

The True



Witness

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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 prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work."
—PAUL, Archbishop of Montreal.

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of the paper.

NOTES OF THE WEEK.

THE RECENT CATASTROPHE.

The civilized world has long since read and pondered over the awful details of the double catastrophe that has brought death and ruin to the people of Martinique and St. Vincent Islands. The magnitude of the disaster so surpasses all power of language to give adequate description of its details, that humanity is more inclined to be silent and meditative in presence of such a terrific visitation. But there are many lessons to be drawn from these sad events—so many that it would be difficult to simply enumerate them. There is one, however, that we cannot avoid mentioning. There is absolutely nothing more calculated to show the Omnipotence of God and the littleness and impotency of man, than a catastrophe of this nature. It is in vain that the inventive genius of the human race construct machinery and devise instruments; it is in vain that science calculates and experts endeavor to make application of the results; when the internal elements that rage in the heart of this terrestrial globe are in action, and when their force creates outlets for their pent-up volumes, when scrofulic floods leap forth and rush downward, there is nothing human, nor in human experience that can check the devastation. Thirty thousand souls swept into eternity in thirty seconds. Does it not accentuate the reality of the Scriptural prophecy, that in a flash, in a twinkling of the eye, the earth shall be destroyed by fire, and all that it holds of life, of grandeur, of beauty shall roll back into chaos and then into the nonentity whence the Creative Hand had once drawn it? And would it not seem as if the social conditions that are rapidly becoming more pronounced are an indication of the very conditions that we are foretold will prevail when the world is at an end, and when Time's course shall be run? It may not be in ten thousand years from this; nor yet in twenty thousand; but who is to say, looking upon all we witness at this hour, that the predictions of God—as recorded in Holy Writ—are not to be literally fulfilled? There is no doubt that this earth is but a huge ball of fire, with a crust sufficiently thick to prevent the unceasing fires within from bringing it to a state of ashes, and of ashes to be scattered to the winds. How long is that crust going to resist the unceasing forces that surge and roll within its caverns? No man can tell. Science is dumb. In fact, we can only reach one ultimate conclusion, that is at all logical, and it is that humanity—the race and the individual—is in the Hand of Providence. We are absolutely unable to save ourselves, and we have only one reliance and that is upon the bounty and mercy of God. This is one of the countless lessons that we would draw from the awful story of the ruin and destruction that has visited those West Indian Islands.

the danger of relapse, on the part of the victim, when the supposed cure has taken place. It is an easy enough matter to check an inebriate, to place him under certain restrictions, and to prevent him for a given time, from relapsing into the evil habit. But a man, because he once was an inebriate, cannot be detained a perpetual prisoner. The time must come when he will be set at liberty to attend to his usual avocations. It is then that the great danger comes into play. Will he persevere? Will he relapse? The question is not easily answered. No general rule can be laid down, and the result is that, no two individual cases being identical, some means should be adopted for the continuation and completion of the good work commenced. There is, in London, a society called the "Catholic Prisoners' Aid Society," which is under the direct supervision of His Eminence Cardinal Vaughan. At its last annual meeting, held at the Archbishop's House, a report was made, the details of which go a long way to explain the idea we are seeking to convey. We will give that report, not on account of its local application to show that society has appreciated the grave necessity of having some means of keeping the liberated inebriates in hand. It reads thus:—
"The society had been accepting fresh responsibilities in various directions. It had been felt that the object of the Inebriates' Act of 1898 was in a large number of cases frustrated, and that the work of the cyrtified inebriate reformatory was in a measure wasted by the absence of an agency of 'after care' that would undertake the friendly supervision for awhile of cases on their discharge. Too many police cases were noted as those of persons recently discharged from an inebriates' reformatory, who had on their return to the world returned also to their old habits. On November 20th a conference was called at the Home Office, and, in accordance with the suggestions there made, the society decided to undertake this work of after care. It is satisfactory to record a good beginning of co-operation between the Sisters of the Order of the Good Shepherd, Ashford (Middlesex), and the society as regards their discharged cases. What these released women need, after one or two years of quiet, industrious, regular, secluded life, with its enforced sobriety, is a temporary home where they can work and continue their regular habits, while enjoying, under kind supervision, a gradually increased measure of freedom to look for outside employment and regain their independence. A most important stage in the society's development was marked in the autumn of 1901 by the certificate granted to it by the Secretary of State, for dealing with discharged convicts. The society's work in the main has been, and it is hoped will continue to be the work of voluntary helpers. Whether it be for visiting police court or prison cell; whether it be for the office work of interviewing applicants, or writing letters, or helping to think out some plan for a prisoner's permanent benefit, the society has not yet found itself at a loss for willing volunteers. In spite of conditions which, for the last two years, have roused wallings amongst

THE PREMIER'S HEIRS.

In his reply to the address that accompanied the presentation of his portrait, on the day of prorogation, Premier Laurier expressed a keen regret that he had no children to whom he could leave this splendid work of art, but, he added, that when his time would come to go the way of all men, he would leave it to the Canadian Art Gallery to hang there, not as a tribute to the Canadian artists whose talent had been so conspicuously displayed in the work. In this connection we find a very interesting little item in one of our exchanges—an

item that will show, at the same time, how groundless are the hazardous assertions of mere politicians, in times of election excitement. It is under the heading "A Canard Neatly Killed," and reads thus:—
We are indebted to the "Catholic Telegraph" for the following story of Sir Wilfrid Laurier, the Canadian Premier. Sir Wilfrid was on a speech-making tour of Ontario during the recent by-elections in that province and the Province of Quebec. The elections were bitterly contested, and efforts were made both by the Liberals and Conservatives to stir up race and religious prejudice. A Quebec Liberal, whose acquaintance with Sir Wilfrid was only political, sent this telegram to the leader: "Report in circulation in this county that your children have not been baptized. Telegraph denial." To which dispatch the Premier sent this reply: "Sorry to say the report is correct. I have no children."

TWO JUBILEES.

Under the foregoing heading, a writer signing Alexandre De Gabriac, has contributed a very touching and beautiful article to the columns of "La Patrie." It is a contrast that he draws, then a comparison that he makes between the jubilee celebration, at the dawn of Christianity, of the 25th year of St. Peter's Pontificate, and that celebrated in our day on the occasions of Leo XIII's 25th anniversary of Papacy. The scenes in the former case are laid in the catacombs and are pictured with the work of Lew Wallace in a precision of detail that would suggest "Ben Hur," or of Bulwer Lytton, in the "Last Days of Pompeii." One of the most beautiful of all his pen-pictures is that of St. Peter, with prophetic vision tracing the ascending and developing power and influence of his church, beholding down the future all the obstacles that were to arise in her path, and finally catching a glimpse of the closing nineteenth and dawning twentieth centuries, and contemplating the triumphs of his far off successor Leo XIII. It is needless to attempt any reproduction of the scenes during the celebration of the present Pontiff's jubilee; but we will skip all the details and give the closing paragraph of the article. He thus ends his review of the two jubilees:—
"Rising up, then, he (Leo XIII.) ascends to the Chair of St. Peter, his brow wearing the ancient tiara. With his frail but powerful hand he envelopes the world in the same gesture of supreme benediction. As it was nineteen centuries ago, from the depths of all the breasts of those present, in presence of that ethereal vision which vanishes in distance, comes forth that imperative and unanimous cry of faith of the first ages, 'Thou art Peter.' In the dome of St. Peter's, away up yonder, almost near the heavens, the echo blends with those of the ringing silver trumpets, and the sacred roof resounds for a time with that triumphal hymn of happiness and of love." In our humble opinion nothing could be more touching than this sublime reunion of the two great jubilees, and no better picture could be drawn of the Church in her immortality and in her unbroken line of Pontiffs from Peter to Leo.

THE KING OF SPAIN.

Alphonse XIII, the youthful King of Spain, on attaining his legal age of majority—sixteen years—was, amidst splendid ceremonial declared reigning monarch, and the regency of the Queen Mother, Dona Maria Christina, came to an end. It was once thought the young King would be too sickly to ever reign, and that he would succeed to his father's inheritance of ill-health. His father died at the age of 28, just six months before the present king was born. The Queen regent had performed her long duty of sixteen years so well that she has left her son a kingdom far more prosperous and happy than would have been the case had another and less able person administered its affairs. Referring to the young king's health and learning a writer says:—
"Alfonso XIII. is at first sight a delicate lad—thin, pale and of nervous appearance. Some say he has inherited the constitutional infirmity of his father, others that his appearance is something he shares in common with all the men of the house of Hapsburg. During the manoeuvres held at Carabanel in May the young king remained seven hours in symptom of fatigue, and his personal English lad at fifteen years, some staff noticed that even a prolonged canter did nothing to weaken his voice. When the day's work was over he was as animated as he was at the beginning. This is excellent news for Spain, as far as it goes, but it does not go far enough. It is almost inevitable that the young king should have the seeds of consumption in his blood, and Madrid is notoriously the worst city in Europe for people with a tendency to lung trouble. He is already handicapped by his responsibilities. An English lad at fifteen years, whatever his position, would not be carrying half the load of knowledge borne by Alfonso XIII. He speaks English, French and German, as well as Spanish, has had a careful mathematical training, is a student of history, and is devoted to military matters. For a boy his knowledge of the elements of military science is quite uncommon.
There is no doubt that for a time the reins of Government will be held in greater part by the Queen mother, and that she will continue, through the voice of her son, to build up the wise policy that she has been constructing for the past sixteen years. She will have still at her side Senor Sagasta, and that noble descendant of Red Hugh O'Donnell of Ulster, the Duke of Tetuan. All manner of opinions are given, according to the political, national, religious, or anti-religious views of the writers, concerning the future of Spain and the policy of the country under the new monarch. But it is quite evident that these are all more or less speculative. In fact, under present conditions, while Alfonso XIII. nominally reigns, the government of the country will continue in the same line as it did under the regency, and that is a patriotic and Catholic one.
While the passion of some is to shine, of some to govern, and of others to accumulate, let one great passion alone influence our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires—that of being and doing good.

Catholicity

In Scotland.

Springburn was a centre of Catholic life and activity on Sunday last as cab after cab and car after car came rushing into what had once been "the village," and discharged load after load of Catholics from Glasgow, Maryhill, Lambhill, "Crosshill," and other outlying districts, all eager to take part in the re-opening of St. Aloysius' Church after its renovation and decoration. The church has always been a thing of beauty; and now, after its painting and the introduction of the electric light, it is a "joy for ever." The sanctuary itself, with its life-size figures of the Sacred Heart and St. Joseph, is a dream of beauty, and too much credit cannot be given to Father Murphy, the rector, for his successful attempt to make his Church one of the most beautiful in the archdiocese, nor to his faithful parishioners for the noble way in which they have seconded his efforts.
At 11.30 a.m. High Mass (coram episcopo) began, the celebrant being Father Arsenius, O.F.M. (St. Francis'), deacon, Father John McMillan, St. Anthony's, Govan (and who was rector in St. Aloysius' parish); sub-deacon, Rev. James Mullin, D.D. (St. Patrick's); masters of ceremonies, Father Ritchie (diocesan secretary), and Rev. Florence O'Driscoll (St. Aloysius'). His Lordship Bishop Maguire occupied a seat at the Gospel side in the sanctuary, his attendant at the fald-stool being Canon Cameron (Maryhill) and Rev. Tean Lynch (Manchester).
At the conclusion of the first Gospel, and after Father Murphy, M.R.I., had read the announcements for the week, the Bishop ascending the pulpit and taking as his text, "But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," said that his first duty was to congratulate them for having again undertaken and brought to a happy completion the decoration of their church. The work of improvement had been going on as long as he could remember—something always being done. It was a great sorrow to them, as it was to him, that one had been taken from amongst them—who rejoiced in this work. Nothing gave him greater pleasure than to watch the efforts—the successful efforts—of a congregation such as this in beautifying the house of God, and he knew that amidst their prayers that day he would not be forgotten. The progress of the mission of Springburn had kept full step with the recent progress—industrial, social, and commercial—of the district, and rightly so, for it would be sad for them to think that amidst all this work—God's work—the work of religion lagged behind. It did not, and he congratulated them.
There was a reason for special rejoicing in the progress of this congregation, in the probability that the doctrines taught here would go on being taught for years to come, and be listened to by larger congregations. Why was this? Our Lord came to bring liberty, to free mankind from slavery, from the sin of their first father. One who followed Christ could say I am free with the freedom that Christ has made. The message of liberty was a bright and glorious message—nothing was dearer than liberty. Men had thrown away their lives—given up their country for liberty's sake and in doing the latter had made as great, if not, perhaps, a greater sacrifice than if they had sacrificed their lives. It was but natural, then, that they should think of this message given by St. James to the first Christians, for in the eyes of the Church the lessons of years ago are but those of to-day, and the message of liberty given them was given to us to-day, and they joined in the freedom of the first century. To some people this might seem idle talk. They might think that Catholics of all people had the least right to claim a full share of liberty, for there was liberty all about them—a liberty of speech and teaching which they don't share, and in which they alone are restrained at every point. And yet they called themselves free. Yes, they called themselves free, with the freedom with which Christ had made them free. What was the freedom of

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He had it because He was God and Man. Freedom from error, freedom from darkness, and freedom from vice. He said, "You shall know the truth, and the truth shall make you free." He that doth sin is not free. This freedom of Christ was not the freedom of the wild beast, nor that of the escaped convict, nor the freedom of one who declares war against his neighbor, but the freedom of the righteous man who has cast off the bones of error. That was their freedom, but freedom like all true freedom joined with restraint, a restraint which made them regard the rights of others. Freedom was for the whole world, otherwise there would be freedom for them, and none for him—or freedom on their part and tyranny on his. Freedom from weakness, by the help of the Church, a part from the freedom of the world. Freedom, the right to speak and teach? What did that freedom involve? Slavery and tyranny, the result being that the young were forced to read that which was immoral. Could any father or mother take up any paper, even a high-class one, which they would like to leave in the hands of their children? Freedom in theory but not in practice would destroy the nearest and dearest ties in family life; freedom such as this would reduce our social relations to the tyranny of the brutes; freedom by imposition on the people, by calumny, by solicitations to push their way into power. Then, when there, what did freedom mean? Tyranny on the part of a majority which did not recognize that it should protect the minority. In other countries the majority revel in power, reap what they call the spoils, and only give these spoils to those who voted for them at the polls. What he said needed no proof. History showed only too clearly what he had said was true of the countries round about them, and to some extent true of this country. Was this the liberty of Christ?—a liberty which poisoned the minds of the young, sapped their morality, held down those who managed to rise was not the liberty of Christ. Think of the principles of liberty instilled into the hearts of the people in Catholic times which even the Tudors could not take from their hearts—principles which raised the people against the Plantagenets successfully, against the Tudors successfully, and, in later times, against the Stuarts. The freedom which he was preaching to-day, it was important that it should be preached.
A great political change was coming upon them, whether for good or for evil it was not his business to say. Power was passing slowly and surely into the hands of the people till perhaps they would realize the dream of the American Reformer, "Government of the people by the people for the people." Would that help their condition or improve it? That remained to be seen. The tendency of those who governed was to secure rights for their own class and not for others. Their Statute book was filled with selfishness. Each class acted equally with another on that point because restricted liberty was written on its every page—not liberty for all, and certainly not liberty for the minority. That would all be changed. Would it be for the better, or would the change be that the class, formerly oppressors, would be the oppressed; that those once the tyrants would now be the victims; that the Government would be the same, with those now on top at the bottom? Some people thought that no class legislation could come except from above. That was not so, it came equally as well from below—and that was not freedom. The principle of brotherhood and fairplay should preserve the rights of minorities, and, therefore, it was well that the liberty of Christ should be preached—that the voice which spoke two thousand years ago should still speak, the voice that went on during the centuries, choked though it sometimes was by Kings, and sometimes, even, by the priests in the sanctuary. Let them pray, therefore, that the perfect law of liberty might continue to be preached, and increase by being preached, all through this country. And that many joining with them on that one point the appreciation of Christian liberty, they, and their great empire which had struggled after liberty so long, might one day get true liberty in the knowledge that "Christ has made us free."

A GOOD WORK.

In all the great work done by our zealous temperance societies, and in all that we find done in the various institutions for the care and cure of those who are the unfortunate victims of drink, we find that there is a grave danger that is frequently overlooked—it is

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He had it because He was God and Man. Freedom from error, freedom from darkness, and freedom from vice. He said, "You shall know the truth, and the truth shall make you free." He that doth sin is not free. This freedom of Christ was not the freedom of the wild beast, nor that of the escaped convict, nor the freedom of one who declares war against his neighbor, but the freedom of the righteous man who has cast off the bones of error. That was their freedom, but freedom like all true freedom joined with restraint, a restraint which made them regard the rights of others. Freedom was for the whole world, otherwise there would be freedom for them, and none for him—or freedom on their part and tyranny on his. Freedom from weakness, by the help of the Church, a part from the freedom of the world. Freedom, the right to speak and teach? What did that freedom involve? Slavery and tyranny, the result being that the young were forced to read that which was immoral. Could any father or mother take up any paper, even a high-class one, which they would like to leave in the hands of their children? Freedom in theory but not in practice would destroy the nearest and dearest ties in family life; freedom such as this would reduce our social relations to the tyranny of the brutes; freedom by imposition on the people, by calumny, by solicitations to push their way into power. Then, when there, what did freedom mean? Tyranny on the part of a majority which did not recognize that it should protect the minority. In other countries the majority revel in power, reap what they call the spoils, and only give these spoils to those who voted for them at the polls. What he said needed no proof. History showed only too clearly what he had said was true of the countries round about them, and to some extent true of this country. Was this the liberty of Christ?—a liberty which poisoned the minds of the young, sapped their morality, held down those who managed to rise was not the liberty of Christ. Think of the principles of liberty instilled into the hearts of the people in Catholic times which even the Tudors could not take from their hearts—principles which raised the people against the Plantagenets successfully, against the Tudors successfully, and, in later times, against the Stuarts. The freedom which he was preaching to-day, it was important that it should be preached.
A great political change was coming upon them, whether for good or for evil it was not his business to say. Power was passing slowly and surely into the hands of the people till perhaps they would realize the dream of the American Reformer, "Government of the people by the people for the people." Would that help their condition or improve it? That remained to be seen. The tendency of those who governed was to secure rights for their own class and not for others. Their Statute book was filled with selfishness. Each class acted equally with another on that point because restricted liberty was written on its every page—not liberty for all, and certainly not liberty for the minority. That would all be changed. Would it be for the better, or would the change be that the class, formerly oppressors, would be the oppressed; that those once the tyrants would now be the victims; that the Government would be the same, with those now on top at the bottom? Some people thought that no class legislation could come except from above. That was not so, it came equally as well from below—and that was not freedom. The principle of brotherhood and fairplay should preserve the rights of minorities, and, therefore, it was well that the liberty of Christ should be preached—that the voice which spoke two thousand years ago should still speak, the voice that went on during the centuries, choked though it sometimes was by Kings, and sometimes, even, by the priests in the sanctuary. Let them pray, therefore, that the perfect law of liberty might continue to be preached, and increase by being preached, all through this country. And that many joining with them on that one point the appreciation of Christian liberty, they, and their great empire which had struggled after liberty so long, might one day get true liberty in the knowledge that "Christ has made us free."

THE PREMIER'S HEIRS.

In his reply to the address that accompanied the presentation of his portrait, on the day of prorogation, Premier Laurier expressed a keen regret that he had no children to whom he could leave this splendid work of art, but, he added, that when his time would come to go the way of all men, he would leave it to the Canadian Art Gallery to hang there, not as a tribute to the Canadian artists whose talent had been so conspicuously displayed in the work. In this connection we find a very interesting little item in one of our exchanges—an

THE KING OF SPAIN.

Alphonse XIII, the youthful King of Spain, on attaining his legal age of majority—sixteen years—was, amidst splendid ceremonial declared reigning monarch, and the regency of the Queen Mother, Dona Maria Christina, came to an end. It was once thought the young King would be too sickly to ever reign, and that he would succeed to his father's inheritance of ill-health. His father died at the age of 28, just six months before the present king was born. The Queen regent had performed her long duty of sixteen years so well that she has left her son a kingdom far more prosperous and happy than would have been the case had another and less able person administered its affairs. Referring to the young king's health and learning a writer says:—
"Alfonso XIII. is at first sight a delicate lad—thin, pale and of nervous appearance. Some say he has inherited the constitutional infirmity of his father, others that his appearance is something he shares in common with all the men of the house of Hapsburg. During the manoeuvres held at Carabanel in May the young king remained seven hours in symptom of fatigue, and his personal English lad at fifteen years, some staff noticed that even a prolonged canter did nothing to weaken his voice. When the day's work was over he was as animated as he was at the beginning. This is excellent news for Spain, as far as it goes, but it does not go far enough. It is almost inevitable that the young king should have the seeds of consumption in his blood, and Madrid is notoriously the worst city in Europe for people with a tendency to lung trouble. He is already handicapped by his responsibilities. An English lad at fifteen years, whatever his position, would not be carrying half the load of knowledge borne by Alfonso XIII. He speaks English, French and German, as well as Spanish, has had a careful mathematical training, is a student of history, and is devoted to military matters. For a boy his knowledge of the elements of military science is quite uncommon.
There is no doubt that for a time the reins of Government will be held in greater part by the Queen mother, and that she will continue, through the voice of her son, to build up the wise policy that she has been constructing for the past sixteen years. She will have still at her side Senor Sagasta, and that noble descendant of Red Hugh O'Donnell of Ulster, the Duke of Tetuan. All manner of opinions are given, according to the political, national, religious, or anti-religious views of the writers, concerning the future of Spain and the policy of the country under the new monarch. But it is quite evident that these are all more or less speculative. In fact, under present conditions, while Alfonso XIII. nominally reigns, the government of the country will continue in the same line as it did under the regency, and that is a patriotic and Catholic one.
While the passion of some is to shine, of some to govern, and of others to accumulate, let one great passion alone influence our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires—that of being and doing good.

Catholicity

Springburn was a centre of Catholic life and activity on Sunday last as cab after cab and car after car came rushing into what had once been "the village," and discharged load after load of Catholics from Glasgow, Maryhill, Lambhill, "Crosshill," and other outlying districts, all eager to take part in the re-opening of St. Aloysius' Church after its renovation and decoration. The church has always been a thing of beauty; and now, after its painting and the introduction of the electric light, it is a "joy for ever." The sanctuary itself, with its life-size figures of the Sacred Heart and St. Joseph, is a dream of beauty, and too much credit cannot be given to Father Murphy, the rector, for his successful attempt to make his Church one of the most beautiful in the archdiocese, nor to his faithful parishioners for the noble way in which they have seconded his efforts.
At 11.30 a.m. High Mass (coram episcopo) began, the celebrant being Father Arsenius, O.F.M. (St. Francis'), deacon, Father John McMillan, St. Anthony's, Govan (and who was rector in St. Aloysius' parish); sub-deacon, Rev. James Mullin, D.D. (St. Patrick's); masters of ceremonies, Father Ritchie (diocesan secretary), and Rev. Florence O'Driscoll (St. Aloysius'). His Lordship Bishop Maguire occupied a seat at the Gospel side in the sanctuary, his attendant at the fald-stool being Canon Cameron (Maryhill) and Rev. Tean Lynch (Manchester).
At the conclusion of the first Gospel, and after Father Murphy, M.R.I., had read the announcements for the week, the Bishop ascending the pulpit and taking as his text, "But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," said that his first duty was to congratulate them for having again undertaken and brought to a happy completion the decoration of their church. The work of improvement had been going on as long as he could remember—something always being done. It was a great sorrow to them, as it was to him, that one had been taken from amongst them—who rejoiced in this work. Nothing gave him greater pleasure than to watch the efforts—the successful efforts—of a congregation such as this in beautifying the house of God, and he knew that amidst their prayers that day he would not be forgotten. The progress of the mission of Springburn had kept full step with the recent progress—industrial, social, and commercial—of the district, and rightly so, for it would be sad for them to think that amidst all this work—God's work—the work of religion lagged behind. It did not, and he congratulated them.
There was a reason for special rejoicing in the progress of this congregation, in the probability that the doctrines taught here would go on being taught for years to come, and be listened to by larger congregations. Why was this? Our Lord came to bring liberty, to free mankind from slavery, from the sin of their first father. One who followed Christ could say I am free with the freedom that Christ has made. The message of liberty was a bright and glorious message—nothing was dearer than liberty. Men had thrown away their lives—given up their country for liberty's sake and in doing the latter had made as great, if not, perhaps, a greater sacrifice than if they had sacrificed their lives. It was but natural, then, that they should think of this message given by St. James to the first Christians, for in the eyes of the Church the lessons of years ago are but those of to-day, and the message of liberty given them was given to us to-day, and they joined in the freedom of the first century. To some people this might seem idle talk. They might think that Catholics of all people had the least right to claim a full share of liberty, for there was liberty all about them—a liberty of speech and teaching which they don't share, and in which they alone are restrained at every point. And yet they called themselves free. Yes, they called themselves free, with the freedom with which Christ had made them free. What was the freedom of

Christ? The freedom He had Himself.

He had it because He was God and Man. Freedom from error, freedom from darkness, and freedom from vice. He said, "You shall know the truth, and the truth shall make you free." He that doth sin is not free. This freedom of Christ was not the freedom of the wild beast, nor that of the escaped convict, nor the freedom of one who declares war against his neighbor, but the freedom of the righteous man who has cast off the bones of error. That was their freedom, but freedom like all true freedom joined with restraint, a restraint which made them regard the rights of others. Freedom was for the whole world, otherwise there would be freedom for them, and none for him—or freedom on their part and tyranny on his. Freedom from weakness, by the help of the Church, a part from the freedom of the world. Freedom, the right to speak and teach? What did that freedom involve? Slavery and tyranny, the result being that the young were forced to read that which was immoral. Could any father or mother take up any paper, even a high-class one, which they would like to leave in the hands of their children? Freedom in theory but not in practice would destroy the nearest and dearest ties in family life; freedom such as this would reduce our social relations to the tyranny of the brutes; freedom by imposition on the people, by calumny, by solicitations to push their way into power. Then, when there, what did freedom mean? Tyranny on the part of a majority which did not recognize that it should protect the minority. In other countries the majority revel in power, reap what they call the spoils, and only give these spoils to those who voted for them at the polls. What he said needed no proof. History showed only too clearly what he had said was true of the countries round about them, and to some extent true of this country. Was this the liberty of Christ?—a liberty which poisoned the minds of the young, sapped their morality, held down those who managed to rise was not the liberty of Christ. Think of the principles of liberty instilled into the hearts of the people in Catholic times which even the Tudors could not take from their hearts—principles which raised the people against the Plantagenets successfully, against the Tudors successfully, and, in later times, against the Stuarts. The freedom which he was preaching to-day,

CATHOLIC BOYS OF MONTREAL--No. 1.

FIRST SECTION OF FIRST COMMUNICANTS OF THIS YEAR IN ST. PATRICK'S CHURCH. PUPILS OF ST. PATRICK'S SCHOOL UNDER THE DIRECTION OF THE CHRISTIAN BROTHERS.



- 1. David Warren. 2. William Mullin. 3. John Brophy. 4. Daniel Macdonald. 5. Thomas Delahanty.

- 6. J. Lonergan. 7. Charles Kelly. 8. William Hogan. 9. St. Elmo Pilon. 10. William Murray.

- 11. James OShaughnessy. 12. Patrick Lynch. 13. Henry Maher. 14. John Horan. 15. Michael Toohey.

- 16. Cornelius Donnelly. 17. Thomas Curran. 18. Edward Meehan. 19. Alfred Foster. 20. Ambrose Campbell.

- 21. Robert Kenna. 22. James Robertson. 23. Edward Meehan. 24. Robert Maddix. 25. Edward Smith.

- 26. Thomas F. Murphy. 27. Joseph O'Toole. 28. James Turcot. 29. Bernard McCullough.

Our Boys and Girls.

OUR LADY'S MONTH.— The rain had abated, and there was a faint light from the moon. Margaret hurried on, her Rosary clasped tightly in her hands, her heart beating fast. She tried to say her Rosary for the dying girl, and to quiet herself, and had almost succeeded when she heard a rough voice salute her, and by the dim light recognized Jim Salter, one of the worst characters in the village.

"Well, my pretty maid, and where are you going at this time of night?" "To fetch the priest and the doctor for Miss Francis, who is dying," said Margaret. "Oh, for the love of God and our Lady, don't hinder me," and she turned her white, imploring face to the man.

"A likely story you'd be sent on such an errand! You're just out on your own account and are ashamed to own it." Poor Margaret shook like an aspen leaf, but answered firmly: "I would not go out at night except to help the dying for anything in the world; oh! please help me and show me the way to the priest's house that Miss Lucy may not die without the last sacraments."

"I help you! why, don't you know I am the worst man in the parish?" "But our Lady loves sinners and will reward you if you help me."

"And if I do, will you pray for me?" said the man in a changed tone and with a look of respect at the pure sweet face raised to his.

"I will say my Rosary for you every day for a year," she answered eagerly.

"Will you really?" and the rough voice shook. "Well, I guess it's a precious long time since any one prayed for me; my old mother used, but she's dead long ago—God rest her soul."

"Perhaps she is praying for you in Heaven now," suggested Margaret.

"Praps. You needn't fear, my girl; I'll take every care of you, and it shan't be my fault if priest and doctor don't get to Elmfield to-night."

And so these strange companions went on through the darkness together and when a little later they met a group of tipsy men, he drew her as gently as her own father might have done, into a quiet lane to avoid them, and showed her a short way to the Presbytery.

"There," he said as they reached the door, "mayhap the priest wouldn't have come for me, and I don't care to face him just yet; but the doctor will, so just you go back with the Father, and I'll bring the doctor in no time."

He did not wait to be thanked, but strode off into darkness.

The dawn was just breaking as Margaret, in the company of the priest, and of one greater and higher still, who stoops to visit our poor dwellings in our hour of utmost need, entered once more the gates of Elmfield. The doctor met them at

the door and, reverently kneeling, whispered to the priest that there was no time to lose. They found Miss Francis supported in her mother's arms, the death damp on her brow, but a radiant smile came over her face as she saw the priest, and then for an instant looked gratefully at Margaret.

Margaret found Esther in the kitchen trying to prepare breakfast, but still white and trembling. She threw herself into her sister's arms, exclaiming, "Oh, Maggie, I am glad to see you safe; no wonder our Blessed Lady has helped you for you deserve it, but I—" and she sobbed passionately.

"Hush, dear," said Margaret softly. "Our dear Lord has come to give Miss Lucy strength to pass through the valley of the shadow of death, let us praise and thank Him."

"I did not know it was such an awful thing to die, and Miss Lucy is younger than I am; as I knelt there watching and heard her mother praying for her, I wondered what would have become of my soul if I had been in her place. You were right when you said, Maggie, that I could keep this month in our Lady's honor, and instead of that—" her tears choked her.

"But our Blessed Lady is the Refuge of Sinners," whispered Margaret, "and next month is the month of the Sacred Heart." Esther looked up more hopefully.

"I will go to Confession to-day, if I possibly can, and try to be a true Child of Mary in the future."

When Miss Francis' anniversary occurred the following May, her poor mother, who had never recovered the shock of her death, was confined to her bed, needing constant attendance, and receiving it not only from Margaret, but from Esther, now a modest, quiet maiden: "her dear Children of Mary," as Mrs. Francis called them, striving to imitate their Holy Mother in consoling the afflicted, and their devotion and purity in thought, word, and deed, winning souls to the love of Jesus and of His Blessed Mother.

Jim Salter could not forget his talk with Margaret and stopped her one day to ask if she thought she could take him to the priest. We need not say how gladly she consented; and as long as he lives he will thank God for his meeting with a brave, pure-hearted Child of Mary.

NOTES FROM ROME.

In the course of the week which has just come to a close, says the Roman correspondent of the Liverpool "Catholic Times," the Holy Father has granted a surprisingly large number of audiences, receiving a Polish, a Bavarian, and several Italian pilgrimages, besides honoring over one hundred and fifty distinguished personages with private and separate interviews. Among those privileged persons may be mentioned

H.R.H. the Countess of Traut and suite, H.R.H. Princess Anne of Hesse, H.S.H. Prince Charles of Lowenstein Wertheim, the Right Rev. Dr. Hsley, Bishop of Birmingham, and many others.

On Sunday last His Eminence Cardinal Moran, Archbishop of Sydney, had the honor of presenting a group of about fifty Australians to the Holy Father, while a small but highly representative American pilgrimage was received by His Holiness on Sunday. The Australian group included eleven students now at the Propaganda and belonging to the Irish College, besides several laymen, among whom may be mentioned Mr. and Mrs. Hughes, of Melbourne, and Mrs. Baker, of Adelaide, accompanied by her daughter and niece. Very Rev. Dr. Murphy, D.D. (rector of the Irish College) and Very Rev. Dean O'Haran (Cardinal Moran's secretary), were also present. His Eminence, in introducing the pilgrims, pronounced a short but eloquent address, in the course of which he referred to Australia as "the most youthful of Christian nations in the world," a happy phrase which greatly struck the Holy Father who, in replying to the Cardinal's speech, said that although the good seed had been scattered in Australia but yesterday, comparatively speaking, the progress already made by Catholicity indicated that its growth and development in those distant climes was specially favored by Providence. His Holiness concluded by declaring that if pilgrimages from the Old World give him the greatest satisfaction, this gratification is enhanced in the case of pilgrims who represent the sturdy and providential progress of the younger nations.

A noteworthy incident occurred during the audience, when Cardinal Moran asked the Holy Father to grant the cross "Pro Ecclesia et Pontifice" to Mrs. Elizabeth Baker, who was present, in recognition of the valuable services which her pen has rendered to the Catholic cause in Australia. Needless to say that the request was immediately granted, the Holy Father adding many benevolent words of encouragement, and congratulation. Mrs. Baker is related to the Speaker of the Parliament of the Australian Commonwealth, and the well-deserved distinction will be learned with satisfaction by all Australian Catholics.

The Holy Father also granted a special audience in the Throne Room to the Diocesan Pilgrimage of Brooklyn, led by the Bishop (Right Rev. C. E. McDonnell). The group consisted of forty priests of the Brooklyn diocese, including Mgr. J. T. Barrett, the Bishop's secretary, besides a small group of lay pilgrims. During the audience, which was of a most cordial description, Bishop McDonnell presented the Holy Father with a handsome contribution towards Peter's Pence, amounting to ten thousand dollars.

The Cork International Exhibition.

The Government of Canada through the representations made by Mr. Devlin, who represents this country in Ireland, as Dominion Immigration Commissioner, has voted a sum of \$20,000 for the Canadian exhibit at the Cork International Exhibition. The doors of that great Irish exhibition were thrown open to the public on Thursday, the first of May, and if the future fulfil the promise of the brilliant opening day there ought to be no fear as to the success of the big venture which the citizens of the Southern Capital of Ireland have taken in hand. Good fortune seemed to have guided the footsteps of the promoters of the exhibition from the very start. A very interesting account of the obstacles at first encountered of the manner in which they were overcome, and of the first day's work has been given by the Dublin "Evening Telegraph," of 3rd May. From that article we will take a few extracts that cannot fail to interest our readers, and especially those of Irish birth, and more than all especially those from Munster, from the banks that rise in beauty above "The pleasant waters of the River Lee." The report says:—

"Difficulties which at the outset promised to bar the realization of the project melted away once the undertaking was resolutely tackled, and so successfully did the enterprise 'catch on' that the original limitations as to size and scope were almost immediately altered. From small beginnings the Exhibition has progressed to immense proportions, and in name and character it has sought to justify the title of 'Cork International Exhibition.' The rapidity with which the work grew under the hands of the promoters is remarkable. Credit for the idea of organizing the Exhibition must be chiefly given to the present Lord Mayor, Alderman Fitzgerald, who foreshadowed the Exhibition scheme on taking office on the 23rd January, 1901. It is an extraordinary tribute to the energy, enthusiasm, and down-right hard work which he and his colleagues put into the enterprise that in fourteen or fifteen months they have brought it to a triumphant issue. The history of its birth is easily told. A private conference of citizens, held on Thursday, February 28th, adopted the Lord Mayor's suggestion as to the advisability of holding an Exhibition. A little later the views of the private conference were submitted to and adopted by a public meeting of the citizens, whose generous subscriptions formed the best guarantee that they meant business. Since then the people of Cork have not looked back. Energetic solicitation committees set to work, and the trades and shopkeepers of the

city and county Cork followed the excellent example set by those who were present at the meeting of March 9th. The response received from all quarters was so gratifying that the promoters thought they might improve upon their original proposal. They had not gone far with the work when it dawned upon them that the site of the old Exhibition of '83 would not be at all equal to the requirements of the enterprise that they had taken in hand. After some consideration it was decided that the Corn Exchange would be entirely unsuitable in view of the rapid growth of the Exhibition idea, and accordingly new ground was broken, and one of the prettiest spots in the city was selected as the site for the new undertaking. Nature has done much for the surroundings of Cork, but of the many beauty spots which are available for the purpose of the promoters none could equal the position which with admirable judgment they finally chose. On one side of the grounds is the charming Mardyke, a pleasant leafy arcade about a mile in length, and one of the local sights which is the special pride of Corkonians. At the other side flows the Lee, and in all its winding course there is no prettier reach than that which glides along the Exhibition grounds. Miniature woods, from which peep out a succession of pretty villa residences, greet the eye, and away in the direction may be seen another old famous Cork landmark—the tower of Shandon, near which sleeps the man who made its bells known the wide world over.

The site lent itself readily to the architect's plans and the visitors who will throng the grounds must indeed be hard to satisfy if they do not come away with the most pleasant recollections of their sojourn in the Munster Capital.

No lack of enterprise has been shown in the handling of the project. Large and beautifully designed buildings have been erected for the numerous industrial and fine art exhibits and a magnificent concert hall and several pretty pavilions are to be numbered among the structures which have sprung up as if by magic. There is plenty to interest and amuse everyone. There are exhibits from Japan, Italy, Austria, Canada, and other countries. There is the large section placed at the disposal of the Agriculture and Technical Instruction Department, and for those who want to enjoy a good time a water chute has been erected at a cost of £5,000, while there are switchback railways, gondolas, electric launches, wharries and other interesting forms galore.

A unique selection of exhibits will be found in the Father Mathew Pavilion, which will serve to remind visitors of the long and intimate connection which exists between the Apostle of Temperance and the city of Cork. Among these may be mentioned the following, which comprise only about a third of the exhibits in this section:—Father Mathew's altar, and six brass candlesticks; first temperance banner and bannerette;

Father Mathew's vestments; steel engraving of Father Mathew, steel engraving of the church, illuminated address, picture of Father Mathew in Philadelphia giving the pledge, two glass cases containing china bearing his image, his hair, and visiting card; Father Mathew's old piano, case containing books belonging to Father Mathew, six grand manuscripts, cornet belonging to Father Mathew, painting of Father Mathew, kindly lent by Mr. Downey, Dawson street, Dublin; Father Mathew's altar, completely furnished with candlesticks, bell, all the usual accompaniments, the same as that which stood in the old Blackamoor Chapel; two temperance banners kindly lent by the South Presentation Convent; three valuable cabinets, containing Father Mathew's medal, worn by him, and one also worn by the present Mr. F. W. Allman; the second contains stole worn by Father Mathew, and the third, tabernacle from old church; two glass cases containing china belonging to Father Mathew, the second one containing sample of china, bearing his image, and the third portion of his hair in the form of a brooch and visiting card; Father Mathew's old piano, found recently in a house at Glasnevin; silver cornet, belonging to old Father M. Band, presented by a gentleman residing in Cook street; a valuable engraving, presented to the Sisters of Mercy, and bearing Father Mathew's genuine signature; case containing several letters written to his brother; valuable case of vestments, presented by Judge Mathew, specially for the pavilion; the original will of Father Mathew.

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We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 3 new Subscribers to the True Witness.

This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholic Priests and laymen in Montreal during the past Fifty years.

Sympathy has in its own right a singular power of soothing the mortal sufferings of the forlorn or unfortunate.

First commun... year in St. Patric... Montreal. Pupils... lic High Schoo... street, founded by... lamented pastor... Quinlivan, S.S.,... under the admini... a Board of Gov... which Rev. M... laghan, S.S., pas... Patrick's Churc... man.

- 1. William Inne 2. David Burke 3. Charles Smit

Catholic

PASSIONIST JU... the advent of the ne... sionist Fathers bega... period stretching out... mark of their work... Early in July they... the golden jubilee of... to this land, and to... Mother House in Ph... the scene of a religi...

NUNS CELEBRAT

The golden jubilee... and Sister Agatha w... the Franciscan Con... street, Glasgow, a w... was sung by Father... M., the Rev. J. W... deacon, and Father... con, Father O'Neill... ceremonies. Bishop... preacher on the occa... priest congratulated... own name, and that... nity on attaining th... nuns.

GERMAN CATHO

The tenth annual co... German Catholic Soc... met in Aurora on S... and continued in ses... days.

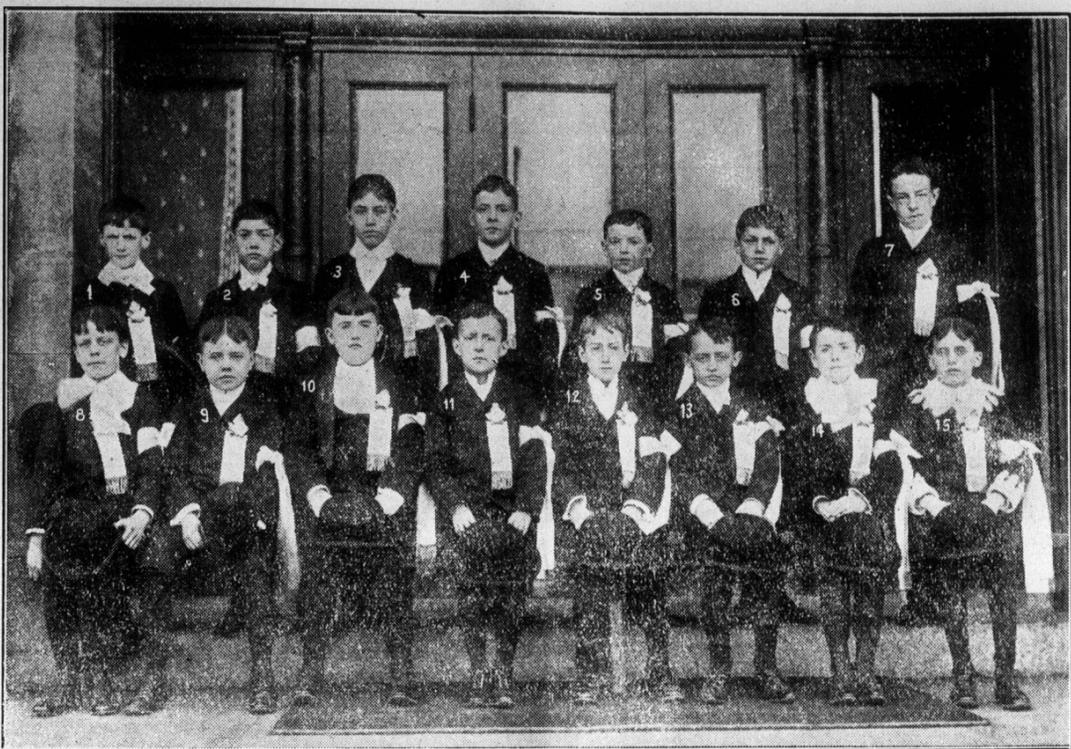
During the session... of importance were d... ed upon. Among ot... socialism, the Phil... the attitude of the... ward Catholic Indian... opposition to the fu... school books by the... A vast multitud... opening session on S... tendance was estima... 000 to 15,000.

GENEROUS BEG

O'Donnell, of New Y... few weeks of his de... will and codicil... should his brother... die before him, the... estate should go to... of Catholic charita... corporations. Andre... Philadelphia, Willia... Patrick M. Carolan... ecutors and trustee... says that he leaves... personal estate to... O'Donnell, and if he... then he makes bequ... and \$6,000 to his... and Anthony O'Do... his sister, who is M... Mary Rose; \$3,000... Dalton and Joseph... were servants in hi... ary estate, after a... quests, is divided... Twenty parts each... hattan College, De... tute and Sacred He... to Archbishop Corr... plied to the work of... of the Faith; ten... Catholic Boys' Clu... Paul Society, to b...

CATHOLIC BOYS OF MONTREAL—No. 2.

First communicants of this year in St. Patrick's Church, Montreal. Pupils of Catholic High School, Palace street, founded by the late lamented pastor—Rev. John Quinlivan, S.S., and now under the administration of a Board of Governors, of which Rev. Martin Callaghan, S.S., pastor of St. Patrick's Church, is Chairman.



1. William Innes. 2. David Burke. 3. Charles Smith. 4. William Ryan. 5. James McGovern. 6. Bertie Wall. 7. Frank Christian. 8. William Kiely. 9. Alphonse Hanley. 10. James Driscoll. 11. Emile Schneider. 12. Leo Horan. 13. Harold Fox. 14. Leo Hennessy. 15. James McAn.

With Our Subscribers.

J. D. writes from Kansas: "Enclosed please find \$1.00 for which please forward me the Golden Jubilee Volume of St. Patrick's Orphan Asylum, or as I, like many others might call it, the home of my childhood. I was rejoiced beyond measure to see the pictures of dear old St. Patrick's Church and Orphan Asylum in a recent issue of the "True Witness. They looked as natural as when I last saw them about 33 years ago. I wish that I could place the "True Witness" in every family in the United States."

A NEW SUBSCRIBER.—Managing Director "True Witness," sir.—Please find enclosed \$1.50 subscription to "True Witness." (new subscriber). I am highly pleased with your historical tale, also the general make-up of the paper. Wishing the "True Witness" increased circulation as a stepping stone to a daily.

May 21st. J. C. Our friend, J. C., has ere this shown that he is a fellow-countryman who frequently considers matters beyond the immediate circle of his home and personal comforts. If others emulated his example by taking a practical interest in the "True Witness," which they can do without making a sacrifice, the stepping-stone to which our friend refers may be placed at the disposal of our race and creed in Montreal ere long. We want that stepping-stone and the "True Witness" if supported and encouraged by the thousands of Catholics in this city and country will furnish it.

Catholic Notes.

PASSIONIST JUBILEE. — With the advent of the new year the Passionist Fathers began the second period stretching out to the century mark of their work in this country. Early in July they are to celebrate the golden jubilee of their coming to this land, and, to all intents, the Mother House in Pittsburg will be the scene of a religious gathering.

NUNS CELEBRATE JUBILEE. — The golden jubilee of Mother Clare and Sister Agatha was celebrated in the Franciscan Convent, Charlotte street, Glasgow, a week ago. Mass was sung by Father Richard, O. F. M., the Rev. J. W. McCarthy being deacon, and Father Towle sub-deacon, Father O'Neill being master of ceremonies. Bishop Maguire was the preacher on the occasion. His Lordship congratulated the sisters in his own name, and that of the community on attaining their jubilee as nuns.

GERMAN CATHOLICS MEET. — The tenth annual convention of the German Catholic Societies of Illinois met in Aurora on Sunday, May 11, and continued in session for three days.

During the session many questions of importance were discussed and acted upon. Among other topics were socialism, the Philippine situation, the attitude of the Government toward Catholic Indian mission schools, opposition to the furnishing of free school books by the State, etc.

GENEROUS BEQUESTS.—Hugh O'Donnell, of New York, within a few weeks of his death, executed a will and codicil providing that should his brother, Neal O'Donnell, die before him, then the bulk of his estate should go to a large number of Catholic charitable and religious corporations.

A NEW CHURCH.—The corner stone of a new Church at Merrickville was laid on Sunday, May 10, by Archbishop Gauthier, assisted by the pastor, Rev. Father A. Carson, and the Archbishop's Secretary, Rev. Father Hanley.

Home Bureaus for dependent children and their fresh air work; seven and a half shares to St. Joseph's Hospital for Consumptives. Five shares each are left to the Guild of the Infant Saviour. Institution of the Sisters of St. Dominic, St. Joseph's Home for Children, St. Mary's Girls' Orphan Asylum of Jersey City, Columbus Hospital Home for the Aged of the Little Sisters of the Poor in Seventieth street, Home for the Aged of the Little Sisters of the Poor in 106th street, St. Francis' Hospital, New York Mothers' Home of the Sisters of the Misericorde, Little Sisters of the Assumption, St. Catherine Hospital Association of Brooklyn, Home for the Aged of the Little Sisters of the Poor in Brooklyn, St. Francis' Hospital, Jersey City; Sisters of the Divine Compassion, for their institution; Sisters of Mercy, for Regina Angelorum Working Girls' Home; St. Joseph's Seminary, Yonkers; St. Teresa's Roman Catholic Church, New York Catholic Protectory, Philadelphia; Protectory for Boys and St. Theresa's Church.

LABOR QUESTION.—Mgr. Benelli, Bishop of Cremona, Italy, recently has published a volume on the labor question. In the book he avers that the clergy as pastors of souls cannot remain passive spectators of the social struggle now raging, but must enter the conflict siding, as the law of reason, the standard of equality and the spirit of the Gospel shall point out, with employers or laborers, as may be proper.

HYDE PARK LECTURES.—The Catholic Evidence Lectures, organized by the Guild of Our Lady of Ransom, have commenced in Hyde Park, London. The lectures in May will be delivered by Mr. G. Elliot Anstruther, one of the most popular and eloquent Catholic lecturers of the day.

FOR THE CHURCH.—The recently probated will of Thomas Joseph Eyre, of County Kilkenny, Ireland, was found to contain a bequest of \$5,000 to the Superior of Beaumont College, \$5,000 to the Bishop of Clifton, \$2,500 to the Rescue Society of Southwark, \$2,500 to St. Joseph's library, Mayfair, together with sixteen other donations varying from \$2,500 to \$500. He was a brother of the late Archbishop Eyre of Glasgow.

What about the twenty, and thirty, and fifty, and a hundred thousand years of Eternity?

Re-Writing of Books.

(By a Regular Contributor.)

It was Horace, we think, that gave the advice to place your manuscript away in a drawer, and not to look at it for a number of years; then to take it out, re-write it, and put it away for another while; and to repeat this process several times before trusting that work to the public. In this connection, we are reminded of something that one of your regular correspondents wrote a few weeks ago concerning the polishing process of Tennyson and of other great poets. It would seem that almost all authors whose works survive, or are likely to survive, have been given to this system of revision and re-writing. As an instance, we find the following very interesting paragraph in an American organ, the "Kansas City Journal," which is taken from the pages of a French review. It concerns the world-famed author, and we might almost say literary and scientific prophet—Jules Verne. The paragraph says—

"Jules Verne, the novelist, though now in his eighty-sixth year, still works at his desk for four hours a day. He has several new books in hand, which he hopes to finish before the close of the year. His house in Paris is crammed with scientific books, electrical apparatus, nautical instruments, etc., and on the wall of his study hangs an enormous map of the world, all scored over with lines indicating the routes taken by the heroes of his stories. M. Verne corrects his works to a remarkable extent, and it is said that he has rewritten many of his books ten times."

If Jules Verne rewrote some of his works ten times his life must have been a pretty busy one; in fact, any one of his books would be a life-labor in itself, were it copied, or corrected and rewritten as often as is stated in this item. It is passing strange that some readers, even readers who claim to be serious and studious, are under the impression that works of scientific, historical, or literary value could possibly be the outcome of sudden inspiration and that they are not the result of years of preparation, of labor, of correction, and of research. In the majority of cases we find that the writing of a book, by a careful author, generally brings about the production of a second, a third, or even a number of succeeding volumes. We find an instance of this in Hugh Miller, the famous Scotch geologist and renowned author, is an illustration. When he wrote his "Old Red Sandstone," he possibly never had any idea of writing the "Footprints of Creation," much less the "Testimony of the Rocks." It was after re-reading, correcting and re-correcting, revising and re-writing his work that he discovered how incomplete it was, and how he had only touched the threshold of the subject that he had so long and so carefully, as well as practically studied. Then he found that no one volume could contain all that his first book suggested.

Hence his succeeding works. In fine, it was the terrific and constant strain that he had never relaxed, until he completed the last line of his masterpiece and his last production, that the mental faculties gave out and that the dark night of insanity rushed over his soul—in the darkness of which he plunged headlong into the abyss of eternity. Work like that is beyond the capacity of a human being; God did not give unlimited elasticity to any mind; but it is an evidence of how the works that become standard authorities and classic masterpieces were the result of unceasing labor.

ROCHAMBEAU'S HONOR.

Two nations will pay honor to-day to the memory of Comte de Rochambeau, commander in chief of the French forces in America during the Revolutionary war. To the stirring strains of the "Marseillaise," rendered by the United States Marine Band, Comtesse Rochambeau will let loose the shroud which covers the bronze figure of her ancestor, and then the President of the United States, the Ambassador of France and other distinguished officials will tell of the deeds of the gallant Frenchman who fought so ably and well in the cause of American liberty.

Following the unveiling ceremonies, troops of the United States and France will pass in review before the President—their co-operation in the peaceful celebration recalling the days one hundred and twenty-one years ago, when, shoulder to shoulder, they fought to bring about the surrender of Cornwallis and his command.

May 24, 1902, will be a day memorable in the relations of the United States and France, for it will witness an expression on the part of one of the gratitude it feels for assistance generously given by the other. The memorial which will be dedicated on that day is a striking proof of American appreciation.—New York Herald

NATURE'S BLESSING

IS FOUND IN HEALTH, STRENGTH AND FREEDOM FROM PAIN.

This Gift is Meant for All—On It the Happiness and Usefulness of Life Depends—Without It Life is an Existence Hard to Endure.

Health is nature's choicest gift to man and should be carefully guarded. Ill health is a sure sign that the blood is either insufficient, watery or impure, for most of the diseases that afflict mankind are traceable to this cause. Every organ of the body requires rich, red blood to enable it to properly perform its life-sustaining functions, and at the first intimation that nature gives that all is not well, the blood should be cared for.

Purgative medicines will not do this—it is a tonic that is needed, and Dr. Williams' Pink Pills have been proved, the world over, to surpass all other medicines in their tonic, strengthening and health-renewing qualities. From one end of the land to the other will be found grateful people who cheerfully acknowledge that they owe their good health to this great medicine. Among these is Mr. Elzeur Robidoux, a prominent young man living at St. Jerome, Que. He says:—"For some years I was a great sufferer from dyspepsia. My appetite became irregular, and everything I ate felt like a weight on my stomach. I tried several remedies and was under the care of doctors but to no avail and I grew worse as time went on. I became very weak, grew thin, suffered much from pains in the stomach and was frequently seized with dizziness. One day a friend told me of the case of a young girl who had suffered greatly from this trouble, but who, through the use of Dr. Williams' Pink Pills had fully regained her health and strength, and strongly advised me to find a cure that I acted on his advice and procured a supply. From the very first my condition improved and after using the pills for a couple of months I was fully restored to health, after having been a constant sufferer for four years. It is now over a year since I used the pills and in that time I have enjoyed the best of health. This I owe to that great-god of all medicines, Dr. Williams' Pink Pills, and I shall always have a good word to say on their behalf."

LIVE STOCK MARKET.

There were about 600 head of butchers' cattle, 700 calves and 250 sheep and lambs offered for sale at the Montreal East Eod Abattoir on Monday. The butchers were out in large numbers and trade was good with slightly lower price for common to medium cattle, but the best cattle brought firm rates, owing to the demand for shipment to Britain. Prime beefs sold at from 5 1/2 to 6 1/2 c per lb.; pretty good cattle from 4 1/2 to 5 1/2 c, and the common stock from 3 1/2 to 4 1/2 c per lb. Three of the best calves were sold for \$30, the others brought from \$1.50 to \$8 each. Shippers paid 4 c per lb. for good large sheep and the butchers paid from 3 1/2 to 3 3/4 c per lb. for the others. Yearlings sold at from 4 c to 4 1/2 c per lb. Lambs sold at from \$2.50 to \$4.50 each. Fat hogs sold at from 7 c to 7 1/2 c per lb., weighed off the cars.

Big Sale of Horses.

One of the most important deals on record and by long odds the largest transaction of the year in New York's great horse market was closed last week by Joseph D. Carroll, treasurer and general manager of the Fiss, Doerr & Carroll Horse Company, and James A. Bailey, managing director of the Barnum & Bailey shows. The written contract entered into by the parties thereto, one of whom represents the largest horse selling establishment of its kind in the world and the other the "biggest show on earth," calls for the delivery of three hundred fancy draught horses in the months of November and December, 1902, and January, 1903.

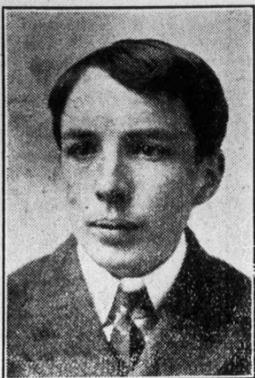
The animals are to be absolutely sound and from four to seven years old. In height they must be between sixteen hands and seventeen hands, and they must weigh from 1,600 pounds to 2,000 pounds each. They must be smooth, shapely animals, with deep, full middles, closely ribbed, on short legs and with good dispositions, as they must be shipped at night after doing their day's work. Mr. Bailey will personally inspect the horses as they arrive at Fiss, Doerr & Carroll's Blue Front Mart, in East Twenty-fourth street, and he agrees to accept mares as well as geldings, provided they are up to the standard in weight, shape and height.

Three hundred and thirty-five dollars is the contract price per head for this lot of horses, the total sum involved in the deal being \$100,500. Larger contracts have been made for army horses and low grade workers, but it is doubtful whether any firm of dealers ever received so heavy an order for strictly high grade horses of any type. The price can hardly be taken to represent the average market value of fancy draught horses. It is somewhat lower than the current level for animals of this grade, owing to the magnitude of the order and the fact that all horses inspected by Mr. Bailey are sold absolutely and without further risk or recourse the moment they are accepted by him. As Mr. Carroll said yesterday in speaking of the sale, this is a very different matter from selling such horses one at a time and giving the customary Fiss, Doerr & Carroll guarantee and privilege of return.

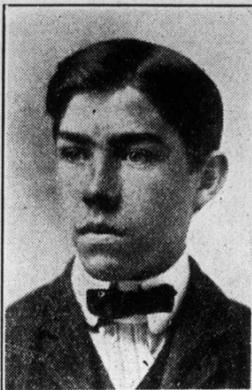
Inspections and deliveries are to begin on November 10, immediately after the nucleus of the new show arrives here from Europe. Barnum & Bailey will bring back practically nothing except their menagerie, and will fit out a brand new show, costing \$1,000,000 for the season of 1903.

Leaders in Classes of Catholic Schools--No. 1.

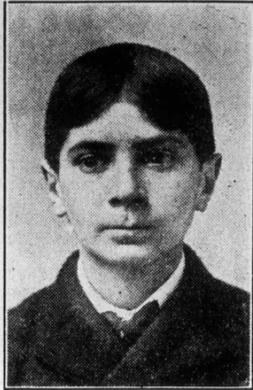
CATHOLIC HIGH SCHOOL.



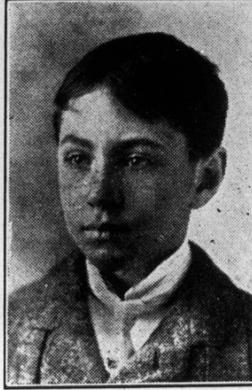
CHARLES McCABE, 2nd Form.



JAMES McINANEY, 1st Form.



EMILE CARDINAL, 3rd Preparatory.



CHARLES SMITH, 2nd Preparatory.



PATRICK KENNEDY, 1st Preparatory.



PETER MARIEN, Elementary.

Month of the Sacred Heart.

General intention for June named and blessed by His Holiness Pope Leo XIII.

The most excellent of all prayers, after the Holy Sacrifice of the Mass, is the recital of the Holy Office or Breviary. However, while looking with special predilection on the Canonical Hours, as the Church's own prayer, her Supreme Pontiffs have, for centuries past, authorized and enriched with special favors other prayers written in the same style and after the same method, but shorter and thus better adapted to the taste and needs of the faithful.

It has ever been the desire of those who were interested in the League of the Sacred Heart to see it enriched with an Office that it too might call its own. Blessed Margaret Mary had long prayed that this desire might be realized. Her letters on this subject may still be read, especially those to the Sisters of her own congregation and to the zealous Father Croiset.

From its first appearance this Little Office was received with great favor by the faithful, and with the approbation of many bishops was printed and published in their dioceses.

Father Franciosi, who has written such learned and devout books on the Sacred Heart, and who, in spite of his heavy burden of years, is still an active worker in the Lord's vineyard, put the last finishing touches to the work of Fathers Croiset and de Gallifet, and it is thus that we have the Office of 1691 and 1727 in its present more perfect form.

Nothing now remained but to obtain for the Little Office the sanction of the Holy See. This was had more than a year ago, when at the request of Father Paultier, and with the gracious assistance of Cardinal Langenieux, Archbishop of Rheims, the congregation of Rites approved the Little Office as we have it today. A few months later His Holiness deigned to enrich it with 300 days indulgence applicable to the souls in Purgatory.

The prayers and hymns of the Little Office are very beautiful and touching both in thought and diction. Those who compare the English version with the original text will perceive that the translator's task was not an easy one. At the same time they will not fail to see that success has crowned his efforts.

The Office is very short. It may be piously said in a few minutes. No matter how burdened our associates may be, they can find a few moments each week to devote to this pious

exercise. This should be the case especially on Fridays and on any other day devoted to the Sacred Heart or to any of our Holy Patrons.

It is not out of place to remind our readers that the indulgences may be gained by all Christians, whether they belong to the League or not. The conditions are that the reciter be at least contrite of heart, that the Office in Latin, or in an approved translation, such as the one we publish, and that prayers be said for the intentions of the Sovereign Pontiff.

God grant that the Little Office be for us all a new source of blessings and another means of increasing our devotion and love for the Sacred Heart of our Lord.

Daily prayer during this month. Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, for all requests presented through the Apostleship of Prayer, and according to all the intentions for which Thou sacrificest Thyself continually on our altars; I offer them in particular that all Christians, and especially our associates, may learn to love the Little Office of the Sacred Heart and to recite it often with devotion.—The Canadian Messenger of the Sacred Heart.

Benefactors of the Church in England.

It has been our privilege, says the "Universe" of London, Eng., on more than one occasion to record the generous benefactions to the Church in the diocese of Southwark by Catholics who in the majority of cases have adopted the pseudonym of "anonymous." In this way the Church has been enabled in a great measure to develop without the hindrance of financial responsibilities. Although much has been done in this direction there are still isolated districts, such as Cornwall Road, Lambeth, Stockwell, and elsewhere, where the munificence of "anonymous" would do much to strengthen the hands of the Bishop of the diocese and to lay the foundation of a work which would be of a solid and lasting character.

As an instance of the progress which has been made, we may mention Croydon. Twenty years ago worked many wonders in the locality, which is perhaps the largest missionary centre of the diocese of Southwark outside the metropolitan area. Emerging from the chrysalis state in this now important Surrey town, the Church developed in a wonderful manner, and the various rectors, with the co-operation of the faithful members of the community in the district, have been enabled—at some sacrifice perhaps—to raise to the glory of God a church, beautiful in every degree, schools, and convents for the training and education of the children.

And now it has become necessary to make further provision for the advancement of Catholicity in the town, and the important statement which was made by the Right Rev. Dr. Bourne, Bishop of Southwark, on Sunday afternoon last, in St. Mary's Church, will be read with interest. The occasion was the Confirmation of 800 candidates, and at the ceremony His Lordship was attended

by Father McKenna (the rector), and by the Rev. C. Coote (private secretary), the Rev. W. Lloyd (Streatham), Pooley (Mitcham), and Hugh Kelly.

In a short address, His Lordship referred to the letter which had been read that morning in all the churches of the diocese on the education of ecclesiastical students. At the present time (observed His Lordship) there was great need for more priests. London and its vast population were rapidly increasing and the importance of safeguarding the spiritual interests of the faithful became more urgent. In Croydon a large church in honor of the Blessed Mother of God had been erected, and although at first it was burdened with a heavy debt, which had been a source of considerable anxiety, the priests and people had heartily co-operated in reducing the debt, and it was now a matter of great joy to him to learn that nearly the whole of the money had been paid, and in a short time the debt would be entirely removed. Realizing and appreciating the generosity of the Catholics of the neighborhood, a generous benefactor had come forward with a truly noble offer. It had long been felt that although the church at Croydon was a very large one it was quite inadequate for the needs of the people and for the rapid growth of the town. Necessity for further accommodation had therefore arisen, and a benefactor had come forward to the assistance of His Lordship, and had placed at his disposal a certain sum of money sufficient to build a church, which would be simple in character, for South Croydon to accommodate the Catholics of that locality, who at present experienced considerable difficulty in attending the present church. For this gift His Lordship expressed his grateful thanks.

OUR OTTAWA LETTER

(From Our Own Correspondent.)

Ottawa, May 20.

THE PREMIER'S PORTRAIT.—The session is now a thing of the far away past, it is almost forgotten in Ottawa, and the city has settled down to the old hum-dum of quiet life. There is nothing of great importance to tell concerning the events of the week just gone. Of course, there is the regular political excitement that is incident to a general Provincial election; but even that only stirs up the politicians. In connection with the closing of the session one little incident was noteworthy. After the prorogation, a large number of friends of the Premier presented him with an oil portrait of himself. The artist is Mr. Colin Forbes, a Canadian, and member of the Royal Canadian Association. In his reply to the address that accompanied the presentation, the Premier made some very significant remarks concerning Canadian art and the necessity of encouraging it. We might quote the following words as explaining the meaning of the Premier's allusions. He said:—"It is a gift which would be most acceptable to me under all circumstances. Under existing circumstances it is doubly precious. It is

precious in this, that it is the work of a great Canadian artist. The name of Mr. Forbes is well known throughout Canada and throughout the motherland and is somewhat famous also in the land to our south. Unfortunately Canada, which is still a young country, has not afforded to artists all the help it might have given in the past. I trust that in the future Canadian artists and talent will receive more encouragement from the Canadian people than they have received hitherto (hear, hear). For my part it is with some regret that I acknowledge that perhaps the Government might have done more than it has for the encouragement of native artistic talent. There is a scheme which I have long had in my mind, which might serve to encourage Canadian artists. Perhaps if we were to propose some time in the near future to have these walls adorned by paintings repeating Canadian history and commemorating the names of Canadian artists, such a proposition would meet with universal favor. I venture to hope that if the government brings forward such a proposition, my friend, Mr. Borden, for whose presence I am especially grateful, will find it possible to second such a motion."

This is certainly a laudable idea, and in his speech, on that occasion, Hon. Mr. Borden, leader of the Opposition, gave his hearty concurrence and expressed a hope that such a result might yet be realized.

AN IRISH FAIR.—Ottawa's attention is now being drawn to the "Irish Fair," going on for the past ten days in the new St. Patrick's Hall. So popular was it last week that the management decided to continue it until Thursday night of this week. On Monday night the officers and members of the Catholic Order of Foresters had their innings, and Tuesday night was given over to the C.M.B.A. The many handsome, valuable and useful articles raffled off drew large crowds. The bowling booth and the gymnasium were magnets of great power. It is now expected that the clear profits will not be less than \$3,000. The following report may interest many of the "True Witness" readers, who are very numerous throughout the Ottawa district:—

The booths and their heads are: Bowling—Chaperon, Mrs. J. O. LeBlanc. Billiard—Chaperon, Mrs. D. J. Harris, convener, Mrs. L. A. Tullon. St. Mary's—Chaperons, Mrs. Ryan and Miss E. Walsh. Doll—Chaperon, Mrs. Rogers. Fancy Article—Chaperons, Mrs. W. Walsh, Mrs. J. P. Esmond and Mrs. J. Mundy; convener, Mrs. H. F. Sims. Palmistry and Fortune Telling—Miss Barrett.

School Question In Manchester.

Fully five thousand Catholics of Manchester and Salford assembled in the historic Free Trade Hall on Wednesday evening, and by passing three resolutions with the greatest possible unanimity and enthusiasm showed those who, supported by the "Manchester Guardian," are clamoring "for the painless extinction of Voluntary schools," that, so far as

the sturdy Catholics of the Salford diocese are concerned, they intend "to safeguard the interests of their schools in view of the Education Bill now before the country." The meeting was one of the finest ever held, although deprived, through illness, of the presence of the Lord Bishop of Salford (Right Rev. Dr. Bilsborrow). The band of St. Joseph's Industrial School was present, and as the speakers ascended the platform it played the opening bars of the hymn "Faith of Our Fathers," which was at once taken up by the immense audience, amongst whom were over one hundred priests.

After reading a number of letters expressing regrets for absence, Alderman McCabe, J.P., proposed the first resolution, which was "That this meeting commends the Bill in general, as a measure deserving the cordial support of the country." This was seconded by the Very Rev. Canon Richardson, M.R., the Religious Inspector of Salford diocese schools.

The Very Rev. Dean Lynch, M.R. (member of the Manchester School Board) proposed the second resolution, which was "That this meeting calls upon His Majesty's Government to amend their Bill by abolishing its optional character, and by permitting managers of Voluntary schools to retain the right which they already possess of selecting their own school text-books, subject to the approval of H.M.I." This was seconded by Mr. T. Freeman Kelly, also a member of the Manchester School Board.

Mr. Councillor Daniel Boyle was entrusted with the third resolution, which was "That this meeting calls upon His Majesty's Government to amend that clause requiring 'the managers of Voluntary schools to keep the school house in good repair, and make such alterations and improvements as may reasonably be required by the local education authority, so that ordinary repairs and minor improvements, as hitherto, should be included in the cost of maintenance,' and that the standard for structural alterations and major improvements should be that already employed by the Board of Education." The Very Rev. Thomas Brown, S.J., of the Holy Name, seconded.

All the speeches were of an unflinching character, and the Catholic demand was put forward in a clear, outspoken manner.—Liverpool Catholic Times, May 9.

Franciscan Notes.

THE PAPAL DELEGATE.—His Excellency the Papal Delegate, Mgr. Falconio, on his return on Monday last from L'Assomption, where he attended a reunion of former pupils of the college of that place, called upon the Very Rev. L. Colin, Superior of the Seminary of St. Sulpice, and in the evening had supper with the Franciscan Fathers on Dorchester street. On Tuesday morning he celebrated Mass for the community, after which he left for Ottawa.

A PILGRIMAGE.—To-morrow a pilgrimage of the men of the Third Order will be held to Cap Madeleine.

BARBARITIES IN THE PHILIPPINES.

If the conduct of General Smith in the Philippines is a blot upon the civilization of this century and upon the American army, equally honorable is the outcry from the universal American press and the pulpits of every Church in the union in condemnation of the barbarities perpetrated by him. The evidence of Corporal Richard O'Brien is in itself, enough to bring swift condemnation upon the head of that man. We have no intention of giving a list of and horrifying our readers with the deeds perpetrated. But here is what Corporal O'Brien said in his evidence before the Senate—he is a corporal in Company M., 26th Volunteers:—

"It was on the 27th of December, the anniversary of my birth, and I shall never forget the scenes I witnessed on that day in the Philippines. As we approached the town the word passed along the line that there would be no prisoners taken. It meant that we were to shoot every thing in sight—man, woman or child. The first shot was fired by the then first sergeant of our company. His target was a mere boy, who was coming down the mountain path into the town astride of a carabao. The boy was not struck by the bullet, but that was not the sergeant's fault. The little Filipino boy slid from the back of his carabao and fell in terror up the mountain side. Half a dozen shots were fired after him. The shooting now had attracted the villagers, who came out of their homes in alarm, wondering what it all meant. They offered no offence, did not display a weapon, made no hostile movement whatsoever, but they were ruthlessly shot down in cold blood, men, women and children. The poor natives huddled together or fled in terror. Many were pursued and killed on the spot.

"The old men, bearing a white flag and clasping hands, like two brothers, approached the lines. Their hair was white. They fairly tottered, they were so feeble under the weight of years. To my horror and that of the other men in the command, the order was given to fire, and the two old men were shot down in their tracks. We entered the village. A man who had been on a sick bed appeared at the doorway of his home. He received a bullet in the abdomen and fell dead in the doorway. Dumdum bullets were used in that massacre, but we were not told the name of the bullets. We didn't have to be told. We knew what they were. In another part of the village a mother with a babe at her breast and two young children at her side pleaded for mercy. She feared to leave her home, which had just been fired—accidentally, I believe. She faced the flames with her children, and not a hand was raised to save her or the little ones. They perished miserably. It was sure death if she left the house—it was sure death if she remained. She feared the American soldiers, however, worse than the devouring flames."

One organ declares against him before hearing his defence, because it claims that in such a flagrant case no defence is possible. We are not prepared to say that the General has no defence, but we find it hard to imagine what it could possibly be. One thing is certain; war, no matter how justifiable in itself, can never justify unnecessary slaughter.

Corner Stone St. Leon Church

The imposing ceremony, the corner-stone of the new church for the parish of St. Leon, was performed by Archbishop Bruchesi on the presence of a multitude of faithful. The site of the new church is situated on the west slope of Royal. The building is 50 by 110 feet deep. Fifty reserved for an extension.



Rev. Father Dominic whose likeness we print a photograph by Mr. P. is well known by a large Catholic city, and is famed for his piety and was born in Bristol, September, 1872; his father English Protestant, his mother Irish Catholic and a native of Ireland. Father Dominic entered the Franciscan Order at 16 years of age, and studies for his holy vocation in land and Paris. He was about four years ago, connected with the community during the past three

THE SERMON

How beautiful are the vestments, O Lord. Hosts. Psalm 83. 1

God is everywhere, and no place where He is not. Job says: "He is high on high, and He is deeper than the measure of Him is the earth and deeper than the earth and deeper than the earth." Everywhere God sees us. His Providence accompanies us everywhere. He hears our prayers, receives our homage, and the world is an immense where God is present, reveals to us His Divine love. But He has wished that there should be places consecrated to Him, where we make His abode, and become abundantly the His grace.

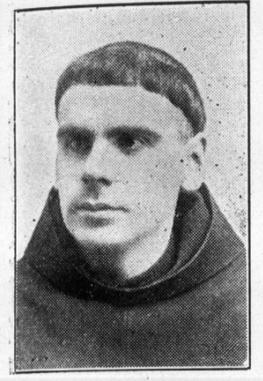
In the first ages of time, meet with these privileges which become for the people of religion. The Holy Spirit, adorned with heavenly virtues, God deigned to converse with the favor was granted, offered sacrifices to God. The majesty of the throne was soon effaced by the plea of Jerusalem, which way resumed them; and whole religion of the world was concentrated. It was a place; an august God dwelt; and manifested it was for the pious Israel, of incomparable lot. With what pious emotion the Holy Prophets glory? How lovely are the O Lord of Hosts, eagerness did they not selves there to celebrate the Lord? For thither go up, the tribes of testimony of Israel, name of the Lord. And nevertheless, with

Corner Stone of St. Leon Church Laid.

The imposing ceremony of laying the corner-stone of the new Church for the parish of St. Leon, Westmount, was performed by His Grace Archbishop Bruchesi on Sunday last in the presence of a multitude of the faithful.

The site of the new Church is situated on the west slope of Mount Royal. The building is 96 feet front by 110 feet deep. Fifty feet has been reserved for an extension when needed.

His Grace was assisted by Canon Teary, cure of St. Henri, and Abbe Lelandais, of the Seminary. The sermon in French was preached by Rev. Father J. D. Brosseau, Dominican, and cure of Notre Dame de Grace, and by Rev. Father Dominic, O. F. M., of the Franciscans, on Dorchester street, in English, a report of which we give below.



Rev. Father Dominic, O.F.M., whose likeness we print above from a photograph by Mr. P. J. Gordon, is well known by a large circle in this Catholic city, and is highly esteemed for his piety and zeal. He was born in Bristol, England, in September, 1872; his father was an English Protestant, his mother an Irish Catholic and a native of Waterford, Ireland. Father Dominic entered the Franciscan Order when he was 16 years of age, and made his studies for his holy vocation in England and Paris. He was ordained about four years ago, and has been connected with the community in this city during the past three years.

THE SERMON.

How beautiful are Thy Tabernacles, O Lord of Hosts. Psalm 83. 1.

God is everywhere, and there is no place where He is not. As Holy Job says: "He is higher than heaven, and He is deeper than hell, and the measure of His mind is longer than the earth and deeper than the sea."

Everywhere God sees us, everywhere His Providence accompanies us, everywhere He hears our prayers and receives our homage. Thus the entire world is an immense temple where God is present, and where He reveals to us His Divine attributes.

But He has wished that upon earth there should be places especially consecrated to Him, where He may make His abode, and bestow upon us more abundantly the treasures of His grace.

In the first ages of the world we meet with these privileged spots, which become for the people centres of religion. The Holy Patriarchs honored with heavenly visions, in which God deigned to converse with them, raised an altar on the spot where the favor was granted, and there offered sacrifices to God.

The majesty of these sanctuaries was soon effaced by that of the Temple of Jerusalem, which, in some way resumed them; and where the whole religion of the ancient people was concentrated. It was a venerable place; an august abode, where God dwelt and manifested his glory. It was for the pious Israelites an object of incomparable love.

With what pious enthusiasm did not the Holy Prophets celebrate its glory? How lovely are thy tabernacles O Lord of Hosts? With what eagerness did they not betake themselves there to celebrate the feasts of the Lord? For thither did the tribes go up, the tribes of the Lord, the testimony of Israel, to praise the name of the Lord.

And nevertheless, what was this

temple compared with our churches? Are they not in a truer sense the house of God upon earth, the spot which the Divine Majesty has chosen for his abode?

On this Whit Sunday, on which the Holy Ghost descended on the Apostles in the form of tongues of fire; on this day of Pentecost, on which the Apostles were all filled with the Holy Ghost, and began to speak in divers tongues the wonderful things of God. On this day, on which Christ sent His Holy Spirit to comfort His Apostles, to enable them to preach the Gospel, to sanctify and found the Church; we are assembled here to witness the ceremony of the blessing of a corner-stone of a new Temple, of a Christian and Catholic Church.

This ceremony is great, important and sublime. I understand that it is important when I consider that our Beloved Archbishop who only yesterday began his pastoral visit, had already interrupted his work to be present here. I understand that this ceremony is great when I consider that the members of the clergy have also left their ministry and have come to represent their respective parishes. Yes, this ceremony must be important, considering how great and imposing is the number of spectators.

But to be convinced of the importance of this ceremony, it is necessary to consider the excellence and dignity of this new Church, the corner-stone of this new Church, the corner-stone of this new Church may be considered from a threefold point of view; in its relation to God; in its relation to the Catholics of Westmount, and in its relation to our separated brethren of this town.

With regard to God, this new Church will be the place of His abode and the place of His bounty.

For the Catholics of Westmount this Church will be a place of recollection, a house of prayer, and the Gate of Heaven.

For our separated brethren of Westmount this new Church will be the True Church of Christ and the Ark of Salvation.

This new Church will be the place of God's abode and of His bounty.

It is certain that the whole world is the temple of God; a temple that God fills with His glory and majesty. Has He not said: I fill heaven and earth. Nevertheless, men have at all times consecrated to Him certain places which He has honored by a special presence. The patriarchs raised up altars in the places where He appeared to them. The Israelites, in the desert, considered the tabernacle as the place where His glory unceasingly resided; and when they reached Jerusalem they adored Him in the august Temple that the piety of Solomon had built up.

But this Catholic Church which will be built here will be in a very special manner the House of God.

Jesus Christ will reside here really and substantially. What do our churches and tabernacles contain? Is it the ark of the covenant so fruitful in prodigies? Is it the tables of the Law which Moses received from God on Mount Sinai? Is it a vase filled with the manna that nourished the Jewish people during forty years in the desert? Is it Aaron's rod that worked so many wonders? No; it is Jesus Christ Himself, the Son of God made man, the living Ark of the New Covenant of which the old was but the figure; the author of the law, Himself the Bread of Life and gives immortality to those that feed upon Him. He who gives birth to the most astonishing prodigies, who is seated at the right hand of God, His Father, and one day will come to judge the living and the dead.

This is the reason why God, in Holy Scripture, calls those temples consecrated to Him: Domus mea, my house. This is why, in speaking of our churches, we may say with greater reason than of the place where Jacob contemplated the mysterious ladder. Truly the Lord is in this place. How terrible this place is. It is nothing else than the House of God and the Gate of Heaven.

This new Church will be the house of God, His throne, His palace; not an empty house, not an unoccupied throne like that of Jerusalem, where everything happened in figure; but a house, a throne, a palace full of the majesty of God, of the power and mercy of the Lord.

This new Church will be Bethlehem. It was in that modest country that the Divine Saviour was born; showed Himself to men for the first time, and called them to His crib; it will be also in this Church and upon this altar that He will be born every day between the hands of the priest; it will be here that He will show Himself to us and call us to Him to

be consoled and enriched with His grace.

This new Church will be Nazareth. The Man-God passed a portion of His life in that humble abode, unknown to men, and appreciated by Mary and Joseph alone; in this Church, in this tabernacle, He will pass long days and long nights without any other adorers but some isolated souls, and the angels that form His court, and who, alone, understand how sweet it is to live near His altars.

This new Church will be Jacob's well. Here the Divine Traveller will wait, rest, and speak to the Samaritan woman to instruct her, to touch and convert her.

This new Church will be Bethania, for here Jesus will love to converse with his friends; here he will dry the tears of Martha and Mary.

This Church will be the supper-room, where He will continue daily to accomplish the mystery of His love: where He will cease not to eat the pasch with His children.

This new Church will be the garden of Gethsemani; for here He will always plead our cause and mourn over our sins.

This new Church will be Mount Calvary. It was on that holy mountain that Christ washed away the sins of the whole world by the total effusion of His blood; this altar will be the same calvary, the same cross where He will continue to regenerate the world; for each day He will renew His passion and His death.

This new Church will be heaven; a heaven where God will conceal Himself in awaiting that one where He will manifest Himself to us. What difference will there be between this church and heaven? In this church Jesus Christ will dwell really and substantially, but He will conceal Himself from our sight; between us there will be a veil that will hide Him. His Church will be a heaven upon earth where God will take His delight in dwelling among the children of men.

The Church that is not Catholic, is nothing of that. Behold the Protestant churches, they may be materially beautiful; but they are stripped, naked, cold, formal; they have no statue of the Virgin Mother, they have no relics of the saints, they have no Eucharist, they are not the Holy House of God.

For the Catholics of Westmount this new church will be a place of recollection, a house of prayer and the gate of heaven.

In the bosom of your families, in your homes, in the midst of the world, your minds and hearts are preoccupied with the thousand cares of life. But sometimes you wish to enter into yourself, to possess, as the prophet says, your soul in your hands. You will come into the solitude of this Church; here alone with God alone, the Eternal will speak to your heart. Here His voice will become more sonorous, more penetrating; it will pierce the marrow of your heart.

This Church will be for you a house of prayer. We know that prayer, when well said, is always agreeable to God, no matter where it is addressed to Him; nevertheless, God has promised to hear us in a special manner in His house, which is called the house of prayer. If God has promised to be in the midst of two or three persons assembled in his name, what influence will not so many suppliant voices have, so many hands uplifted to heaven? The prayer of the sinner ascends higher when accompanied by that of the just.

In this Church you will never pray alone; but with the angels, with Jesus Christ, who prays with his lips and by his blood. Here you will confidently come and make known to God your wants, your numberless miseries, and you will be heard.

This Church will be for you the gate of heaven. It is in the Church that heaven is opened for us at the moment of baptism; it is there that it is open again, when after being guilty of sin, we recover once more original justice. It is from this Church that those graces will flow, with abundance, which will lead you to holiness of life and merit for you the Kingdom of God. From this Church will come those last graces that will help you to make a happy passage from time to eternity.

If after death your soul will be detained in the fiery prison of Purgatory, it will be in this Church that prayers will be sent up to God in your behalf, that you may soon reach the heaven of bliss, light and peace.

Now, you understand the reality of these words of Holy Writ: "Truly, this place is holy." This is nothing else but the house of the Lord and

the gate of heaven. You likewise understand the importance of this ceremony, the excellence and dignity of the Church which you are building up to the glory of God.

For our separated brethren of Westmount this church will be the true Church of Christ and the Ark of Salvation.

God forbid that I should come here in a spirit of controversy; for controversy does little if any good at all. I have not come here to insult or wound the feelings of any one. I have passed the greater part of my life in a Protestant country, surrounded by Protestants. I may even say in all truth, that I have Protestant blood in my veins. I have come here with charity in my heart, and I understand the difficulties of our separated brethren, and I sympathize with them. Nevertheless, Truth must be upon my lips; for I am a child, a soldier, a priest of the spouse of Christ. Therefore, I say that this Church will be for the Protestants of Westmount, the True Church of Christ. Here they will find a portion of that immense congregation of the faithful, who, being baptized, profess the same doctrine, partake of the same sacraments, and are governed by their lawful pastors under one visible Head upon earth.

Here our Protestant brethren will find the true Church of Christ, for the religion believed and taught here will be one, holy Catholic, Apostolic.

They will find here one body and one fold, animated by one spirit, under one head, and one shepherd Jesus Christ who is over all the church. In this Church the members will believe the same truths, have the same sacraments and sacrifice.

Here our separated brethren will find a Church, a religion that is holy. Holy, because it has been founded by Jesus Christ, the author of holiness. Holy in its doctrine and sacraments; holy because in all ages and all climes it has produced numbers of its children who have been eminent for holiness of life.

Here they will find the true Church of Christ, for here they will find a religion that has subsisted in every age, and is to last to the end of time, and will be spread throughout all nations. Here they will find the true Church established by Christ and His Apostles, which was governed by them and their lawful successors, because it never ceased and never will cease to teach their doctrine. Here they will find the true Church of Christ, for this is the Holy Catholic Church, which was founded on Whitsunday, which even in the time of the Apostles was called Holy and Catholic, and which by degrees, was called Apostolic and Roman, so as to be distinguished from all heretical sects.

There is no other true Church. As there is but one Lord, one faith, one baptism, one God, and Father of all, there is but one true Church.

All men are obliged to belong to the true Church. Nor can any one be saved out of it. This Catholic Church then will be for the Protestants of Westmount the Ark of Salvation. It is an article of our Faith that outside of the Church there is no salvation. This is a terrible sentence; but as true as it is terrible. This truth is taught to us by Scripture and Tradition. For as St. Cyprian says: "Those who have not the Church for their mother cannot have God for their Father." And the other Fathers unanimously tell us: "That as all those who were outside of Noah's Ark perished in the deluge, so all those who will die outside of the Church will miss their eternal salvation."

This is not an uncharitable doctrine, for it is the teaching of Christ Himself. Even the churches of England and Scotland, teach the same thing. It is a great charity for the Catholic Church and for me, Her unworthy minister to beseech our separated brethren of Westmount to study the claims of the Catholic Church with the New Testament in hand, that they may see the light and that they may have the courage to enter into the Ark of Salvation.

We should thank God for the great favor that He has bestowed on this prosperous and beautiful town of Westmount; for he has enriched it with a place of His abode and of His bounty. To you He has given a place of recollection, a house of prayer and the gate of heaven. At the same time, do not forget to pray for our separated brethren, for the dispersed sheep, whom the Good Shepherd desires to bring into His fold, that upon earth we may worship God in His Church, through the veils and shadows of Faith, and that one day

we may love Him, serve Him and glorify Him together, face to face, in His Eternal Tabernacle. Amen.

The parish of St. Leon has for its pastor, Rev. A. Perron, for many years connected with the Archbishop's Palace, and the following prominent and well known residents of the district as churchwarden and syndics. The former are:—

Geo. W. Cooke, Charles Ledoux, B. McNally, Dr. S. J. P. Desrosiers, A. St. Cyr, A. E. Gagnon, J. B. de Lorimier, A. S. Germain.

The syndics are:—Albert de Lorimier, Tancrede D. Terroux, E. Garand, All. St. Cyr, W. J. McNally, J. Flannigan.

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James Westover's "Le Grange Glen," Freilighsburg Missisquoi County Creamery Butter in 11 lb., 20, 30 and 50 lbs. tubs.

The "Isaleigh Grange Farm Dairy," Danville, Richmond County, Choicest Guernsey Butter, in 4 lb. prints, and 5 lb. tins.

The "Ash Creamery," Danville, Butter, in 1 pound blocks.

The Shipton Creamery, Danville, in 4 lb. prints, 10 lb. boxes and tubs of all sizes.

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Armour's, Chicago, Star Boneless Breakfast Bacon.

Fresh from the Armour Smoke Houses.

Lawry's, "Hamilton," Sugar Cured Hams.

Lawry's, "Hamilton," Boneless Breakfast Bacon.

Fresh from the Lawry Smoke Houses.

Fearman's "Hamilton" Star Hams.

Fearman's "Hamilton" English Cure Boneless Breakfast Bacon.

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The Famous "Ferris" White Sugar Cured Meats.

The Ferris "Trade Mark" Hams, Boneless Breakfast Bacon, Smoked Tongues and Smoked Beef, and the "Ferris Squares" of Boneless Breakfast Bacon, 45 cents per "square."

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A special lot of our Summer Fabric Gloves, consisting of Plain Lisle, Silk Taffeta, Goling, Bicycling, Fancy Honeycomb, Cotton Mesh, with Perforated Chamolai Palm, ranging in price from 30c to 50c; reduced to 19c a pair.

The Newest in Kid Gloves is the Coronation Glove, in Modes and Grays, with the New Stitched Back, two large clasps, oxydized and gold, with miniature of the King and Queen, worth \$2.25; for \$1.75 a pair.

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THE WEEK IN IRELAND.

COERCION PROSECUTIONS.

The struggle on the De Freyna and Murphy estates is being carried on with as much vigor as ever. On Friday last Mr. J. P. Farrell, M.P., arrived from London and relieved Mr. W. J. Duffy, M.P., who had been doing most excellent work amongst the tenants for several months past. Mr. Farrell's experience since his arrival on the estate has been a novel one. Not a yard can be walk or drive nor a person can be speak to without having two, and sometimes ten, policemen in attendance. The officiousness of these "guardians of the peace" is not confined to watching Mr. Farrell's movements. They pay constant visits to the tenants, urging them to pay their rents, and pointing out to them the dangers of eviction, etc. Despite these and other forms of seduction tried on them, the vast body of the tenants are as firm as a rock.

At Frenchpark Coercion Court on Wednesday, Michl. Raftery, Thomas Mahon, and John McCormack were each sentenced to fourteen days' imprisonment, without hard labor, on a charge of unlawful assembly at Fairmount on December 26th.

On Sunday last Mr. J. P. Farrell, M.P., drove out to Fairmount and addressed the congregation after last Mass. There were twenty-four policemen and a special notetaker present. Several private meetings were afterwards held.

The tenants on the Murphy estate have received notice that their agent will attend at Ballaghaderreen on 7th May for the usual receipt of rents.

LAND WAR IN LIMERICK.

On Thursday, at a very early hour, a number of bailiffs arrived at Abbeyfeale by car from Newcastle West. Immediately the lot-holders and other tenants on the Ellis estate, against whom Civil Bill decrees had been obtained, were apprised of the unexpected visit by some early observer, with the result that every precaution to render any effort at execution anything but an easy task was resorted to, and all seizable effects rendered invisible in a few minutes. The bailiffs, however, posted a large number of eviction-made-easy or caretakers' notices on the notice board at the Police Barrack before leaving, similar notices having been served on the tenants by registered letters. No attempt was made to realize any of the decrees. A good deal of excitement prevailed on the estate when the bailiff's visit was announced.

PROCLAIMED CAVAN.

At the quarterly meeting of Cavan Co. Council, Mr. P. M'Manus, chairman, presiding, on the motion of Mr. Lynch, seconded by Mr. Kenna, the following resolution was adopted unanimously:—"That we, the County Council of Cavan, take this the first opportunity of protesting in the strongest possible manner against the uncalled for action of the Government in proclaiming this county, one of the most peaceable in Ireland, as was shown at the Quarter Sessions just held at Cavan, Ballyconnell, Bailieborough, and Coochill, where there was not a single case, but that which was of the most trifling description, the judge himself emphasizing the fact; and we also condemn the unwarrantable expenditure of the public money in drafting large number of policemen into certain districts, thereby increasing the rates upon an already overtaxed, but peaceable and law-abiding people."

At the same meeting of the Cavan County Council, arising out of a presentment for £15 for extra police in the county.

Mr. Maguire, J.P., proposed that it be not passed. The district in which those police were located was crimeless, and he saw no reason for their being drafted there, except to carry out evictions in the near future on the Morley estate by the syndicate of land jobbers who got possession of it. He, therefore, thought it an injustice that the county should be taxed for such a purpose.

Mr. M'Kenna, in seconding the proposition, said the action of the Government in aiding this syndicate by giving them extra police to carry out their crusade against the tenants on the Morley estate was a gross injustice deserving of the condemnation of every fair-thinking man. The proposition was carried unanimously.

A "SUPPRESSED" MEETING.

Last Sunday a meeting of the United

IRISH LEAGUE.

Irish League was announced to be held at Killarney, near Gurteen, County Galway, to protest against the action of a local grazier, who had prosecuted Mr. Nevin, the League treasurer of the Gurteen Branch, and had refused to give up his farm at Killarney.

At twelve o'clock, after last Mass, the crowds began to assemble in the village, and all cars were stopped by the police and the occupants' business asked. Some were turned back. At one o'clock a brake-load of young men was seen arriving, and about thirty police assembled on the hill leading to the village, and as the brake was in the centre the horses were seized upon by the police. A row took place, but the hurlers of Monivea, as they proved to be, having come to play a friendly match with the Seaham Club, forced themselves in after about twenty minutes' pushing and waving of hurling sticks. During the day the police diligently patrolled the district, but no meeting was held. A meeting of the League, however, took place early on Sunday morning about two miles from the village, before the police had assembled.

MARKED OUT FOR JAIL.

Coercion has again appeared in the historic and supremely National borderland of Cork and Kerry. The Rural District of Millstreet was the first to practically proclaim its approval of and adhesion to the principles of the League in the great County Cork. The entire district, overlapping parts of Muskerry and Duhallow baronies, comprises four militant branches of the National organization—viz., Millstreet, Dromtariffe, Cullen and Knocknagree. Mr. Rahilly, League organizer, Mr. J. J. Corkery, J.P., the patriotic chairman of the Millstreet Council, and Mr. Matthew Fitzpatrick, D.C., a fighting and life-long Nationalist, have been favored with summonses to attend before the "Removables" for their action in supporting the League.

GOES TO JAIL.—Last Thursday

Mr. James Lynam was served at his residence, 28 Carlingford Road, Dublin, with an order of Court by Constable Behan, from Dublin Castle, requiring sureties within fourteen days. He has no idea of giving such sureties, in default of which a warrant will be issued for his arrest in 14 days from 17th April, 1902, which will be on the 1st of May.

Mr. Lynam, it will be remembered, was tried and sentenced by the King's Bench, sitting very much in the capacity of a Petty Sessions Court. The ordinary machinery of the law being found by the Castle gang insufficient to secure a conviction against Mr. Lynam on the O'Mahony charges made against him, the King's Bench, headed by Pether the Packer, very promptly did the work.

GOLD FOR THE PEELERS.

The "Report" is issued at last by Sir Howard Vincent, Mr. Iolmes, and Removable Starkie, the three gentlemen who were asked last year to inquire into the well-advertised grievances of the R.I.C. The committee, while framing a conclusive indictment of the R.I.C., even on the tainted evidence placed before them, recommend an estimated addition, in pay and allowances, of £33,600 a year to the "Royal Incubators of Crime," and of £2,400 a year to the cost of the D.M.P. If the total increase of £36,000 per annum were capitalized, four other Dillon Estates could be purchased—that is to say, 16,000 families, or 80,000 human beings, released from misery and degradation.

AMMUNITION.

Much curiosity was excited at the North Wall, Dublin, last week regarding a large consignment of cases, which were vigilantly guarded by a number of peelers in plain clothes, who saw that the consignment was safely delivered at the R.I.C. Depot in the Phoenix Park.

On inquiry a press representative was informed that the cases contained nearly 100,000 rounds of Martini-Henry ball cartridge for use by the Royal Irish Constabulary. Perhaps this is another coronation gift forwarded free of all cost for the suppression of the League in the proclaimed counties.

HIGH EXECUTIONERS.

Friday night's "Dublin Gazette" announces that the Lord Lieutenant has been

pleased to appoint Alexander Edward Stawell Heard, Esquire (resident magistrate at Tipperary), and Henry Turner, Esquire (resident magistrate at Clonmel), to be resident magistrates for the County of Waterford.

These are the gentlemen that distinguished themselves during their Tipperary regime, by sentencing to hard labor nearly all the persons brought before them under the Whiteboy and Coercion Acts.

NEWSPAPER IN TROUBLE.

On Saturday, before Mr. H. Turner, R.M., and Mr. A. S. Heard, R.M., sitting as a Court specially constituted under the Criminal Law and Procedure (Ireland) Act, Mrs. Annie O'Mahony was summoned by the police, as owner of the "Waterford Star," and Mr. Henry Lynam as editor. The charge against the defendants was that they had, in a proclaimed district, between the months of November last and April in the present year, "published in their newspaper statements calculated to intimidate John McGrath, John M'Henry, Patrick Hickey, David Barry, and Edward Power, in consequence of their having done certain acts which they had a legal right to do—namely, to use and occupy as tenants thereof certain farms of land from which tenants had been evicted," and they were further charged with having incited certain persons, unknown, to intimidate other unknown persons who had taken possession of evicted farms.

The Court then adjourned.

When the magistrates returned, after an absence of half an hour, Mr. Turner said the sentence of the Court was, that Mr. Lynam was convicted of the offence on the first count, and that he be imprisoned for two months in Waterford Jail without hard labor. The same conviction and the same sentence applied to the second count, but the term of imprisonment is to run concurrently. With regard to Mrs. O'Mahony, he said that they ordered that she shall find security to keep the peace and be of good behavior for twelve months, herself in £50 and two sureties of £25 each, or in default to be imprisoned for two months in Waterford Jail without hard labor.

Mr. O'Mahony handed in a written requisition to have a case stated.

Mr. Turner—We consent to state a case.

At the meeting of the Waterford No. 1 District Council, Mr. W. Kearney, J.P., presiding, Mr. Thos. Power (Colloghane) referred to the sentences recently imposed upon Mrs. O'Mahony, the proprietress, and Mr. Lynam, the editor of the "Waterford Star," by two Removable Magistrates. The following resolution was passed:—"That we most emphatically protest against the strangeness of human liberty in Dublin Castle who have revived the worst form of the Coercion Act in our quiet and peaceable and crimeless city, and that we are determined to sustain by every means in our power that fearless advocate of the people's rights, the 'Waterford Star,' in its fight against landlord tyranny and oppression." (Hear, hear.)

Mr. P. Gough, D.C., seconded the resolution.

The chairman said that he thoroughly approved of the resolution, which was adopted unanimously.

IN FAVOR OF RACKRENTS.

The Land Commission have decided in favor of Colonel Nolan on the question of his submarine estate, and have generally affirmed the principle that the landlord can demand additional rent from a tenant if he collects from the sea weeds which are admittedly not the property of the landlord nor situate within his holding. Colonel Nolan is to be congratulated on having been the first to give the Land Commission an opportunity of coming to this iniquitous conclusion.

COERCION IN THE WEST.

On Wednesday in Frenchpark Court-house Mr. A. G. W. Harrill, R.M., and Mr. R. I. Browne, R.M., sat under the provisions of the Criminal Law and Procedure (Ireland) Act to hear summonses against tenants of the De Freyna estate for alleged unlawful assembly, etc.

The Court was crowded. The usual police evidence having been given.

The defendants were asked if they wished to call any evidence or make any statement, and they replied in the negative.

After an absence of an hour the magistrates returned into court.

Mr. Harrel said they considered that the justice of the situation would be met by a sentence of fourteen days' imprisonment without hard labor in each case.

Mr. Raftery asked would they be allowed until Saturday, as to-morrow was a fair day at Ballaghaderreen.

Mr. Harrel said they had to issue the warrant at once.

The defendants were subsequently conveyed under escort to Boyle, and thence to Sligo Jail.

The hearing of the charge of conspiracy under the Crimes Act against Messrs. McDermott and Gormely, joint secretaries of the Burnnadden Branch of the United Irish League, was concluded at Ballymote on Friday, before Messrs. Smith and Harrel, R.M. The charge was one of having intimidated a man named John Dursean to surrender an evicted farm and the case turned on an alleged threatening letter sent to Dursean. Alexander McIntyre, official assignee in the Court of Bankruptcy, was examined as an expert in handwriting, and gave it as his opinion that the letter was written by McDermott. No evidence was called for the defence and the magistrates sentenced each defendant to two months' imprisonment. An appeal was lodged.

THE TENANTS WIN.

The farm of Dooherty, offered for sale at the Courthouse here on Wednesday, has passed into the tenant's hands, thanks to the action of the South Roscommon Executive of the U. I. L., who took up the tenant's case from the start. A couple of days since negotiations were concluded privately with the vendor, and the fact of the tenant's succeeding in the matter is looked upon as a great victory in this locality. The Venerable Archdeacon, M'Laughlin and Father O'Hara, evinced their kindly zeal in the tenant's behalf, for which the thanks of the Nationalists of Roscommon are due to them.

ELECTIONS IN KERRY.

As a result of the League Conventions, contests will only take place in seven out of twenty-two county divisions in Kerry, and it is quite safe to assume that the elect of the League Conventions will in each of the proposed divisions be the elect of the people. The nominations took place on Monday. In the other divisions the sitting members, all of whom are Nationalists, have been returned unopposed.

PERSONAL.

Some few weeks back the Rev. Kavanagh, O.S.F., author of the history of '98, was co-opted a member of the Committee of the Waterford Branch of the United Irish League. Father Kavanagh has arranged to deliver a lecture at an early date under the auspices of the League.

WEST DONEGAL.

On Friday in Glenties Mr. Hugh A. Law, son of a former Lord Chancellor of Ireland, was returned unopposed as the United League and Irish Party candidate for the West Division of the County Donegal, vacated recently by Mr. James Boyle, who represented the division since the last general election.

Subsequently a public meeting was held in the grounds adjoining the Catholic chapel, the chair being occupied by the Very Rev. Canon Jas. M'Fadden, P.P., Glenties.

The Rev. Chairman said the representation of West Donegal was now in the hands of the people, and in that of the Connollys, the Hamiltons, or the Johnstons, and West Donegal would therefore return Nationalists, and their commission to Mr. Law was to make the administration of English laws in Ireland according to the feelings and wishes of the people, and if England refused to do that, then the Government was to be harassed in and out of Parliament until it would be made impossible for the English Parliament to govern Ireland against the wishes of the Irish people (cheers).

Mr. Hugh A. Law, M.P., who was loudly cheered, said that Canon M'Fadden had asked him for a profession of political faith. Well, that political faith was absolute and unflinching loyalty to the Irish Parliamentary Party and of heartfelt and whole-hearted and undivided loyalty to their dear land of Ireland.

Sympathy is a little game of blind-man's buff—a fellow feeling for a fellow mortal.

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BISHOP FARLEY IN NEW YORK

The Right Rev. John M. Farley, Auxiliary Bishop of New York, according to New York journals, arrived here on Sunday last. The elaborate reception planned for him was abandoned on account of the Archbishop's death and only Vicar-General Mooney and the Bishop's Secretary, Father Hayes, and a committee consisting of the pastors of several of the prominent Catholic churches of the city met him at Quarantine. At the pier there were delegations from the Catholic Club, the Knights of Columbus and the Catholic Benevolent Legion and a number of Catholic clergymen of the city.

Bishop Farley appeared to be in splendid health, and said that he felt so. Of Archbishop Corrigan's death he said:—

"Fathers Cassidy and McKenna and I were visiting the shrine of Our Lady of Lourdes on May 4 when the Bishop of the district sent me word by his secretary that Archbishop Corrigan was dead. He had his information from a Paris newspaper. I could not believe it, and cabled at once to Vicar-General Mooney, who confirmed the report.

"I went to Paris immediately, indescribably shocked, and there found two letters for me from the Archbishop. The last was dated April 16. In it he said that he was lying helpless in bed, as he had been for several weeks, and he admonished me to secure all the rest I could, as there would be plenty of work for me to do the latter part of May and the first of June.

"I can only say now that no one can estimate the loss sustained by the diocese in the death of Archbishop Corrigan. He was a man of the gentlest, simplest character and of the greatest nobleness. His death came to me as a great shock and quite overwhelmed me with grief."

Regarding Archbishop Corrigan's successor, Bishop Farley said:—

"It seems to me altogether too soon to discuss the question. It seems not quite proper for me to say anything about the matter. I have no idea who is to be selected."

Bishop Farley outlined in brief his continental trip which, he said, had been a happy and pleasant one until news of the Archbishop's death was received. He was in Rome during jubilee week, and had an audience with the Pope. He arrived in Jerusalem in time to bless the Palms on Palm Sunday, at the request of the Patriarch, in the Church of the Holy Sepulchre.

The Bishop and his companions made the journey to Nazareth on the horseback, sleeping by night in the tents carried by their attendants. The Valley of the Jordan was visited and a journey was made into Egypt.

MR. SCHWAB'S NEW CHARITY

Richmond Beach, Staten Island, will no longer be a general summer resort, owing to its recent purchase by Charles M. Schwab; it is to be made a summer resort for the poor, at least for thousands of them, who will be the invited guests of Mr. Schwab and his wife.

Richmond Beach is situated about twenty-five miles from the Battery, and is near the Hugenot station on the Perth Amboy division of the Staten Island Rapid Transit Railroad. There are several bathing houses, a rifle range, bowling alleys and various other means of amusement on the grounds. Large boats can be easily landed at a pier which extends far out into the bay.

The Arbutus Hotel stands about one hundred yards from the beach, is four stories high, and has accommodations for about fifty persons.

Arbutus Lake, another important feature of Mr. Schwab's purchase, is in the central part of the property and is noted for its black bass and lake trout. A miniature railroad runs from the Arbutus Hotel around the lake. The lake is fed by several springs and empties into the ocean through a narrow stream. Various sorts of trees line the shores of the lake, which not only add a cooling shade, but give beauty to the scenery.

The beach, which is on Princess Bay, just above the mouth of the Heritar River, has many natural advantages. At low tide bathers can walk out for nearly half a mile before they get beyond their depth. That the entire property will be much improved and beautified there is no doubt, as Mr. Schwab has intimated that large sums of money will be expended on the place. It is said that he will erect a modern infirmary at the beach, have a large steamboat to carry the children from the city, provide comfort houses and playgrounds, as well as proper bathing accommodations. From fifteen hundred to two thousand little men and women from the tenement houses can be taken down the bay for an hour's sail and a day at the beach every twenty-four hours.

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BOUNDARIES OF PA

Patrick's parish extends from Grant streets to Mountain and McC... the west. Above Sherb... it runs from Amherst st... limits west beyond... Summary; on the so... from the corner of Mc... William street to McGI... Gill to river and along... east as far as Grant; t... limit is the old city bo... the dividing line betwe... and St. John the Bap... and running from the ce... West and Duluth Avenu... line about midway betw... and Napoleon streets. A... Ward lies in St. Patric...

WHO ARE PARISH

All Catholics residing in... and whose langua... belong to St. Pat... of all other languages b... other of the French... Notre Dame, St. J... Louis, according to lo... families where French a... are equally spoken, the... of the head of the fami... what parish the family b... when the mother tongu... of the family is French... family belongs to the P... and to St. Patrick's wh... ther tongue of the head... is English. In cases... especially on occasion o... parties should consult o... of the pastors of the t... which they live.

HOURS OF SER

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ST. ANN'S

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OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

BOUNDARIES OF PARISH.—St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street. It runs from Amherst street to city limits west beyond the Grand

WHO ARE PARISHIONERS.—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS.—Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers

tion and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES.—Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Banns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holydays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice

Notes of the Week.

THE FIRST COMMUNICANTS were enrolled in the Holy Scapular of Mt. Carmel on Sunday last. They also received the Temperance Pledge promising to abstain from the use of intoxicant drinks till the age of 21.

THE CHILDREN OF MARY will hold their annual pilgrimage to the shrine of Our Lady of Bonsecours on Monday morning next, May 26.

CATECHISM CLASSES.—The usual Sunday catechism, after an interruption of two Sundays, caused by the recurrence of the First Communion and of the feast of Pentecost, will be resumed to-morrow afternoon.

PILGRIMAGE TO BEAUPRE.—Two important meetings were held on Sunday last by the ladies of the parish concerning the pilgrimage to Beaupre.

HOLY NAME SOCIETY.—The members of the Holy Name Society had a large gathering in the Church on Sunday evening last. A certain number of novices were received and others made their solemn profession.

FEAST OF SACRED HEART.—The feast of the Sacred Heart coincides this year with the first Friday of June, and will be celebrated with special solemnity.

MAY DEVOTIONS.—The Sunday evening services have been well attended during the month of May. There was an unusually large attendance at the solemn Vespers and Benediction on the evening of Pentecost.

ALTAR DECORATION.—The crimson decorations of the altar and sanctuary appear to splendid advantage.

OUR DEAD.—The following persons were recommended to the prayers of the congregation on last Sunday: William Chaff, and Mrs. McElroy, whose funeral service was celebrated on Monday morning at 7.30. May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

FEAST OF HOLY TRINITY.—Sunday next is the feast of the Most Holy Trinity. Though the Church honors this great mystery throughout the entire year, she devotes this day in a special manner to the Blessed Trinity in order that her children may solemnly profess their belief in One God and three Divine Persons.

It is on this day that the faithful are invited to renew the promises of their baptism, the Pastor at High Mass pronouncing the act of renewal in the name of all.

FEAST OF CORPUS CHRISTI falls on Thursday next. It is no longer of obligation in this diocese, the solemnity being transferred to the Sunday following. During the entire Octave that is from Thursday, May 29, to Thursday, June 5, solemn Benediction of the Most Blessed Sacrament is sung every evening at 7.30.

PROCESSION SUNDAY.—The following is the route of the Fete Dieu procession to be held on Sunday, June 1st, weather permitting:—We leave Notre Dame Church at 9 a.m., and proceed via St. James, St. Peter, Bleury, Dorchester west, as far as St. James Cathedral, where the Repository will be placed.

Leaving the Cathedral, we return via Cathedral street, Chaboillez Square and Notre Dame street to Notre Dame.

The last Mass in St. Patrick's will be celebrated at 8 o'clock, immediately afterwards we will join the general procession at Notre Dame Church, proceeding thereto by way of

Alexander street, Craig, St. Peter and Notre Dame

At the conclusion of the 8 o'clock Mass the different societies of the parish will muster in front of the Church and take their proper rank in the procession without delay.

The following is the order of societies according to seniority, the oldest organizations being last and nearest the Most Blessed Sacrament:

- 1. Holy Name Society.
2. Sacred Heart League.
3. Rosary Sodality.
4. Children of Mary.
5. St. Patrick's Girls' School.
6. St. Patrick's Orphan Asylum girls.
7. St. Patrick's Orphan Asylum boys.
8. St. Patrick's Boys' School.
9. St. Patrick's Temperance Society.
10. St. Patrick's National Society.

Our Fete Dieu processions are famous throughout the world for their grandeur and solemnity. St. Patrick's has always taken a most creditable part in this public homage paid to Our Blessed Lord in the Holy Sacrament. Last year there was a disappointment in the weather, but the procession held around the Church on the following Sunday in honor of the Sacred Heart was a magnificent display. Our numerous societies with their handsome banners present a fine appearance, and it is expected this year that a very large number of our people will take an active part in this grand act of faith and religion.

The route of the procession is not a long one, and will not prove fatiguing to many. Those who will be honored by having Our Blessed Lord pass their doors will show their appreciation of this honor by decorating to the best of their ability and good taste.

FEW RENT.—The second term of pew rent is due on Sunday, June 1st. The usual limit of 10 days for payment is extended, and expires Tuesday, June 10th.

AT ST. ANN'S PARISH.

The Rev. Father Servais preached in St. Ann's Church on Sunday evening last, his sermon being followed by a procession of girls and boys who had made their First Communion. The boys bore lighted candles

While the procession was moving the choir sang that beautiful hymn "Ave Marie Stella." It was a soul-stirring spectacle to see hundreds of white-robed innocent little girls and black-robed boys in a state of grace marching slowly round the Church to the sweet strains of the lovely hymn.

The Rev. Father Servais said: "There is a procession in this church every Sunday in the month of May. This evening it is the children who have made their First Communion and who have been confirmed who walk. Last Sunday it was the Women's Sodality. Next Sunday evening the men will march. My text is: 'If any one loves Me he must keep my Word.'"

At the outset let me say a word about processions which take place so often in this Church at this time of the year. The procession is a very ancient practice. We learn from the Scriptures that it was practiced in the earliest times by order of Almighty God. The Church, too, from the remotest days held solemn processions. A procession is not an ordinary march. It is a religious march—an act of adoration of God, a supplication for a special grace.

When we take part in a procession in every step we take should remind us that we are determined to walk in the way of God, that we must be close imitators of Jesus His Son. These processions also remind us of the great procession which will take place when the trumpet of the archangel sounds, summoning all the faithful to the judgment seat to receive their reward. This evening the procession will be made up of boys

and girls who have made their First Communion and been confirmed. I see them in the garments of their ashlamed of themselves before for consecration, so to speak. The eyes of their fathers, mothers, sisters, brothers and friends are fixed upon them; they are watched by the whole congregation, all being filled, I would say, with a holy envy of them, and all praying for them. The angels of Heaven are also watching them; the Blessed Virgin, in whose honor they are to march, is looking down upon them with special appreciation; our Divine Master gazes upon them, for He loves little children; and we seem to hear the voice of the holy man in the Scriptures: "Lord, stay with us, for I desire to be united with Thee all the days of my life, for I hear the voice of my Saviour: If any one loves Me let him keep my Word."

All Christians hope to be saved; to get to Heaven. But if hope was sufficient every one would get to heaven. We must do more than hope. When the young man asked our Master what should he do to be saved, Our Lord replied to him: If thou wouldst be saved thou must keep my commandments—not only one but all. Some people keep away from one vice, but indulge in others. Perhaps some will say that this is very difficult. Yes; but Almighty God gives us all the necessary means to persevere in keeping His commandments. The first means is prayer, and the second is frequenting the sacraments. Dear children, have resort to these means, avoid bad company; and you will one day ascend to Heaven, where you will see your Divine Master and His Blessed Mother.

MOUNT ST. LOUIS COLLEGE.

The oral examinations of the graduating class of Mount St. Louis College took place last week. His Grace, Archbishop Bruchesi, presided. We can remember, in former

times, when it was customary to call the closing exercises, or distributions of prizes, in our colleges and convents, the "Examinations." The word was wrongly applied; but in Mount St. Louis it has a meaning. These oral examinations are public, and conducted by outside professors, or experts in the various branches, and the results obtained determine the prizes to be given when the real closing exercises—called the commencement—take place at the beginning of the long vacation. This is a splendid method of stimulating the ambition of the pupils and of making them feel how profitable it is to apply themselves to their studies throughout the year. On this occasion the subjects on which they were examined and the names of the examiners were as follows:—

- 1. Christianity and philosophy, Rev. Canon Dauth, inspector of diocesan schools; 2. physics, Rev. F. Foublet, S.J.; 3. French literature, Prof. Paul Colonnier; 4. trigonometry, Arthur Duval, M.D.; 5. literature, W. A. Hodson, B.C.L.; 6. rhetoric, M. A. Phelan, B.A.; 7. algebra, Prof. F. Andre, of the Polytechnic school; 8. geometry, Prof. F. Andre, of the Polytechnic School.

Those who came up for examination were J. E. Guite, T. Lanctot, A. St. Pierre, E. Cote, D. Lepare, E. Belanger, A. Beaudry, J. Mulcair, F. McHugh, G. Amiot, W. Land, A. Lacaille, A. Lanthier.

A CORRECTION.

In the list of names of the friends who presented Mr. F. J. Curran with a cabinet of silver, the name of Mr. Walter Mullen was inadvertently omitted.

Human beings are a good deal like suspended harmonics, craving to find the home key. Some are resolved in to concord in this life, some later.

THE HOME AND THE SCHOOL.

EV. JOS. H. ROCKWELL, S.J., vice-president of Boston College, at a recent meeting of the Boston Teachers' Club, said:—

"Civic education is only supplementary—nothing can ever supplant the home training, but necessity calls upon others not of the home to assist in the moral and intellectual development of the child. From this you can see what a solemn and important trust is committed to the teacher of children. The teacher holds the parent's place, stands in loco parentis. It is merely a vicarious function. The teacher is not first and the parent second. Such an order would be the overturning of nature. It is quite wrong for parent or teacher to look upon the office of teaching as a merely mechanical, automatic function, as though the teacher were to be regarded as a paid official who grinds out so much knowledge at so many dollars a week. No; teaching involves a far higher and nobler mission. The teacher is the vicar of the parent—and has the forming of the tender and susceptible heart of the child in his or her hands.

"If our homes were all that, they should be—and unfortunately they are not in a great many instances—then the work of the teacher would be comparatively easy. It would find the child well prepared at home, the character rightly directed, the external manner that of a lady or gentleman, and all that the teacher's mission would involve would be the addition of the superstructure of knowledge to this moral foundation. Too often the parents know not how to train their children, or if they know,

they do not want to take the trouble; they send the child to school to get rid of him. Then the teacher's work becomes more like the taming of young colts than the development of human intelligences. The nervous strain from such an unnatural state of affairs is intense, and as a result the teacher's work never represents the actual power which one has for teaching. I heartily sympathize with the teachers; their mission is sublime, but their efforts are hampered by the want of co-operation at home. Until our homes are what they should be, and until parents know how to give the preliminary education and formation of character, the teacher's effort will be formulated as the maximum expenditure of nerves and the minimum of intellectual results.

AT ST. MARY'S CHURCH.

Preaching at St. Mary's Church on Sunday last at High Mass, the Rev. Father Peter Heffernan said:—"Sin has two pernicious effects—namely, the darkening of the understanding and the corruption of the will. Our first parents, after they had committed original sin, experienced these two effects. No sooner had they crossed the bounds of primeval innocence than contentious desires arose in their hearts, strange, unworied feelings entered their minds, and they felt ashamed of themselves. Their understanding was darkened, and their will was corrupted. Later on the Jews, notwithstanding His miracles, and His sublime teachings, refused to receive Our Lord Jesus Christ as their Messiah. Some of them, it is true left their occupations, to follow Him, and become His disciples. They thought the Messiah was to become a rich and powerful King, and that they would be princes and governors under Him. But when they saw Him die upon the Cross they knew that His kingdom is not of this world, and they fled. St. Peter even denied having known Him. A change, how-

HOLY TRINITY.

To-morrow is the feast of the Most Holy Trinity, or, as it is more frequently called, Trinity Sunday. It is one of the all-important feasts of the year, and one that is most particularly revered by the Catholic Church. After all, the Trinity means the combination of all that is Eternal, Omnipotent, Creative, Redempting and Sanctifying. The Blessed Trinity is the God, one and undivided; God the Father, God the Son, God the Holy Ghost, three distinct persons constituting but one God; all equal to each other in all things, and all possessing the same Divine attributes. Of all the mysteries of our holy religion, this one of the Blessed Trinity is the most difficult—if there can be degrees in mysteries—for man to conceive. It is vain for the reason to attempt the fathoming of that which, in time, can never be understood; it is vain for the imagination to attempt to soar beyond the limits of the finite and enter the domain of the infinite. It is vain for language, which is so limited in its scope, to attempt to describe the mystery, and it is vain for the human mind to range the entire field of comparison to find that which will illustrate such a mystery. But we have our faith—that faith which is a gift of God. And by that faith we know that we are to believe this mystery,

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St. Ann's Cadets On the Stage.

A dramatic critic of acknowledged rank once remarked: "There are plays which matter and plays which don't."

"The Gondolier of Death," a three act drama translated from the French by a Christian Brother, and put on the boards by the former pupils of St. Ann's School, Ottawa street, in St. Ann's Young Men's Society hall, on Monday and Tuesday evenings of this week, it may be safely said belongs to the plays that matter. Some idea may be formed of the plot from the following summary:-

"Two noble families of Venice quarrel—Morgheze, the more powerful of the two, succeeded in having Don Alzedo, his rival sent into exile—Alzedo, to revenge himself on his adversary, planned to have the only son of Morgheze stolen and familiarized with all kinds of crime, hoping, one day to be able to show to Morgheze, his son a miserable outcast—Only at the last moment did Alzedo discover that his own son was the victim, and had become the notorious 'Gondolier of Death.'"

From the opening scene in Cocarini's at the Camp San Mose in the first act, until the curtain fell upon the tragic end of the hero in the third act, there was not a moment during the progress of the play in which the large audience was not deeply, and it may be said without exaggeration, intensely interested. The demand upon the leading members of the cast in sustaining their important roles was responded to in a manner which was a revelation to the average attendant at the performances of our most capable amateur organizations.

The scenes in first and second acts in which Flanetto and Captain Speranza took part were interpreted by voice and action in a manner which was worthy of the professional stage. The declamatory powers of Mr. Fred. J. Hogan, who played the part of the first mentioned character, in his recital of the thrilling story of his life and in his affectionate appeals to Speranza to fly from the danger menacing him, won, and deservedly so, the most enthusiastic applause of the audience. Mr. J. P. Kennedy, who assumed the character of Speranza, the unpetuous and intrepid soldier, looked and spoke his part, which was also most difficult, to perfection. Mr. A. D. O'Leary, in Zaccaria, gave an excellent interpretation to his lines. As Andrew Morgheze, Mr. R. J. Hart earned new laurels for himself by the true to life manner in which he played the role. Mr. Hart gave to the part a touch of that delicacy and gentleness which are so characteristic of his every-day actions. As Don Alzedo, the enemy of the Morgheze, Mr. William Liston made his bow to the audience early in the play, and demonstrated in a marked manner that he is entitled to a foremost rank in the circles of our amateurs. Messrs. Gummerell, J. D'Arcy Kelly, M. Fennell, E. O'Brien, J. P. Meehan, J. D. Kelly, M. J. O'Donnell, W. O'Brien, ably performed their respective parts.

The cast was as follows:- Carlotta, Baptista, Reginaldo, Gondoliers, J. D'Arcy Kelly, M. Fennell and E. O'Brien. Cocarini, Tavern Keeper, Geo. Gummerell. Capt. Speranza, Secret Envoy from Padua, J. P. Kennedy. Bombino, Cocarini's Servant, J. P. Meehan. Zaccaria, alias Michael the Brave, A. D. O'Leary. Andrea Morgheze, Don Alzedo, Patriarians, R. J. Hart and W. P. Liston.

Fiametto, The Gondolier of Death, Fred. J. Hogan. Del Brico, Del Croce, Dor Permezza, Lords, J. D. Kelly, M. J. O'Donnell and W. O'Brien.

Spies, Merchants, Gondoliers, etc., Time, 15th century; place, Venice. To Mr. E. Varney, the well known theatrical manager, capable dramatic instructor and stage director, much credit is due for the high standard of the performance.

The musical portion of the programme was under the direction of Prof. P. J. Shea, and needless to say it was of a high standard of merit.

Previous to the first act the Cadets

to the number of fourteen, with Sergeant-Major Hillier in the lead, marched upon the stage, and gave an exhibition of fancy drill, which cannot be characterized by any other term than artistic. Round after round of applause greeted the boys as they performed movement after movement.

St. Ann's Hall has been the scene of many notable entertainments—national and social—during past decades which have reflected credit upon our creed and race; we have no hesitation in saying that none of them have surpassed that furnished by the patriotic and talented Cadets of old St. Ann's, who are an honor to their parish, to Rev. Father Fortier, C.S.S.R., their spiritual director, and the Christian Brothers, under whose direction they have been trained.

LOCAL NOTES.

MR. BROWNE HONORED.—A deserved tribute was offered to an esteemed and talented Catholic who had been prominent in the commercial life of Montreal for many years, when a large number of leading citizens in all walks of life of this city tendered Mr. William H. Browne, a banquet in the Windsor Hall on Saturday evening last, under the chairmanship of His Lordship, Mr. Justice C. J. Doherty.

Mr. Browne who left this city some months ago to assume the administration of another large commercial enterprise had been for a long period general manager of the Royal Electric Company. How well he discharged the onerous and important duties of his office may be realized from the following extract taken from the speech delivered by Hon. L. Beique, K.C., who proposed the toast of the evening—"Our Guest." Hon. Mr. Beique said:- Mr. Browne had found the Royal with a capital of one million and had left it with a capital of three millions. None more than he could appreciate Mr. Browne's energy, zeal and talent—qualities which had earned for him the esteem of both the boards under which he had worked.

CHURCH PARADE.—The interesting feature of the parade of last Sunday by our local militia and Cadet corps, was the splendid muster of the Catholic boys of Mount St. Louis and St. Ann's. The boys were frequently cheered along the route of march. Both corps with the sturdy lads of the 65th in the lead, attended St. James Cathedral, where the service consisted of a short sermon by Rev. Father Gauthier, followed by Benediction of the Blessed Sacrament.

A word of praise is due to that veteran amongst veterans, Captain Bolster, who commanded the little contingent of men who have seen service in the ranks of the regulars. The veterans marched with a regularity and ease which won much praise from the spectators.

OUR NEW COMMISSIONER.

Mr. J. H. Semple, one of our well known business men of Montreal, has been appointed to fill the vacancy on the Board of Catholic School Commissioners created by the death of the late Frank J. Hart. Mr. Semple is not a novice in matters connected with the Commission. During the period of the late Hon. Mr. Mercier's administration of the affairs of this province Mr. Semple was appointed a member of the Board, and for six years performed the duties devolving upon him in a most satisfactory manner. Since his retirement Mr. Semple has always manifested a practical interest in educational matters. The appointment has been well received in all circles.

OUR SOCIETIES.

LADIES' AUXILIARY.—On Thursday evening of last week the Ladies' Auxiliary, Division No. 5, A.O.H., held one of its entertainments in St. Patrick's Hall. This organization enjoys a high reputation in connection with its undertakings, and it is not too much to say that the event of last week was one of the most successful, from every standpoint, which the Auxiliary has held since its organization. A striking feature of the programme was a practical address delivered by the Rev. J. P. McGrath, of St. Patrick's Church, on the aims and objects of the Order.

Among those present were noticed: Rev. Father Fortier, C.S.S.R., St.

Ann's Church; Rev. Father Ouellette, St. Patrick's; Captain Kane, of the Hibernian Knights; J. Coffee, one of the Provincial officers A.O.H.; Miss A. Colfer, Provincial President Ladies' Auxiliary; Miss K. Callahan, County President.

Professor P. J. Shea presided at the piano. The programme was a long and varied one, including vocal and instrumental music and recitations.

Among the ladies who contributed were: Miss L. McKeown, Miss E. St. Denis, Miss E. Kenehan, Miss Rose Loneragan, Miss Foley, and Miss A. McKeown.

Among the gentlemen were:- A. Jones, C. E. Killoran, Jas. McCarey, R. Hillier, A. O'Leary, Fred. Hogan and Mr. Jackson, also Messrs. Latimer, McCrory, McGuire and Norris, members of St. Ann's Junior Quartette.

Each performer was warmly applauded, and obliged to respond to an encore. The Hibernian Knights assisted, in no small degree, in making the event such a great success.

A recent meeting of this Branch a resolution of condolence was passed with Rev. E. Strubbe, C.S.S.R., on the death of his aged mother.

C.M.B.A., BRANCH NO. 41.—At KNIGHTS OF COLUMBUS.—The debating club of Dominion Council, No. 465, gave a most enjoyable entertainment in Stanley Hall on Tuesday evening last. Rev. M. L. Shea, St. Athony's, delivered an address, during which he spoke most enthusiastically of the Knights of Columbus.

THE GRAND EUCHRE party to be held in Victoria Skating Rink Thursday, 12th June, in aid of the building fund of St. Mary's Church, and which is under the auspices of the Montreal branches of the C.M.B.A. of Canada, promises to be one of the successes of the season. The coming event has been taken up with great enthusiasm, the various branches are all working with a will towards making it a great success.

The lady friends of the Association are also taking a deep interest in the affair. A meeting of the Ladies' Committee was held on Tuesday evening last, which was presided over by Mrs. Patrick Reynolds with Miss S. Sutherland, Secretary. Amongst the ladies present were:- Mrs. Patrick Reynolds, Mrs. C. O'Brien, Miss A. O'Brien, Mrs. Geo. A. Carpenter, Mrs. James McDonagh, Miss McDonagh, Mrs. Thos. A. Lynch, Mrs. M. J. Polan, Miss Polan, Mrs. T. M. Ireland, Mrs. J. H. Kelly, Mrs. M. Casey, Mrs. Jas. McDonald, Mrs. John Fallon, Mrs. Farrell, Mrs. F. J. Sears, Miss Sears, Mrs. P. J. Carroll, Mrs. T. P. Tansey, Mrs. R. Cherry, Miss Cherry, Miss Sutherland, Miss McCrory, Mrs. A. C. Coleman, Miss Doyle and many others.

The meeting decided to furnish prizes to the number of one hundred for the event. Sub-committees were appointed, and considerable other business transacted, and the meeting adjourned to next Tuesday evening.

A meeting of the general committee was also held Tuesday evening. Chancellor C. O'Brien presided, and among those present were Grand Deputies Lamothe, Carpenter and Costigan, Brothers F. J. Sears, J. Fallon, M. Sharkey, Thos. D. Tansey, J. Sheehy, Wm. P. Doyle, J. P. Gunning, Thos. McDonald, P. Reynolds, P. J. Darcey, M. Casey, P. J. McDonagh, John Walsh, A. C. Coleman, Thos. A. Lynch, T. M. Ireland, J. Callahan, and others. Reports were received from the hall and printing committees, as also the music committee. The report on the advance sale of tickets was most satisfactory.

Grand Deputy Carpenter, who will have entire charge on the evening of the 12th, reported on the number and personal of his assistants for the occasion, all reports showed that the arrangements were nearly all perfected. Considerable routine was transacted, the meeting adjourned to the 28th inst.

RECENT DEATHS.

MRS. M. DONAVAN.—This week Mrs. Michael Donovan, widow of the late Mr. Michael Donovan, at one time a leading manufacturer of Montreal, and mother of Rev. Father Donovan, S.J., passed to her reward. The deceased lady had been an invalid for a long period of time and bore her sufferings with that spirit of Christian resignation which charac-

teristic of the generation of Irish Catholics who came to Montreal a half a century ago.—R.I.P.

MR. JAMES COONEY.—A few days ago the death of this well known and estimable citizen occurred at his residence 91 Workman street, at the early age of 45 years. Mr. Cooney was a native of Dublin, Ireland, and had resided in Montreal for the past twenty years.—R.I.P.

MRS. McELROY.—Another staunch and earnest parishioner of St. Patrick's Church has been called away from this earthly sphere in the person of Mrs. M. J. McElroy, widow of the late James McElroy. During two generations deceased had worshipped at St. Patrick's. She was a sister of our esteemed fellow-countryman, Mr. James Scullion, of Anderson street.—R.I.P.

MISS McARAN.—Mr. James McAraran will have the sincere sympathy of a large circle of friends in the sad loss he has sustained by the death of his daughter, Catherine Monica.

CANADIAN PACIFIC

Victoria Day 1902. Round Trip Tickets will be issued to all Canadian Pacific Railway Stations in Canada, Port Arthur, Ont., Sault Ste. Marie, Mich., Detroit, Mich., and East at

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OUR CURBSTONE OBSERVER.

On Chatter.

THE other day I came upon a paragraph in the New York "World," which started me thinking seriously upon many observations that I have, at different times, made, but which I have never recorded. The passages runs thus:—

"The privilege of having some one with whom we may exchange a few rational words every day, as Emerson phrases it, is the choicest gift in life. We are rich in society and yet poor in companionship. In the overflow of chatter we are starved for conversation. Social life is so largely an affair of representation, it inclines so largely to the spectacular and to what its chroniclers designate as 'social functions,' that the element of conversational intercourse is almost eliminated. Yet, primarily, is not that the supreme object of all friendly meeting? When we reduce to first principles this complex thing called living, do we not go to our friend solely that we may exchange ideas and compare views on subjects of mutual interest? Still, as things go, people meet all through a season in the midst of groups and throngs—at dinners, receptions, entertainments of all kind—without exchanging one word in the way of true intercourse."

A SAGE ADVICE.—Some place in his admirable essays, Thomas Davis says: "Each day one should read a fine poem, see a good picture, hear a sweet song, or, at least have a few moments of reasonable conversation." In other words, life is so full of the fine, the good, the sweet, the beautiful, and the rational, that it is sinful for men, and for women, to pass along the way—from almost cradle to grave—without taking advantage of, or enjoying any of those gifts of God. The social life of today, like to the domestic life, is but a shadow of the reality that our fathers knew. We talk a great deal, men are constantly exchanging words women equally so; but the variety of ideas that are interchanged is something discouraging. There is no such thing as enjoyment of a purely intellectual class in the present-day social life. Even in every-day business life there seems to be a positive dearth of rational conversation. Each one seems to be entirely filled up with the ideas that he has gleaned in some one special line, in which he is interested; and everything else is only secondary, or meaningless, as for the higher, the more sublime can talk of horses, races, and all that sort of thing; but beyond that domain his thoughts cannot range. The dealer in stocks is able to chatter away about "bears" and "bulls," and the state of the market; but he has no time for the serious consideration of aught else. There seems to be a special groove into which each falls and out of which there is apparently no exit. As far as books are concerned, or the thoughts of the learned in all ages, that are enshrined in the libraries of the world, they are for such men just as if they never had existed. Even people find it silly to be caught reading poetry; it is such an unpractical thing to their minds, there is so great a lack of dollars and cents in it. And as for the higher, the more sublime conversations that, like the floating, fleecy clouds on a mountain's brow, hover around the summits of religious entertainment, they are completely ignored, or else are ridiculed. But it is when we turn to the social side of life that this awful poverty of ideas and of sentiments is to be detected. The chatter of fair ladies at their tea parties, their at-homes, their social gatherings, is the terror of all minds that are moulded in a

serious form. And yet I am not advocating unchanged seriousness, puritanic solemnity far from it; rather do I lament the absence of even wit and humor, of the clever and amusing story of the side-splitting anecdote. Laughter has made way for smiles; the laugh came from the heart, but the smiles are merely the forced contraction of certain nerves, that is intended to make the face appear pleasant, while it substitutes a grin that imparts an idea of insincerity.

DAILY GREETINGS.—If you have never remarked it, you might just take the trouble to note how you are greeted in the course of a morning. Set out any morning for a walk down town; you will probably meet three or four, if not more people, whom you know. If it is a beautiful day each one of them will tell you so; if it is abominable weather, they will all equally inform you of that fact. If there is any special item of sensational news in the morning paper—a catastrophe abroad or a crime at home—in all probability you will be made aware of it each time you meet an acquaintance. If there should be an election on, very likely you will be asked "how is it going?" by people who know as much, or as little, as you do about it, who are fully aware that you can give them no information, and who just ask the question to have something to say. Very likely you are feeling poorly, but you will be told that you never looked better in all your life; or else you may have been at home for months and feel very well, when you are told that your friend thought you were sick and had left the city. But in all these greetings, all these expressions of friendship, do not contain a single idea, or even the positive evidence of a friendship. It is simply that they are customary; mere formality. Their absence, of course, would be worse; but their existence does not indicate either social, or business, or friendly intercourse.

GENERAL CHATTER.—If you go through every sphere of life and walk over every domain of daily existence, you will hear a vast general chatter of humanity going on; but, you have in the end, as little knowledge as a result, as you would have from listening to the chatter of the birds in the forest, on a calm day in summer. It is even less inspiring; for the birds make use and good use of all the faculties and advantages that God gave them, while it is proportionately to the advantages received, very much otherwise with man. My aim in going over all these things is simply to draw attention to a lack in our great social life that might be very easily supplied, if there were a degree more of training in that direction for our young people. It was the paragraph that I quoted at the beginning, which suggested this train of thought. My humble impression is that, for need of practice and cultivation, the one time delightful recreation of instructive and amusing conversation is dying out, and "small talk," that can benefit no person, and that is only another kind of waste of time, is the enemy that is destroying that most delightful of life's companions. But, again, we cannot expect to have conversation without ideas, and we cannot get ideas without education, and it comes back to the same old story that the future of our people, social as well as national, political, economical, domestic, and religious, depends on education—on true Catholic education.

ABOUT SLEEP.

Excessive sleep is injurious at any age. Even the new-born infant requires exercise for its development. In old age the habit of prolonged sleep is accompanied by a marked enfeeblement of memory. Many of our readers will remember the case of Linnaeus, the great botanist, who, in his feeble and sleepy-headed old age, took down one of his own books out of a case, and, having forgotten all about his authorship of it, exclaimed as he devoured its pages: "How fine this is! What would I not give to have written that!" Alfred the Great allowed himself eight hours

quently be found not too much for literary men." We may supplement the list. Edison sometimes goes for two or three nights without sleep, when on the track of a new discovery or invention. His usual sleeping hours are only four or five out of the twenty-four. Four hours were also, for long years the time devoted by Pope Leo XIII. to slumber. The great engineer Brunel worked twenty hours a day. During the siege of Gibraltar Sir George A. Elliott (afterwards Lord Heathfield) slept only four hours out of the twenty-four. Humboldt, when in the prime of life, managed to live and work on two hours sleep a day. In his old age he indulged himself with four. And he lived to the respectable age of 89 years. But it may be pointed out that such examples are "more for admiration than imitation."

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The Confessional Was The Theme.

A mission to non-Catholics was by, at Manayunk, when Rev. Charles going on successfully, very successful. E. Burns, D.D., of the First Presbyterian Church, undertook to deliver a lecture, or sermon, for the purpose of staying the tide flowing in towards Catholicity. While Dr. Burns was polite in his language and respectful in his remarks, still he displayed an immense amount of latent bigotry against the Church, and especially in connection with the confessional. Without entering into all the introductory matter, and all the evidences of lack of knowledge regarding the dogma of penance, we will quote his main argument against that sacrament. He said: "The first text upon which the Papal Church presumes, Dr. Burns continued, is that in the 20th chapter of St. John, 'As the Father hath sent Me, even so I send you.' And when He had said this He breathed on them and said unto them, 'Receive ye the Holy Ghost: Whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain, they are retained.' On its face, said the speaker, this is a plain statement, and this is a view not a few Protestant scholars take, 'but,' he added, 'I don't think it is the meaning of that passage. You cannot put your finger on a single example where, the Apostles either claimed or exercised that power. There are letters addressed to Sts. Timothy and Titus giving directions and instructions, just as an experienced old minister might to a young one, but there is not a single reference to such power. What does it mean? It simply means that they were to declare that such was done, the conditions being fulfilled. But for the sake of putting it in the strongest way, let us admit such was the meaning. The next interesting point is are these men the successors of the Apostles in any such sense peculiar to themselves? We know that the Apostles possessed certain powers none of their successors did? They were sent to speak as moved by the Holy Ghost. They had the power of interpreting the truth. The first company of the Apostles had the power of working miracles. None of their successors had

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such powers as these. We are the successors, if at all, of Timothy and Titus, who were not Apostles, but disciples. The power is one that we would not naturally suppose God to grant. The Papal Church claims the power exclusively for itself. If it was given, it was not given simply to Peter, but to all the Apostles. "The doctrine is wholly of man and not of God. The greatest objection of Protestants is that it is not moral (and here Dr. Burns almost whispered). It does not actually work for the welfare of man. It actually leads to the encouragement of sin. "Another aspect thoroughly disgusting and thoroughly repulsive," continued the speaker, "is that there are certain sins Protestants would not think of telling any one save their God. There are certain matters not intended for every ear. There are certain relations, such as husband and wife, so sacred as not to be spoken of outside the home, and yet the very system compels all these to be spread out, and we know from positive knowledge of the past what a powerful engine is thus brought to bear on the family and on the individual. "Why should we permit any one to be thrust between us and God? Instead of going direct to Jesus, going to some saint or the Virgin, to a priest of Bishop, to some one where our attention is apt to rest. David said, 'It is against Thee only that have I sinned. I will confess my sin unto the Lord.' God gave him peace. Let us not be deceived," concluded Dr. Burns. "It is not because some priest says 'I absolve thee' that your sins will be forgiven."

For one thing we must give Rev. Dr. Burns credit, and that is for having in a polite manner, given the full and entire argument of Protestantism against the dogma of penance, or the Sacrament of the Confession. Had he spoken for a year he could not have said more. We will take the liberty now of reproducing a few passages from a reply to Rev. Dr. Burns, that appeared in the "Catholic Standard and Times." Leaving aside all the quotations from the Old Testament, we take up the following:—

As to the text "Whose sins you shall forgive," etc., Dr. Burns admits that Protestant writers say that it is a plain statement. In fact, the great solemnity of our Lord in giving this commission precludes the possibility of it having any other meaning. To say that the power was to cease with the Apostles is to say that the Christians of those days needed more helps to salvation than we do. It would be just as sensible to say that the command "Go teach all nations" was for those days only, and there are those who grasp even at that straw until brought up by the context. "Behold I am with you all days, even unto the consummation of the world." As to the argument that the Apostles had gifts not given to their successors, that is not proven. Their legitimate successors still interpret the truth and are guided by the Holy Ghost, and here it might be said that the Christian preacher who holds that these gifts ended with the Apostles is a teacher self-confessed to be without authority. No wonder he says "If is an interesting question" and "I think this is the meaning." Those with the Apostolic succession say "there is no question about it" and "I know, because God says so, and He cannot deceive or be deceived." This is the difference between faith and guesswork. Dr. Burns is not a successor

He who thinks he can find within himself the means of doing without others is much mistaken, but he who thinks that others cannot be without him is still more mistaken. What can be better than to watch new friendships get stronger as we grow older? We no longer fear that the friends of a lifetime will grow weary of us and change; we have proved them.

Public confession is admitted by Dr. Burns to have been practiced in the early Church and to have been often salutary and right. Well, if confession was a practice of the early Church, whether public or private, why not in the modern Church? Job said, "If I as a man hid my sins and concealed my iniquity in my bosom," He certainly did not refer to concealing it from God. That he knew was impossible. "If we confess our sins, He is faithful and righteous to forgive us our sins" (John i., 9). "Is any among you sick? Let him call for the elders (Protestant version; Catholic, "priests") of the Church and let them pray over him, anointing him with oil in the name of the Lord (Catholic sacrament of Extreme Unction), and if he have committed sins, it shall be forgiven him. Confess, therefore, your sins one to another, that ye may be healed." (James v., 15-16). As to the curse "anathema" of the Council of Trent, Dr. Burns' hearers can find it used by St. Paul in I. Cor. xvi., 22. As to historical facts, St. John Chrysostom (born 347), whom he quotes against confession, says in "De Sacerdot," iii., 5-6, that the priests of the Gospel excel those of the Jewish Church because the former could merely declare a man clean of leprosy, but Christian priests not only declare a man clear of the impurity of the soul, but have actually the power of "removing it entirely." St. Augustine (born 354) says that when the origin of any custom cannot be traced in the Church, it must be ascribed to the Apostles, and he himself says, "Let no man say, 'I confess my sins secretly.' Why, then, was it said, 'Whose sins you shall forgive, they are forgiven?' By such an act you are making void the Gospel, the words of Christ." Origen (born 185) says, "Look around diligently for one to whom you should confess your sins." St. Basil (died 379) says, "Sins must necessarily be opened unto those to whom the dispensations of God's mysteries are committed." But the burden of proof is on those who charge that it is an innovation. When did it begin if not with Christ's commission to the Apostles? Is it to be supposed that Catholics like to go to confession? Dr. Burns says Protestants would not go, though a few sentences before he said it was so easy to be forgiven that way. Why easy, when sorrow, repentance, a firm purpose of amendment and restitution, all that the best Protestant can do, are required and confession besides? It is not moral, said the doctor. "One of the best means of overcoming temptation and in keeping the soul pure is in going to confession," said the Protestant Episcopal Bishop of Fond du Lac in the course of a sermon in Baltimore the other day.

And how childish is Dr. Burns' story of the man with the load of hay! Any Catholic child of seven years could tell the doctor that the man would be refused absolution until he had repented his theft and resolved to steal no more.

The relations between husband and wife are nowhere held more sacred than in the Catholic Church. Let Dr. Burns try to get his Church to adopt a canon against divorce and he will see the difference. The relations between priest and penitent are more sacred, however, and no priest, not even an "ex" or a fallen priest, has ever revealed what was told in the confessional.

What the Doctor knows about the abuse of power in the confessional in the past is, perhaps, as valuable as what he knows of it as practiced at present.

There is no confession of matters not sins, as one would infer from Dr. Burns' remarks. As Father Fidelis (James Kent Stone), a distinguished convert, says, if God required us to go up and confess all our sins before a whole church full, He would have a right to do so, and salvation would be cheap at that. But He is more merciful. He permits it to be secret and to a man subject to temptation and who has to confess like ourselves and is therefore able to sympathize with us."

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THE IRISH FRANCISCAN MARTYRS. 1642— FATHER FRANCIS O'MAHONY. 1650— FATHER FRANCIS FITZGERALD.

mouth of the unoffending Catholic and fired it off; they took infants by the heels and knocked out their brains against the rocks; other infants they threw to suck the breasts of their dead mothers. The cruelties exercised by the Puritans about this time in the city and county of Cork almost surpass belief.

Yet in spite of the ravages made by these inhuman monsters, our Fathers were indefatigable in their labors, reviving piety and instructing the people by word and example.

Nothing can be more admirable than the heroism displayed by the citizens of Cork when the persecution against the Catholic Faith appeared to have reached its height.

Archdeacon Lynch, who lived at that time, tells us in his M. S. history of the Irish bishops that "the city before evening. Three canon enemy through stratagem, the governor reckoning it unsafe to place trust in any Catholic, commanded the citizens by edict either to renounce their religion or quit the city before evening. Three canon shots were the signal for departure. Sad was the spectacle of suffering which the city then presented, although a glorious one in the sight of Heaven, and meriting the applause of the Christian world. Before the third signal the whole body of the citizens, mothers with their infants, aged men, who had held high posts of dignity, with their families, were seen scattered through the fields, going forth to voluntary exile, preferring the faith of their fathers to their homes and paternal inheritance. In the morning they abounded in wealth; in the evening they were despoiled of everything, save their belief in God, and confidence in His mercy.

In July, 1642—some say 1644—Father Matthew was cast into prison. After a few days he was brought up for examination. He at once confessed he was a Franciscan, but denied that he had engaged in any conspiracy to betray the city to the Confederate Catholics. His attachment to the faith was put to the test by the most cruel tortures. The executioners covered all his fingers first with canvas, then with pitch, and between each finger they put a pitch candle and lighted it, so that all his fingers were set on fire together. While his fingers were being slowly consumed by the fire, he preached to the crowd, and earnestly exhorted the Catholics to be steadfast in their faith, and he strongly advised the heretics to repent of their evil ways and return to the bosom of their God. One of the ministers present was much astonished at the extraordinary patience of the martyr. He asked him if he felt any pain. "Touch my fingers if you wish to know the pain." When all his fingers were burnt away to the very last joint, the cruel tyrant condemned him to be hanged. The man of God, raising his voice in thanksgiving to his merciful Saviour, went forth with joy to the place of martyrdom as if he was going to a feast. Having arrived at Greenmount, on the south side of the river, which was the place of public execution, he addressed a few words of exhortation to the people, and ascending the ladder, fixed the rope around his neck, and being well prepared for a holy death, desired the executioner to do his duty. He was then thrown from the ladder, and remained hanging from eleven o'clock in the morning till five in the afternoon.

Many near relatives of Father Matthew lived in the city. At the time of his execution one sister, two nephews, and four nieces, were living there. Some of those who were in high social position went to the heretical governor, and asked him to allow the dead body of the priest to be taken down from the gallows, and buried in the tomb of a friend with the ceremonies usual among Catholics. The governor, though more cruel than Pilate, assented. They then carried the body of the house of his sister in Castle street, and having clothed it in the habit of the Order, they laid it on the table. Lighted wax candles were placed near it, and the family kept watch with great devotion round the deceased martyr of Christ.

About two o'clock in the morning, while the crowd of Catholics who had gathered into the house had been fervently praying, Father Matthew was seen to move. He looked from his sister to the assembled people, and rapidly recovering consciousness, told them not to be afraid. They removed him from the table, and found to their great joy that he was really alive and in full health. His friends then began to congratulate him and each other on the great mercy of God, by which he had escaped the executioner.

"It is not so, my dearest friends," said Francis, restored to life; "for my soul happily released from the prison of my body must again return to it by the command of God, who desires the salvation of heretics

straying here and elsewhere from the path of truth. Call to me, therefore, the governor of the city that I may once more set before him the message of salvation." His friends and relations besought him with tears to abstain from such a useless and dangerous proceeding. "We ourselves have need of your spiritual help; you can therefore remain with us in safety." "It is the will of God," he replied, "that I preach once more the words of life to those erring people. Call, therefore, the governor and other officers of the army, or weak as I am, I will go into their presence."

Charged by the command of Father Francis, his friends sent word to the governor that the Father was alive and in good health. The tyrant was thunderstruck at the message he received, and hastened with his principal officers and a strong body of soldiers to the house in Castle street where Francis awaited him. As soon as the governor entered with his guard Father Francis rose to his feet, and with his usual earnestness and zeal, set before them the wonderful mercy of God in their behalf. He exhorted them to renounce their errors while God still gave them life, and return to the bosom of our Holy Mother the Church. But the hearts of these wicked men were closed to the grace of God, and the governor, like the tyrants of old, flew into a passion and stormed against the holy martyr. He then ordered the Papist as he called him,—who had preserved his life by magic—to be hanged again in the very room in which he stood. The executioners were at hand, for the officers of the Puritan army, not to speak of the soldiers, thought it no disgrace to torture and hang a Catholic with their own hands, especially if he were a priest. They pulled off the cord which bound his habit, and tying it around his neck, drew him up to the beam which supported the ceiling of the room. He was left hanging all night, and Puritan soldiers were appointed to keep guard over the body. Next day the body of the martyr was reverently taken down by his friends, and buried in the Church of St. Francis.

Question. Why does the Church use Latin at her Mass, and why does the priest stand between the worshipper and his God? The non-Catholic service is better than the Catholic Mass because it is in the language of the people; the worshipper goes directly to his God; no priest makes intercession for him.

Answer. The Latin language is used because it is necessary for a Universal Church to have a universal language. Just as the United States, a nation made up of many States, runs more smoothly on account of having one common language; so also the Church Universal, embracing all the nations of the world, with their different languages, seeks for the sake of order and uniformity, one language. The Latin language has been selected because it is a dead language. Every word has a fixed meaning. A living language changes constantly in the meaning of its words. This is why it is called living. A dead language, like the Latin, also preserves the meaning of the doctrinal terms so necessary for a teaching Church to use in the expression of her doctrines. Because of this Latin language the Catholic and the priest are everywhere at home in the wide world. There is the same Mass, the same sacrament with their same words; the same doctrine, expressed in the same words, with the same meaning, etc., etc.

You say the priest at Mass stands in the way of the worshipper and prevents him reaching to and speaking to his God. We think you are mistaken. Let us see. The priest, by the power given to him by Christ through the Bishop who ordained him, brings down Christ upon the altar by the words, "This is My body," "This is My blood, which was shed for the forgiveness of sins." The worshipper pays no attention to the priest. His whole heart is lifted up to Christ on the altar, shedding His blood for his sins, supplicating the Father to spare the sinful one from the just punishment of his sins, and pleading with the Father to make him an adopted son of God, a brother to Jesus Christ. The worshipper can then speak face to face with Christ, just as St. John and the Virgin spoke to Him at the crucifixion. He thinks of no one, sees no one, hears no one but Christ and Him crucified. He worships Him, he cries for mercy to Him, he thanks Him, he prays to Him. The priest is forgotten. God alone occupies and fills his heart and mind. He speaks to God freely, in his own way, by means of a book, by vocal or mental prayer or by short ejaculations from the heart. There is none to come between heaven and earth. The soul flies up to God and God descends to the soul. If any one is bound and limited, it is not the worshipper in the Catholic Church; it is the priest. The priest speaks to God by means of the prayers of the Mass book appointed by the Church. But his eyes are free; no words of the ritual can

not the first church; it was only a part of a Universal or Catholic Church founded by Christ for all nations and for all times. The Church of Christ was not to be the Church of any one city or of any one nation. It was to be for all nations. So the Catholic does not say that his Church was the first Christian Church established by Christ, with members, during the time of the Apostles, at Jerusalem, Damascus, Antioch, Athens, Rome and many other places. All these followers of Christ and members of Christ's Church, the Catholic or Universal Church, were united together in one society, with St. Peter as its head. So when the members of the Universal or Catholic Church at Antioch were called Christians, this did not separate them from the Universal Society of Catholics; nor did it make their Church at Antioch the first and original Church of Christ. The Church at Antioch was simply a part of the Universal or Catholic Church, founded by Christ, with St. Peter as its head. When St. Peter went from Antioch to Rome, Rome became the centre of the Universal or Catholic Church, founded by Christ, of which the Church at Antioch was simply a part. Because each of the great cities may have had a Bishop, and the Church in that city was called the Church at Antioch, the Church at Jerusalem, the Church at Alexandria, these different bishops and these different appellations did not destroy the Universal Church, nor the bond of brotherhood between all the churches. They were all united together into one great, universal society or Catholic Church by means of their union with the head, St. Peter, and his successor, the Bishop of Rome. Hence our Church, but is called the Catholic Church, or the Church established by Christ for all the nations. It is called Roman Catholic to emphasize its head, the Pope of Rome, the successor of St. Peter, in opposition to those who would deny that the Church had any head at Rome.

Question. Why does the Church use Latin at her Mass, and why does the priest stand between the worshipper and his God? The non-Catholic service is better than the Catholic Mass because it is in the language of the people; the worshipper goes directly to his God; no priest makes intercession for him.

Answer. The Latin language is used because it is necessary for a Universal Church to have a universal language. Just as the United States, a nation made up of many States, runs more smoothly on account of having one common language; so also the Church Universal, embracing all the nations of the world, with their different languages, seeks for the sake of order and uniformity, one language. The Latin language has been selected because it is a dead language. Every word has a fixed meaning. A living language changes constantly in the meaning of its words. This is why it is called living. A dead language, like the Latin, also preserves the meaning of the doctrinal terms so necessary for a teaching Church to use in the expression of her doctrines. Because of this Latin language the Catholic and the priest are everywhere at home in the wide world. There is the same Mass, the same sacrament with their same words; the same doctrine, expressed in the same words, with the same meaning, etc., etc.

You say the priest at Mass stands in the way of the worshipper and prevents him reaching to and speaking to his God. We think you are mistaken. Let us see. The priest, by the power given to him by Christ through the Bishop who ordained him, brings down Christ upon the altar by the words, "This is My body," "This is My blood, which was shed for the forgiveness of sins." The worshipper pays no attention to the priest. His whole heart is lifted up to Christ on the altar, shedding His blood for his sins, supplicating the Father to spare the sinful one from the just punishment of his sins, and pleading with the Father to make him an adopted son of God, a brother to Jesus Christ. The worshipper can then speak face to face with Christ, just as St. John and the Virgin spoke to Him at the crucifixion. He thinks of no one, sees no one, hears no one but Christ and Him crucified. He worships Him, he cries for mercy to Him, he thanks Him, he prays to Him. The priest is forgotten. God alone occupies and fills his heart and mind. He speaks to God freely, in his own way, by means of a book, by vocal or mental prayer or by short ejaculations from the heart. There is none to come between heaven and earth. The soul flies up to God and God descends to the soul. If any one is bound and limited, it is not the worshipper in the Catholic Church; it is the priest. The priest speaks to God by means of the prayers of the Mass book appointed by the Church. But his eyes are free; no words of the ritual can

fetter them, and his Lord and God can feel his heart throbbing with love and gratitude to his Creator, his Redeemer and his Mediator. The eyes of the priest can speak their own burning language, face to face with Christ and Him crucified, while his lips and mind use the Latin tongue to speak to Christ, because he has been placed apart by the Church to bring Christ upon the altar for the benefit of the people and himself, and to supplicate the Saviour for the needs of the congregation and himself. Priest and people speak face to face with Christ and Him crucified. They speak to Him with eyes of faith and hearts of love. No saint, no angel, no Blessed Mother of God, no Pope, no Bishop, no priest, nothing stands between Christ and the worshippers as they cry, "My Lord and my God, have mercy upon me a sinner. Let me love You with my whole heart and above everything else." Thus they continue during the long service of the Mass. The lights and the incense help the mind to realize that the soul is before its God. The priest, with his Latin language, cannot distract them, for they know not what he says. The choir may sing, but they, too, use the Latin tongue. Their words cannot separate him from his God, while the music, with its accents of love, of praise, of adoration, of hunger for God lifts his soul closer and closer to its God; but in his own way.

How different it is in the Church of the non-Catholic. The choir sings, the sermon is preached, the minister prays; but the worshipper, what does he do? He prays, but with the minister, in the words of the minister's prayer. He listens to the sermon, but his mind is with the preacher's mind. He hears the choir singing its words of praise, and his mind is filled with the words he hears. But where is the free untrammelled long intercourse between God and man, between Christ and the sinner, between the Creator and the creature that takes place at the Mass in the Catholic Church? Where is the act of worship, of adoration, when the soul exclaims my Lord and my God? Where is the cry of hunger that comes from the soul that it needs its God? Where are the acts of private love, of private contrition, of private aspirations? They are not there; there is no individual service. There is but one road to God. Everything in the church comes between the individual and his God, so he can only reach his God through his minister who selects the service. Non-Catholics wonder why the Catholic Church is filled with men and women at the many services on Sunday morning. The non-Catholic can see only the priest at the altar, and he hears only the sound of a foreign language. He sees the priest moving up and down the platform before the altar. The congregation is silent, and he thinks the priest is doing all the work and the Catholic worshipper does nothing. He calls such a service slavery to a priesthood. He looks upon his own service as much superior. He is free, he explains; free from the intercession of the priest, free from ceremonies, free from a foreign tongue, free to speak to God as a free man.

Is not the slavery in the non-Catholic Church, and not in the Catholic? Slavery to the music, slavery to the sermon, slavery to the public prayer? Where is the free and long private intercourse between God and man that is had in the Catholic service? Where is the opportunity given to Christ to act upon the soul of the worshipper and lead him to further heights in religion? Where is the opportunity for private initiative which is necessary for all progress, even in religion? No two souls can be led by any minister in the same path to God; each must do his own work in his own way. The Scripture puts it thus: "Every man must work out his own salvation." The soul in its intercourse with God must not be fettered by music, by sermons or by any public prayer. You said well when you declared your opposition to a priest standing between the soul and God. Your condemnation can only apply to your own church, and not to the Catholic. Is it any wonder that the non-Catholic says that "I can remain at home away from church and in my own way speak to God;" or "I can go out into the fields, face to face with the God of Nature, and tell Him how much I love and adore Him?" If non-Catholics but knew how sweet it is to speak in their own way, face to face with Christ crucified, as He is upon the Catholic altar, they would not say that we were slaves to the priests, that we could not go directly to Christ, but needed priests, saints, angels and a Virgin Mother to intercede for us. If the non-Catholics but knew how Christ crucified speaks back from the altar to the Catholic soul, they would leave the green fields and their communion with the God of Nature, and go to the Catholic Church on Sunday morning and share some of the

joy that fills the Catholic heart that has spoken to his crucified God upon the altar of the Church and received divine tokens of love and forgiveness in return. They would see the difference between a communion with the God of Nature, where their God is not a person, but a force and can tell them nothing of forgiveness for sin, and a communion with a crucified God who comes to them as a person under the appearance of bread and wine to enter into union with their soul and fill the soul with a flood of tender love and divine forgiveness. This is religion, personal religion, free religion.

One of the greatest misfortunes of the Reformation in the sixteenth century was the overturning of the Catholic altar and the destruction of the Catholic priesthood in Germany and in England. God only knows how much from these alone the non-Catholic has lost from his spiritual life. You have asked, do not the priest and the Latin tongue stand in the way of intercourse between the worshipper and his God? The crowded houses of Catholic worship in every city in our land give the denial more powerfully than any words of mine. You say that the service in the English tongue of the non-Catholic churches is better than the Latin Mass of the Catholic Church. The empty churches of the non-Catholics prove the contrary. You say that the Catholic worshipper is the slave of the priest. Not at all. The Catholic is as free as the birds of the air to sing his own song of praise and love and gratitude and adoration to his own dear Redeemer.—Catholic Standard and Times.

THE A.O.H. ON COERCION IN IRELAND.

The following resolutions were adopted at a meeting of the County Board of the A. O. H. last week.

Whereas, The British Government, through the Lord Lieutenant Earl Cadogan has proclaimed the Coercion Act in Ireland.

Whereas, The only reason alleged in defence of such action is that the lives of persons are made miserable by boycotting and intimidation.

Whereas, The reasons alleged are but the application of the legitimate principles of trades unionism, to a perfectly constituted organization.

Whereas, That notwithstanding the Normayle case, and the Walker charges in the British House of Commons were characterized by Mr. Wyndham himself as a tissue of falsehood, show the farcical nature of the alleged "violence and outrages."

Whereas, It is admitted by the Chief Secretary that there is a comparative absence of crime in Ireland, be it

Resolved, That we the County Board of the Ancient Order of Hibernians representing the County of Hochelaga, Province of Quebec, Canada, in meeting assembled, most emphatically protest against and denounce the unparalleled folly and tyranny of the British Government, in bringing on a peaceably disposed people the horrors of coercion, the effect of which will be to flood peaceable districts with police, break up legitimate meetings with batons, and persecute and imprison the trusted leaders of the people. As loyal Irish Canadian citizens enjoying the fullest measure of liberty, we deplore the tyrannical action of Lord Salisbury and his colleagues, in depriving millions of fellow-citizens of the empire of the only constitutional means available for the redress of their admitted grievances.

WIDESPREAD. IS ELECTRICITY

Lord Kelvin, the British scientist, in a speech in New York the other evening, said the world owes Edison a great debt. His light is now in use all through the civilized world, not only in America, but all over Europe and Asia, and even among the Zulus in South Africa. "And furthermore," said he, "New York is the foremost city in the world in electric lighting. I have looked over the harnessing of Niagara Falls to produce light and power, and was amazed and gratified by what has been achieved there. But it is only in the beginning of its greatness. Its possibilities are difficult to even conceive. Beginning with three dynamos it now has nine, with more to come. When mankind needs the 4,000,000 horse-power of Niagara it will be used.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

CHAPTER XX

all becomes you to com Majesty, who has alw greatest forbearance After the Westminster might have made shor you. It were only w considering your obstin to your idolatrous signs of it sicken me, office compels me to e partments." Here Sir wrathfully at the objec adding: "To-day, at l reason for give thank finding fault, since He been pleased to send a minister to your needs.

While the knight was Queen supported by he crossed the room and on a stool close to on dures, and was struck lowness of her comple premature greyness of her expression was sw in the extreme, an see what a strikingly man she had been in l she took her seat, she a pleasant voice: "I am not going to you, Sir Amias, about ion. I pay to the ima deemer and His all-me for I should not convi would you convince me the Westminster judgm not have been other t

terly prejudiced pers the accused was not a ing. I must await the will be pronounced by God before all the wo though I know myself of sins and failings in His sight, for which I do for the sake of Ch I know myself to be i spect to the assassinat fortunate husband. Th beg for the last time, spare me these insult for granting r man's medical aid, a t sought, I naturally ret my royal Sister of Er

The last words were fully, and the Queen ngly at me. I steppe knelt upon one knee to As she extended it to "Mr. Windsor, if I re Rise up. Are you a Windsor? How come have studied medicine?"

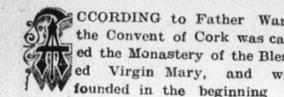
"It is no unusual th younger sons of peers profession in England "And as under lit stances. I was but lit take a post at Court, erment, or on the Be "You have not reme the ancient faith?" th in.

"I have Your Majes to God," I answered. On hearing that, a passed over her count eyes rested on me with pression than before, malediction which Sir not refrain from mu she exclaimed, "I nev dream of their sendi leech!—But there military profession op might have borne ar brave Parma."

"Nature endowed m disposition, one that s sure in healing woun slecting them." I rejoy "consulted my inclinat have devoted myself of the Muses, and knows the saying: 'I see silent.'"

"What, you are a she said. "We also lo in our youth. Even give us pleasure to r classics with you, or immortal poem.—You ally?"

"That cannot be," rupted roughly. "All talk about with thi Your health, and thi week, and in my pres "That last conditi taken literally," repl as she rose wearily l "Mr. Windsor, will goodness to come int with me and my wo Sir Amias began t Mary Stuart, accus scolding, paid no he room into which l



ACCORDING to Father Ward, the Convent of Cork was called the Monastery of the Blessed Virgin Mary, and was founded in the beginning of the thirteenth century. Father Wadding says that this house was called the "Mirror of all Ireland," on account of the strict observance of regular life, and the piety of the brethren. It was erected into a Custody in the year 1260 in the General Chapter of Narbonne. It passed to the friars of the Reformed Observants previous to the year 1500, and remained in their possession till the year 1540, when heresy and persecution began to rage, and it was the first convent in all Ireland that was suppressed by the heretics. Father Maurice Ullan, who was provincial in 1609, erected a residence in the city for the Fathers, and Father William Farris was appointed the guardian, and from that time to this the good Fathers were indefatigable in their labors among the generous-hearted people of the city of Cork.

Father Francis O'Mahoney or Matthew, as he was usually called, was born in the city of Cork, towards the close of the sixteenth century. He entered the Franciscan Order at an early age, and very soon distinguished himself by his learning and piety. Shortly after his ordination he became one of the most active of that band of heroes who, not satisfied with laboring for the preservation of the shattered remains of the Order, determined in the time of cruellest persecution to restore the Irish province to its ancient glory.

In the year 1626 he was elected Provincial at the Chapter held at Multifarnan, under the presidency of Father Francis Coleman. Father Matthew devoted himself to the restoration of the Order with his characteristic energy. In 1626 he re-opened Athlone, under the guardianship of Father Antony Geoghegan; Dundalk, with Father Taaffe as guardian; also Carrigerfus and Quin. The following year a new convent was opened in Youghal, from which the Franciscans had been driven in 1583. Father Meade was appointed guardian. Later on in the same year they took possession of their own convent in the island of Inishkerking, and built a new one in Downpatrick.

He opened up schools in various parts of the country to train Franciscan students for their future arduous missionary lives. In Wexford he established a school for classical studies. In Cashel, Drogheda, Multifarnan, and Kilkenny, he appointed professors for philosophy, and Dublin was set apart for philosophy and Divinity. Here he appointed the learned Father Thomas Strange and Didacus Grey professors. These were the first ecclesiastical schools in Ireland since the suppression of the Religious Orders.

Father Matthew was a very learned man, well versed in theology and canon law. He wrote several works, some in defence of the privileges of the Orders and others on historical matters. He was guardian of the College of St. Anthony at Louvain, for several years, and while there was the friend and fellow-laborer of O'Clery, Colgan and Fleming, and the other Irish Franciscans of that period who have reflected such honor upon their country.

Father Matthew was guardian of the convent in his native city when the rage and fury of the heretics against the Catholics appeared to be at its height.

Cardinal Moran tells us that the Puritan troops "displayed an insatiable thirst for blood, putting to death men and women, young and old; sometimes they flung whole bands of innocent victims from the rocks into the sea, or from the bridge into the river; others they shut up in houses and then set fire to them; they singed the hair and beard of others, so that even their own wives could not recognise them. Sometimes they put a loaded pistol into the

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

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

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CHAPTER XX CONTINUED.—"It all becomes you to complain of Her Majesty, who has always shown the greatest forbearance towards you. After the Westminster judgment she might have made short work with you. It was only what you merit, considering your obstinacy in adhering to your idolatrous worship. The signs of it sicken me, whenever my office compels me to enter these apartments." Here Sir Amias looked wrathfully at the objects of devotion, adding: "To-day, at least, you have reason to give thanks instead of finding fault, since Her Majesty has been pleased to send a physician to minister to your needs."

While the knight was speaking, the Queen supported by her women, had crossed the room and seated herself on a stool close to one of the windows. I had a good view of her features, and was struck by the salowness of her complexion, and the premature greyness of her hair. But her expression was sweet and touching in the extreme, and one could see what a strikingly handsome woman she had been in her youth. As she took her seat, she answered in a pleasant voice: "I am not going to argue with you, Sir Amias, about the veneration I pay to the images of my Redeemer and His all-merciful Mother, for I should not convince you, nor would you convince me. And as for the Westminster judgment, it could not have been other than it was, seeing that it was the verdict of bitterly prejudiced persons and that the accused was not allowed a hearing. I must await the sentence that will be pronounced by an omniscient God before all the world. For although I know myself to be guilty of sins and failings innumerable in His sight, for which I must ask pardon for the sake of Christ's passion, I know myself to be innocent in respect to the assassination of my unfortunate husband. Therefore I must beg for the last time, that you will spare me these insulting insinuations. For granting me this gentleman's medical aid, a favor I never sought, I naturally return thanks to my royal Sister of England."

The last words were spoken doubtfully, and the Queen looked inquiringly at me. I stepped forward, and knelt upon one knee to kiss her hand. As she extended it to me, she said: "Mr. Windsor, if I remember right? Rise up. Are you a brother of Lord Windsor? How comes it that you have studied medicine?" "It is no unusual thing for the younger sons of peers to adopt a profession in England," I replied. "And as under existing circumstances, I was but little inclined to take a post at Court, or under Government, or on the Bench—" "You have not remained true to the ancient faith?" the Queen broke in. "I have your Majesty, thanks be to God," I answered. On hearing that, a grateful smile passed over her countenance and her eyes rested on me with a kinder expression than before, despite the malediction which Sir Amias could not refrain from muttering. "Oh," she exclaimed, "I never could have dreamt of your sending me a Catholic leech!—But there remained the military profession open to you; you might have borne arms under the brave Parma."

"Nature endowed me with a pacific disposition, one that finds more pleasure in healing wounds than in inflicting them," I rejoined. "Had I consulted my inclinations, I should have devoted myself to the service of the Muses, and Your Majesty knows the saying: 'Inter arma Muses silent.'"

"What you are a scholar too!" she said. "We also loved the poets in our youth. Even now, it would give us pleasure to read one of the classics with you, or perhaps Dante's immortal poem.—You studied in Italy?" "That cannot be," Paulet interrupted roughly. "All you have to talk about with this Windsor is your health, and that only once a week, and in my presence." "That last condition cannot be taken literally," replied the Queen, as she rose wearily from her seat. "Mr. Windsor, will you have the goodness to come into the next room with me and my women?" Sir Amias began to protest, but Mary Stuart, accustomed to his scolding, paid no heed to it. In the room into which I was taken,

worktable stood by the window, besides an embroidery-frame, and further on there was a large crucifix hung upon the wall, with a prie-dieu beneath it, on which some prayer-books and a rosary were lying. The Queen spoke to me most cordially, asking under her breath whether I was perhaps a physician of the soul? She thought that possibly a priest had gained admittance under the guise of a leech, and appeared disappointed on discovering that this was not the case. "I care little about the bodily health," she said. "What can any doctor do for me? The best gardener cannot produce a healthy plant if it is kept in a cellar, deprived of sun, air and light. So it is with me in the absence of liberty and of all that makes life cheerful. In fact everything concurs to make me miserable. I assure you, Mr. Windsor, my son's conduct during the last few years, has been more grievous to me than my protracted captivity." Tears filled her eyes as she spoke, and her breast heaved with sobs.

I tried to console and encourage her, assuring her that her son had been misled by bad counsellors. I said also that although I could not hold out hopes of complete recovery under present conditions, yet I trusted that much might be done to alleviate her sufferings by the use of baths in which aromatic herbs had been steeped, and by taking a little physic. Thereupon she exclaimed: "No potions for me, if you please, my good sir!" I looked at her in surprise, and she added, dropping her voice: "I am afraid that Walsingham and my other enemies have some design, in sending me a Catholic as my doctor. I should not wonder if they surreptitiously mixed poison with your drugs, so as to make you responsible for my death."

I was much struck by her suggesting this, as it was the very same thing that Father Weston had mentioned as possible. I resolved to prescribe nothing for her which I could not prepare myself, and if possible, administer with my own hands. This I told her, adding that if there was anything that I or my friends could do for Her Majesty, we would risk life and limb with joy in her service. "Do you remember a man named Babington?" "I asked in a low voice, "Babington! Anthony Babington!" she answered, "I do indeed remember him, and the many proofs he gave of attachment to me when I was at Sheffield's Castle. A gallant young fellow, always in good spirits. Pray assure him of my kindest regards."

I told her I had been obliged to promise on oath not to carry any messages, verbal or written, on the occasion of my professional visits to her. I assured her however, that Babington and I, and other of her friends, were taking active measures in her behalf.

Her eyes brightened, and she pressed my hand. "You need not think of conveying letters," she said. "My good friends in Paris have sent over a young man named Gifford, who has devised an ingenious plan, with aid of the brewer who supplies me with ale, of forwarding my letters to me. You should make his acquaintance. But we must not talk of these things any longer, or my amiable jailer will grow suspicious."

We returned to the reception room, where we found Sir Amias fuming with impatience. When I mentioned amongst other means of restoring Her Majesty's health, the necessity of exercise in the open air in fine weather, he became quite abusive, and declared that nothing should induce him to let her go beyond the castle walls. She might walk for an hour every day in the little garden within the precincts, but more than once a month she should not ride out. Even that gave a great deal of trouble as he was obliged to have an escort of twenty horsemen as a guard.

Christian charity, entice all manner of idlers and vagabonds into the castle. Therefore she has given orders that henceforth no alms were to be distributed either by your servants or yourself. That I beg you to understand, once for all." He turned to me, and we took our departure. "So my poor clients also must suffer on account of my inability to ingratiate myself with Elizabeth! God forgive her this injury done to Himself in the person of the poor!"

Such were the words I heard Mary Stuart utter, as I followed Sir Amias out of the apartment. When we got downstairs, he sent me away, curtly telling me, I must get a lodging somewhere, for I could not be accommodated with a room in the castle; besides he had already quite enough Papists under his roof.

CHAPTER XXI.—Finding myself dismissed in so unceremonious a fashion by the English knight, I passed out of the castle gates and repaired to the "Mayflower" inn, where I had left my horse that morning. My interview with the captive Queen, her gentleness and Christian patience had profoundly moved me. "You have been in the presence of a saint," I said to myself, and urged by the respect and compassion that filled my heart, I once more made a solemn resolution to strain every nerve, if not to release her from her present position, at any rate to alleviate it in some wise.

The "Mayflower" in which I now took up my quarters was a comfortable, solidly built house, such as one frequently sees in the region between Stafford and Derby, with pointed gables, thatched roof and curiously carved beams of dark wood set into the plastered walls. The swinging signboard over the door, a marvel of rustic art, displayed a huge golden lily, from the flower of which formerly rose the figure of our Lady with the Divine Child; but this abomination, as the friendly but garrulous tavern keeper informed me, had been painted out in more godly times.

I experienced no difficulty in coming to terms with my host; a good sized room with a gable window, commanding a fine view of the surrounding country was assigned me; the opposite one, I was told, being let to a Mr. Gifford, whose family, now much reduced in circumstances, had been one of the wealthiest in that part of the country. A very pleasant young gentleman, the host added, but unfortunately a Papist, and just then absent in London.

I called for ink and paper, and seated myself at the table by the open window to indite a letter to my sweetheart, Mary Bellamy, whom I fondly termed, in the words of Horace, "animæ dimidium meæ," my soul's other half. I soon filled four pages with the account of my ride through the smiling country in the sweet springtide, giving a description of the saintly Queen and the shameful manner in which she was treated, of my room at the "Mayflower," and most important of all, of the love that longed to find happiness in making her happy.

My pleasant task was ended, and my epistle sealed and subscribed, when the host came to tell me dinner was served. After the repast, which I wound up with a tankard of excellent ale, I seated myself in the garden beneath a shady lime tree, and lulled by the humming of the bees among the blossoming fruit trees, I fell asleep. My drowsiness did not last long. I was soon aroused by a clamour of voices, and starting up, beheld a crowd of mendicants, women, children and afflicted persons, crying and lamenting, scolding and grumbling in a manner fit to touch a heart of stone. On presenting themselves at the castle to receive their accustomed alms from Queen Mary, they had been told that she was weary of their insolence and importunity, and would give them nothing more, much less come down into the courtyard to them. This was too barefaced a lie to be believed, and the porter was soon made to acknowledge that a messenger had arrived that morning from London, bearing orders from the Queen, that the almsgiving at Chertley was to be put a stop to for the future. Happening to descry me in the garden of the "Mayflower," the repulsed mendicants conjectured that I was the bird of ill omen, and raised a

deafening tumult of angry cries. I at me, had not the inn-keeper hastened to my rescue, informing the people that I was not only a friend of Mary Stuart, but her newly appointed body physician. Then the tables were turned, and the sick and infirm were no less clamorous in their entreaties that I would give them the benefit of my professional help and advice. I thought I could not do less than comply with their request, in virtue of the office I now held about Her Majesty's person, so I prescribed a few simple remedies for them, in most instances adding a few groats to pay the apothecary, remembering the words of the Gospel: "As long as you did it to one of these my least brethren, you did it to me."

Before long, I had acquired an extensive but highly unremunerative practice in the neighborhood, and was in a fair way of reducing myself to beggary. But my royal patient somehow heard of it, and from time to time she would slip into my hand a good round sum of money, saying it was for me and my poor. Thus I experienced the truth of the saying that charity will bring no man to ruin.

When the crowd of beggars had dispersed, I returned to my seat under the lime tree, and took from my pocket a volume of my favorite Virgil. But before I had read many lines, the sound of voices coming through the open window of the guest room, attracted my attention. It was St. Barbe, in hot altercation with an individual unknown to me, the godly Ezechiel Bitterstone, as I afterwards learnt. St. Barbe was laying before him Miss Cecil's difficulties, expressed somewhat differently. I listened to the discussion with no little interest.

St. Barbe asked the preacher, if he really thought Calvin's teaching to be the best; and on the other replying in the affirmative, he asked whether Calvin's doctrines were taught before Calvin's time? "Undoubtedly," was the reply; "they were taught by Christ and the Apostles."

"Then this doctrine, taught by Christ and the Apostles, was lost at the period when Calvin began to preach?" "It was contained in Holy Scripture: but the right interpretation of the Scriptures was lost."

"Had it been lost for long?" "It is impossible to assign any time, for the earliest Fathers of the Church wrested the Scriptures from their true meaning to uphold grievous errors, such as the Mass, the veneration of saints and other essential matters."

"Then," St. Barbe continued, "I am to believe that the whole Church hath erred for several centuries, and been under the dominion of a lying spirit. How can that be reconciled with Christ's promises, recorded in St. Matthew's Gospel: 'I am with you all days; and the gates of hell shall not prevail against her?'" "Are you a Papist in disguise," the preacher retorted, "that you try to ensnare me with these crafty questions?"

St. Barbe replied that he was an honest Protestant, but finding himself incapable of answering the doubts of a friend, he wished to hear them refuted by Mr. Bitterstone. The preacher declared himself most willing to do this. One must come to the study of the Bible, he said, without pride and cunning phrases which are of the devil. "I am with you all days," did not mean that teachers of religion could never fall into errors.

"That is quite true," St. Barbe answered. "The words do not refer to every individual teacher, but to the Church, the divinely commissioned teacher. It cannot be doubted that the Saviour would ensure for that divine truth which He makes it incumbent on all men to accept, immunity from corruption until the consummation of ages."

"He has done enough, by providing that the truth in all its integrity should always be found in the Holy Scriptures."

"I cannot see that to be enough. The Lord said: Preach the Gospel, teach all nations; and it is to the teachers and preachers that this divine assistance is promised."

"But I," said the minister, "can prove from the Bible that for centuries the Church has erred, and taught abominable idolatry, so your interpretation of those passages cannot be correct."

explain this to me: You continually quote the Bible in proof of what you say; the Papists do the same, and they bring forward the interpretation of learned and holy men, who have studied the Word of God with prayer and fasting, in a far more conscientious and diligent manner than many of our preachers. I repeat, find a way out of this difficulty: Either Christ's promise has been fulfilled, and in that case the Church has not erred; or it has not been fulfilled, and if that be so, Christ is not God, a blasphemous thought which be it far from us to entertain."

By this time the minister's wrath got the better of him; he abused his antagonist for a vile Papist, a priest of Baal perhaps, or even a wily Jesuit. "Hush, hush!" interrupted Gifford. "One must beware of using such an expression, even in confidential conversation. It is quite significant to speak of sudden death. Good God! Is that such an unheard of, impossible occurrence? Two years ago the Prince of Orange died suddenly. And I do not think he was more hated, or more justly hated, than Elizabeth."

"There is some scheme afoot! You know more than you choose to say. Merciful Heavens! Babington will surely not fall in with such a desperate act! Say that he will not!" I exclaimed.

"Do be quiet and divest yourself of that bad habit of mentioning names," he continued. "You might make matters very awkward for yourself and for others too. Your friend and his comrades of St. Giles have not the slightest intention of hurting a hair of Her Majesty's head, although she richly deserves it, and the wording of the Pope's Bull might sound like a justification. Let us however just suppose, for the sake of argument, that you or I or any one of our party, heard casually of something that might cause Elizabeth's death; would it not be your bounden duty to make inquiries as to when such an event was likely to ensue? For if it happened at an inopportune moment, it might be fatal to Mary Stuart as well; while on the other hand, if it took place at a seasonable time, it might facilitate, not her deliverance only, but her elevation to the throne, and thereby promote the re-establishment of the Catholic religion in England."

Then on a sudden a thought struck me. I remembered the man in the "Paris Garden," who was such a first-rate shot. I had seen him of late very frequently in Babington's company. "You mean Savage, John Savage," I said to Gifford. "And Babington is privy to it!"

"When will you stop that unfortunate trick of proclaiming everyone's name?" he rejoined. "Well, let us assume that to be the man's name, and that he has had an object in practising with the pistol, until he can hit any mark at thirty paces distance; is it not of the greatest moment to us, that the shot should not be fired at an unsuitable time? Otherwise it might strike two hearts. In other words, we must know what is going on, in order to turn events to the advantage of the Scottish Queen, and of our holy religion. On that account it is desirable for Anthony to keep friends with the marksman, though he does not approve his designs."

"Keep friends with such a wretch!" I answered indignantly. "Babington has lost his senses. He ought to inform against him instantly."

"He does not think himself obliged to do that, nor do I consider that he is. It is one thing to do a deed oneself, another, not to prevent its being done. I do not see that under the circumstances it would be anyone's duty to give information."

"I will do so myself!" I cried. "Do not be precipitate," he said. "In the first place, what proof have you against Savage? None, absolutely none. Nor could you accuse him without incriminating your friends and yourself, disclosing the plot, and destroying all chance of liberating the prisoner, nay, her very life might be the price of your indiscretion. The fact is, the shot in question would very likely have been fired before now, had not Anthony held the man back, until all was in readiness here."

(To be continued.)

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THE
A.O.H.
ON
COERCION
IN
IRELAND.

following resolutions adopted at a meeting of County Board of the A. H. last week.
The British Government, Lord Lieutenant Earl as proclaimed the Coercion.
The only reason alleged such action is that the actions are made miserable and intimidation.
The reasons alleged are the illegitimate trades unionism, to a substituted organization, that notwithstanding the case, and the Walker British House of Commons characterized by Mr. himself as a tissue of falsehood and outrages.

That we the County Ancient Order of Hibernians the County of Province of Quebec, Canada, assembled, most earnest against and unparalleled folly and the British Government, on a peaceably disposed errors of coercion, the will be to flood peace with police, break up meetings with batons, and imprison the trusted people. As loyal Irish citizens enjoying the full of liberty, we deplore the action of Lord Salisbury, in depriving the fellow-citizens of the emerald constitutional means the redress of their advances.

DESPREAD.
IS
LECTRICITY

n, the British scientist, in New York the other the world owes Edison His light is now in the civilized world, America, but all over Asia, and even among South Africa. "And furnished he, "New York city in the world in taining. I have looked the Niagara Falls the light and power, and was gratified by what has there. But it is only of its greatness. Its are difficult to even coming with three dynamo line, with more to come. It needs the 4,000,000 of Niagara it will be

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Crops and Live Stock In Ontario.

The following is a summary of the reports made to the Ontario Bureau of Industries by over 500 correspondents under date of May 1st.

The Weather—November and December of 1901 were a little colder than the average. January a little warmer, and February about the average, though five degrees warmer than a year ago. March was nearly ten degrees above the average, and April somewhat warmer than usual. The precipitation for the past six months was one and a half inches below the average.

FALL WHEAT—The November bulletin stated that there was a considerable decrease in the area sown to fall wheat, owing to the ravages of the Hessian fly. It is satisfactory, however, to note that the injury to the crop by the fly so far has been much less than was feared. While a year ago complaints of losses by Hessian fly were common in nearly all the countries south of a line drawn from Huron to Wentworth—very extensive damage having been done to the growing fall wheat in the counties bordering upon Lake Erie—only a few of the correspondents now reporting speak in a positive manner of actual injury traceable to the fly, and these reports are confined to odd sections of Lambton and the Lake Erie counties. A considerable amount of fall wheat was sown late to avoid the fly and this has not done as well as that got in earlier. Several correspondents remark that having sown fall wheat on oat stubble it has done poorly. The greatest injury to the crop so far appear to have been sustained from severe frosts and cold winds just after the snow left the ground, the exposed fields suffering considerably in some parts. Taking the crop as a whole, however, the prospect is better than was hoped for six months ago. The loss from Hessian fly, wire-worm and other insect pests has so far been comparatively small. There are some patchy places owing to trying spring weather and to local causes, and here and there portions of the crop have been plowed up or resown to barley; but, notwithstanding these drawbacks, there are many fields reported in excellent condition and in a number of sections a large yield per acre is looked for.

WINTER RYE—Although more winter rye is being raised than in recent years, the acreage is still comparatively small. That which was sown last fall came through the winter in good condition, nearly every reference to the growing crop being favorable.

CLOVER—Reports concerning clover are favorable generally, many of them being enthusiastically so. Here and there accounts come in of heaving during the winter or spring, but nothing general has been reported in the way of injury to the crop. As correspondents wrote the prospects for hay were never better, both old and new meadows promising well.

SPRING SEEDING—Most of the spring crops were got in somewhat earlier than usual. A number of correspondents reporting seeding as having been practically completed by the 1st of May. In most cases the seedbed was in excellent condition and the "catch" has been one of the best for years. As correspondents wrote a considerable amount of the spring grain was above ground, and gave promise of a first-class crop should nothing untoward intervene. The sowing of field peas, however, had been delayed in many instances in order to escape the "bug."

VEGETATION—Correspondents do not agree regarding the state of

vegetation on the first of May, some asserting that the growth in field and forest was then well advanced, and others that it was about normal, while the majority claimed that the season might be regarded as a rather backward one. In many quarters there was sufficient grass for pasturing sheep, but hardly enough for cattle; but it was considered that only a few warm days were needed to make a luxuriant growth, as the ground contained plenty of moisture, and bud and blade were ready to respond.

LIVE STOCK—All classes of live stock have come through the winter in good condition. A few comparatively light forms of distemper among horses are reported in several localities, and in the county of Lanark some cases of strangles occurred, but the majority of correspondents speak of horses as being in an unusual good condition for the time of the year, and spring work has had only a good effect upon them. Their chief drawback appears to have been a rather lighter ration of oats than ordinarily, owing to the scarcity of that grain. Cattle as a rule, are also in excellent form. Some report them as being rather thin, but none dispute their general good health. Ringworm appeared among several herds in some of the Parry Sound townships, and old cases of lumpy jaw occurred elsewhere, but with these exceptions there is a remarkable clean bill of health to be shown for cattle. Sheep have done exceedingly well a large number of lambs having been dropped, which have turned out healthy and vigorous. The dog is inveighed against by several correspondents as being a nuisance. Swine have also done well as a class. Cases of disease and death among young litters have been reported in several parts of the province, but these appear to have resulted from purely local conditions, and in no section have losses been general. In fact, references to the steady way in which bacon hogs have been fitted for the market is a feature of the reports. Fodder generally has been sufficient, although straw has been rather scarce, and the high prices prevailing for coarse grains and mill feed tempted many raisers of live stock to feed closer than usual. Several correspondents refer to the silo as having been an excellent aid in carrying cattle and other animals through the winter.

FARM SUPPLIES—There is nothing like unanimity in the reports received regarding farm supplies. Taking the province as a whole, however, there has been a sufficiency or more of hay, and a scarcity of oats. Many correspondents state that there is but little wheat left, although others claim that there is a fair surplus yet on hand. It is safe to say that while there is not as much hay or grain in farmers' hands as usual at this time of the year, other feeding stuffs such as ensilage, stover, etc., would enable them to put a fair amount of both hay and wheat on the market should extra high prices prevail. Fat cattle are scarce in nearly every section, the high prices ruling having cleared them out early. Many correspondents also regret a scarcity of store cattle, although some claim that there are still a considerable number on hand, more especially in the East Midland and Northern districts. In some of the western countries buyers from the Canadian Northwest bought up a lot of young stock for finishing off. The high price of grain and other feeding stuffs is also given by some correspondents as a reason for the comparatively small number of fat and store cattle kept on hand.

Though all I have and striven for be cast aside as having no worth, yet am I certain that failure, not less than success, serves God's purpose, if we but have good will.—Bishop Spalding.

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Household Notes

DRESS—At the present moment fashion is absorbed more particularly with the little whims, pretty fancies and small yet telling differences in details of dress rather than with any important changes. Therefore, if it were not for the excessive elaboration and extravagance in dress there would be a blissful satisfaction in the variety spread out before us.

Yet there are no end of pretty things which are not so expensive, and there is a range of styles to suit every purse. It is not the society woman with dozens of elaborate gowns who is most to be envied after all, for the materials are so pretty that the simple gowns can be very attractive.

One distinguishing feature of dress just at present conspicuously in sight is the varying shades of green which are worn. Emerald green is the leading order of color perhaps, but any shade of green seems to answer the purpose if it is rightly used.

Green wings on a dainty white lace hat show one of the pretty fancies, and then there are green sashes with white gowns, green silk slips to wear under them, green stitching on both black and white gowns and touches of green wherever green harmonizes prettily with the color of the gown. Green predominates in some of the embroideries, too.

Unquestionably it is to be one special note of color in dress throughout the summer. It is of all colors the most suitable for summer wear, being restful to the eye and cool in effect.

WALL PAPER—The recent unfortunate experience of a Brooklyn housekeeper may serve as a preventive to some one else, says a writer on domestic topics. Her home, bought this spring, was repapered from top to bottom before the family took possession. On the walls of the guest room was put a pink paper self-striped in two tones, and it was noticed on every visit of inspection, while the renovation was going on, that a peculiar smell came from this room. Comment to the decorator secured only the airy reply that the paste might have stood a little too long, and in any event the smell would soon go away. With this assurance the move was accomplished, and the room daintily fitted up with its pink draperies and other effects to correspond. A month's residence in the house, however, with the windows of this room open night and day has not lessened the disagreeable smell, which is indescribable, except that it is suggestive of mustiness and decay. Finally the advice of another decorator has been sought, and he explains that the condition is one that is occasionally met. The smell comes from the paper through some defect in the sizing used. There is a possibility that it may be lessened almost to the point of imperceptibility after months of airing, but removal of the paper is advised as the most satisfactory course. To do this now at the end of weeks of confusion seems impossible to the tired housekeeper, and, as the family leave almost at once for the summer, the experiment of shutting the room to the rest of the house, and leaving it open to the air, is to be tried until autumn. Decorators should know when a defect of this sort exists in the paper, and can be held responsible. The real annoyance, however, is in prolonging the confusion of the home, and it is in hope of possible prevention of this annoyance to some housekeeper that the paragraph is given.

A WHITE SAUCE that is excellent to serve with hot steamed puddings is made by dissolving in a half a cupful of cold water a tablespoonful of corn starch. When blended add a half a cupful of powdered sugar, a pinch of salt, and a cupful of boiling water. Put on the fire, in a double boiler and boil fifteen minutes, stirring constantly. Add the whites of two eggs beaten stiff, a teaspoonful of vanilla, and two tablespoonfuls of sherry. Remove from the fire and beat until cold.

SCIENCE AND INDUSTRY.

A COMMERCIAL UNIVERSITY—Mr. Ferdinand Pocconi has founded a commercial university and presented it to the city of Milan, endowing it with a million francs, (\$200,000). The curriculum will comprise courses in political economy, finance, state accounts, statistics, the history of commerce, commercial geography, constitutional, commercial and private law, international and industrial law, banking, as well as special courses not yet fixed upon. "University" is a large name for an establishment of so limited an endowment. Its object "is a scientific

preparation for commercial life." The scheme of study is interesting and suggests a programme for the professorships of commerce newly founded in several American universities.

THE COAL INDUSTRY—In 1900 output of coal throughout the world was about 757,000,000 tons. Of this amount 616,000,000 were furnished by three countries, viz.:—United States, 240,695,917; Great Britain, 225,181,800; Germany, 149,551,000 (metric tons).

Then follows in order, Austria-Hungary, France, Belgium, Russia, which produced, taken together, 111,000,000 tons. Canada furnished 4,760,197 tons. The increase since 1883 has been enormous, viz., 80 per cent. Great Britain about 1850 furnished about 56,000,000 tons; about 1870, nearly 125,000,000 tons; about 1890, nearly 182,000,000 tons, and finally in 1900, about 225,000,000 tons. The question arises, how long the world's supply is to last in the face of such expenditure.

EXPECTED COMETS—Two periodic comets are expected to return during the present year. The first was originally discovered by Temple at Marseilles in 1869, and revolves about the sun every five and a half years. It was independently discovered by Swift in California in 1880 and was again found by Barnard at the Lick Observatory in 1891. It was not seen in 1886 and in 1897, nor between 1869 and 1880. It is expected to return early in December, 1902. The second comet was discovered by Swift in California in 1895, and its period is about seven years. It is not improbably identical with the comet discovered by Messier at Marseilles in 1770. It was expected to return in 1775, but in passing close to Jupiter its orbit was greatly altered. It will return toward the end of November, 1902.

BUTTER OF AUSTRALIA—Australia has become an important exporter of butter and other dairy products. The Province of Victoria alone exported to Great Britain in 1889-1900, 17,000 tons of butter, representing a value of \$8,000,000. The butter export of Victoria was 369 tons in 1889 and 759 tons in 1890. For the last ten years the export has been not less than 80,000 tons.

A SILVER JUBILEE—Commenting upon the recently celebrated twenty-fifth anniversary of the consecration of the Right Rev. Bishop Spalding, of Peoria, the "Ave Maria" says:—

"The influence of his voice and pen has been so beneficent and far-reaching, he is so widely known and so highly esteemed, it was but natural that his Silver Jubilee should be regarded as an event of unusual interest and observed with more than ordinary enthusiasm. It drew together from all parts of the United States a large number of eminent priests and prelates, all eager to offer their congratulations and good wishes; and from distant lands came greetings no less cordial, and felicitations no less sincere."

And, after speaking of the deep affection in which Bishop Spalding is held by the people of his own diocese, our contemporary adds the following very just remark:—

"By his books the Bishop has multiplied himself, and in innumerable places outside of the city and diocese of Peoria they take his personal place, enunciating the highest truths, teaching the most useful lessons, inspiring the noblest enthusiasm. Let us hope that an influence so great and so ennobling may be exerted for many years to come."

While we most heartily join in the fervent wish expressed by the "Ave Maria" we may add that no organ, on this continent, has published more of Bishop Spalding's delightfully instructive writings than has the "Ave Maria." But we, in common with all Catholics in the English-speaking world, feel and owe a debt of gratitude to the grand prelate whose rich mind has been stored with treasures of knowledge and who has never stinted the world in the enjoyment of all he could bestow. The Catholic Church has produced so many great and learned, pious and zealous bishops that it would be an impossibility to form an estimate of all they have done, and are doing, in every sphere for the advancement of humanity and the glory of God. We can single them out from each other only when some special event arises that has particular reference to an individual member of that hierarchy. To-day it is Bishop Spalding's turn, and we trust and pray that he may live, in strength and health, to celebrate his golden jubilee of consecration, for such would not only be a reward, in his life, for so much virtue and good accomplished; but it would be still more a blessing to humanity, a boon to our Catholic literature, and a benefit beyond calculation to the Church in America.

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Society Directory.

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ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P., Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

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

ST. PATRICK'S SOCIETY—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: P. P. 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.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahala; Recording Secretary, T. P. Tansey.

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

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

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

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

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NOTES

CATHOLIC SAILORS is not often that in all of the city special merit of the merits and deserv particular institution, tion. Yet such was the Sunday in regard to the Sailors' Club. However, surprising, as it is univ admitted that no more de establishment of its kind e city, or on this continen times numberless called the splendid work being that admirable club. It the very best talent and our zealous Catholic city had the unstinted approugement of the epis the clergy; and it has d rooms the flower of our city. In fact, there co more positive work o we might more properl work of religious propa lishment with mercy. It h lishment of a haven of seafaring men, whose posed to all the dang deep, and whose few h or recreation are fraugh more fearful dangers in temptations. It is the a second home for the s in which companionship ment and protection ar The wing of God's ang guardian spirit—hangs abode of peace and se yet it is the establish pleasant "rendezvous," sweet associations of h hallowed influences of r with opportunities for enjoyment and the most healthy recreation. No more in need of protect the sailor. From the n fers port he is the obje of evil traps that the scrupulous and even c tion. His strong spiri with his actual innocen signs against him, ten into dangers that too sult in moral and ph wreck. It is exactly t that the Club steps in him from the dangers and saves him for a t a temporal and in a s that must be of ultim It is a glorious work all should encourage in another.

LINCOLN'S LETTER days ago, in New York of historically inte were sold. The auction at 20 West 18th Street of John Anderson most interesting of a sold was one from F coln to General Grant "Executive Mansion, April 30th, 1864," an "Not expecting to see for the spring camp wish to express in th tire satisfaction with done up to this time lars of your plans I of or seek to know. I obtrude any constrai tants upon you." Th purchased by G. H. \$1,050. The document the next highest figure