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Vol. Ll., No. 18

MONTREAL, SATURDAY, OCTOBER 19, 1901.

PRICE FIVE CENTS

TOPICS OF THE WEEK.

some things of great moment prior to the existence of the Church to our humble share in the crusade which Dr. Huntington belongs. We so not think that the learned members of the convention at San Francisco would have been shocked had the doctor expressed the belief that the Apostles had done great things in their time. We can assure the good doctor, if it is any satisfaction to him, that when "the yoke of the Papacy will be thrown off" the the Apostes had done great things in their time. We can assure the good doctor, if it is any satisfaction to him, that when "the yoke of the Papacy will be thrown off" the ills of the flesh will long since have ceased to trouble his anatomy. This "yoke" as he calls it is the one that rist declared to be easy to carry and sweet; His Church is likely to continue, with extreme delight, to bear that "yoke" unto the end of

PRISON REFORM .- Over in Connecticut they have passed an enact-ment that is called the "New Indeterminate Sentence Law." This law is expected to produce some marvel-ous effects. It has been in operation about a month, so it would be diffi-cult, as yet, to judge how far these hopes are to be realized. Without entering into any of the details we may explain the nature of the enactment in a low words, it gives judges in eviluinal cases a power to fix a imaximum and a minimum term of imprisonment. The prisoner then passes under the control of a Board of Parole. This Board decides, according to circumstances of good conduct and the like, how long the prisoner will be detained. He may be freed at the expiration of the minimum term, and be allowed to enjoy his liberty under what we would call a suspended sentence; that is to say, that he is on parole, or on good conduct, but may be rearrested and reimprisoned at any moment until the expiration of the maximum term. It seems to us that the discretionary powers thus given the Board are very great, and that the administration of justice by that body would need be shove all reproach to ensure beneficial results from the law. It will be interesting to follow the workings of this novel conactment. ment in a few words. It gives judges

suppressing vulgar cartoons. After referring to a movement commenced in France, for the suppression of vulgar and unpatriotic caricatures—which movement is proving a success—he makes use of these remarks:—

THE PAPACY'S DOOM.—For centuries back it has been periodically announced that the days of the Papacy would soon be numbered. Lord Macaulay's celebrated passage in his essay on Van Ranke's "History of the Popes" had put a check for a time on these predictions; but there are always men to be found who are perfectly willing to talk sensenses provided it results in a degree of ndtoriety. Of these Dr. Huntington is one. He is pastor of Grace Church, New York. He attended the Episcopal convention, held a week age in San Francisco. Amongst other wise things said by this prominent divine was that 'great fear is expressed of the Roman Catholic Church. I bestow great pease upon the Roman Catholic Church. I believe it has dene great things in this country. But a great change is coming about in the Latin Catholic Church. I believe the yoke of the Papacy will be thrown off. Then shall we be ready to welcome them on the right."

It would be very interesting to know whether Dr. Huntington expects to be on hand for the froposed reception, or if he merely gives expression to what he hopes those who come after him will do. It is very kind and liberal of the learned doctor to "believe that the Catholic Church did oncurry." In fact, he could have said, without fear of serious contradiction, that the same Church has done great things in this country." In fact, he could have said, without fear of serious contradiction, that the same Church has done a few things of importance in other countries as well. There are people living to-day who actually believe that the Catholic Church did some things of great moment prior to the existence of the Church to which Dr. Huntington belongs, We the but the caricature can only meet real success when it enlists the whole mortal the proposed of the Church to which Dr. Huntington belongs, We the but the caricature can only meet real success when it enlists the whole mortal the caricature can only meet real success when it enlists the whole mortal the caricature can only meet real success when it enli

small degree of satisfact, on that we notice the decline of these abuses. To-day the comic, or rather vulgar Irishman of the stage is the rare exception; and even "Mr. Punch" has continued to make pennies by ridiculing the Irish race. We trust that if this movement, originating in France and spreading to America, comes universal in its operation, our people will not prove an exceplish. In view of the long years of persistent public misrepresentation of our race, on stage and on paper, we require more than all others to be upon our guard against the revi-val of this evil.

A TIMELY REBUKE.

his capacity as superintendent of the schools, yet his teaching has reached his pupils through the public press, and his position gives it much weight in their impressible minds. Now, this is a source of very deep anxiety to the thousands of Christian parents and Christian citizens in our community.

"For, while Christians respect the dissenting judgments of their neighbors, who do not believe with them, yet they themselves hold that the divinity of our Lord Jesus Christ is the very foundation to true religion; the source of all the strength that makes men solid in virtue, and of all the hopes that make life worth living.

"Assuradly at no time code."

of all the hopes that make life worth living.

"Assuredly at no time, and least of all at this time, when one of the most deplorable events of our history so strongly emphasizes the necessity of a firm foundation for public morality, can parents and guardians afford to allow that one to whom their children and wards ought to look upon as their guide, should publicly attack the doctrine which they regard as the very cornerstone of morality, private and public.

WILLIAM HENDY ELDER

WILLIAM HENRY ELDER, Archbishop of Cincinnati."

MR. ASQUITH AND THE IRISH PARTY.

ered to his constituents in the Masonic Hall, Ladybank, Mr. Asquith made the following reference to the Irish party. The event of the year which overshadowed all others

seen able to carry the Finance Act and many other valuable measures if reform in which Ireland had no direct interest. But the experiment tame to an end in the Liberal crash of 1895, and, in his opinion, none had any right to complain if the Irish asserted their freedom to act with whom and against whom they chose. They had made use of that freedom during the present week in Scotland, to make a gift of an undoubted Liberal seat to the Tory candidate. But there must be reciprocity in these matters. If the Irish party was free and independent, so also was the Liberal party. He had for some time held the opinion that the Liberal party ought not to assume the duties and the responsibilities of Government unless it could rely on an independent Liberal majority in the House of Commons. Such a majority might take a long time to secure, though in his judgment it was far more likely to come upon that footing than upon any other. But, let the time be long or short, it would, he was satisfied, be found in the long run that it is the only practical alternative to a Tory Government, He was painfully aware that the language he was using, plain though it was, would, if he left the matter there, be misunderstood in some quarters and be misrepresented in others. He added, if he left the matter there, be misunderstood in some quarters and be
misrepresented in others. He added,
therefore, that the problem of Irish
Government was as serious and as
intratable as it ever had been. They
could not kill it by kindness; they
could not extinguish it by land purchase. Indeed, in some ways the
problem grew more complicated and
more perplexing as it was more
clearly seen to be closely bound up
with two other problems of statesmanship. The future had to solve
the efficiency of our Parliamentary
machinery, and the relation of the
different parts of the empire to the
centre and to one another. He believed as strongly as ever in the necessity of maintaining the absolute
and unimpaired supremacy of the
Imperial Parliament, and, subject to
that couldidor, in the prelighted.

A TIMBLY REBUKE.

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A TIMBLY REBUKE.

A TIMBLY REBUKE.

We clip the following from the 'Home Journal and News' :—

The arti-Christian fortes have roused an unexpected antagonist. The vanorable arthbishop of Unction nut would not keep quiet while Christ the Redeemer is directly termed ignorant by a superintendent of public schools. Monday of last week the following was issued from St. Peter's cathedral:

"The Enquirer of the 16th inst. contained mention of an address given in the Methodiat Episcopal Church, of Wainut Hills by Mr. R. contained mention of an address given in the Methodiat possible of Christ as a Teacher."

"My remarks have been delayed' because I wished to ancertain how far is eaknowledged the correctness of the published report.

"The appears that his statement was this: It was not so much that Christ was ignorant of those things, and more proving store that his party conclude that such was his teaching. The published report.

"The Enquirer of the Christ as a Teacher."

The appears that his statement was this: It was not so much that Christ was ignorant of those things and the convenience of the published report.

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now it means a return back to landlord domination in Magerafelt District Council and Board of Guardians.

The meeting showed a splendid spirit between priests and people, and one which is sure to produce splendid results.

On the motion of Mr. O'Noill, seconded by Father O'Chane, the chair was taken by Father O'Doherty amidst applause.

The Rev. Chairman, having suitably thanked the meeting for the honor done him, said that he need not impress upon those present the importance of giving their attention to the work of registration during the month of June, 1902, and it all depends upon the result of their efforts during the next month. It was pretty well known that the Local Government elections in Ireland will take place during the month of June, 1902, and it all depends upon the result of their efforts during the next month whether the Nationalists would be returned to power at Magheraferist at next elections. The Unionist party has given early intimation that they would make a desperate fight to regain control of affairs at Magherafelt. They have been working might and main with all their well-known available resources, and the fight for supremency will be a hard and blitter one. To make it a successful one all they required was that every Nationalist in the doubtful districts should take an interest in the matter, and see that the claimants and those the doubtful districts should take an interest in the matter, and see that the claimants and those the regular of the first of the regular of the first of the firs

APPRINGS IN REACH.

BETT THE STATE OF THE ST districts had sent in subscriptions:—
Maghera, Bellaghy, Gulladuff, Loup,
Greenloughs, Castledawson, and
Salterstown, amounting in all to
the sum of £33 9s. He also reported
that the committee appointed to secure the services of a solicitor had
retained Mr. Joseph I. Donaghy, B.
A. solicitor, Belfast and Magherafelt, to act for the Nationalists.

CANON McCARTHY DEAD.—Exchanges received this week announce
the death of Canon M'Carthy, P.P.,
Ballincollig, which occurred with
appalling suddenness. The deceased
priest arrived in Cork by train to
attend the Month's Mind of Archdeacon Coghland at Blackrock. He took
a car at Macroom terminus, drove
into the city, where he made a couple of calls. He then directed the
cab-driver—it was a covered car—to
drive him to Blackrock Church. The
man did so, but on arriving at his
destination he was horrified to find
the reverend gentleman dead. Naturally there was a scene of consternation when the sad news was circulated at the Month's Mind.—Without any delay the body was taken
to the South Infirmary, which is on
the Blackrock Road. Several of the
medical staff were present, and they
at once pronounced life extinct. He
was an advanced Nationalist, and
took an active part for Mr. Parnell
at his first contest for Cork. Canon
M'Carthy was about 60 years of
age, and for the past eleven years
had ministered as parish priest of
Ballincollig, where, as, indeed,
all the parishes associated with his
nuission, he endeared himself as much
by the gentleness of his disposition
and the zeal he displayed for the

"Trie Christian Church would beuntrue to her master—the Carpenter
of Nazareth—if she were not the
friend of the laboring man, and did
not hold his welfare as dear to her
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"Christian Art in Our Age."

... An Appreciation by "Crux".....

In 1891 the office of the "Ave nature, and made the Maria," at Notre Dame, Indiana, published a work entitled "Christian Art in Our Age," from the pen of the late Eliza Allen Starr. was with no ordinary pleasure that I then read that charming and highly instructive production of a most brilliant pen. Recently I noticed that the introductory remarks of the work have been reproduced in some of the American Catholic weeklies. At this I am not surprised, for I have ever considered that preface one of the most beautiful as well as judicious tributes to the influence of Ohristianity upon art that was ever written. I may incidentally remark that I have invariably found charm in Miss Starr's writings, and especially in such of her unnumbered contributions to literature that treat of art and religion. Some few years ago I had the privilege of exhanging letters several times with Miss Starr. She was then contributing some of her brightest effusions to the columns of the "Ave Maria. and other leading Catholic periodicals. She occupied her home, St. Joseph's cottage, in Chicago, that shrine of learning, of culture and of art, and there delivered her weekly lectures before select audiences composed of the most refined, learned, and appreciative citizens of the Western metropolis. Her letters, in all seven, each of ten pages, are now before me, and I can say, without the shadow of exaggeration, that they are so many literary gems. A Ruskin might have written them; yet the author of "The Stories of

Venice." with all his perfection of diction and lucidity of appreciation, could never have touched with such feminine delicateness the minor chords of religious sentiment. It seems to me, on account of those letters, that I had been a personal acquaintance of that venerable and many-gifted lover of the beautiful. I am going to take the liberty of re producing that introduction to "Christian Art in Our Age," merely dividing it into paragraphs, in orde that its distinctive parts may be the more readily distinguished and appreciated.

ETERNAL BEAUTY.—" Eternal beauty of the Eternal God-head! ever ancient yet ever new; marvel-ously stirring in the mind of Deity, while our world, a shapeless mass alloat in infinite space, held in itself the elements of the wondrous beauty of earth, of air, and of sea, which we see around us to-day; working mote marvelously still when a germ of the uncreated beauty, like that of the uncreated justice, truth, goodness, was planted by the Creator Himself in the soul of man, to be transmitted to every child of Adam and of Eve to the end of time; which ne barbarism should utterly destroy, and which, although turned so often to the service of the material and the perishing, is gifted with a sense which roots itself from age to age in the divine perfections, and lays held of the infinite beauty of God as its end. Eternal beauty of our song and theme of our praises!!"

THE SOURCE OF BEAUTY.—
"Only by tracing the sense of beauty back to its uncreated source, and regarding it as the inheritance of meankind from the beginning, can we account for the universality of its pessession by all races and peoples, and in all ages, without a break, from the primeval to the present. Whatever may have been the feeblemans of tenure of the hereditary possession, however imperfect its results, it has existed; and every age has left, either in the ruins of its monuments, or the sculptures on the native face of its rocks everlooking island see or rolling river, its proof of the existence of an art which had its source in the sense of beauty and the desire to reproduce what had excited its admiration. This fact puts as end to all theories limiting the progress of art or its achievements in ages to come. The arm which created is not shortened, nor has the leve which prompted creation grown celd. Every age possesses in itself, like our world while still without ferm, the elements of the most glorious periods of production; and revival and decline are to be noted, as we note the seasons of the year, by the budding, unfolding, and full of the leaves of the forest and grove, while certain conditions or circumstances may be counted upon as sure to favor the noblest types for the season of efflorescence." THE SOURCE OF BEAUTY.

RELIGIOUS INFLUENCE.-"The

************ nature, and made them the embodiments of the noblest human ideals of goodness, power and wisdom, such as men might be drawn to worship. But art, whether Greek or Roman, whether at the hands of native or foreign genius, shared the same fate when belief was succeeded by a mere formal rendering of homage to the will of the state. The imagination, no longer stimulated by coming in contact with the popular belief, languished, and the last days of paganism gave an art in the "sear and yellow leaf" of its existence. In one sense, and so far as production went, that sleep of winter had set in, when seeds, already sown, are preparing in the depths of the soil to send forth their shoots with the first airs of spring. The art of the Catacombs, cherished in their subterranean gloom, might well be regarded as the richly endowed germ of a forthcoming period of unparalleled significance and grandeur, since the ideals of even Greek art are necessarily transient, while those of the Christian are eternal."

cessarily transient, while those of the Christian are eternal."

ART IN CATACOMBS. —"To one just making acquaintance with the art of the Catacombs, great is the astonishment to find the subjects familiar to us to-day treated on those torch-lighted walls with a vivacity which goes far to make up for technical skill; since these catacomb compositions never fail to tell their story, and their symbolism is direct while at the same time poetical, and always steeped in the loftiest theology. But an equal surprise awaits the student when this art, no longer confined within subterranean chambers, finds itself in the full light of day. No greater change was ever seen in the plant grown within prison walls on coming to air and sunshine. Not only are forms perfected, but color appears in all the splendor of, pure tints and the charms of delicate gradation. One hundred years from Constantine's entrance into Rome, saw works in mosaic which utterly eclipse anything attempted in this manner by any artists of pagan antiquit. In fact, Christianity is allowed to have developed this imperishable form of pictorial art in a way unheard of, unthought of; and the year 440 in Santa Maria Maggiore, and 462 in San Papola fuori le Mura, saw arches of triumph in mosaic which stand as landmarks in the onward march of Christian art; while Ravonna kept pace with Rome under that noble Empress Galla Placidia, encouraged and inspired by Leo the Great. Through the fifth, sixth, into the seventh century these magnificent compositions, in all but imperishable mosaic, continued, and frescoes, as testified on the new subterranean walls of San Clemente, took on the same characteristics of nobility of form and splendor of color."

BYZANTINE ART.—"We need only turn to our histories of the succeeding ages to understand the causes of what has been named the Byzantine period, which was the great conservator of Christian traditions even in its decline; deserving well at the hands of the art historian, like the pit to which the priests of God entrusted the fire from the altar when the nation was carried into Persia, and which Nehemiah rescued after many years when he came with the children of promise to their own land. (The reader is requested to turn to II. Maccabees, i. 18-36, for an account of the presevation of the sacred fire.) The revival of these Christian traditions in all their loveliness, with the morning dew and sunshine upon them, in the twelfth century, is one of the most marvelous in the story of art from the time of its recognition among the nations. This revival, beginning literally at the tomb of St. Francis of Assisi, had its full efflorescence in Michael Angelo, Raphael, Coreggio." BYZANTINE ART .- "We need only

LEO X. AND LUTHER.—"Had the influences which surrounded that efflorescence continued, it is impossible to say what might have been the result; but when we remember that the same Leo X. who knelt beside Raphael on his bier and shed tears over his early death, was the same Leo who saw Martin Luther lay violent hands upon the seamless robe of Catholic dogma, carrying with him, like another Lucifer, a third part of the kingdoms heretofore in allegiance to the Church, need we be surprised at the sudden decline, not so much of the technique of art as its spirit, changing its motives, robbing it of its celestial ideas, anathematizing plous customs out of which had sprung, as from a fruitful root, some of the most charming conceptions which have blessed the earth? The heresy of Luther passed like a cyclone over the homes of art, smote its foundations, snapped its budding branches, and, worst of all, took from the souls of the artists themselves the one essential element of an atmosphere in which Christian art can breathe—that of belief, absolute faith."

VERY GOD; VERY MAN.—But there was another result of this absence of the country o the Incarnate One, of the Redeemer; so that when we come to the Ceme-tery of Saint Domitilla, we find lanscapes and animals painted ac-cording to their natural similitude, but bearing a supernatural signifi-cance. This is altogether the spirit of the catacomb art."

NATURALISTIC ART. — "But what do we see in that naturalistic school which took the place of all this when the revolt came which spread such desolation over the realm of imagination as well as of dogma? We have no longer the Blessed Virgin Mary saluted by an angel on bended knec, making reverence due-to her who is to be the mother of God; but a geotle girl, who lays her hands crossed on her blue mantle, standing in awe before an angel high above her in the air—in fact, the Superior Being! This is our Annunciation, our Lady-Day picture!"

no glowing words to tell its tender story. It is just one flower from the

garland of a beautiful life which I dare to take with most reverent

It was an evening in May, one of the last of our Heavenly Queen's lovely month, when Father James after a long day of toil in His mas-

ter's vineyard, passed from the noise and glare of the dusty streets into the quiet solitude of the "Hotel Dieu" Chapel. The evening shadows had already crept in before him. nestled into the dusky corners, but

nestled into the dusky corners, but
the never-failing ruby lamp beckoned him on, and with his breviary
under his arm and his long swinging
foctsteps so familiar to us all, he
approached and knelt at the foot of
the altar. He had been but a _few
moments in prayer when the sound
of a sob attracted his attention,
and a plaintive child's voice broke
upon the holy stillness.

"Oh, good Lady, hear my prayer!
Oh good, good Lady, cure my little
sister."
Turning around he beheld just a

hands to lay upon his tomb

Memoriam."

A Pathetic Incident in the Life of the Late Father James Callaghan WRITTEN FOR THE TRUE WITNESS. There are miracles of grace in the of a child. He hesitated for a

daily life of a holy priest, that the world never dreams of. The _following little incident which occurred in the ministry of the late lamented Rev. Father James Callaghan needs

of a child. He hesitated for a moment until the storm of grief which shook her little frame had subsided, and then his voice was very tender as he said: "Your are in great trouble, my poor little one."

Startled, she arose to her feet immediately, and looking at the priest.

... And a Lesson.

A TRUE STORY,

THE CENTRAL THOUGHT—"In each and every instance we find the human circumstances coming between us and the Divine Personage, who is the central thought, and to whom the eye should be directed as such. Yet all this time the eye, so quick to take in beauty of form, so succeptible to the charms of color, and the hand so skilled to reproduce them, have wrought so wondrously that men have admired without realizing that God had been left out of His own world. Only the humanity of the God-Man was thought of, and therefore only His humanity has been presented to our eyes. Might we not sigh forth, like Jeremiah in his lamentations, 'How is the gold become dim, the finest color is changed, the stones of the sanctuary are scattered in the top of every street? The gates of Zion are sunk into the ground; her kings and her princes are among the Gentiles; the law is no more, and her prophets have found no vision from the Lord?'"

what do we see in that naturalistic school which took the place of all this when the revolt came which spread such dosolation over the spread such dosolation of this magnificent analysis of the rise and decline of Christian art, and of the causes and effects in connection therewith. I would so much like to comment up-one and edicate in the comment up-one and the would so much like to comment up-one and edicate in the sum of the would so much like to comment up-one and edicate in the would so much like to comment up-one and edicate in the sum of the would so much like to comment up-one and edicate in the would so much like to comment up-one and edicate in the would so much like to comment up-one and edicate in the would so much like to comment up-one and edicate in the would so much like to comment up-one and edicate and edicate appread to near the sum of the would so much like to comment up-one and edicate appread to predict mark, and of the wo

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and then his voice was very tender as he said: "Your are in great trouble, my poor little one."

Startled, she arose to her feet immediately, and looking at the priest with vague astonishment in her moist eyes, she shrank back timidly from him.

"Oh!" she exclaimed, "I thought I was alone. I did not know there was any one near me. I came late purposely, because — because—I do not belong to your church."

"Do not fear, my child, I do not wish to disturb you." he said, "this is not my church, but. God's church, and all are welcome, particularly those who come to lay their sorrows at His feet. But you are very young to have such a great big trouble." he continued with a kindly smile. "Come, perhaps I might be able to help you if you care to tell me about it." And taking her hand, which now she placed in his with childlike confidence, he led her out into the garden. There, standing among the fallen apple blossoms, in the red greey twilight, she told him all. There were many tears, and sobs, and broken sentences in her story. "My little sister is dying, she is just six years old four years younger than I am. There, were three doctors to see her this morning, and they said she would die tonight, and if she dies, mother will die, and Father, and ob! I cannot live without her. I went to a convent school for a little while, there I heard them speak of the Good Lady Mary, they said that she never refused to listen to our prayers, and she can obtain whatever she wishes from her Son, because she is the Mother of God, so I did not tell smybody, butjust started out to this charch to ask her to save our little Miret. "Do you think she will dise not prayers and a father and only a little gift, and I never prayed before. I am a fraid, because I am only a little gift, and I never prayed before.

When I look am astonish at my former frier they have quiet I, at a compar feel, as did Oli "The last leaf the other hand, find, on obse births date bac cades of the last to be quite fash four score, and and ten. When those hardy vet enjoy the gift not even the si more years can if it were not p course, I am no thuselah had an

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sire to live old, ply interested sketches of men beyond the allot all I am anxious their modes of their practices, t ploying time; for be able to cor that might even be the secret glancing through other day I came murkable case, ar count with grothers may be in the subject at the liberty of rethes tory. Of creet that any o ever be able to the example of trefer, but some to do so, and et

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not," and the father rords about "tender ief." Again an aw-pon the sick room, the dying child. Fa-ated, but it was on then with a holy bice and manner, he

objections?" con-asingly. "Oh! will baptize her?"

d at his own words.

the quick surprised cents. Their eyes

the quick surprised events. Their eyes need to him indigna-sion. The mother's heart sorrow and the deeply, the lines never's mouth became evere. Father James the different the ancome.

unexpectedly the

him and looked at rechingly. Oh! holy she behold! Was it was it the holy s it God's grace s priestly hands?

s priestly hands? and with a gest-ent, she could not lower; the precious oftly from her lips.

after the regenerall upon the white riel. A child's praynumble attar had ven, and opened fary, the "Good refuses those who tion had heard a and granted a reras given to the Life eternal before

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ELLE GUERIN.

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him an award of a yearly pension, made a visit to we perfectly well, my has appealed udgment on the But at the last etused to reverse ton the ground of incurability standpoint, unasann is well, and his pension, a de legal fact that hied. The medication of the ford satisfactory the miracle Yet id that he is by and by the art a though as a cured—miracul-

"THE SECRET OF METHUSELAH."

BY OUR CURBSTONE OBSERVER.

When I look around me to-day I am astonish at the small number of my former friends alive. One by one they have quietly disappeared, until I, at a comparatively young age, feel, as did Oliver W. Holmes, like "The last leaf upon the tree." On the other utmost tension, making a decided pull on the muscles of the knee, almost as a man yawns and stretches himself, impelling the circulation of the blood to the tips of his toes. He at a hearty breakfast, no luncheon, as a rule, and 7 o'clock dinner." births date back to the early decades of the last century. It seems to be quite fashionable to reach the four score, and even the four score and ten. When I meet with one of those hardy veterans, who seems to enjoy the gift of perpetual youth, and whose hopefulness and vivacity not even the snows of eighty or more years can diminish, I wonder if it were not possible to yet dis cover the secret of Methuselah. Of course, I am not aware whether Methuselah had any secret of longevity whether his nine hundred and some odd years were actually years

of twelve months each. It seems to of twelve months each. It seems to me, leaving aside—as the majority of scientific speculators do—the Providence of God, that if a man could manage to live five, or six, or eight, or nine hundred years, he ought to be able to reach a thousand years, and even to keep on living just as long as it suited him. Without being ambitious to rival the long-lived patriarchs of remote antiquity, I frankly admit that I would be glad to have the secret of living as many decades as they did centuries.

Whenever I read of a man committing suicide I look upon it as a striking illustration of how very differently men are constituted. Personally I not only would never commit suicide, but rather if I had the power, would go on living for a century at least. I have good and sufficient reasons for this rankering after life. If others do not see things in the same light as I do, I cannot help it—it is only another evidence of the differences that exist in the human family. I would like to live a very long time, no matter what my privations and troubles might be, because it is natural for man to my privations and troubles might be, because it is natural for mán to cling to life. Then, I do not feel that Lam quite ripe for heaven, and I have an awful fear of the other place. In the next place we have only once to die; that is the worst of it. If, after I die, I could come back and try it over again, provided the results of my life were not satisfactory, I would have no objection to a trip across the confines of time. But there is no coming back, no second trial of life, consequently I would like to have as much as is possible of this one.

Being possessed of this strong desire to live old, I naturally am deepply interested in the biographical sketches of men who have lived far beyond the allotted period. Above all I am anxious to know all about their modes of life, their habits, their practices, their methods of employing time; for from these I might be able to concoct a prescription that might eventually turn out to be the secret of Methuselah. In glancing through some papers the other day I came upon one very remarkable case, and I scanned the account with great eageness. As others may be as deeply interested in the subject as I am I will take the liberty of reproducing a part of

an advance in the right direction.

Here is the story, according to the New York "Sun." The person is one Frederick Farley, of Philadelphia, who died last week in his ninety-eighth year. The account of his life contains this paragraph:

"He lived sixty-four years with the wife of his youth. He kept his memory to the last, and it had none of the commoner weaknesses of old men's memories. He could remember minutely recent occurrences, the present as well as the remote past. He had good health and a cheerful mind. He learned Latin and French and German in his youth. He had knowledge of books and the wisdom that comes from long acquaintance with affairs and men. A broken old ago, the man surviving himself as well as his early friends and contonporaries, is one of the most piteous of human shows; but it is beautiful to keep to the end the observant mind, the sound constitution, the genial temper and the unabated interest in life. To see the world go round, to sit an unjaded spectator at the perpetual spectacle, why, this would be worth doing. Life now shows a laudable desire to lengthen, Perhaps the secret of Methuselah will yet be found. Our own modest theory is that the old boy bought an annuity when he was 45."

From this I glean one consolation that study and the anioverses of

an annuity when he was 45."

From this I glean one consolation that study and the enjoyment of books, instead of tending to weary the brain and sap the strength, may be counted upon as auxiliaries to longevity. Above all do I note that a constant hierest in the affairs of the present and a good cheerful temper have contributed in this case, and should sounly contribute in other cases, to the prolongation of life. Of Mr. Farley's other customs or habits we are given a few by the same reporter.

As far as the sitting at ease and stretching out the legs go I can readily understand it all, and, if I had the time, would be very glad to practise the same. About never walking on the street, however. I find that my curbstone observations would soon be curtailed, if I were to attempt that method—unless the Street Railway Company saw fit to grant me a general pass on their cars. The seven o'clock dinner is another practice which seems to me very questionable, unless it be fellowed by a number of hours of work or exercise. Yet, Mr. Farley lived almost to one hundred on a daily system of a hearty breakfast and a big dinner at night. What most interests me is not when he eat, but what kind of food he took. On this point the "Public Ledger" gives an account that should satisfy my curic sity.

account that should satisfy my curicisty.

The "Ledger" says:—
"He ate fruit at his breakfast all the year round; pears, apples, oranges and other fruits in their season. Then followed a bit of beefsteak, a chop or fish, kidneys or hacon and scrambled eggs; but never more than one of these dishes at a meal. He laughingly told how he submitted to oatmeal discipline for some years because of its supposed relaxing qualities, but he long since discarded it. He was very fond of milk tofast. Coffee twice a day, and strong coffee, was his beverage nearly all his life. A little claret or Rhine wine at dinner was a frequent, although not a daily, drink in summer time; a glass" of sherry with his soup in winter. He partook very sparingly of vegetables, although he was quite fond of purees, vegetable soup, especially a certain bisque of tomato, in which his cook excelled. Fried things? Oh, yes, he could digest a chicken croquette or a clam fritter, equally without uneasiness; also salads—even of lobster. A hot muffin this almost perfect digestion (up to 95) disposed of as easily as an "Educator" cracker. By his physician's order he took a very light repast before retiring at half-past 10 o'clock. One finger or one and a half of old rye in the half glass of ice water or apollinaris, with a biscuit or a bit of sweet cake. Occasionally he nibbled, in lieu of the latter, at one of those Wiesbaden prunes, stuffed with a prune, where the pit is removed, Only one, for he was abstmious in sweets. In winter the American whiskey was changed for Scotch or Irish, taken hot or cold as he fancied."

There is a nice list for you; a pretty fair bill-of-fare. The only Being possessed of this strong de-

supplement their school training with two, three or four years' experience in the locomotive works. In other words, the factory has become a school where graduates of high and grammar schools can learn a scientific trade, where graduates of technical schools, such as the Lawrence Scientific School, Cornell, Columbia and the Massachusetts Institute can gain practical experience in mechanical engineering where, to consider the matter from another point of view, the services of a high grade of intelligent pupils inure to the benefit of the company.

The Baldwin apprentices are divided into three classes. The first is composed of grammar school graduates, who serve four years—usually between the ages of 17 and 21— at wages of 5, 7, 9 and 11 cents an hour, and receive a bonus of \$125 at the end of their period of service. They are obliged to attend hight school three evenings a week, and study geometry, algebra, drawing and perspective, in order to be thoroughly familiar with the technical language used throughout the shops. The company, under contract to teach them the "art and mystery of a trade," provides that their work shall be changed with sufficient frequency to initiate each boy into all the details of his craft.

The second class serves three years at 7, 9 and 11 cents an lour, and receive a bonus of \$100. The apprentices of this class are high school graduates, but they, too, are obliged to take the technical studies of the night school for a part of three years; and they, too, learn a trade.

The third class—the graduates of technical schools and colleges—serve

trade. The third class—the graduates of technical schools and colleges—serve for two years, not as apprentices, but as employees, at 13 and 16, cents an hour. Their education, of course, is taken for granted. — Detroit Press.

DANGERS OF THE DAY.

The Church of St. Aloysius, Somers Town, was crowded at the evening devotions recently, when the Right Rev. Monsignor John S. Vaughan delivered the third of his the Right Rev. Monsignor John S. Vaughan delivered the third of his course of sermons on "Temptation." Man (said the right rev. preacher) did not always act in a uniform manner. He varied his conduct according to the circumstances. A man, for instance, living here in London in the twentieth century walked about in the squares and streets unarmed and with a sense of the most complete security, and even if he wandered into the most remote regions of England he did not think it necessary to arm himself. He did not search every bush to see if there was hidden there a robber or an assassin, because he knew he lived in a civilized country and that there were guardians of the peace who would protect him, watch over him, and keep him from harm. A man living at the beginning of the last century in Australia, exploring the country for gold, acted in an encentury in Australia, exploring the country for gold, acted in an entirely different manner. He was aware that in that country there were a great number of savages who would do him harm if they had an opportunity of doing so, and there-fore he was always on the alert. The black trappers were always following the white man, though seldon

amount of Scotch or Irish whiskey could not be exactly called tectotalism. Still, it did not appear to injure the long-lived old gentleman. In fase this might be used as an argument in favor of strong drink, I have no objection to giving it as my opinion that had he left the liquor entirely alone, he might have ived ten or twenty years longer.

Taking everything into consideration, much as I am desirous of secing a ripe old age, I would find it no easy matter to follow Mr. Farley's rule of life. In fact; if I were to attempt it, I would soon discover that I would lack common bread and butter, not to speak of the chicken croquettes and clam fritters. So, after all this study and observation, I must conclude that there can be no generally applicable rule of longevity. Besides, there is the will of God to be taken into consideration. So that, when all is fold, and all is done, we are, in the end, no more masters of our future than before we undertook to map out a system of living. Evidently it is better for us that the secret of Methodisched and all is done, we are, in the end, no more masters of our future than before we undertook to map out a system of living. Evidently it is better for us that the secret of Methodisched and all is done, we are, in the end, no more masters of our future than before we undertook to map out a system of living. Evidently it is better for us that the secret of Methodisched in the spiritual life. They were told in the properties of the

he meant that all stage plays were bad. A man went to a play and gazed upon those things that were dangerous to him, for it, perhaps, caused impure images to float before his mind. Now, such a man was bound to give up the practice of going to the theatre if he knew it was an occasion of danger to him. It was difficult to lay down any hard and fast rule to be observed in such cases, because one man was more easily affected than another, but if any one found a particular play or a particufar representation was an occasion of sin they were bound to give up going to those plays, and so safeguard, themselves from offending fod and losing their souls for ever. Yet how many there were who seemed to have no hesitation in excusing themselves for going in direct opposition to the clear teaching of Jesus Christ, and disregarding the solemn obligation each one was under of protecting that which was more precious than ten thousand worlds—his own innocence, keeping it ever at the service of God.

There was another danger—in the

There was another danger—in the press. He (the very rev. preacher) supposed there was no man in this world with any knowledge of the subject who would say that the art of printing was an unmixed blessing. It was good in many cases, but it was also a source of evil. It was an instrument which both good men and evil men could make use of, and it was a fearful engine in the hands of the devil in order to bring about evil in the world and seduce souls. The amount of literature which was before them was enormous. It was of every kind and suited to every taste—from the most learned and abstruse to the most learned and abstruse to the most learned and abstruse to the most light and frivolous. And there was good literature and bad literature. Literature was bad when it taught evil and was an incentive to evil, and when it hrought forthe socialed. evil and was an incentive to evil, and when it brought forth so-called arguments against the faith and God's teaching They knew unfortunately that at the present day they were inclined to read everything that came in their way; they were not inclined to select what they read or to exercise their judgment. They must, however, never ferget that they were bound to exercise their judgment in those things; it was not a mere matter of counsel but a most serious obligation imposed upon all of them to discriminate between good and evil, and read only that which would do them no harm. Yet how many persons did not hesitate to read things which they had no business to look at. They wanted to see the latest divorce case which appeared in the papers, or a magazine which contained something spicy, and the result was they read those things, and their minds became contaminated, and the temptation became so great that almost without knowing it they found their faith going. When literature was dangerous to their faith they should always avoid it. They night ask, "Are we to always check oorselves? Are we to always practice self-denial?" Of course they were, for that was the life of a Christian. Our Lord had said, "III any man would come after Me let him deny himself, take up his cross, and follow Me." evil and was an incentive to evil and when it brought forth so-called

Most men in business and trade — what was their occupation? Making money. It might be made in two ways — honestly and dishonestly. There were very few business men into whose lives an occasion did not arise when by a little start present hot or cold as he fancied."

There is a nice list for you; a life in modes of life, their habits, their practices, their methods of employing time; for from these I might be able to concoct a prescription that might eventually turn out to be the secret of Methuselah. In glancing through some papers the other day I came upon one very remarkable case, and I scanned the account with great aggerness. As others may be as deeply interested in the subject as I am I will take the liberty of reproducing a part of the story. Of course, I do not extend a stanice will ever be able to follow to the letter the example of the man to whom I refer, but some of them might try to do so, and even that would be an advance in the right direction.

Here is the story, according to one of them in the subject as I and would certainly die young. Not the letter the example of the man to whom I refer, but some of them might try to do so, and even that would be an advance in the right direction.

Here is the story, according to the man to objection to giving it as my the work of the story, according to objection to giving it as my the work of the story, according to objection to giving it as my the work of the story, according to objection to giving it as my the work of the story, according to object to the story and dishonestly ways — honestly and dishonestly the white man, though seldom detected in the open; but they care fully followed in his footsteps until they had an opportunity of finding the capture of the white man, though seldom detected in the open; but they care fully followed in his footsteps until they had an opportunity of finding the capture of the white man, though seldom detected in the open; but they care fully followed in his footsteps until they had an opportunity of finding the capture of the white man, though seldom detected in the open; but had not possed the following the distribution of the least two went, so that one could watch while the other they would have entered in the supplied with an appear of the man to w ed his hearers to pray to Almighty God to give them the necessary strength to overcome temptation and persevere to the end.

GLEANINGS.

A WEALTHY PARISH—St. Patrick's parish, Washington, is the richest in the city, the church owning real estate worth \$4,000,000. Rev. Dr. D. J. Stafford was appointed rector of this church on September 20th.

IRISH PARTY.—Mr. John Redmond, M.P., made the following statement recently:—
We are ready for any alliance with any English party—we are willing to join the Tory party or the Liberal party, or the Radical party, or any other party—that will concede to us our national rights, but we protest before the world that we are not the property of any party. We stand independent amongst them all, and therefore I say that our position to-day is one of power and respect in the House of Commons.

A TIMELY EXAMPLE.— One of the priests of the Cleveland diocse who has served for some years as chaplain in the United States army, has been retired on a pension by the Government. He is the Venerable Rev. E. W. J. Lindesmith. Father Lindesmith, knowing that frequently a divine vocation enters the hearts of those who have little means to defray the expenses necessary to prepare for the priesthood, has given from his savings of years to Bishop Horstmann \$10,000, the interest of which is to be devoted to the education of boys called to the priesthood.

WAKING UP .- The "Catholic Uni-

the School Council in adding the teaching of the "Our Father" and the "Ten Commandments" to the curriculum of the public schools. They were wholly inconsistent in insisting on religious training in the public schools. They should have had sense enough to see that. But we will let that to. We are glad to know that they made the fight. It shows that they made the fight. It shows that the teachers of Protestantism are waking up to the fact that something must be done for the moral training of American youth. One minister went so far in a sermon last Sunday as to express the conviction that unless some compromise could be made by which religion could be taught in the public schools that it would be necessary for Methodists, like Catholics and Lutherans, to establish their own parochial schools.

AN INCIDENT.—The civil authority of the town of Hartford, Vt., requested the clergy of the place to meet and arrange a programme of memorial exercises for the day of the late President McKinley's burial. the late President McKinley's burial. Six Protestant ministers and the parish priest, Rev. W. N. Lonergan, met, and by unanimous vote Father Lonergan was assigned the pleasant duty of selecting the subject of each speaker's address. The honor conferred and the confidence shown the Catholic priest by his non-Catholic clerical friends is a beautiful evidence of the absence of prejudice in at least one section of the Green Mountain State.

A SAD ACCIDENT.—Rev. Martin Gessner, rector of St. Patrick's Church, Elizabeth, N.J., who is considered one of the ablest financiers in New Jersey, will probably be crippled for life as the result of a fall on a recent Saturday while going from his church to the rectory. His kneecap was broken and he was hurt internally. He is nearly 70 years old, and has been rector of St. Patrick's more than 28 years. In that time, the parish, through his exertions, has acquired church property worth more than \$1,000,000, perty worth more than \$1,000,000, on which not a dollar of debt is due

HISTORICAL FACTS.-Rev. T. Campbell,, S.J., contributes an article to the "Messenger of the Sacred Heart," from which we take the following extract. He says :-As an offset to this immunity of the rulers of Christian nations from the daggers of the assassin, ever when the nations which they govern-ed were in wild disorder, he enumer ates a few tragedies in proof of his opening statement, that the boasted tury has been the nursery of an-archy.

"The entire reign of Louis Philippe was made a constant terror thin and the nation by attacks of

his life.

"King Humbert of Italy escaped the knife aimed at him, only by his quickness of action. He was recently slain.

"Queen Victoria's life was attention the thing in the control of the control o

slain.

"Queen Victoria's life was attempted three times.

"Two efforts were made to kill the Prince of Wales.

"Napoleon III. was frequently shot at and bombshells were exploded around him.

ed around him.
"The King of Prussia was twice

"Victor Emmanuel narrowly es-caped death at the hands of an as-"Ferdinand of Naples was stabbed

by a soldier.
"Isabella of Spain was likewise attacked

tacked.

"The Queen of Greece was shot at.
"Two attempts were made on the
life of the German Emperor.
"Alfonso of Spain was shot at.
"Alexander of Russia was killed
after two other attempts had been
made on his life.
"Tresident Carnot of France was
stabbed to death.
"A bomb was thrown at President
Faure.

dered in the street.

"In our own free Republic, where we fancied that liberty afforded such protection, we are, at the present moment, crushed with shame by the murder of President McKinley, after having seen two other of his illustrious predecessors die in the same way."

SOMER ECENT CONVERTS!

Men and women prominent in walks of life return to Mother Church, says an exchange. Here are number of names :-

a number of names:—

Miss Helen E. De Master, a student of Chicago university; Rev. A.

J. Bratt, who was a curate at St.
Matthew's Church, Sheffield, England; Miss Howard, an English lady who was received into the Church on her deathbed at Florence, Italy; Mrs Alfred L'Ecuyer, formerly Miss Hose Paterson, of Butte, Mont.; Miss Emma Madonia and Miss Maria Christina Asplet, John Asplet and the Misses Lucy and Josephine Salvarelli, all at Tunis, are among the recent converts to the Catholic Church.

Church.

Lord O'Hagan died a member of the Catholic Church. Father Bradley. a Catholic chaplain, attended Lord O'Hagan at Springfontein, South Africa, and received him into the Church.

Dr. Mary J. Putnam of Boston, a physician of note, the beautiful resignation of whose daughter, Mrs. John C. Clair, on her deathbed so impressed Dr. Putnam with the deep religious mature of the Catholic Church Mrs. Clair was the first fruits of the non-Catholic mission given in Boston a year ago by Father Doyle.

nished another convert in the person of Rev. Hugh Nanney Smith, of Walkley.

Recently Bede College, established for English convert clergymen studying for the priesthood, was the scene of a most interesting ceremony when the diaconate was conferred upon Rev. Mr. Chase, a well-known Anglican clergymen for thirty-nine years, and Rev. Mr. McDonald, a Protestant chaplain in the navy. Rev. Mr. Goldenberg, late secretary to Lord Halifax, was ordained a subdeacon.

to Lord Halifax, was ordained a subdeacon.
Madame Arabella Goddard, whose music was sweet to our father's ears and our grandfathers.—known to her friends as Mrs. Davidson—is alive and alert enough, it seems, to take her own initiative, for at Folkstone the other day she presented herself for admission into the Church.
The well-known lawyer. Colonel A. B. Hotchkiss, and his wife, were received into the Catholic Church at Santa-Monica, Cal., by Rev. P. Hawe two weeks ago.

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EPISCOPAL APPROBATION

If the English-peaking Catholics of Montreal and of this Province consulted alerests, they would soon make of the "True Witness" one of the most prosperous and Catholic papers in this country. I heartily bless those who encourage this see "\(^{PAUL}, Archbishop of Montreal}\)

SATURDAY OCTOBER 19, 1901.

NOTES OF THE WEEK

THE MAYORALTY.-It seems to us that the time has, at last, come to take a definite stand in this matter of the mayoralty. All that could be arged in regard to the question we have repeated over and over The hour for action has struck, and unless we move at once chair. Read the press, especially the French press, and you will see that it is generally conceded that the next term belongs to the Irish Cath-We alone seem not to recog nime that fact, or at least, to seri the leaders of public thought, and the best elements of each section of the community agree that "if turn there be," it is that of the Irish Catholics, there is nothing to prevent others from taking advantage of our apathy, stepping breach, wresting the position from us and then telling us that it is our own fault since we did not seem de sirous to enforce or even to mildly claim our right. We trust that befere another issue of this paper appear's some practical steps will be taken in that direction. Don't betes run to the last hour and then wake up to a realization of the situtien with any hope of success.

Presupposing that a movement will be at once commenced we insist upon the shortness of the time at our disposal, and we ask that none of it be squandered in vain attempts to bring out any other than men who are likely both to accept and to win. We know of a number of Irish Catholics whose names would most likely be suggested, but who, for private or for other rea sens, could not and would not cept. The moment a man, no matter how eligible, clearly states that he would not accept the nomination, let his desires be respected, do not lose against his will; but proceed at once to select some one who would he ready to accept the nomination. But just as soon as a nominee can be placed in the field—and let that be as soon as possible—the simple duty of each one is to lay aside all personal all political and all other considerations and to rally around him from the very initial step. By eans we can send a man into field, fully equipped for the oc-

In order to attain this desirable and even imperative end, it is necessary that action should be famediately; otherwise, we will, as usual, be too late.

OUR CONTRIBUTORS.-In this is swe we publish a very pathetic and timely story, from the gifted pen of Miss Guerin. The mention of the writer's name is a sufficient guarantee of the interest and the information that the readers will find in perusal of the story. Like all other subjects, whether in yourse or in most other. of the story. Like all other subjects, whether in verse or in prose, that Miss Guerin touches there is a peculiar charm about it, that art of imparting which she so unfailingly possesses. The only fault to be found, as far as Miss Guerin is concerned, is that the public sees too few of her delightful compositions. In the present instance we are pleas-

members than they are accustomed to receive from Englishmen Amongst other noteworthy remarks of Mr. Asquith is that in which he gives the Finance Act in 1895. This piece of legislation did not directly concern Ireland and was far remove from being an Irish question, yet, the Liberal Government of the day could never have carried it had i not been for the solid support of the Irish members. He also shows that the Irish representatives were faithful to the letter to their agreement with the Liberal Party. taking the course he did, mond has again proven himself a worthy and capable leader. As a rule, Irishmen, in their goodness of heart, are ready to forgive and forget to accept for its face value every atom of praise bestowed upon them. Mr. Redmond demonstrated that he is a cool, calculating and into the far-seeing politician; and such is exactly the man that Ireland needs at this critical period.

A SECOND CENTENARY. - On Tuesday last, the 15th instant, the community of the Grey Nuns, on Guy street, celebrated the two hundredth anniversary of the birth of the Venerable Mother d'Youville, the foundress of the Order. While the event was one of a family, or rather community celebration, it still was characterized by a solemnity and an "eclat" that was befitting the occa-sion. During the Mass, which was celebrated by Rev. Abbe Adam, of the Sacred Heart parish, three of the Sisters-Sisters d'Youville, Ste. Croix and Jacques—commemorated the fiftieth anniversary of their religious profession. It would be no easy task to relate the history the progress and development of that splendid community, since the day when the noble widow, the saintly child of old Varennes, laid the basis of its establishment. Figures speak more powerfully than words. At this moment the community of the Grey Nuns consists of 615 members, and about 100 Sisters. At present they care for over 500 children and about 225 old men and old women. In Canada, the United States and the Northwest, they have 24 orphans' homes, 14 refuges for the poor, 10 hospitals, 4 dispensaries, 10 depots for gratuitous distribution of food to the hungry. 4 houses for the protection of girls, 11 industrial schools for Indians, 8 schools, and one establishment for the blind. That the happy inspiration of Mere d'Youville blessed by Heaven none can deny It is always with a peculiar and profound satisfaction that we notice the progress made by our religious communities, and that we thank God for the liberty enjoyed in this land, compared to the tyranny that land, compared to the tyranny that oppresses the religious orders in other lands. And we pray that this enviable boon of religious freedom may long continue to be enjoyed by our noble and devoted communities, and that the children of the Veneralla way diversible way diversibl and that the children of the Vener-able Mere d'Youville may find in the century that we commence a still larger degree of success than in the century that has just passed away.

and the present instance we are pleased to find that the story chimes in so well with the ideas, expressed by us a few weeks ago, regarding the memories of our departed priests.

ASQUITH-REDMOND. — We public also week by both Mr. Asquith, cloquent member of the Imperial use of Commons, and Mr. John mond, the leader of the Irish ilamentary Party. In reading the speeches—and they must be together if we are to properly are their worth—we see rays very bright hope gilding the of the future. Mr. Asquith ica a somewhat novel stand, alle Mr. Asquith considers was foolish to attempt proferances regarding the Liby and the Irish representative that and the Irish representative that and the Irish representative that are the properly are their worth—we see rays very bright hope gilding the as somewhat novel stand, alle Mr. Asquith considers was foolish to attempt proferances regarding the Liby and the Irish representative that we have the seed in the properly are the first proposed to the parties to fearing of the marriage bond and the fresh representative that the search is more hose.

arriage was null and that the part-

es thereto were not and are cound by it. This is a prono nent upon the non-existence narriage. But if the Church to the conclusion that a valid mar-riage has taken place, she will not, and she cannot dissolve it—in other words, she cannot allow of divorce, nor can she, under any circumstance. permit the re-marrying of one of the contracting parties during the life time of the other. And be it marked that for no consideration, under no circumstance, in no form, to no degree, in no manner can the Church recognize much less be party to what is commonly known as a di-vorce. The words of Christ, the language of the Scripture, the sa-cramental nature of the contract, the law governing the Church in all ages, the immutable principle at the basis of marriage, all forbid emphatically the dissolving of the marriage tie. Consequently, if the non-Catholic public, the secular press, the Protestant element in tl.e general could only once understand this—and surely it is not hard to understand—there would be an end to a deal of misrepresentation of false reports, of unnecessary ecrim-inations, of fruitless controversies and of baseless judgments.

GUTENBERG'S WORK. - It has long been a standard plea against the Catholic Church, by all sections of Protestantism, that she has ever been opposed to the Bible, has even sought to suppress the art of printing, has always attempted to the people in ignorance, and above all to prevent the faithful from becoming acquainted with the Scrip-tures. The Middle Ages have been styled the "Dark Ages," because it is claimed that during those centuries following the crash of pa and the shock of the so-called Reformation, the Catholic Churchonly form of Christianity then existing—had persistently kept the light of truth from the people. It was only, they assert, with the inven-

the time of printing being discovered, it is admitted that the Scriptures were preserved by the Church, that the Bible was saved from total loss by the hands of the laborious monks that transcribed it for the benefit of the world. But what is of most importance, at the present moment, is the invention of printing and the uses made of that art in its very initial stages.

It is claimed, by all English Protestant writers, that in 1455, Gutenberg, assisted by funds furnished by Johaun Fust, printed a large folio Latin Bible, and that it was the first book ever printed by means of movable type. But as the Fears go past there is ever and always fresh discoveries made in the unending catacombs of history. Dr. Zedlex, the librarian of Wiesbaden, has just written a new work, published by Harrasowitz, of Leipzig, on the subject of Gutenberg's labors. In this the learned librarian and archivist maintains that the first book printed by Gutenberg was a Missail, and not a Bible. When Gutenberg set up an office, in which he was established by Dr. Humery, the chief work to which he devoted his attention was the 'Ohronicon,' written by a Genose Dominican, and the most important books that he ever issued were two editions of the 'Summa' of St. Thomas

nut to crack when he added :—

"As to Ta Croix," no one has less sympathy with its excesses than I have. But journalism, though a splendid power, is open to great temptations. And I cannot help remarking with pain and regret, as I look at home, that some of our own high-class papers, writing down to the anti-Catholic prejudices and passions of their readers, very frequently misrepresent and suppress facts, deal in insinuations that are as injurious as they are false and difficult to refute, and practically refuse to mend or to retreat when brought to book. Artul or heedies perversion of truth sometimes found in refined journalism, is at least as grievous a sin against religion as the coarser methods of the gutter press; and it is more mischievous when found in journals that are read as the Gospel of the leading classes."

CURE FOR ANARCHISM _Since

the last crime that anarchy has committed, through the instrumentality of the unfortunate man whose days on earth are now almost end-ed, the press of the world, and, for that matter, the pulpits of the world, have been discussing the dan-gers of anarchy, the sources whence its springs, and the most advisable means of destroying it. On this subject, the Rev. Dr. Huntington, of Grace Church, New York, to whose utterances at the San Francisco conference, we make brief reference in another column, has expressed a very great truth and has justly as signed Atheism as the source of an-archy. It is to be deeply regretted that the Doctor cannot see that the "denominational Jealcusies" which he claims to "stand in the way" of the real cure are fostered by him-sel; in common with all others who persist in disregarding the teachings and in antagonizing the practices of the Catholic Church. Here is a portion of the Doctor's remarks. we give them principally as evidence of the truth that we advance. says :-

of truth from the people. It was only, they assert, with the invention of printing, and the advent of a novel facility for the making and circulating of the books, that the human mind became emanciputed from the iron grasp of the Church. When Gutenberg, of Mainz, printed the first Bible, which was the first book to come from his rude press, the power of the Catholic Church was shaken as it never had been before.

Now all these arrors, historical misrepresentations, and literal falsehoods have been disproved times out of mind. It is unnecessary to go over again the countless details and the undeniable facts that confound the advocates of this anti-Catholic cause. From the beginning, down to the time of printing being discovered, it is admitted that the Scriptures were preserved by the Church that the Bible was constant to that the Bible was constant to the continue to the time of printing being discovered, it is admitted that the Scriptures were preserved by the Church that the Bible was constanted to the progress of invention having the same and the model and the progress of invention having only to more law; let us make such the same keeps liposes ble by stress of a legislative vote or by the stroke of an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an easy cure as that. Would that it were possible by stress of a legislative vote or by the stroke of an easy cure as that. Would r the retusal to recognize any God whose will is law. This being so, and the progress of invention having made any man who is willing to forest, it follows that we shall never rece ourselves from outbreaks of anarchistic violence until we are more netive than we ever have been in persuading men, by all the powers to our command, to abandon athesms and to turn to the living and true God.

THE MONTREAL

is once more making its annual appeal to the public. The entertainment will be much as in former years, except that it will be in the evening. Tea, sofice and cake will be served gratis, candy, flowers and ice-cream will be sold. Music by various well known artists, both vocal end instrumental, with choruses by McGill students, will make up an enicyable programme. The library entertainment is always a favorite so-cal gardering, where friend meets friend, year after year.

The money expended for a ticket is moreover a contribution to a most deserving object, which may well be counted amongst the spiritual works of mercy, for it is supplying good reading to innumerable readers, notably the poor and to children. Surely, if those who instruct others to justice shall shine as the stars in the Kingdom of God, according to the promise of Scripture, those who promote such an undertaking will assuredly merit that reward.

Lately a sphilanthropic millionaire offered a library to the city. It might be a doubtful blessing, as all literature would be indiscriminately supplied. Yest, many were eager to secure it. Here, on the other hand, is the nucleus of a fine Catholic library, which provides as one of its objects and causes of being the newest and bost Catholic literature, which it thus helps to circulate. But it also offers the best standard works in other departments, provided they be unoblectionable. Certain questions now arise; firstly, is there a demand for such an institution? The committee after so many years' experience can connicently reply. There is an enormous demand.

Scoondly, can you meet that demand? We can and do to the farth-

so many veal's experience can contained the property. There is an enormous demand.

Secondly, can you meet that demand? We can and do to the farthest extent of limited resources.

Is the library, supported by the English-apeaking Catholics of Montreal? Truth compels the admission, that it is very inadequately supported, and that comparatively little interest has been shown in an undertaking, which has fallen very heavily in point of labor, anxiety and continual effort on a few. There are, of course, konorable exceptions, but the enseuragement after twelve years of work is small.

Yet, a library is a source of influence, of education, of refinement in a community or in any section at a community and a legitimate occasion of pride; and what has been accomplished in a single handed and almost unaided effort, is a pledge of what might be done with added means. This library is for all. As has been often said, there are no restrictions.

Now, all can help this most merit-

evening entertainment, on Monday evening next, the 21st Oct, 8 to 11. It will be held in the hall of the old Sacred Heart Convent, corner Bleu-ry and St. Catherine streets. Tick-ets, 50 cents.

RETREAT AT ST. LAURENT COLLEGE.

The annual retreat for the students of St. Laurent College took place Thursday, Friday and Saturday of last week. The exercises were presided over by Rev. Father Plante, S.J., for the English-speaking pupils and Rev. Father Prince, S. J., for the English-speaking pupils and Rev. Father Prince, S. J., for the French. Wednesday afternoon at 4 o'clock the college bell gave forth its sounds to prepare for the eventual time in the life of many a student,—the days of grace and benediction. All books were put away, a short recreation taken, and after which supper came. After supper another recreation followed, when the well known sound of the bell summoned all to the chance! Here the "Veni Creator" was sung, after which the regular course of sermons and instructions opened. The New

JOSEPHUS.

COMING SOCIAL EVENTS.

C.M.B.A. BRANCH, NO. 282.-On Friday evening next, Oct. 25th, the first of the fall and winter series of caterfainments to be given under the auspices of the above Branch, will be held in the Drummond Hall, 79-81 Drummond street. The committee having in charge the arrangements for these entertainments have concluded their labors, and from the reports presented at the meeting last night, everything points to success. The past efforts of this popular organization in the social sphere have been appreciated in the most hearty manner by their large circle of friends, and the officers and members of the committee intend that the forthcoming season of social testivities shall eclipse all former efforts. Everyone attending the progressive suchre parties and socials of Branch No. 232 this season may be assured of spending an evening replete with good and wholesome pleasure,

replete with good and wholesome pleasure.

The catering for the different socials will be attended to by Brother Walter J. Shea, the "popular caterer," of St. Catherine street West, under whose personal supervision everything appertaining to that department will be conducted.

Chancellors T. M. Ireland, T. A. Lynch, Bross. J. H. Neilson, R. J. Cherry, W. E. Durack, W. J. Shea, W. J. Elliott, J. McBonald, E. Quinn, E. M. Rowan, C. Grace, F. J. Tansey, Dr. T. Curran, T. Farrell, P. Quinn, T. McGillivray and G. A. Carpenter, constitute the committee.

mittee. As already announced tickets for the socials of the Branch are limited. They may be procused from members of the committee. No tickets are sold at the door on the evening of the social.

BIGOTRY IN ITS VILEST FORM.

Possibly one of the most despicable outrages ever committed in Luzerne County is the distribution through the mails of a circular, the sole object of which is to stir up

sole object of which is to stir up religious hatred as a result of the assassination of President William McKinley.

Yesterday a prominent business man of this city was a visitor at Alden and was handed a circular that had been received through the mails at that place. The circular is about six inches long and three inches wide, and printed across the long way in bold-faced Gothic letters, enclosed by a heavy black border, appears the following inscription:—

GONE!

GONE ! President William McKinley Dead !! Who Killed Him? Leon Czolgosz, A Roman Catholic.

The gentleman who received the ircular stated that it had come brough the mails and that about the state of t

men who received tlar are Protest-re wild with in-y person could be traw-minded as to uation upon the ple of the United

CATHOLIC EDUCATION.

What do we

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Nevertheless, outer dress, as tion change fro in another, their to all manki trend, like a rising current, the ate and share common enjoym lay stress on wagainst what deforth common another that is in each common struggl and love the major all mon gains or at to the front the that is in each common struggl and love the major all like the common struggl and love the natural proportunities, at have been the what each race, calls its civiliza of one's fatheria est of natural presses into one whole life of a people through struies. So the tregiments whip dier into a rapicall the vastness the common efforms are sonked the bravest and Yes, civilization in the protest those whose indicaters are ass Mankind itself, and the protest those whose indicaters the error the individual.

as was given in a day of grace for ints of dear old St., a college which has of young men to the priesthood, to the rofessions, and also ife.

JOSEPHUS.

OCIAL EVENTS. ANCH, NO. 232.-On

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THE CHURCH AND CIVILIZATION

that lends to the period we are about to deal with its greatest charm.

In the history of mankind there is no more instructive, no more crucial time than what we call the middle ages. Then the arcient civilization of Europe was overrun by the barbarism of the north and the east, and owed its preservation and resurcection, not to its own power and fascination, not to the pity or needs of rude and fierce conquerors, but to the influence and authority of the Catholic Church.

I turn now to another order of considerations. What have been the relations of the Catholic Church to the soil throughout the middle ages? Everywhere man is a child of the acil, mysteriously he issues from it. He lives on it and by it. He goes down one day to his appointed place in the mighty bosom of mother earth. No matter how complicated society may become, it is impossible that conditions should ever arise in which mankind can be otherwise than dependent upon the earth that God gave him for a sufficient and suitable adjourning place. Institutions, laws, customs and manners that sin against the God-given relations of man and the soil, bear in them gives the response of death. Half, nay, nearly all the great events of history are directly traceable to the struggles for the soil, whether from within or without the state.

The plebian and the patrician of Rome creats immortal principles of private law by reason of this very conflict, the Roman state theel goes on the rocks because it neglected the

THE GRURGH AND CIVILIZATION.

Are: Thomas J. Michael, D.D., professed of Charles, of the proof and processed indexes, on the Charles of the proof and processed indexes, on the Charles of the proof and processed in the Charles of the property as the control of the proof and processed in the Charles of the proof and the control of the control of the proof and the control of the control

a year Behind that power, semi-liliterate and dressed in the garments of a priest, there stood the bishop and behind the bishop rose the powerful figure of the church incarnate in the supreme bishop at Rome. Countless times the thunderbolt flew from thence straight and true, that lidd low the awful pride and the satanic tenacity of some great Frank or some ferce Lombard lord. It was, indeed, the Catholic bishop who saved the peasants of Europe from the fifth to the eighth century. For 300 years he was the last court of appeal, he was the gospel walking upon men; he was the only international force with powers to execute its decree. His cathedral was always in the heart of the city, and in its great doorway he sat regularly to judge justly and without price. Mis priests were usually the lawyers and notaries of the people. And on many an old Romanesque or Byzantine portal you may yet see in marble that lovely scene of the weekly episcopsi tribunal.

Around his house and in front of his church stretched the public squire. He was the protection, the peasant, the peddlar with his wares. To him came the pilgrim, the stranger, the wandering penitent. To him came ambassadors going east and west; the king on his arnual round, the great nobles charged with the administration of justice or the collection of revenue. And when, after Pentecost, for example, or at Michaelmas, he gathered in annual synod his clergymen from the villages and ranches and villas and castles and stood on his throne, mitre on head and staff in hand, it did seem to all the assembled mutitude and it was in its own way trwe that the sun of justice was shining among men, that every worng would be redressed and every sorrow, smoothed over, so far as it lay in the public power to do so. It is not for nothing that the Catholic episcopate won its incredible authority over the people. Such historical phenomena have always an adequate cause, and here it was three long centuries of intelligent and sympathetic protection of the people at a time when the feudal

the Roman Church then owned in Sicily. He chides his agents for rack renting and orders the excess to be given back. He provides for an adjustment of losses between the Church and the tenants. He writes to the emperor about false measurements and exactions. Were all the noble principles he promulgated to be put into modern English it would be seen that the ancient bishops of Rome had asserted 1300 years ago, at the beginning of our modern world, the principles that are yet basic in any society of mem that pretends to stand and work well, wildout convulsions or revolutions. Now Gregory was only the head of the system, and he was not the inventor of those principles. He recalls them to his Italian bishops as being the purest spirit of the gospel. Hy cu want to know what they are you have only to read the magnificent encyclical ef Leo XIII. on the condition of the workingmen, in which they are clothed in language scarcely different from that of his ancient predecessor.

These ancient bishops of the decadent empire and the incipient states of Europe compelled the great land owners to build numerous little chapels were told to noble and serf the truths of the gospel that its bonolicent ahadow. In these little chapels were told to noble and serf the truths of the gospel that its bonolicent ahadow. In these little chapels were told to noble and serf the truths of the gospel that gradually broke down the mediacyal savage. Before those little rura savage. Before those little rura distant the gospel was first divided.

He censures the advance of moneys, on their part, to meet the expenses of the Papacy, and he believes that they must get some adequate return from the Pope for such advances. It is a most astounding thing that the Pope should so far forget himself as to take Mr. Dell into his confidence regarding his personal financial affairs. Either the Pope must have suddenly become exceptionally communicative, or else Mr. Dell must have an elastic imagination; of the two certainly the latter supposition is the more probable.

On the subject of veracity, which seems to have a particular attraction for Mr. Dell, the "Catholic Times" gives the ex-editor a good "laying-out." The following paragraph will serve as an illustration. Sjeaking of Mr. Dell, that organ says:—
"He does not like equivocation,

raphy will serve as an illustration. Speaking of Mr. Dell, that organ says:

"He does not like equivocation, and can imagine a case when it is far better for (a man's) character to tell a straightforward lie than to palter with God and his conscience by using an equivocation.' It may be so, but then, we think, like the Josuits, a mafn must be brought up to it. For ourselves, we consider it better, in all cases, to tell the truth—an extremely fine principle, if only it would always work in practice. As it doesn't, we are obliged to have recourse to the casuists; how Mr. Dell manages, we do not know. Anyhow, he is very wroth with the Josuits, and, many will think, unnecessarily so. We have known the good Fathers for over a decade of years, and lived very close to them. They were neither fussy nor intereing. They minded their own business, and let us mind ours; perhaps they did so as a reward for our own modesty in avoiding interference in their affairs. A hint which Mr. Dell may take in good part. In one thing he does them a serious wrong. He draws up their rule as regards political action by the Society in the form of a syllogism, which he calls 'perfect.' We believe Mr. Dell might search Europe with a lamp, and fail to find a single Jesuit so wieked, so given to equivocation, so logically immoral, as to admit the perfectness of that syllogism. If he can find one, we will thenceforth believe the Jesuits to be capable of anything."

lieve the Jesuits to be capable of anything."

It would be exceedingly interesting to know what paper Mr. Dell edited, and to read his editorials in the days of his orthodoxy, or rather of his friendliness towards Jesuits.

KING ALFRED'S CATHOLICITY

We have already referred at some length, to the grand character and the Catholic faith of England's greatest sovereign, King Alfred. In this connection, and on this the one thousandth anniversary of his death anything that may tend to increase our knowledge of that famed monarch, law-giver, and conqueror, must needs be of interest to our readers. Consequently, we reproduce here a brief summary of an able and historically important address, delivered at Stand Green, near London, England, by Rev. Father G. Higgins, C.R.I. Referring to King Alfred, after speaking of the claims that Catholics above all others have to a share in the glory of his reign, the learned priest said:—

"His Roman faith and sympathies were shown in his taking, like so many other Saxons of his times, his way to the Eternal City when he was but a boy of five, there to be blessed by Pope Leo IV., and there, probably, to remain till his father Ethelwolf's pilgrimage three years later. And when he came to the throne Alfred kept up relations with the Holy See, sent presents to Pope Marinus, spoke in favor of his countrymen in Rome, and enforced the payment of Peter's Pence. King Alanything that may tend to increase

John B. Hogan, S.S., D.D. He says:

"For upwards of thirty years Dr.

Hogan taught the Divine Science of Theology to the clergy of France, as

of devotions which, as a young well as to the rare students who pognent of Peter's Pence, King Alfred's love for prayer was dwelt on, and the lecturer spoke of the book of devotions which, as a young prince, he was wont to keep in his bosom, his habit of rising early to the read to the

whose motherhouse is located at Emmittsburg. Md. The same Sisters have in operation a hospital in Dallas to cost \$200,000, one costing about \$100,000 in El Paso, and are building another of \$65,000 in Austin. They have received the hearty co-operation of all creeds and nationalities at Sherman and five or six acres of ground in Elliott addition have been donated to them. Work is to commence in about two months, the contract calling for a building to cost not less than \$65,-000.

Local Notes.

PASTOR COMING HOME .- From Father Quinlivan will return to Montreal on November 1st. This will be good news for the parishion-ers of St. Patrick's.

THE SHAMROCK team has won the lacrosse ehampionship of the world, and, in consequence, holds world, and, in consequence, holds the foremost place as exponents of Canada's national game. This achievement, by an Irish Canadian athletic organization, should not be allowed to pass without some patri-otic and enthusiastic mark of ap-preciation on the part of our people in Montreal.

TEMPERANCE MEN .- The mem bers of St. Patrick's T. A. and B. Society celebrated the anniversary of Father Matthew, by holding a of Father Matthew, by holding a euchre party in their hall, a few evenings ago. There were thirty-six tables, and over 150 took part. Refreshments were served after the cards. The prizes winners were: Ladies, Mrs. M. Grant, first; Mrs. Eilot, second; gentlemen, Mr. Hughes, first; Mr. McGillis, second.

CAPTAIN O'CONNELL. - Every supporter and admirer of the Shamrock lacrosse team must have experienced a feeling af satisfaction in reading the announcement, a few days ago, that the genial, enthusiastic and popular captain of the team, Mr. Thomas O'Connell, had been made the recipient of a beautiful testimonial at the hands of his co-workers in the S.A.A.A. Mr. O'Con-nell deserves great praise for the able manner in which he has mar-shaled his forces throughout the sea-son. His success in 1899 and during the past season entitles him to rank amongst the cleverest lacrosse gen-erals in the history of the "boys in

A SERIOUS ACCIDENT.-We have just learned that Mr. Callaghan, fa-ther of Rev. Martin Callaghan, of St Patrick's, and Rev. Dr. Luke Callaghan, has met with a serious Callaghan, has met with a sorious accident, by falling off a ladder. The mishap took place at the gentleman's own home, when he was superintending certain repairs. Owing to Mr. Callaghan's advanced years the accident caused more uneasiness in the minds of his relatives and friends than might otherwise have been the case, but, happily, no very serious results are anticipated, the aged gentleman having escaped in a aged gentleman having escaped in a wonderful manner from what might have been fatal injuries. We express the hope of all our readers that his speedy recovery will follow, and that there be no lasting effects, in conse-quence of his unpleasant experience.

LATE REV. DR. HOGAN, S.S.

A contributor to the Dublin "Freeman" thus refers to some features of the life of the late lamented Rev. John B. Hogan, S.S., D.D. He says:

by lawyers and publicists, on intricate questions of morals. So much was this the case that he devoted all his spare time to the work which it involved, and gave up all idea of writing anything himself. Since he went to America, however, he had more leisure, and published a few very practical volumes on matters of ecclesiastical interest. His work on "Clerical Studies" has been widely read, and is well known in Ireland.

"Though away from Ireland all his life, Dr. Hogan cherished the deepest affection for his native land, and sympathized with every effort that was made to lift her from poverty and oppression. John Mitchell has recorded in more than one of his letters the warm welcome that he always received at St. Sulpice from his countryman there while he was in exile in Paris. The late J. F. Leonard was his intimate friend, Many frish visitors to Paris called to see him, and he was always ready to do them any service in his power. In France and America, where he spent his life, his loss is sure to be deeply mourned, but it will also be felt in the land of his birth, not only in the domestic circle, where he is sure to be missed by many friends, but also among those whe knew him personally, or who know how splendidly he maintained in foreign lands the refutation of the Irish clergy. Drf Hogan was, we believe, a near relative of Dr. Hogan, of Miaynooth, and of the Rev. D. Hegan, C.C., of Kilkee.

AMERICAN CENSUS STATIS-TIOS.

We take the following from an Am-

er can exchange :-

r can exchange:—
The males in the United States number 39,059,242, or 59.2 percent of the total population, is 1900, according to the final census report on sex, nativity and color. The increase of 13,233,631 in total nanulation since 1890 is made up of population since 1890 is made u 6,744,179 males and 6,489,452 males, an increase of 20.9 per of males and 21.1 of females.

The foreign-born element has in-meased only 12.4 per cent, and the native-born population 22.5 per ereased only 12.4 per cent., and the native-born population 22.5 per cent. since 1890. As to color and race the population of 1900 comprises 66,990,802 white persons and 9,812,585 colored persons, the latter comprising 8,840,785 persons of Negro descent. The colored element as a whole shows an increase of 17.8 per cent. since 1890.

Another report shows that in Vermont, where the population aggregates 343,641, there are 175,138 males and 168,503 females. The national part of the population aggregate 298,994, and males and 168,503 females. The native-born aggregate 298,994, and the foreign born 44,747, the total of whites being 342,771 and of native whites 298,077. Of the native whites 292,581 were born of native parents and 72,696 of foreign parents. The foreign whites number 44,694, and the colored 870, of whom 826 are Negross, 39 Chinese and Indians.

DILLON-McLAUGHLIN. - At St. Patrick's Church, Oct. 16th, by Rev Father Martin Callaghan, Franci, Joseph Dillon to Annie McLaughlin No cards.

Let not sleep fall upon your eyes till you have thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I lett undone which I ought to have done? Begin thus from the first act and proceed; and, in conclusion, rejoice for the good.

THE TRUE SCHOOL.—An eminantly practical and timely address was delivered by His Lordship Bishop O'Connell, of Portland, Me., on the occasion of the blessing of the beautiful votive shrine, with its statue of the Sacred Heart of Jesus Pleuding, which has just been creeted on the grounds of St. John's Industrial School, Newton Highlands.

ALWAYS PROGRESSIVE. — She trains the children of the people not to despise but to love it; to be content and to do it well, for such was Christ's own attitude towards layor and the laborer. And in the face of accusations that she is not progressive, that she holds the people back, in discouraging knowledge, she pitifully smiles at her accusers and blds them in justice examine the results of her system, the outcome of wide experience, centuries of trial and their theories built upon a false view of life fostered at an enormous expense and found wanting in the bitter end. As it relieves none of the evils for which it was devised and produces very often more unhappiness and failure than they care to admit, though nowadays, even without their admission the results are well known. The Church has ever loved the people with a truly noble maternal affection, but she has never stooped to deceive them with adulation, or to lead them astray by false flattery. She pictures no millennium which can never exist and she gives them not fancy, but reality, as the basis of their lives. She knows that in the eternally labor, holy devoted labor, is a happy necessity for the vast majority. And not the labor of the brain, but manual labor, and in the face of this knowledge of the urgent needs of life, she has not beguiled her children into foolish dreams of an existence to them impossible but has girded them with courage and strength and virtue for real life in ALWAYS PROGRESSIVE. - SH dren into foolish droams of an existence to them impossible but has girded them with courage and strength and virtue for real life in which they must be ready to serve as well as to be served, according to the station in life which is theirs not by misfortune or ill luck or even by what the world calls chance, but by the designs of God for their best eternal welfare. And where her voice his been heeded and obeyed, the laborer has never been ashamed of his labor nor the artisan of his trade; he values the dignity of his life, humble though it be, beyond fine garments and his apron to this noble ideal is no stigma but the badge of his honorable order; the order of holy, honest labor, the order of those who are especially invited to the table of Christ's banquet: "Come all ye who labor and I will refresh you."

How HARM IS DONE—Examine what the Church has done and then see what fine theorizers have falled to accomplish and then you will understand the difference in their separate effect as well as in their method: I do not care to pronounce now upon the Old World custom where every father claims his son as apprentice to his own trade, and where the occupation of the sire descends to his children from generation to generation. Though, no one who has seen such conditions as they exist at their best can deny that these men are as happy, at least, as those who live where other ideals prevail. But I do hold that an immeasurable harm is done by the system that teaches the youth the despise his father's hands hardened by honest toil and where a false and foolish pride forces many or youth, who, as an intelligent artisan, would be a happy and useful member of society, into a sphere or profession for which he has no natural aptitude or ability, only to lead a lass life of empty hope in a held already crowded and where the warm toily of 4 life of artificially straining to be what he is not, is reported by desired descented and unhardened to descented and unhardened to desire the world had be a happy does not be a heady descented and unhardened to desire the world had be a happy does not be a heady descented and unhardened to descente and unhardened to descented and unhardened to descente and

do not the grounds of St. John's Industrial School, Newton Highlands. His Lerdship spoke in part as follows:

There is only one true school of life, the Church, whose teachings have ever proclaimed this simple but sublime principle: "Each one in his place and all under God." In this sublime economy there must naturally be diverse places, according to the needs, the necessities and adornments of life in its full sense. There must be the brain to think, and the head down may never act, however much he may think or will, and the man who acts without thought or will is a machine and not a man. Human society is like a human being; it must have its brain to think and its hand to do. And the Church is the very heart of human society, which pumps the vivilying red blood of God's grace into brain and hand in the act which both together must perform. She would not change each into the other, but recognizing in sach a distinct and necessary organ, she combines the life of both into perfect harmony. From this true philosophy of hers she applies her principle to the varied phases of life. She knows that of the great than of the she knows that of the great is no mere misfortune of humanity, but a divinely organized plan, she guides the thinker and blesses the worker Labor, she teaches her children, is no curse, but one of the greatest blessings that God has vouchsafed to humanity.

ALWAYS PROGRESSIVE.—She and the skilders of the heepole not the content of the greatest blessings that God has vouchsafed to humanity. THE REAL BUILDER.

science and truth the cognizance of man.

APRON AND GOWN.—Life will always have need of the scholar and the philosopher and 'tearning will ways have need of the scholar and the philosopher and 'tearning will were be the best guide to a refined and cultivated existence, but while we recognize learning as good, we realize that the pursuit of it to any very great degree is a luxury, a luxury to be cultivated in all its branches by those within whose sphere it naturally lies, a luxury to be accepted and utilized by those whom doe has placed in a position to enjoy it, or by those whom an noble impulse inspires to achieve it, who feel in themselves the unmistakable sense that their life is rather of the brain than of the hand; such a man may with courage and confidence exchange the apron for the gown; but our thesis is only meant to prove that life is more than learning and that laglor as well as learning constitutes life. This is the meaning and that laglor as well as learning constitutes life. This is the meaning and the laglor as well as learning constitutes life. This is the meaning af the trade school, whose object is to train the hand as the brain and the heart with both in the knowledge which makes life useful as well as slignified and happy and content each according to its station. Book-learning and trade-learning must go hand in hand as brothers, both blessed and sanctified into happy unity which makes each respect each and neither to despise in the other.

This is no new theory, though the modern educator, tired of failure of his old views, will have to invent, of which it is worth, but I assure you it is my control of the control of the

BRAIN, HAND AND HEART. —
And so this admirable school of St.
John's, though very new, is, also
very old, for it is the legitimate
successor and child of the great, noble, practical system of education
which the Church, loving the people, has fostered among the people
and which, under the influence of the
Church now as heretofore, is producing the very best practical results in the training, not of the
brain alone, but of the brain to
think and the hand to do and the
heart to feet the sweet influences of
God's love which blesses and sanctifies both thought and action, both
labor and learning. Here under the
patronage and protection of the
Church, guarded and hallowed by
the love of the Sacred Heart, this
institute is bound to grow and flouish and prosper as another proof of
the good sense, the true philosophy
of God's Church. Well may they be
encouraged in their work who are
devoting their lives and their enorigies to this sacred cause; one that
brings happiness to the individual,
for work makes men happy, and usefulness to the country in the education of useful citizens. Blessed are
they who, since they cannot give
their time or their labor, give out
of their generosity the money and
the means to sustain and further it,
For they may well be assured that,
in the broad field of Christian chartive which sales.

THE CAUSE OF

PROGRESS MADE.—Speaking at Hartford on the occasion of the convention of the Total Abstinence, Society, Archbishop Ireland alluded to the rapid strides of progress which the movement had made. In dealing with the great importance of total abstinence he said.—In God's name, in the name of your families, in the name of your families, in the name of your rach the possibility of failure. Go to work. Bring in members, preach total abstinence. You are doing the work of God's Church. There are many societies in the Church; some assist in establishing reformatories; some give counsel and aid to the poor and the sick. Why, then, there is one society needed; if that were properly handled it would do effective work in many fields; and that is the Total Abstinence Society. Establish a society in every village or town, and if men are sick they will leave something to be inherited by their children. As for reformatories, there is very little need of them for old or young if people possess their mind and keep sober. You know the old story of the convention that was held in hell to find out why no Irishmen were going to that place. (That was a great many PROGRESS MADE .- Speaking at

on total abstinence. Keep that up, and other sins will stop."

HOME EXAMPLE.—We ask men to come into our movement for the sake of example, and for their own sakes, because when a man tipples at all, no matter how moderately, he never knows when he may go too far. We want all classes in our movement. There is somewhere a false idea that this movement is rather for the workingman — for the poor fellows who have some difficulty to keep things straight—and you will find those who are moving upwards, and whose wives and daughters are in society, telling you. 'Oh, well, we must keep a little for our friends; what would they say if we hadn't a little wine for them?'—and sometimes a little something else more strengthening. I maintain that it is the so-called socially rising Catholics who need total abstingers of their friends, and of course, from time to time, the men will taste it to see if it is gotting old, and sometimes the women will taste it. Intemperance is very prevalent to-day in high society, and I make the appeal to our well-to-do Catholics, to our 'asslitonable.' Catholics, to our 'asslitonable.' Catholics, to put away the sideboard. To have a sideboard, with its wines and its brandies, is to instal in your homes so many pitfalls; it is to give a fatal example to your children, and it is the refusal to exercise self-denial for the sake of others. As we grow in the world our responsibilities grow, and those who have some means, and tive in aristocratic quarters. have

have diagraced your home by keeping such stuff within it. If we won on, there is a great future before our people, and great honor is coming to Holy Church. We are children of the Church, and we can be apostles by our example. If we practise civic virtues, if we are sober and honorable, the country at large will say, "See what good citizens Catholics are,"

CANDIDATES FOR CANONIZ-ATION.

A Baltimore correspondent, William J. Cook, writes interestingly for the "Freeman's Journal" on the subject of candidates for canonization in America. After telling how tion in America. After telling how Saint Rose of Lima (Peru) is the only person who died in this hemisphere to whom canonization honors have been awarded, and having pointed out the names of many martyrs and holy persons whose lives certainly indicate that they deserved to be raised to the altars, the writer quotes the words of a venerable priest, long since dead, who happened to be with him in a certain country. This priest said:—
"There are ashes of saints here, as

pened to be with him in a certain country. This priest said:

"There are ashes of saints here, as fully as worthy of reverence as the fully as worthy of the function of those from the rendering of specific honors, but the communion of saints does not mean the exclusion of those from the thought of the Church who have been, however humble and obscure, faithful people of God."

"Do not think," continued my venerable friend, "that the Church is oblivious to the virtues and worth of her children. She is with them in baptism, comforts them in despondency, pardons them when penitent, and gives them back to God as He may demand in His own good time, in lawful and sanctified conditions, Thus," said he, "there are saints here in dust, but whose souls are away beyond, before the Throne of the Most High."

These words of the good, old priest were brought to the writer's mind by the consideration of the two courts now existing in the United States relative to the right for canonization of two members of the Redemptorist Order. In this con-

two courts now existing in the United States relative to the right for canonization of two members of the Redemptorist Order. In this connection the correspondent furnishes the following interesting reminists cances in connection with this subject:

"The first is that of Bishop Neumann, of Philadelphia. I remember him as a short, stout man, with religion and goodness beaming from his eyes, and his every word of speech being directed to the glory of religion. It was not only my pleasure, but my pride, to have served his Masses on his visitation to my parish in Pennsylvania, and now that he has been placed upon the list for beatification and canonization, I feel that I was highly honored. He was, prior to his elevation to the Episcopacy, pastor of St. Alphonsus' Church, in this city, and was the successor in Philadelphia of Archbishop Eccleston. Bishop Neumann was stricken suddenly and died upon the street. Archbishop Kenrick, one of the greatest lights of the American Church, was found dead in his bed. Heart disease was the cause of the death of -both prelates. The ecclesiastical court examining into the case of Bishop Neumann are pushing their labors with great zeal, and will have ample testimony to prefect their claims. ceclesiastical court examining into the case of Bishop Neumann are pushing their labors with great zeal, and will have ample testimony to perfect their claims. It is not expected that the final decision will be made in Rome for many years in the future. The act of canonization is only determined upon irrefragable and infallible evidence, and the sifting of it is not done in an ordinary lifetime. Should, however, Bishop Neumann be canonized, he will head the list of those who may possibly come after him in what has been designated as the American Church. But the Redemptorist Order is claiming another one of its membership for canonization honors, and, singularly enough, for another former pustor of St. Alphonsus' Church, this city, Rev. Father Francis Xavier Seelos was rector of St. Alpionsus' Church from 1854 to 1857, and died in New Orleans, La. His labors and virtues were of such a pronounced character that his brethren of the Order obtained authority to organize a court in his behalf. The court held its first sessions last April, and resumed its work last Thursday."

POLISH CATHOLICS

CAN SECURE RENEWED HELLTH

The Rich, Red Blood Hade by Fr. Wil-liams' Pic k Pills Gives New Strength to Every Nerve, Fibre and Urgan of the Body.

From the Budget, Shelburne, N.S.

Among the young ladies of Shelburne, there is none to-day who more fully bears the impress of perfect health than Miss Lilian Durfee. Unfortunately this was not always the case, as a few years ago Miss Purfee became ill, and her friends feared that she was going into decime. A doctor was called in and prescribed, but his medicines did not have the desired effect. Her strength gradually left her, her appetite failed, she had frequent headaches, was very pale, and finally grow we weak that a walk of a few rods would completely fatigue her. The young lady's family sorrowfully observed that she was steadily failing, and feared that consumption would claim her as a victim. One day a friend urged that she should give Dr. Williams' Pink Pills a trial, but the idea at first was not favorably entertained; it seemed hopeless to expect that any medicine would help her after the doctor's treatment had failed. However, this good friend still urged, and finally prevailed. By the time the third box was used there was an unnistakable improvement in Miss Durfee's condition. Cheered by this, the pills were continued, and in the course of a few weeks the former invalid, whose strength was taxed by the slightest exertion, was almost restored to health. The use of the pills was still continued and a few weeks more found Miss Durfee again enjoying perfect health.

To a reporter who intersiewed her, she said:—'I believe that Dr. Williums' Pink Pills saved my life, and I carnestly recommend them to all who fear that consumption has laid its grasp upon them.''

That the facts related above are not in any way exaggerated, is borneout by the following statement from Robt. G. Irwin, Eeq., the well known stipendiary magistrate for the municipality, who says:—"I distinctly remember the pale face of Miss Lillian Durfee and the regrets of friends as they expressed their conviction that she would soon be compelled to say farewell to earth. Miss Durfee, however, carries the unmistakable credentials of good health, and frequently expresses her i

Pale and anaemic girls, or young people with consumptive tendencies, will find renewed health and bodily vigor through the use of Dr. Williams' Pink Pills. These pills are an unfailing cure for all diseases due to a watery condition of the blood, or shattered nerves. Sold by all dealers in medicine or sent postpaid on receipt of 50c a box, or \$2,50 for six boxes, by addressing the Dr. Williams Medicine Co., Brockville, Cnt.

ARGUMENT WASTED.

An Irishman once said to another,
"And you have taken the teetotal
pledge, have you?"
"Indeed I have, and am not
ashamed of it, either," the other an-

wered.

"And did not St. Paul tell Timothy," rejoined the first, "to take a little wine for his stomach's sake?"

"So he did," replied the other, "but my name is not Timothy, and there is nothing the matter with my stomach."



Every house-wife

Every house-wife
takes as much interest in her
clothes closet as in her parlor or dining-room.

It is only when its contents are dainty and white
that she is astished.

She knows this snowness
can only be secured by
means of a pure sonp.
She knows the greatest
astifaction comes from using
SURPRISE SOAP.

She is always pleased to
display her lines and muslin
to her woman callers, because they will stand the
most critical inspection.

Taking all in all, she is
perfectly astished with the
results of Surprise Soap.

St. Croix Soap Mig. Co.

ST. STEPHER, N. B.

Consumptive People

Words

Specimen pages, etc. of both books sent on application.
G. & C. Merriam Co. Publishers Wass.



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

Society Directory.

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: Rev. Director, Rev. J. Quinlivan, P.P. President. Wm. E. Doran; 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording-Secretary, T. P. Tansey.

A.O.H.—DIVISION NO. 2.— Meetsin lower vestry of St. Gabriel NewChurch corner Centre and Laprairie
streets, on the 2nd and 4th Friday
of each month, at & p.m. President,
John Cavanagh, 885 St. Catherine
street; Medical Adviser, Dr. Hugh
Lennon, 255 Centre street, telephone Main 2239. Recording-Secretary, Thomas Donohue, 312 Hibernia street,—to whom all communications should be addressed;
Peter Doyle, Financial Secretary;
E. J. Colfer, Treasurer. Delegatesto St. Patrick's League:—J. J.
Cavanagh, D. S. McCarthy and J
Cavanagh.

A O.H., DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1863 Notre Damestreet, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary, 1528F Ontario street; L. Brophy. Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S YOUNG MEN'S SOCIE-ANN'S YOUNG MEN'S SOCIE-TY organized 1885.—Meets in its hall, 157 Ottawa street, on the dirst Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.SS.R.; President, D. J. O'Neill; Secretary, J. Murray: Delogates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S T. A. & B. SO-CIETY.—Meets on the second Sun-day of every month in St. Pat-rick's Hall, 92 St. Alexander St., immediately after Vespers. Com-mittee of Management meets in same hall the first Tuesday of every same nail the irst Tuesday of every month at 8 p.m. Rev. Father Mo-Grath, Rev. President; James J. Costigan, 1st Vice-President; Jn. P. Gunning, Secretary, 716 St. An-toine street, St. Henri.

C.M.B.A. of CANADA, BRANCH 26,—(Organized, 13th November, 1838.—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. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B. C.L., President; P. J. McDonarh. Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY.
established 1868.—Rev. Director.
Rev. Father Flynn. President, D.
Gallery M.P.; Sec., J. F. Quina.
625 St. Dominioue strest: M. J.
Ryan, treasurer 18 St. Augustin
street. Meets on the second Sunday of every month, in St. Ann's
Hall, torner Young and Ottaws
streets, at 5.36 p.m.

accountant and Liquidator

T'il bet yeu. T'il put up fiv that this ele we've been list a high salary give us good, ter all nothing guise. What don't you this John Stanto after his granthe street corthe eyes of his churchman, Or tired sea office for an answer. for an answer.
"I don't kno right, Mr. St proved himself last chools, the in divorces and s it all sprung i a good deal in being a Jesuit say, I've been world from a seen some of accomplished. them, but neve thing but pries Edward Naylo his faith and i the chairman Beard, and wil

it at to-night mittee."

A crowd was Benner's voice getting himself high, he felt nuch, so turni walked away. however, to tongues of the further clatter, groccry stores contention in Episcopal min sermon and the being 'a Jesu last thought Would not the some night—but his insidious, whose trade counter-plots?

Leaving the excitable stat Benner reached Coulding, the to board at the out. Looking girl as she wag loves, he was church she be Haptist or that he cared hoped on her cwas a dark of should prove Catholic as prist first day, she has vacancy. In his curjosity, as would find school. He was somewhat abac by way of the stopped to spe man, Mrs. Dorr question asked tub, his heart stopped beating. "Are you a the words that as, not notice footsteps, she strength on the

strength on the ing into the blushe reddened—s and looking stetioner, answer would I be?"
"Will you kin will have se

Mrs. Dorsey and, as she dre and forth slow said—all the twork "Be of The one years was told to go out on her that Himself here is "ster on mine "seer on black. It is to-night at eig guard."

In the same I ing answered, the tub and passey did not know whom she deno who was the free was spenking ther name forwaing of the school its reorganizath hend, Mary Go what Mrs. Dors tain Bonner si

Words

rectory.

DURT, C. O. F., nd and fourth onth in their ours and Notre-c. O'Connell, C. cretary.

CIETY - Estab-1866, incorpor-1864. Meets in 92 St. Alexan-Monday of the meets last Wed-Rev. Director, P.P. President. st Vic?, T. J., F. Casey; Leary: Corres-F. J. Curran, Jecretary, T. P.

NO. 2.— Meets
St. Gabriel New
e and Laprairie
and 4th Friday
p.m. President,
5 St. Catherine
riser, Dr. Hugh
re street, teleRecording-Semohue, 312 Hiwhom all combe addressed;
cial Secretary;
surer. Delegatesague:— J. J.
cCarthy and J

Wednesday of 3 Notre Dame-Officers: AlM.F., PresiVice-President; Rec.-Secretary, et; L. Brophy
ushes, Financiab
g street; M. Standing Comnell, Marshal.

MEN'S SOCIE-Meets in its
creet. on the
ch month, at
Adviser, Rev.
.; President, D.
y, J. Murray:
trick's League:
'Neill and M.

A. & B. SO-he second Sun-h in St. Pat-Alexander St., v. Father Months of the strength of the streng

DA, BRANCH 5th November, sets at St. Pat-Alexander St., of each month. s for the trans-re held on the lays of each Applicants for one desirous of ig the Branch-rith the follow. J. Curran, B. J. McDonach. y: Robt. War-etary; Jno. H.

B. SOCIETY.
Rev. Director.
President, D.
J. F. Quina.
street; M. J.
3 St. Augustin
e second Sunin St. Ann's
and Ottaws

WELL, Liquidator TREET.

BY JOHN WILKINSON.

strength on the wash-board. Looking into the blue eyes that met hers she reddened—stopped her washing, and looking steadfastly at the questioner, answered, "And what else would I be?"

"Will you kindly tell me when you will have services evening services?"

Mrs. Dorsey resumed her washing, and, as she drew the garment back and forth slowly on the washboard, said—all the time looking at her work: "Be on your guard, Miss. The one ye are taking the place of was told to go when it was found out on her that she was a Catholic. Himself here is good enough, but "sey're not all that way—there's a minite on the Boord an' he's minite on the Boord and he can be and the later the bar was fred with the same low voice Mary Golidlight in fairy tales. Little did she dream that her name should one day shine among the brightest of them. Her little brother, Rodrigo, was her constant companion in her play. Do you wonder what the play and games of a child saint would be? Teresa used to attempt to follow the example of the holy people about whom she read. One day she and Rodrigo had been reading of the Christian martyrs.

"Oh! how I would love to die for out one... Lord," said Teresa.
Rodrigo was fired with the same ardor. They talked together of their desires, and they determined to become martyrs.

But to give their lives for their faith they must leave father and mother and go far away. There was no persecution of Christians in their own land. They must go to the land of the Moors and there secure the circum-of martyrdom.

No one must know af their purpose. One bright morning, soon atter, they prayed devoutly together, then quietly left their father's garden. They walked on quilekly, hand in hand, praying as they went. On the bridge over the river Adaja they met their uncle. He wondered to see the two little ones alone so carly in the day and seconnelly so, latent on their scrain, whatever it might be. He asked them where they were going.
They told him of their desire, and invited him to become their disciple and go with them. Great was poor little. Teresa a disappointment when

THE SE OFF. CHARLES RESERVE. AND THE SECONDARY CONTROLLED BY A

sailor, who feelingly told Mary Goulding the decision of the School Board. He was still speaking of it, and that while she might teach that day, still he hoped she would notfor the sake of her own dignity, when the door-bell rang and the servant announced Rev. Mr. Naylon, Meeting the captain and Miss Goulding in the parlor, he said that the events of last night had hurried him to the final step. Next Sunday he would announce to his congregation his determination of entering the Catholic Church. The bigory that was outside it and pressed around it had forced him to this. He had hoped to live in the religion of his parents, to preach it, and, occupying a middle ground, offer when occasion would admit, an equal chance to all. But the hollowness of the self-styled "defenders of our institutions" had been at last brought out so bare, had shown him that as long as he believed in the Catholic Church, now was his time, when it was weak and its believers were being wyonged, to be instantly and without further hesitation a postulant for admission to her fold.

"You, Mary," he said, turning hiseves, upon the young tasker while

older, her fervor increased. She was ever ready to carry out the lessons learned when a tiny girl.

Her mind was bright and active, her conscience most tender and the power to withstand temptation, gained in her girlhood, something wonderful.

At twenty she entered the Carmelite convent. Sometimes she was called a dreamer, but the works she accomplished tell us that she was one of the world's great workers. Her writings alone, upon subjects rarely considered by women in those days, were enough to fill the time not spent in devotions. But we are told that, besides these, she built monasteries to the number of sixteen.

She has been called "Blessed Textores.

She has been called "Blessed Teresa of the Ardent Heart."
She died on the fourth of October, fifteen hundred and eighty-two, but her festival is observed on October

ner lestival is observed on October fifteenth.

Perhaps some of us remember to have seen, in our prayer books, the seven mementoes of St. Teresa. Would it not be well for us to learn to repeat them? They are:

God only is immutable.
Let nothing trouble you.
Let nothing frighten you.
All things pass away.
Patience overcomes all difficulties.
Those who possess God want nothing.
God alone suffices.
—Teresa J. Kennedy, in the Sunday Companion.

WORK.—The girl who is capable, competent and trustworthy, who is well equipped with a good education and good health, who has a respect for the work she undertakes and is determined to do her best in it, possesses some of the qualifications for success: A good worker loves her wirk and finds pleasure in work well doze. A girl who takes up an occupation in a merely mercenary spirit or because it seems an easy thing must expect discontentment with herself and failure in results. Her heart must be in her work. Whether

pation in a merely mercenary spirit or because it seems an easy thing must expect discontentment with herself and failure in results. Her heart must be in her work. Whether she is an artist, a teacher, a journalist, a stenographer or a trained nurse, whether she is employed in office, shop or factory, she must be sincere, earnest, conscientious, if she would find happiness for herself and appreciation from others. Work which is done with a purely selfish aim will never bring satisfaction. There are many brave, unselfish girls in the world who are aiding their families in many ways, either by contributing to the family purse by their own efforts, or relieving their parents of a strain by supporting themselves, but when there is no need to spend except for one's self, a girl should ask herself how she can help some other persons who are not so fortunate as herself. She should be careful not to become self-centered, self-absorbed or narrow in her ideas.

Household Notes.

THE MILK SUPPLY. - We are daily served up with remarks in many styles regarding the necessity of obtaining pure milk. An American exchange publishes the followng version of how some people sup-

ply the pure article. It says :-

It has been discovered that a "pure milk" company supplying the Chicago county hospital with 300 gallons per day has been "preserving" the milk with formalin—that is, the company has "embalmed" the milk, rendering it non-nutritious in all cases, and poisonous in many. This is perhaps of no interest to people wno got their supply of milk at first hand, but there are many persons to whom it will furnish a useful hint. Those who congratulate themselves that their milk is "so good" because it keeps a long time or does not sour in a thunderstorm will usually find if a test is applied that it has been similarly embalmed. When your nilk is thus unusually "good," you would better at once take it to the health office for examination. It has been discovered that a "pure

PATIENCE HAM.—"One Way to Boil a Ham," is the title used by an exchange under which the following explanatory notes appear:—
The following is the recipe of the famous John Chamberlain of Washington for boiling a ham:
"To boil a ham a la Chamberlin, the night before put the ham in a tub of cold water, fleshy part downward, skin part up. Next morning

BRONCHITIS

may mean a mere cold or a chronic incurable inflammation of wind-pipes.

tient hands of little Rodrigo and Teresa.

Would you like to know how Teresa looked at this time?

She was a wee bit of a girl, with high, broad forehead, delicately arched brows, and her mouth and nose were of the purest Grecian type. When she was pleased, dimples played around her mouth. Her eyes were not the eyes of a child. They were large, earnest, and thoughtful, sometimes full of pity, sometimes joyful, and at all times full of a heavenly peace.

Sometimes when the thoughtful lock came into her eyes, she used to repeat to herself, 'Forever, forever, forever, 'orever, 'orever, 'orever, 'orever, 'orever, 'orever, 'i'.

Then they would repeat, 'Forever, torover, forever,' and Rodrigo, hearing her, would repeat, 'Forever, forever, forever,' Then they would rest from their play and think of God and of His Blessed Mother until the sound of a clock, striking, told them it was time to pray. Then they would kneel and pray for all the dear ones, and the burden of their prayer was always the same, that they might never forget all that Jesus had suffered to gain Heaven for them, and that their lives might be a preparation for the life with the Beloved One through eternity.

Donna Bedfris died when Teresa was only twelve years old. The young saint was so filled with griet that she threw herself before a picture of the Biessed Virgin and besought her to be her mother. St. Teresa tells us in her He that her prayer was granted, and that the Blessed Virgin never forsook her in time of need.

Often at night, looking out at the sity studded with stars, Teresa would long for the time when the crystal gates of Heaven would be onened to her. She would ask herself the question. How could she wait? There was only one answer; She must be patient, fivenaming her love The quickest relief, for a cold, is also the most effectual balm for the worst condition of wind-pipes and lungs.

It takes the edge off a cold in a night, and relieves it progressively-one forgets it after a little.

An old bronchitis, however, is obstinate. Nothing restores the tissues, when once lestroyed; and an old bronchtis has gradually impared and partly destroyed the lining of hose small pipes between throat and lungs.
Scott's emulsion of cod-liver

il is the balm; it sooths if it

put the ham in a large kettle or pot of cold water to boil. Let the water set hot gradually and continue to cook the ham in a slow boil, scarcely more than a simmer. At the end of five hours take the ham out, throw the water out of the pot and fill it with freek cold water. Put the ham back immediately and let it simmer or boil slowly five hours more. Then add, according to the size of your purse, a gallon of vinegar or a gallon of claret or burgundy or champagne; then simmer or boil for three hours more. Then take the ham off, skin it and put in a cool place. Next morning trim it and eat when you are ready.

"To prevent the ham from tearing or the water suddenly boiling too fast it is always safe to sew a piece of cotton cloth tightly around the ham so as to fit as close as a glove. This will keep the meat firm and guard against the neglect of the cook in letting the water boil too fast."

J. A. KARCH,

Architect.

BUTTERMILK.—The value of but-ermilk is thus expatiated upon by writer on domestic subjects. He

says :"The virtues of that old fashion "The virtues of that old fashioned and easily procured drink, butternilk, have not been half sung these days. Physicians say that its lactic acid is even more healthful than the citric acid of oranges and lemons. It is credited, too, by those who should know as being of value to a rheumatic patient. It has been found to be both neurishing and fattening as be both nourishing and fattening as well as remarkably easy of assimila-tion. If liked at all, it is undoubt-edly a better drink in summer than many of the carbonated, artificially flavored drinks that are consumed in almost unlimited quantities.

DOMESTIC SERVICE. — The domestic service problem is one which has, in recent years, been an interesting topic for writers of various classes. A vigorous writer, Mr. Goodwin Brown, has been saying some things in print about domestic employment. He finds the chief and its uperable difficulty of the whole situation, which he admits is "strained," to be "that in this country there is no such thing as caste; no one is born to any particular trade or calling," and, "outside of the skilled trades any particular employment is usually a make-DOMESTIC SERVICE. - The do cular employment is usually a make-shift." He does not wonder that demestic service is only undertaken until something better offers, for there is little in the occupation it-self to attract. "An intelligent girl with a common school education."
finds even the factories "preferable
to the care of peevish and misbehaved children, leaving a heavy wash to
attend the door and at the same
time stand behind the lady of the time stand behind the lady of the house and serve the guest at table." He contrasts the situation further and finds nothing occult in the fact that "labor wil go where it is the best paid and where the hours are shortest," and sees but one solution of the domestic-service problem. This is that "wages must be increased to a point commensurate to the hours of service required and the experience demanded. The families who cannot compete with the rich in the payment of wages must combine with other families in co-operative housekeeping, or else

must combine with other families in co-operative housekeeping, or else put up with the misery of having ne'er-do-wells about the house," and the writer finds no reason to assume that "the American home" about which he finds some "twaddle" has been indulged in will be in any danger from the co-operative system.

CRYING BABIES.

The Cry of an Infant is Nature's Signal of Distress. Babies never cry unless there

Babies never cry unless there is some very good reason for it. The cry of a baby is nature's warning signal that there is something wrong. Every mother ought to get to work immediately to find out what that something wrong may be. If the fretfulness and irritation are not caused by exterior sources, it is conclusive evidence that the crying baby is ill. The only safe and judicious thing to do is to administer Baby's Own Tablets without the slightest delay.

For indigestion, sleeplessness, the irritation accompanying the cutting of teeth, diarrhoea, constipation, colic, and simple fevers, these marvellous little tablets have given relief in thousands of cases and saved many precious baby lives. Do not give a child so-called "soothing" medicines; such only stupify and produce unnatural sleep. Baby's Own Tablets are guaranteed to contain no opiate or other harmless drugs; they promote sound, healthy sleep because they go directly to the root of baby troubles. Dissolved in water these tablets can be given to the youngest infant. Mrs. Walter Brown, Milby, Que., says:—'T have never used any medicine for baby that did as much good as Baby's Own Tablets. I would not be without them."

Baby's Own Tablets are for sale at all drug stores, or will be sent direct on receipt of price (25 cents a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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CHURCH BELLS.



CHURCH BELLS Chimes and Pe est Superior Copper and Tile, G MOSHANE BELL FOL East Joseph

TROY, N.Y., and

At a meeting of the United Irish engue held in Dublin recently, the

At a meeting of the United Irish League held in Dublin recently, the Lord Mayor presided.

Mr. John Redmond, M.P., delivered an address. He desired in the first place to congratulate his fellow-countrymen in the constituency of Lanarkahire on the result of the recent election that had taken place there. The important principle at stake in that election was for the Irish vote in Scetland to show English parties that it was not the property of any English party. The really important thing was to show the official Liberais that they had no right to imagine that they could put up any man they chose for a constituency and count upon the Irish vote as if it belonged to them. In the papers they had seen a speech of Mr. Asquith which he (Mr. Redmond) regarded as to a very large extent satisfactory to them and to their movement, because Mr. Asquith plainly recognized the true facts of the present political situation. He recognized that the revival of the Irish Nationalist party in the House of Commons was the most important event of the last political year. In that speech, however, Mr. Asquith made what he (Mr. Redmond) considered a very rash and a very foolish statement. He declared that the Liberal party would never take office until they had a majority independent of the Irish members. First of all, it was a foolish thing to make a statement on behalf of a party for whom Mr. Asquith had no authority to speak. In the second place, it was a very unwise thing for any English statesman to prophesy with reference to Irish politics.

There were two manifest replies to Mr. Asquith. He did not speak for

man to prophesy with reference to Irish politics.

There were two manifest replies to Mr. Asquith. He did not speak for the Liberal party: Mr. Asquith had identified, himself with what was called the Imperialist wing of the Liberal party—that is, that wing of the party who had taken up and defended this unnecessary and brutal war, and for whom he (Mr. Redmond) was convinced there was no future in the public life of England. After this war had passed over he believed the Liberal party would be a party made up of men of the stamp of Mr. Lloyd-George. But apart from that, his prophecy was a foolish one, when they remembered what happened in the past. A far greater man than Mr. Asquith made a somewhat similar declaration in 1885. In that election Mr. Gladstone appealed to the electors of Great Britain to give him a majority independent of Irish votes, and he declared that it would not be safe for the Liberal party to deal with the Irish question unless it had a majority independent of Irish members, and yet within six monthsthe Liberal party was returned with a majority dependent upon Irish votes, and the Liberal party adopted Home Rule. Therefore he (Mr. Redmond) said it was foolish of any English statesman, and especially of any one who called himself a Liberal statesman, to make prophecies of this kind in reference to Home Rule. He noticed that Mr. Asquith, referring to himself (Mr. Redmond), declared that he had at Waterford defined in his speech what the Irish people would accept as Home Rule. He (Mr. Redmond) said the did nothing of the kind. It was not for them to-day to consider what the proposal of the future would be, or what their attitude towards it would be. It was not part of his (Mr. Redmond's) business to do that, but when the occasion arose he would deal with it. He did not believe they would have very long to wait before some such proposal was made.

THE END OF THE WORLD.

actly a very real subject, it is al-actly a very real subject, it is al-ways an interesting one to many people, and crops up constantly in the course of the ages. We had it in Paris in September, 1896, when Mile. Concadon uttered her prophed of the world is not ex-Mile. Consident uttered her prophe-cies: a few months afterwards some fanatical Jews allowed themselves to die of hunger in Jerusalem in ex-pectation of the last day. The evil dates far back, it existed in the time of St. Paul, and since then there is not an age that has not felt the bad effects of anticipating the millenium.

there is not an age that has not felt the bad effects of anticipating the millenium.

Sometimes, it is true, the Church restrains by its severity these prophets without a mission who are in too great a hurry to exterminate us. In June, 1901, the congregation of the Index condemned two works predicting the end of the world as close at hand. The first of these books is a collection of 276 prophecies without counting the Great Prophecy of Orval, which serves as an epitome. In the prophecy 276, attributed to Sister Berline, a num of the Hospital St. Louis at St. Omar, we read: "The end of the world is not for this age, but it will arrive before 1960." According to the other book condemned by the Index, the great event ought to have taken place on the 19th or 20th of September, 1896. But she author, as if he doubted that a slight error might have occurred in his acculations took care to add: "If the period 1864-1899 passes away without our predictions being realized, then we shall have not only probably but corrainly the initial and final dates of the thirty-five years and more of chartisements; 1870 will be the initial date, 1906 or 1907 the final date, the hour of the justice of God."

fixed the return of Essection was as clapsed between the year 1000 as the fatal and. Several newertheless granted to our era as many years as elapsed between the creation and the deluge, say 1656.

A certain number of people divided the history of the world into three equal periods of 2000 years each, and the last of these periods marked the duration of the law of grace. This tradition has for its guarantee Elias, not the prophet, but a learned Jow, whom the Talmud makes a contemporary of Alexander. The great reason of Elias was that the world having been created in six days, ought to last six times ten centuries for it is written: "A thousand years are as a day before the Lord." Another proof; the letter Alef, whose numerical value is 1000, is contained six times ten centuries for it is writtines in the first verse of Genesis; it follows that the world ought to last six times one thousand years!

St. Vincent Ferrer in a letter to Benedict XIII., teaches us that certain people counted for our era as many years as there are verses in the Psalter, that is to say 2,537, According to this calculation we are still far from the end. But others less patient reduce the total duration of the Christian era, to 3 Jubiless, At this rate the world would lung ago have ceased to exist. Such, however, was the opinion of the wise Cardinal of Cusa. According to Nostradamus the end of the world will not arrive till the seventh month of the year of grace, 1999; but the prophecies of Nostradamus are obscure enough to make one fear some little error of calculation. In short not to lose ourselves in the labyrinth of systems let us say at once that the most accredited opinion in the 19th century was that of the Venerable Holzhanser, who fixes the birth of Antichrist in the year 1855, the disappearance of the Turkish Empire in 1882, and the Last Judgment in the year 1910, with a possible error of a year more or less. Half a century ago this view was vigorously maintained by the Abbe Charbonnel that the world will end; but he lets us se

11. The Heresies, from 325 to 370. 2nd Council of Nicea. 111. The Barbarians, from 410 to 774 (defeat of the Lombards).

774. (defeat of the Lombards).

IV. Mohamedanism from 662 to
1571 (Battle of Lepanto).

V. The Protestants from 1520 to
1798 (French Revolution).

VI. The Revolution from 1789 to
the triumph of the Church.

VII. The Degenerates, period of
the future.—From the French Father
Pral. S. J.

the future Pral, S.J.

DANGERS OF THE LAMP.

A circular to school managers has been issued by the Board of Education, stating that the frequency of priests.

DEMONSTRATION BY

tute at Lille, Dr. Calmette, who is the discoverer of a curative serum for the effects of snake bites, strange to relate, it is reported, was rely bitten severely on the hand by a trigonocephalus, a snake belonging

trigonocephalus, a snake belonging to the same family as the rattle-snake. The doctor, without delay, injected himself with his anti-vesom-cus serum, but notwithstanding its prompt application his hand swelled up and an acute fever set in. By afternoon, however, the swelling and fever had so far subsided and he felt so much improved that he attended a sitting of the consul-general of the department, at which he delivered an address in favor of a grant in niel of the sanitarium he is endeavoring to found at Lille. On the following day he had entirely recovered, having in his own person afforded a convincing proof, quite unwillingly, it is true, of the efficacy of his serum.

CATHOLIC STATISTICS. - In 1897 a Dutch journal gives the following statistics of the Catholic establishments:—

Ninety-six houses belonging to religious orders, serving 66 parishes and instructing in the lyear 725 students.

Forty-four houses of Brothers and teaching upwards of 12,120 pupils in their schools.

their schools.

Twenty-two convents for contemplative nuns.

Four hundred and thirty houses belonging to Sisters, who take care of 12,000 orphans and incurable hind necole.

blind people.

A total of 592 convents in Holland.

According to other statistics of According to other statistics. land.

According to other statistics of the Residentiebode of the Hagne — the Netherlands counted:

1784—350 parishes and 400 priests 1815—673 parishes and 705 priests, 1860—910 parishes and 1,800 priests.

priests. 1877—985 parishes and 2,098





For several of the earlier years of my practice as a Catarrh Specialist, I limited my practice to treating Catarrh only, and strictly adhered to that determinatian. I was however induced to change this resolution, and will tell you the reason for altering my decision.

So many of my Catarrh patients used to write me that when I had cured their Catarrh, THEIR DEAFNESS ALSO LEFT THEM. Many also wrote me that the ringing, buz zing, crackling and other Head Noises had also stopped. How grat etal these letters were—what pleasant words of thanks they contained, and Oh how I enjoyed those letters. They were not very numerous in these days,—sixteen years ago; perhaps not over two or three a week, now they come nearly a hundred every day. Perchance some reader is skeptical of this statement. To such a one I am perfectly willing to show over forty thousand of such letters, from all parts of the United States and Canada, which I keep filed away for reference, in eight rooms of my office. Many Canadians have seen these letters. They have taken a Holiday trip to Boston and have called up at my office.

Many, many of the readers of this article, bless the day when my announcement in the paper induced them to write me, because I have with the Divine assistance from on High, been caabled to once more restore them to that greatest of all G od's blessings, HEALITH

The writing of this book on DE AFNESS AND HEAD NOISES, has been a labor of love with me because I knew how many poor suffering people only needed such an explanation as it gives to tell them how they can get cured, for they have be come discouraged at the many treatments they have tried. There is no Province in Canada I have not hundreds, yes thousande of such cured patients.

THIS BOOK

Explains how Catarrh creeps from the nose and throat to the inner tubes of the ear, thus blocking up the passage and gradually destroying the hearing.

Explains the ringing, roaring and buseing sounds in the head and ears, which are caused by Catarrh.

Explains very fully why former advertised treatments and ear doctors failed to cure.

RUSSTAN COMPETITION. — An Irish exchange says. —

A few weeks ago we called aftention to the fact that a deputation of Russian landowners and stock raisers intended visiting England with the view of ascertaining the possibilities of importing Russian cattle. The deputation was in London this week and their names are a sufficient guarantee of the thoroughness with which the Government looks after the interests of its people. The Czar may be an absolute monarch, but, if he is, he is a paternal one as well. Amongst the members of the deputation were Professor Paul Kooleschoff, consulting veterinary surgeon to the Russian Government. Mr. Maudgen, secretary of the Hose Breeding Association, of Russia, Mr. Dimshoff, president of the Agricultural Society, and Mr. Farceuto, secretary of the Sheep Breeders' Association, Here we have every department in which the farmer is interested represented. During the past twenty years the Russian Government has been preparing for the invasion of the British market by importing pure-bred Shorthorns, from England to improve their breed of cattle. The deputation, as part of their scheme, inspected the splendid foreign cattle market of the London Corporation at Deptford. The market provides accommodation for 10,000 cattle and 20,000 sheep, and it is not an accommodation of the foreign producer on the home markets will be it is not difficult to see.

CHEAP HARVESTING. — According to an American journal the

CHEAP HARVESTING. — According to an American journal the cost of harvesting wheat on the Pacific coast has been so lessened, by the use of automobiles, that a greater amount of the grain can be produced at the same actual expense than in the Argentine Republic, where labor costs only a fraction of a dollar a day. The large automobile traction engines now used in California are of 50-horse power, and are provided with driving wheels 60 inches in diameter. They do the plowing, planting and harvesting in their proper seasons. One traction engine performs the triple work of plowing, harrowing and planting, in one operation.

MAKING FARMING PAY.—In the little town of Cohassett, Wis., J. J. Jellison is said to be a striking example of what, one can accomplish if one only sets out to do something with a will and determination. Seven years ago he was a resident of Duluth, and for three years had been engaged in the wall paper and paperhanging business, trusting

dent of Duluth, and for three years had been engaged in the wall paper and paperhanging business, trusting to luck to get an odd job and faring rather poorly. To-day he is a prosperous farmer, owning 950 acres of lund, 500 of which contain pine, the other 450 being partially cleared for agricultural purposes. He estimates his holdings at no less than \$20,000. He has accumulated this property unadded by anyone outside of the members of his own family.

"I came to the conclusion that I was not getting along as well as I cught to," said he to a newspaper man recently, "and having heard of the possibilities of the northern part of Itasca county, decided to launch out and try my fortune. It was quite an undertaking with a large family of eight children to provide for, but I was satisfied that if I ever got a start I would make the riffic all right. I came home from work one night and announced my intention to my wife. She was thunderstruck at the proposition at first, but later on acquiesced, and on the following morning bright and early we began to pack our household goods for shipment. This completed, I went to the land office and filed on 160 acres of land. The sum total of my finances was \$49. I secured a rate of \$10 to Colassett for a car. Into this my entire family and household goods were budded. I had but the same and that I had made the purchase of a congiderable quantity of provisions. All these I totad on my back to our 'farm, which was seven miles a way from the railroad track, and built a log shapty, living in the car in the martine.

RDAY October 19, 1901.



DINING CHAIRS. 100 Dining Chairs, high back, fan-cy embosed carvings, brace arms, strong and well made and nicely fin-ished, worth \$1.00 each. Selling price, 60c.

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75 Parlor Rocking Chairs in solid oak and mahogany finish, cobbler seats, nicely carved and well polished, worth \$3.00. Selling price \$1.85.

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100 Parlor Tables in golden oak and mahogany finish, fancy turned legs, brass claw feet, nicely carved and well polished. Top 24 x 24, worth \$3.50. Special \$2.20.



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purchase a few acres of pine lands, and this has been constantly added to until, as stated, I now have 500 acres of land."

TESTING THE EYES.

Eyes need testing occasionally where the occupation is peculiarly trying to the organs, but the test should be made when one is in normal health. If the system is run down the muscles and nerves of the eyes will show such spasmodic action that an inexperienced occulist may readily attribute all the trouble to the organs.

SYMINGTON'S GOFFEE ESSENCE makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers. GUARANTEED PURE. 100

Province of Quebee, District of Montreal. Superior Court. No. 1048
—Eusebe Lalonde, plaintiff, vs. E. Denault, defendant.—On the 28th day of October, 1901, at ten of the clock in the forenoon, at the domicile of said defendant, No. 1015 Lorchester street, in the City of Montreal, will be sold; by authority of justice, all the goods and chattels of the said defendant, seized in this cause, consisting of household furniture and movables. Conditions, cash. Nap. Deziel, B.S.C. Montreal, 17th October, 1901.

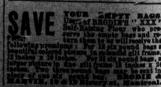
PUBLIC NOTICE.

We, the undersigned, owners of immovable property situated in the County of Hochelaga, call a meeting of owners of immovable property situated in the counties of Hochelaga, Jacques-Cartier, L'Assomption, Laval, and Terrebonne, for Wednesday, the 6th of Novembernaxt at 8 o'clock, p.m., in the Posti Office building, No. 956 Beaubien, street, Boulevard St. Denis, Montreal, to consider the organization of a Mutual Insurance Company against fire, as provided by the laws, of the Province of Quebec;

of the Province of Quebec;

Louis Boire, J. T. Ledoux, G. Bergard, J. D. Vezina, Damien Latonde, C. T. Jette, Alfred Dubord, Eugene Martel, Adelard Paquette, Maxime Poirier, Gustave Major, Norbert Marcotte, V. Carmel, Paul G. Martineau, Joseph Ledue, L. P. Dupre, J. G. Gareau, A. A. Massee, S. D. Valliere, Louis Fillion, F. X. Malouin, ir, Chas. B. Lacasse, T. B. Chartrand, Joseph Dandurand, A. Larive.

Montreal, October 15th, 1901.



Carpets Still Wanted in Thousands of Homes. We are filling orders, large and a mall, from our magnificent stock of

Vol. LI.,

HAP PUBLIC SI evinced by the Belfast just no prepare for the ent Sunday churches of the

following anno

The Bishop your attention utmost imports revision session held in the Co Road. Claims behalf of 2,500 olics have been the duty of the tend at their ea the Courthouse, make good their make good their the franchise. The lects his duty in be said to have ligion or countricially, where big are directed so Catholics, even transactions an course of life, it to co-operate s another in elevatheir social pos One most effects this desirable Catholic entitles no opportunity of the that vote, as the proper time ests of faith and Catholic, then,

ests of faith and Catholic, then, fall in his duty sessions which a If the person for been lodged, or to, cannot persocurt, some men for instance, his ter—may go in lease the rent-boduced in evidenc Meetings, repreclass were held and addresses wupon the people and addresses we upon the people cure their vote. District, Rev. Fa presided over a l tie meeting. In o ings, he said:—I that meeting had impress upon the that district the sity of all who wote, and those to. going to the whole were now substantiate their fend themselves I twas essential those objected to courts, either through a membe From what he kellolders of that d sure that they we

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eral regular corr contributions, in thenticity that are always of the are always of the Of these writers of gant in style and jects is "L'Abbe nom-de-plume? Me it represents rare taste in literary preciation. We will trepresent at article, "The Blessed Virgland." We will trof that admirable doing we feel a p the fact that it truth concerning tion that has ever tic of the Irish p he writes:— "Treland, that that "island whit Caesar never conceined."

Treland, that that "island whi Cacsar never cong gelized by St. Pa beginning of the fat the moment we through an unexy of the schiem of Necived a fresh imp to love the Most I ry. From her birt odor of devotion! God clung to Irela over kept alive the her cradle. Wirrah Irish name for Ma almost every true glories in possessir vand Patrick be the Irish, when other, Giolla-Muir names so frequent land, signify serv of Mary. Gilmanutire have like mi Irish soll, strewn true we no longer stately basilies dut history tells of plets list of them