminary of St. Sulpice is not without foundation. It is already an accepted fact as they, with the deepest regret, could no longer continue the administration of St. Patrick's, and in consequence, expressed a wish that the Archbishop should take it under his immediate control.
Now the affairs of the parish will be administered in the future, our beloved Archbishop will tell you at some future day from his pulpit. I am confident that His Grace will arrive at a conclusion in regard to this important matter which will be commensurate with the traditions of the past, and conserve the spirit, essence and importance that has so marked a feature in its history of more than half a century.
Our beloved Archbishop has always held the Irish people in the highest esteem, and has given them striking proofs of his affection and loyalty. In the present instance we have no hesitation in saying, that the interests, spiritual and temporal, of the Irish people, and that he has manifested his appreciation of St. Patrick's congregation by placing the charge of this parish in the hands of a solution to the rumors which is about to take place will be sanctioned by all the

St. Patrick has always watched over this parish and we who are entrusted with the duty of administering its affairs at present confidently look to him to assist us in upholding the fair name and reputation which it has so long enjoyed that of the premier and banner parish of the Irish race in this Dominion.

Much favorable comment was heard expressed amongst the parishioners after Mass at the timeliness and appropriateness of the pastor's remarks.

IRISH CATHOLIC EMIGRANTS.—In this issue we publish a letter in which our correspondent deals pretty severely with a section of the contemporaneous French press, and in particular with "Le Journal" of this city. We may be mistaken, but it seems to us that beneath the writer's arguments there is a slight undercurrent of political bias; but, be this as it may, we are confident that he has very good grounds for his comments regarding the attitude of the Irish Catholic element in the United States. What confirms us the more in our accordance with our correspondent is the fact that since his letter reached us we have found the very same statements of "Le Journal," regarding the falling away from the Faith of Irish Catholics in America, repeated in other organs. For example, a subscriber from Sorel sends us a clipping from "La Patrie," which states that Mr. J. L. K. Lafamme, of the Woonsocket, R.I., "Tribune," reproduces an article from the Boston "Transcript," which gives some very forcible comments of His Eminence Cardinal Gibbons on the Irish as a nation of Apostles. By the scrap sent us we cannot discover whether it is Mr. Lafamme's paper or "La Patrie" that adds the subsequent comments. But it matters little which paper is answerable for them, they consist of a forced contrast between the Catholic missionary work done by France and that done by Ireland. And it closes with this significant paragraph:—
"Fifteen million unbelievers and national apostates against five million faithful—is too costly. Otherwise we do not understand the value of the merits that constitute the glory of a race." Prior to this, in the body of the article we read this question: "Of the 20,000,000 Irish emigrants, how many has the Church retained in her fold? Has she retained the quarter of them?"

Here we have the same thing repeated; exactly the remarks that awakened the ire of our correspondent. While we do not in any way hold ourselves responsible for that gentleman's statements and opinions (and he is apparently well able to defend them himself), still we must say that we are exceedingly surprised at this reiteration of such a strange accusation against the Irish Catholic immigrants to the United States. We cannot believe that a number of journalists, in Canada and in the neighboring Republic, would combine to deliberately slander a whole race; yet, we are at a loss to account otherwise for these statements. The article before us says—referring to the supposed number of Irish apostates:—"On this point, sta-

tistics give us information cruelly eloquent."

If this means anything, it means that reliable statistics prove that three out of every four Irish Catholics, who came to the United States, renounced their Faith. At least this is a very plain statement and cannot be misunderstood. Such being the case, we would ask the "Tribune" of Woonsocket, or "La Patrie," or "Le Journal" of Montreal, or any other organ—in Canada or the United States—to be so kind as to furnish us with the aforesaid statistics. We are not flying into a passion, nor are we at all unreasonable in our request. We make no denial, no assertion. We simply say that we cannot conceive it within the range of possibility that fifteen million Irish Catholics renounced their faith in the United States. If it can be proven to us that such is the case, we are ready and able to accept the truth, and while deeply deploring the facts, we will honestly acknowledge them. But if it cannot be proven, by official and unimpeachable data and statistics that these statements are well founded in truth, then we will know how to brand the fabricators of such a stupendous slander. We give them the opportunity of substantiating their assertions. We want no quibbles, no hedging, no suppositions, no hearsay reports; we want cold and exact and authentic statistics. We want the number of Irish Catholics entered as immigrants in the United States,—the years in which they emigrated from Ireland; the sections of the country from which they came; the sections of America in which they established themselves; the denominations to which they now belong; those of them who became Protestants, of any denomination; those who renounced Catholicity and drifted into infidelity; the churches, other than Catholic which they frequent; the principal centres in which these apostates live. If, as is claimed, there exist statistics so eloquently cruel, or cruelly eloquent, they must set forth all these facts. We are anxious to learn where these fifteen million Irish apostates from Catholicity are to be found. Mark well! We make no denial; we simply want the positive information, and that we must have, or else we will read some people a lesson that they will not forget when next they undertake to publish estimates of peoples, creeds and races.

MR. DEVLIN A CANDIDATE.—The cable announces that Mr. Charles Devlin, Dominion Agent in Dublin, has been tendered the nomination for Galway, Ireland. It appears that Mr. Devlin is willing to accept the nomination of the Nationalists which means that his election is a foregone conclusion. This will give another Canadian in the Imperial Parliament, although his services naturally lie in the first instance for the benefit of Ireland and her needs. Canada is the most prominent example of a country contented and loyal under Home Rule, and as Mr. Devlin is gifted with the eloquence of his race, speaking as he will with Canadian experience, not only as a citizen of this country, but as a former member of the Dominion Parliament he must of necessity prove a valuable auxiliary to the Hon. Mr. Blake who has already done so much for the Irish cause and brought Irish-Canadian talent and worth into such distinguished prominence.

CONDOLENCE.

At a recent meeting of Sarsfield Court, No. 133, C.O.F., feeling references were made by the Chief Ranger and others to the recent bereavement sustained by Rev. Father Flynn, C.S.S.R., of St. Ann's Church, in the death of his esteemed father. A resolution conveying the sympathy of the officers and members of the Court, to Rev. Father Flynn was passed.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 1st March, 1903:—Males 322, females 41. Irish 193, French 125, English 29. Scotch and other nationalities 15. Total 508.

THE NATIONAL FESTIVAL.

THE ANNUAL MEETING of delegates of the Irish societies of Montreal was held at St. Patrick's Presbytery on Monday evening last, to make arrangements for the celebration of the National festival. The meeting was presided over by the Rev. Martin Callaghan, P.P., of St. Patrick's, and the following societies were represented: St. Patrick's Society, by Mr. B. Connaughton and Mr. T. J. O'Neill; St. Patrick's T. A. and B. Society, by Messrs. J. J. Costigan and J. A. Blanchfield; Young Irishmen's L. and B. Association, by Messrs. J. P. Cunningham and P. O'Flynn; Ancient Order of Hibernians, by Messrs. P. Keane and Jas. McIver; St. Ann's T. A. and B. Society, by Ald. D. Gallery, M. P.; St. Ann's Young Men's Society, by Messrs. J. E. Merry and R. J. Hart; St. Mary's Young Men's Society, by Messrs. J. A. Heffernan and T. J. Norton; St. Gabriel's T. A. and B. Society, by Messrs. Jas. Kane and C. O'Rourke; St. Gabriel's Literary and Debating Society, by Messrs. P. Monaghan and J. Cantwell.

After a few appropriate remarks from the Rev. Chairman, the meeting, which was a most enthusiastic one, then proceeded with the immediate business of the evening of deciding upon the route of the procession and naming of the marshal-in-chief. To St. Gabriel's parish the privilege was given of having one of its members, Mr. J. Wheeler occupy the time honored office of marshal-in-chief.

After High Mass at St. Patrick's Church, which will be held promptly at 9.30 o'clock a.m., the procession will reform and pass along the following streets: West on Dorchester, down Windsor, along St. James, Inspector, Notre Dame, McCord, Smith, Murray, Ottawa, Colborne, Notre Dame, McGill, Craig and Alexander streets to St. Patrick's Hall, where addresses will be made.

Before the meeting adjourned ex-Ald. B. Connaughton proposed a resolution expressing the sincere hope that the Rev. Martin Callaghan, present pastor of St. Patrick's Church, would, notwithstanding the impending changes about to take place in the pastoral direction of St. Patrick's Church, continue to hold that high and honored office. The resolution was seconded by Mr. T. J. O'Neill, and unanimously adopted.

Rev. Father Callaghan made a short reply during the course of which he said that he was glad to see the spirit of harmony which prevailed in their ranks and thanked them for the good wishes expressed in the resolution.

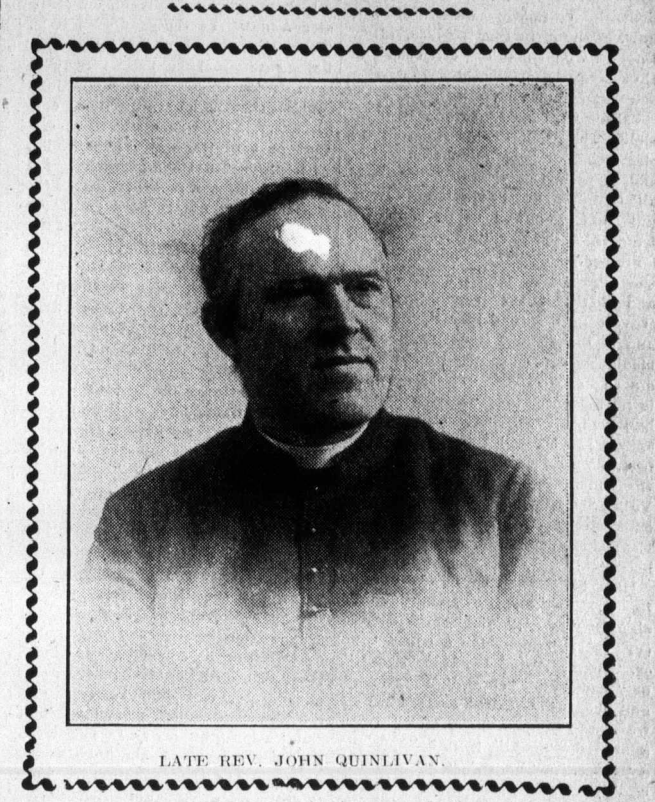
Y. I. L. AND B. A.—The members of the Young Irishmen's Literary and Benefit Association just now are busily engaged in making preparations for their annual celebration of St. Patrick's Day. As usual the Association will have its accustomed place in the parade, and a larger turnout than heretofore is expected.

This being the one hundredth Anniversary of the death of the Irish patriot, "Robert Emmet," it is considered that no more appropriate selection of a drama, for production by the Dramatic Section on St. Patrick's night, could be made, than the play dealing with incidents in the life of that illustrious son of Erin. The cast selected for the presentation of the drama is a competent one in every way, and those concerned are working assiduously towards providing an entertainment that will be a credit to themselves and to the association they represent. The role of "Robert Emmet" will be essayed by Mr. M. J. Power, whose handling of it on former occasions, justifies the expectation of an intelligent interpretation in connection with coming production. All the other roles will be in the hands of experienced amateurs, and, altogether, it is safe to predict an artistic and capable portrayal of the different characters of the play.

The association was fortunate in securing Proctor's Theatre for the entertainment as the comforts and conveniences to be found in that play-house are second to none of any in the city, and are sure to be appreciated by the numerous patrons of the Society.

The reserved seat sale has commenced at Mulcair Bros., 1942 Notre Dame street, and judging by the number already taken up, a record attendance is anticipated.

First Anniversary of Death of Father Quinlivan.



LATE REV. JOHN QUINLIVAN.

Next Thursday will be the first anniversary of the death of Rev. John Quinlivan, S.S., third pastor of St. Patrick's Church, this city.

The "True Witness" could not allow the occasion to pass without, at least, presenting to its readers his portrait which will recall to them the features of a priest whom all will concede manifested characteristics which entitle him to a place of distinction in the ranks of those of our race who have rendered valuable services to our people in Montreal.

We are not of the class that indulge in outbursts of hero-worship or declarations of sorrow which only survive the sound of the last spade of clay that falls upon the tombs of our priests who have consecrated their lives for our spiritual and temporal happiness. But we are of those who believe that our people would wield a powerful influence if they profited by the lessons of the lives of our priests, and our laymen too, who have manifested either in the Church, the state or the home, a spirit of unselfishness, courage and good-will, in prosperity and adversity, to be true and steadfast to their convictions of religion and nationality. We are of those who would welcome the day when the spirit of honoring the memories of our distinguished dead will not be a whispered thing, but be considered as a living and noble action—a duty devolving upon all good men and true, so that in and around the sanctuaries of our Church and in our public halls the memories of priests, at least—will be honored that they may convey an object lesson to the rising generation.

Now that a year has intervened since the death of Father Quinlivan we can, free from the shock which its announcement had caused when last we penned an appreciation of his labors, bring to our task, all brief, though it will be in this issue, a calmness and method which it was quite impossible to have done a year ago when the flash of the cable announced the fatal consequences of the surgical operation to which he had then submitted. Of the character-marks that impressed us in our casual intercourse with the good priest, we were touched by his humility and his gentleness; that humility which is not lacking in aggressiveness; that gentleness which is adorned by firmness, when the trumpet call of duty is heard.

Let any of our readers, who have assisted at the exercises in St. Patrick's Church, or in the lecture hall, in the class-rooms of our schools, in reunions of our religious and national societies, in our social gatherings, where the late lamented priest

was present and called upon to address them, dwell upon his bearing and method of speech and ask themselves if humility and gentleness were not the twin characteristics that made him such a welcome guest. Two fine and well developed faculties of mind which Father Quinlivan possessed in an eminent degree were his sense of the beautiful in art, and his keen insight into men and affairs and their possibilities for the future as auxiliaries to religion and nationality. Of the former we have monumental evidences in every portion of the Church of which he was so justly proud, while in the latter a glimpse may be obtained in the erection and organization of the Catholic High School, and in bringing to his counsels some of his parishioners in connection with the renovation of the Church which was the first step in the direction of making the laity share in some degree the responsibilities and the duties in the temporal concerns of the parish.

During his career of pastor which extended from 1892 until 1902, a space of ten years, many of which were spent in long intervals of the most excruciating pain, occasioned by the constant development of the disease which was the ultimate cause of death, he never faltered in the performance of his duties.

The pastorate of St. Patrick's in itself is a task of no ordinary character, involving as it does the direction of a congregation located within boundaries that traverse more than one-half of the city, and associated with it by virtue of being the first church of our race in Montreal, certain paternal rights that cause those of other creeds and nationalities to look to it as the leader in matters affecting Catholics speaking the English language, and in a particular manner, Irish Catholics. What of the immediate duties of pastor, in the presbytery, in the sanctuary, of the supervision of the administration of the institutions for the orphan, and the poor, and needy, of the hours spent in giving counsel and solace to troubled hearts of parishioners, and a hundred or more other duties each of which call for the most careful attention, and which it would be only possible to enumerate after having devoted long years of careful observation to the task. Let those who are accustomed to falter—much less criticize our pastors and our priests generally, in the performance of their duties, as parishioners meditate for a moment upon the Christian heroism of the saintly priest who performed all these tasks, great and small, without a murmur, only when it was to voice the profound regret that he could not do more, not alone for his parishioners but for the race from which he had sprung.

OLD LETTERS.

(By a Regular Contributor.)

Readers of the Montreal "Gazette," during the decade from 1875 to 1885, or thereabouts, will recall the splendid contributions, appearing in each Saturday issue, under the heading "Ephemerides," and signed "Laclede." They were wonderfully interesting, deeply instructive, and so varied in the information they contained that they might almost be characterized as Kaleidoscopic. The author of these literary fragments was the late erudite and genial John Talon-Lesperance. What a splendidly gifted man he was! Poet, essayist, journalist, linguist, he combined in himself so many fine qualities and brilliant gifts that his writings attracted universal attention. The following short letter brings back many a pleasant recollection of mutual enjoyments; but over these memories hangs the pall of a deep and never-to-be-effaced sorrow. It is needless to recall the sad source of the latter sentiment; it is sufficient that death has long since removed poor "Laclede" from the scene of his delightful and delightful labors, as well as from that host of friends and admirers whose hearts went out to him in the hour of his misfortune. It may be that this letter is not entirely complimentary to myself, but it is characteristic of its frank, honest-minded, keenly critical author. That the reader may fully grasp the purport of this letter I must explain that like in the department of "Notes and Queries" in the "Star," or in that splendidly-edited column "Old and New," in the "Gazette," "Laclede" invited correspondence and gave replies to all manner of questions on subjects connected with literature and history. On one occasion, away back in the early eighties, he had published a series of appreciations of different poems, all of which have become more or less classic in English literature. He asked for the opinions of correspondents as to the merits or demerits of certain poems. It was really amusing to note how varied were the tastes and ideas of those who ventured to send in their opinions. A few weeks later, in the erratic course of these "Ephemerides," a question arose as to the most perfect poem, of a certain class, in English. It was on that occasion that I attempted to "put in my oar," and I sent him a letter, enclosing some original lines on a very different class of subject, and an expression in favor of Keats's "Eve of St. Agnes." Neither my own verses, nor my note of criticism appeared; the reason is given in the letter which I now reproduce.

"Montreal, 10th April, 1883.

"My Dear,—

"Your kind letter of the 2nd inst. has been duly received, and I can readily understand that you would be surprised, and possibly disappointed, on finding no allusion thereto in last Saturday's "Ephemerides." The truth is that the contents of your communication both surprised and disappointed me; I was surprised to find that you had dashed off such a fine poem on such a common-place subject, and I was, consequently, very much disappointed to discover how poor a critic you really are. When I say that your verses meet with my fullest commendation, I have said as much as if I were to write a page of appreciation—I have said a horror of the fulsome that I sometimes avoid bestowing even a full measure of deserved praise.

"But, per contra, your opinion concerning the "Eve of St. Agnes," and the reasons which you advance in support thereof, are absolutely unworthy of you. I would not publish them for all the world. It would be an act of unkindness, and one for which, in years to come, you might be justified in bearing me a

grudge. I can see that you were laboring under the Keates' fever—that is to say, your imagination had been abnormally stirred up and your sentiments had been so worked up that your judgment became completely unbalanced. Look here! You are young—no more a sin in you than in Pitt or in any other person—and you will have to curb your temper; you are too ready to fly off, like a sky-rocket, at the slightest touch of enthusiasm. Never let me hear you say that this, that, or the other is "simply perfect"—It is no such a thing; nothing of human fabrication or invention is perfect—neither a mowing machine, nor a pastoral, neither an electric engine, nor an epic. Then the expression "simply perfect" is so common-place, so girlish, so meaningless, that I detest it.

"Excuse my frankness. You are a good fellow and you know that I mean well. If I cannot heartily praise, be sure I will never expose your errors of judgment—due to lack of experience and too much youthful enthusiasm—to a fault-finding and not over-generous public. Take my advice: Keep on at your verse-making, you will find that improvement comes with practice; but, for the sake of all Olympus, give up the idea of beginning a literary critic.

"Yours ever faithfully,
"JOHN TALON-LESPERANCE."

"Twenty golden years ago" this letter was a shock to me. I had dreams of becoming a master critic; I imagined that all the secrets of English literature were mine; I was even vain enough to think that I was above and beyond all censure. What a "come down," all of a sudden! Here was the man, for whom I had the deepest and most sincere respect, whose orthodoxy seemed to me to be unquestionable, whose opinions, to my mind, were stamped with a species of literary infallibility, telling me, in plain English, that I did not know what I was writing about, and that I did not even write my erroneous views in good English. I placed the letter in my desk, and I vowed that the first time I would meet Lesperance I would tell him what I thought of him. It was only a few months later that I met him at the door of the old immigration office, on Little Craig street. As usual he had a large bundle of papers under his arm. He was evidently in a hurry. We walked up St. James street together, and all along he chatted away upon a variety of subjects—especially Macaulay's prodigious learning. I never got an opportunity to refer to his letter; and I believe that he had forgotten all about it. We parted at the Post Office corner, he going to the "Gazette" office, I continuing on to the Court House. It was the last time I ever saw Lesperance, and I am now glad that I never again met him. I would not like to have any sombre or heart-rending memories to intervene between me and the recollection of that pleasant and brilliant conversation. I prefer to remember him as he then was; the erudite, versatile, kindly, wonderful man.

To-day this letter is a most precious relic. As I transcribe it I can scarcely keep back the evidences of a great sorrow and a profound sympathy that will up to overflow from the recesses of the heart. God's rest to his ashes, and to his truly Christian soul! He was one of that rare band of great and gifted men, the members of which seemed destined to enjoy much, suffer much, labor much, and reap little in this world. Their treasures are not computed in dollars and cents, rather are they counted in credits upon that Book into which every item is entered by the pen of the Recording Angel.

Some Curiosities Of Nomenclature.

Father Ryan, the poet-priest of the sunny Southland, once wrote: "There is a mystery in names. Think as you please, we, and our names go together, and — is it strange?—our names will last longer than ourselves. When the souls of men have gone to eternity, and their bodies to the resting place of the dead, their names still live; some a little while, some a longer while, some for ages and a few for ever."

Musing over these words, I spent an odd hour the other day, on a tedious journey, turning over the pages of the Catholic Directory, just lately issued, and found many an item worthy of jotting down, in its thousand and more pages—a study in nomenclature. Among the fourteen Archbishops in this country, 5 are named John, 2 Patrick, 2 James, while Peter, Louis, Alexander, William and Frederic each has one representative. Among the Bishops, 36 in number, John leads with 18. Thomas next with 8, James and Henry 6, Edward 5, William and Peter 3, Patrick, Nicholas, Michael, Richard and Denis 2, while Bernard, Camillus, Theobald, Sebastian, Bertram, Herman, Constantine, Charles, Ignatius, Maurice,

Benjamin, Francis, George, Joseph, Anthony, Phillip, Eugene, Alfred, Frederick, Louis, Leo, Matthew, Alexander and Laurence each has one. Among the 12,968 priests, Murphy has an even 100 representatives, followed by Walsh with 79, Ryan 73, Kelly 72, O'Reilly 64, O'Brien 71, Smith 51, O'Connor 62, Brady 45, Fitzgerald, 42, Sullivan 56, Lynch, 42, Quinn, 49, McCarthy 35, Burke 36, Byrne, 27, McEller 27, Hickey 25, Carroll 30, Kennedy 28, O'Connell 27, O'Neill 20, Brennan 23, McCabe 24, O'Sullivan 25, Barry 26, Daly 23, Gallagher 29, Meyer 36, Murray 27, Ward 20, and Schmidt 17. Every letter of the alphabet is represented, even X, though with only one name. Over 600 names have the prefix Mc, over 500 that of O', while Van and Von claim nearly 100.

There are Bakers and many Millers, a Ferry and six Carrs; Keys and Kaster; Banks and a Bond, Judges and Kings; many Hands and Haris, a Head and Haire, and a Bonnet for 14; 2 Furlongs and Miles; 3 Days and 4 Winters, July and May; 7 Wolfs, 18 Lyons, 15 Foxes, a Biever, and a Drake; 5 Lambs and a whole Flock; 8 Cranes, 2 Dolphins, 1 Fish and 6 Fishers; 4 Hens, a Wron and 10 Crows; a Penny and a Ducat; 1 Starr, 3 Glens, some Hills, Lenex and Meads, Brown, Green, Black, White and Grey. A Brick, 3 Stones, a Rock and Sand; 2 Lillies and a Rose, 2 Plants and a Reed, Budds and Moss. One Roman, a Gentile and a Christian. A Goldschmidt, a Lochschmidt, 1 Barber and a Carpenter, 2 Coopers and 4 Cooks, many Butlers, 1 Cutler and some Fowlers, 6 Taylors and a Farmer and Grangers to do the Hoonging. A Major, a Colonel, 2 Marshalls and a Chevalier, with Cannons, Balls, Schott and a Gunn with a Camp to Command; 3 Singers and 2 Melodists with a Band, Park, Field, Ford, Hedges, Woods and a Forest. A Gibson and 2 Gills, Book and Bell, Nickle, Schilling and Coyne. A Payne and an Aken, Maladay and Plaster, Hammer and Pfell, a Buckle and a Ruhl, Link and Post, Hatter and Hopper; Pope, Abbotts, Bischoff and a Prior; 6 Becks and 2 Rapps; a Duke and a Baron, a Belle and a Bowe, Uncles and Brothers, Longer and Shorter, Young and Early, Leen and Letter, Ernst and Hartly, Swift and Wise, Quick and Price, Manley and Real, Clement and Clever, Just and Long, Neck and Hipp, Ill and Ospital, Kind and Good, Savage and Best and Jist and Good. Newman and Manning, Adams and Carroll, Burns and Scott, French and English, Emmett and Emerson, Holmes and Johnson, London and Galway, Dooley and Schaab, Shelley and Sheridan, Hayes and Jackson, all have namesakes in the long list of names, covering some 140 pages. The Latin language has its Sex and Pex, Gloria and Pace, Regis and Terra, Faber and Nihil, Dexter and Bene—strange to say these last two are pastors in the same Ohio town—one is always right and the other always well. The German language has its Vogel and Fuchs, Stuhl and Stahl, Blum and Stein, Buch and Hund, Ganss and Fleisch, Bruder and Sontag, Eckstein, Kaiser and Kopf.

In the list of places, there are nearly three pages of names with the prefix of "St." St. Joseph has 30, St. Mary 25, St. Patrick 10, St. Paul 10, St. Peter 10, with nearly every prominent saint in the calendar represented. Truly Catholicity has left its name on our rivers, lakes and towns, North, South, East and West!

There are 45 religious orders of men, and 121 of women, while the number of charitable institutions reaches 923. There are 1 Cardinal, 13 Archbishops, 26 Bishops, 12,968 priests, 10,878 churches, 7 universities, 71 seminaries, 3,882 students, 162 colleges for boys, 648 academies for girls, 3,978 parochial schools with 963,683 pupils, 257 orphan asylums with 37,108 inmates, 1,113,631 children in Catholic institutions, and estimated Catholic population of 11,128,710.

A list is also given of 268 Catholic publications, quarterlies, monthlies, semi-monthlies, weeklies and dailies published in English, German, French, Polish, Italian, Bohemian, Slavonic, Hollandish, Spanish, Magyar and Indian, the latter being a monthly published at the Indian mission of Harbor Springs, Mich., diocese of Grand Rapids, and is called "The Anishnabe Enamial."

Ohio is credited with 18 Catholic publications in English, German, Slavonic, Magyar and Bohemian. The publishers are making the Directory more complete each year and a mere passing glance at its pages serves to indicate the rapid strides the Church is making in this Republic.—R. G. Gleason, in the Catholic Columbian.

OUR QUEBEC LETTER.

(From Our Own Correspondent.)

Quebec, March 2.

There is nothing but politics in air here. It is true that the present Government has a majority that makes matters look rather one-sided, but that does not prevent the outpouring of political discussions. I hold it as a positive opinion that Quebec can talk more politics in half an hour than the entire Dominion can speak in a year. Why, it is the rage: there is no subject—from a new bridge to a new elevator—that is not interlaced with politics. You hear the words "rouge" and "bleu" as frequently in the corridors of the Legislature, in the reading rooms and rotundas of the hotels, on the street corners, in the tramways, at the barber's shop, in the lunch rooms, everywhere, just as frequently as the frequenters of Monte Carlo hear the words "rouge et noir."

After having referred to the coronation of Their Majesties King Edward VII. and Queen Alexandra, and touching upon the jubilee celebration of Laval University, the Speech runs as follows:— By this time you are aware that the session of 1903 has commenced. It was begun last week. The crush at the opening of the House was so great that the new Usher of the Black Rod had difficulty in getting through his bows without fainting, the Sergeant-at-Arms had to be taken away, and sundry ladies were unable to resist the oppressiveness of the interior atmosphere. All the same the ceremonies were performed to the letter, and the Lieutenant-Governor read the speech of the Throne in as stiff and formal a manner as if it were twenty below zero.

My government has continued to promote colonization in this province and you will observe with satisfaction that its efforts have not been in vain. Thus, to facilitate communication and give access to isolated districts, several colonization bridges have been built in various localities. An act passed last session authorized the appointment of a commission to inquire into all matters connected with this vital question of colonization. Unfortunately, one of the important members of the commission, M. J. C. Lafamme, was compelled by his numerous occupations to relinquish the task he had accepted. Later on, a member of the commission, Honorable Mr. Justice Bourgeois, died and the third commissioner, Honorable G. W. Stephens, is at present unable to continue his labors. A new commission has consequently been appointed. New measures, made popular by the Department of Agriculture, are producing more and more marked and beneficial effects. Much progress has been made in connection with the Quebec bridge, that the masonry work is now finished and this undertaking, which is destined to contribute to the development of this province, will be completed before long.

My government took advantage of the last census to repeat the request made by the provinces to the Federal Government, in 1887, to improve their financial position and to fix the Federal subsidy more equitably by basing it on the number of the population as ascertained by each decennial census. In fact, increase of population entails an increase of expenditure for the provinces while, at the same time, it is a source of additional revenue for the Federal treasury. It is therefore just that the subsidy paid to the provinces, as compensation for the abandonment to the central power of their share of the Customs and Excise duties, should be based on the actual population and not on the stationary and immutable figures of 1861, as set forth in the British North America Act.

My government, which had been studying this question for some time, thought it opportune to have it settled, and convened the Prime Ministers of the other provinces at a conference which met at Quebec, on the 18th of December last. The conference unanimously adopted certain resolutions which were afterwards submitted to the Government of Canada, and there is every reason to hope that the latter will yield to the demand of the provinces. The resolutions adopted by the interprovincial conference will be laid before you.

The sale of certain water-powers and timber limits has largely contributed to the development of this province, especially by the creation of new centres of population. The

mining legislation, by regulating that part of the public domain, has been the signal of marked progress. My government has not neglected the question of the fisheries. In concert with the Maritime Provinces, it submitted its claims to the Federal authorities.

The public accounts for the past fiscal year will be at once laid before you, as well as the estimates for the coming fiscal year. In the course of its inquiries into our financial condition, my government very specially considered the means of reducing the amounts payable for interest upon the funded debt. Unfortunately, the state of the money market did not permit of this being at once carried out.

The contract entered into between the province and the "Freres de la Charite de Saint Vincent de Paul" for the maintenance of the Reformatory School, Montreal, expired on the 31st August last, and that with the community of the "Soeurs de la Charite" for the care and maintenance of the insane in the Beauport and Saint Ferdinand d'Halifax asylums, will expire on the 8th April next. My government will submit, for your ratification, the two contracts which it has made with these communities.

A bill which will be submitted to your consideration, to remove the obstacles which prevent greater development and improvement of water-powers, without, at the same time, neglecting to protect the interests of those who might be affected by the new legislation.

The differences that exist between the Canada Election Act and that of the province have, in the application of these acts, given rise to difficulties which it is necessary to remove. A consolidation of our Election law will be submitted to you for that object. The general law governing town corporation no longer meets present requirements. A bill will be submitted to you to grant cities and towns the powers rendered necessary under new conditions and, at the same time, to secure that uniformity in municipal legislation which is needed in the public interest.

So far there are notices of about 120 private bills, of which number only a very small percentage can be said to be of any public interest. Delegation upon delegation may be seen hovering about the legislative precincts, and there is every evidence that the private members, as well as the Ministers will have work and worry cut out for them this year.

The address in reply to the Speech from the Throne was proposed and seconded in two very striking, and yet very brief, discourses. The mover was Mr. Delage, the seconder Mr. Smith of Megantic. The former was academic and literary in his style, the latter formal and arithmetical. Were you to combine the two speeches and to interlace them you would have a splendid oration—one in which figures would bristle by the side of rhetorical flowers. However, it is generally understood that the two speeches—that of the mover and that of the seconder—are merely formalities, and serve more to give younger members an opportunity of addressing the House, than to add anything of a practical nature to the discussions of the sessions. It is, therefore, in order that the leader of the Opposition, in commencing his criticism of the Government's programme and the Premier, in replying to his attacks, should say a few words of praise calculated to encourage the debutants. This pleasant duty was admirably performed by both Hon. Mr. Flynn and Hon. Mr. Parent.

Apart from the two leaders, it is generally admitted that Hon. M. Pelletier delivered the most telling speech of the entire debate. It was only after four days of discussion—consisting of generalities and feelers—that the address was adopted, and that the House was free to settle down to the practical work of the session. The vote on the address simply showed what every one knew before hand, that the Government has a very large majority—in fact, too large a majority for a House composed of so few members. But this does not alter the fact that the Opposition is in good fighting trim, and apparently disposed to contest every inch of ground.

It may as well be here stated that the Opposition has an idea that this will be the last session before a general election. Not a few of the Government's supporters are of the same opinion. However, I will give my personal view, and it may be taken for what it is worth. I am under the impression that this year will witness a repetition of the tactics of 1900. It is believed, on all sides, that the coming session at Ottawa will also be the last of the present Parliament. If so, the Laurier government will probably go to

the country in the early autumn. Results will be watched by the Parent Government. If the Laurier party comes back to power, on the heels of the Dominion general elections, will come those for the Province of Quebec.

This is merely a little personal speculation and guess work and may not be of any practical account. Meanwhile, a session is on here in old Quebec, and politics are the rage. I will attempt to keep you posted as to the various currents and under-currents that circle, and flow around the heart of the ancient Capital. But I hope to have other news of a more varied and interesting character to impart. Even the roar of politics cannot drown the less turbulent notes of a religious character, and Quebec is always the centre of important events connected with the Church and its clergy. Next week I will try to glean some other information that will not be entirely political.

A Theological Kaiser.

(By An Occasional Correspondent.)

The Emperor of Germany is certainly a great man; great by birth, by descent, by position, and possibly by attainments. In fact he has such a stupendous idea of his personal greatness that he is ready to pronounce, with a certain pretence to infallibility, upon every imaginable subject. His latest venture has been into the domain of theology. He has set forth his belief in regard to the inspiration of the Bible. It is true that Dr. Harnack, the German theologian, does not agree with him; but that is of little consequence—it is only so much the worse for the Doctor. While we cannot accept the teachings of Dr. Harnack, in general, still we must admit that he is pretty right when he says that, "religious conception of history must be uniform, and any judgment confusing Christ with other masters must be rejected." It was somewhat courageous, on the part of the Doctor, to have made a statement of this class, immediately after the Emperor had publicly declared the contrary. But who is going to blame the Kaiser? Were he a Catholic sovereign decidedly he never would have set forth such doctrines as those that he wishes to have accepted by all his subjects. But being a Protestant ruler, we find the whole trend of his arguments very natural. He believes in the inspiration of individuals—so did other monarchs. He includes himself (at least by inference) in that list of the inspired—so did Alexander and Caesar, and Nero, and Bonaparte, et hoc genus omne. He tells us that certain men were inspired at different periods of the world's history; and he cites as examples, Shakespeare, Goethe, Martin Luther, Napoleon, and his own grandfather—leaving us, very properly, to suppose that he has inherited his grandparent's inspiration. When it comes to placing Christ in the category of inspired giants, a few of which are thus mentioned, we begin to doubt the very Christianity of His Imperial Majesty. If the present King of England were to have made a like statement of his Christian doctrine—which he would not do—the world would conclude that he was losing his head, and that it were high time to think of a regency. If the President of the United States were to attempt such a pronouncement—no danger that he would ever do such an absurd thing—the Americans would demand a commission to inquire into his sanity. Possibly he might escape by including George Washington in the list of the inspired; but otherwise the confession of faith would be fatal. But it is different with the Emperor of Germany; any absurdity is pardonable in him, for the Germans are perfectly accustomed to his eccentricities, and they do not affect the rest of the world. However, it would be just as well for his own sake, and for that of Christianity; if he would confine his spasmodic outbursts to military, naval, and other matters, and leave Christianity alone.

WALTER G. KENNEDY, DENTIST. 788 Lagachetiere (Palais St.) Two Doors West of Beaver Hall. MONTREAL. Mr. Will. Remond, May 1st, to Birk's Building.

Lenten Mission At St. Patrick's.



THE MISSION, under the direction of the Passionist Fathers, opened at St. Patrick's Church, on Sunday last at High Mass, and the attendance was a record one.

Rev. Father Valentine, the leader of the band of missionaries, was the preacher, and as he stood upon the temporary platform upon which the Cross had been placed inside of the sanctuary railing and began his sermon, the scene was most inspiring.

Of course, it is always difficult to introduce changes in parishes where the rules and customs of the early days of the parish have been so closely followed to the present as in St. Patrick's.

But it must not be forgotten that Mission-time is a season during which the faithful enjoy many spiritual favors—that being the case, they should bear in mind that the missionaries whose special work brings them into communication with not alone one parish, but with scores of parishes on this continent, should be accorded the privilege to which their experiences of parish work entitles them.

Leaving aside this phase of the Mission's inauguration, which may have the result of arousing some of the "lost sheep" to a sense of duty, we turn to the task of presenting our readers with an outline of the eloquent and convincing words of the ideal young missionary, Rev. Father Valentine, who preached the first sermon. He said in part—

The Standard is raised, the campaign is opened.

The solemn ceremony which you have just witnessed is certainly calculated to impress even the casual observer that something unusual and extraordinary is taking place in this Church, or about to take place. I have said the campaign is opened, and what is a campaign? It is the same for which the Son of God left the bosom of the Father, laid aside the glory and majesty of His Divinity, assumed the lowliness of our humanity, and raised the standard of His Cross. Why did Christ become man, suffer and die on the gibbet? To become our Redeemer. The objects of this campaign, therefore was to save souls.

We have come to you to share your highest and best interests, the salvation of your souls—"Go ye therefore and teach all nations"—"Teaching them to observe all things whatsoever I have commanded you." Behold our credentials and the source of our Mission to you. We come in the name and with the authority of Christ. I need not prove this to you for you are Catholics, and

priests, and particularly missionaries need no introduction to a Catholic people no matter from what quarter of the globe they may come. Socially as men, we are entire strangers to you. But the standard we have raised and the garb we wear tell you that we are Passionists, men who have consecrated themselves in a special manner to continue the campaign of our crucified Redeemer, who carry on His work of salvation.

"Teaching them to observe all things, whatsoever I have commanded you." This is our mission. Perhaps the thought has arisen in the minds of some of you, what need have we of such a mission? That would be proper in foreign lands to those who are still seated in darkness and in the shadow of death. You all have reason to cry out with the poor blind man, seated on the road-side, "Lord that I may see." Judging not from what I know of you in particular, but from the number of Catholics in the world over, there is well nigh universal spiritual blindness. The glare of this material world blinds the majority of mortals, and they cannot see beyond the confines of the present. They lose sight of the spiritual and the eternal. That some of the people of this parish of St. Patrick are careless about their soul's welfare was evidenced this morning by the number who attended Mass in this Church. From what we are told of the size of the parish and the number we saw at the different Masses, we are justified in saying that there are not a few who have not fulfilled this essential duty of a Catholic. Through such carelessness I am justified in saying that there are members of this parish who are not only seated in spiritual darkness, but actually in the shadow of spiritual death. Be convinced that you all need this Mission.

A few Sundays ago the Gospel told you that Our Saviour, on one occasion performed two miracles, one was the cure of a man afflicted with leprosy; the other the cure of a man sick of palsy. Examine your own conscience. If you have even one mortal sin upon your soul it is afflicted with a most loathsome spiritual leprosy. It is comparatively easy to fall into and to remain in mortal sin—for example the lamentable facility with which Catholics in our day will remain away from the Holy Mass on Sunday, though they own and profess to believe that Mass—missing is a mortal sin—even if your conscience bears you witness that you are free from mortal sin you are perhaps sick of the palsy. Do you take interest in the practice of your holy religion, in the fulfilment of your religious duties, the importance of which your soul's best welfare demand? Oh! no, few of us are entirely free from that lethargy, drowsiness, indifference which make us careless, or what our

lazy self-love will make us look upon as minor duties. Hence you will agree that you all need the mission. You all need the miraculous power of healing, sanctifying grace. Then be up and doing. Christ the Saviour comes to you, to offer you not the ordinary grace, but the extraordinary grace of a Mission. We are here to teach you all things which He has commanded His Church, the representatives of which living, teaching authority we are to you. Be it therefore your firm and fixed will, your courageous resolution to leave nothing undone, to profit by this visit of the Lord. Yes! the Lord's visit, for 'tis He who comes to you, and we are but His ministers. Therefore, a procession was headed by a crucifix whilst we brought up the rear. We are but his mouthpiece. As the apostle says, "we helping, brethren, beseech you not to receive the grace of God in vain." Make the Mission and pray while that Our Saviour in His mercy may in a particular manner shower His graces upon those hardened sinners who perhaps have already resolved in the wickedness of their hearts not to avail themselves of this, for them perhaps the last offer of Divine mercy.

The missionary then fell upon his knees at the foot of the crucifix and offered a soul-stirring prayer which deeply touched all those present, and which cannot be reproduced in print. It had to be heard, for it was a heart to heart talk with Christ the merciful Saviour of Mankind.

Papal Delegate to Hold a Reception.

The Papal Delegate, Mgr. Sbarretti, will attend High Mass at St. James Cathedral on Sunday, and in the evening hold a reception at the Archbishop's Palace, from 8 to 10 o'clock. The "True Witness," in making this announcement, hopes to be able to chronicle the fact, next week, that our Irish parishes were well represented at the reception.

OUR OTTAWA LETTER.

(By Our Own Correspondent.)

Ottawa, March 4.

THE SCHOOL QUESTION.—You will remember some time ago that the "True Witness" took up the subject of our school system in the Province of Quebec, and pointed out that all the adverse criticism going on was calculated to spread abroad a false and injurious idea of our institutions and especially of Catholic teaching. The occasion of the articles in the "True Witness," if I remember rightly, was the appearance of a very strong letter in "La Semaine Religieuse," written by Rev. Abbe Baillarge, of Chambly. As was predicted by the "True Witness" all these senseless criticisms did get a-broad and helped to augment the feeling in Ontario, adverse to Quebec and her Catholic institutions, which has only got too deep a grip upon the minds of the people. The Ottawa "Journal" some time ago based an elaborate editorial upon some of the articles in "La Patrie" and attacked in a determined manner the schools and school system of Quebec. As the "True Witness" stated on several occasions, it is the Catholic systems that suffers from such attacks, because Quebec being vastly Catholic in the majority of its inhabitants, a stranger very naturally supposes that it is the Catholic element that is affected. In reply to the "Journal's" article, Rev. Abbe Baillarge wrote the following letter, which appeared at the head of the editorial column, in that organ, last Monday:—

"Editor 'Journal':—I notice the reproduction in 'La Patrie' of Montreal an article from the Ottawa 'Journal,' in which you say that the Province of Quebec is a disgrace to Confederation because its expenditure on education is the smallest. In the matter of elementary education the Government does not bear the chief responsibility; its duty is to help. The church and the family have the first responsibility for teaching.

Now, in the Province of Quebec, the church and family do their duty; they expend what is equal to many hundred of thousands of dollars each year. You are therefore a party to a false idea in supposing that it is necessary to judge the question by the Government budget. You have calumniated the Province of Quebec. It is such writings that cause the English-speaking people to have prejudices against French-Canadians. I have always understood that the duty of a journalist was to promote truth in the world.

F. A. BAILLARGE, Priest.

P.S.—Mr. Godefroy Langlois, editor of "La Patrie," by whom the articles you seem to have been inspired by were written, is a man who is but poorly informed on questions of education, and who by his campaign against the schools wishes to build a platform on which to reach a nomination for political honors. St. Hubert, Chambly, Feb. 24."

This is more or less a repetition of the arguments advanced by Rev. Mr. Baillarge in "La Semaine Religieuse." But this letter has had the result of calling forth comments from the "Journal," which become very interesting, when viewed in connection with the stand taken by the "True Witness." The "Journal" said:—

"Rev. Mr. Baillarge has evidently not read the 'Journal's' article, but simply some quotation in 'La Patrie,' which we have not seen, and which if it properly gives Mr. Baillarge the impression his letter indicates, must have been very partial indeed.

"The 'Journal's' article on education in Quebec was written chiefly regarding the Protestant English schools of Montreal. The text was a petition by the female teachers of the Protestant schools setting forth the smallness of their salaries, which were certainly small enough in our opinion to make any decent Protestant feel shame that the education of Protestant children must be risked to a quality of brains which (if a fair and honorable price be paid, which we are sure is not the case) can be bought with so little money. The Rev. Mr. Baillarge therefore need not suppose that the 'Journal' was particularly concerned about French-Canadian education, or en-

gaged in exciting prejudice against French-Canadians, or inspired by 'La Patrie' or by Mr. Langlois. The first and main part of the 'Journal's' article was devoted to the shortcomings of Protestant and English schools and Protestant and English-speaking people, and a special condemnation was uttered of the wealthy and influential men of Montreal, a large proportion of whom are Protestants, because they do not exert themselves to bring their community to the expenditure of more money upon education."

This should, once for all, clear up this question.

DELEGATE'S RECEPTION.—On Sunday last, His Excellency Mgr. Sbarretti, Apostolic Delegate, visited the Sacred Heart parish, and then held a reception in the parlors of the Oblates of Mary Immaculate (Juniorate Department). Between two and three hundred ladies and gentlemen availed themselves of this opportunity to pay their respects to the representative of His Holiness, Pope Leo XIII. The students of the Juniorate were afterwards presented to His Excellency.

THE NATIONAL FESTIVAL.—Great preparations are being made for the double celebration of St. Patrick's Day this year. A Church parade on Sunday, and a grand outdoor celebration on Tuesday. All details have been arranged, and it is expected that from five to six thousand will take part in the procession. Mr. John Graham has been elected to act as grand marshal.

ST. VINCENT DE PAUL.—On Sunday last the quarterly meeting of the St. Vincent de Paul Society was held in the basement of St. Patrick's Church; Mr. John Gorman, the president, occupied the chair. The various reports presented showed that, owing to the high price of fuel, there had been considerable distress. The several parishes had aided very much towards its relief by their generous contributions. Rev. Father Younan, the Paulist Father who is conducting the mission at St. Patrick's, gave a short sermon on Charity. The reports of St. Patrick's, St. Joseph's and Pembroke conferences were read by Mr. W. L. Sanders and that of St. Patrick's Junior Conference was read by Mr. Thos. Burns.

CATHOLIC ORDER OF FORESTERS.—The meeting of St. Bridget's Court, Catholic Order of Foresters, was held in St. Patrick's Hall, on Friday of last week, and was one of the most enjoyable in the annals of the Order in Ottawa. The feature of the evening was the presentation of gold lockets to Messrs. S. Cross, J. Reynolds and W. Kane, all past chief rangers. The presentation was made in a few well chosen words by Mr. Michael Quinn, High Vice Chief Ranger. Appropriate replies were made by the recipients in acknowledgment of the gifts. Mr. R. Mackell, Chief Ranger, presided, and among those who occupied seats on the platform were Mr. Quinn, H. V. C.R., Mr. G. W. Seguin, Provincial Treasurer; Dr. Dowling and Court Deputy B. G. Foley. Mr. C. S. O. Boudreault, Provincial Chief Ranger and Mr. V. Webb, Provincial secretary, sent letters of regret at their inability to attend. The lockets are handsome ones of elegant design and suitably engraved. Choice cigars were passed, and while their delicious aroma filled the room speeches were made and an excellent programme of music carried out. Mr. W. McCaffrey presided at the piano, and gave couple of songs in good voice. Messrs. Frank Stringer, James Bergin of Emerald Court, and Joseph Lyons recited. Mr. D. Whelan gave an exhibition of club swinging.

MISSIONS FOR LENT.—Rev. Father Younan, C.S.P., New York, opened a two weeks' mission in St. Patrick's Church on Sunday morning. As the Paulist Fathers are especially devoted to the conversion of non-Catholics, the preacher extended an invitation to non-Catholics to attend the mission. It is four years since the last mission was preached in St. Patrick's parish, when Father Whelan secured the services of three members of the same order. Father Younan, who is in charge, is assisted by Rev. Father Kennedy, C. S. P., and in a day or so another Paulist will join them. This is not the first time that Father Younan was in this city. Two years ago last December, he came to St. Joseph's Church at the request of Rev. Father Fallon, and assisted by Rev. Father Sullivan, C.S.P., preached a mission to non-Catholics.

YOUNG IRISHMEN'S L. & B. Association. Anniversary of Ireland's Patron Saint. GRAND PRODUCTION OF THE HISTORIC IRISH DRAMA. PROCTOR'S THEATRE. TUESDAY, MARCH 17, 1903. ST. PATRICK'S NIGHT. GOD SAVE IRELAND.

The Jubilee Ceremonies in Rome

The splendid and ever-to-be remembered ceremonies that took place in Rome, at the commencement of this week, recall to mind one of the most beautiful pages of French literature, that has appeared since the dawn of the present century. Last year, at this time, a writer signing "Alexandre De Cabriac," published a sketch, entitled "Visions of Rome or Two Jubilees," in one of the leading reviews of Paris. It might not be inappropriate to take a few extracts from that delightfully written description. The entire article is worthy of reproduction, but space forbids, and we must content ourselves with such extracts as show the character of the whole composition. It is thus he commences:—

"On that evening there were rejoicings in the Catacombs. The twenty-fifth year of the Pontificate of the Apostle Peter was about to begin, and the Christians flocked from all quarters of Rome to meet in the underground chapels. As the night came on they had silently and separately passed out of the city gates and taken the road to the old abandoned quarries. The idols alone had a right to the sunlight, and the olden gods of marble arose, without rivals, in the temples and on the public places that were bathed in the floods of day. For the disciples of the new faith darkness was the only safeguard and the torch that was to illumine the future, for the time-being was hidden in the silence of the crypt, amongst all these emblems, were seen the names of the holy martyrs who had given their lives, in the Roman Amphitheatre, for the glory of God and the future of Christ's Church.

In the middle of the sanctuary, a chair, rudely carved, was raised a degree or two above the seats occupied by the faithful. It was Peter's Chair. The Pontiff was seated thereon. His austere features bore the unmistakable evidences of apostolic labors, and the anticipated proofs of sufferings yet to be undergone. But at that moment, a light from within the soul seemed to flash a halo of sanctity around the head of Christ's Vicar. In secret contemplation he heard the words of Christ pronouncing an eternal promise, and in them he felt the guarantee of the Church's future glory.

Above the altar, recalling the last supper, a cross of brass extended its arms, as if to embrace all the world outside those walls. On the walls of the crypt, amongst all these emblems, were seen the names of the holy martyrs who had given their lives, in the Roman Amphitheatre, for the glory of God and the future of Christ's Church.

With a prophetic glance Peter beheld the ever ascending and triumphant march of his Church along the avenue of the future. To the blood-stained dawn he beheld more serene days follow, and the light of the subterranean Church he saw illuminating the ages and the world. The blood of the martyrs was to be the seed from which the food to nourish untold numbers of the faithful would be made. The pious flock confided to his care would increase in numbers and would go on augmenting in influence, until, afar in the dim distance of years, the aged Peter saw the shadows of millions bowing to his successor and of countless things acclaiming the Chief of the Church. Then, awakening from his prophetic dream of a few moments, he placed the first tiara on his own head.

The triple crown of suffering, persecution and martyrdom. With a sublime gesture, over the heads of the kneeling Christians and catechumens, he brought down the supreme Apostolic Benediction: "Thou art Peter, thou art the rock upon which I will build my Church, and the gates of hell shall not prevail against thee." And echoing the hymns of that first jubilee, the catacombs rang loud and long, on that night—twenty centuries ago, on that night of the first Pontifical Jubilee.

Twenty centuries have passed away. The piazza of St. Peter's is thronged with uncounted numbers and the great basilica is the centre of the world's admiration. The Vicar of Christ, on that day, celebrates, like St. Peter, the twenty-fifth year of his Pontificate. The cross upon Michael Angelo's dome, receives the first kisses of the morning sun. It had conquered the idols, and it reigns to-day over the world. The idols of stone that strew the soil are standing in the museums to attract the gaze of the antiquarian. From the earth once dampened with the blood of martyrs have sprung five hundred churches. The new faith, once banished to the Catacombs has come forth to walk the earth in triumph. To the ancient underground crypt has succeeded the most splendid temple ever raised by man; and the God of the Catacombs is adored in the full light of noon. Hundreds and thousands and tens of thousands invoke St. Peter, from the very spot where he was given to martyrdom, and above the tomb that contains his ashes. But Peter is not dead. The doors of the great basilica are flung open, and immense and gorgeous procession pours forth from the interior, and seated on high, blessing the world, is the Vicar of Christ, the representative of Peter, the successor of the Prince of the Apostles, and the crowd—just as did the first Christians in the Catacombs—cries aloud, till the dome is filled with the vibrating sound—"Thou art Peter."

The anniversary service in memory of the late lamented Father Quinlivan, will be held on Thursday morning next, at 7.30 o'clock, in St. Patrick's Church.

Anniversary Service for Father Quinlivan

The anniversary service in memory of the late lamented Father Quinlivan, will be held on Thursday morning next, at 7.30 o'clock, in St. Patrick's Church.

Fraternal Societies

On Shrove Tuesday evening a very pleasant function took place in the Royal Bank chambers, the occasion being the complimentary euchre tendered by Mr. John P. Cunningham, President of the Young Irishmen's Literary and Benefit Association, to the members and their lady friends. A most enjoyable evening was spent by those attending. There were eight prizes for the euchre, the winners of the first and second being Ladies, 1st, Miss B. O'Loghlin; 2nd, Miss A. Burke. Gentlemen: 1st, Mr. B. Burke; 2nd, Mr. James Murphy. Ald. M. J. Walsh made the presentation to the winners. An item of the evening's programme, quite unexpected by the host, was the presentation to him by the members of the Society of an address and good-will watch, as a token of their appreciation and esteem. Mr. Cunningham was taken completely by surprise and made a feeling response to the kind words contained in the address.

A C. M. A. Euchre And Social.

Ever since the inauguration of the social custom of holding euchres in our Catholic organizations, this city, the progressive and artistic administration 283, of the C.M.A.A. of



MR. ALEX. MCGOWAN, 2nd. Vice-President.

been much in the public eye, won golden opinions for the manner in which all have been conducted. The Branch restricted its social gatherings to small, the executive, composed in part of young men, decided into the larger sphere of the surprise of their Windsor Hall was secured first euchre and social month, and which was, social and financial standpoint for the Branch. Ladies and gentlemen were and the scene in the hall guests entered to take at the tables was picture. The costumes of were handsome and furnishing proofs of the artist's the young women of our Montreal. The hall was decorated with flags and the banner of the occupied the place of honor. The vice-president, Mr. in a neat speech, guests.

Fourteen games were played by the Louisianians who are to be, not only the original best known exponent game, would have been surprised to witness the science with which the Indian young women and of Montreal learned the playing the cards with becoming the possessors of the artistic and useful



MR. JAMES McDERMOTT, Trustee.

were in full view on the progress of the Grand Deputy, George, Chairman of the Committee, a well known worker in C.M.A.A. circle by Chancellors T. R. O'Connell, Vice-President, Brothers J. A. Gillies, P. and J. A. Farrell super-

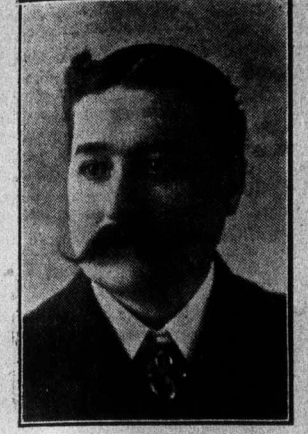
L. & B. Association on Saint. IRISH DRAMA

ERT MET

Effects! Songs! A Late... 14th... 50c, Balcony 25c... P.J. McELROY, Sec.-Treasurer.

A C. M. A. B. Euchre And Social.

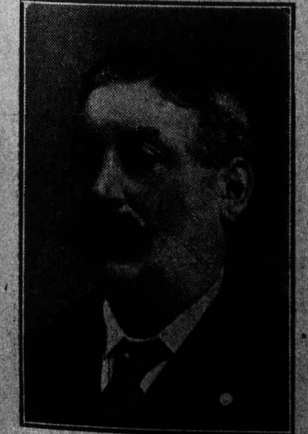
Ever since the inauguration of the social custom of holding euchre parties in our Catholic organizations of this city, the progressive and enthusiastic administration of Branch 282, of the C.M.B.A. of Canada, has



MR. ALEX. MCGARR, 2nd. Vice-President.

been much in the public view and won golden opinions for the successful manner in which all its euchres have been conducted. Until this year the Branch restricted its public social gatherings to small halls, but the executive, composed for the most part of young men, decided to enter into the larger sphere and much to the surprise of their friends, the Windsor Hall was secured for the first euchre and social held last month, and which was, from a social and financial standpoint, a triumph for the Branch. Four hundred ladies and gentlemen were present, and the scene in the hall, as the guests entered to take their places at the tables was picturesque indeed. The costumes of the ladies were handsome and furnished striking proofs of the artistic tastes of the young women of our race in Montreal. The hall was tastefully decorated with flags and bunting, and the banner of the C.M.B.A. occupied the place of honor.

The vice-president, Mr. A. McGarr, in a neat speech, welcome the guests. Fourteen games were played, and the Louisianians who are supposed to be, not only the originators, but the best known exponents of the game, would have been agreeably surprised to witness the aptness and science with which the Irish Canadian young women and young men of Montreal learned the lesson of playing the cards with the hope of becoming the possessors of one of the artistic and useful prizes which



MR. JAMES McDONALD, Trustee.

were in full view on the stage during the progress of the contest. Grand Deputy, George A. Carpenter, Chairman of the Social Committee, a well known enthusiastic worker in C.M.B.A. circles, assisted by Chancellors T. R. Cowan, T. M. Ireland, Vice-President A. McGarr, Brothers J. A. Gillies, Percy Quinn, and J. A. Farrell superintended the

arrangements of the contest, and it goes without saying that their efforts may be attributed much of the success of the evening. All present declared themselves to be highly pleased in the manner in which the contest had been conducted.

The prizes were won by the following ladies and gentlemen:-

- 1st. Lady's prize, Miss L. Rosa, brass reception lamp. 2nd. Lady's prize, Miss Sarah Foley, silver cake dish. 3rd. Lady's prize, Mrs. L. Kavanagh, silver fern dish. 4th. Lady's prize, Mrs. Wm. Cherry, silver fruit dish. 5th. Lady's prize, Miss M. McCrory, silver nut bowl. 6th. Lady's prize, Miss L. Pichette, brass table gong.

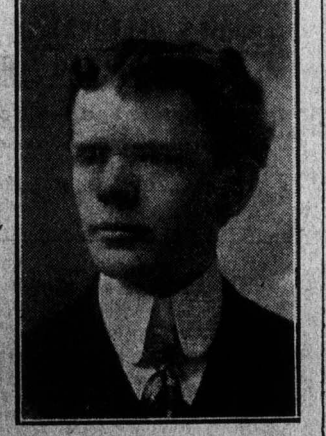
- 1st. Gent's prize, Mr. C. F. Ferguson, oak library chair. 2nd. Gent's prize, Mr. G. A. Prevost, enamel mantle clock (cathedral chimers). 3rd. Gent's prize, Mr. J. J. Costigan (Grand Deputy), brass portable reading lamp. 4th. Gent's prize, Mr. T. Coffin, carving set. 5th. Gent's prize, Mr. B. Tansey,



MR. EMMETT QUINN, Financial Secretary.

- 6th. Gent's prize, Mr. M. Mahoney, ideal toilet and shaving mirror.

When the enthusiasm consequent on the presentation of the prizes had subsided, dancing was begun, and continued for several hours, the floor manager being Mr. Emmet Quinn. The music for dancing was furnished by an orchestra, under the direction of Mr. J. J. Shea, and their choice selections were much appreciated by all those who took part in the dancing, and needless to say



MR. JOHN A. GILLIES, Asst. Rec.-Sec.

They were the majority of those present.

During the evening refreshments were served by a member of the Branch, Mr. W. J. Shea, who has earned for himself the reputation of being one of the best caterers in Montreal.

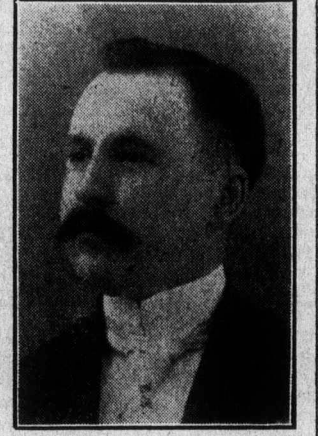
Letters of regret for non-attendance were received from Grand President, Hon. M. F. Hackett; Grand Solicitor, F. R. Latchford; Grand President, Mr. P. F. McCaffrey, of Quebec Grand Council.

To the following members of the Branch, who formed the committee in charge of all the arrangements, great credit is due, G. A. Carpenter, Chairman; T. M. Ireland, T. A. Lynch, T. R. Cowan, R. J. Cherry, Alex. McGarr, Emmett Quinn, W. J. Elliott, J. A. Gillies, J. McDonald, P. J. Donahue, J. A. Farrell, W. J. Shea, Percy Quinn.

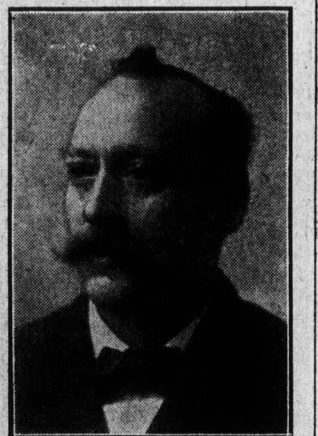
Another euchre and social will be held in the same hall on Easter Monday evening.

The following is a full list of the subscribers:-

- NAMES OF SUBSCRIBERS. Ladies.-Miss K. Scullion, Mrs. F. O'Dell, Mrs. Jas. McDonald, Miss Phelan, Miss Sadie Ryan, Mrs. W. J. Elliott, Mrs. Hayes, Mrs. Bronner, Miss McArthur, Miss J. McDonald, Mrs. J. McGee, Mrs. Kavanagh, Mrs. Lachance, Miss A. E. Mackie, Miss Tottie Hegerty, Mrs. W. Grant, Miss Woolie O'Connor, Miss F. Neville, Miss J. Walker, Miss J. Stewart, Miss Annie St. John, Miss K. L. Cullen, Miss Maggie O'Connor, Mrs. M. Maloney, Mrs. Percy J. Quinn, Miss M. Davis, Miss E. Davison, Miss S. Barry, Miss M. Byrne, Miss Power, Miss Toomey, Miss Eva Neville, Miss C. Carroll, Miss McCrory, Miss R. Bourassa, Miss A. Burke, Miss Mamie Hicks, Miss Jones, Miss Emerson, Miss Delaney, Miss M. Kannon, Miss McArar, Mrs. T. A. Lynch, Miss Whittaker, Miss McCrory, Mrs. F. E. Browne, Mrs. Grace, Miss Daisy Palmer, Miss Maud Roe, Mr. Wm. Haynes, Miss O'Loughlin, Miss L. Kavanagh, Mrs. M. Corban, Miss N. Christy, Miss J. Houghton, Miss B. Smith, Miss E. McNamara, Miss M. Quinlan, Mrs. C. Ferguson, Mrs. Jos. Stewart, Miss McGarr, Mrs. Fleming, Mrs. French, Mrs. A. D. McGillis, Mrs. M. Egan, Miss E. Nugent, Miss L. McNally, Mrs. W. J. Sherry, Mrs. G. A. Carpenter, Miss Tansey, Miss Lane, Miss Sadie Tansey, Miss M. Morgan, Miss May Morris, Miss Addie Smith, Mrs. W. J. McGee, Mrs. Geo. Cunningham,



MR. GEORGE A. CARPENTER, Grand Deputy.

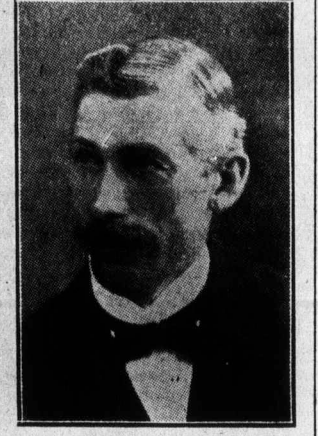


MR. THOMAS IRELAND, Chancellor.

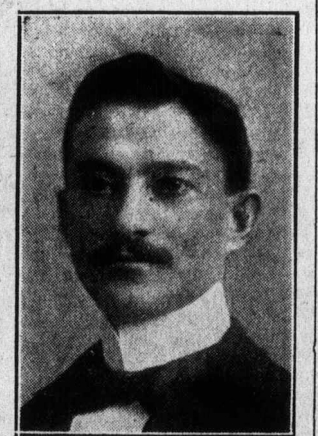
ham, Mrs. Caine, Miss E. McCarthy, Mrs. Emerson, Miss Eva Whelan, Mrs. Reynolds, B. Milloy, M. Hynes, Mrs. M. F. O'Connor, Mrs. W. H. Radford, Mrs. C. Casey, Mrs. C. H. Winch, Miss Mary Brady, Miss Eva Clark, Mrs. Robt. Cherry, Miss Louisa Clark, Miss McAnally, Miss Sparling, Miss G. Getz, Miss M. Fitzpatrick, Mrs. Rogers, Miss Martin, Miss Walsh, Mrs. P. J. Carroll, Mrs. R. Duclos, Miss H. McDonald, Miss L. Pichette, Miss M. McGillis, Miss A. McGillis, Mrs. J. H. Neilson, Mrs. W. H. Griffin, Miss M. Bell, Mrs. W. Farrell, Mrs. Frank Tigh, Mrs. Trudel, Mrs. Darcy, Miss Reynolds, Miss O'Reilly, Miss Annie B. Cleary, Miss Lillian Shea, Miss M. Rafferty, Miss G. Elliott, Mrs. J. Grant, Miss M. Milloy, Miss Cherry, Miss Hagerty, Miss G. O'Brien, Mrs. Ryan, Mrs. Power, Mrs. J. Carson, Miss May Callaghan, Miss M. Brennan, Miss B. Callaghan, Mrs. H. F. McNiry, Miss Hoodahan, Mrs. Ledford, Miss Hynes, Mrs. C. O'Brien, Mrs. M. Grant, Miss Grace, Miss M. Stewart, Miss M. Dineen, Miss Laura Bourassa, Mrs. J. Drury, Miss L. Quinn, Miss Winnie O'Connor, Miss Susie Moore, Miss F. Gillis, A. Cuddy, Miss May Ferrigo, Miss McAlear, Mrs. J. Rogers, Miss A. G. Ryan, Miss Carrigan, Miss McIlhona, Miss Bertha Marshall, Mrs. J. J. Costigan, Mrs. M. J. O'Loughlin, Miss Lolla Labon, Miss Timor, Mrs. T. Donahue, Mrs. J. Morley, Mrs.

Blaklock, Mad. Arcand, Miss Quinlan, Mrs. T. P. Tansey, Mrs. J. P. Dixon, Miss M. Christy, Mrs. Bradbury, Mrs. J. McGovern, Mrs. T. M. Ireland, Mrs. Glover, Miss Gelinias, Mrs. Grace, Mrs. Mitchell, Mrs. Beaudry, Miss H. Burns, Miss M. Sullivan, Miss G. Lynch, Miss M. Pullam, Mrs. M. E. Casey, Miss Agnes Mahoney, Miss M. Mahoney, Miss Gillis, Miss J. Maloney, S. McDonald, Mrs. Styles, Mrs. B. Fallon, Miss Drennan, Mrs. B. Tansey, Mrs. Malcolm, Miss L. O'Connell, Miss M. E. Mullally, Miss May Wall, Miss Annie O'Brien, Miss M. Fitzgerald, Miss Palmer, Mrs. G. Mahoney, Mrs. Ryan, Miss McAdama, Miss Rosa, Miss Tuff, Miss V. Bosseau, Mrs. Piret, Miss Nolan, Miss Violet Tait, Mrs. Frank Riley, Miss McCooch, Mrs. T. Colfer, Miss Darragh, Miss Casey, Mad. H. Paquette.

Gentlemen: Messrs. R. McAdams, P. J. Ryan, A. H. Bayley, W. J. Walsh, H. M. Paquette, M. Egan, F. Marchant, Dr. Emmet Mullally, Mr. J. Gallery, Mr. J. Sullivan, R. Tweedie, E. Gardner, J. E. Moriarty, J. Delorimier, Jos. Manning, J. Young, J. J. Costigan, W. J. Power, James Cherry, J. Cloran, Duncan McDonald, J. McBride, F. Casey, J. F. Cahill, O. J. Tansey, T. Coffin, Jr., J. E. Andrew, A. O'Connell, O. P. McKeown, T. Rogers, John Powers, Jas. McGovern, R. Burke, G. A. Grace, Percy Cowan, Angus D. Gillies, Arthur J. Grubert, P. J. Gordon, H. Ferrigo, Oliver Dowler, J. Douglas McGillis, R. W. Trudel, C.



MR. THOMAS R. COWAN, President.



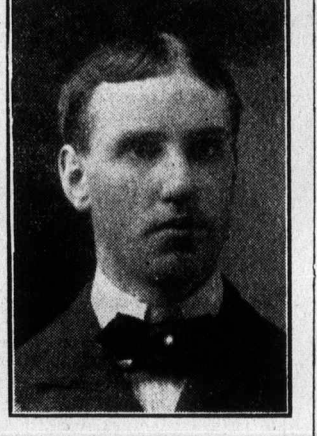
MR. R. J. CHERRY, Past President.

O'Brien, W. Ferrigo, Geo. A. Prevost, J. F. Tigh, J. J. McKenna, W. Griffin, P. J. Brennan, A. Hoodahan, L. McDonald, H. F. McEniry, J. P. Brown, H. W. Palmer, A. Murray, E. W. Lachance, M. J. Scott, F. J. Ferrigo, Jas. McDonald, D. Gillies, R. Beauchamp, P. J. McDonagh, J. G. Grant, W. H. and F. H. Phelan, J. J. Legallee, C. K. Rafferty, P. J. Darcy, T. L. Rogers, R. H. Brennan, M. Casey, M. J. Brennan, W. J. Street, Edward Cavanagh, Morgan Mahoney, H. Boob, M. Haynes, F. J. Browne, W. J. Cherry, Mr. Getz, F. Fitzgerald, F. Burns, J. F. French, A. Brennan, W. Fleming, J. J. Polan, Henry Martin, P. J. Riley, J. J. Donahue, T. E. Fitzpatrick, G. J. McAnally, J. Roe, C. W. Reeves, J. Reynolds, J. O'Connor, H. Martin, T. Delaney, C. A. Walker, E. C. Ryan, P. J. Sauve, P. Reynolds, Geo. Glover, M. Kannon, T. Jones, G. Cunningham, G. E. Delaney, F. Lynch, J. Hicks, J. J. McNally, W. C. Farrell, J. F. McKensie, J. Morrissey, N. W. Power, D. Dineen, T. F. Butler, T. F. Slattery, Chas. Shea, W. Grant, V. J. Macdougall, H. D. Grace, P. M. Draper, Dr. J. J. McCarray, Jos. Neville, G. Hayes, M. Quinn, J. O. Bourassa, C. A. O'Leary, F. C. Matthews, E. C. Elliott, J. Carson, M. Grant, J. Mitchell, Phil. Meehan, F. McMahon, J. N. Arcand, Chas. C. Houghton, C. F. Ferguson, J. Morley, M. E. Tansey, J. P. Dixon, M.

S. Foley, T. P. Tansey, J. P. Grace, J. M. Ward, J. Tigh, T. Coffin, B. J. Tansey, Chas. deLorimier, R. T. Pelkie, J. W. O'Neill, H. O'Dell, T. Christy, G. Mahoney, Jas. A. Blanchfield, Jas. Delaney, J. Stewart, J. A. McFarlane, J. Blacklock, John H. Feeley, B. Tansey, Fred. O'Connor, R. Dunn, A. Malcolm, A. D. McGillis, G. G. Ireland, G. G. Nolan, T. J. Flynn, P. J. Carroll, J. H. McKenna, T. H. Reeves, Jos. T. O'Connor, G. H. Reeves, J. H. Maiden, W. J. Davis, Dr. Cleary, R. W. Davis, W. Cullen, T. B. Masterson, F. Tigh, D. J. Stewart, T. McCarthy.

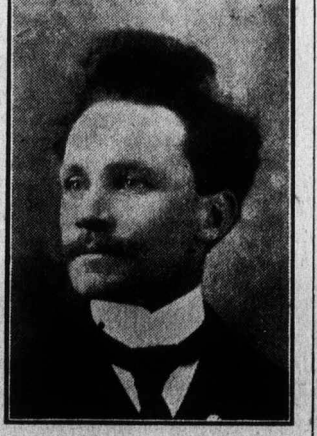
A MINISTER'S EXPLANATION.

Announcement was made some time ago of the conversion of Rev. Mr. Melzar, a former Lutheran minister, born in Germany in 1867, whose father and grandfather were also Lutheran ministers. He was received into the Catholic Church by the Rev. J. J. Gribben, at Port Angeles, Wash. Being asked to give his reasons for becoming a Catholic,



MR. J. FARRELL, Marshal.

he made the following statement for the benefit of his former flock: "Most of you, I believe, know me and know about the change I made. Formerly a Lutheran minister, I am now a Catholic layman. I have left the church of my parents and relatives to join that of my ancestors. I have returned to the Church from which the Lutheran church has sprung, the holy Catholic Church. Many will blame me for what I have done; some of my friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings toward



MR. P. J. DONAHUE, Guard.

them now as before, and some might lay 'the blame' for my conversion on somebody else. My beloved brethren, if there is one to be 'blamed,' it is I alone. I knew perfectly well what I was doing when I asked to be received into the Catholic Church. My entering the Church is the result of many years' study.

"But why did I not join long ago? The prejudice I had against the Catholic Church is the only reason I can give. Those who were born and brought up in the Catholic Church are hardly able to understand the difficulties Protestants, especially Protestant clergymen, encounter when taking into consideration the Catholic Church. The last root of such prejudice had to be removed by earnest prayer.

"For years my heart has been longing for the Church which holds the promise of infallible teaching - the Church to which Christ promised and sent the spirit of truth; the Church to which Christ promised that the gates of hell should not

prevail against her; the Church to the leaders of which He said, 'Behold, I am with you all days, even unto the consummation of the world; the Church which enjoys a sound and solid organization; the Church which worships Almighty God in a proper stress on the most Blessed Sacrament of the altar; the Church which teaches regeneration by baptism and the necessity of infant baptism; the Church which insists upon private confessions and priestly absolution; the Church which upholds and teaches the communion of saints and honors them.

"To join this Church has been the desire of my heart for many years, and although I, when a Lutheran minister, have faithfully discharged my duties toward my church and my people, the desire was in me and grew from year to year, in spite of all changes of time, place and cir-



BRO. PERCY J. QUINN.

cumstance, till I, by the grace of God, found strength to come to Port Angeles and request my old friend, Father Gribben, to receive me into the mother Church."

WITH THE SCIENTISTS

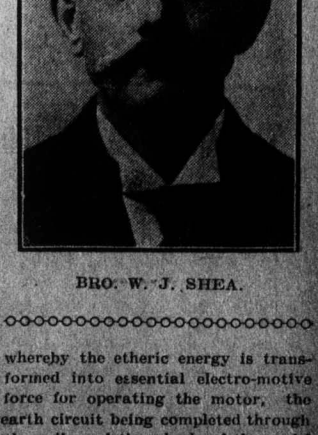
According to a despatch from London, Eng., Thomas H. Williams, a civil engineer, already known for several electrical inventions, claims he preceded Braun of Strausburg in applying etheric waves to driving motors unconnected with any source of supply; in other words, propelling motors by wireless telegraphy.

Mr. Williams says he has been working on the invention since 1898. He says:-

"My system, as tested, consisted of a high frequency alternating electric generator from which energy is discharged into space.

"There is no connection whatever between the motor and the generator. The motor is attached to a model car, which is arranged to run on a circular railway, the transmitter being the center. One terminator of this generator is attached to the transmitter and the other is connected with the earth.

"The model car is provided with a collector, by means of which the etheric waves, or rays, are picked up. The collector is connected with the motor through the medium of a specially devised transformer,



BRO. W. J. SHEA.

whereby the etheric energy is transformed into essential electro-motive force for operating the motor, the earth circuit being completed through the rails and the wheels of the model car.

Mr. Williams expects to apply his system to railways as well as to road-motor traffic from central generating stations, but he is not yet wholly satisfied that danger might not result from an atmosphere so heavily charged with electricity.

own of suffering, personal martyrdom. With a square, over the heads of the saints and catechumens, down the supreme Apostles: "Thou art Patered those primitive in their ecstasy of fervid faith. And echoing the at first jubilee, the cata- loud and long, on that y centuries ago, the first Pontifical Jubilee.

centuries have passed a- jazzza of St. Peter's is with uncounted numbers at basilica is the centre d's admiration. The Vi- list, on that day, cele- St. Peter, the twenty- of his Pontificate. The Michael Angelc's dome, first kisses of the morn- had conquered the idols, is to-day over the world. stone that strew the soil in the museums to a- gaze of the antiquarian, arth once dampened with of martyrs have sprung churches. The new faith, ed to the Catacombs has to walk the earth in tri- the ancient underground succeeded the most splen- ever raised by man; and the Catacombs is adored light of noon.

and thousands and tens is invoke St. Peter, from not where he was given to and above the tomb ins his ashes. But Peter i. The doors of the great is flung open, and immen- ses procession pours forth interior, and seated on ing the world, is the Vi- list, the representative of successor of the Prince of es, and the crowd-just as at Christians in the Cata- ces aloud, till the dome is h the vibrating sound:- Peter."

ry Service for Father Quinlivan

Journal Societies

ova Tuesday evening a very function took place in the bank chambers, the occasion complimentary euchre tea Mr. John P. Cunningham of the Young Irishmen and Benefit Association, and their lady friends enjoyable evening was spent attending. There were mes for the euchre, the who the first and second being- st, Miss B. O'Loughlin, Mrs. Burke, Gentlemen: 1st, Mr. 2nd, Mr. James Murphy J. Walsh made the present the winners. An item of the programme, quite by the host, was the pro- to him by the members- ty of an address and pro- a token of their apprec- esteem. Mr. Cunningham- tem completely by surpris- a feeling response to the- da contained in the

OUR CURBSTONE OBSERVER

On Young and Old Eyes.

IN your last issue appeared a brief paragraph referring to the benefit it would be if older people could see things with younger eyes, and remember that they were once young. This little item suggested a few thoughts that have long floated in my mind, and that came there as the result of long observations, on curbstone and elsewhere, but which have never been dotted down. I will begin by stating a few facts which may better serve my purpose than any reflections I could make. Some years ago I was acquainted with an elderly lady—I believe she was then eighty-four, or eighty-five years of age—who has since gone the way of all the children of the human family. One summer evening I was passing in front of the lady's residence and she was seated in a rocking chair on the gallery, apparently enjoying the fresh air, and possibly reflecting upon what she had been reading in a publication, of some kind, that was upon her lap. When I bowed she returned my salute and made me a sign to come up. As I was in no hurry and not going any place in particular I went up and took a seat beside the old lady. After a few remarks about the fine weather, she asked me how many more games the "Shamrocks" had to play. She referred to the Lacrosse Club, and wished to know how many more matches they had ahead of them before the season would be over. This led to the subject of Lacrosse a subject upon which she seemed to be perfectly at home. She told me of a dance that was given a few nights before at the home of an old friend of her's, and entered into all the details with the spirit and relish of a young girl of twenty. I discovered that the publication upon her knee was the "Cosmopolitan" Magazine, and that she had been deeply interested in an article upon the Home Rule agitation, and, moreover, that she was decidedly adverse to the writer's opinions, and was perfectly able to sustain her theories with arguments calculated to demolish the entire contribution before her. When I was going she asked me to drop in now and then; I would always find her at home and as a rule they had a little music and some fun in the evenings. "You know," she said, "the young folks are very lively, and I don't want to be a damper on their enjoyment, so I go in for the frolic as well as my years will allow. I learned from experience that if young people have no fun at home they will go look for it elsewhere." I certainly felt refreshed to meet an old lady who could see the world through young eyes, and I thought how that youthfulness of spirit must have contributed to her long life and sustained vitality.

ANOTHER EXAMPLE.—About the same time, and in the same section of the country, I had dealings with an elderly gentleman—yet not so old, for he was still on the right side of sixty—who was a regular torture to every person with whom he came in contact. He had one great and ever present trouble; he disliked young people. The office boy was too quick in coming in and out; another made too much noise on the stairs; a third whistled in the hall; a fourth played games on Saturday afternoon; a fifth went to concerts; a sixth looked fresh and rosy; a seventh seemed full of animal spirits; and thus on through the entire list of all the younger persons—I mean younger than himself—with whom he had any dealings. And yet he was

not a bad natured man; he had a large heart, and was full of natural sympathies. But he hated steam engines, abominated electric cars, pronounced the telephone an unmitigated nuisance; he never even as much as glanced at the columns, or page devoted to games, in the paper; he could not bear the idea of theatrical performances; and he did not understand why the Church could allow young people to spend time practising in the choir. He was death upon any college that allowed its students to give entertainments, to produce plays, to organize clubs for games, or military companies for drill. You may think that the picture is too highly colored, but it is not. You may imagine that I refer to a dyspeptic, or a person suffering from melancholia, but I do no such a thing. The gentleman in question had a perfect digestion and was not morbid, nor was he a hermit. The fact is that, for one reason or another, he was prematurely old; he had outlived the spirit of a younger generation; and he saw the world, and everybody in it, through eyes that were dimmed far beyond those of many an older man.

REFLECTIONS.—If we contrast the two persons mentioned in the two foregoing paragraphs, we cannot fail to note the brightness of the former and the somberness of the latter, the happy life and the miserable one. As a rule, old people live in the past; their memories are most retentive as far as concerns events that date back to their childhood, or youth; but they take little or no interest in current topics, and far less in what happened a few days ago, or a few years ago. It would seem as if their first and second childhood were firmly bound together, as if by an arch of years, and that all that intervened between these two periods had become for them as if it never had been. There is no surer sign of old age, of physical, and often of mental, breaking up than this leaping back over the years. No more striking example could be found than that of the present Pope. At the age of ninety-three we find the Holy Father as active, consideration being had for the very natural weakness incidental to very advanced age, as when he first ascended the throne of Peter. He lives in the present, he is interested in all the details of actual events, he does not go back into the past any more than would a man of forty years go back to draw inspiration from the examples and instruction from the experiences of other years. May we not safely say that one secret of his longevity and continued activity is the fact that he sees the world with the eyes of a man of today—and not through the telescopic object of a person whose years are four score and thirteen? We cannot prevent our years from multiplying; we cannot check the silver from coming into our hair; but we can keep our hearts young, our spirits gay, our minds youthful, our dispositions sunny. There is so much real misery, actual misfortune, unavoidable sorrow, necessary disappointments in life—and life is so short—that it is worth a man's while to look on the brighter side of the picture, to seize upon all the sunlight and warmth possible, to allow the smile to efface the tear, to turn the face towards the radiant dawn and the back towards the gloom of night. A clear conscience and a state of grace are the most powerful auxiliaries in the task.

The Situation in France

"Block" is the pet name given in France to the Parliamentary majority, whose souls are, clearly, not their own. Amongst the last exploits, or antics, of Combes and his "Block" is a recommendation to reject all the applications for authorization made by the fifty-three Religious Orders of men. Twelve hundred Catholic educational establishments were closed by Combes before January 18; and it is believed, or supposed, that 7,000 others will be closed. There are about 13,600 establishments throughout France, almost equally divided between works of charity and teaching, and all belonging to authorized congregations, but not themselves specially authorized.

Of the demands for authorization made by these, Combes has personally refused already 947, and intends to do the same for all. The frank brutality of this has scarcely ever been equalled in history. All Catholic teaching establishments, we may be sure, will be refused authorization. Of the 606 congregations of women not authorized in July, 1901, 213 dissolved of themselves, and 493 asked for authorization. Combes is getting ready for these. The "Temps" and the "Journal des Debats" ask: Why have they gone to all the trouble? Why did they pass a law, form commissions, publish conditions of authorization, etc.? Why did they not do at once what they are doing now—setting all forms of law and justice aside? Fear, no doubt, was the motive that re-

strained the sectarian band for a while. But there is one excellent consequence of this legalized ruffianism. If anything ever can disgust Frenchmen, or any other men, with secret society tyranny, it is the action of Waldeck-Rousseau, Combes & Co. Minor outrages pale beside what we have narrated. The Government has presented a bill to bring before one tribunal questions affecting the property of the suppressed orders all through France, and another to regulate the secularization of religious. The mere introduction of such bills into Parliament, now means the passing of them, without the slightest possibility of resistance, just as the disapproval of Combes or his Commission means the refusal of authorization for religious.

The custom is growing of calling the army officers "clericals," and of punishing them if they show any signs of religious belief. Officers have been removed or deprived of their posts without reason. Andre, Minister of War, is having a bill passed which will enable him to overstep the decisions of the General Staff and Council of War. By this means he intends, it is said, to reinstate the Dreyfusard Colonel Fiquart, then Reinach, and finally Dreyfus himself when amnestied. A hospital of the Sisters of Charity has been closed at Cambrai, although authorized since 1816. Proceedings against the Socialist rioters of the late strike have been practically quashed. The ministry have forbidden the railway companies to make the customary reduction of fares for the nuns going into exile; but the English South-eastern and Chatham Railway ordered their express train from Folkestone to London to make a special stop at Ashford to allow these same nuns to get off, and telegraphed that a special carriage would be in waiting for them.

A very dangerous aspect of the persecution is Combes' pretention with regard to the bishops. The Roman correspondent of the "Patriote," of Brussels, wrote, on January 20, that the Bishops of Carcassonne and Amnecy have not yet received their bulls from Rome, because the French Government will not accept the terms of these, but demand an absolute right to nominate the bishops without any discussion as to the merits of the men chosen. Imagine Combes and the "Block" "packing" the Episcopate of France!

The cynicism of this sectarian band is well illustrated in Bourgeois' speech after his re-election to the presidency of the Chamber. Their programme was, he said, "the sovereign independence of the lay state, solidarity of the weak and strong, material and moral peace of minds and consciences unknown before." "To this duty the Chamber will not hesitate to apply itself—its commissions are now ready with a few modifications to make the work more rapid and easy."

Of Rabier, the reporter of the Congregations Commission, the "Journal des Debats" says that he "crowns the anti-clerical spirit with the enthusiasm of a Jacobin." "No more docile commission," it continues, "could be imagined. It is a marvel of harmony and a model of discipline for evil work." If the Jacobine had a spark of patriotism, or even of good sense, they would take heed of the words uttered by M. Rauline, senior member of the Chamber: "Oppression must pass and justice triumph. No sectarian spirit is powerful enough in its tyranny to make humanity follow in the path of injustice."

While the Breton fishermen are starving, Combes, with all the bitterness of an apostate, tramples on them for using their native language to worship God. Thirty-one priests have been deprived of their stipends for teaching the Breton catechism, which Combes falsely declared in Parliament to be different from the French. The Catholic schools of Brittany are being rapidly suppressed, and the religious teachers, it is said, are about to take refuge in Belgium or England.

There can be, of course, no greater stimulant to Catholic reaction than persecution, and the stimulant is acting extremely well. The fact that the officers of the army are called "clericals" and being punished in various ways shows that the soldierly men of France are quietly waiting as Catholic men must. The law courts have not been "packed" yet. A religious establishment which was seized at Romans, in Drome, and from which the Sisters were expelled, was restored by the courts, because given by legacy; an indemnity was ordered, and all expenses of repairs, etc., must be paid by the aggressors. When the infant refuge was closed at Cherbourg, a crowd of men and women toilers came in tears to bid the religious adieu. During the expulsion of thirty Sisters from the Hospital for incurables at

Rheims, the crowd showed its temper, but was restrained by the gendarmes. The expulsion of the Sisters at Arras moved the whole city. Public protests were made, even in the form of placards, describing the loss inflicted on the people, "because the Government, at the beck of Freemasonry, expelled the religious." Such scenes are occurring frequently.

The Catholic leaders are active. MM. Piou, Brunetiere, etc., address large crowds of men. M. Piou, for instance, spoke to a meeting of 5,000 at Rennes on the necessity and manner of organization. Twelve thousand men, according to the "Verite Francaise," attended the Mass said in Notre Dame for the re-opening of Parliament. About 200 men went to Holy Communion; 3,000 men were addressed by the bishop in the Cathedral of Nancy, and joined in the procession of the Blessed Sacrament. When the martyr of Charity, Sister Louise, died at Blangy (Seine Inferieure) at the age of twenty-seven, of tuberculosis, contracted while ministering to the victims of that disease, a large crowd, deeply impressed, came to pay at her funeral their last tribute of respect. The mayor of the city was in the place of honor, and the pastor spoke of the heroism of the dead religious. From Catholic Chronicle of "The Messenger Magazine, New York.

Death of a Well-Known Catholic of Argenteuil County.

Cushing, P.Q., Feb. 25. Early on the morning of Thursday, February 19th, there passed to his eternal reward a prominent member of the Catholic Church in the County of Argenteuil, in the person of Mr. Joseph Derrick, whose death is regretted by all creeds and classes in that section of the country in which he spent a useful life of three score and ten years.

Mr. Derrick was born in Stonefield, Que., of Irish parents, who came to this country early in the last century. In those days there was no Catholic Church or clergyman nearer than Rigaud, and Mr. Derrick was fond of telling how his parents conveyed him there on horseback, a distance of nearly twenty miles, in order to receive baptism.

In 1872 he was elected to a seat in the Council of Chatham, which he occupied for twenty years, and then succeeded Mr. J. B. Cushing as mayor, a position which he resigned in 1897, to the regret of everyone as he was a man of singular astuteness which caused his opinion on all matters to carry great weight.

By the poor of the community Mr. Derrick will be especially missed, as they were accustomed to go to him when in trouble for advice which was always freely given, and he likewise assisted them in many other practical ways.

He was married in 1872 to Miss Mary McAndrew, of Grenville who, with a family of four sons and two daughters survives him. Deceased also leaves a sister, Miss Jane Derrick, to mourn his loss. His eldest daughter was married a couple of years ago to Mr. A. J. Kahala of Inkerman, Ont.

The funeral occurred on Saturday morning, 21st February, to Grenville, where an impressive funeral service was held, at which Rev. Father Gascon officiated, after which the remains were conveyed to the cemetery at Calumet, followed by a large concourse of sorrowing friends and neighbors who had gathered to pay a last tribute of respect to the dead and sympathy to the living.

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New Underskirts.
New Children's Dresses.
New Spring Jackets.
New Ready-to-wear Costumes.
New Black and Colored Silks.
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New Washing Silks.
New Wash Fabrics.
New Black and Colored Dress Goods.
New Curtains and Portieres.
New Tolerife Hand-worked Linens.
New Gloves, New Hosiery.
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New Men's Furnishings.
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English White Satin Drill Suits.
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English Galatea Sailor Suits.
Boys' Norfolk Suits.
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Notes and

Directory United Irish League
Dublin, Feb. 21st
UNITED IRISH LEAGUE
Next meeting of the National Directory was held in the United League offices, 39 Upper O'Connell Street, Dublin, on Monday, 16th inst., at 11.30 a.m.
Mr. John E. Redmond, M.P., President.
Others members present:—
John M'Ghione, Mid-Armagh; Rev. Canon Quinn, P.P., South Down; John Conlan, Carlow; J. Smith, J.P., Co. C., West Wick; M. Farrelly, East Cavan; T. M. Farrelly, East Clare; Rev. M'Inerney, East Clare; Rev. Clancy, C.C., West Clare; Rev. Barrett, C.C., Cork City; O'Callaghan, Mid Cork; Barry, M.P., South Cork; James C. Cannon, Adm., East Cork; Rev. A. Lowry, P.P., Down; J. D. Nugent, College, West Wick; Rev. Canon O'Connor, South Fermanagh; Thomas F. North Galway; M. J. Flavin, North Kerry; James O'Donnell, West Kerry; Thomas T. O'Connell, East Kerry; E. T. Keane, Kerry City; Denis Johnston, Leitrim; Henry O'Shea, L.P. City; Rev. John Power, P.P. Limerick; William Ganly, Longford; Peter Hughes, North Louth; N. T. Murphy, South Louth; William O'Brien, West Mayo; Michael Delaney, Mayo; Peter Coyle, R.D.U., Monaghan; Lawrence T. Kelly, Co. C., Ossory; P. A. Meel, Co. C., Leitrim; John Cullinan, South Tipperary; James J. M.P., East Tipperary; James M'Carthy, M.P., Mid Tyrone; Teggart, East Tyrone; P. R. Moly, M.D., West Waterford; Hayden, M.P., North West Wick; Rev. Canon Colum, South Westmeath; P. Boyle, Meath; William Abraham, M.P., Conor O'Kelly, M.P.; Captain Donelan, M.P.; P. O'Brien, Alfred Webb, Andrew Kettle, Swift MacNeill, M.P.; Thomas M.P.; David Sheehy, O'Donnell, M.P.; L. Ginnell, Richard M'Ghee, Alderman, P.P., P. White, M.P.; John J. North Roscommon.
The following letter was received from Mr. John Dillon, M.P.:
2 North Great George's
Dublin, 14th Feb.,
My dear Redmond,—As I do not feel equal to travelling I shall be obliged to leave for home on Monday morning, and not, therefore, be present at meeting of the Party and of the members of the Party and of the Party.—Yours faithfully,
JOHN DILLON
Letters and telegrams of a similar nature were received from the following:—Baile Ferguson, James F. X. O'Brien, Rev. William Lillis, C.C., Cork; Thomas Harrington, Kilkenny; F. J. Gallagher, Donagall, John O'Dowd, M.P., Sligo; Thomas Barry, North Cork; William Devlin, East Cork; James Gilhooley, West Cork; Boyle, West Donegal; Michael Boyle, South Galway; E. Higgins, Cork; John Devitt, East Mayo.
The minutes of the last meeting were read by Mr. John O'Donnell, M.P., and confirmed.
The next business was the election of officers of the League, the motion of the Rev. J. C. Cannon, Adm., seconded by Mr. Webb, Mr. John E. Redmond, Chairman of the Irish Parliamentary Party, was unanimously re-elected President of the United Irish League. The Treasurers, Messrs. A. J. Patrick White, M.P., and John Hennessey were unanimously re-elected.
The Honorary Auditor, Mr. Webb, was also unanimously re-elected.
Mr. John O'Donnell, M.P., was unanimously re-elected General Secretary; Mr. David Sheehy, Organizing Secretary, and Mr. L. Ginnell, Corresponding Secretary.
The following gentlemen were unanimously co-opted additional members of the National Directory:—John Dillon, M.P.; Michael J. G. Swift MacNeill, M.P.; John Ferguson, Thomas Conroy, Right Hon. T. C. Barrett, Lord Mayor of Dublin; and Messrs. M'Ghione, P.P.,

Mission to Non-Catholics.

From "The Missionary" we glean the following interesting item which illustrates the varied experiences of missionaries in their work.

AT MONACA, PA.—A mission for non-Catholics was booked for Monaca, Pa., early in September. Monaca lies twenty-five miles from Pittsburg, on the western bank of the Ohio River.

The mission was given in the Catholic Church. There was no difficulty about filling the building, though some difficulty was experienced in getting Protestant women to wear hats.

Rev. Anthony Vogel, of Beaver, has charge of Monaca as a mission. He has at present four persons under instruction at Beaver.

AT NAVARRE, O.—There was a peculiar feature about the non-Catholic mission preached during the same month at Navarre, O. The pastor, who had arranged for it, and who had promised the missionaries a fruitful field, left the church a few weeks before that event.

But for this distressful feature the mission at Navarre would have been an exceedingly pleasant one. The large church was crowded each night with non-Catholics.

It was thought advisable to give the parishioners a few sermons after the conclusion of the mission. The entire parish went to the sacraments. May we not believe that the prompt return to the priestly calling of their late pastor was largely due to their fervent prayers?

MILTONSBURG, O., is a small town in Monroe County, a county famous for its hills. It lies six miles from the county's only railroad. It was formerly a town of some importance. Though it never counted more residences—twenty-six in all—it could boast of seven saloons and two breweries.

It was in this church that a mis-

sion was given for the neighboring non-Catholics. It was a composite mission, the mornings being reserved for Catholics exclusively. The attendance was large, and it was not necessary to coax questions out of the audience.

There was a temperance lecture on one of the evenings, the very first on record at Miltonsburg. It took well among Catholics and Protestants. A printed slip was handed to each male attendant, containing a ladder with nineteen steps of temperance resolutions.

GRIFFITH, is a small oil town in the same county of Monroe. Rev. Charles Alfred Martin was chosen to take the place in the Apostolate of Father Michaels, who had returned to parish work after three and one-half years of good service as a missionary.

The Campbellites like to be called Christians simply. After the first lecture some one asked: "When you speak of Christians do you mean Campbellites?" It was explained that the Campbellites are Christians, but there are others.

A collection was taken up at the end to meet the literature expense; the generous oil people contributed enough to pay the expenses of a half-dozen such missions.

SEBRING, O., is a small pottery town in Mahoning County. It has a population of twelve hundred souls; but has not yet reached its third birthday. But few Catholic families have found homes in Sebring.

tractors to get a furnace into the building within the specified time; the Lord, however, came to the rescue, and tempered the wind to the unheated hall. There were very many questions, not a few emanating from ministerial sources.

LEIPSIC, O., had its first non-Catholic mission during Thanksgiving week. Seven hundred and fifty persons gathered in the opera house to hear the first lecture. The five succeeding lectures were given in the church. Though there was a shower of questions each night no new discovery in religious thought was made.

Within the past week there have been occurrences in connection with the Stock Exchange, says the "New York Times," that have emphasized the value of general confidence in the essential honesty of any member of that important body.

LEGISLATION AGAINST SENSATIONAL NEWSPAPERS.

not stop to look at it merely because the baleful sensationalism on which so large a portion of the secular daily press of this country thrives is threatened with a setback in Minnesota.

Honor inspires a certain indignation against all paltering with truth.

CANADIAN PACIFIC \$48.65

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Until April 30, 1903, Colonist rates from MONTREAL to Seattle, Victoria, Vancouver, Portland, Rosland, Nelson, Trail, Robson, \$48.65

COLONIST SPECIAL TRAINS to the CANADIAN NORTHWEST

for Settlers and their effects from Carleton Junction Tuesdays during March and April at 9 p.m. Particulars on application.

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A novena of thirteen Tuesdays will begin at the Franciscan Church, on Tuesday, March 17th. Mass for the novena on that morning only at 7.30 o'clock.

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Within the past week there have been occurrences in connection with the Stock Exchange, says the "New York Times," that have emphasized the value of general confidence in the essential honesty of any member of that important body.

And the first thing that forces itself upon the attention of the observer and the student is that a well-established reputation for honest dealing—a reputation that can be attained only by a considerable course of such dealing—is, in "the Street," as elsewhere, an asset of great importance.

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Ladies' New Spring Golf Capes, in Oxford and blue Zibeline, bright plaid lining, trimmed with plain cloth strapping and tailor stitching. Special \$9.60.

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It was the management of The Big Store who realized the need for the creation of styles in dress that would become and lend dignity to maidens who had passed the juvenile stage, and yet had not attained womanhood's estate.

Misses' New Spring Suits, in navy, gray and fawn, smart Eton coat, lined throughout and latest fan pleated skirts. For sizes, 14, 16 and 18 years. Special \$7.90.

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- 62 pieces Mercerized Dress Satens, 30 in. wide, fast Indigo Blue grounds best satin finish, recherche designs, suitable for Shirt Waists, Dresses, Blouses, etc. Value 27c yard. Sale price 20c.
- 38 pieces Maltese Cotton Delaines, 27 in. wide, with satin stripes 1 1/2 inch apart, neat printed designs; worth 30c yard. Sale price 22c yd.
- 75 pieces Manchester Dress Delaines, 28 in. wide, with satin stripes neat printed designs, selected summer shades, imported to sell at 42c yard. Sale price 32c yd.
- 1,000 yards British Wash Fabrics, 28 inches wide, in all the leading shades and designs, extra value at 50c yard. Sale price 38c yd.
- 25 pieces Wash Fabrics, silk backed weave effect, 27 in. wide, colors are absolutely fast, in pink, light blue, Oxford gray, light gray, ox blood, olive, etc. Make up into handsome blouses or costumes. Value 65c yard. Sale price 53c.

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fixes his standing. Others accept it. Those who receive the impression have had the best chance to form it, and their judgment "goes." It may not be just, but it is the best that can be got, and the rest of the community, so far as they concern themselves with the man, accept it.

And this impression, in the long run, the man himself determines. If he is honest, if day by day and hour by hour he does what he really thinks is right it is known and believed. When the time comes, as it may come to the most fortunate, that appearances are against him, if he is accused, or suspected, or wrong, the judgment which has slowly been forming in the minds of those who have known him, decides whether he shall be held guilty or innocent.

Bible Critic Protestant

(By a Regular C

THE HISTORIC modern Biblical critic discarding the old Bible as of appeal in all matters of fact, Protestantism is left of it, has been ing away from that age. We find the great Protestant thinkers against the infallibility of the Bible.

"Jesus is aroused from day existence by John In being baptized in the experiences a new creation God which arouses in and elevated self-consciousness which was this new consciousness remaining completely silent to his Messiah's even his miracles are in the interests of his mission, but they are mere mercy. In this way he his way into the hearts ple; and, in order to activity, he sends out with their message. The er of thanksgiving which when at the height of h furnishes evidence of the he was then tempted to his claims. Life did not what he expected. But ev this an inner greatness r felt; he experiences in will of God, in reference is now to reach a clear ing. In the possession of and already present certain confidence that his life led by God, his actions breathe childlike courage firmness. He flees, but no a new mission; he takes a gregation with him, whom poses to initiate more de the mysteries of the Gospel as he feels that this educa been completed, he again a Jewish soil, in order to t and again to win the hear people. Each and every finds himself disappointed. of this fact, there was dan he himself might lose his d in himself as the Messiah e conclusion that it was s tian. He tries to find in t his own faith, as is eviden the scene and confession of Casarea, Philippi. Really s end by this trial, he there detakes his last work, nan journeying to Jerusalem, in to die there, for a death in would be fatal to his missio the last he is filled with th to accomplish a great purp his last days, he experiences before the importance of his person. With a clear eye he upon death; he has concentr thoughts more and more up death, and accordingly has a deeper and deeper significa tic death. In his last strugg with joy and strength submit the will of God.

"In this way there is found historic Christ a man with a human consciousness, who ne less retains a wonderful sim and clearness of judgment. H a man who went an altogether ferent way from that which b originally purposed, and a man in implicit confidence in God his way quietly and fulfils his sion in the way that he had directed. He is a man who ha fore him the most blessed and on eternity, and who averte finds his peace and joy in the sent possession of his God."

Here we have a number of ent scholars, all claiming to be Christians, and all positively e dering Our Lord as man, and man. Wels, Holtzman, W. Schweitzer, Schmiedel, Otto, others allow themselves to spee the Second Person of the Be Trinity as a man, with a mi scheme, which he did not quite derstand, himself, until he reach certain age, and found himsel certain surroundings. And yet t men are Christians, and Protest Christians. Schmiedel is of opti that "Christ did not enter upon work with a consciousness and conviction that He was the Mem

Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.

MARCH 7, 1903.

Co. LIMITED St. James Street

MARCH 7, 1903.

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Granet Cloth Suits, in... t gray, made in latest... fan skirt, with self... 14, 16 and 18 years,

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British Wash Fabrics, ... in, in all the leading... signs, extra value at... price 38c yd.

sh Fabrics, silk bas... t, 27 in. wide, colors... fast, in pink, light... ray, light gray, ox... ct. Make up into... or costumes. Value... price 53c.

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facts. It is the pic... on the minds and... bellows gradually by... mbered and uncon... happy indeed is he to... is favorable. He... unfavorable is heav... handicapped.

PUBLIC SPIRIT.

erty has been founded... ne. It bears the... ation Country party... me includes a de... al suffrage, and for... of Alsace-Lorraine... ally with the other... rman federation.

and a great deal of... poor man. I take it... would be as much... a rich man.

Bible Critics in Protestant Ranks.

(By a Regular Contributor.)

THE HISTORIC CHRIST.—The modern Biblical critics are gradually discarding the old Protestant principle that the Bible is the last court of appeal in all matters of faith. In fact, Protestantism, or rather what is left of it, has been, of late, drifting away from that Biblical anchorage. We find the great mass of the Protestant thinkers declaring against the infallibility of the Scriptures. But the modern Biblical critics while stepping from under the guardianship of the Scriptures and on to the ground of the "Historic Christ" as the foundation of all faith, are positively divesting Christianity of its fundamental principles. The denial of Christ's divinity could not be expressed more exactly. Take the passage, and ponder over it:—

"Jesus is aroused from an everyday existence by John the Baptist. In being baptized in the Jordan, he experiences a new creative act of God which arouses in him a new and elevated self-consciousness: the temptation which was involved in this new consciousness he escapes by remaining completely silent in reference to his Messiah consciousness. Even his miracles are not wrought in the interests of his Messianic mission, but they are merely acts of mercy. In this way he aims to work his way into the hearts of the people; and, in order to enlarge his activity, he sends out his disciples with their message. The great prayer of thanksgiving which he speaks when at the height of his activity furnishes evidence of the fact that he was then tempted to put forth his claims. Life did not offer to him what he expected. But ever against this an inner greatness makes itself felt; he experiences in reality the will of God, in reference to which he is now to reach a clear understanding. In the possession of a Blessed and already present certainty and in confidence that his life was being led by God, his actions and words breathe childlike courage and quiet firmness. He flees, but not without a new mission; he takes a small congregation with him, whom he purposes to initiate more deeply into the mysteries of the Gospel. As soon as he feels that this education has been completed, he again appears on Jewish soil, in order to try again and again to win the hearts of his people. Each and every time he finds himself disappointed. In view of this fact, there was danger that he himself might lose his confidence in himself as the Messiah and reach the conclusion that it was self-deception. He tries to find in the faith of his disciples a strengthening of his own faith, as is evidenced by the scene and confession of Peter in Caesarea Philippi. Really strengthened by this trial, he thereupon undertakes his last work, namely, his journeying to Jerusalem, in order to die there, for a death in Galilee would be fatal to his mission. To the last he is filled with the desire to accomplish a great purpose. In his last days, he experiences as never before the importance of his own person. With a clear eye he enters upon death; he has concentrated his thoughts more and more upon his death, and accordingly has assigned a deeper and deeper significance to this death. In his last struggle he with joy and strength submits to the will of God.

"In this way there is found in the historic Christ a man with a super-human consciousness, who nevertheless retains a wonderful simplicity and clearness of judgment. He was a man who went an altogether different way from that which he had originally purposed, and a man who in implicit confidence in God goes his way quietly and fulfils his mission in the way that he had been directed. He is a man who had before him the most blessed and glorious eternity, and who nevertheless finds his peace and joy in the present possession of his God."

Here we have a number of eminent scholars, all claiming to be Christians, and all positively considering Our Lord as man, and only man. Weiss, Holtzman, Wendt, Schweitzer, Schmiedel, Otto, and others allow themselves to speak of the Second Person of the Blessed Trinity as a man, with a mighty scheme, which he did not quite understand, himself, until he reached a certain age, and found himself in certain surroundings. And yet these men are Christians, and Protestant. Schmiedel is of opinion that "Christ did not enter upon His work with a consciousness and a conviction that He was the Messiah,

but that He went to Galilee, merely to continue the work of John the Baptist there. But later, when He saw the phenomenal success of His work, and especially when He saw how God performed miracles through Him, did he gradually reach the conclusion that He was the Messiah of the Lord." Add to this the following: "Later on, two new thoughts were born in the mind of Jesus, namely, that the Gospel was intended for the heathen also, and, secondly, that the way to glory for Him lay through death. In this way death became an integral part of His mission."

We have quoted these lengthy passages merely to show that nothing could be more antagonistic to the idea of Christ's Divinity than the expressions of these Biblical critics, these children of the Protestant Reformation, these so-called believers in Christ.

Let the Catholic attempt to figure to himself a Savior who on entering upon His mission did not feel that He was the Messiah; or a Divine Redeemer who was merely a continuer of the work done by St. John the Baptist; or a Son of God, who only thought of being a Messiah when He perceived the success of His work; or a Christ who finally came to the conclusion that He would be (or would pass Himself off as) "the Messiah of the Lord." Of what Lord? God the Father? Or God the Son, whom Christians call the Lord? Conceive, if you can, a God made man, so ungodlike and so purely human, that it was only after he had experimented in preaching that a couple of new ideas came to Him—and that He found out the advisability of making His death pay a reading part in all His great scheme.

It requires but slight argument to show clearly that this is simply anti-Christian doctrine—the denial of Christ's Divinity, and the attributing to Him merely the gifts of a very clever man. And yet, these are the advanced Christians, the improving Protestants, the great Biblical critics, the men who claim that they have a mission to propagate the Faith of Christ. It is only now that the world is beginning to realize what a stupendous revolution against Christ and Christianity the Protestant reformation really was. Where would be Christianity were it not for the Catholic Church?

Italy and France.

By order of the Holy Father, Count Grossoli, the new President of the "Opere del Congresso," or Catholic social organizations in Italy, repaired lately to Florence, for the purpose of consolidating the two wings of the Catholic party, the Conservative and Democratic, represented respectively by the journals, "Unita Cattolica," and the "Bandiera del Popolo." A reunion of the entire party took place under the presidency of the Archbishop, Mons. Mistrangeli, Count Grossoli, conformably to the Pope's instructions, declared that the social work was to be continued on the lines advocated by the "Bandiera del Popolo" (Banner of the People), and carried on by Burglesier, the Italian Harmel, Mondada and Monsignor Faradri. "L'Unita" agrees to the union and holds out the hand to the "Osservatore Cattolica" of Milan, the "Avenire d'Italia" of Bologna, and the "Patria" of Ancona, the three great organs of Christian democracy in Italy. The "Domani d'Italia" of the Abbe Murri, is transferred from Rome to Bergaund to become under the direction of Count Medolago, the authorized organ of the second group and of social action. Thus a united, well directed, and zealous Catholic Press will be a powerful agency for the social and Christian regeneration of Italy as it has already proved to be in Belgium.

Meanwhile the sordid antichristian movement in favor of divorce is agitating the Italian Parliament. As the unity and indissolubility of matrimony is one of the Christian dogmas, the Jewish wire-pullers of the Masonic lodges naturally aim at its destruction, as they do at the destruction of Christianity itself, root and branch. They have already succeeded in destroying it in the Masonic society, and they aim at its destruction in the family and society at large. It is very unlikely that the Italian people will take kindly to the law of divorce if it should be forced through Parliament. The Marquis Rudino, an ex-premier, is leading the opposition to it. The Government, urged on by the King, is strenuously pushing it forward.

Another trouble is brewing over the proposed visit of M. Loubet to Rome. Various devices have been proposed to overcome the difficulties attending the visit. One was that the King of Italy should meet Loubet in some other Italian city, in

order thus to reconcile the Pope's right with the King's pretension, but the Italian rulers haughtily rejected it. The King replied—"Rome or nothing."

On its side the Holy See maintains rigorously the etiquette which is the expression of both right and propriety, and has rejected all ingenious and hybrid arrangements—declaring that "The Pope will never receive in Rome a Sovereign or Chief of a Catholic State who goes down to the Quirinal." But the Italian King, aided by M. Nathan and the Dreyfus affair, persist in annoying him, and it is said M. Loubet, with his habitual weakness, will yield. What course precisely the Pope will take is not known, but it is certain he will not receive M. Loubet if he comes to the Quirinal in Rome. This is another engine of Jewish Masonry for attacking the Catholic religion in the person of its august Head, the Vicar of Christ.

The counterpart of this plot is going on at home, in France through the agency of Combes, the unfrocked Cleric, who has become Prime Minister. This tyrant is trying to repeat the performances for which Henry IV. was obliged to come to Caenossa by Gregory VII. He is claiming virtually the right to nominate Bishops, and is refusing to let the Bulls of appointment for two Bishops be published, and is thus openly violating the terms of the Concordat, and usurping a right which the Pope never conceded and never will concede to any sovereign or politician, as it would entail the overthrow of ecclesiastical discipline, and the very constitution of the Church of Christ. The new Bishops of Carcassonne and Auney have not yet received their Bulls as Combes objects to the terms in which they are drawn up. The State must, according to him, be the sole nominator, and he requires the Pope to draw them up in conformity with this demand. A rupture is therefore imminent, as the Pope never would concede this demand. It would be far worse than the veto asked by the English Government in the early part of the last century and indignantly rejected by both Rome and Ireland. Minister Combes goes even further, for he has intimated that in future appointments he won't allow the Holy See to examine or discuss the designated candidates at all. This is, under a crafty form, the assertion of a new right and pretension, unjustifiable, and utterly unacceptable. He further threatens that if the Vatican refuses to agree to this demand the Government will expunge the salaries for the vacant bishoprics from the discussion of the budget of worship. Behind this ratchination there lies a secret aim. Combes knows that to abolish the budget of public worship and break openly with the Church would be displeasing to the majority of the French people. Hence he wants to saddle the responsibility of this course on the Pope. The Holy See, he knows, will reject the Government pretensions. M. Combes will then say, "It is the Pope who has brought about the rupture." He will then turn his well-planned machinations into an engine for persecuting Catholics and the Catholic Church. Truly the Jewish Lodges have the cunning of the Serpent in their schemes and plans for the destruction of Christianity.—Irish News.

LIFE'S LITTLE ILLS

Are the Ones Which Cause the Greatest Amount of Suffering.

It is every day fills that distress most—those which seize you suddenly and make you irritable, impatient and fault-finding. The root of these troubles lies in the blood and nerves, and you cannot get rid of them until the blood has been made rich and pure, and the nerves strengthened and soothed. Dr. Williams' Pink Pills will do this, and will do it more speedily and with more lasting results than any other medicine. In proof of this Mrs. James Patterson, Chilliwack, B.C., says:—"My daughter was in poor health, and her system badly run down. She was pale, suffered from severe headaches, and very nervous. We decided to give her Dr. Williams' Pink Pills, and after using six boxes, she is a strong, healthy girl. I gladly recommend the pills in similar cases."

These pills cure all blood and nerve troubles, such as anemia, neuralgia, indigestion, heart trouble, rheumatism, St. Vitus' dance, partial paralysis, kidney troubles and the weakness which afflict women. Be sure you get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. If in doubt, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c per box, or six boxes for \$2.50.

American Army War College.

(By a Regular Correspondent.)

MASONIC HAND VISIBLE.—On Friday of last week a most important, and a highly instructive ceremony took place at Washington. Without going into the details, or reproducing any of the lengthy addresses delivered, the following will furnish an idea of the purport of the whole affair. This is dated "Washington, D.C., Saturday, Feb. 21, 1903," and runs thus:—

"No event which has taken place in Washington for years was more significant of the advancement of the intelligence of the national military spirit and of the growth of modern military ideas than was the laying of the corner stone of the Army War College, at Washington Barracks, to-day. President Roosevelt's speech showed that he does not think the nation is amply prepared for possible war, although there is every reason why it should be, and that he believes the Army War College will be the institution which will do most to keep the army at the constant point of efficiency. Secretary Root, to whom more credit is due than to any one else for the establishment of the Army War College, also spoke, and with a clarity which sharply outlined the work of the institution."

In addition to this general statement of what the occasion was, I will add the following introduction to the report of the ceremonies:—"Washington, Saturday.—In the presence of an assemblage of distinguished persons, including the President of the United States, members of the Cabinet and of Congress, Justices of the Supreme Court, representatives of foreign powers and others eminent in the life of the nation, the cornerstone of the Army War College was laid here to-day with impressive military and Masonic ceremonies. The occasion was rendered especially notable and interesting by addresses delivered by President Roosevelt, Secretary of War Root, and Major-General S. B. M. Young, president of the War College. The site selected for the new building is on the reservation of the Washington Barracks, at the foot of Four and a Half street. To-day's ceremonies marked the beginning of a project which has been fostered by the President, Secretary Root and others interested in the advancement and thorough training of the United States army. While the foundation of the new structure, which is to be practically unique, has been only just begun, the plans contemplated by the War Department and by Congress include the construction of an entirely new set of buildings on the arsenal grounds."

I have no fault to find with a great nation, like the United States, seeking to perfect its military standing, and to establish institutions for the training of soldiers who are to become the bulwark of the nation's future. From all the speeches delivered, on that occasion, we glean that the idea of the founders of the Army War College is that of a famous European ruler who declared that it was wisdom for a nation to be always ready for any emergency, and that the best guarantee of peace was to be well prepared for war. However, it is not with this phase of the subject I wish to deal.

What strikes me as most peculiar about the ceremonies on, what appears to me should be, a memorable occasion, is the fact that cornerstone was laid with Masonic ceremonial. It is quite possible that I bring to the consideration of the subject a certain degree of prejudice; but I am under the impression that I consider it from a logical standpoint. At all events there can be no wrong in honestly stating my views.

If I understand it rightly this new Army War College is an institution destined for the entire country. In a word, that it is to be a national institution, in the truest acceptation of the term. It is intended to be a training school for those who are to become the defenders of their country. It is not at all probable that the immense Catholic population of the United States is to be excluded from participating in this work; it is more than likely that, as in the past, so in the future, the Army will be filled and sections of it will be led by men of our faith. There can be no doubt that thousands of Catholics will receive their military training at the new Army War College. If so, how is it that they should be excluded from participation in the first ceremonies, in connection with the foundation of that institution? The President of the

United States, and Secretary Root are too well versed in all the questions affecting the different elements, that go to make up the population of their country, not to know that the Catholic cannot participate in aught Masonic. Why then make such a marked distinction from the very outset? I am not questioning their right to have a cornerstone laid with Masonic ritual; but I do question the opportuneness of such a departure in the case of a general national institution. If the day were to come when the Republic would actually need the arms of that institution's future graduates; those of her Catholic defenders would be of as great importance to the nation, as those of any other class or section of the population.

Father Scannel On Scandal.

Preaching on Sunday, a week ago, in St. Alphonsus', Glasgow, from the text, "Woe be to him who scandal giveth," Father Scannel said that there was no sin so prevalent amongst people at the present time as the sin of scandal. It was pernicious, dangerous and fatal in its consequences. To it might be ascribed the decay of piety, reverence, and devotion. And yet there was not a sin in the whole catalogue of sins which was considered by people as of so little consequence, and so when they came to the tribunal of penance, they scarcely made the sin a matter of confession. Scandal, however, was calculated to drag our neighbor into sin. To give a plain example of it, a man who neglected Mass on Sunday gave scandal to those who lived with him, the man who got drunk gave scandal to those about him, as did the man who used foul language; and even the man who came late to church gave scandal, for he was seen by the rest of the congregation, who probably said to themselves, "Why cannot we do as this man is doing?" Scandal was given directly and indirectly—directly when they enticed their neighbor into sin, and indirectly when by some act of theirs their neighbor was induced to commit sin, though they didn't intend that he should commit it.

The scandal-giver was a murderer. "If thou persuadest thy brother to sin," said St. Augustine, "you are a murderer." Scandal was even a greater sin than murder, because the soul is greater in the sight of God than the body, and a man would be better to be responsible for the death of a hundred bodies than that of one immortal soul. It would be less cruel to plunge a dagger into a child's breast than cause the loss of sanctifying grace in its soul. "The devil," said one of the saints, "was a murderer from the beginning," and the scandal-giver was his agent. Where the devil would fall alone he succeeds by the help of the scandal-giver. Were the devil not assisted by him half the number of souls lost would not be lost. The evil he does passes from one man to another—for one generation to another—so that whilst the scandal-giver may be in his grave, there are souls going into hell through the scandal he gave in his life. Like an avalanche ever increasing and carrying everything before it, the scandal-giver carries with him countless numbers of souls to perdition.

The greatest honor on this earth is to be the servant of God. The scandal-giver rejects and despises this honor preferring to be the servant of the devil and to do his work. Christ came down on this earth for no other reason than to save immortal souls. For thirty-three years he led a life of poverty and suffering and died the ignominious death of the cross. All this for the salvation of mankind, and yet the scandal-giver makes all that void and robs Jesus Christ of the advantages of His passion and renders His sufferings useless and fruitless. The preacher then quoted Christ's words in regard to scandal-giving, and asked: "Has it not struck you as singular that our Divine Lord should single out that sin of scandal. Why not have singled out the drunkard and the adulterer? No; it is woe to the scandal-giver, and His word is the same yesterday, to-day, and for ever. In conclusion, Father Scannel asked his hearers to look into their hearts and ask themselves, "Had they ever induced any one to sin?" If so, they should bow down humbly before the great God, asking pardon for what they had done and begging His grace. Let them, in future, frequent the sacraments more regularly, giving a good example and avoiding the occasions of sin. Let them try to win as many souls to Him as they had deprived Him of, and let them have ever ringing in their ears, "Woe to the world because of scandal; woe to the man by whom scandal cometh."

Wireless Telegraphy And Commerce.

Victor Mamelstorf, A.I.E.E., in the London "Sunday Times," writes: "Is Marconi's wireless telegraphy a commercial success?—Is a question which has been frequently put to me of late. I do not deny that Signor Marconi's invention is one which is of the greatest scientific value, but, on the other hand, I do not think that the time has come yet to consider his invention a commercial success."

Naturally its success has been proved so far that messages can be sent across the Atlantic on a very stormy day and under the most difficult circumstances, even lightning and thunder having no influence on them.

The new Marconi instruments to be used for Atlantic messages have been constructed now in such a manner as to ensure entire privacy of these messages; that is to say, that no messages can be picked up as people generally think by somebody who is simply in possession of a Marconi receiving instrument. For instance, a message sent, say, from Canada to Italy could not be intercepted by say, an English or German station, or anybody else, provided that any of these stations named has not an exactly identical tuned instrument as the station for which the message is meant, but in reality this is almost impossible, for the reason that the company takes every precaution that no two sets of instruments are tuned and made alike. I may compare this measure with the locks and keys of the Jay Lock Company. Of course, my comparison cannot be taken literally.

Now, you will ask me, perhaps, if the company only makes one set of instruments alike, how is it possible for ships of different nations, or even of steamers of the same nation, to communicate with each other? Here, of course, the matter stands differently. To enable ships to communicate with each other, and also for communication between ships and the coast, a different type of instruments is being used from those for Atlantic messages. However, these are always liable to be intercepted, and up to the present I do not see how this can be prevented.

Coming back to Atlantic messages, a factor of greatest importance is the time for the transmission of a message. Our cable companies can boast that in the course of two to four minutes a reply can be had from Throgmorton street to Wall street, and vice versa. Whether a marconigram will be quicker or slower has not been proved in practice, and cannot be proved for some little time, as the G.P.O. has refused to give the Marconi Company the same concessions as it gives to the cable companies.

Another factor, in my opinion, of great importance, and not to be underestimated, is the following: Supposing several messages are sent at the same moment from different points, will the electric waves on coming, perhaps, in contact, influence each other? I do not think they will, but, of course, practice has to show us whether I am correct or not.

As regards the cost of erecting plants, I understand they will not exceed £50,000, and for the future will be still less than the above sum. Of course this amount is considerably lower than the cost of laying cables.

From the experiments made so far, messages can be sent from one port to another, but I think considerable difficulty will have to be overcome to send, for instance, a message direct from Capel court to Wall street. The company will have to send a telegram to their station, say at Portsmouth, Liverpool, or wherever they are, and from there the Marconigram can be transmitted to their station across the Atlantic, and vice versa. That this will cause naturally a considerable loss of time is needless to say, but let us hope that subsequently the clever inventor will find means and ways to overcome this difficulty, as he has overcome many others. Before this time arrives the cable companies need not fear the Marconigram, even if their charges are only 6d. against the cable companies 1s charge, per word.

But there will be in course of time sufficient work to do for both the cable companies and the Marconi Company, each in its kind, just as it is with the gas and the electric light.

What is slander? A verdict of "guilty" pronounced in the absence of the accused, with closed doors, without defence or appeal, by an interested and prejudiced judge.

The Resources Of Ireland.

The Department of Agriculture and Technical Instruction have issued the annual tables of the produce of the crops in Ireland in 1902. The report is produced with a celerity rare in official departments. Mr. Coyne, the Superintendent of Statistics and Intelligence Branch, has done his work with characteristic cleverness. Comparing the extents under the chief cereal crops in 1902 with those for 1901, we find an increase of 1,310 acres in wheat, a decrease of 17,191 acres in oats, an increase of 6,254 acres in barley, and a decrease of 1,368 acres under rye. In green crops, potatoes decreased by 6,017 acres, turnips decreased by 1,253 acres, and mangel wurzel decreased by 232 acres. In other crops, flax decreased by 5,700 acres; the area for hay from clover, sainfoin, and grasses under rotation decreased by 13,862 acres, and the area for hay from permanent pasture or grass not broken up in rotation an increase of 28,235 acres; but each of the other chief crops exhibit a decrease in the extent devoted to it, the decrease in wheat being 6,051 acres; in oats, 99,836 acres; in barley, 887 acres; in rye, 2,733 acres; in potatoes, 59,835 acres, in turnips, 15,618 acres; in flax, 12,714 acres, and in clover, sainfoin, and grasses under rotation, 30,132 acres. The total estimated produce of wheat in 1902 was 858,032 cwt., being 8.9 per cent. over the produce of the preceding year; and 1.3 per cent. over the average for the ten years, 1892-1901; the total quantity of oats was 18,734,165 cwt., being 5.3 per cent. more than the produce in 1901, and 4.0 per cent. above the average for the ten years, 1892-1901; the quantity of barley was 2,545,412 cwt., being 21.6 per cent. over the produce in 1901, and 670,648 cwt., or 23.3 per cent. over the average for the ten years, 1892-1901; here yielded 1,283 cwt., against 2,164 cwt. in 1901, and an average of 2,918 cwt. for the ten years, 1892-1901; and the produce of rye was 135,295 cwt., being 70.0 per cent. under that for the preceding year, and 14.1 per cent. below the average for the ten years, 1892-1901. The total produce of potatoes was 2,725,731 tons, being 19.2 per cent. less than the yield in 1901, and an increase equivalent to 4.4 per cent. as compared with the average produce for the ten years, 1892-1901. The turnip crop was 4,946,774 tons, being 1.3 per cent. above the produce in 1901, and 9.0 per cent. above the average for ten years, 1892-1901; and the total quantity of mangel wurzel and beet root was 1,468,237 tons, being 0.8 per cent. more than in 1901, and 56.5 per cent. over the average for the ten years 1892-1901. The yield of flax was 11,242 tons, being 15.3 per cent. under the produce in 1901, and 1.1 per cent. under the average quantity for the ten years 1892-1901. The produce of hay from clover, sainfoin, and grasses under rotation was 1,890,853 tons, showing an increase equal to 6.4 per cent. as compared with the quantity in 1901, and the quantity of hay from permanent pasture and grass not broken up in rotation was 3,785,777 tons, being 10.3 per cent. over the quantity of such produce in 1901. The aggregate quantity of hay under both headings (5,176,630) is 436,888 tons (or 9.2 per cent.) above that for 1901, and shows an increase equivalent to 6.1 per cent. as compared with the average produce for the ten years 1892-1901. The acreage under potatoes in Ireland in 1902 was 629,304, as compared with 685,321 in the year 1901, showing a decrease of 6,017 acres, 65.5 per cent. of the acreage under the potato crop in Ireland consists of champions, leaving only 34.5 per cent. for all other varieties—the percentage of some of these being so small as to be hardly appreciable when put into statistics. The quantity of honey produced in 1901 was nearly double the average quantity for the preceding ten years. It was 15.2 per cent. above the quantity for the year 1900, the returns for which showed an increase of 16.4 per cent. as compared with the quantity in 1899. The quantity of honey produced, according to the returns, was 715,213 lbs.; of this 186,835 lbs. were produced in the province of Leinster; 208,057 lbs. in Munster; 197,757 lbs. in Ulster; and 124,069 in Connaught. In some respects the returns are not of an altogether unsatisfactory character. The Department is about to do

good progressive work in another direction. Many people do not realize that Ireland is particularly rich in marbles, as well as in building stones and materials generally. The Department has taken steps to place on view for a period of three months, at the Imperial Institute, the extensive collection of Irish minerals and building stones which formed one of the most interesting of its exhibits at the recent Exhibition in Cork. The exhibit will include samples of the varied and excellent building materials and marbles of Ireland, and it is expected that the opportunity of examining these samples will be of advantage to those who are concerned in the many large building schemes now in progress in London and elsewhere in England. The excellence of the Irish granites, sandstones, and limestones, as well as of the red, green, and black marble and the other ornamental stones of the country, when they were shown in the Department's exhibit at Cork, excited the admiration of all who saw them. The exhibit also includes specimens of clays, cement-making materials, and a series of fine sands. In the mineral section of the exhibit are a series of prospectors' samples of the metalliferous deposits of the country, and samples of Irish coal and other minerals now being worked. The Department will, we are informed, take steps to place the fullest information on the subject of this exhibit at the disposal of inquirers. It is intended to open the exhibition about the middle of February.—Irish News.

Thoughts on 'Kindness'

Everywhere kindness is the best pioneer of the Precious Blood. Doubtless the terrors of the Lord are often the beginning of that wisdom which we name conversion; but men must be frightened in a kind way, or the fright will only make them unbelievers. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three last have never converted anyone, unless they were kind also. In short, kindness makes us as Gods to each other. Oh, what a wretched thing it is to be unkind! I think, with the thought of the Precious Blood, I can better face my sins at the last judgment than my unkindness, with all its miserable fertility of evil consequences.

If a man habitually has kind thoughts of others, and that on supernatural motives, he is not far from being a saint. These men are rare. Kind thoughts are rarer than either kind words or kind deeds. They imply a great deal of thinking about others. This in itself is rare. But they imply also a great deal of thinking about others without the thoughts being criticisms. This is rarer still. But kind thoughts imply also a contact with God, and a divine ideal in our minds. Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way, and come on earth, and sang on undyingly, smiting the hearts of men with sweetest wounds, and putting for the while an angel's nature into us. Kind words cost us nothing, yet how often do we pledge them!

There is also a grace of kind listening as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions, show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion. Kind listening is often an act of the most delicate interior mortification, and is a great assistance toward kind speaking. A kind worded man is a genial man, and geniality is power. No one was ever corrected by sarcasm; crushed, perhaps, if the sarcasm was clever enough—but drawn nearer to God, never. A genial man is both an apostle and an evangelist; an apostle because he brings men to Christ; an evangelist, because he portrays Christ to men.—From Father Peter's "Spiritual Conference."

A Pen Portrait of Sir Anthony MacDonnell.

The new and actual head of the Irish government, the Irish under-secretary, is an Irishman, a Catholic, a Nationalist. Sir Anthony MacDonnell, after thirty-six years of experience as an administrator in India, has taken the reins of government in his native isle. He believes the lessons which he has learned in India will be of value to him here. He has come to Ireland with a hope that he may be of service to his native land and to the empire by promoting a settlement of the Irish question, says Walter Wellman in the "Chicago Record-Herald." It is a pity that every intelligent man in Ireland cannot fully understand the spirit in which their countryman has undertaken this task among them after having won fame and fortune through his labor in other fields. In the first place Sir Anthony has begun his work in Ireland as a friend of Ireland and of the Irish people. He is just as anxious to have the land question settled and to have Home Rule follow in the wake of that settlement as Mr. Redmond or Mr. O'Brien or Mr. O'Connor. If he had not thought he could be of service to the country and to Ireland, Sir Anthony would not have come hither. He makes no secret of the fact that he is here with a purpose, with a plan, and that he is loyally backed up therein at the London end of the wire.

Sir Anthony believes that any successful and permanent government must have behind it the moral support of the people governed. Any attempt to carry on an administration through force alone is doomed to failure. It could never have succeeded in India; it never has and never will succeed in Ireland. England holds India through the confidence and good will she has inspired in the people. If such a policy were necessary in a country like India, it is a hundred times more necessary in a country like Ireland. To continue the effort to rule Ireland from London as a conquered people is to continue the miserable failure of the last century. Ireland is just as much entitled to local self-government as Canada or Australia or Cape Colony or New Zealand. It is best for Ireland to have Home Rule and best for England to give it to Ireland.

But Home Rule cannot come till the land question is settled and Sir Anthony hopes and expects to solve the land question. He finds the problem of successful administration here bearing a great resemblance to the problem which he found in the northwest provinces of India. There the chief cause of disturbance was conflict between landlords and tenants over the rents. Fifty millions of people were involved—a gigantic number compared with the 3,000,000 of agriculturists in Ireland. Sir Anthony took hold of that problem in India. He worked out a plan.

The new man at the head of the Irish Government—he has been in office only three months—believes the same thing must be done in Ireland. The disease in Ireland is the land question. He has come here to put the knife into that cancer. Already he knows how it can be done, and he believes it is to be done. Between him and his chief, Mr. Wyndham, there is, of course, a thorough understanding. It is only necessary to bear in mind that behind Sir Anthony MacDonnell is Mr. Wyndham; that behind Mr. Wyndham is the Premier, Mr. Balfour; that behind Mr. Balfour is the Conservative Government, with its great majority in the Commons, and that behind the Conservative party is the best public opinion of Great Britain, not confined to Conservative circles, but extending widely into the Liberal ranks.

The meaning of all this is that we are upon the eve of great things. Sir Anthony MacDonnell is to prepare a scheme for final settlement of the land question. He will submit it to his chief, the Cabinet will consider it, in some form it will go to Parliament, and it will be passed certainly through the Commons and probably through the Lords.

Sir Anthony MacDonnell is nearly sixty years of age. He is square of jaw, gray of eye. He is the sort of a man one would not wish to trifle with in any of the games of life. Brain power and will power and courage and strength to sustain them at any cost are so plain that no one need mistake them. He speaks with the simplicity and directness of a man who has had too much to do with deeds to waste any time on words. A deliberate, cold, self-contained, masterful man. What he does say is said with such clear forcefulness that you would not wish a syllable added or taken away. So

much that you have not the slightest sense of incompleteness nor of doubt, yet not a word can you afford to ignore or forget. No shades of meaning for you to guess at, but everything white or black. A man who knows men and things and who has fought his way calmly and powerfully from the bottom to the top round of the ladder. There is so much difference between the speech of a mere thinker and that of a thinker who also does that the trained ear can detect it in a moment. The speech of Sir Anthony is that of a man of action and of thought. He is an Irishman whom Ireland should be proud of. If Ireland backs him up he will do great work for her.

Before Sir Anthony MacDonnell accepted the under-secretaryship he had an interview with the King. Sir Anthony had reached the top round of the civil service ladder. He was chairman of the India Council, and to leave that for the under-secretaryship at Dublin was really to suffer a reduction of rank. The only temptation was the chance to achieve a really great work, and so he demanded and received a pledge that he should have a free hand.

"I am an Irishman, a Roman Catholic, a Nationalist and a Home Ruler," he said to King Edward. "If now you want me to go to Ireland, knowing what I am and what I want to do, I am willing to go."

The King urged him to take up the work, and promised his hearty support in all the efforts which should be made to find a solution of the Irish problem. Thus the new and brighter era has dawned in Ireland.

Plugged Silver Coins.

There is a general complaint in the suburban districts around Montreal, says the "Witness," that plugged half-dollars and quarters are put in circulation by unknown persons. Several of these coins were shown to a reporter. They were all Canadian currency of comparatively recent coinage, bearing the effigy of the late Queen. The punching was done in each case at the side of the coin, in such a way as to conceal the ends of the leaden plug as much as possible in the relief of the maple leaves of the wreath on one face, and in the modelling of the tresses on the other. Notwithstanding all this the mutilation could be seen easily enough in the day time; but at night it could not be easily detected.

"Plugging a new coin," said a shop-keeper, "is a bold trick, because a bright, shining coin arrests the attention. If a man is in a hurry, however, when customers are waiting to be served, when customers are waiting to be served, he will not stop to look at it merely because it is bright and shining, and in this way he misses the lead plug. There is another twenty-five cent piece which has been refreshed. The one would never pass in daylight." The coin referred to was an old quarter, but not much worn. The ends of the lead plug had been covered with a white metallic paint, like aluminum stove pipe varnish, and shone with a peculiar lustre very different from the silver of the coin, and in places where the varnish had been rubbed off it could be seen that the lead was very dull and black.

"This silvering of the plug," said the shopkeeper, "is the work of some amateur who had been caught with that plugged quarter and wanted to work it off on somebody else. It looks like a very poor job; but, by gaslight, Mr. Pierpont Morgan himself would not notice that plug in the quarter. The plug and the rest of the coin shine just alike. Come in here and I will show you how it looks."

Into a dark room at the back of the store the reporter went, and he found that by looking at the coin directly, the plug could be seen by gaslight, but on holding it so that the light would be reflected at an angle the plug was not distinguishable from the general surface.

Another shopkeeper who had lived in the United States said there was a system for dealing with plugged money there. When a plugged quarter was offered a dealer he took it for twenty cents and generally pulled out the plug. The piece then became a twenty-cent piece. In like manner half-dollars, when punched, passed for forty cents, dimes for eight cents and half-dimes for four cents. The government at Washington had the power to fix the value of punched coins, and this was done from time to time by proclamation. He thought the same thing should be done in Canada as it would make the redemption of mutilated coins by the government an easy matter, if not a profitable speculation, and would remove a lot of mutilated money from the coinage.

Commission for Biblical Studies.

It is only now that people have begun to be alive to the extraordinary importance of the newly appointed Commission for Biblical Studies, but the truth is at last clear. The Bible is to be the battlefield of the Catholic Church for the next half century at least. Even already the reports that have been reaching the Eternal City for the last few years show that almost all countries have been more or less influenced for evil by the rationalistic writers of Germany. Not even Ireland has escaped, as Father Sheahan has pointed out in "My New Curate." The blighting influence in England was made painfully manifest when Mirvart openly renounced his Faith. The evil has spread to an alarming extent in France; and the worst symptom of it is not the outrageously anti-Catholic tendency of the writings of the Abbe Loisy, which have just been condemned in France. A very considerable section of the young clergy have become infatuated with the new theories. Here in Italy there have been many signs of a dangerous latitude in matters Scriptural.

All this is not very surprising when it is remembered that the Vatican Council recognized even thirty years ago that the time had come for defining many things concerning the sacred books. But the troubled state of Italy and Europe generally brought about the suspension of the Council, and Pope Leo, foreseeing no possibility of the speedy resumption of its sittings, has now taken in hand the great work thus interrupted. Cardinal Parocchi, the first head of the new Commission, was no sooner appointed to direct its labors when he was called to his reward, but his place has been at once filled by Cardinal Rampolla, certainly one of the greatest lights of the Catholic Church in our times. And now the Commission is at last in working order. This week the official Osservatore Romano has published the official list of the Consultors—and a very eloquent list it is. I have succeeded in finding out a number of details about these members. It is very important, however, to note first of all that with hardly a single exception the Consultors for Biblical Studies are all noted for their keenness in making use of all modern discoveries which tend to throw light in any way on the origin, structure, text and interpretation of the Holy Scriptures, while at the same time they are as one in their zeal for the preservation of the integrity of the Written Word and their veneration for all the declarations of the Church on it.

After the Cardinals who form part of the Commission the two most important members are the French Father Fulcran Gregory Vigouroux, of the Society of St. Sulpice, and Father David Fleming, the Irish Vicar-General of the Franciscan Order. Father Fleming is justly regarded as one of the most brilliant scholars in the Catholic Church, and has devoted great part of his time for many years to the study of modern writers on the Holy Scriptures. Father Vigouroux is easily the first Scriptural scholar in France. He has been for some time Professor of Scripture in the Seminary of St. Sulpice and of the Catholic Institute of Paris. He is the author of a four-volume work on the manuscripts of Scripture and of another on "The Bible and Modern Discoveries," and he is at present engaged with a number of collaborators on a Biblical Dictionary. These two have been chosen by the Holy Father to act as secretaries of the Commission for Biblical Studies.

Next, perhaps, in order of distinction come two famous Dominicans—Father Lepidi, Master of the Sacred Palaces, for many years Professor of Theology at the Minerva in Rome, and the author of many learned theological works; and Father Thomas Esser, an Austrian, who is Secretary of the Congregation of the Index. Monsignor Ceriani is Professor of the Ambrosian Library; Fathers Hummalhauser and Cornely are two German Jesuits who are at present engaged on a monumental work on the Scriptures; Father Pratt is another German Jesuit, whose name is well known in the learned reviews of the Fatherland and who has contributed to the Civiltà Cattolica the latest contribution in that great magazine on the subject of the interpretation of the sacred books; Father Gismondi is an Italian Jesuit, who has been for the last fourteen years Professor of Scripture, Arabic, Hebrew, Syriac, etc. in the Gregorian University in Rome, and who has spent a considerable portion of his life in the East studying the languages which throw light on the

Bible; Monsignor Lamy, Professor of Sacred Scripture in the University of Louvain, is well known as a writer for the reviews; Dr. Otto Bardenheuer is Professor of Bible Exegesis in the University of Munich, editor of the famous "Review of Bible Studies" and author of a patology which is now being translated into Italian; Father Mercati is a writer of the Vatican Library and Secretary of the Commission for the Liturgy; Father Ceresedo is an oratorian and an author of a work on hermeneutics; Father Hoönacker is Professor of Scripture at Louvain and a prolific writer on scriptural subjects; Mgr. Talamo, Canon of St. Peter's, is editor of the "Rivista Internazionale per Social Studies;" Father Grannan, the solitary American representative on the Commission, is Professor of Sacred Scripture at the University of Washington, and has devoted many years of study in different European universities to the question of the Bible; Dr. Kaule is Professor of Exegesis in the University of Bonn and one of the collaborators of the Kirchenlexicon; Dr. Schaefer is Professor of Exegesis in the University of Breslau; Father Amelli is Prior of the Benedictine Abbey of Monte Cassino and universally recognized as a profound student of Scripture; Father Clarke, England's only representative, has written some books on scriptural subjects; Father Legrance, O.P., is one of the Professors of Sacred Scripture in the College of St. Stephen in Jerusalem; Father Fracasini, Professor of Scripture in the Seminary of Perugia; Dr. Hoberg, rector of the Academy of Freiburg; Canon Fouard, former Professor of Scripture in the Seminary of Rouen, has written much on the early history of the Church, including two volumes on St. Peter and St. Paul, and he is now engaged on the life of St. John; Dr. Weikert, Professor of Scripture in the Benedictine College of St. Anselm, Rome, and a famous Rabbinical scholar; Father Schell, O.P., professor at the Ecole des Hautes Etudes in Paris, who has been for some time engaged in the excavations of Susa; Canon Gonnafioneri, Professor of Scripture in the Seminary of Florence; Monsignor Legendre, Dean of the Faculty of Antwerp, where he is Professor of Scripture; Father Poels, Professor of Louvain and author of a series of studies, on the sanctuaries of Jerusalem; Father Fillion, of the Seminary of St. Sulpice, Paris; Father Mangenot, Professor of Scripture in the Seminary of Nancy; Dr. Weiss, Professor of Exegesis in the Lycée of Brannenberg; Father Torio, Professor of Scripture in the Seminary of Valencia; Canon Lesetre, of Paris; Dr. Dusterwald, formerly Superior of the Albertin College in Cologne; Canon Chauvin, formerly Professor of Scripture in the Seminary of Laval; Father Balestri, O.S.A., formerly Professor of Sacred Scripture. It will be seen that the Holy See has spared no pains in selecting men for the new Commission on Biblical Studies who will do honor to the Catholic Church. Papers of all shades of opinion and belief in Europe have commented in laudatory terms of the selections made. The members of the Commission who reside in Rome have already held two meetings. Even now there is evidence of a keen interest in spiritual studies.—Special Roman Correspondence of the New York Freeman's Journal.

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THE COLLEGIANS.

A TALE OF GARRYOWEN.

BY Gerald Griffin.

CHAPTER V.—Continued.

Hoop-whisk! Why, then, she's a cleas made little girl for all, isn't she, Master Kyrle? But I was tellin' you—where's this I was? Iss, just Dan Dawley going on his knees an' talking to the sprit.

Well, he raised his two hands this way, an' 'The Almighty be betuno you an' me this night,' says he. 'Ahl that's my good boy,' says the old man, 'I was waiting these three nights to have you speak first, an' if you hadn't that time, I'd have your life equal to all the others,' says he. 'But come with me now, an' I'll make a gentleman of you, for you're the best boy that ever I see,' says he. Well, the boy got a trembling, an' he couldn't folly him. 'Don't be one bit afeerd o' me,' says the old gentleman, 'for I won't do you a ha'porth of hurt.' Well, he carried Dan after him through the house, an' he showed him three crocks o' goold buried behind a doore, an' 'D'ye hear to me now?' says he, 'tell my son to give one o' these crocks to my daughter, an' another to you an' to keep the third himself; an' then I won't show myself this way any more,' says he, 'for it is the goold that does be always troubling us in the ground. An' tell him, if he lives,' says he, 'to give you my daughter in marriage, an' this Fort along with her.' 'Allih! I'll tell him!' cried Dan Dawley. 'I'm sure I wouldn't take him such a message for the world.' 'Do, ayeh,' says the old man, 'an' show him this ring for a token, an' tell him I'll be showing myself be day an' be night to him, until he'll give her to you.' So he vanished in the greatest tunder ever you hear. That was well and good—well, the next mornin' Mr. Chute came, an' if he did, 'Good mornin', good boy,' says he; 'Good mornin', sir,' says Dan. 'Have you any news for me after the night?' says he. 'I have very good news,' says Dan. 'I have three crocks o' goold for you, I got from the old gentleman,' says he, 'an' he up an' told him all about it, an' he showed him the goold, 'It's a lie you're telling me,' says Mr. Chute, 'an' I'll have your life, says he—'you went routin' an' found these yourself.' So Dan put a hand in his pocket, an' pulled out the ring and gave it into his hand. It was the ring, sir, his father wore the day he was buried. 'I give into you,' says Mr. Chute, 'you did see them surely? What else did he say to you?' Well, Dan begin lookin' down an' up, an' this way, an' that way, an' didn't know what to say. 'Tell me at once,' says Mr. Chute, 'an' fear nothing.' Very well. He did. 'Sir,' says he, 'the old gentleman told me, an' sure it is a thing I don't expect—but he said I should get Miss Anne, your sister, in marriage.' Well, Mr. Chute stood looking at Dan as if he had three heads on him. 'Give you my sister, you know of a geooogh!' says he; 'you dog Europe for boldness—get out of my sight,' says he, 'this minute, or I'll give a kick that will raise you from poverty to the highest pitch of affluence.' 'An' won't I get the crock o' goold, sir?' says Dan. 'Ac' way out o' that with you,' says the gentleman, 'tis to ruin me you want. I believe, you notorious delinquent. Well, Dan was forced to cut, but in a while after, the old man sent for him, an' made him a compliment o' something handsome, an' put him over his business as he is to-day with the present people, and an honest creature as could be. There's more people, says that it was all a fable, and that Dan Dawley dreamt of it, but this was his own story. An' sure I might as well be draining too,' he added, casting a side glance at Kyrle, 'for it's little attention you are paying to me or my story.'

CHAPTER VI.

HOW KYRLE WAS PUZZLED BY A PIECE OF PAPER THAN THE ABOLISHERS OF THE SMALL-NOTE CURRENCY THEMSELVES.

In taking out of his pocket the piece of silver which he wanted to bestow on the cottage Omphale, he drew forth with it a little paper, containing a copy of verses which he had taken from one of Anne Chute's music books. They were written in a boyish hand, and signed with the letters H. C.; and Kyrle was taxing his memory to recapitulate all the bachelors in the country, who bore these initials. There was, in the first place, Hyland Creagh, commonly called Fireball Creagh, a great sweater and pinker—a notorious duellist, who had been concerned, either on behalf of himself or his friend, in more than one hundred "affairs of honor"—a member of the Hell-Fire Club, a society constituted on principles similar to that of the Mohocks, which flourished in London about half a century before Kyrle's time, and whose rules and orders the reader may pursue at full length in the manifesto of their Emperor Taw Waw Eben Zan Kaladar, as set forth in Mr. Addison's amusing journal. Of the provincial branch of this society above mentioned (it is a name that we are loth to repeat oftener than is necessary), Mr. Hyland Fireball Creagh had been a member in his early days, and was still fond of recounting their customs and adventures with greater minuteness than always accorded with the inclinations of this gentleman which made it probable enough that he might write verses in a lady's music book. He was as gallant as any unmarried Irishman of his day, and he had a fighting name, a reputation which was at that time in much higher repute than it is in our own. He had conversation (an essential talent in a man of gallantry)—he dressed well though with a certain antiquated air—and he had a little poodle dog, which shut the door when you said "Bathershin," and chucked a crust of bread from his nose into his mouth at the word "Fire!" And Mr. Creigh, whenever his canine follower was called on to perform those feats, was careful to make the ladies observe that Pincher never ventured to snap at the word "Make ready!" or "Present!" while if you whispered "Fire!" in never so gentle a tone—pop! the bread vanished in an instant. But then, there were some objections, which were likely to neutralize these accomplishments of Fireball and his dog, and to render it unlikely, after all, that he (that is the former) had been the perpetrator of the verses. He had run through his property, and reduced himself to the mean estate of a needy guest at other men's tables, and a drinker of other men's wines, or rather whisky, for that was the fundamental ingredient of his customary beverage. This circumstance laid him under the necessity of overlooking a greater number of unhand-some speeches than was consistent with his early fame. And there was one other objection, which rendered it still more improbable that Anne Chute would think any of his effusions worth preserving. He was just turned sixty-five. It could not, therefore, be Mr. Hyland Fireball Creagh, H.C.;—who was it? Hepton Connolly?

Now reader, judge for yourself what a wise conjecture was this of Mr. Kyrle's. Mr. Hepton Connolly was a still more objectionable strain than the Irish diner-out above described; indeed, he had no single qualification to recommend

him as a social companion, except that of being able to contain a prodigious quantity of whisky-punch at a sitting—a virtue in which a six-gallon jar might have excelled him. Nor do I find that there was any part of Anne Chute's demeanor which would lead Kyrle Daly to suppose that this circumstance would take a powerful hold of her affections, although it secured him an envied place in those of her uncle, Mr. Barnaby Cregan, of Roaring Hall. For the rest, Mr. Hepton Connolly was one individual of a species which is now happily extinct among Irish gentlemen. He just retained enough of a once flourishing patrimony to enable him to keep a hunter, a racer, and an insolent groom. He was the terror of all the pettifogging lawyers, the three and ninepenny attorneys, bailiffs, and process-servers in the county. Against these last, in particular, he had carried his indignation to such a length as to maim one of them for life by a shot from his hall-window. And he told fifty anecdotes, which made it appear astonishing that he had escaped the gallows so long. But he relied strongly (and in those days not without reason) on the fact, that there could not be a jury empanelled against him on which he might not number a majority of his own relations. It was not, indeed, that he calculated much on their personal regard or affection for himself, but the stain upon their own name was such, he knew, as they would not willingly incur. His reliance upon the nicety of honor in his friends upon those occasions when it became necessary for him to plead the evidence by which it was supported; and the only symptoms of anxiety which he ever manifested, consisted in a frequent reference to his watch, and a whisper to the under-turkey, to know whether he had left directions at the jail to keep his dinner hot. One amusing effect produced by Mr. Connolly's repeated collisions with judicial authorities was, that he acquired a gradual fondness for the law itself, and became knowing upon the rights of persons and the rights of things, in proportion to the practical liberties which he was in the habit of taking with the one and the other. While he made little account of breaking a man's head at a second word, he would prosecute, to the rigor of the law, a poor half-naked mountaineer, for stealing a basket of turf from his ricks, or cutting a faggot in one of his hedges. To do him justice, however, it should be mentioned that he never was known to pursue matters to extremity in the instance of punishment, and was always satisfied with displaying his own legal skill before the petty sessions. Nay, he had even been frequently known to add considerably to his own loss in those cases, by making a gift to the culprit of many times the amount of the pilfered property. If Anne Chute could receive this single trait of good feeling as a counterpoise for such bad principle—if she could love to see her house filled with jockeys, horse-riders, grooms—and drunken gentlemen—if, in a word, she could be the happy wife of a mere sportsman—then it was possible that Mr. Hepton Connolly might be the transcriber (au-thor was out of the question) of the little effusion that had excited Kyrle Daly's curiosity.

Who was it? The question still remained without solution. Ha! Her cousin and his college friend, Mr. Hardress Cregan? The conjecture at first made the blood fly into his face, while his nerves were thrilled by a horrid sensation of mingled fear, grief and anger. But a moment's reflection was sufficient to restore quiet to his mind, and to smite down the sprit of jealousy at its first motion within his breast. Hardress Cregan was perfectly indifferent to the lady; he seldom spoke of her, and scarcely ever visited at Castle Chute. It could not be Hardress. He was a great deal too shy and timid to carry on a lengthened interchange of raillery with any young lady, and if it were more than raillery, he knew the intensity of his friend's character too well to suppose that he would refrain from pursuing his fortunes. It could not be Hardress. He was perfectly aware of Kyrle Daly's secret—he had repeatedly expressed the warmest wishes for his success; and Hardress Cregan was no hypocrite. They had

been friends, attached friends, at college; and although their intercourse had been much interrupted since their return home, by difference of pursuits, and of tastes or habits, still their early friendship remained unchanged, and they never met but with the warmth and the affection of brothers. It was true he had heard Hardress speak of her with much esteem, on his first introduction to college, and when he was yet a very young lad; but a little raillery was abundantly sufficient to strike him dumb forever on the subject; and he had not taken many lounges among the beauties of Capel street and the Phoenix Park, when he appeared to have lost all recollections of his boyish attachment. Kyrle Daly had penetration enough to be aware that he could not, with certainty, calculate on a character at once so profound and so unsettled as that of his young friend, who had always, even in his mere boyhood, been unapproachable to be capable of one day wielding a mightier influence in society than he seemed himself to hope or aspire to. But Hardress was no hypocrite. That was a sufficient security that, if there were a rival in the case, he was not the man; and if Kyrle needed a more positive argument it might be found in the fact of a new attachment which had of late been intimated to him by his young friend himself.

The love which Kyrle entertained for this lady was so singular, so rational, and regulated by so fine a principle of judgment, that the warmest, the wisest and the best of men might condescend to take an interest in its success. Naturally gifted with the gentlest qualities of heart, and educated by a mother who taught him the use of that mind by which they were to be directed, it would not be easy to discover a more estimable character amongst the circles in which he moved. He was the more fortunate, too, that his goodness was the result of natural feeling rather than that of principle alone; for it is a strange and a pitiable peculiarity in our nature, that if a man by mere strength of reason and perseverance has made himself master of all the social virtues, he shall not be as much loved in the world as another who has inherited them from nature, although, in the latter instance, they may be obscured by many hideous vices. It may appear presumptuous to hazard an opinion upon a subject of so much gravity; but, perhaps, the reader will not charge us with having caught the paradoxical air of the day, if we venture to intimate, that the true source of the preference may be referred to the common principle of self-preservation. A character that is naturally, and by necessity, generous, may be calculated upon with more certainty than that which is formed by education only, as long as men's opinions shall be found more variable than their feelings. Otherwise, why should we bestow more affection on that character which is really the less admirable of the two? But the reader may receive or reject this conjecture as he pleases. We proceed with our history.

For this, or for some better reason, it was, that Kyrle Daly, though highly popular among his inferiors and dependants, had only a second place in their affections, compared with his friend Hardress. A generosity utterly reckless and unreasoning in a quality that in all seasons has wrought most powerfully upon the inclinations of the Irish peasantry, who are themselves more distinguished for quick and kindly feeling, than for a just perception of moral excellence. Because therefore, the flow of generosity in Hardress Cregan, was never checked or governed by motives of prudence nor of justice, while good sense and reasoning regulated that of Kyrle Daly, the estimation in which they were held was proportionately unequal. The latter was spoken of amongst the people as "a good master;" but Hardress was their darling. His unbounded profusion made them entertain for him that natural tenderness which we are apt to feel towards any object that seems to require protection. "His heart," they observed, "was in the right place." "It would be well for him, if he had some of Master Kyrle's sense, poor fellow." Master Kyrle would buy and sell him at any fair in Munster.

It was, only, therefore among those who were thoroughly intimate with his character, that Kyrle Daly was fully understood and appreciated; and it is not saying a little in his praise, to remark that his warmest admirers, as well as his best lovers, were to be found within the circle of his own family. It is impossible that such a mind as we have described could give a tranquil entertainment to any serious passion. Few could suppose from the general gaiety and cheerfulness of his demeanor, and the governed and rational turn of his discourse, that he held a heart so ac-

tutely susceptible of passion and so obnoxious to disappointment. It is true, that in the present instance he was in some degree guarded by his own doubts and fears against the latter contingency; but he had also cherished hope sufficient to insure him, in case of rejection, a grievous load of misery. He had weighed well the lady's worth before he fixed his affections upon her; and when he did so, every faculty of his mind and feeling of his heart subscribed to the conviction, that with her, and her alone, he could be earthly happy.

The sun had passed the meridian before Kyrle Daly again beheld the small and wooded peninsula which formed the site of Castle Chute. The languor of heart that always accompanies the passion in its hours of comparative inaction, that luxurious feeling of mingled pensiveness and joy, which fills up the breast, and constitutes in itself an Elysium even to the doubting lover, were aided in their influence by the sunny calmness of the day, and the beauty of the landscape, which every step unfolded to his view. The fever of suspense became more tormenting in proportion as he drew nearer to the solution of his doubts, and the last few miles of his journey seemed incomparably the most tedious. His horse, however, who was not in love, and had not broken fast since morning, began, at sight of a familiar baiting-place to show symptoms of inattention, to remedy which his considerate master drew up, and alighted at the inn-door.

CHAPTER VII.

HOW KYRLE DALY DISCOVERED THAT ALL THE SORROW UNDER THE SUN DOES NOT REST UPON HIS SHOULDERS ALONE.

He left Lowry Looby standing by the trough to see justice done to the dumb creature, while he strolled onwards in the sunshine, unwilling to disturb the current of his own thoughts by any conversation with the people of the inn.

The owner of this place of "entertainment" also filled the dignified post of pound-keeper to the neighboring village, and his roofless bastille was situated at no great distance further on the roadside. As Kyrle walked by the iron gate he was surprised to see it crowded by a number of Kerry ponies, such as may be discerned along the mountain-sides from the Upper Lake of Killarney. They were of various colors, bright bay, dun and cream; but the shagginess of their coats, and the diminutiveness of their size rendered them but a little more respectable in appearance than the same number of donkeys. Several of these half-starved creatures had their heads thrust over the low pound wall, as if to solicit the interference of passers-by, while others, resigned to their fate, stood in drooping postures in the centre of the enclosure, quite chop-fallen. Kyrle Daly's curiosity was sufficiently excited to induce him to turn once more upon his path, and make some inquiry at the inn concerning the owner of the herd.

He found the landlord at the door, a small withered old man, with an air of mingled moroseness and good nature in his countenance—the former the effect of his office, the latter of his natural disposition. He was standing on a three-foot stool, and occupied in taking down a sign-board, for the purpose of transmitting it to a scene of rural festivity which was going forward in the neighborhood.

He suspended his labors, and was about to enter into an ample exposition of the history of the ponies, when his wife, a blooming, middle-aged woman, in a tete, and glossy green petticoat, came to the door, and looked out to know what made the hammering cease. The glance of her eye was enough for the inn-keeper, who recommenced his work with fresh diligence, while his watchful helpmate undertook to satisfy the curiosity of our traveller.

The ponies, she told him, were the property of a mountaineer from Killarney, who was making a "tower" of the country, to try and sell them at the fairs and patterns. He had come to their neighborhood last night, and turned his ponies out on the common, but finding that it furnished only short commons for them, the poor things had made their way into the improvements of Castle Chute and were apprehended by Mr. Dan Dawley in the act of trespass. That inexorable functionary had issued an order for their immediate committal to pound; and Myles Murphy, the owner, was now gone off to make interest with Miss Anne "the young mistress" for their release.

"He'll be a lucky boy," she continued, "if he overtakes her at home this way, for herself and a deal o' quality are to be at the sands below, to see the races and doings there."

"Races?" repeated Kyrle. "I never heard of races in this quarter." "Oyeh, what races!" exclaimed her husband. "A parcel of ould staggeons, sir, that's running for a saddle, that's all the races they'll have."

"So, itself, what hurt," returned the wife. "The whole European world will be there to look at them; and I'll be bound they'll drink as hearty as if Jerry Sneak an' Sapho were in the coorse. An' 'tis there you ought to be an hour ago in your tent, instead of cruseehing here about Myles Murphy an' his ponies."

"Myles Murphy!—Myles-na-Coppaleen!—Myles of the Ponies, is it?" said Lowry Looby, who just then led Kyrle Daly's horse to the door. "Is he in these parts now?"

"Do you know Myles eroo?" was the true Irish reply.

"Know Myles-na-Coppaleen? Wisha, an' 'tis I that do, an' that well! O murder! an' are them poor Myles ponies I see in the pound over? Poor boy, I declare I'm sorry for his trouble."

"If you be as you say," the old innkeeper muttered with a distrustful smile, "put a hand in your pocket, an' give me four-and-eightpence, an' you may take the fourteen of 'em after him."

"Why then, see; I'm blest, if I had it, but I wouldn't break your word this day, or more than that, if it was in my power for poor Myles. There isn't a better son nor brother there this moment going the road that what he is."

"It's true for you, by all accounts," said the pound-keeper, as he counted over Kyrle Daly's change; "but people must do their duty for all."

"Surely, surely," said Lowry, turning off.

Mrs. Normal, the hostess, here made her reappearance at the door with a foaming pot of Fermoyle ale in her head to which she directed Lowry's attention.

"Ah, then, what's that you're doin'?" he said with a look of rough remonstrance, while he fixed, nevertheless, a steady and wistful eye upon the draught.

"Drink it off, I tell you."

"Sorrow a drop."

"You must, again."

"I won't I tell you."

"Do you refuse my hansom, an' I goin' to the races? Be said by me, I tell you. The day is drouthy."

Lowry offered no further objection, but made his own of the ale, observing, as he returned the vessel, with closed and watery eyes, that it was "murtherin' strong." The colloquy above detailed was carried on with so much roughness of accent and violence of gesture, that a person at a little distance might have supposed the parties were on the eve of coming to blows in an actual stud.

quarrel. But it was all politeness. Kyrle Daly obtained from his attendant, as they proceeded on their way, an account of the individual in whom he had expressed so deep an interest. Myles Murphy, or, as he was more generally called, Myles of the Ponies, was the occupier of a tract of land on one of the Killarney mountains, comprising about seven hundred acres. For this extensive holding he paid a rent of fifteen pounds sterling in the year; and if there were a market of gray limestone in the neighborhood, Myles would be one of the wealthiest men in Kerry. But as the agricultural taste of the vicinity ran chiefly in favor of mud, his property in general was left as an heir-loom upon his hands. Of the whole seven hundred acres there was no more under tillage than sufficed to furnish potatoes for the consumption of his own family. The vast remainder was stocked with numerous herds of wild ponies, who found scanty pasture between the fissures of the crags, and yet were multiplied to such a degree that Myles could not estimate the amount of his own

(To be continued.)

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SURPRISE

SURPRISE SOAP

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Pure Hard Soap.

SURPRISE

Household Notes.

CHILI SAUCE.—40 large ripe tomatoes peeled, 5 onions (large), 5 "green" peppers, chopped fine, 2 even tablespoons of salt; 2 tablespoons of mustard; 1 tablespoon of whole cloves; 1 tablespoon of whole round peppers; 1 tablespoon of whole allspice; 2 pinches of stick cinnamon. Boil for three hours. When near done add 3 cups of brown sugar, 3 quart of vinegar. Before putting away take out the cinnamon sticks. More vinegar or sugar can be added according to individual taste.

TO CLEAN PICTURE frames. Damp a sponge with a little gin or alcohol and rub gently. Leave to dry and add a thin coating of gelatine size.

THE ODOR OF ONIONS may be removed from forks, etc., by sticking them for a short time in sand or mould. The kitchen window box is invaluable for this purpose.

TO CLEAN VELVET, rub it down with olive oil or butter; this will make it like new. Instead of using a brush to a felt hat, a pad of velvet will remove the dust better.

FLANNELS should not be washed with soda soap, but with potash. The extra expense incurred is more than repaid by the improved condition of the "woolens."

GRAPE JUICE is excellent for removing ink stains, especially if the grapes be rather sour. The juice of ripe tomatoes or onions is also good, but, of course, the cloth should be well rinsed immediately afterward.

TO WHITEN THE IVORY handles of table knives, etc., make a thick cream of whiting mixed with alcohol, and rub it on briskly with a soft rag. Knife handles should never be allowed to go into the water.

LACE should be washed. It is a very great mistake to keep choice lace for years without washing. Many women believe that it is ruined by soap and water, and will keep some cherished length for years and years, turning yellow with age and rotting with the dust it has accumulated, till it real drops to pieces.

TAKE A MOTHER'S WORD.

Thousands of mothers in all parts of Canada have written to say that Baby's Own Tablets are the best medicine they have ever used for the cure of the little ills that afflict all children. It is impossible to publish all these letters, for they would more than fill a newspaper, but the following extracts are a fair sample of what all mothers say about this medicine:

Mrs. Jas. Hopkins, Tobermory, Ont.—"The Tablets are a blessing to both mother and child."

Mrs. John Dobbie, St. Andrews, East, Que.—"I consider it my duty to recommend Baby's Own Tablets to all my friends who have children."

Mrs. A. Burns, Minotons, Man.—"I have found Baby's Own Tablets do all you claim for them."

Mrs. F. J. Como, New Brandon, N.B.—"The Tablets are just the thing for children; they make them well, cheerful and happy."

Mrs. H. E. Pitts, Ashmole, B.C.—"I have found the Tablets a most satisfactory medicine for children. I always keep them in the house."

Mrs. A. W. Higgins, North River, N.B.—"I cannot praise the Tablets

too much. They are the best medicine for children I have ever used." "You can take the words of these mothers, with every confidence, and you have a positive guarantee that the Tablets contain no opiate or harmful drug. No other medicine gives a similar guarantee. Sold by druggists or sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Wit and Humor.

Barber: Shave, sir? Victim: Yes, a Dr. Lorenz shave. Barber: What's that? Victim: Bloodless.

A spontaneous shout of laughter was the greeting from all sides, and the Archbishop's was the merriest of all.

Gerald: I'm afraid I don't know my own mind. Geraldine: If you did know it you'd be ashamed of the acquaintance.

"Don't eat any more until your mother comes back, my little girl," kindly prompted the great dignity of the Church.

First M.D.: Jones will never make a success; he's too absent-minded. Second M.D.: What did he do? First M.D.: Why he wrote his prescription out in English and his bill in Latin.

"Which do you think should be more highly esteemed, money or brains?" "Brains," answered Make-cash. "But now-a-days the only way a man can convince people that he has brains is to get money."

Student (hurriedly accosting a mate of his): Sapperlot, there are a couple of creditors close on my heels. Fellow-student: Quick, run into the savings bank over the way. Nobody will think of looking for you there.

"Now, see here!" was Miss Precocity's reply, as she stowed another olive in each cheek until her small mouth was distended so that she could scarcely speak, "don't you get gay; for if you get gay, my mother 'll do you up!"

School-master: What is the meaning of one-twenty-fifth? Boy: I — I don't remember. School-master: If you had twenty-five friends visiting you, and only one apple for them, what would you do? Boy: I'd wait till they'd gone, and then eat it myself.

Irate Visitor: I call this a downright fraud. You advertise on your bills "The Most Remarkable Dwarf in the World," and he turns out to be 5ft. 5in. high. Bland Showman: Exactly so, sir. That's just what's so remarkable about him. He's the tallest dwarf on record.

By no means a funny commentary on modern manners, though amusing as presenting a dignified ecclesiastic summarily silenced by a pert youngster of four, is a story told of Archbishop Ireland on a recent journey from Eew York to Chicago.

The Drop Curtain.—A youngster had been to the theatre, and upon his return his uncle asked him how he liked the play. "Oh," he replied, "the play was all right; but I didn't see nearly all of it." "Why, how did that happen?" asked his uncle. "Because," answered the youngster, "the roller must have been broke, for the window blind fell down two or three times."

Our Boys And Girls.

HONESTY THE BEST POLICY.—It is not only right to be honest; it is also the best policy. God requires us to be honest; so does society.

If we are not honest, God will punish us in the other world for disobeying his laws; and society will punish us in this world by withholding from us its confidence and reward, if not by arresting us and sending us to prison.

The commandments of God, the laws of the State, the rules of good society, and the voice of conscience, all join together in requiring of every man that he be honest. It was Tupper who wrote: "Honesty will prosper at the last, and gain the good man honor."

A magazine writer tells how honesty was once rewarded.

George and Harry worked in the same shop; but as the working season was almost over, and there would be little work to do during the summer months, their employer informed them as they settled up on Saturday evening that he could only give one of them work hereafter. He said he was very sorry, but it was the best he could do. He told them both to come back on Monday morning, and he would decide on the one he wished to remain. So the young men returned to their boarding house, a good deal cast down; for work was scarce, and neither knew where he could obtain a situation if he were the one to leave.

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could he have made the mistake?" said Harry.

"Oh, he was very busy when six o'clock came; he was handling so much money he was careless when he came to pay our trifle," said George, as he stuffed his into his pocket-book.

"Well," said Harry, "I am going to stop as I go to the postoffice, and hand the money to him."

"You are wonderful particular about a quarter," said George.

"What does he care about that trifle? Why, he would not come down to the door for it if he knew what you wanted; and I am sure you worked hard enough to earn it."

But Harry called and handed his employer the money, who thanked him for returning it, and went into the house. Mr. Wilson had paid them each a quarter too much on purpose to test their honesty.

So when Monday morning came he seemed to have no difficulty in determining which one he would keep. He chose Harry, and entrusted the shop to his care for a few months while he was away on business, and was so well pleased with his management, that, when work commenced in the fall, he gave him the position of superintendent.

Five years afterward Harry was Mr. Wilson's partner; and George worked in the same shop again, but as a common laborer.

THE GOLDEN RULE.—"Now, then! There is room for one more!" cried Uncle George. "Pack him in and we're off."

Room in the great big crowded sleigh for only one more, and alas! there were two eager little boys left standing on the curbstone, longing with all their hearts to take a ride.

"Which of you shall it be?" said Uncle George.

There was a moment's pause; then Teddy stepped back. "Let it be Harry," he said; "I can stay behind."

So Harry was swung up into the open place. The whip cracked, the bells jingled, and away they went, leaving Teddy alone, winking with all his might to keep the tears out of his eyes. Pretty soon he ran upstairs to grandma. Grandma was sitting by the window. She laid down her sewing and gathered Teddy up in her arms.

"My dear little boy," she said, "has been trying to follow the golden rule, hasn't he?"

Teddy nodded. Presently he said: "Grandma, does God up in heaven notice when a little boy tries to mind his rules?"

"Yes, indeed, he does, and it makes him feel very glad."

Teddy's round face grew solemn.

"Can just a little boy like me make God glad?"

"Yes, dear."

"Isn't that queer," said Teddy, "and—splendid?"

"And isn't it queer," said grandma, gently, "that when little boys like you and old ladies like me can

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make God glad, we sometimes forget and make him sorry?"

THE LESSONS OF LIFE.—"How those three little chaps do enjoy playing together!" said John Evans to his wife one day, as he stood watching his Ned play ball with Charley Willard and Edgar Perry.

"Yes," returned Mrs. Evans, soberly; "they are all on an equality to-night, but ten or fifteen years from now, how will it be? Then Charley Willard will be worth his thousands, and our Ned will be his shoemaker, maybe."

"If he is, I hope he will make the best boots in the market."

"Think of that little fellow being heir to a quarter of a million," continued Ned's mother, gazing at Charley weisfully.

"Mary, I am honestly glad, for Ned's sake, that I am a poor man. I would not have my boy, while a boy, heir-expected to any such amount for all his future is worth."

"Nonsense, John."

"Well, Mary, if we live, you remember what I say, and ten or fifteen years from now, see if I am not right. I believe the poor man's boy has a better chance than the rich man's son."

"Chance of what?"

"A chance to achieve real success, through industry, economy and self-control; a better chance to keep a sound body, good brain and honest heart—a better chance, in short, to secure true manliness."

"You talk like an old fogey, John." The next week Ned wanted a ball of his own, and began to tell how Charley Willard bought everything he wished, just when he wanted.

"Earn it for yourself, my boy; then you will have strength to throw it higher than if it had dropped into your hands," said his father. And that was always the way after that.

What Ned got, he must work for; what Charley wanted, he had for the asking. Soon it was a question of costlier things than balls. Both wanted a pony and new school books. Ned could not have the pony, so he took the books and studied them well. Charley could have both, but the pony was the most entertaining, so he let the books alone.

When the boys were eighteen, one was very popular, and naturally it was the one whose pocketbook always held enough to treat a crowd to whatever fun was going. Ned had friends, but their sport had to be inexpensive. They skated instead of driving fast horses; they spent their evenings in one another's homes, or at lectures, while Charley's comrades could afford theaters and saloons. Of course, it came to be a principle, and there was a time when Ned, with twice Charley's money, would not have had very good tastes; but after all, in the beginning, money made the difference.

Ned, from a little boy, knew that he must earn his place in the big crowded world if ever he had any place worth having. Charley grew each day to realize that he possessed everything that gold could buy, or the means to acquire it. Ned did not like shoemaking, so he studied law. Charley "read" it, too, but first he travelled around the world and saw what there was "to be seen."

Mrs. Evans forgot his existence, until one day Ned—who was a man of wealth and influence—Ned, now "Judge Evans," said to his mother, "Poor Charley Willard, do you remember him?"

"Why, of course, I do. What of him?"

"He died to-day of Apoplexy, brought on by fast living and hard drinking. Poor fellow; he had too much money; everything came to him without work, and life was all play to him."

"Yes; if he had fought his way up as you had to fight yours, Ned, he would not have wasted his strength and his manhood," said Ned's mother.

MGR. GARGAN ILL.

Right Rev. Monsignor Gargan, president of St. Patrick's College, Maynooth, is reported to be seriously ill. His condition is so critical as to cause grave anxiety to his colleagues in the great ecclesiastical seminary which for years he has guided so faithfully and so well.

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NOTICE.

Application will be made to the Legislature of Quebec at its next session, for an act to incorporate a company for the purpose of building a railway from "Grandes-Piles" to "La-Tuque," in the county of Champlain, thence, in a northerly direction to any point in the same county with power to build branches to connect with the Great Northern railway and the Quebec and Lake Saint John railway.

E. GUERIN,
Attorney for petitioners.
Montreal, 4th February, 1908.

SUPERIOR COURT.

PROVINCE OF QUEBEC,
District of Montreal,
No. 2116.

Dame Myrtle Hungerford, of the City and District of Montreal, wife of George H. Hogle of the same place, livery stable keeper,

vs.
The said George H. Hogle,

Plaintiff,
vs.
Defendant.

Public notice is hereby given that the Plaintiff has this day instituted an action for separation as to property from the said Defendant.
Montreal, February 6th, 1908.

SMITH, MALKEY & MONTGOMERY,
Attorneys for Plaintiff.

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Society Directory.

A.O.M., DIVISION NO. 3 meets on the first and third Wednesday of each month, at 1886 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary; Treasurer; John Hughes, Financial Secretary; 65 Young street; M. Pannal, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gallery, M.P.; Sec., J. F. Quinn, 626 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 5.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 93 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m. President, Miss Annie Donovan; vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward; financial-secretary, Miss Emma Doyle, 68 Anderson street; treasurer, Mrs. Charlotte Birmingham; chaplain, Rev. Father McGrath.

ST. PATRICK'S SOCIETY—Established 1868, revised 1864. Meets in St. Patrick's Hall, 93 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.O.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahala; Recording Secretary, T. P. Tansy.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1888.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Selwyn and Notre Dame streets, H. C. McCallum, 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, 93 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. S. Doyle, 1st Vice-President; John P. Quinlan, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26—(Organized 18th November, 1875)—Branch 26 meets at St. Patrick's Hall, 93 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Monday of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.O.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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NOTES

SITUATION IN IRELAND. It may be looked upon as a fortunate comment or not it is intended to certainly there is a great food for reflection in the speech sent from London respondent to the "Evangelist" at all events it indicates strength and increasing need not comment to any on the purport of that speech, for it speaks for correspondent says:—

"Whether or not the Nationalists and the Ministry league, as many allege, is becoming increasingly find the Nationalists in their division lobby. As Ministers' majority has or twice lately to below shrunken, that is, to one normal size, and would perilously near to that point but for the Nation to counterbalance the rebels and the other T lacking the courage to revolt, abstain from division."

Here is where we find tions of a Home Rule out these strange changes. Thus continues:—

"The Nationalists do Ministers in place for now day approaches, and it is port be credited, it will lone an Irish Land Bill the Irish landlords upon with the cash of the British, but also a bill creating Roman Catholic universities land as Mr. Balfour long ed personally. It is even Secretary Wyndham has himself, as he is convincing inet, that it may safely g to inaugurate a new Anglo of good will by such a self-government as would Home Rule if it were pro the Liberals. In other wor such provincial councils p formed Mr. Chamberlain's to the Gladstonian Home

In pointing out that Home may eventually come from party, we have a still stron that the treatment so far to Ireland has been one b the supposed political req of each succeeding party t power in England. If so it far better calculated and f heartless system than even enemy thereof could have s. The communication goes on: "This coquetting of the N lists with the Ministry, an versa, concludes with a tural Liberal detachment fr Nationalists. Lord Spencer, eral leader in the House of this week strongly condemn Nationalists for their suppo action in English education, ly declared that Irish self ment was very distant and w impolitic to bring forward. What is more surprising is t Radicals even protest. Hom when it does come, probably on the initiative of that party, controls the House of Lords, ly, the Tories. It would be circumstance if the outcome, the present English franchise, be by an agreement of bot great parties. That is a pos of near politics."

ST. ANN'S WARD.—The pr to divide St. Ann's Ward, w view of increasing its represent in the City Council, is one should be closely watched by Catholics.

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