

WOMEN'S SOCIETY.—Established 1866, incorporated 1864. Meets in the Hall, 92 St. Alexander street, Monday of each month; meets last Wednesday of each month. Officers: Rev. Director, Blagden, P.P. President, Justice C. J. Doherty; Sec., E. Devlin, M.D.; Treas., Curran, B.C.L.; Secy., J. Green; correspond., J. Kahala; Secretary, T. P. Tenney.

WOMEN'S T. A. AND B. SOCIETY.—Meets on the second Sunday of each month in St. Patrick's Hall, Alexander street, at 8 o'clock. Officers: President, M. J. Quinn; Secretary, J. Green; Treasurer, J. Kahala; Secretary, T. P. Tenney.

YOUNG MEN'S SOCIETY.—Meets on the second Sunday of each month, at 8 o'clock, in St. Ann's Church, Young and Ottawa streets. Officers: President, J. Green; Secretary, T. P. Tenney.

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The True Witness



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

NOTES OF THE WEEK.

ABOUT PREJUDICE.—In every sphere of life men are called upon to live down prejudices. There are no people in the world upon whom this duty falls more constantly than upon Catholics. The reason is very simple; because the prejudices existing against their Church and their doctrines, extend to them as individuals; and it is only by proving, through their lives and their conduct that such prejudices are unfounded, that they can ever expect to overcome them and to attain their rightful status in society.

Take, for example, a country like the United States—in Canada the same conditions do not and have not ever obtained—where the ostracism under which the Catholics are forced to struggle, extends to almost every social, political sphere, from the Presidency of the Republic down to the humbler offices of State importance. The public, grown accustomed to note the absence of Catholics from the incumbency of such positions, naturally falls into the erroneous idea that it is lack of competency that is the cause—and that the lack of competency is due to a defective religious training and a faulty educational system. It is, therefore, the duty of those against whom such prejudices exist, to so act, to so struggle, to so persevere, to so make manifest their real qualities and qualifications, that the moment they can secure, by fair means and against long odds, any posts of responsibility they will shine brighter in those spheres than any of their contemporaries of other origins and creeds. These prejudices have existed, in a marked degree, for long centuries against the Irish Catholic at home, and he has to contend with them in the land of "know-nothingism" and "Aparism."

By the representatives of people is that people judged; no matter in what sphere. Consequently if the Catholics of this continent wish to assist in the grand work of the Church's propaganda, they must be alive to the fact that their representative men, not only in the political field, but in every arena wherein the eye of the public sees them, should be up to the very highest standard. This does not necessarily mean that they must be the most erudite and the most attractive, but that they must be the most competent and most honorable. They must be calculated to command the deepest respect and challenge the admiration of the non-Catholic world. According as they rise in the estimation of those who are prejudiced against them and the Church, in such proportion shall they help to kill out the insane prejudices that are harbored against them.

One of the first conditions that should exist is that their private lives should be as irreproachable as their public lives. It is a poor commentary on the Church and her moral teaching to say that no matter what a man does, in his public capacity, as long as his private life is pure and honest, he can stand the test. We are not of those who have faith in any such sophistry.

We cannot see how a man can be virtuous and honest as a private citizen, if he is immoral and double-dealing as a public official. Nor do we believe that any man, whose private morals are of the worst can possibly become a model of public virtue. The two lives must be considered as one; and what the Catholic needs is to be able to present as faultless a public and private life, as it is possible for him to practise. By such means does he help in the stupendous task of "living down" prejudices, and of creating brighter and juster prospects for his co-religionists throughout the broadening years that are yet to come.

HOME RULE.—Some idea of the tenacity with which the leader of the Irish Parliamentary party, Mr. John Redmond, holds to his convictions of urging the cause of Home Rule may be found elsewhere in this issue. In it he declared that he would not be found elsewhere in this issue, in which he declared that he would not consent to postpone for a single hour the demand for Home Rule, and that as they were the only united party that would return to Westminster for the coming session, they had a golden opportunity.

A GRAND SPECTACLE.—One of our English exchanges in referring to a magnificent religious demonstration in the streets of Milan, recently, says that 40,000 spectators witnessed a grand ecclesiastical procession with relics of "the Three Kings" brought from Cologne to Milan. Cardinal Ferrari wished the relics to be carried all round the city as a good augury for the New Year, but the civic authorities limited the open-air procession to the poorer quarter. The procession occupied an hour in passing a given spot. The public traffic was suspended three hours. The city was illuminated at night.

SIGNS OF THE TIMES.—There are many indications that the all-important question of an Irish University will soon be solved. Non-Catholics, according to many of our exchanges from England and Ireland, seem to manifest a strong desire to deal with the matter in a spirit of justice. Lord Dunraven has contributed a letter to the press in which he suggests the establishment within the University of Dublin of two additional colleges—the Queen's College, Belfast, and a King's College, to be established in Dublin—two colleges, like Trinity College, should be well equipped financially, and should be autonomous and residential, with governing bodies selected exclusively on academical grounds.

REPORTS FROM FRANCE.—That Roman despatch of the 15th instant, regarding the latest action of Premier Combes and his Government, tells a story not at all surprising, but certainly very disheartening. It says that the French Government has presented the Vatican with a note in the nature of an ultimatum, regarding the appointment of Bishops to vacant French sees, substantially saying that either the Pope must approve the selections of the French Government, or they will be announced officially without the approbation of the Holy See. In addition the Papal Nuncio will be asked to leave Paris, and the clergy will be forbidden to collect Peter's pence in the churches; but the Concordat will not yet be denounced.

The despatch, from which we have quoted, says further that the Vatican hopes to succeed in weathering this tempest by means of a conciliatory character, and has no intention of submitting to such unwarranted intrusion upon its inalienable rights. Of course, all such news may be exaggerated. However, should the reports be based upon fact, the Church will not only triumph in the struggle, but will come out of it, as she has come out of hundreds of like ordeals, stronger than ever. The men who are devoting all their time, energies, talents and opportunities, to such a crusade, will infallibly pass away; their government will sooner or later become a thing of the past;

their very names will be unknown to the world. But the Church shall live on.

FATHER FALLON HONORED.

Jerseyville, Ill., Jan. 14, 1904.
A reception was held here last Monday evening at St. Francis School hall in honor of Rev. P. Fallon, who left for his new post at Paris, Ill., last Wednesday. An excellent literary and musical programme was rendered by the children of the parochial school, after which Thos. E. Ferns eloquently addressed a few remarks to Father Fallon and assemblage, and presented him, on behalf of the gentlemen of the congregation, a generous purse. After which Rev. J. J. Driscoll, of Charleston, Ill., on behalf of the ladies of the parish, in a short address, presented to Father Fallon a handsome gold watch. He was also the recipient of a number of other presents from the school and others. Father Fallon responded to all in his usual pleasing manner, expressing his kindly feelings and good will towards not only the members of the congregation, but also all the people of Jerseyville and Jersey County. The XX. Century Quartet, contributed to the programme, sang sweetly and were encored liberally.

After the close of the programme and addresses the large assemblage passed around by the stage and bade Father Fallon good-bye.

Catholics and Protestants alike regret the departure of Father Fallon from this city. During his residence here he endeared himself to all by an exhibition, day in and day out, of those priestly virtues that are always associated with true apostolic zeal in the vineyard of the Lord.

Among the reverend clergy present at the reception were: Rev. J. J. Driscoll, of Charleston; Rev. Father Purse, Hardin, and Rev. P. A. Marks, Jerseyville.

Readers of the "True Witness" who remember Father Fallon in connection with St. Patrick's Church, will rejoice to learn of his progress. Father Fallon is a brother of our esteemed fellow-citizen, Mr. John Fallon, of the Montreal Water Works Department.

AN IRISH NUN CELEBRATES GOLDEN JUBILEE.

On Sunday last, the Feast of the Holy Name of Jesus, Sister Harkin, at present associated with St. Bridget's Home, celebrated the golden jubilee of her profession in the beautiful chapel of the Mother House of the Order.

Rev. Martin Callaghan, P.P., St. Patrick's, officiated at the Mass, which was held at 6 o'clock. In the sanctuary were members of the clergy of the various parishes and communities, amongst whom were noticed: Rev. L. W. Leclair, Director of St. Patrick's Orphan Asylum; Rev. Dr. Gerald McShane, Notre Dame Church; the Chaplain of the Grey Nuns, and many others.

It was on the 17th of January, 1854, that Sister Harkin consecrated her young life to the service of the Master. Her first mission was at St. Patrick's Orphan Asylum, where she had charge of the baby girls, and a veritable mother she proved to many a loving little one. For many years she was stationed at the Mother House in different capacities, and also on missions at Toledo and Boston. Sister Harkin is at present with the old men in St. Bridget's Home. Her pleasure is to make their remaining days happy; and they are grateful, for her smallest wish to them is a command, and they are loyal to the devoted one who is trying to make the way, that will be for some only a little longer, more peaceful.

Time has dealt gently with the venerable jubilarian. He could not be harsh with such a gentle spirit; and in the long years of her exemplary life—truly golden years, for in brightest sunshine they are graven on God's great book of life—no trace is seen of his passing on the countenance so perfectly serene and he has left her in possession of a most admirable childlike simplicity.

Mr. Redmond On the Situation In Ireland.

In the course of an address to his constituents in Waterford recently, Mr. John Redmond said that at no time were the possibilities for the future of Ireland greater than at present, and their realization depended on the organization of the country and the party. The hopes of the country were greater than they had been for a generation, and since anxiety and the gravest responsibility was cast on those who had the conduct of the National movement, the Land Act was working slowly and painfully. Difficulties had been discovered in it, and the spirit of conciliation by the people had not been reciprocated by the majority of Irish landlords, and there was some disappointment in connection with the extravagant hopes which were aroused. The Act was a great one, and the defects in it would be easily remedied in the future, and the landlords' self-interest would speedily overcome landlord hostility or incapability, and nothing would then prevent the working of the measure, which was destined in a trifling small number of years to put an end to landlordism in Ireland.

Some English politicians believed that this would mean the abandonment or postponing of the demand for Home Rule, but the demand for Home Rule and the movement for Home Rule would now again come to the front, and English politicians of all parties would be made understand that no concession of any sort would induce the Irish people to cease demanding Home Rule, and the coming session would present unusual opportunities for pressing the National demand. English political parties are broken and disorganized, and the Government could not survive the present session except with their aid, and the Liberal party could not succeed to office without requiring to be handled with caution and care in the House of Commons.

Important changes might take place at any moment, and he would be little short of a madman, if he induced the party to discuss or sketch a plan of campaign, but certain broad lines might safely be laid down. There was a golden opportunity, but it would slip away if Ireland did not remain organized. In essentials there was no difference of opinion among Irish Nationalists, and they would be a nation of fools if they allowed non-essentials to distract their council or to weaken their ranks, but he had no fear whatever on that point, and he believed Irish members would go back to Parliament the only united party there.

The National programme had undergone no change, and with the near approach of the general election, he appealed to all to strengthen the League, because a vigorous organization and a united party were the first essentials to enable them to seize the opportunities of the session. It would be the duty of the Party to revise the National question. O'Connell once said that Ireland had got no government, and that was true. To-day Ireland was occupied by a hostile force, and what went by the name of Government was unworthy of the name of Government. It was not merely a despotism, and a Government carried from day to day in opposition to the declared will of the overwhelming majority of the people, but it was in itself and in the origin rather extravagant, corrupt, and inefficient. This Irish Government was the most costly in the world, and cost double as much per head of the population as did the Government in England. It was corrupt because it was maintained by the distribution of enormous bribes to certain classes of the population. The words were as true to-day as when Mr. Lecky used them—viz.,

that the unbribed intellect of Ireland was against the Government of the country.

In every department the most extravagant cost was coupled with the most disgraceful inefficiency. In the matter of education, technical instruction, and industrial development, the Government was inefficient. It had caused the decrease of the population of the country, and in the country every class except policemen were dissatisfied with the Government, and such a Government with its origin had no justification for its existence.

The origin of the Irish Government was in crime and shame, based on the Act of Union, which was a disgrace to civilization, and almost to humanity. He would give an example that would be amply sufficient to condemn the entire system to which Irishmen are asked to be loyal, and his example was that the great majority of the people were excluded from the benefits and the advantages of university education. The history of the world had been a history of the making of universities brought down to the level of all classes of the people. But Ireland was the most backward civilized nation in the world in extent of the university advantages offered the majority of its people. It was true there was in Ireland a great and famous university founded as the result of bygone spoliation, and maintained for the benefit of a small majority of the population. The majority of the people of Ireland did not attack that university, but the majority did ask for equality of treatment in regard to university education. The Government admitted that the claim so made was a just one, but the grievance had remained unredressed, and the Government stood confused before the world as unwilling to redress a grievance under which the majority of the Irish nation labored.

That matter alone was sufficient to condemn the English Government as being inefficient and ineffective in regard to Ireland. Lord Cairns, in introducing the Intermediate Act in 1878, said:—"The Bill is the necessary preliminary to a great measure dealing with higher education, the need for which is acknowledged by all political parties. This important Bill is the building up of the walls of which a University Bill will be the roof." Sir Michael Hicks-Beach said in 1885:—"They would continue to regard the question with hope and with the wish to do something to make university education more general and widespread in Ireland; and should it be their lot to be in office next session, they were determined to make some practical proposal that would deal in a satisfactory way with this important matter." Well, the party were in office next year, but this specific pledge was broken. Mr. Balfour in 1889 gave a specific He said:—"The Government had no alternative but to try and devise a scheme by which the wants of the Catholics of Ireland would be met," and he added:—"There is no possibility of dealing with the question except by a Bill, and I cannot give a pledge at this moment of the exact order in which the various questions will be dealt with by the Government next session, and at the Senate of the Royal University, in 1901, a resolution was passed that, in the opinion of the Senate, the relations of the university with its own colleges and students is unsatisfactory, and that it is most desirable that a Royal Commission should be issued to inquire into the working of the university in relation to the educational needs of the country at large, and to report as to the means by which university education might receive a great extension and be more efficiently conducted than it is at present. But the want of a Catholic University still existed, and none of the promises of the Government in regard to the matter had been fulfilled.

Mr. Balfour was now Prime Minister, and by what principle of political ethics could he divest himself of the responsibility for proposing the practical solution of this question, to which he had pledged himself over and over again, in the House and out of it. The whole Irish Government were in favor of it, and he had good reason to believe that the majority of the present Cabinet were in favor of a satisfactory settlement of the

question. It was said that the opposition in Ulster and Belfast stood in the way of his settlement of the question. It was true that the opposition of Orangemen in the North of Ireland had been a pretext in the past, put forward by the Government for their refusal to redeem the pledges made about the university, but that pretext was worn out. He saw signs that Belfast was beginning to feel that she was making a huge mistake in this matter, even from the point of her own selfish interests, and that she is finding out that she suffers like the rest of Ireland from being behind in the matter of sound education. Belfast was coming to the conclusion that it would be wise to throw in its lot with the rest of Ireland, and one reason was that on account of the want of higher education there they could not develop their own technical instruction in the city.

Was not there sufficient intelligence amongst the men of Belfast to see that, with the rest of Ireland, she had in this matter a common cause? He appealed to them if they would admit an appeal from such a quarter to rise superior to the blind passion and prejudices now swaying the ignorant section of their population, and the population of that city were too often allowed to control issues of which they have got no understanding, and to discredit and humiliate the more intelligent citizens. At the same time Belfast would not in the smallest degree alter the responsibility of the Government. Belfast might continue its enlightened policy of cutting off its nose to spite its face, but no Government which claimed to be a constitutional Government could justify allowing itself to be intimidated from a course which it had itself declared to be just and right by the ignorant and fanatical clamours of a small minority standing in their own light by this clamouring against a settlement of the question. He (the speaker) did honestly believe that they were rapidly coming to a time when self-interest, if no higher motive would induce Belfast to reconsider their position in regard to a settlement of this question.

It was true that the Government was in favor of a settlement of the question; yet it seemed very likely that an unparalleled opportunity that would be offered the Government would be allowed to pass, and so the Government would give the Irish people another unanswerable argument to show the rottenness and inefficiency of those who rule the interests of the country. Although a majority of the Cabinet were in favor of a settlement of the question, yet two or three members were against it, and rather than risk the resignation of those the question would be left unsolved. The Government then confessed themselves unable to remove a grievance which they admitted to be a hard one. He had refrained from speaking in public on the question, because he was aware that certain negotiations were on foot, and for which the Irish party had got no responsibility whatever. In this matter the usual course was followed. Whenever the English Government is considering a grievance which concerns Ireland they consulted everybody except those who were the elected representatives of the people, and he believed the result of the negotiations was that there was a serious crisis impending between the English Government and the Government in Dublin Castle, and it was ridiculous and monstrous that such negotiations should be conducted behind the backs of the Irish people. The time had now come when the country could no longer remain silent. Their opponents said this was a clerical question, but it was also a question for the Catholic laity of Ireland. In regard to a letter from Lord Dunraven on the subject, he said if it was a scheme of the Government why did they shelter themselves behind the name of Lord Dunraven, and he would express no opinion on the subject until he knew whether it was a scheme of the Government or not. Those who attempted to shelve this question next session should make up their minds to be struck at as quickly and as strongly as the Irish Party could strike at them, and the time was not far distant when the Irish Party would be able to get a very effective blow in at the Government. (Applause.)

PIUS X. REFORMING CHURCH MUSIC.

PIUS X. POPE.

"Mota Proprio"

Among the cares of the pastoral office, not only of this Supreme Chair, which We, though unworthy, occupy through the inscrutable disposition of Providence, but of every local church, a leading one is without question that of maintaining and promoting the decorum of the House of God, in which the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the Sacraments, to assist at the Holy Sacrifice of the altar, to adore the most august Sacrament of the Lord's Body and to unite in the common prayer of the Church in the public and solemn liturgical offices. Nothing should have place, therefore, in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the House of Prayer and of the Majesty of God. We do not touch separately on the abuses in this matter which may arise. To-day Our attention is directed to one of the most common of them, one of the most difficult to eradicate, and the existence of which is sometimes to be deplored in places where everything else is deserving of the highest praise—the beauty and sumptuousness of the temple, the splendor and the accurate performance of the ceremonies, the attendance of the clergy, the gravity and piety of the officiating ministers. Such is the abuse affecting sacred chant and music. And, indeed, whether it is owing to the very nature of this art, fluctuating and variable as it is in itself, or to the succeeding changes in tastes and habits with the course of time, or to the fatal influence exercised on sacred art by profane and theatrical art, or to the pleasure that music directly produces, and that is not always easily contained within the right limits, or finally to the many prejudices on the matter, so lightly introduced and so tenaciously maintained even among responsible and pious persons, the fact remains that there is a general tendency to deviate from the right rule, prescribed by the end for which art is admitted to the service of public worship and which is set forth very clearly in the ecclesiastical Canons, in the Ordinances of the general and provincial Councils, in the prescriptions which have at various times emanated from the Sacred Roman Congregations, and from Our Predecessors, the Sovereign Pontiffs.

It is grateful for Us to be able to acknowledge with real satisfaction the large amount of good that has been effected in this respect during the last decade in this Our fostering city of Rome, and in many churches in Our country, but in a more especial way among some nations, in which illustrious men, full of zeal for the worship of God, have, with the approval of the Holy See and under the direction of the Bishops, united in flourishing Societies and restored sacred music to the fullest honor in all their churches and chapels. Still the good work that has been done is very far indeed from being common to all, and when We consult Our own personal experience and take into account the great number of complaints that have reached Us during the short time that has elapsed since it pleased the Lord to elevate Our humility to the supreme summit of the Roman Pontificate, We consider it Our first duty, without further delay, to raise Our voice at once in reproof and condemnation of all that is seen to be out of harmony with the right rule above indicated, in the functions of public worship and in the performance of the ecclesiastical offices. Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, We deem it necessary to provide before aught else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the most holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profane from the Temple.

Hence, in order that no one for the future may be able to plead in excuse that he did not clearly understand his duty and that all wickedness may be eliminated from the in-

Papal Documents That Will Interest and Instruct Choirs, Organists, Composers and the Whole Musical World.

(Translated for the "Freeman's Journal" by Vox Urbis.—Imprimatur Fr. Albertus Lepidi, O. P., S. P., Ap. Mag.)

terpretation of matters which have already been commanded, We have deemed it expedient to point out briefly the principles regulating sacred music in the functions of public worship, and to gather together in a general survey the principal prescriptions of the Church against the more common abuses in this subject. We do therefore publish, motu proprio and with certain knowledge, Our present instruction to which, as to a juridical code of sacred music (quasi a codice iuridice della musica sacra), We will with the fullness of Our Apostolic Authority that the force of law be given, and We do by Our present handwriting impose its scrupulous observance on all.

INSTRUCTION ON SACRED MUSIC.

I.—General Principles.

1.—Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful. It contributes to the decorum and the splendor of the ecclesiastical ceremonies, and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries.

2. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and precisely sanctity and goodness of form, from which its other character of universality spontaneously springs.

It must be holy, and must, therefore, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting into her liturgy the art of musical sounds. But it must, at the same time, be universal in the sense that while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them.

II.—The Different Kinds of Sacred Music.

3. These qualities are to be found, in the highest degree, in the Gregorian Chant, which is, consequently, the Chant proper to the Roman Church, the only chant she has inherited from the ancient fathers, which she had jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

On these grounds the Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: The more closely a composition for church approaches in its movement, inspiration, and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy is it of the temple.

The ancient traditional Gregorian Chant must, therefore, be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this.

Special efforts are to be made to

restore the use of the Gregorian Chant by the people, so that the faithful may again take a more active part in the ecclesiastical offices, as was the case in ancient times.

4. The above-mentioned qualities are also possessed in an excellent degree by the classic polyphony, especially of the Roman School, which reached its greatest perfection in the fifteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from the liturgical and musical standpoint. The classic polyphony agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with the Gregorian Chant in the more solemn functions of the Church, such as those of the Pontifical Chapel. This, too, must, therefore, be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking.

5. The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by the genius in the course of ages—always, however, with one regard to the liturgical laws. Consequently, modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety and gravity, that they are in no way unworthy of the liturgical functions.

Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces.

6. Among the different kinds of modern music that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in the greatest vogue, especially in Italy, during the last century. This of its very nature is diametrically opposed to the Gregorian Chant and the classic polyphony, and therefore to the most important law of all good music. Besides the intrinsic structure, the rhythm and what is known as the conventionalism of this style adapt themselves but badly to the requirements of true liturgical music.

III.—The Liturgical Text.

7. The language proper to the Roman Church is Latin. Hence it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office.

8. As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order, or to change the prescribed texts for others selected at will, or to omit them, either entirely or even in part, unless when the rubrics allow that some verses of the text be supplied with the organ, while these verses are simply recited in choir. However, it is permissible, according to the custom of the Roman Church, to sing a motett to the Blessed Sacrament after the Benedictus in a solemn Mass. It is also permitted, after the Offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motett to words approved by the Church.

9. The liturgical text must be sung as it is in the books, without alteration or inversion of the words, without undue repetition, without breaking syllables, and always in a manner intelligible to the faithful who listen.

IV.—External Form of the Sacred Composition.

10. The different parts of the Mass and the Office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian Chant. Different, therefore, must be the method of composing an introit, a gradual, an antiphon, a psalm, a hymn, a Gloria in excelsis.

11. In particular the following rules are to be observed.

(a) The Kyrie, Gloria, Credo, etc., of the Mass must preserve the unity of composition proper to their text. It is not lawful, therefore, to compose them in separate pieces, in such a way as that each of such pieces may form a complete composition in itself, and be capable of being detached from the rest and substituted by another.

(b) In the Office and Vespers it should be the rule to follow the Caerimoniale Episcoporum, which prescribes the Gregorian Chant for the psalmody and permits figured music for the verses of the Gloria Patri and the hymn.

It will, nevertheless, be lawful on the greater solemnities to alternate the Gregorian Chant of the choir with the so-called falsi-bordoni or with verses similarly composed in a proper manner.

It may be also allowed sometimes to render the single psalms in their entirety in music, provided the form proper to psalmody be preserved in such compositions; that is to say, provided the singers seem to be psalmodizing among themselves, either with new motifs or with those taken from the Gregorian Chant or based upon it.

The psalms known as di concerto are therefore forever excluded and prohibited.

(c) In the hymns of the Church the traditional form of the hymn is preserved. It is not lawful, therefore, to compose, for instance, a Tantum Ergo in such wise that the first strophe presents a romanza, a cavatina, an adagio and the Genitori an allegro.

(d) The antiphons of the Vespers must be as a rule rendered with the Gregorian melody proper to each. Should they, however, in some special case be sung in figured music they must never have either the form of a concert melody or the fullness of a motett or a cantata.

V.—The Singers.

12. With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung only in Gregorian Chant, and without the accompaniment of the organ, all the rest of the liturgical chant belongs to the choir of levites, and, therefore, singers, in church, even when they are laymen, are really taking the place of the ecclesiastical choir. Hence the music rendered by them must, at least for the greater part, retain the character of choral music.

By this it is not to be understood that solos are entirely excluded. But solo singing should never predominate in such a way as to have the greater part of the liturgical chant executed in that manner; rather should it have the character of hint or a melodic projection (spunta), and be strictly bound up with the rest of the choral composition.

13. On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, cannot be admitted to form part of the choir or of the musical chapel. Whenever, then, it is desired to employ the acute voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.

14. Finally, only those are to be admitted to form part of the musical chapel of a church who are men of known piety and probity of life, and these should by their modest and devout bearing during the liturgical

functions show that they are worthy of the holy office they exercise. It will also be fitting that singers while singing in church wear the ecclesiastical habit and surplice, and that they be hidden behind gratings when the choir is excessively open to the public gaze.

VI.—Organ and Instruments.

15. Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within the proper regards, other instruments may be allowed, but never without the special license of the Ordinary, according to prescriptions of the Caerimoniale Episcoporum.

16. As the chant should always have the principal place, the organ or instruments should merely sustain and never oppress it.

17. It is not permitted to have the chant preceded by long preludes or to interrupt it with intermezzo pieces.

18. The sound of the organ as an accompaniment to the chant is precluded, interludes, and the like must be not only governed by the special nature of the instruments, but must participate in all the qualities proper to sacred music as above enumerated.

19. The employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments such as drums, cymbals, bells and the like.

20. It is strictly forbidden to have bands play in church, and only in a special case and with the consent of the Ordinary will it be permissible to admit a number of wind instruments, limited, judicious and proportioned to the size of the place—provided the composition and proportioned to the size of the place, ten in a grave and suitable style, and similar in all respects to that proper to the organ.

21. In processions outside the church the Ordinary may give permission for a band, provided no profane pieces are executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.

VII.—The Length of the Liturgical Chant.

22. It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to the ecclesiastical prescriptions the Sanctus of the Mass should be over before the elevation, and therefore the priest must have regard to the singers. The Gloria and the Credo ought, according to the Gregorian tradition, to be relatively short.

23. In general it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to and in a manner at the service of the music, for the music is merely a part of the liturgy and its humble handmaid.

VIII.—Principal Means.

24. For the exact execution of what has been herein laid down, the Bishops, if they have not already done so, are to institute in their dioceses a special commission composed of persons really competent in sacred music, and to this commission let them intrust in the manner they find most suitable the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.

25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with

diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a Schola Cantorum be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

26. In the ordinary lessons of Liturgy, Morals, Canon Law, given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction in the aesthetic side of the sacred art, so that the clerics may not leave the seminary ignorant of all those notions, necessary as they are for complete ecclesiastical culture.

27. Let care be taken to restore, at least in the principal churches, the ancient Scholae Cantorum, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such Scholae even in the minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people.

28. Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of its masters, organists and singers, according to the true principles of sacred art.

IX.—Conclusion.

29. Finally, it is recommended to choir-masters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals, and, above all, to the diocesan ordinaries to favor with all zeal these prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from Our Apostolic Palace at the Vatican, on the day of the Virgin and Martyr, St. Cecilia, November 22, 1903, in the first year of Our Pontificate.

PIUS X. POPE.

PAPAL LETTER TO THE CARDINAL VICAR OF ROME

The carrying out of the above regulations for the restoration of sacred music is laid upon Cardinal Respighi, Vicar-General of Rome, in the following letter from His Holiness:

Lord Cardinal—The desire to see flourish again in all places the decorum and the dignity and holiness of the liturgical functions has determined Us to make known by a special writing under Our own hand Our will with regard to the sacred music which is largely employed in the service of public worship. We cherish the hope that all will second Us in this desired restoration, and not merely with that blind submission, always laudable though it be, which is accorded out of a pure spirit of obedience to commands that are onerous and contrary to one's own manner of thinking and feeling, but with that alacrity of will which springs from the intimate persuasion of having to do so on grounds duly weighed, clear, evident, and beyond question.

Even a little reflection on the end for which art is admitted to the service of public worship, and on the supreme fitness of offering to the Lord only things in themselves good, and where possible excellent, will at once serve to show that the prescriptions of the Church regarding sacred music are but the immediate application of those two fundamental principles. When the clergy and choir-masters are penetrated with them, good sacred music flourishes spontaneously, as has been constantly observed in a great many places; when on the contrary those principles are neglected, neither prayers, admonitions, severe and repeated censure nor threats of canonical penalties suffice to effect any change; for passion, and when not passion a shameful and inexcusable ignorance, always finds a means of eluding the will of the Church, and continuing for years in the same reprehensible way.

This alacrity of will We look for in a very special way among the clergy

and faithful of this of Rome, the centre and the seat of the City of the Church. It seem but natural that more deeply feel the word than those who from Our mouth, and from Our loving and to Our fatherly invitation given with greater so more than by that fine Church of Rome, which cially intrusted to O as Bishop. Resides to be given in this world. Bishops are continually coming parts to honor the and to renew their our venerable basilica of the martyrs, a with redoubled fervor ities which are here all pomp and splendor the year. "Optamus tris offensi recedant," decessor, Benedict XIII time in his Encyclica qui, speaking of this sacred music: "We do may not return to t tries scandalized by And further on, touc use of instruments vailed, the same Pon opinion will be forme who, coming from co instruments are not t hear them in our ch they might in theatre fane places? They w from places and there is singing and churches of the same But if they are pe judgment, they must to find in our music the evil in their own came hither to s times the contradict music usually exce churches and the ecd and prescriptions was less noticeable, and th of this contradictio less more circumscrib cause the evil was m fused and general. B much study has been distinguished men in liturgy and the art u vice of public wors consoling, and not u splendid results have in so many churches world in the restor music, notwithstanding rious difficulties that and that have been come; now, in fine, th of a complete change things has come to appreciated, every ab ter becomes intolerab removed.

You, therefore, Lor your high office m Rome for spiritual m are sure, exert youra tness that is charac but with equal firm that the music execu churches and chapels and regular clergy of be in entire harmony structins. There is r rected or removed in the Mass, of the Litar the Eucharistic hymn which needs a thouru the singing of the V feasts celebrated in churches and basilicas prescriptions of the Episcoporum and the sical traditions of the man school are no lo found. For the devou the clergy, in which used to join, there h tuted interminable m tions on the words of all of them modelle al works, and most o meagre artistic value not be tolerated for in second-rate concert is that Christian piet are not promoted by osity of some of the is fed, but the major and scandalized, won that such an abuse ca We therefore wish the completely extirpated, solemnity of Vespers brated according to rules indicated by Us, al basilicas will lead t example of solicitous lightened zeal of the I who preside over the these will ve expect basilicas, and the coe obial churches, as churches and chapels o orders. And do you, I neither grant indulgen delays. The difficulty lished but rather argu ponement, and since t be done let it be dor and resolutely. Let a dence in Us and in O which heavily grac are united. At first t produce some wonder

SIC.

and faithful of this Our beloved city of Rome, the centre of Christendom and the seat of the Supreme Authority of the Church. Indeed it would seem but natural that none should more deeply feel the influx of Our word than those who hear it directly from Our mouth, and that the example of loving and filial submission to Our fatherly invitations should be given with greater solicitude by none more than by that first and most noble portion of the flock of Christ, the Church of Rome, which has been specially entrusted to Our pastoral care as Bishop. Besides, this example is to be given in the sight of the whole world. Bishops and the faithful are continually coming here from all parts to honor the Vicar of Christ and to renew their spirit by visiting our venerable basilicas and the tombs of the martyrs, and by assisting with redoubled fervor at the solemnities which are here celebrated with all pomp and splendor throughout the year. "Optamus ne moribus nostris offensi recedant," said Our predecessor, Benedict XIV., in his own time in his Encyclical Letter Annus qui, speaking of this very subject of sacred music: "We desire that they may not return to their own countries scandalized by our customs." And further on, touching on the abuse of instruments which then prevailed, the same Pontiff said: "What opinion will be formed of us by those who, coming from countries in which instruments are not used in church, hear them in our churches, just as they might in theatres and other profane places? They will come, too, from places and countries where there is singing and music in the churches of the same kind as in ours. But if they are persons of sound judgment, they must be grieved not to find in our music that remedy for the evil in their own churches which they came hither to seek." In other times the contradiction between the music usually executed in the churches and the ecclesiastical laws and prescriptions was, perhaps, for less noticeable, and the scandal caused by this contradiction was doubtless more circumscribed, precisely because the evil was more widely diffused and general. But now that so much study has been employed by distinguished men in illustrating the liturgy and the art used in the service of public worship, that such splendid results have been obtained in so many churches throughout the world in the restoration of sacred music, notwithstanding the very serious difficulties that had to be faced, and that have been happily overcome; now, in fine, that the necessity of a complete change in the order of things has come to be universally appreciated, every abuse in this matter becomes intolerable and must be removed.

It is recommended to all members of seminaries, priests and religious, parish priests and canons, canons of colledges and cathedrals, and diocesan ordinaries to zeal these prudent and demanded by all; so that the Church, which heretofore proposed them, may not be disappointed.

PIUD X. POPE.

TO THE VICAR OF ROME

of the above registration of sacred music in Rome, in the following His Holiness: The desire to see all places the decorum and holiness of functions has determined by a special Our own hand Our to the sacred music employed in the seraphic. We cherish will second Us in oration, and not at blind submission, though it be, which of a pure spirit of demands that are on-ary to one's own and feeling, but of will which intimate persuasion on grounds duty ident, and beyond

duals; here and there a leader or director of a choir may find himself somewhat unprepared; but little by little things will right themselves, and in the perfect harmony between the music with the liturgical rules and the nature of the psalmody all will discern a beauty and a goodness which have perhaps never before been observed. The Vespers service will indeed be notably shortened. But if the rectors of the churches desire on a special occasion to prolong the function somewhat, in order to detain the people who are wont so laudably to go in the evening to the particular church where the feast is being celebrated, there is nothing to hinder them—nay, it will rather be so much gained for the piety and edification of the faithful—if they have a suitable sermon after the Vespers, closed with solemn Benediction of the Most Holy Sacrament.

Finally, We desire that sacred music be cultivated with special care and in the proper way, in all the seminaries and ecclesiastical colleges of Rome, in which such a large and choice body of young clerics from all parts of the world are being educated in the sacred sciences and in the ecclesiastical spirit. We know, and we are greatly comforted by the knowledge, that in some institutions sacred music is in such a flourishing condition that it may serve as a model for others. But there are some seminaries and colleges which leave much to be desired, owing to the carelessness of the superiors, or the want of capacity and the imperfect taste of the persons to whom the teaching of the chant and the direction of the sacred music is intrusted. You, Lord Cardinal, will be good enough to provide a remedy for this also with solicitude, by insisting especially that the Gregorian Chant, according to the prescriptions of the Council of Trent and of innumerable other councils, provincial and diocesan in all parts of the world, be studied with particular diligence, and be as a rule preferred in the public and private functions of the institute. It is true that in other times the Gregorian Chant was known to most only through books which were incorrect, vitiated and curtailed. But the accurate and prolonged study that has been given to it by illustrious men who have done a great service to sacred art has changed the face of things. The Gregorian Chant restored in such a satisfactory way to its early purity, as it was handed down by the fathers and is found in the codices of the various churches, is sweet, soft, easy to learn and of a beauty so fresh and full of surprises that wherever it has been introduced it has never failed to excite real enthusiasm in the youthful singers. Now, when delight enters into the fulfillment of duty, everything is done with greater alacrity and with more lasting fruit. It is Our will, therefore, that in all seminaries and colleges in this fostering city there being introduced once more the most ancient Roman Chant which used to resound in our churches and basilicas and which formed the delight of past generations in the fairest days of Christian piety. And as in former times that chant was spread abroad over the whole Western Church from Rome, so We desire that Our young clerics, educated under Our own eyes, may carry it with them and diffuse it again in their own dioceses when they return thither as priests to work for the glory of God. We are overjoyed to be able to give these regulations at a time when we are about to celebrate the thirteenth centenary of the death of the glorious and incomparable Pontiff St. Gregory the Great, to whom an ecclesiastical tradition dating back many centuries has attributed the composition of these sacred melodies and from whom they derived their name. Let Our dearly-beloved youths exercise themselves in them, for it will be sweet to Us to hear them when, as We have been told will be the case, they will assemble at the coming centenary celebrations round the tomb of the Holy Pontiff in the Vatican Basilica during the Sacred Liturgy which, please God, will be celebrated by Us on that auspicious occasion.

Meanwhile as a pledge of Our particular benevolence, receive, Lord Cardinal, the Apostolic Benediction which from the bottom of Our heart We impart to you, to the clergy and to all Our most beloved people.

From the Vatican on the Feast of the Immaculate Conception of 1903.

PIUD X. POPE.

CO. LYNCH TO BE LIBERATED.

A correspondent of a leading English journal says that Col. Lynch, whose conviction of treason and sentence to imprisonment for life owing to his connection with the war in South Africa, will soon be liberated.

THE ACT OF THE UNION.

(By An Occasional Contributor.)

One hundred and five years ago today, on the 22nd January, 1798, Pitt suggested a "Legislative Union between Ireland and England;" a step that would necessitate the abolition of the Irish Parliament. This was a necessary movement before there could be any such union of legislative powers in a single Parliament as were contemplated. The greatest obstacle in way was the fact that the Irish Parliament would have to vote itself out of existence—no small undertaking to secure such a suicidal enactment from any government. Yet within a year that project was carried to a successful issue.

The struggles of 1798 were over; they ended disastrously for Ireland. Lord Cornwallis was Lord Lieutenant, and Lord Castlereagh was Chief Secretary for Ireland. On the 22nd January, 1799, the second last session of the Irish Parliament, was opened, and in the Speech from the Throne, there was mention made, in an insinuating and indirect manner, to some vague and wonderful scheme of Legislative Union. While Pitt knew well that there was a powerful opposition in Ireland, but he had hopes that a sufficient majority might be secured to carry the measure.

Pitt was right to dread the opposition, for, at once, fearing to lose their own Parliament, some of the most prominent supporters of the Government joined the ranks of the opposition. Amongst these were Sir John Barrington, Sir John Parnell, Chancellor of the Exchequer, John Foster, the Speaker, and Prime Sergeant Fitzgerald. These moved:—"That the undoubted birthright of the people of Ireland, a resident and independent legislature, should be maintained;" and after a debate of twenty-two hours the votes were equally divided—tantamount to a defeat for the Government. The clause referring to the Union was then struck out from the speech. But Parnell and Fitzgerald had to resign their offices. Almost all who voted for the measure were office-holders, and dependent on the Government for their living; while nearly all who voted against it were free and independent citizens and electors.

In February the measure was introduced into the English Parliament by Pitt, and carried. It was hoped that the influence of this enactment would bring about a like one during the next session of the Irish Parliament. Many of the Irish seats were owned by wealthy landowners, and were what is commonly called "pocket" boroughs. If the Union were carried the three hundred representatives would be reduced to about one hundred, and this the owners of these seats viewed with alarm. But they were bought off at the rate of £15,000 per seat. The amount paid in all for the votes of those who occupied seats for "rotten," or "pocket" boroughs, was £1,260,000—which was added to the national debt of Ireland, as the Irish had to pay the amount off. To complete the majority twenty-eight persons were created peers, and thirty-two peers were promoted; then others got pensions, judgeships, baronetcies, preferments, situations, and even direct cash. There was no concealment about these transactions. Under the direct inspiration of Pitt, the whole affair was managed by Cornwallis, Castlereagh, and Clare—John Fitzgerald; Cornwallis favored the Union, but abominated the means employed. Still he hung on to his place and saw the measure through.

The country was fully aroused, but all petitions were in vain and all agitation was rendered impossible by the thousands of soldiers that were poured into the country. The last session of the Irish Parliament opened on the 15th January, 1800. Grattan, seeing what was ahead, had himself elected for Wicklow, and, though very ill, he left his bed, and clad in the uniform of the Volunteers, took his seat in the House. The people ran wild in the streets, so mad was their excitement and dismay; but the military kept them in terror and order. Castlereagh moved the Bill of the Union in the Commons. Almost dying, Grattan arose, and with all the fire of youth, and with an eloquence unsurpassed in the annals of this world's oratory, pleaded against the measure.

Sir John Parnell demanded a dissolution, so that the country could pronounce upon such a momentous question; but his amendment was defeated. On the first motion the Government had 158 against 115; and a like majority was given to all

subsequent motions. The Bill thus went through the Commons. In the Lords it was carried by two to one. The Royal assent was given on the first of August, 1800, and the Act came into force on the 1st January, 1801.

The main provisions of that Act of the Union may be thus summarized:—

The two kingdoms to be henceforth one kingdom—"The United Kingdom of Great Britain and Ireland." The Irish representation in the united Parliament to be one hundred members in the House of Commons, and thirty-two peers (of whom four were to be spiritual peers—that is Protestant Bishops) in the House of Lords, twenty-eight lay peers to be elected by all the Irish peers, and four Bishops (Protestant) to be selected in rotation. The same regulations as to trade and commerce to apply to all subjects of the United Kingdom. The Irish Established Church to be continued forever, and to be united with that of England, Ireland to contribute two-sevenths, the expenditure of the United Kingdom, for twenty years, when new arrangements would be made. Each of the two countries to retain its own national debt as then existing; but all future debts contracted to be joint debts.

This was the Act of the Union—the Act that deprived a country of its native Parliament, that has lasted over a century strewing the hundred years with monuments of misfortune. It is surely time that Ireland's Parliament would be restored; and we believe that time is at hand.

A TRIBUTE TO ERIN.

Waft gently, ye breezes, this message from me,
To Erin, sweet Erin, far over the sea;
Oh, land of my fathers, old Ireland ashore,
How proud must the waves be that troop to your shore!
Your Sunburst in splendor has risen at last,
Your long night of sorrow is over and past,
To be a poor Pat is no longer a shame,
For he's covered with glory, with honors and fame;
The shamrock's in fashion, the green is not bann'd;
God speed you, old Ireland, our own fatherland!
Your gallant sons, Erin, have proven again
Our right to assert there are no braver men,
In the carnage of battle 'mid cannon's loud roar,
They proved their descent from their fathers of yore.
On the African hilltops there rose in a blaze
The star of their genius, and oh, its bright rays
Shed a halo of glory that Time can't efface
On the virtues and valor of our Irish race.
Out on the bleak veldt, in the gloom of the night,
A lone figure stands, in the moon's mellow light,
His quick ear is list'ning, and keen is his eye,
To guard his brave comrades who slumbering lie,
They sleep on securely, they know they will can,
For the soldier that guards is a true Irishman,
They can dream undisturbed of the meadow and glen
And the loved ones, alas, they may ne'er see again.
Old Ireland, allanah, just rest your kind eye
On this fair domain, 'neath the bright northern sky,
We have happiness here, we are free as the air—
No want unsupplied, no unrelieved care,
We live here in peace with the Briton and Scot,
In harmony working to better our lot.
That it long may continue we know you'll agree,
While success you will wish us, your kin o'er the sea.
Tho' we love this fair land where the maple tree grows,
We'll think of the thistle, the shamrock and rose,
Now join with me, brothers—wish Erin good cheer,
A right merry Christmas, a happy New Year!
May the billows break softly upon her lov'd shore!
May peace and contentment be hers evermore!
Through the break in the clouds appears Hope's smiling face—
God save you, old Ireland, that cradled our race!
Hamilton, December, 1903.
—J. B. Daly, in Hamilton Spectator.

THE WEEK'S ANNIVERSARIES.

(By An Occasional Contributor.)

The week now closing seems to be prolific in important and interesting anniversaries. They are "too numerous to mention," as the old saying goes. It is a matter of selection if we wish to keep within bounds at all. Beginning with Sunday last, the 17th January, it was on that date, in the year 395, Theodosius the Great, Emperor of Rome, died. Not only a great conqueror, but above all a great law-giver, to him are we indebted for the Theodosian Code of Roman Law. In 1484, on the 17th January, Ireland lost one of her most famous prelates, by the death of Donatus O'Murray, Bishop of Tuam. In 1706, on the 17th January, Benjamin Franklin was born. His biography is the political history of the American colonies prior to Independence. On the same date, in 1756, the great musician and immortal composer, Mozart, came into this world. In 1844, on the 17th January, Daniel O'Connell was put on trial for holding public meetings. In 1866, on the same day of the month Petrie, the renowned antiquarian, died, leaving behind him some of the most important researches and discoveries in the realm of antiquities—especially in connection with the Round Towers and other monuments of ancient Ireland. On the 17th January, 1871, the Prussians captured Alencon, and thus took another gigantic step towards the success that crowned their efforts in the great Franco-Prussian war.

The 18th January commemorates also many events, but principally of a different kind from those of the previous day. On the 18th January, 1781, took place the Battle of Cowpens, between Greene, who commanded the southern portion of the American army and Lord Cornwallis in command of the British. The 18th January, 1782, witnessed the birth of America's greatest orator, Daniel Webster. In 1787, on the same date, was born John Burke, the well known archivist. In 1861, on the 18th January, the State of Georgia seceded. On the 18th January, 1871, the day after Alencon, the German Empire was re-established. One on the same date, in 1873, died one of the greatest and most prolific masters of English—Bulwer Lytton. In the category of writers to which belong Dickens, Thackeray, Scott and other great novelists, Lytton occupies an enviable place; from the days of his "Pelham" to those of his "Parisians," embracing about thirty years of marvellous work he has succeeded in building himself a monument, in historical, mystic and social romance, composed of "The Last Days of Pompeii," "The Last of the Barons," "Harold, the Last of the Saxon Kings," "The Strange Story," "My Novel," "What Will He do with It?" "Zanoni," and a host of other works that for vivid imagery are not surpassed in English.

What a magnificent essay could be written on the anniversaries of January the nineteenth. Just imagine the wealth of material we must leave aside while simply mentioning a few of them. On the 19th January, 1473, Copernicus, the renowned astronomer, was born. He it was who gave his name to the Copernican system, which was substituted during his life for the less perfect Ptolemaic system that obtained for centuries. On the 19th January, 1787, was born a woman of great renown, in the person of Moten Mary Aikenhead, the foundress of the Irish Sisters of Charity. In 1807, on the 14th January, was born the great Southern general, Robert E. Lee. It is of him that the Poet-Priest, Father Ryan sang, when he gave to our literature that wonderful example of "Climax" in verse:—
"Forth from its scabbard; never hand
Wave sword from stain so free;
Nor brighter sword led braver band,
Nor braver bled for a fairer land;
Nor fairer land had a cause more grand,
Nor cause such a chief as Lee."

Two years later, on the 19th January, 1809, was born another child of genius, in the person of Edward Allan Poe—he of "The Raven," "The Bells," and "The Lost Lenore." The quaintest, most original, and most unfortunate of all America's literary men. On the 19th January, 1821, was opened the famous Theatre Royal in Dublin. Ten years later, on the 19th January, 1831, O'Connell was

arrested for addressing a public meeting in that same building. In 1868, on the 19th January, died Bishop Baraga, one of the pioneer prelates of Michigan, around whose life is woven much of the earlier history of that western State.

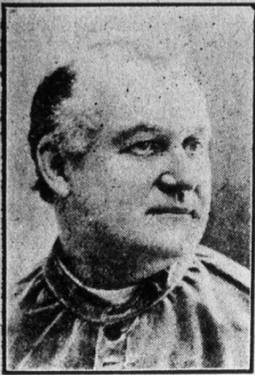
The 20th January brings us back to the year 665, and the death of St. Fechin, founder of many of Ireland's monasteries. He died of the great pestilence of that year. He had founded the monastery of Ballysadare, County Sligo. St. Fechin belonged to the third class of Irish saints. The first class was called most holy; the second, very holy; and the third, holy; the first shone like the sun; the second, like the moon; and the third like the stars. On the 20th January, 1265, England's first Parliament met. "It would be a very interesting study to trace the development of British Parliamentary institutions from the 20th January, 1265 down to the 20th January, 1775, when Pitt made his famous proposal of conciliation with the colonies in the Parliament of England—and from that down to the present day.

We now come to another class of anniversaries, that cluster around the 21st January. On that date, in 1621, Pope Paul V. died. On the same date, in 1623, a proclamation was issued warning all Catholic priests to leave Ireland under pain of death. The 21st January, 1696, beheld the death of John Sobieski, King of Poland. In the Cathedral of Vienna hangs the sword held by the glorious Sobieski as he crushed Kara-Mustapha, and his Turkish hordes, under the walls of that capital, and saved Western Europe from a night of barbarism such as we can scarcely attempt to speculate upon. On the 21st January, 1793, Louis XVI., of France, ascended the scaffold and died beneath the guillotine on the Place de la Revolution. That was the central event, and it was also the central hour of that whirlwind of social ruin that has been so fittingly called "The Terror." On the 21st January, 1860, the Senators from the American Southern States, withdrew in a body from the Senate—an event that fittingly presaged the fearful conflict that was to commence three years later. And this recalls that on the same date, in 1896, General T. F. Ewing died.

We close this week with the present day, Saturday, 22nd January. This day's anniversaries are more numerous still than any other day of this week. On the 22nd January, 1561, Lord Bacon, the famous English philosopher, essayist, jurist and man of contrasts and contradictions was born. On the 22nd January, 1632, were commenced the Annals of the Four Masters, one of the most wonderful literary productions of Ireland. On the 22nd January, 1689, King James II. after the loss of the Boyne and his flight to France, was regularly deposed by Parliament. On the 22nd January, 1788, Lord Byron was born. Despite the moral cloud that hangs over his life, and the many evidences of a disordered mind to be found in his writings, Byron stands in the foremost rank of the poets of the world. The grandeur of his "Childe Harold" is unsurpassed by any other poetic production of its kind, in any language; his "Siege of Corinth," his "Isles of Greece," his "Test of Affection," his "Prisoner of Chillon," his "Destruction of Sennacherib," and such fragments detached from the Alpine range of his productions, as his address to the Ocean, his description of St. Peter's, of the Colosseum, and of Venice, will live as long as English is read or spoken—long after the follies and errors of the poet shall have been swallowed in oblivion. On the 22nd January, 1799, in the speech from the Throne, the Union between Ireland and England was broached. The following year the Act of the Union was passed. It was this measure that O'Connell characterized as a Union between the Wolf and the Lamb. On the 22nd January, 1804,—just one hundred years ago to-day—Charles O'Connor, the celebrated lawyer, was born. On the 22nd January, 1868, Charles Keane, the great actor, died. And on the 22nd January, 1881, the Egyptian obelisk, was erected in Central Park, New York. It seems to me that I did not exaggerate when I said that the anniversaries of this week would furnish matter for many volumes of history.

OUR TORONTO LETTER.

From Our Own Correspondent.)



LATE REV. DR. KILROY.

DEATH OF REV. DR. KILROY.—One of the best known priests in Canada was called to his reward, when on Jan. 12th death claimed Rev. Doctor Kilroy, of Stratford.

This dearly loved priest was a grand and gracious type of the old school; nature and education had made him a gentleman, grace had done the rest.

Edmund Burke Kilroy was born in Clonmacnois, King's County, Ireland, and when six years of age, came to Canada with his parents.

He was ordained a priest in 1854, and two years later was made president of St. Mary's College, Chicago, and later conducted a mission at Lafayette, Indiana.

In 1862 he graduated from Notre Dame University, Indiana, and at his death was its oldest graduate.

He was ordained a priest in 1854, and two years later was made president of St. Mary's College, Chicago, and later conducted a mission at Lafayette, Indiana.

Dean Kilroy was a great patron of education; in 1878 he established Loretto Convent at Stratford, and at various periods since donated liberal sums for educational purposes.

things made him to be regarded as a most progressive citizen.

On Friday last the funeral took place, the whole city of Stratford evincing sorrow for what all regarded as a general loss.

Bishop McEvay said Mass for the children of the schools, after which followed the funeral Mass of Requiem; the celebrant of the Mass was Rev. Father Brennan, of St. Mary's, Ont., with Rev. Jas. Walsh, of Toronto, as deacon, and Rev. Father Gnam, of Hossin, as sub-deacon.

J. Edward Mounier, of Windsor; J. T. Aylward, rector of St. Peter's Cathedral, London; Brennan, of St. Mary's; Kennedy, Sarnia; Kilroy (cousin of the late dean), of Lennox, Mich.; Downey, Windsor, and Forster, of Bothwell; Quinlan, of West Lorne; James Welsh, of Toronto; John Gnam, of Hesson; Vicar-General Mahoney, of Hamilton; Father Kirsh, South Bend, Ind.; Stanley, of St. Paul's Cathedral, London; O'Neil, St. Thomas; Pimoneault, of Clinton; Corcoran and Northgreaves, of Seaforth; McCabe, of La Salle; Cook, of Woodstock; Ronan, of Mitchell; McGee, of Maidstone; Heuroux, of Simcoe; Noonan, of Dublin; Rousselle and Tobin, of Stratford; Connolly, of Ingersoll; Egan, of London; Hogan, of Strathroy; Father L. V. McBrady (superior of L'Assomption College, Sandwich); A. McEwan, of Irish-town.

Near relatives of Dr. Kilroy left to mourn his loss are Mr. J. A. Kilroy of Phoenix, Ariz., a brother, Miss M. Kilroy, and Mrs. Marion St. Louis, of Detroit, sister and a niece, Miss Cecilia O'Grady, of Toronto. — May he rest in peace.

OPENING OF LEGISLATURE.

A picture of brilliancy and beauty was presented at the opening of the House on Thursday, the 14th day of the New Year. The large Legislative Chamber was never seen to better advantage; four immense and dazzling clusters of electric lights lit up the multi-colored ceiling, where the outlining maple-leaf stood out in all the beauty of autumn tints and shades.

The floor of the House was an arena in which "fair women and brave men" made an attractive picture. The ladies in full dress with soft frou-frou of silken draperies and dainty handling of immense ostrich boas took the places assigned them; aides-de-camp and foreign consuls in uniforms heavy with gold lace, made bright the spots otherwise dark with the plain dress suits of the majority of the members.

The chamber boomed out a salute of fifteen guns, the carriage of the gubernatorial party preceded by horsemen in gallant guise wheeled up the broad drive which leads to the House; the soldiers presented arms the colors were "dipped" strains of "God Save the King," greeted the ear and the Lieutenant-Governor in Windsor uniform, fairly coated in gold lace and wearing the plumed hat of a general, made an imposing entrance into the Chamber.

While in Rome in 1876, he was elected a Doctor of Divinity by the College of Propaganda, and in 1890 was created a dean by Right Rev. Bishop McEvay of London, in which year he also celebrated his silver jubilee as priest at St. Joseph's; had he lived but a few months longer he would have celebrated his golden jubilee in the service of the altar.

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al greetings took place, both sides exchanging courtesies—an armistice for the time being declared. Then the panorama gradually dissolved, the invited ones going below to partake of the dainty things prepared for them. The session of the Ontario Legislature of 1904 was truly opened with all the ceremony, and show of the pageant of olden times.

REV. FATHER KIDD.—Rev. Father Kidd, who has just returned to Canada after a year's study in Rome has been stationed at Penetanguishene. In addition to the parish in which the Memorial Church is situated, Rev. Father Laboureau and his assistant have the Government Reformatory for Boys to attend in the capacity of chaplains.

HOUSE OF PROVIDENCE.—The Sisters of St. Joseph having charge of the House of Providence are beginning their annual collection for the support of those under their charge. It was announced that this collection will be taken up at all the Masses at St. Helen's Church on Sunday next, and the pastor expressed the hope that the usual generosity of the parishioners would be evinced on this occasion.

DEATH OF MRS. J. WALSH.—At her residence, 68 Gloucester street, on Jan. 14th, the death occurred of Mrs. James Walsh. Mrs. Walsh was respected by a large circle of friends, and was the mother of two well known citizens, Mr. J. J. Walsh, of Parkdale, and Mr. Frank Walsh, of the City Hall. The funeral took place on Saturday morning from St. Basil's Church.—R.I.P.

LATE MRS. MICHAEL WALSH.—Another respected resident of Toronto, was called away last week in the person of Mrs. Michael Walsh. Mrs. Walsh, whose husband pre-deceased her only a short time, was a cousin of Rev. F. Walsh, C.S.B. The funeral took place on Monday morning from St. Patrick's Church to St. Michael's cemetery.—R.I.P.

THE DRINK HABIT.—The "True Witness" in its front page of last week had some pungent remarks on examples resulting from the "drink habits." This habit, though perhaps not so much in evidence as it was some years ago, is, according to accounts, finding its way into places hitherto thought to be sacred.

A FRENCH PARISH CRUCH IN RUINS

The beautiful Church of Ste. Cunegonde, in a thriving municipality on the western boundary line of this city, is now a heap of ruins, as a result of a fire on Monday afternoon, which started, it is said, from the heating apparatus. The rapidity with which the fire spread, was such that the brigade of Ste. Cunegonde could do nothing to save the Church, and accordingly they bent all their endeavors towards keeping the flames from spreading to the presbytery which adjoins it. In this they succeeded, though some damage was done to the latter by smoke and water.

The Church was erected in 1885, and was an imposing edifice. It stood 229 feet high from the sidewalk to the top of the immense cross on the steeple. The interior was beautifully decorated, and it also contained many valuable oil paintings.

The insurance on the Church is divided among the following companies:—Guardian ... \$26,000 Royal ... 20,500 Fabrique Mutual ... 18,000 Phoenix of Hartford ... 10,000 Commercial Union ... 5,000 North American ... 5,000 Total ... \$84,500

The damage to the presbytery is covered by these policies:—Fabrique Mutual ... \$7,000 Guardian ... 5,000 North British & Mercantile ... 10,000 Phoenix of Hartford ... 6,000 Total ... \$28,000

THE MONASTERY OF CONG.

(By a Special Contributor.)

On the 29th December last, the Most Rev. John Healy, D.D., Archbishop of Tuam, delivered in the Town Hall of that place, a lecture on "Two Royal Abbeys of the Western Lakes." The two Abbeys, or monasteries of which the learned lecturer spoke were the Abbey of Cong, on Lough Corrib, and the Abbey of Inismaine, on Lough Mask.

As the two abbeys appear to have been originally connected, and that of Inismaine to have been but a branch of Cong, I will not impose upon the paper an account of the less important one. Deeply interesting as is the subject we can rely that whatever is said of Cong applies equally to the other monastery.

The monks of old knew how to select beautiful sites for their abbeys; and when they were forced to take up less favorable lands they knew how to improve and beautify them. There is no part of Ireland so rich and varied in its striking scenery as that of those western lakes upon the shores of which these homes of learning and religion were built.

During the first quarter of the sixteenth century, King Eoghan Beul, a great-grand son of King Dathi, dwelt on the Island of Inishoven. About the year 525 a famous saint called Cormac, coming from the South of Ireland, made his way to the dun, or castle, that the King had built himself on the Island. Cormac asked for a little land whereon to build his cell and erect a monastery.

Next Sunday being the feast of the Holy Family, preparations are being made in all the Catholic churches of the city for a celebration of that festival on a grand scale.

ST. ANNE DE BEAUPRE

The following statistics, from official sources, show the number of pilgrims who visited the famous shrine of Ste. Anne de Beaupre during the year beginning 1st November, 1902, and ending October 31st, 1903:

Table with 2 columns: Month and Number of Pilgrims. Total: 125,434.

During the season of navigation, 41,966 pilgrims were carried by various steamboats in which the well known steamer "Beaupre" holds the leading place.

It will be seen from those figures that, 167,400 pilgrims were carried to the shrine by rail and steamers.

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who certainly had their fleets on Lough Corrib for some time. But still it continued to be a place of considerable importance, for, at the opening of the twelfth century, we find that at the Synod of Rath, Breasail it was counted as one of the five dioceses which that assembly was prepared to recognize in the province of Connaught.

There is, however, some doubt about the date—certain authorities placing it, in our opinion, too early, and others too late in that century.

There is a general idea abroad that the passing of a Redistribution Bill, based on the last census, would necessitate an appeal to the country. But such is not the case, for according to the constitution the Redistribution Act does not come into force until the expiration of the Parliament during which it was passed.

There is a movement on foot to create a fund to come to the assistance of the University of Ottawa, and to enable the Oblate Fathers to rebuild. At the present time matters are in a pretty mixed upstate. In that institution, private houses had to be rented in the city to accommodate the professors, and the Science Hall, that escaped the fire, has been used as much as its proportions will permit for the classes.

After telling what the prisoner receives, such as money, some clothes, and ticket, the writer takes him as he enters the world again gives us the following description of his position:—

The man looks ahead to the future. If he goes back to his home, his acquaintances will distrust him; in case he has some notoriety, he will be a general suspicion. Providence, that he has father, his wife to welcome him, his unbearable and he can re- himself, living down the d- having been a convict. But he has no home, or has no tr- come by his own, or fears- tions—then he must go to place. To live up to his solves that he presumably prison, he must work. C- work? If he has a trade- sion, he must furnish refer- the industrial establishmen- been unionized, his self-re- bids him to work except un- auspices, and this mostly l- do: he must pay his board- a change of clothing and li- tools—to do all this he h- dollar note! If he can find at his trade, or has no tr- lack upon, he must take t- labor or look for odd job- labor market be overcrowd- be only one among thousan- unemployed that thro- of large cities, his is in a- plight. He is friendless a- socation must be with th- ask no references. Among- cessive drinking is more o- pant, profanity and relig- ference is not uncommon. a- eral it must be conceded th- such associates are not r- criminals, they nevertheless- ble for the moral uplift- that has lately come from

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OUR OTTAWA LETTER.

(From Our Own Correspondent.)

Like last week conditions are about the same at the Capital. Cold weather, just as you have it in Montreal; a considerable lack of news in the religious world; and the entire interest centering about the House on the Hill. By this time the readers are conversant with all the changes that have taken place in the Government. The only things that are positive are the constitution of the new Railway Commission; the appointment of Speaker Brodeur to the office of Minister of Inland Revenue; the announcement of the holding, during the month of February, of the by-elections for vacancies, and the calling of Parliament for a session on the 10th of March next.

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Some Views on Discharged Prisoners.

We have received a memorandum with a request for reproduction of an article which appeared in the Tronton "Advertiser," of January 16th, is entitled "Some Views on Discharged Prisoners." It is the work of Rev. Aloys M. Fisher, Moral Instructor at the House of Correction, and Chairman of Discharged Prisoners' Committee, National Association. The article appeals for co-operation of the public, and encourages the protection of discharged prisoners. The contribution is too large to permit of our publishing it in full, but we give extracts in a few excerpts for the purpose of the ideas of the writer to our readers. It is certainly of great moment and no doubt that it will interest who are of a more or less thorough mind. Referring to the importance of the matter, thus places the case:—

"The end to be attained is not alone the reformation of the transgressors, but the reformation in prison of the transgressors. The reformation in prison of the transgressors is a house built on sand—its stability. Hence the opinion is that the convict after release is one of the most dangerous elements in the science of the experience of prison work that usually in the criminal his unruly instincts, there though undeveloped, amount to that is some crime found who are yet unripe for development or remoulding the whole, moral and religious among convicts while they are in prison is not one of the most important. Earnest, prudent, fish moral ministrations are projected by them, and zeal, by good sense, has worked results. It is relatively bringing about in the convict change for the better, but the point, that that deterrence or failure, is more beyond the prison doors."

While we agree that the discharged prisoner is one and that he is generally of more sympathy than we are glad to see

AWA LETTER.

Some Views on Discharged Prisoners.

(Correspondent.)

Conditions are about capital, Cold we have it in Mont- lack of news in ; and the entire about the House is time the read- at with all the taken place in the only things that constitution of mission; the eaker Brodeur to er of Inland Rev- ment of the hold. nth of February, is for vacancies, Parliament for a of March next. mply speculation. ssing at the prob- leation, nor at the ce of measures to

We have received a marked copy, with a request for reproduction in our columns, of an article that appeared in the Trenton "Sunday Advertiser," of January 10th, 1904. It is entitled "Some Views on the Discharged Prisoner." It is from the pen of Rev. Aloys M. Fish, Catholic Moral Instructor at the State Prison and Chairman of Discharged Prisoners' Committee, National Prison Association. The article is an appeal for co-operation of societies for the guidance, encouragement, and protection of discharged prisoners. The contribution is too lengthy to permit of our publishing it in full, and to give extracts is not a very easy matter. However, we will take a few excerpts for the purpose of setting the ideas of the writer before our readers. It is certainly a question of great moment and we have no doubt that it will interest many who are of a more or less philanthropic mind. Referring to the importance of the matter, the writer thus places the case:—

"The end to be attained by imprisonment is not alone the atonement for the transgression, but also the reformation of the transgressor. But reformation in prison without readaptation to Society upon release is a house built on sand—it has not stability. Hence the opinion has grown strong in me that the treatment of the convict after his discharge is one of the most important matters in the science of penology. The experience of prison workers is that usually in the criminal, amid his unruly instincts, there is a great, though undeveloped, amount of good. True it is that some criminals are found who are yet unripe for moral development or remoulding, but on the whole, moral and religious work among convicts while they are in prison is not one of the most difficult tasks. Earnest, prudent and unselfish moral ministrations are not rejected by them, and zeal, tempered by good sense, has worked wonderful results. It is relatively easy to bring about in the convicts some change for the better, but the crucial point, the point that determines perseverance or failure, is met soon after the convicts have again passed beyond the prison doors."

After telling what the discharged prisoner receives, such as a little money, some clothes, and a railway ticket, the writer takes him up just as he enters the world again, and he gives us the following description of his position:—

"The man looks ahead to his future. If he goes back to his former home, his acquaintances will likely distrust him; in case he has acquired some notoriety, he will be held under a general suspicion. Provided, however, that he has father, mother or wife to welcome him, his lot is not unenviable and he can rehabilitate himself, living down the disgrace of having been a convict. But, perhaps he has no home, or is made unwelcome by his own, or fears molestations—then he must go to a strange place. To live up to his good resolves that he presumably formed in prison, he must work. Can he get work? If he has a trade or profession, he must furnish references; if the industrial establishments have been unionized, his self-respect forbids him to work except under union auspices, and this mostly he cannot do; he must pay his board; he needs a change of clothing and likely some tools—to do all this he has a five-dollar note? If he can find no work at his trade, or has no trade to fall back upon, he must take to unskilled labor or look for odd jobs. If the labor market be overcrowded, if he be only one among thousands of the unemployed that throng the streets of large cities, his is in a precarious plight. He is friendless and his association must be with those that ask no references. Among such, excessive drinking is more or less rampant, profanity and religious indifference is not uncommon, and in general it must be conceded that while such associates are not necessarily criminals, they nevertheless make little for the moral uplifting of one that has lately come from prison."

While we agree that often the lot of the discharged prisoner is a hard one and that he is generally deserving of more sympathy than he receives, we are glad to see that the

author discriminates and is cautious, for he says:— "I have heard and have read much about the necessity of distinguishing between a criminal and a convict, but I wonder how many among us ever stop to draw this line of distinction when we meet a man discharged from prison? How few, indeed, have charity and a sense of justice and fair play; how few are free from bias and suspicion when brought in touch with an ex-convict; how many that, ignorant of the number that have stood firm in their resolves for good, will insist on seeing only those that have again fallen! Sympathy for the ex-convict, however, should not be allowed to get the better of good judgment. The men that eventually reach our prisons are for a great part persons of weak will-power, weakened by indulgence to passions of various kinds, lacking in solidity of character; not virile in straining towards ideals of morality; heedless of the warning voice of religion. Not but that all of us, having been born in original sin, bear in us a taint of similar infection—and how many 'respectables' might not be in prison if benign environment had not hindered the spread of this infection, or if prestige and influence had not preserved them from the consequences of more or less hidden transgression?"

Coming down now to the practical side we would now like to see what it is that the writer would have us do for the discharged prisoners. We give the concluding portions of his article in full. He says:—

"In regard to after-treatment of prisoners, whether paroled or not, Switzerland serves as an admirable model. Switzerland has fourteen societies for discharged convicts, with a central committee in the chief city of such canton, and having district committees or corresponding members that carry the spirit of philanthropy into the smallest borough. The extension of aid to the discharged prisoner is made not through money, but through words and personal sympathy, counsel and interest. The prisoner can be brought into touch with these workers, before ever he has left the prison. The committees seek for him a patron, a charitable and unselfish man or woman chosen to be friend, guide and counselor to the discharged convict. To this patron is committed the work of directing the prisoner in the right way, of following his career until he is rehabilitated. Thus direct personal influence has an immense scope. The patron either reconciles the prisoner to his family and friends or seeks a place of employment and endeavors to create a new environment for his protégé. These societies have diffused among the public more just ideas in regard to liberated prisoners and made the people understand that it is for their interest to associate in this work. Employers willingly admit such men, for there is the surveillance of the patron, and further the societies guarantee to them the reimbursement of deprivations that the ex-prisoner might inflict on the employers. Remarkable to relate, in twenty-three years the societies have had no expenditures on this account. Recidivism is remarkably rare. In the canton of Neuchâtel, statistics for three consecutive years show that the highest number of reconvictions in one year was fifteen out of 360 or about 4 per cent.

"Why could we not in our own country establish ourselves on similar lines? Surely philanthropy, the love of our fellows, is not rare among us. The many organizations that exist throughout the land for the amelioration of the distressed and the defective bear testimony that charity is not dead, but lives a vigorous life. Why can there not be more organizations for the benefit of the delinquent? We are not yet sufficiently aroused to the importance of this matter. Great strides are being made in advance in preventive and reformatory work; why shall not more be done on lines of rehabilitation? Can we not find men and women to join in the work of helping the ex-convict? Have we not many men and women of means, devotedness and leisure that could take up patronage of men and women from State prison and penitentiary?"

"I ask the question, I make the appeal. Who will answer?"

In fine, this is an exposition of the subject, an appeal, and a question. The exposing of the arguments in favor of the ex-prisoner is very admirable, the appeal is very considerable, but the question is not as easily answered as may be imagined. As individuals we might form very good and charitable resolutions to give the discharged prisoner a chance and not to frown him down, nor drive him back to crime by making him feel his ostracism. But we are only individuals after all. To effect any results organized action would be necessary

and we cannot see how that is to be obtained unless some already-organized society, of a benevolent character were to take the initiative. At all events we have given all the prominence that our space will permit to this appeal on behalf of ex-prisoners, and, at least, we hope that it will result in some poor unfortunate one meeting with a kindlier greeting than he would have otherwise have received, on coming forth from punishment to begin life anew.

ABOUT ARBITRATION

Under the heading "Not a New Idea," the "New Zealand Tablet" says:—

In politics as in millinery, there is, in a sense, nothing new except what is forgotten. The principle of arbitration between nation and nation is no new-fangled idea of the century that boasts the special brilliancy of its illumination. It was acted upon long ages ago among the Greeks. The Amphyctonic League was nothing more or less than an early Hague Tribunal of Arbitration. Once upon a time, when the Argives and the Spartans had tired of hacking, branding, and perforating each other, they struck a model treaty of peace, one of the clauses of which provided for arbitration by a neutral State in the event of their having "words" with each other again. To come from ancient to modern instances, Levi's "International Law" records a whole set of questions that were left to arbitration by the Vienna Congress of 1815. France and England have both been parties to arbitrated disputes from time to time. In 1834-1835, for instance, the King of Prussia arbitrated between France and England. In 1839 the girl-Queen Victoria performed a like friendly office between France and Morocco. A tiff between England and Peru was adjusted by the Senate of Hamburg in 1864. Five years later Great Britain had "a bit of a ruction" with Portugal. At the intervention of the President of the United States, the disputants came to terms and shook hands and parted on friendly terms. The famous "Alabama" case that nearly led to war between Great Britain and the United States, was adjusted by arbitration after having dragged its snaky length through all the years from 1861 to 1872. France's "little bill" for military damages against Chili was settled by a mixed tribunal in 1882. Later on the King of Portugal mediated between England and Brazil in the difficulty regarding a wretched rock-islet called Trinidad (not the big island of that name). Somewhere in the nineties President Lachera settled a knotty dispute between a French subject and the Republic of Venezuela. The historic boundary difficulties between Great Britain and Venezuela, and between Great Britain and the United States over a disputed strip of Alaska, were also settled by arbitration.

In the middle ages, the Popes were the chief arbitrators. "They determined," said the late Lord Chief Justice Russell, "many a hot dispute between rival forces without loss of human life." In a court of international arbitration as finally and properly established, the spiritual father of over 250,000,000 Christians would naturally play a leading role. He is respected throughout the civilized world. He is a sovereign without territorial cares or interests. He has no boundaries to protect, no frontiers to push forward. He would rely on moral force only and could act independently and according to the dictates of conscience. He would be, as of old, the ideal sole arbiter. Mr. Hall Caine, the noted Protestant writer, holds that Rome is the natural seat of the highest court of the nations. "Her geographical position," says he, "her religious and historical interest, her artistic charm, and above all the mystery of eternal life which attaches to her, seem to me to point to Rome as the seat of the great court of appeal in the congress of humanity which (as surely as the sun will rise to-morrow) the future will see established."

IRISH ON TRIAL.

At the annual banquet of the American-Irish Historical Association, held in New York, the President of that body made the following important remark:—

The Irish are on trial now in this country. This is the first age when Irish genius has had a chance to win on its merits. We will be judged by what we do here. We must not be allowed to suffer by the act of any Irishman. The worst enemy of the Irish in America is an Irishman who proves unfaithful to official trust.

HINTS TO YOUNG MEN.

Men who wish their sons to be fitted for active life are usually desirous of securing them positions in establishments owned and managed by successful business men. This is but common wisdom and prudence. They also desire that they should be engaged in useful and respectable occupations; but it is equally important that they be placed in association with men who not only do good work, but who do it in good ways, and in the fear of God, says the Angelus.

There are business men whose influence upon the young is little less than deadly. They may profess piety, and appear religious, and be active in good works, but if they practice dishonesty, if they indulge in deception, if they are guilty of falsehood and hypocrisy, if they do things in business life which are contrary to the laws of man and the will and Word of God, their success is calamitous and the influence of their example to be deplored.

Sentence against an evil work is not speedily executed, and a man sometimes holds his place in society and in the religious world long after those who know him in business life have made up their minds that he is a liar, a fraud, a hypocrite. He may perhaps go on to the end of life unchallenged, and die in the odor of sanctity, and if he does this he may rear a whole generation of young men employees, assistants and partners, who will be as crafty and as crooked as himself, and who, perhaps, lacking his shrewdness, will speedily come to grief.

Far better both for the interests of this world and the next to engage in the work of an honest ditch digger or hod carrier than be exposed to the tempting and ensnaring influences of a wealthy, crafty, dishonest hypocrite. When employees are under control of such a man they are sometimes called upon to do things which they know to be wrong, but they excuse themselves because the act is ordered by the employer, who is responsible, rather than the employee. But there will undoubtedly be great disappointments in the judgment day, and many persons who have done wrong for other people may find that they have to answer for it themselves.

The true principle is to do right by everyone and for everyone, and to remember that however strong the obligation which may bind us to the service of our fellowmen, there is a previous obligation to do right; and we are first to be servants of God—the God of Justice, hating iniquity.

Fathers, take care of your boys, and see that they are not only trained in honest business, but that they are under the supervision of honest men. Temporary prosperity in business life is a poor substitute for moral power and a conscience void of offense toward God and man.

Boy Smokers in Court.

As examples of the ravages wrought on the health of boys who smoke cigarettes, says the New York "Herald," John W. Rafferty, principal of Public School No. 19, in Williamsburg, had with him when he went recently to the Lee Avenue Police Court, six small boys, each of whom is what he describes as a "fiend." He was there to appear against five shop keepers who sell cigarettes, for whom Magistrate Higginbotham had issued summonses.

He refused to give the boys' names, but said they were pupils at his school. They were pale, wan and nervous, and their small fingers were stained with nicotine. One of them, who coughed continually, did not appear to be more than twelve years old.

"Your Honor," said Mr. Rafferty, "we hear a great deal about the harm done to boys by cigarette smoking. I have brought these six, who are pupils of my school, so that you may see and judge for yourself. "Each of them smokes a great many cigarettes every day. I have had a chance to observe them and others who have contracted the habit, and I am satisfied that the cigarette is their deadliest enemy. I am sorry that I could not bring a seventh boy here. I had him in mind when I determined to begin this crusade, but he is now in a state verging on insanity."

Magistrate Higginbotham seemed greatly impressed and questioned the boys. Each of them admitted that he smoked as many cigarettes as he

could get, and they told the magistrate that they had no difficulty in buying them at stores near the school, although none of them is sixteen years old.

Mr. Rafferty said that he had been assured by the principals of a number of Brooklyn schools that they would join him in his crusade.

"We are satisfied," he said, "that the boy cigarette smoker is not only dulled mentally, but that his health suffers to a dangerous degree. The pupil who smokes is not the equal mentally of the boy who does not and he is irritable. It is an effort for him to concentrate his mind upon his studies, and we find that the proportion of illness among smokers is greater than among those that do not.

"I have spent a great deal of time making observations and gathering statistics concerning cigarette smoking in School No. 19, which two thousand pupils attend."

Mr. Rafferty said that he believes that the small shop keeper who sells cigarettes to the small boy does not realize the harm he is doing.

Those who appeared in answer to the summonses secured by the principal were Mrs. Kelly, of South Third and Keap streets; Mrs. Carson, of South Third and Rodney streets; Mrs. Pratt, of South Fourth and Hewes streets; M. Feldman, of South Fourth and Hooper streets, and Peter Caruso, of South Second and Keap streets.

After warning them that they must not sell cigarettes to boys under sixteen, the Magistrate adjourned the various cases until February 13. He paroled the five. In the meantime, Mr. Rafferty says, he intends to thoroughly canvas the district and discover whether shopkeepers near the school are selling cigarettes.

NOTICE.

Notice is hereby given that the parishioners of St. Michael the Archangel of Montreal, will apply to the Legislature of Quebec at its next session for an Act to amend the Education Act, and to permit of the erection of the said parish into a separate school municipality. Montreal, 21st January, 1904.

Theatres and Fire Protection.

The recent theatre fire in Chicago, which resulted in the loss of hundreds of lives of men, women and children, has aroused the civic authorities in various large cities on this continent and in Europe, to a sense of their duty.

M. Lepine, the Prefect of Police, of Paris, France, has had a commission busy visiting the theatres and music halls this week. The commission has just reported. It found that in numerous playhouses the minor requirements of laws framed to guard against such disasters were neglected. M. Lepine has sent stringent orders to all his commissioners to see that the law is enforced.

HATRED.

Hatred is a passion that stands opposed to love and develops itself in anger, retaliation, envy, revenge and lust of power.

"There is always something doing in the lives of famous men," so one of the popular songs of the day has it, and you may depend upon it, there is always something doing at the

'OLD RELIABLE ITALIAN WAREHOUSE'

The Italian Warehouse was established by Mr. Alexander McGibbon (now Major McGibbon of Calgary), in 1856, who, from that day to this has never had a peer, let alone a superior, in the Retail Grocery business of Canada.

Brought up in Mr. McGibbon's School, we have endeavored to maintain the reputation of the house as "the Leading Establishment of its kind in all Canada" for providing consumers with the best of everything in the shape of

Choice Fancy and Staple Groceries, Teas, Coffees, Provisions, Wines, Liquors, Cigars, Tobaccos, &c., &c. We offer to-day the following

SARATOGA MINERAL WATERS
at special reduced prices for our January Clearing Sale:
Saratoga "Hathorn" Water, in 2 dozen cases, \$1.75 per dozen, \$3.40 per case.
Saratoga "Patterson Spring" Water, in 2 dozen cases, \$1.75 per dozen, \$3.40 per case.
Saratoga "Congress Spring" Water, in 2 dozen cases, \$1.75 per dozen, \$3.40 per case.
Saratoga "Lincoln Spring" Water, in 2 dozen cases, \$1.50 per dozen, \$2.80 per case.

CHARLES ERBA'S EXTRACT OF TAMARIND
(Concentrated in the void)
In small, medium and large bottles.
Extract of Tamarind, small bottles 25 cents each, \$2.75 per dozen.
Extract of Tamarind, medium bottles 45 cents each, \$5.00 per dozen.
Extract of Tamarind, large bottles, 60 cents each, \$7.00 per dozen.

"Menier's" Breakfast Essence of Cocoa
Menier's Chocolates are known the world over as second to none, and Menier's Breakfast Essence of Cocoa is on a par with the chocolate. We offer Menier's Breakfast Essence of Cocoa in 1/4 lb. tins at 15 cents per tin, \$1.65 per dozen tins.

Courtenay's "Red Currant Cream" Sauce
Especially good with hot or cold meats, 27 cents per bottle.
Courtenay's "Red Currant Cream" Sauce is prepared from the finest Ripe Fruit and Spices, only 27 cents per bottle, \$3.18 per dozen.

RALSTON HEALTH OATS
In 2 lb. packages; only 10 cents per package.

Teyssonneau's Mushroom Powder
In tins; only 30 cents per tin.

Genuine Havana Guava Jelly
In 1/4 lb. boxes, 25 cents per box; \$2.50 per dozen boxes.

Imported German "Sardellen" Sausage
25 cents per tin.

Dominion Packing Co.'s Corned Beef, in 1-lb. tins, only 13 cents each
Dominion Packing Co.'s Corned Beef, in 2-lb. tins, only 23 cents each.
Dominion Packing Co.'s Lunch Tongue, in 1-lb. tins, only 30 cents each and only a few tins of each to offer.

A FEW OF OUR PORT WINES
Generous Port

The "Royal Wine," £150, Particular Oldest Port, \$2.50 per bottle, \$25.00 per dozen.
"Old Reserve" Port, \$2.00 per bottle, \$9.50 per gallon, \$20.00 per dozen.
E. P. No. 3, Extra Particular Old Port, \$1.50 per bottle, \$8.00 per gallon, \$17.00 per dozen.
White Port! White Port! White Port! Cockburn's Finest Old White Port, \$1.50 per bottle, \$8.00 per gallon, \$17.00 per dozen.
"Choice Old Delicate Port" (Four Diamond), \$1.25 per bottle, \$6.00 per gallon, \$13.00 per dozen.
Very Superior Rich Old Port, No. 10, \$1.00 per bottle, \$4.50 per gallon, \$10.00 per dozen.

All the above Port Wines delivered free by express, at above prices, in lots of one or more dozen, or not less than 3 gallons, to any express office in Ontario, Quebec or the Maritime Provinces.

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ESTABLISHED 1816.
THE NORDHEIMER Building,
207, 209 & 211 St. James St.
MONTREAL.

BEAUPRE

Statistics, from official number of pilgrims, during the November, 1902, 31st, 1903:

.....	3,699
.....	2,793
.....	2,891
.....	2,836
.....	2,898
.....	3,145
.....	6,982
.....	18,558
.....	30,295
.....	27,591
.....	17,190
.....	7,106
.....	125,434

of navigation, carried by va- which the well upre" holds the n these figures as were carried and steamers.

THE POPE IN MACEDONIA.

By Mr. George Lynch.

The following interesting article appeared in the first issue of "The Daily Paper," which was published on Monday last:-

I have just returned from Rome, where I had a long and interesting audience with His Holiness Pope Pius X., which I am glad to be permitted to give an account for "The Daily Paper."

My object in seeking the interview which I was fortunate enough to obtain was to bring before the attention of the head of the Catholic Church the present woeful condition of the Macedonian Christians.

I was introduced by the head of the Irish College. As we entered the Pope's apartment all the pomp and ceremony of the court seemed to be left behind. The small room we entered was a plain one. There was a writing table, on which was a crucifix and an inkstand. His Holiness had risen, and was standing beside and behind the table. I knelt and kissed his hand, and immediately he bid me rise, drew a chair close to his own, and motioned us to be seated as he faced his own chair round towards us.

His reception was as simple as if he were still a plain parish priest. A marvellous charm and attractiveness, however, emanated as a halo from his presence, which held and fascinated one from the moment of entering that little room. Never before have I experienced the influence of such personal magnetism, and I quite failed to analyse the reason of that feeling when I looked at the old man sitting in front of me, our knees almost touching.

A tuft of rather dishevelled grey hair from beneath the white skull cap straggled across his forehead, a forehead wrinkled along its lower half by many lines, from underneath which his deep-set, wonderful dark eyes gleamed out. Expressive eyes they are that gaze out benignly, lovingly, and then will suddenly look with a keen, searching earnestness into the back of yours like the steel-touch of crossing swords.

I at once addressed His Holiness on the subject of my mission. For months past, I told him, I had been journeying to and fro as an ambassador of the Press among the martyred Christians of Macedonia. I repeated to the august successor of the Apostles the plaintive cry which the man of Macedonia uttered so long ago, "Come over and help us." And I supplemented and supported my appeal by showing the Pope the collection of photographs I had taken illustrating the miseries of the refugees, especially of the great crowd of pitiful folk which had taken refuge in the Monastery of Rila.

His Holiness was intensely interested and most sympathetic, and I was delighted to tell him how grateful the unfortunate victims of Turkish savagery had been when His Holiness's personal gift of four thousand francs had reached them—the first of all the gifts they had received from the outside world.

The Pope asked me many questions as he turned over the photographs, making sympathetic comment. I told him that I had been there when he had sent his gift, and that it had made a singular impression. Taking up one of the photographs which showed a great number of people camping in a mountain gorge, His Holiness said to me, "Are these people all Christians?" He was probably prompted to ask because the few men amongst the crowd of women and children were wearing the fez, which is universally worn by the Macedonian men. I answered, "Yes, Father."

Mgr. Murphy interjected, "They are Christians, Holy Father—but schismatics." The Pope replied to him, "But they are all our brothers," and turning to me with that deep searching look of his, he repeated it, "They are all our brothers."

I told him what efforts some newspapers had made on behalf of these unfortunate Macedonians. "Good work," he said; "that is good work for the free Press of a great country." Emboldened perhaps not a little by his outspoken and simple cordiality, so that I had quite lost the feeling that I was talking to a Pontiff, and felt more as if I were conversing with a plain parish priest whose heart was glowing with love for his parishioners, and whose deepest desire was to help and serve them. I said to him, "Would not you, Holy Father, use your influence with the powers on behalf of these people?" and I pointed out the proved insincerity of the Turks with regard to carrying out any sort of reforms, and the lack of earnestness

amongst the Christian Powers in insisting on their being enforced.

"Perhaps I have done more, my son, than you know of," he replied. "I do not wish to interfere in politics unless I know it will be effectual—effectual for doing good."

And he went on to tell me that only the other day when it appeared as if there was a prospect of war and bloodshed in Colombia, he communicated with President Roosevelt, and received a most courteous and cordial reply from him.

With regard to the Macedonians, only a few days ago he received a letter from the Sultan himself; "Una littera stupenda" was the Pope's expression, and then he went on to tell me that this extraordinary document was principally taken up with congratulating him on the efforts he had made in the cause of peace, from which it appeared to me that this wildest of old diplomats was trying his hand at humbugging the Pope very much in the same way that he has often succeeded in humbugging others. It was delightfully evident, however, that the recipient of the "littera stupenda" was not being taken in.

I had brought a copy of my latest book, "The Path of Empire," which had just been published, which he most graciously accepted from me. Turning over the pages and looking at the pictures which illustrated my recent journey through Japan, China, Manchuria, and Korea, led him naturally to speak of the Far Eastern question. He expressed a fervent hope that the trouble would be settled without war, but seemed keenly alive to the danger of the situation. He asked me questions about the Trans-Siberian Railway, by which route I had travelled.

While talking to him about the ease and rapidity of modern travelling, I asked him if now that it was so easy, and that all the other monarchs of the earth were going a-visiting, "Why would not you, Father, make a tour of your parish, the world?" He sat back, and laughed a ringing, hearty laugh, as he shook his head. He seemed amused at the idea of a Pope turning globe-trotter, but I persisted, and rapidly sketched the projected tour across Europe and England, and dwelt, perhaps not unenthusiastically, on the reception he would get everywhere, in Ireland, and when traversing the United States especially, and so on round back to Rome, which would make it the greatest royal progress the world had ever seen. He looked at me with an amused, yet interested, smile. It may have been imagination, but I thought there was a gleam in his eye as if deep down there was something that appealed to him in the idea of seeing something of these three hundred millions of people that recognize him as their spiritual father, and visiting those far off countries that he had never seen, although almost daily hearing from them.

Only a few months ago it was his practise at Venice to rise every morning at five, and after saying Mass and starting the work of the day, he went regularly at eight o'clock for a swim in the Adriatic. Only the week before he took his return ticket for Rome to attend the Conclave he climbed a mountain 5,000 feet high. Now never, never more such a swim or climb—the high walls of the Vatican gardens must feel to him like those of a prison, the triple tiara like a thorny crown.

When he had finished looking at the book he said he must give me a medal in return. With that he got up and opened a door in the wall beside him and disappeared for a few moments, to return with a white plush case in his hand containing his gift. He then asked Mgr. Murphy, in Italian, if I was Catholic.

Pointing to the fountain pen in my hand, he said, "That is the greatest weapon ever put into the hand of man; see that you always use it fearlessly and for the truth, and as you have been using it lately, in the cause of those who suffer, and the cry of those suffering is unheard."

I knelt and kissed his hand, and as we passed out backwards the figure of that white-robed man, with the rugged, kindly face, and tuft of shaggy hair and the wonderful eyes, standing there in that plain room, sank into my mind. The ivory figure with extended arms on the cross was there too. Outside the Noldo Guards bowed to Monsignor as we passed. The two rooms were lined with waiting visitors—nuns, an old officer, his breast ablaze with many decorations, an Eastern priest, a Japanese and a host of others—awaiting until he would come out and say a few words to them in general audience.

As we passed out through the Swiss Guards, and along the beautiful geographical gallery into the courtyard and down across the Piazza St. Pietro, the words, and the tone in which they were said, kept ringing in my ears. "They are all our brothers," said by that simple, white-clad priest standing erect, whose great heart seemed to fill the room with an atmosphere of charity and of love. Not as a politician, not as a diplomat, will, I think, he be remembered, but as the People's Pope—true successor of the fisherman—ruling by love and holiness over a kingdom that is not of this world.

CATHOLICITY'S FUTURE

The question of the future prospects of the Catholic Church in America has been within the past few years, and the growing influence of Catholicity in the Republic is making it more and more a subject of burning interest. On the fifth of this month Rev. Dr. John M. Reiner, of St. Thomas' College, Villanova, Pa., spoke at a meeting of the Fenelon Reading Circle, held in Brooklyn, N.Y., and there he delivered a most highly instructive lecture on "The Catholic Renaissance of the Twentieth Century." It was a scholarly address and a masterly review of the trend of Catholicity, from the period of the great Renaissance, in the thirteenth century, down to the present time. In his conclusions, based upon the history of the past, and the present conditions, the lecturer predicted that the twentieth century would witness a revival of faith in the fields of philosophy, literature, and especially in the social and political spheres.

The middle of the eighteenth century was characterized as the day of the crucifixion of the Church, and the end of the nineteenth century as her day of resurrection, making the twentieth century ripe for the movement of Catholic triumph and glory. Dr. Reiner said that the Church will have grave problems to solve and emergencies to encounter. He said:-

"In France and Spain the anti-Catholic spirit is again raging, and in the United States, in Cuba, Porto Rico and elsewhere forces are marshaling to upset the old traditions and teachings. At such a time it may prove salutary to us to remember the days of old to consult past history and to learn from mistakes made how to avoid pitfalls in the future."

The speaker traced the course of infidelity that prevailed in the middle of the eighteenth century, at first confined to a limited circle, and later spreading to the people at large. An age of skepticism came, a philosophy of negation, exemplified in the works of Kant, Hegel and Fichte. Freedom of thought became the catchword with the people, and the Church was pointed out as its enemy. The speaker then gave a picture of France during the period of the French Revolution. And he then predicted the renaissance of Catholicity on this continent, in the following language:-

"Thus the spirit of infidelity lived on and prospered till near the end of the nineteenth century, when faith arose again from the ruins, and in England, France, Germany, and above all, in Ireland, victories were won by the Church in various activities of life. In America Catholicism has as yet to try its strength. It must not be forgotten that our position here is entirely different from that which the Church occupies in Europe, for here she has not made a test of her strength, while in Europe she is prepared and equipped. Yet for the past 100 years we have increased in numbers and wealth, and the past must teach us to bring about a Catholic renaissance in the twentieth century full of triumph and grand in its results."

Another feature of this able lecture was the praise that the speaker bestowed upon Ireland and the Irish people for their fidelity to the church through ages of trial. He pointed out how Ireland was at one period the conservatory of the faith and the cradle of Europe's missionaries; how in subsequent years, through the ages of persecution, she clung to the faith, and continued its pre-eminence through her exiled sons carrying it into various lands. He predicted the great share that the Irish Catholics would have in the future triumph of the Church on this continent, and how her children would help to bring about the Renaissance of the twentieth century.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 17th January, 1904.—Irish 153, French 132, English 33, Scotch and other nationalities 16. Total 334.

JOHN MURPHY & CO.

Special Clearing Sale In Our Men's Store All This Week!

Some of the Extraordinary Bargains offering:

COLLARS. Sizes 14, 14½, 15, 15½, 20c and 25c for 3c. American Collars made in Troy, N.Y., latest styles, stamped price, 20c—All this week, 12½c. Sizes—14 to 18.

COLLAR BUTTONS. Sterling Silver backs, fine rolled plate, all shapes—10c and 15c ones, 5c each.

NECK TIES. HERE IS YOUR CHANCE. 25c, 35c, 50c and 75c Ties—12½c each. Bows, Puffs, Square End Ties, Strings, Windsor Ties and Derbys, 12½c each. Silk Flowing End Ties, 75c and \$1.00—40c each.

White-SHIRTS—Coloured. Coloured Shirts, 14½, 16½, 18, only 90c—40c for 37c. Coloured Shirts, stiff bosoms, white bodies, cuffs attached—regular \$1.00—for 50c.

White Shirts, slightly soiled, open back or front, sizes 14 to 18; regular \$1.00 and \$1.25—all this week 60c.

Unlaundered White, perfect fitting, well tailored, hand-made button holes—75c for 47c; \$1.60 for 60c.

FANCY VESTS. Navy, with white stripe 3/8, high cut; sizes 34 to 38; regular \$1.50—while they last, 70c. Fancy Vests, fannel lines—\$8.00 for \$3.95; \$3.50 for \$2.39.

NIGHT SHIRTS. DO YOU NEED ANY? Cambric ones, for instance, nicely trimmed; \$1.00 kind—60c each. Flannel ones, 75c—at this sale, 40c. Flannel ones, \$3.00—for \$1.47. Pyjamas, \$2.50 for \$1.39 each.

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Fifteen years experience in connection with the liquidation of Private and Insolvent Estates. Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.

TELEPHONE 1182.

NOTICE.

Notice is hereby given that, "La Fonciere, a Mutual Fire Insurance Company, having its principal place of business in the town of Maisonneuve, in the District of Montreal, will make application to the Legislature of the Province of Quebec, at its next session to have its deed of incorporation amended in virtue of Section 17 of the revised Statutes for the purpose of obtaining the following powers:-

1.—To obtain subscription to a capital stock of \$50,000.00 with the privilege to increase the same to the sum of \$500,000.00 divided in shares of \$50.00 each.

2.—To acquire, own and alienate immovables.

3.—To issue insurance policies on the Mutual and the cash premium systems of the Province of Quebec.

4.—To transfer its principal place of business to the City of Montreal in lieu of the town of Maisonneuve.

5.—To issue insurance policies on either the Mutual or cash premium systems in towns and cities, as the Board of Directors might decide.

LEONARD & LORANGER, Attorneys for the petitioner.

COLONIAL HOUSE, PHILLIPS SQUARE.

GREAT ANNUAL DISCOUNT SALE.

Furniture Department

Liberal Reductions in every piece of Furniture in Stock. All Furniture bought and paid for during the Sale stored FREE OF CHARGE until Spring!

Bedsteads.

1 only Napoleon Bedstead, 5 feet wide, solid mahogany, no veneer, beautifully carved and full roll, \$200, less 25 per cent.

1 only Colonial Bedstead, solid mahogany, 5 feet wide, height of head 5 ft. 8 in., foot 3 ft. 6 in., beautifully made, \$180.00, less 33 1-3 per cent.

Brass Beds from \$40.00 to \$185.00, the very latest designs, 4 ft. 6 in. and 5 ft., 20 to 33 1-3 per cent.

Mattresses, Pillows, &c.

Special Mattress, for January only, E. F. Mattresses, good value, \$15.00, less 20 per cent.

H. Feather Pillows, for January only, size 20 x 26, \$4.00, less 20 per cent., best tickings used, feathers guaranteed odorless and clean.

Parlor Cabinets in solid Mahogany and Vernis Martin, very fine goods, less 20 per cent.

50 Per Cent. Off

Ladies' Eiderdown and Flannelette Wrappers, Ladies' Eiderdown and Flannelette D. Jackets, Ladies' Black and Colored Tweed Jackets, Ladies' Black and Colored Tweed Ulsters, Ladies' Velvet and Silk Jackets, Ladies' Black and Colored Winter Costumes, Ladies' Short and Dress Skirts, Ladies' Short Waterproofs, Maids' and Children's Mantles, Colored Silk and Silk Moreen Underskirts.

Ladies' Fur Lined Carments less 33 1-3 per cent.

Colored Dress Goods

Choice lot of light weight goods, consisting of Silk and Wool Materials, Etamines and Voiles, etc., 20 per cent.

Other fine lots of Dress Goods less 20 per cent.

Best All-Wool Challies (this is a fine lot), 45c, less 33 1-3 per cent.

Choice Dress Muslins, less 20 p.c.

Embroidered Chiffon, in black and ivory, 46 inches wide, less 33 1-3 per cent.

Embroidered Chiffons, black with colored spots, Half Price.

Silver Plated Ware

Balance of Teaspoons, Dessert spoons, Coffee Spoons, Tablespoons, Dessert Knives, Orange Spoons, Berry Forks, Salad Servers, Sugar Shells, Sugar Tongs, Berry Spoons, etc., etc., at Half Price.

Special Table

Fish and Dessert Knives and Forks in Silver, Celluloid and Pearl Handles, including Carvers, Fish Knives, etc., etc., at Half Price.

Sterling Silver

Balance of Odd lines of Hair Brushes, Military Brushes, Hat and Bonnet Brushes, Cigarette Case, Card Cases, Flasks, Buffers, Blotters, Manicure, etc., etc. Also Files, Tooth Brushes, Nail Brushes, Cuticles, Curlers, Seal's Paper Cutters, etc., etc. Salve Boxes, Powder Boxes, Mirrors, Whisks, etc., etc. To be offered at Half Price.

Complete Toilet Sets, consisting of Mirror, Hair Brush and Comb, also Salve and Manicure pieces, in cases, less 25 per cent.

Ribbons

Black Liberty Satin Ribbons, all silk, less 25 per cent.

Black Double Faced Satin Ribbons, Nos. 5, 9, 12, 16, 22 and 40—50 per cent.

Black Faille Ribbons, Nos. 5, 9, 12, 16, 20, 22 and 30, less 50 per cent.

Colored Satin and Faille Ribbons, all silk, 50 per cent.

Colored Satin and Faille Ribbons, 75 per cent.

Fancy Ribbons, 50 per cent.

Exceptional Values in Headgear

LADIES' HATS \$5.00, for \$2.50 \$12.50, for \$6.25 \$6.00, for \$3.00 \$15.00, for \$7.50 \$6.50, for \$3.25 \$17.50, for \$8.75 \$7.50, for \$3.88 \$20.00, for \$10.00 \$10.50, for \$5.25 \$25.00, for \$12.50

All prices in stock not mentioned will be sold in the same proportion.

22 Styles of Imported Corsets

Principally of Straight Fronts, at Half Price:

\$1.75, for 88c \$3.50, for \$1.75 \$2.00, for \$1.00 \$3.75, for \$1.88 \$2.25, for \$1.13 \$4.00, for \$2.00 \$2.45, for \$1.23 \$4.50, for \$2.25 \$2.75, for \$1.38 \$4.75, for \$2.38 \$3.00, for \$1.50 \$5.50, for \$2.75 \$3.25, for \$1.63 \$7.50, for \$3.88

Flannels Special

4,000 yards Fine French Opera Flannels for Blouses, Wrappers, and Kimonas at 50c, less 33 1-3 per cent.

1,000 yards very fine French Cashmere Flannels for Blouses and Wrappers, 50c, less 33 1-3 per cent.

Optical Department

SPECTACLE FRAMES

14 Kt. Gold Filled Riding Bow Frame, warranted 15 years, \$1.00. Albums, less 50, 33 1-3 and 20 per cent.

Barometers and Thermometers, Half Price. Opera and Field Glasses, Half Price.

Burnt Wood, Half Price. White Wood, 25 per cent.

Mirror White Wood, 33 1-3 per cent. Self Registering Thermometers, Half Price.

Sporting Goods Department

Punching Bags and Boxing Gloves, 20 per cent. Toys and Games, 20 per cent. Jointed Dolls, 33 1-3 per cent.

Baby Carriages and Co. Carts, from 10 to 20 per cent. Toboggans and Snowshoes, the balance of stock, 10 per cent off.

5 p.c. for Cash in addition to all other Discounts and Reductions

SPECIAL ATTENTION GIVEN TO MAIL ORDERS.

HENRY MORGAN & CO., Montreal

Father

At St. Mary's Church, Ont., took place, last week, the golden jubilee of the priest Rev. Dean O'Connor. The presented every parish. An address, from the clergical, accompanied with a well-fitted presentation, and the same team, veneration and love offering of the members. Archbishop Gauthier, who had intended it was prevented, at the time from being able to grace the occasion. The address was read by Vicar-General, of Prescott. The Perth sent as a souvenir, a beautiful set of vestments, and the parish sent a gold-headed of these parishes Dean O'Connor may be glad idea of the useful career O'Connor, we cannot do reproduce the address of in which will be found a of his priestly life. The as follows:-

"To the Very Reverend phen O'Connor, V.F. occasion of his Golden the Priesthood:

"Very Reverend and D Although the present is addresses, we, your bro of the diocese of King's this has a significance fa ordinary. For what is t memorate? and by who sented? Answering the an inverted order, it priests of this diocese, e whom joins in heartily thetically indorsing the which it endeavors, no quately, to express: an brother priests and frie men who should and w you best, your life-long duty, your devotion and edness under the tremen sibility of the sacerdotal "And it is to comm golden jubilee of your This is in itself a celest deed, for to few doe grant the exceptional pi pleating the mystic sac atlar for 50 years; but t this rarity is emphasize call the fact that, in h congratulating you on and auspicious occasio and congratulate the fi priest who, born and re historic province (then k per Canada), has been s

The Proposed New Irish

Irish Catholics and speaking English, resid north-eastern district of who attended the public the Ollur School, Rhy Tuesday evening, to mee sentatives of the Arch-confer with them in regi proposed new Irish p Stephen, are entitled to for the spirit of good-wi money that prevailed, des disadvantages which we to provoke misunderstan The gathering was char a generosity of senti-augurs well for the fut people. Even the gallant of veterans who have bee with the mother Irish p its organization were at to applaud the courage their brethren in the ex- eastern limits of the old ary line, despite their purpose to oppose any er upon the territory of th ed parish of St. Patrick

Mgr. Archambault and Martin were the represer the Archbishop, the form and the latter acted as a Mgr. Archambault, after his inability to address in English, called upon I Callaghan, P.P., of St. P the oldest member of the sent, to translate for th his hearers the statement make in regard to the of meeting. He then refer

HOUSE, RE. SALE. Stock. is stored FREE OF... 26, \$4.00, less 20... 33 1-3 per cent. If Price. ... \$1.75 ... \$1.88 ... \$2.25 ... \$2.38 ... \$2.75 ... \$3.88 ... \$1.00.

Father O'Connor's Jubilee.

At St. Mary's Church, Marysville, Ont., took place, last week, a magnificent celebration in honor of the golden jubilee of the priesthood of Rev. Dean O'Connor. The clergy represented every parish in the diocese. An address, from the clergy accompanied with a well-filled purse was presented, and the same tokens of esteem, veneration and love were the offering of the members of the parish. Archbishop Gauthier, of Kingston, who had intended being present was prevented, at the last moment, from being able to grace the festive occasion. The address of the clergy was read by Vicar-General Masterson, of Prescott. The parish of Perth sent as a souvenir of the occasion, a beautiful set of benediction vestments, and the parish of Chesterville sent a gold-headed cane. In each of these parishes Dean O'Connor had been pastor for a time. As many of our readers may be glad to have an idea of the useful career of Dean O'Connor, we cannot do better than reproduce the address of the clergy, in which will be found a full sketch of his priestly life. The address read as follows:—

"To the Very Reverend John Stephen O'Connor, V.F.P.P., on the occasion of his Golden Jubilee in the Priesthood: "Very Reverend and Dear Father,— Although the present is an age of addresses, we, your brother priests of the diocese of Kingston, feel that this has a significance far beyond the ordinary. For what is this to commemorate? and by whom is it presented? Answering these questions in an inverted order, it is from the priests of this diocese, every one of whom joins in heartily and sympathetically indorsing the sentiments which it endeavors, however inadequately, to express; and we, your brother priests and friends are the men who should and who do know you best, your life-long fidelity to duty, your devotion and single-mindedness under the tremendous responsibility of the sacerdotal obligations. "And it is to commemorate the golden jubilee of your priesthood. This is in itself a celebration rare indeed, for to few does the Master grant the exceptional privilege of celebrating the mystic sacrifice of the altar for 50 years; but in your case this rarity is emphasized when we recall the fact that, in honoring and congratulating you on this solemn and auspicious occasion, we honor and congratulate the first Ontario priest who, born and reared in this historic province (then known as Upper Canada), has been spared to celebrate his golden jubilee in holy priesthood. There have, indeed, been other golden jubilee celebrations in this province within the memory of all of us; but the priests who were privileged in these several celebrations had all been born and reared outside the old diocese of Kingston and the boundaries of Upper Canada. Therefore, we acclaim you as in a special manner our own; and we rejoice in contemplating the fact that your long span of life-work in the ministry is largely an abstract and brief chronicle of the diocesan history. For you have lived under and loyally served the majority of the prelates who adorned the throne of this old metropolitan see; you have witnessed their strivings for the good of our holy church and for the greater glory of God; and, in your sphere, you have taken a goodly share in "bearing the burden of the day and the heats" so that it is no exaggeration to say, looking back over the long and varied history of the vicissitudes, the trials and triumphs of the work of the church in the diocese of Kingston, quorum pars magna fuisti.

The Proposed New Irish Parish.

Irish Catholics and Catholics, speaking English, residing in the north-eastern district of Montreal, who attended the public meeting in the Oller School, Rby street, on Tuesday evening, to meet the representatives of the Archbishop and confer with them in regard to the proposed new Irish parish of St. Stephen, are entitled to great credit for the spirit of good will and harmony that prevailed, despite certain disadvantages which were calculated to provoke misunderstanding. The gathering was characterized by a generosity of sentiment which augurs well for the future of our people. Even the gallant contingent of veterans who have been associated with the mother Irish parish since its organization were not unwilling to applaud the courage and zeal of their brethren in the extreme north-eastern limits of the old city boundary line, despite their tenacity of purpose to oppose any encroachment upon the territory of their much loved parish of St. Patrick's.

Mgr. Archambault and Rev. Canon Martin were the representatives of the Archbishop, the former presided and the latter acted as secretary. Mgr. Archambault, after explaining his inability to address the meeting in English, called upon Rev. Martin Callaghan, P.P., of St. Patrick's, as the oldest member of the clergy present, to translate for the benefit of his hearers the statement he had to make in regard to the object of the meeting. He then referred to the

that the dominant note of the meeting was that, unless some portion of the territory of the mother Irish parish was included with that of St. John Baptist parish, the project would have to be abandoned.

Some effort was made to verify and classify the names in both petitions, but it soon dawned upon the members of the clergy present that such a task would take up much time and it was decided to refer the matter to a committee composed of representatives of both petitions.

ST. MARY'S PARISH.

HOLY NAME SOCIETY.—The regular meeting of the Holy Name Society was held in St. Mary's sacristy on Monday evening, January 18th. After the general routine business had been transacted, the election of officers took place, and resulted as follows:—President, Hugh F. McEniry; vice-president, Wm. Mayberry; recording-secretary, James McDonogh, jr.; financial secretary, Wm. J. Coughlin; 1st consultant, F. C. Lawlor; 2nd consultant, Jas. McDonogh, sr.; marshal, Henry Kavanagh; sacristan, Michael Finnerty.

The annual reports showed the society to be in a flourishing condition. Almost every meeting new members are being proposed for membership. A substantial donation to Brother-Denis Murney, whose old age and recent illness prevented him from following his daily avocation was one of the thoughtful and grateful acts of the members present at the meeting.

OBITUARY.

Last week the Queen's Hotel was the scene of a very pathetic incident, which resulted in the death of Miss Jean Corcoran, daughter of the late Justin Corcoran, and adopted daughter of Mr. James J. Corcoran, the well known contractor of Pittsburg, Pa.

Mrs. Corcoran, who is a Canadian by birth, came to Canada, a few days before Christmas, to spend the festive days at the old homestead. He was accompanied by his wife, and adopted daughter, Jean, whose mother is still living in St. Alphonse. On their return journey, little Jean was taken ill while in Montreal, and within a few days, despite the best efforts of medical skill, she passed to her reward. The remains were taken back to St. Alphonse, to be met by mourning relatives and friends, who but a week previous had seen her among them in the enjoyment of health and happiness. Though but eleven years of age, deceased was unusually bright, and gave every promise of a brilliant future. She was a prime favorite with all who knew her and many a tear was shed by her little classmates when the sad news was wired to Pittsburg.

KNIGHTS OF COLUMBUS.

James A. Flaherty, Esq., last State deputy of the Knights of Columbus, was in New Haven last week in attendance on a meeting of the National Board of Directors, who appointed him to confer with Mgr. O'Connell, rector of the Catholic University, in order to arrange plans for the formal presentation of the \$50,000 contributed by the members of the order for the endowment of the chair of secular history at the University. The presentation will take place at the University in April and will be made by Edward L. Hearn, supreme knight. Many prominent members of the order from all sections are expected to be present on the occasion. —Catholic Standard and Times.

Striking Lessons of a Nun's Career.

The following sketch of the life of Mother de Chantal, Superior of the Sister-Servants of the Immaculate Heart of Mary, whose death, in Chester, Pa., has just been announced, is taken from the "Catholic Standard and Times," of Philadelphia. It is another striking evidence of the great work of one of those noble souls in religious life. It is as follows:—

Mother de Chantal, known in the world as Catharine Hayes, was born at Silver Lake, Susquehanna county, Pa., about sixty-four years ago. She was as remarkable as a child as she was afterwards for forty years as a superior of various communities of the Congregation of the Immaculate Heart of Mary. At the age of 15 she taught for a term in a public school fourteen miles from her home and was engaged for the following term, but a position in a school near home was offered, which she took at the wish of her parents. The following three terms she taught her old home school. During the sessions many of the pupils were her former school-mates and were her seniors by three or four years. This position she could have held as long as she wished. Again, at the advice of her parents, she took another school near by and after one term was recalled to the home school, which she taught until her entrance into the novitiate. So great was her reputation as an educator that she never had to solicit a single appointment as teacher, though a mere child in years. In July, 1860, she bade farewell to her home, to her dearest spot in the wide world, even if it was very humble. In February, 1861 she received the white veil, and in August, 1863, she was professed. In September of that year she was sent to Laurel Hill Academy, where she taught for a couple of years and was appointed superior, Very Rev. John Vincent O'Reilly, of apostolic memory, being pastor of the Church at Susquehanna Depot.

Little do priests or Sisters in the beginning of the twentieth century know of the hardships and privations of sixty years ago. Cold and hunger had often to be endured in degrees extreme. This may seem an unwarranted digression, but Father O'Reilly was thoroughly identified with the planting and fostering of the faith that has given so many beautiful examples of heroic worth. The writer of this little sketch remembers to have seen him riding on horseback through a blinding storm of rain and snow in the depth of winter to attend a sick call twenty-five miles from his home. It was about 3 o'clock on a Saturday afternoon, with Mass to be said in the old Silver Lake Church next morning. Most of the journey back during the night was made through snow and slush six or eight inches deep, but Father O'Reilly was there for the Mass, though the noble, strong horse he rode was ruined. An ordinary thing in the winter was to see him driving around amongst his scattered parishioners and picking up a few bushels of oats with which to feed his horse. Little or no money was to be had.

It was to conditions like these that he brought the first colony of three Sisters under good Mother Teresa from Monroe, Michigan. The hardships and privations of the little community were necessarily great. For fuel and light it was not a choice between electricity and gas, nor between bituminous or anthracite coal, but wood, often cut and hauled directly from the forest and often so full of sap as to require laking in the oven before it would burn. Their labors and privations as pioneers were little less than those of the noble old priest who led the way.

From Laurel Hill, in 1868, Mother

de Chantal was sent to Reading as mistress of novices, a position she held until 1871, when she was appointed superior of St. Paul's, Philadelphia. Here she established the first free parochial school of all grades and completed the convent. Next we find her opening, as superior, the convent and school at Norristown, in 1875, which was well established and in a flourishing condition when, in 1879, she was sent to establish St. John's School, at Manayunk. Here she labored with great success for the next seven years, leaving everywhere the evidence of her great prudence, zeal and ability as a builder up of Catholic educational institutions.

On August 15, 1886, she was elected mother superior of the Sister Servants of the Immaculate Heart of Mary, and each succeeding triennial she was unanimously re-elected by her devoted collaborators. Gladly would she have escaped the burden and its responsibilities at any stage of the eighteen years, but Providence would have it otherwise.

Villa Maria, West Chester, Pa., a noble institution, attests her zeal and administrative ability, whether considered in the natural or supernatural order. With what might seem to others inadequate means, she undertook large enterprises, and by judicious management brought them to final success. Eighteen years ago, when placed in charge of Villa Maria, the place was in decay, the buildings bleak and dilapidated. There were only thirty-nine pupils, with academic outfit and appointments scarcely equal to the parochial schools which she had established wherever she presided. To-day what do we find at Villa Maria? A noble pile of stately buildings, unsurpassed in equipment for educational purposes by any similar institution in the country; 139 young lady boarders, and in the college adjacent fifty boys, making in all 189 pupils, with the standard of study raised fully in proportion to the increased numbers. These splendid results were achieved not, with loud announcements and blare of trumpets, but they grew into existence as noiselessly as the budding and blooming of a flower garden in spring-time. Endowed with a deep and abiding humility and true religious spirit, she was a most unsatisfactory person to compliment on her good work, which was evident on all sides.

The writer once made the remark that she had done much for the institution. It was not resented, but when she got through whittling there was not a shaving left for personal credit. She said: "I have done but little; good Father Spalding looked after the details of the contract, and inspected the work daily, taking care that everything was done as specified which was a great relief. Our good Sisters furnished the means so you see how little credit is due to me. Any other would have done as much; many in my position would have done more." I felt that I had struck bed-rock humility, and changed the topic of conversation. Beyond and above these manifest traits of zeal she had a profound veneration for everything Catholic and was from childhood an ideal educator, bending all her energies to the cause. The best expression of her benign influence may be found in the almost universal evenness of disposition in her community and earnestness in the discharge of duty. Humble she was, but her humility never degenerated into weakness. Following the junction of St. Paul, she made herself all to all in order to gain souls to Christ. Justice, tempered with charity, was the keynote of her dealings with the members of her own community or others. No important affair was undertaken without due consideration and consultation; hence there were few mistakes to correct. A daily prayer of her life was that she would have the blessing of the

THE OGILVY STORE

January Discount Sale

After a busy season, what then? A general clearing up throughout the Store. Many Old Lines have been cut right down to very low figures—Reliable Goods at very low prices. GREAT MANTLE REDUCTIONS. This is a department where we have made reductions regardless of former prices. All thoroughly up-to-date goods, at very low prices.

Ladies' Costumes

Two lots of Ladies' Costumes in different styles and goods. All Half Price With 10 per cent. extra for Cash. Ladies' Gown and Velvet Capes, nicely trimmed and well finished. All Half Price With 10 per cent. extra for Cash.

RIBBON REDUCTION

Many lines have been reduced in this department for this week's selling, all good colors and designs. FANCY NECK RIBBON, Dresden pattern, also shaded with fancy stripes; regular price from 50c per yard, JANUARY SALE, a yard, 13c With 10 per cent. extra for Cash. SHADED SASH RIBBON, 6 inches wide, regular 50c; JANUARY SALE, per yard, 35c With 10 per cent. extra for Cash. FANCY NECK RIBBON, 4 to 6 in. wide, regular 35c a yard, JANUARY SALE, per yard, 25c With 10 per cent. extra for Cash. Mail Orders Receive Prompt Attention

JAS. A. OGILVY & SONS,

St. Catherine and Mountain St

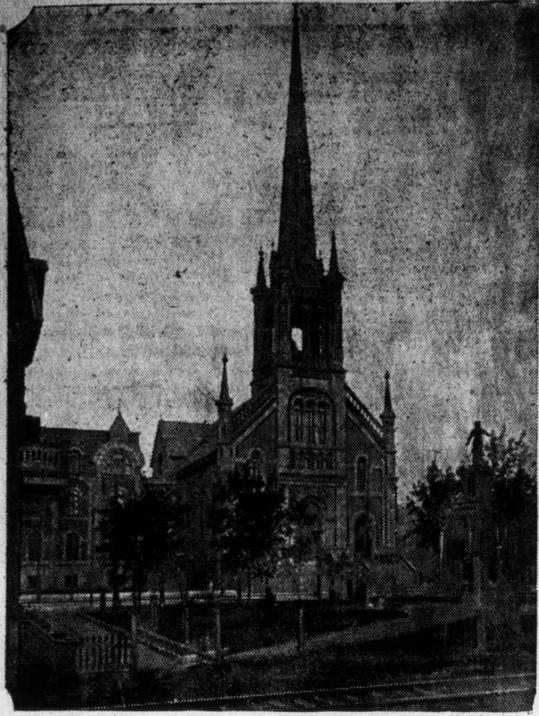
NOTICE.

Public notice is hereby given that les Cure et Marguilliers de l'Oeuvre et Fabrique de la paroisse de Tres Saint Nom de Jesus de Maisonneuve, in the County of Hochelaga District of Montreal, will apply to the Legislature of the Province of Quebec, at its next session, for a bill to give to the Trustees of the parish of Maisonneuve, certain special powers in addition to those granted to corporations of Trustees by the general law, and more especially to incorporate Tremble Bleau, William Richer, Hubert Desjardins and M. Gustave Eremont, trustees-elect, and the Cure of the parish, the last named being ex-officio, under the name of the "Trustees of the parish of Maisonneuve," with powers to erect a Church and Sacristy, and to borrow for those purposes a capital sum not exceeding \$125,000, and to arrange the conditions of the said loan which is to be paid within a period of time not exceeding fifty years; and to be authorized to levy annually on the immovable property of the Catholic Freeholders of the parish, a sum not exceeding twenty-five cents in the hundred dollars of the value of the immovables affected. Such annual assessments will be based on the Municipal valuation roll of the Town of Maisonneuve, and also to fix the time and place of payments; to provide for all vacancies of trustees; to ratify the obligation assumed by l'Oeuvre et Fabrique de la paroisse du Tres Saint Nom de Jesus de Maisonneuve, to pay annually to the said Trustees the sum of \$2,500.00 to assist in the payment of the above mentioned buildings.

Montreal, 19th January, 1904. TAILLON, BONIN & MORIN, Attorneys for petitioners.

last sacraments in the enjoyment of full consciousness, and so, when she felt the end approaching, she sent for the priest, made a general confession of her whole life, after which she received all the last rites in the presence of as many of the community as could enter the room, among whom were her own sister and niece. Later in the day she was visited by her brother, Rev. T. W. Hayes, who found her as full of joy and happiness as on the day on which he saw her receive the white veil as a novice forty-four years ago.

DENTIST. Walter G. Kennedy, Dentist, 883 Dorchester Street, MONTREAL. Specialty: — Crowns and Bridge Work and Plates



STE. CUNEGONDE CHURCH DESTROYED BY FIRE THIS WEEK.

A Sad Story Of a Mixed Marriage

(From the Kalamazoo Augustinian.) Several years ago an adventurer from Michigan named Barnes drifted off to San Pedro, Spanish Honduras, South America. It seems that he married the daughter of his employer Benora Petronella Paredes. She a devout Catholic, he a bitter Protestant. After two of the children had got to be about six years of age, he shipped them to Protestant relatives at Kalamazoo, Michigan. A few years later he died, and a brother-in-law, pretending to have certain powers from the American Government, took away three of the children and sent them to the same family to be educated and brought up Protestants.

The woman having qualms of conscience, realizing that her children were deprived of their faith, decided on going to their rescue, taking with her the only remaining child, three years old. She travelled that long distance, with one object in view, scarcely knowing a word of English. She finally reached Kalamazoo, and met her children, who were in the family of her husband's sister, who are bigoted anti-Catholics. They informed the poor Spanish woman that there was no Catholic Church in the town, and no Catholics whatever in that part of the world. They would hardly permit her to speak to her children, and tormented her in many ways. The nerve strain was greatly augmented by the way in which she was treated. She was brought before the Judge of Probate charged with insanity, Charles Johnson, her brother-in-law, asking that she be committed to the insane asylum. Honest Judge White refused to take action, and demanded that she have an examination by experts. Listening to their opinion, he dismissed the case entirely as not coming under the head of his jurisdiction.

This action brought the case into the papers, and the story of the pretty Spanish lady, etc., attracted the attention of the pastor, who surmised that she might be a Catholic. He made inquiries and found that she was. He secured the services of experts, Senor J. J. Bette of Spain and Senor J. H. Medrano of Cuba, students of Notre Dame University, who visited the woman. They listened to the doleful tale of her travels with the one object in view of rescuing her children for the preservation of their faith; the trials she encountered; the way she was kept in prison, not permitted to even go outside the door; the taunts of her religion; the bigots the forcing on her a bible; reading the Bible frequently to her by the older children, who had almost forgotten their mother tongue, and could speak but few words of Spanish, etc.

The tale was such a pitiful one that it brought tears to the eyes of the young Spaniards. She begged them to take her away. Father O'Brien agreed to do this, but in order to avoid trouble thought it better to secure counsel. After consulting eminent legal authority, and having secured temporary quarters at Borgess Hospital for the woman, an attempt was made to get her, but her keeper assisted by L. Seargent, superintendent of the C. K. & S. R'y., absolutely refused to give her up, detaining her against her will. This was towards six o'clock on the evening of Dec. 30th. They told the priest and Spanish gentlemen that she would be taken to her home in two or three days as the boat would leave New Orleans only on Thursday, Jan. 7th.

With this understanding they left the premises, expecting on the following morning to invoke the law in behalf of this poor woman, and make her feel that she was in the land of liberty. Shortly after their departure Johnson secured a ticket for her with money she had received from her relatives, for New Orleans, and securing transportation for himself, it is said through the public poor fund, hurriedly departed with her early the same evening. The result is that the poor woman is supposed to have been sent back to her home and her five children are kidnapped and will be brought up in the Protestant faith. These children were baptized Catholics, smuggled to this country against their mother's wishes and are now virtually kidnapped children, deprived of force of their mother and their home to feed the rapidly declining Protestant church.

This is a tale of woe which we think ought to be widespread; especially should it be a warning to Catholics in foreign lands who frequently fall an easy prey to mixed marriages.

War on Various Evils.

If one may credit a report an important movement has circulated by the daily press just been inaugurated by a number of the most prominent Catholic women of New York. The dispatch says that social ostracism for divorcees, wearers of décolleté gowns, gamblers, including players of bridge whist and drinkers of the festive cocktail, is to become a part of the battles of the Catholic Church upon evils prevalent in society. Filiae Fidei, Daughters of the Faith, is the name of a new society which has been organized to "discourage these usages and customs that are the evident causes of the spread of moral evil in society."

Women of the best families and the most distinguished Catholics in New York city, are among the charter members. One of them said to-day that no prominent Catholic can afford to remain out of it, as it will reflect upon her own standards of conduct for her to do so.

The president is Mrs. Thomas Wren Ward of 15 East Ninth street, and the secretary, Mrs. Schuyler N. Warren, of 311 Lexington Avenue. Miss Eliza Lummis was the founder and is one of the most active members. Other charter members are Mrs. Van Brugh Livingston, Mrs. Josephine Drexel, Mrs. Thomas Walsh, Mrs. Hugo De Fritsch, Miss Clara Giliert, Mrs. E. Townsend, Mrs. H. La Marche, Mrs. H. Bosch, Mrs. Lewis Quantin Cones, Mrs. Harold Henderson, Mrs. J. A. Locke, Miss Effie Waddington, and Miss Ella Mc-

Mahon, a sister-in-law of Admiral Ramsey.

The most severe strictures are contained in the manual, which contains a foreword by Cardinal Gibbons, Mgr. Falconio and Archbishop Farley, thus giving it official standing. The members are pledged not to accept or extend invitations to a divorced person who has married during the life of the person from whom he or she has been divorced; not to be present at any entertainment where gambling, including bridge whist for money, is carried on; not to drink in public cocktails or any other alcoholic beverages, and to abstain from all such drinking unless of wine in moderation at private dinners.

At a recent meeting of the society Rev. William O'Brien Pardow, S. J., reviewed and condemned the opera of "Parsifal," and as a result the members present promised not to attend any performance of that opera. Cardinal Gibbons in a letter to the officers of the society wrote: "Convinced as I am, both by my own observation and the test of those qualified to judge, that the morals, good and evil, in high society filter down to the lower social strata, I am greatly pleased to know that the Filiae Fidei have been organized and are recruited from New York city's highest social circles. I give it my special approval and benediction."

Miss Lummis, to whose efforts the organization is due, said: "The society has been informally carried on for about two years. It is now about to be governed by an executive board under the supervision of the Archbishop of New York. The meetings will have a religious stimulus, but there will also be social gatherings, to which gentlemen will be invited who will assist the Daughters of the Faith with their counsel. Committees will be appointed to employ or invite distinguished scholars to establish a censorship for literature, drama and art. All plays condemned by the committee will be avoided by the members and the same rule will apply to books." There is every probability that this society will grow with great rapidity. Before the year is out some of its effect will be obvious. It is beginning right and may it prosper.—John McIntosh, in The New World.

A Preacher's View Of the Devil

(By An Occasional Contributor.)

Rev. R. A. White, who recently preached at the Stewart Avenue Universalist Church, in Chicago, is decidedly up to date, and his style as well as the substance of his sermons must suit the "windy city" to perfection. Amongst other bright things, or things that his hearers said could bright, this clergyman said: "The devil is out of date. No sane man believes there is a devil. The only devil is the devil with the 'd' omitted—Evil." Then he proceeded to enlighten his people more by saying:—"There is no theological hell of fire and eternal suffering. There are, however, hells enough. Evil abides, but we need no longer fight horned and cloven hoofed devils of theology. The devil we need to fight is evil. The devil against which the modern Church must fight is ignorance, greed, selfishness. Let the ministers of the church grow fearless enough to talk about the hells and heavens here in this world. Let them become interested in this world and let the next world take care of itself."

This is certainly infidelity with a vengeance. Demolish the entire theological structure of Christianity; efface the most clear-cut teachings of the Bible; wipe out hell, heaven, eternity, the devil, and then logically God; make this world the aim and sole purpose of creation, the only and ultimate end of man; have all things cease at the grave. If there be such a thing as another life, let it "take care of itself," we have no concern in it. The Church's ministers must preach a kind of humanitarian creed that deals with the ills and evils of life, but that pays no attention to the Divine precepts that govern that life, or the punishments and rewards that Christ teaches us to expect in another and eternal life.

We have not the faintest idea who this Rev. Mr. White is, nor what are the principles of his denomination—

RAILROADS.

GRAND TRUNK

WORLD'S FAIR, ST. LOUIS, MO. April 30, Dec. 1, 1904. Exposition will show processes and products. Special buildings for Anthropology and Ethnology.

"INTERNATIONAL LIMITED" daily at 9 a.m. Lv. at Toronto at 4.40 p.m., Hamilton 5.40 p.m., Niagara Falls, Ont. 6.45 p.m., Buffalo 8.00 p.m., London 7.45 p.m., Detroit 10.30 p.m., Chicago 7.30 a.m. Elegant Cafe Service on above Train

FAST OTTAWA SERVICE Lv. 8.40 a.m. week days; 4.10 p.m. daily. Ar. Ottawa 11.40 a.m. week days; 7.10 p.m.

MONTREAL and SPRINGFIELD, Mass Through Coach, Parlor and Sleeping Car Service. Trains leave Bonaventure Station at 9.01 a.m. week days and 8.40 p.m. daily.

CITY TICKET OFFICES, 127 St. James Street. Telephone Mains 460 & 461. and Bonaventure Station.

CANADIAN PACIFIC

World's Fair, St. Louis, Mo April 30th to Dec. 1st, 1904.

OTTAWA TRAIN SERVICE Lv Windsor Stn. 8.45 a.m., *9.40 a.m., *10.00 a.m., 4.00 p.m., *10.10 p.m. Ar. Ottawa, 11.45 a.m., *12.40 p.m., *1.25 p.m., 7.00 p.m., *1.10 p.m.

Lv. Place Viger, 8.20 a.m., 5.40 p.m. *Daily, Sundays included. *Sundays only. Other trains week days only.

Quebec Service From Place Viger, 5.30 p.m., *11.00 p.m. *Weekly days, *Sundays only. *Daily

SPRINGFIELD, Mass. Through Coach from Windsor St., 7.45 p.m. daily except Sunday

City Ticket and Telegraph Office, 129 ST. JAMES STREET, next Post Office

if any such exist—nor how his hearers accepted his theories; but we see clearly that he is only one man who is away in advance of his co-religionists. He has reached the infidelity stage in the gradual but infallible scale of some modern sects. We are not surprised at such preaching, for it is exactly what we expect, and we even expect to see it growing more general daily in the communions cut off from Catholicity; we are not shocked at it, for we have grown accustomed to reading such anti-Christian doctrines under the mask of humanitarian Christianity.

CIVIC ELECTIONS.

ST. JOSEPH'S WARD.—Mr. Thomas Kinsella, who has the support of an influential section of French-Canadians, is making excellent progress in this ward. His friends are confident that he will lead in the polls on election day.

ST. GABRIEL WARD.—Mr. Patrick O'Brien, a well known and public-spirited parishioner of St. Gabriel's, who is the standard-bearer of our section in that district, is a man of acknowledged integrity and honesty. He is nobly striving to secure for the section he represents a voice in the administration of civic affairs and an acknowledgment of their right to fair play in the distribution of the offices of a representative character. Mr. O'Brien will make a plucky effort, and we have no doubt that the majority of the electors will come to his assistance.

ST. ANN'S WARD.—In this cradle of the Irish race in Montreal, the struggle for municipal honors is restricted to one seat, Ald. M. J. Walsh, having been returned by acclamation. Ald. Daniel Gallery, M.P., is opposed by Mr. Arthur Jones. Both are Irish Catholics well known in the ward.

SCOTCH CATHOLICS. The Scotch Catholic Directory for 1904, just issued, gives the Catholic population of Scotland as 513,400.

DELEGATE FOR MEXICO. Rome, Jan. 5.—The Pope to-day signed the brief appointing Mgr. Serafini, Archbishop of Spoleto, Apostolic Delegate to Mexico, instead of Apostolic Visitor in Mexico, as expected.

CHURCH BURNED. St. Patrick's Church, an old landmark and the oldest Catholic Church in Lowell, Mass., was burned on January 11th. The loss will probably amount to more than \$100,000.

THE S. GARSLEY CO. LIMITED

BARGAINS ARE THE RULE

Rather than the exception at The Big Store during the life of the

JANUARY STOCK REDUCING SALE

You meet them in every section—scores of them that have never been advertised, and many others that come to light daily, are bought up before they come within range of the advertising man's vision. This is a month when it pays to COME IN AND LOOK AROUND."

OVERCOAT VALUES You'll be Satisfied with

WHETHER FOR A MAN OR FOR A BOY MEN'S Blue Beaver, also Brown and Gray Cheviot Overcoats, 3/4 length, velvet collars, fly front, tweed, fawn, satin and silk linings. Not all sizes at each price— \$ 4.90 Coat for..... \$2.45 7.25 Coat for..... 3.65 10.00 Coat for..... 5.00 12.00 Coat for..... 6.00 12.50 Coat for..... 6.25 14.00 Coat for..... 7.00 (St. James street side, 1st floor.)

Men's 73c Cardigan Jackets, for 59c

Men's Heavy Wool Cardigan Jackets, in Black and Brown, extra well finished, fits snugly, and are one of the warmest pieces of apparel that can be donned. Regular 73c; January's sale price..... 59c (Store No. 3, St. James street side, Ground Floor.)

Ladies' Fine Winter Coats, THE STYLES THAT ARE, THE STYLES THAT ARE TO BE We intend to clear out the remaining numbers of the styles that are well in advance of the time when the styles that are to be made their appearance. To aid in the accomplishment of that purpose all Coats now in stock have been reduced from 20 to 75 per cent in price. 30 Misses' Jackets, made of navy blue and fawn Beaver and Broadcloth. The former prices ranged from \$11.00 to \$14.00. Now marked at one price to clear..... \$7.95 Ladies' 3-4 Coats, in different shades of tweed and fawn Beaver, satin lined, deep collar, flare sleeves, metal buttons or fly front. Values from \$11.00 to \$15.75. One price to clear..... \$9.15 (St. James street side, 1st floor.)

THE S. GARSLEY CO. LIMITED

1765 to 1783 Notre Dame Street, 184 St. James Street, Montreal

January Discount Sale

Off Carpets, Rugs, Oilcloths, Curtains, Brass and Enamel Bedsteads, etc., is being appreciated by hundreds of Montreal's thrifty householders, who realize how much can be saved by making their purchases this month. MAIL ORDERS CAREFULLY EXECUTED.

THOMAS LIGGET, EMPIRE BUILDING 2474 and 2476 ST. CATHERINE STREET

AMERICAN BENEVOLENCE.

Some striking statistics have come to hand concerning the vast amounts contributed in America for benevolent and missionary purposes. And the figures before us do not include sums under five thousand dollars; although, we all know that contributions of the latter class are far more numerous and must total up a greater sum than those of over five thousand dollars. In round figures, it is estimated that America's wealthy people, gave at least \$100,000,000 for such purposes during 1903. Of this \$7,000,000 have been given for foreign missions. Of course, this means entirely Protestant missions and institutions. Here are a few of the noteworthy gifts of the year just ended:— Mrs. J. W. Winthrop to Princeton Seminary \$2,000,000 John D. Rockefeller to Chicago University 1,850,000 John D. Rockefeller to secondary schools of Chicago 1,250,000 Harvard University, Cambridge, additions to endowment 1,655,000 Miss May P. Ropes, to many colleges 1,000,000 Mrs. E. M. Anderson to Barnard 1,000,000 The Wyman gift to Johns Hopkins 500,000 Mrs. F. F. Thompson to Teachers College 350,000 M. Hartley Dodge to Columbia University 300,000 Orthodox Jewish Seminary endowment 500,000 Isaac M. Wise Memorial Hebrew Seminary endowment 275,000 Andrew Carnegie to Mechanics and Tradesman's Institute 250,000 John D. Rockefeller to Vassar College 200,000 H. M. Hanna to Western Reserve College 100,000

These, by no means, complete the list. Over \$10,000,000 were donated to libraries, of which sum Andrew Carnegie gave \$6,679,000. The largest single gift was that of John D. Rockefeller to the Rush Medical Institute, Chicago—a donation of \$7,000,000. The "Church Economist" has estimated the cost of maintenance of all the churches in America (Protestant) to be \$200,000,000 a year. Last year the great missionary societies, both foreign and home, had incomes, last year, that aggregated \$83,000,000. We need not proceed any further with these figures, which run constantly into the millions. It is clear to any reasoning mind that the great non-Catholic religious, educational and benevolent institutions of the land, are well supported financially.

OUR CURDSTONE OBSERVER.

HERE is a tide of fairs of men, spears, and pretty correct statements—even are figures of speech. An acute regularly, as mit. So in nearly all the men there are fluctuations is stable, nothing positive immutable. Apart from the Church and her doctrine, ble observations have led that fluctuations are in the order of things and Take for example, the commerce. Like in the story told in Holy Writ, years of famine followed of plenty, so has it ever particular country, and in world. Seasons of abundance followed inevitably by want, and after these come of plenty again. There is from this law of fluctuation like the tides of the ocean and flow at stated intervals precision that nothing so in the world of trade as a few years of "good times" followed by a few years of "past few weeks as far as ther goes; the fluctuating thermometer, as it seemed time to be playing Ping-pong the zero line. And what so many spheres is equal domain of ideas. But of tations none more remote than those that affect ions—and especially their opinions. This week, as y selves drawing closer to sphere charged with electricity, it might be no harm column to dot down a few tions regarding the fluctuations that a man in my quietly observe.

FLUCTUATIONS OF I am no politician; I kno tle about any of the grav that are being debated ment and in the press; special leanings towards other of the parties cont power; I know what Pro and also the meaning of but bless me, if I could which would be the mor for our country; and eve an idea on the subject I probably be shown what am, in such matters, if I to express it. Consequen ever I write down as the my observations (inc things that I hear as I go curdstone), I am very as ferring to one or the other party. I have sufficient c the wisdom and general s interest that the Cana possess to believe that y pronounce, by a great m favor of any one party, I feel that the said party is of the two for the time b do not give myself the dispute the popular will, it benefit me, or alter th if I were to do so. But I often surprised, even asto finding out the wonderf tions of opinion in the m serving men. I have n Conservatives, men who, would have considered it bility to see anything go opposite party, and for other reason, they gradu ated and finally fell into camp. I have known Lib would have staked all t worth on the cause of t who had spent years of h of money in its cause, an expected, and for no ap son, began to fluctuate, a

OLD PUBLICA

(By a Regular Contr Last week I furnished a of information from the "manac of 1821." This w confine my remarks and o few points that may be to some of our readers. the names that I find befo are several of persons who parents or grand-parents, day subscribers, and I may be glad to know ab and a long list of the Jus

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 medium high collar,
 30 in. chest measure.
 \$1.40

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 Sale price, per
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 est shades of tan, brown,
 k and white, fancy silk
 5 1/2. Sale price,
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 nd floor.)

OUR CURBSTONE OBSERVER.
On Fluctuations.

HERE is a tide in the affairs of men," says Shakespeare, and he is generally pretty correct in all his statements—even when they are figures of speech. And tides fluctuate very regularly, as all will admit. So in nearly all the affairs of men there are fluctuations. Nothing is stable, nothing positive, nothing immutable. Apart from the Catholic Church and her doctrines, my humble observations have led me to know that fluctuations are in accord with the order of things and of nature. Take for example, the fluctuations of commerce. Like in the Egyptian story told in Holy Writ, when seven years of famine followed seven years of plenty, so has it ever been in each particular country, and in the entire world. Seasons of abundance are followed inevitably by seasons of want, and after these come seasons of plenty again. There is no escape from this law of fluctuation. Just like the tides of the ocean that ebb and flow at stated intervals, with a precision that nothing can change, so in the world of trade will we have a few years of "good times," to be followed by a few years of "hard times." There is the instance of the past few weeks as far as the weather goes; the fluctuations of the thermometer, as it seemed for a long time to be playing Ping-Pong across the zero line. And what is true in so many spheres is equally so in the domain of ideas. But of all the fluctuations none more remarkable to me than those that affect men's opinions—and especially their political opinions. This week, as we feel ourselves drawing closer to an atmosphere charged with election electricity, it might be no harm to use a column to dot down a few observations regarding the fluctuations in ideas that a man in my position can quietly observe.

FLUCTUATIONS OF OPINIONS.—I am no politician; I know very little about any of the grave questions that are being debated in Parliament and in the press; I have no special leanings towards one or the other of the parties contending for power; I know what Protection is, and also the meaning of Free Trade, but bless me, if I could tell you which would be the more beneficial for our country; and even if I had an idea on the subject I would very probably be shown what a fool I am, in such matters, if I attempted to express it. Consequently, whatever I write down as the result of my observations (including the things that I hear as I go along the curbstone), I am very far from referring to one or the other political party. I have sufficient confidence in the wisdom and general sense of self-interest that the Canadian people possess to believe that when they pronounce, by a great majority, in favor of any one party, they must feel that the said party is the better of the two for the time being. So I do not give myself the trouble to dispute the popular will, nor would it benefit me, or alter that will even if I were to do so. But I have been often surprised, even astonished, on finding out the wonderful fluctuations of opinion in the minds of observing men. I have met lifelong Conservatives, men who, at one time, would have considered it an impossibility to see anything good in the opposite party, and for one or another reason, they gradually fluctuated and finally fell into the other camp. I have known Liberals who would have staked all they were worth on the cause of that party, who had spent years of life and piles of money in its cause, and who, unexpectedly, and for no apparent reason, began to fluctuate, and finally

OLD PUBLICATIONS.
 (By a Regular Contributor.)

Last week I furnished a good deal of information from the "Quebec Almanac of 1821." This week I will confine my remarks and extracts to a few points that may be of interest to some of our readers. Amongst the names that I find before me there are several of persons who were the parents or grand-parents, of present-day subscribers, and those latter may be glad to know about them. I find a long list of the Justices of the

wound up amongst the rank and file of the Conservatives. There may be many explanations for these individual fluctuations that I am not able to give. Possibly the person finds that the party he has been supporting will not give him all the patronage that he wants, or that he sees a better chance to secure favors from the other party. Quite possible that some personal friend, or a relative of his, may have obtained some boon, or is in the field. In fact, there may be a thousand reasons. It is even possible that on due reflection and study he has been honestly converted to the political views of the other party, and in conscience found it incumbent upon to change his allegiance. But with these personal fluctuations it is very different for one like me, devoid of experience to deal. However, this leads to another phenomenon.

GENERAL FLUCTUATIONS.—More remarkable than all these, to my mind, are the sudden and general fluctuations in public opinion that sweep periodically, and tide-like over the country. On the eve of a general election a party stands firmly entrenched in power, on the morrow it is scattered and shattered. One wonders how it is that so many people could have so soon changed opinions; for it is clear that thousands all through the land must have fluctuated, otherwise the result could not have been what it was. I remember the fluctuation of opinion that drove Sir John from power in 1873; that which swept Mackenzie from power in 1878; that which turned a Mercier majority of three-fourths of the House into a mere "corporal's guard." It would remind one of the famous "Destruction of Senacharib":

"Like the leaves of the forest when summer is green,
 That host with the banners at sunset were seen;
 Like the leaves of the forest when autumn has blown,
 That host on the morrow lay withered and strewn."

I have tried to explain to myself these sudden fluctuations, and I have failed. By dint of observation, however, I have noticed, that as long as a party is powerful and in the ascendant, its friends are loud in their praise and professions, and in numbers are "like the leaves of the forest." But the moment a rumor gets abroad that a party is tottering, like rats that fly from a sinking ship, there are hundreds who begin to fluctuate, and finally a general stampede ensues. This is often the means of doing grave harm, for, like the panic in the fated theatre, men lose their heads, and bring down ruin upon themselves. In some cases it may be for the greater good of the country. But I am a firm believer in cool-headedness, and I do not like the idea of panics. We are very soon to be in a period of intense excitement, and it might be no harm to give a piece of humble advice to all interested. It is to think each one for himself, to keep in view the general good of the country, and it never allow the spirit of mad fluctuation to seize upon oneself. Calmness has saved many a battle, has prevented many a disaster, has been the means of avoiding accidents of a fatal character. If alarms be sounded, study well their meaning, and before rushing to one side or the other in blind fury, recall the advice of Longfellow to live

"In the living present,
 Heart in breast and God o'er head."

Peace, appointed by Lord Dalhousie, for the district of Montreal; and amongst them are a good many Irish Catholics. It shows, at all events, that at that early period our people were already of importance and influence in the community. The names that I find in that list are as follows:—
 Patrick Murray, James Hughes, George Cook, Henry Mounsey, William Kelly, John Manning, James Finlay, William Byrnes, John Lane, John McGinnis, Thomas McVey, William Moore, Paul Whitty, L. Redmond, Richard McGinnis, Conrad Durrick, James Brown, and A. McMullen.

cession, in Montreal, in that year (many of whom became famous either as jurists or judges afterwards), were:—Stephen Sewell, C. F. Hamelin, David Ross, Joseph Bedard, Denis B. Viger, James Stuart, J. D. Lacroix, Benjamin Beaubien, F. X. Bender, Ant. Ls. Levesque, Jean Roch Rolland, Pierre Dom. Debartzsch, Louis Michel Viger, F. A. Quessel, Samuel Gale, John Boston, Louis Jos. Papineau, Michael O'Sullivan, Walter Davidson, Hughes Healey, Alexis Bourret, Chas. Porteous, J. C. Grant, Dominique Benj. Rollin, F. W. Desrivieres, Samuel W. Monk, Paul Lussier, Toussaint Pelletier, Francois Roy, Alex. McMillan, Samuel Sherwood, J. McGill Desrivieres, G. S. Henshaw, P. N. Rossier, Jas. Hallowell, W. L. Metchler, C. C. S. De Bleury, H. Blennerhassett, P. H. D. Beaulieu, and Dominique Mondellet. It will be seen that the legal profession was not as overcrowded in those days as it is at present. Several of the lawyers in the above list became judges and sat on the Bench to within comparatively recent years; for example, judges Mondelet, Monk, Sewell and Gale.

There were only eighteen notaries in the city of Montreal at that time. It will be noticed several of the names of those old-time lawyers and notaries remain preserved in the nomenclature of our streets and squares. The notaries were:—J. Papineau, J. Gerbrand Beck, J. M. Mondelet, Thomas Barron, (Barron Block); Chas. Prevost, Louis Guy, (Guy street); F. X. Dezery, (Dezery street); Louis H. Latour, (Latour street); N. B. Doucet, J. Marie Cadieux, (Cadieux street); Joseph Roi, (Roi street); Joseph Desautels; Thos. Bedouin, Henry Griffin, Andre Jobin, Pierre Gamelin, Paul Ed. D'Aveluy, Charles Deseve, and Pierre Leekin.

At that time Montreal had eleven physicians and two apothecaries. The physicians were:—Doctors George Selby, (Selby Avenue); John Rowland, F. X. Bender, J. B. Herigault, Henry Munro, Wm. D. Selby, D. T. Kennelly, Rene Kimbert, Wm. Caldwell, A. J. Christie, and Alexander Lussignea, (Lussignea street). The apothecaries were: Samuel Newcomb and Joseph Beckett.

The Trinity House—now Custom House—had the following officers:—John Delisle, Jr., Clerk of Wardens; Gabriel Franchere, Harbor Master; Claude Thibault, Water Bailiff; and Francis Desrivieres, T. A. Turner and Robert Armour, Wardens.

James Williams was then Post-Master of Montreal. Mails for Quebec and post offices en route thereto were made up and forwarded every day, Sundays and Fridays excepted, at 4 p.m. Mails for Upper Canada were made up and forwarded every Tuesday and Saturday, at 4 p.m. Mails for the Eastern Townships were made up and forwarded every Monday at 4 p.m. Mails for port offices along the Ottawa river were made up and forwarded every Saturday, at 4 p.m. Mails for Nova Scotia and New Brunswick were made up and forwarded every Wednesday, at 11 a.m. The duly appointed school master—under Act 41st, Geo. 3rd.—for Montreal, was William G. Holmes. The Bank of Montreal had a capital of £250,000. The president was Samuel Gerrard; vice-president, George Garden; directors:—Austin Cuvillier, David David, F. W. Ermatinger, John Gray, Horatio Gates, James Leslie, F. A. LaRoque, Thos. Porteous, James Millar, Thomas Thain, and Thomas Torrance; cashier Robert Griffin; 1st teller, Jas. Jackson; 2nd teller, Benj. Holmes; book-keeper, Hil. Dupuis; assistant book-keeper, Lawrence Castle; discount clerk, William Radenhurst; messenger, Mons. Blair; porter, Alex. Macneir.

POLITICS OF THE DAY.

(By An Occasional Contributor.)

By no matter what name you call that which is not in strict accordance with the laws of morality, it is the spirit in which it is done, or rather the spirit from which it arises. We are too prone, in this age, and especially in the peculiar condition of affairs that obtains in the world, to venerate that which is wrong with a coating of fine phrases and to swallow the pill regardless of the consequences. Everything seems to be for appearance-sake. The old job about the man who was not sorry for his crime, but sorry because it was found out, has more philosophy in it than we might suppose. As long as people can move through life undetected in their shortcomings they teach themselves to believe that they are immaculate. They know the dark spots on their inner lives, but they imagine that as long as the rest of the world does not also see them they are clear. While this is

the case in regard to moral lines, it is equally applicable in another and more general sphere. In public life to-day, there seems to exist a lack of conscience that is appalling.

They have given a new name to this method of aggrandizing oneself at the expense of the public. They call it "graft." Not long since it was given the more peculiar name of "huddle." What the origin of either of these words we do not know, nor do we much care. The name is of small significance compared to the thing that it is intended to represent. And what is that thing? In former days some would have bluntly called it robbery, or stealing. But that would not be parliamentary at present. If you told a man that he was a public robber he would sue you for criminal libel; but if you were to insinuate that he is a clever hoodler, he would simply smile.

If ever the Mighty Dollar were truly the god of men, it is at this moment. In public life the rush is for money. Men claim to have principles, and they preach national rights and political purity. Yet the moment the spirit of the hour comes upon them they are ready to fling principles to the wind, provided that there is money for them in the other scale. We do not say that there are not exceptions; but they are rarely to the front. One man enters the field, shouting for a party and for the principles that it represents; but he sees in the distance his reward for his political services. And if, for a moment, that reward becomes eclipsed and he can no longer see it clearly before him, he forgets the principles and the party; he sees only himself and his disappointment, and he is out next day shouting for the principles of the opposite party. There are scores of such patriots in leading cities on this continent. It may be hoodle or graft, or simply a situation, or cash, or whatever else you like to call it; but it is the sordid spirit, that knows the vitals of real principle, that is behind it and that actuates the actor.

Take the larger field of political life as a subject of study. No person will pretend that the great leaders of contending political parties are mere self-seekers. That would be unjust. No one is going to say that they would abandon their principles for money, or that they are after what pays the best—it would be untrue to make such a broad statement. There are, in all parties, sincere men, who have convictions that cannot be estimated by dollars and cents. But follow the leaders, the rank and file, and the press of both parties, and be it in the halls of legislation, or before the country, you find the same uncompromising blindness that necessarily leads to injustices and wrongs. It is absolutely impossible that aught human can be perfect; it is equally improbable that imperfection of an unqualified character should be attached to everything that a man or a party does. Yet you have never known the leader of one party to acknowledge that the leader of the other party was positively right; still it is scarcely possible that he could be invariably wrong in everything. You never knew the press of one party to have a word of unqualified commendation for aught that was done or said by those who belong to the other party. There must be times and occasions when every person is in the right. A man who is perpetually and under all circumstances wrong, could not reach any position of eminence. Yet read the party press on one side and you will find, according to it, that its opponents are always, in all things, in every detail, and under every circumstance in the wrong.

There is something out of gear in a political machinery of this character. The fault is that each one of a large class in public life to-day, is after his own little object, and he recognizes his own party to be the only instrument whereby he can hope to attain his end.

SALVATION OF SOULS.

Father Kelly, of Craiton, is stricken down with the smallpox, one of other priests in this diocese to be smitten while in the discharge of duty. We trust the good father will be spared to his beloved people. The priest accepts no easy place when he vows his life to God's Church. He becomes a soldier of the faith, and because he loves the fight in the salvation of souls.—Pittsburg Catholic.

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makes delicious coffee in a moment. No trouble
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 grocers.

OR LEATHER PURE.

NEW IRISH BOOKS.

(By Myles J. Murphy.)

The visit of William Butler Yeats to this country has stimulated the growing interest in books on Irish subjects to a marked extent. From almost every publishing house comes an announcement of some new Irish book with a name more or less known to lovers of Celtic literature designating its author. Mr. Yeats's own works are of particular interest, not merely because he is at present in the lime-light on the literary stage, but because the reading public has begun to realize the fact that he is one of the greatest living masters of the English language and one of the foremost poets of the day. Mr. Yeats's great fame has not been achieved by mere flights of great genius. Great gifts have been showered on him, but he has not trusted to them to carry him up the steep of Parnassus. He is a dogged, indomitable worker. Few poets, excepting, perhaps, Edward Fitzgerald, have ever revised, retouched and rewritten their works as he has. The unity of the whole is first considered, then its fluency. When the final revision of his work is ready for the press, it shows little of the original draft of the poem, except its spirit. Then there is an easy flow, as though the poet struck the rock and the water gushed forth. There are none of the signs of pain and toil which attend the directing of the stream through the narrow, crooked channels until it became the present broad and placid river.

"On Baile's Strand" is the latest of Mr. Yeats's books. Like most of his recent works, Irish mythology forms the basis of his poems. Mr. Yeats has done well to remain in this field, for none richer and less explored is to be found in the world. At the same time it is fortunate that Irish mythology, in attracting the attention of Mr. Yeats, laid hold of something which mythology had never found before—a great artist to absorb and interpret it.

American Expansion.

(By An Occasional Contributor.)

Possessed of their Monroe Doctrine the United States holds all the world at arms-length and leaves it to be understood that American soil is sacred. In conformity with that doctrine and with the spirit of the constitution, that is the glory and boast of the Republic, there should be no desire for or tendency in the direction of external conquest or acquisition of domain. Yet the Imperialistic spirit that has suddenly taken possession of the American nation, despite the warning voices of many of her best and most sane leaders, is infallibly going to prove the source of an ultimate downfall. History teaches the lesson, and in no case more significantly than in that of the Roman Empire. It would be difficult to express the situation in a more concise manner than did a student of the systems of national life and growth, who, a few days ago, spoke on the subject to a New York American correspondent. In his opinion "The United States could produce a race of physical, moral and intellectual giants, but I see the United States dominating the Pacific by force; I see her confronting Russia on the confines of Asia; I see all the elements of imperialism in her blood. She has not surrendered anything during her history except Cuba, and that little island she holds in the hollow of her hand. She gets all the benefit there is in the island and has none of the responsibility. I would prefer to see the United States dominating as a great moral power; I would prefer to see her giving the fullest, freest trade to Cuba; I would prefer to see her permitting and fos-

tering the Philippines in working out their own destiny. Your Magna Charta, the Declaration of Independence, demands this."

He was willing to concede, as we all are, that as yet no great political party in America has ventured to advocate direct imperialism, and many leading men condemn it. But the tendency is in that direction, and what is worse the actions of the American Government are of that character.

Being asked what evil in the United States stands most in need of an immediate remedy, he pointed at once to the Trusts. He declared that if they were not dealt with at once they would eventually strangle the nation. They promised to cheapen things for the masses; they promised to reduce prices by co-operation, but they are doing the reverse. They have increased the cost of every necessary of life, such as fuel and food. In closing his interview this economist made use of the following significant language:—

"A plutocratic tyranny is worse than feudalism. The trusts promised the people bread, but they have given them a stone. You need honest men who are also statesmen at the helm. Put men like Jefferson and Washington there. You need men on top who will cultivate the simple life."

What a lesson for a great nation to receive. It comes from the past, it is spoken by History, for the words of the economist are the fruit of study in the fields of the by-gone. And if the American Republic does not soon alter its course, it is steering directly for shoals upon which its "ship of State" will surely be wrecked. Let it return to the simple and honest principles of Washington, or take the consequences of its folly.

A MARVEL OF MECHANISM.

By "CRUX."

IN this age of mechanical inventions, discoveries of all kinds, developments that fifty years ago would seem like mad visions, of telegraphic communications, of telephones, of marconigrams, and of all the marvelous devices that the ingenuity of man, aided by the secrets of science revealed have come to open a new era of interchange of ideas and of intercommunication between nations, destroying time and space, or reducing them to a minimum, we are astonished to learn that over six and a half centuries ago, in that period known to the prejudiced as the Dark Ages, the science of mechanism had been brought to one of its most wonderful perfections—and that, too, under the influence of the Catholic Church.

The city of Strasburg has been renowned for the wonderful clocks that it has possessed. Of these three in particular are of importance beyond calculation. Naturally from the first of these to the third there were gradations in perfection, even as has since been the case with the steam-engine, the electrical appliances, and all modern inventions. I have before me a detailed description of the third, last and most important of these clocks, but space will not allow any more than a brief synopsis of the article. Previous to giving that sketch we will glance at the history of the first and second of these astronomical time pieces, as the subject affords us a glimpse of the advance made in astronomical mechanical attainments during the Middle Ages.

THE FIRST CLOCK.—The first of these clocks was made in 1353, and was built entirely of wood. It was called the "Clock of the Three Magi." The hands indicated the movements of the sun and moon, as well as the hours and subdivisions. Both this and the second clock were constructed after the system of Ptolemy, that of Copernicus not having been then known or accepted. Near the top of the clock was a statue of the Blessed Virgin Mary, before which at the noon hour, three small statues, representing the three wise men, made an inclination of the head. This clock ran for over two hundred years.

THE SECOND CLOCK.—The second of these clocks was called after its constructor, Dasypodius. It was commenced in 1547, but owing to wars in Europe, and the passing away of its original projectors—Michael Heer, Nicholas Bruckner and Christian Heerlin—it did not commence to run until the 25th June, 1574. Dasypodius was a pupil of Heerlin, and he secured the services of some of the best machinists and expert mathematicians in Europe. Two brothers, Isaac and Josias Habrecht, of Switzerland, superintended the mechanism, while another Swiss, from Schaffhausen, had charge of the paintings and sculptures. The clock was repaired in 1669 by Michael Habrecht, the grandson of the original mechanic. In 1712 it was again repaired by James Straubhaar, and in 1789 it ceased to run, having done service for two hundred and fifteen years. The clock on its summit continued regularly to crow, at noon, until 1640; that year it was struck by lightning, and afterwards it only crowed on Sundays and holidays. In 1789 it ceased forever to crow, having done duty for four hundred and thirty-five years.

THE THIRD CLOCK.—The present clock was commenced on June 24th, 1638; it began to run on the 2nd October, 1642; and it was solemnly inaugurated on the 31st December of the same year. All that it contains of the original clock is the frame, some paintings, and a few statues. It is entirely the invention of M. Schwilgue. The wonders of this famous clock almost challenge credulity. We will now take the carefully prepared description of it that is at hand, and though somewhat lengthy, it will be, no doubt, of great interest and of some instruction for the readers.

DETAILS OF THE CLOCK.—The first thing you notice at the base of the clock is a celestial sphere, with a dial or clock-face and hands to indicate the sidereal time. The sphere is constructed of copper, and rests upon four beautiful metallic columns. It is adjusted to the meridian of Strasburg. All the fixed stars of

the firmament, down to the sixth magnitude, inclusive, numbering more than five thousand, are therein represented in their true and relative positions in the heavens; they are grouped together in one hundred and ten constellations, easily distinguishable from each other. The stars are painted on a blue ground, representing the blue vault of the heavens, and are marked by Greek and Latin letters. The celestial sphere makes its revolution from east to west in a sidereal day, which is three minutes and fifty-six seconds less than a mean solar day.

In its gradual movements around its axis the sphere carries along with it the various circles with which it is surrounded—the equator, the ecliptic, and the colures, while the two circles of the meridian and the horizon remain stationary. By the motion it indicates the precise moments of the rising and setting of all the fixed stars visible to the naked eye at Strasburg; and, at the same time points out the precise position in the heavens of each of them at any given hour.

But what is most remarkable about this sphere is the machinery by which, the revolution of the equator and ecliptic, proper allowance is made for the procession of the equinoxes, a movement so very slow and almost imperceptible that twenty-five thousand, eight hundred and four years would be required for a single revolution around the sphere! In no former instance, perhaps, has the mechanical art aimed at such exactness. Immediately behind the celestial sphere is found the compartment consecrated to the calendar, one of the most interesting and remarkable in the clock. A metallic band in the form of a ring, only nine inches in breadth to nearly twenty-five feet in circumference, bears, marked on a gilt ground, all the indications of a perpetual calendar, the months, the dates, the dominical letters, the name of saints, and all the fixed festivals of the Church. This ring, which is movable, advances one division each day, the movement taking place exactly at the previous midnight. A figure of Apollo stands at the right of the calendar, and, with an arrow which it holds in the hand, points to the day of the year, and to the name of the saint whose festival occurs on that day. The figure on the other side, a mere pendant to the one just named, represents Diana, the goddess of night.

"The calendar makes its annual revolutions in three hundred and sixty-five or in three hundred and sixty-six days, according as the year is common or bissextile; and what is much more astonishing still, it reproduces the irregularity of the secular bissextiles—that is it retrenches of itself three days in every four hundred years! Thus the date indicated by the calendar will always correspond with the new, or Gregorian style. At midnight, between December 31 and January 1, the calendar bears the inscription, "beginning of the common year;" but if the year to begin by leap-year, the word "common" is dropped by the machinery which at the same time intercalates a day between February 28 and March 1.

"But the calendar is so constructed as to indicate not only the fixed festivals, but also movable feasts; such as Easter, Ascension, Pentecost, Trinity, Corpus Christi, etc. All these movable feasts place themselves in their proper places on the calendar, each year at midnight before January 1; and once they have taken their places, retain them till the beginning of the next year! Beside these movable feasts, which depend on Easter, a particular machinery serves also to indicate the beginning of Advent, the quatre temps, and the feast of St. Ambrogius, the patron of Strasburg, which is very irregular, and falls always on a Sunday within the last fortnight of July! Four statues, executed by the chisel of Tobias Stimmer, occupy the four corners of this compartment; representing Persia, Assyria, Greece and Rome, the four monarchies of ancient history.

The space within the annual calendar is entirely devoted to the indication of the apparent time—that is, of the time measured by the apparent movements of the sun and moon as we see them in the heavens. The motion of the sun is not regular, and the intervals between its successive passages of the meridian are not the same throughout the year. From this well known irregularity, it results that a well-regulated clock will not always correspond with the apparent time indicated by the sun.

The difference may sometimes amount to about sixteen minutes.

"The portion of the clock of which we are now speaking indicates the precise apparent time both of the sun and of the moon; and a glance at it and at the mean or clock time will show you the precise equation of time, or the difference between the mean and the apparent time. The dial-plate which denotes this apparent time points out: (1) The movement of the rising and setting of the sun; (2) The apparent time at any period of the day or night; (3) The apparent diurnal motion of the moon around the earth, with its apparent right ascension, and its passage of the meridian; (4) The phases of the moon; (5) Finally, the eclipses of the sun and moon.

"The hours of the rising and setting of the sun are indicated by a movable horizon, which divides into two parts the circle of the sun's diurnal revolution, and which is so regulated as to point out, on any day, the precise length of the day and of the night. Thus at the equinoxes, on or about March 21, and September 20, the division is equal, and at the tropical seasons, the inequality is greatest. The whole is, of course, constructed for the meridian of Strasburg. Due allowance is also made for the refraction of light, which may cause an irregularity in the apparent time amounting to nearly three minutes.

"Two hands of the same color as the dial-plate upon which they are projected are terminated, one of them by a gilt disk surrounded by a halo of rays to represent the sun, and the other by a little globe of a silvery color to represent the moon. The size of these two representations is proportionate to that of the sun and moon as seen by the eye or the mean apparent size of these two heavenly bodies; and this circumstance renders them highly proper for the representation of eclipses both of the sun and of the moon.

"The portion immediately above the calendar is devoted to the days of the week. On an azure ground made to represent the heavenly vault successively appear, surrounded by clouds, the seven pagan divinities after whom the ancient figures were named. These allegorical figures come forth each on its own day of the week, in chariots, bearing inscribed on the wheel the name of the divinity, and drawn by different animals, allegorical of the attributes ascribed to each one by the ancient poets. These cars move on a delicate ariel railroad of a circular form.

"On Sunday, Apollo, or Phoebus, the god of day, appears on a radiant car, drawn by the horses of the sun. On Monday, Diana, the emblem of the moon, makes her appearance on a car drawn by a stag. She is followed on Tuesday by Mars, the god of war, whose car, drawn by a fiery charger, is ready to fly to the combat. On Wednesday is seen Mercury, the fleet messenger of the gods, bearing the wand and the purse. On Thursday appears Jupiter, the dread sovereign of the gods, and the thunderer of Olympus, with his emblematic thunderbolt in hand. On Friday appears Venus, the goddess of beauty, accompanied by her son Cupid, in a car, drawn by doves. Finally, on Saturday, appears Saturn, armed with a scythe, and on the point of devouring a child, a suitable emblem of time.

"On the two sides of the compartment dedicated to the days of the week are placed, as correctives, several pious paintings, by Tobias Stimmer, representing the grand scenes of the creation, of the resurrection of the last judgment, and of the final triumph of faith and virtue. Placed in the same compartment are two beautiful allegorical pictures, representing virtue and vice, under two female figures, strongly contrasting with each other. These paintings qualify the pagan emblems which they surround."

These are wonders sufficient, but we are not yet half done with the mysteries and mechanism of this clock. So numerous are the details, yet to be given that I will stop here for this week and complete the description in the next issue.

VULGAR LANGUAGE.

St. Paul tells us that there are certain things that should not even be mentioned among us. Are we faithful to that warning? Alas, alas! that there should be so much vulgar and profane language used. You have acquired the habit and cannot break yourself of it? Indeed! and why have you acquired that detestable habit? You cannot break yourself of it? Why not? Why is it that you do not use it in public places, in the street cars, for example? Why do you not use it when you have visitors in your house? Why is it that when you are in conversation with a priest you are most cautious not to let the word slip? If

you can abstain from the use of such language under these circumstances you can abstain from it at other times also. Try manfully, and cursing and swearing and ugly words will become things of the past.

Please tell us why the vice of profane language is so prevalent among our boys and even our girls? Fathers and mothers, you are accountable for a great deal. Remember that nothing is more brutalizing than profane language; nothing paves the way better to ugly actions than the ugly words that fall from the lips. Correct this defect in your homes, and turn them into holy abodes, where the Angels of God delight to dwell, as in the house of the Holy Family.—St. Anthony's Messenger.

THE GREGORIAN CHANT

(By a Regular Contributor.)

On a memorable occasion, when the Jews wished to take Our Lord in a snare purposely set for Him, they presented Him with a coin of the realm, bearing the effigy of Caesar, and they asked Him if they should pay tribute to Caesar. He made reply, as He held the coin in His hand, "Give unto Caesar the things that are Caesar's, and unto God the things that are God's." In this Our Lord taught a lesson that has a much wider application than merely to the tribute paid to a temporal authority. In it He wished to convey that all things that are sacred to the service of God should be in accordance, in character, with the holiness of their purpose. And what more closely connected with the worship of the Almighty than the music and hymns that constitute part of the Church's ritual? One hundred years ago St. Gregory, the great Pope, instituted a system of plain chant that is in perfect harmony with the spirit of prayer that breathes through every service of the Church. In consequence it was known as the Gregorian chant. While it supplies every need, every requirement and meets every possible form of service—he the occasion joyous, solemn, penitential, or funeral—it has frequently, in later years, been left aside for the purpose of introducing music of a character foreign to the sanctuary. While this apparently operative system of church music and singing is well calculated to attract those who go to the church through motives other than piety, it is ill-suited to the devotional feeling that is the essence of worship and of service.

Of late the present Holy Father has taken vigorous steps for the revival in all church services, of the old Gregorian music. After a series of conferences, on the subject, with leading experts and above all with the famous Abbe Perosi, director of the Sistine choir, Pius X. has issued a note on the subject. In that note he formulates rules for church music, which are in accord with those issued by former Pontiffs. Himself a passionate lover of music, he condemns the transformation of liturgic music into compositions that are more suitable for profane concerts.

To initiate the movement the Pope has instructed Abbe Perosi to compose a Gregorian Mass to be sung next Easter, on the occasion of the centenary of St. Gregory. This is not a new idea with Pius X. A Madrid paper, the "Epoca," drew attention to the efforts of Cardinal Sarto, then Patriarch of Venice, to banish from the churches under his jurisdiction every form of music not strictly religious, and the "Epoca," in so doing—eight years ago—made a prophecy, to the effect, that one of the first reforms instituted by the new Pontiff would be to restore to its rightful place the Gregorian chant. And the journal has seen its prediction fulfilled. Eight years ago, Pius X., then Cardinal Sarto, repudiated other music as "light, trivial, scenic and profane." Among the "irreligious abuses" specified were the alteration of the text of the liturgy to suit the individual fancy of the composer, the singing of the "Tantum Ergo" as a cavatina or aria, the use of instruments unsuited to the sacredness of a church, such as timbals, trombones, and the piano. In general that pastoral demanded the restoration to the liturgy of its original importance, making the musical accompaniment its "humble servant."

The effect of the radical step taken by the Holy Father in this direction will be simply to restore, in all our churches, the grand, solemn, expressive, and appropriate plain chant. The majestic swell of that Gregorian music seems to impart to the services a special impress that characterizes it as unique and Catholic.

THE WAY OF AN INVENTOR.

Peter Cooper gave a box of tools a good many years ago to a boy who had been named for him—his grandson, Peter Cooper Hewitt. The boy set to work with the tools and made good use of them, for a boy; and he has kept at it ever since, employing more and better tools for larger and more ambitious purposes, until his fame as an inventor bids fair to outrival the fame of the two men from whom he obtained his names—Peter Cooper, his grandfather, and Abram S. Hewitt, his father.

Just now a part of his laboratory is pretty well littered up with the plans and drawings of an automobile which he has entered for the James Gordon Bennett cup race to be run next summer in France. What the distinctive features of the machine are to be he is not willing to say, partly because he isn't given to talking much in advance of achievement and partly because some of the foreign patent offices, particularly the German patent offices, are so finicky that if you publish anything about an invention and then ask them to patent it they will have nothing to do with it. That's a pretty heavy penalty to pay for unguarded speech, and the consequence is that to the prospective patentee silence becomes golden.

Just this much is known about the machine—that it is meant to be an adaptation of the best European and American practice and something more besides. It must be light to get into the competition at all, the terms of the race being that each car shall carry two persons and shall weigh less than one ton.

The object of the promoters of the race is to develop desirable qualities in automobiles, and they do this by making conditions, from time to time, which will compel the manufacturers to work toward the result which they wish to see accomplished. Two or three years ago they made up their minds that it would be well to have lighter machines, because, among other reasons, the heavy ones were too hard on the tires. Hence the requirement that no competing car shall weigh more than a ton.

Mr. Hewitt's machine will represent a vast amount of thought and work and a great outlay of money, too. He had a considerable staff of young men working on the plans for a year or so, and the hands in the Hewitt iron works at Trenton have been making the parts and making them over and then throwing them away and making new ones to suit the boss, for a long time. One of them, viewing the destruction of a pet job a while ago, remarked with profound disgust that it was enough to "burst a national bank."

But if you are going to amount to anything as an inventor you mustn't be too easily satisfied. Good enough won't do. You must not rebel if when your automobile seems almost ready to have the last dab of paint applied you think of some better way of doing some part of it and face the necessity of pulling it all apart.

That has happened to the Hewitt machine. And when it is finally assembled and geared will still regard it as only an experiment and will be fully prepared to find that it needs extensive reorganization.

He will not send it to France unless he sees a fair prospect that it will bring home the cup. But, cup or no cup, you may be pretty sure that he won't be happy until he gets it to suit him.

When that time arrives it will be not only a racing craft but a fine jaunting car as well, and if lower gears are substituted for the higher ones and some of the parts are made heavier, it will stand without hitching and be so kind and gentle that even a lady may drive it.

It is like most of Mr. Hewitt's other inventions, a thing with a practical commercial purpose; and if he seems to be casting a large amount of bread upon the waters it is because he expects it to return to him after many days.

From that original box of tools to the automobile has been a long way to travel. The boy has become a man of 43, though he doesn't look it.

What a reporter asked him the other day what was his first patented article he said he didn't remember—he was going to look it up. But he had no doubt it was something thoroughly worthless.

He did his first inventing or patenting in his grandfather's glue factory. That was after he had taken a course in Stevens Institute and another in Columbia and had done a great amount of practical mechanical work.

As soon as he got the run of the

glue factory he began to look around for methods that might be improved and for ways to improve them. He devised a glue classifier and a glue cutter and other things that had to do with the business.

But if you were to ask him he would tell you that such were not really inventions, only the adaptation of well known principles to some obvious need. Invention, according to his notion, involves some element of discovery, the recognition and application of some fact not hitherto recognized.

If you should do something like what Bell did in the telephone, or Edison in the phonograph, then you'd be eligible to his galaxy of inventors; but if you should contrive a door that would fly open when a waitress touched it with her knee and thus leave her hands free to bring in your dinner, you wouldn't be an inventor at all, though you might become a patentee. Mr. Hewitt once thought of conferring such a door upon the dinner-bearing sisterhood, but didn't.

Mr. Hewitt has another idea about invention, which is that it usually comes as the answer to some necessity which men deliberately set themselves to fill. He believes that inventors didn't sit around like so many James Watts' deriving inspiration from tea kettles, but that they observe the demand for better means of seeing or hearing or travelling or enabling people to communicate with one another, and then go in systematically to produce the machine, whatever it may be.

If they succeed by a new use of old means, and nothing more, then they are first rate experimenters; if they come across an unused fact and hitch their wagons to it, then they are inventors. So inventors are scarce.

The dictionary seems to give some support to Mr. Hewitt's theory of invention. It defines the verb "invent" progressively in three ways:—

First—"To come or light upon." That is the meaning which accurately translates the Latin derivative of the word. "To meet; to find." is about the same. These were good enough definitions in the haphazard days of invention.

Second—"To discover, as by study or inquiry, to devise; to contrive or produce for the first time." By this time the inventor had gone to work with a purpose.

Third—"To frame by the imagination; to fabricate mentally; to forge." Now the best part of his brain was engaged in the business.

So it happened that Mr. Hewitt had done a great deal of contriving and patenting, when about eight years ago he determined to try his hand at real inventing. He looked over the field, examined a number of problems and chose the one involved in the cheapening and improvement of the electric light, which was then and still is wasting from 95 to 97 per cent. of its energy in heat and consuming only 3 to 5 per cent. in light.

The result that was announced after six years of experimenting—the Cooper Hewitt mercury vapor lamp—is already well known and need not be described here. It is flashing in store windows all over the town and making its competitors look dull, if not pale, by comparison.

In laboratory tests it produces about nine times as much light as the incandescent lamp and about four and a half times as much as the arc lamp for a given amount of electric energy.

You can look at it and not blink. That is because its luminosity is distributed over a large surface. In an arc light of 250 candle power, for example, the light radiates from a space about half an inch by a quarter of an inch in size, while a Hewitt lamp of the same capacity is incandescent for about twenty-five square inches.

Men who have worked by it day after day say that it leaves their eyes in better condition than actual daylight.

It is a good and cheap light for any purpose where light alone is needed—that is, where the correct reading of color is not necessary and you don't care how you look.

The consequence of this deficiency is that you can't see red by it. The red in your lips and your cheeks and your hands becomes purple, and your whole countenance a sickly green under its influence.

Naturally, Mr. Hewitt was disappointed when he found that his light wouldn't come red, but he decided, nevertheless, to put it out for what it was, and it is already serving many useful purposes. —New York Sun.

LESSONS OF THE

"Yes, I am here for a purpose. There was a ring of diamonds in the words, and the speech Carmelita, drew herself proudly. She was a 'P. S. Secrete,' that is, she vowed to remain for life in the of the Good Shepherd, we habit and following the scribed for penitents.

was an incessant martyrdom human must make itself for the mortal breathes, an submission, even to the kin gentlest authority, require nal self-renunciation. I h to look with something al erence upon this girl who, lowly vocation, evidenced ly the sustaining power of She was not beautiful a turesque habit, yet had sh world's livery she would called a good-looking girl, also a certain natural ha manner habitual with amid elegant surrounding have given her the air of Plainly she was one who scattered evil upon the p others, who might have s heart and deadened her so ability to mar rivalled the most baleful character of (so wondrous the influen gion)! she was an innocen who had never done ill daily trifling faults of pri stinacy must be condoned the magnificent burden she carried so heroically.

Ada had wandered far the garden with Mother T being alone with the myste dalen, I expressed my inter character and purpose.

"My dear," I said, "I k not an idle chance that b here. Providence having g will also bestow upon yo munificent reward."

Her countenance glowed was a slight quiver in her she replied:

"One reward, one recom I wish for." Then, pres hand, she added: "Listen, tell you all, for oh! I n prays as yours."

Viewed from our rustic the height, the convent wa red mass, half hid by folia low, at our feet, flowed th dusky, shallow stream, quickening breeze was red clover and mignonette.

Mary Carmelita kissed h and, raising her eyes to a cloud-chased blue of the s tinned:

"I am a native of our cit the died before I knew hi mother at my earliest re kept a fashionable boardi She was a handsome woma fine dress. When I was a years old I discovered th a passion for drink. She main whole days locked in recovering from the effect poison and left poor me to vant. Well, as I grew olde up my mind to leave her. little she had lost her f boarders and they were su people dissipated like herse

"Early one summer mo slipped out into the street, very childish and free in meeting an old beggar carelessly tossed her lu carried from home. Her touched me and I told her The old woman gave me th

"Ye're over young. Al work out, and sure ye can't streets. Go to that big ho there, ring the bell and ask Sisters to take ye in."

"I obeyed out of curiosi of adventure, and have t here ten years. Often and wanted to go out, for I kne push my way in the world, strange dread always kept, and then once a gray-haired en told me: 'Remain whee God doubtless has some de cerning you which you wa trate if you returned to t Here you may grow a sa there I would not answer f soul!'"

"I knew he was right, ar how a year ago I felt calle urged even—deep down in to make my perpetual cor as offering for poor mother since I lost all trace of h abouts, but now every day new hope. I do not regret fice, and though at times spondent, desperate almost so after the bright pleasur yet something within alv pers. 'Wait a little, you v your reward.' And I believ then it grows easy for me kindly to my companions a

Lessons of the House of Good Shepherd.

From the Pilgrim.

"Yes, I am here for a purpose." There was a ring of defiant faith in the words, and the speaker, Mary Carmelita, drew herself up a little proudly. She was a "Perpetual Consecrate," that is, she had taken a vow to remain for life in the House of the Good Shepherd, wearing the habit and following the rule prescribed for penitents. Thus, hers was an incessant martyrdom, for the human must make itself felt while yet the mortal breathes, and constant submission, even to the kindness and gentlest authority, requires a perpetual self-renunciation. I had learned to look with something akin to reverence upon this girl who, in her lowly vocation, evidenced so strongly the sustaining power of grace.

She was not beautiful in her picturesque habit, yet had she worn the world's livery she would have been called a good-looking girl. There was also a certain natural haughtiness of manner habitual with her which, amid elegant surroundings, would have given her the air of a fine lady. Plainly she was one who might have scattered evil upon the pathway of others, who might have steered her heart and deadened her soul until her ability to mar rivaled that of the most baleful character of fiction; yet (so wondrous the influence of religion!) she was an innocent penitent who had never done ill and whose daily trifling faults of pride or obstinacy must be condoned because of the magnificent burden of sacrifice she carried so heroically.

Ada had wandered farther down the garden with Mother Teresa, and being alone with the mysterious Magdalen, I expressed my interest in her character and purpose.

"My dear," I said, "I know it was not an idle chance that brought you here. Providence having guided you, will also bestow upon you a most magnificent reward."

Her countenance glowed and there was a slight quiver in her voice as she replied:

"One reward, one recompense only I wish for." Then, pressing my hand, she added: "Listen and I will tell you all, for oh! I need such prayers as yours."

Viewed from our rustic bench on the height, the convent was a dark red mass, half hid by foliage; far below, at our feet, flowed the A—, a dusky, shallow stream, and the quickening breeze was redolent of clover and mignonette.

Mary Carmelita kissed her crucifix and, raising her eyes to the faint, cloud-chased blue of the sky, continued:

"I am a native of our city. My father died before I knew him, and my mother at my earliest remembrance kept a fashionable boarding house. She was a handsome woman, fond of fine dress. When I was about nine years old I discovered that she had a passion for drink. She would remain whole days locked in her room recovering from the effects of the poison and left poor me to the servant. Well, as I grew older, I made up my mind to leave her. Little by little she had lost her fashionable boarders and they were succeeded by people dissipated like herself.

"Early one summer morning I slipped out into the street. I was very childish and free in my ways, and meeting an old beggar woman I carelessly tossed her the lunch I had carried from home. Her gratitude touched me and I told her my story. The old woman gave me this advice: 'Ye're over young, Alanna, to work out, and sure ye can't run the streets. Go to that big house ye see there, ring the bell and ask the good Sisters to take ye in.'

"I obeyed out of curiosity and love of adventure, and have now been here ten years. Often and often I wanted to go out, for I knew I could push my way in the world, but some strange dread always kept me back, and then once a gray-haired missioner told me: 'Remain where you are. God doubtless has some design concerning you which you would frustrate if you returned to the world. Here you may grow a saint, but there I would not answer for your soul.'

"I know he was right, and somehow a year ago I felt called on—and urged even—deep down in my heart to make my perpetual consecration as offering for poor mother. Long since I lost all trace of her whereabouts, but now every day gives me new hope. I do not regret my sacrifice, and though at times I grow despondent, desperate almost—I yearn so after the bright pleasant world—yet something within always whispers: 'Wait a little, you will have your reward.' And I believe it, and then it grows easy for me to speak kindly to my companions and obey

the mistresses. The other consecrated children, too, are very good to me."

Her face had paled again and there was a far-away look in her eyes—some shadow, perchance, from the ethereal blue into which she had been gazing.

Ada now came up with three of the "consecrates," who insisted on showing me their class-room, which I had not seen for some time. It was tastefully though plainly furnished; the walls were tinted in pale gray, which contrasted while they harmonized with the rich colors of the linoleum. I noticed a large bookcase, an upright piano and several etchings and engravings.

The children sang in chorus a soft, sweet hymn to the Sacred Heart, and then Carmelita played Schumann's "Traumerei," with exquisite expression. It may have been the sublimity mirrored mistily in the melody or photographed more clearly in the daily life of the player that caused these lines of Father Faber to recur to my mind:

O Time! O Life! ye were not made
For languid dreaming in the shade;
Nor sinful hearts to moor all day
By lily isle or grassy lay;
Nor drink at noontide's balmy hours
Sweet opiates from the meadow flowers.

"I must hear you play again," I said as we rose to go. "I did not know you were a musician. Let me congratulate you."

"I studied when I was little," was her reply, "and ever since I've been here Mother Teresa has insisted on practice. She said I need the help of music, and indeed it has helped me."

Circumstances prevented my again visiting the convent until several months had passed. Ada fell ill with typhoid and when convalescent was ordered to the country. I accompanied my sister as nurse.

One bleak December afternoon found me conversing with Mother Teresa at the cloister grille. I inquired for M. Carmelita.

"The poor child has had a great shock and a great joy," said the good religious. "Her mother had a most happy death, and, strange to say, in this very house. This is how it happened: In July last we received an application for admission from an inebriate, a Mrs. Wilson. She wrote that she felt a presentiment of impending death and wished to make her peace with God. The night she arrived several of the consecrated children were standing in the hall near the front entrance, among them our poor Carmelita. Mrs. Wilson passed close by the group in charge of Sister Mary of St. Gabriel, the mistress of the reform class. There was a shriek and a sudden fall. M. Carmelita had caught sight of her mother's face and fainted. When she recovered she asked to see Mrs. Wilson, and the meeting was most affecting. It seems the poor lady had gone from bad to worse, until her health was completely wrecked. She had been unable to trace her daughter, the few letters Carmelita had written having given no clue to her address. One night she had a dream. She had retired early, sober, but thoroughly dispirited, knowing she could not long resist the force of the evil habit she had contracted. In her sleep she thought herself fettered by chains, unable to move hand or foot. A veiled figure approached and placed a gentle hand upon her shoulder. 'Mother,' said the vision, 'why do you not pray? Why do you not pray?' Then, directing the eyes of the sleeper towards a large crucifix she carried in her hand, the white-robed figure vanished.

"On awakening Mrs. Wilson took the resolution to enter our house. As you know, the consecrated children do not mingle with the reform class; but the case being an extraordinary one, we permitted Mary Carmelita to spend much of her time with her mother, who was indeed fast sinking into decline. As the end approached the dear child remained with her night and day. Mrs. Wilson died in her arms. Since then our poor Carmelita is much changed. Vividly realizing the value of intercession and vicarious sacrifice, she now pleads almost incessantly for sinners and, I am sure, renders herself very dear to God."

Of late this willing victim has shown symptoms of the dread disease, and though at times I grow despondent, desperate almost—I yearn so after the bright pleasant world—yet something within always whispers: 'Wait a little, you will have your reward.' And I believe it, and then it grows easy for me to speak kindly to my companions and obey

cloister for Benedictine. From my prie-dieu in the gallery I could see Carmelita. The old-time haughtiness seemed gone and her face now wore a look of patient meekness; her eloquent eyes were fixed on the Sacred Host; she seemed oblivious of earth, nay, already on the "golden ladder" that reaches onward, upward.

Ada had fallen asleep over her looks. Long golden curls, disarranged, floated loosely from her shoulders, and the gentle face and graceful form might well have made a Raphael study. Sister love throbbed quickly in my heart to pray that this dear one might long be spared the bitterness and pain that must in some measure enter every human life. Then memory framed another face as sweet and fair as Ada's which had been a familiar one a few years ago, and the thought of her love and what it meant to her and to the sister of her devotion elevated my hope beyond earthly ties of tenderness to the realm of the Divine.

Since prudent parents will not give edged tools to their children, they should not expose them to the raw contamination of the modern stage. "Where ignorance is bliss 'tis folly to be wise."—Catholic Universe.

CHILDREN AND THE THEATRE

From the sad accounts of the terrible theatre fire in Chicago we learn that a great many children were present. A large number of them fell helpless victims to the fire and to the mad rush of the adults in the ensuing panic.

Doubtless many parents, learning a lesson from the appalling loss of life in that fire, will keep their children for some time from the theatre. Since the life is more than the raiment, the soul is of much more value than the body. Many parents do not consider that in bringing children to the theatre they endanger the spiritual life of their offspring.

Few are the modern plays to which children on even adults can go without contracting some mental or moral stain. There appears to be no censorship exercised by parents on the matter, the manner and the costuming of the plays. All things go with the thoughtless. The human tide, if heavy enough, settles with many all qualms of conscience. The standard of conduct is regulated by the crowd. Yet we are told that broad is the way and many are they who enter upon the road that leads to eternal destruction.

The judgment of the thoughtless few is a better standard for conduct than the actions of the thoughtless multitude. When the crowd was departing from Our Lord because of His teaching, He turned to the few and asked, "Will you also leave Me?" And they said, "No, Lord, because Thou hast the words of eternal life."

Is "Mr. Bluebeard" a proper play? While we cannot speak from personal knowledge, we judge from some side-lights that it is not. We read in one of the accounts of that theatre fire that an actress who had just left the stage where she had done her part before the thronged house, was urged to hasten out on the street to save her life. "What! with this costume?" she asked, "I had almost rather be burned to death to so exhibit myself on the street."

She had been performing a part doubtless indecently costumed before 2,000 people, young and old. Yet a newly awakened sense of modesty made her hesitate to appear on the street for a few minutes as she had not blushed to appear on the stage.

What of the children who had looked on? What of the youths who went there alone or with their parents? Some may say, "To the pure all things are pure." They might as well say, "To the healthy all things are healthy." Our Lord says, "Those who love danger will perish in it."

A woman who was finally saved tells that as she was with the mad crowd in the aisle she saw a boy of about 8 years of age prostrate on the floor. He was nicely dressed, and the fight for life he showed his training in politeness. He said to the woman, "Oh! please help me up and save me." The woman tells: "I tried to reach him, but the mad crowd swept me on. To my lying day I will remember the pleading look of the large brown eyes of that little boy as he was left to be trampled or burned to death."

Many parents should heed to the mute appeal of innocence. "Help me up and save me." Do not expose the young to be tainted and destroyed by the malaria that rises in a cloud of poison from nearly every modern theatrical performance. Guard the young as a sacred duty. Our Lord says: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

Since prudent parents will not give edged tools to their children, they should not expose them to the raw contamination of the modern stage. "Where ignorance is bliss 'tis folly to be wise."—Catholic Universe.

A PURPOSE IN LIFE.

"You may jest as you will about it, but I am sure—Meg, you would be far happier if you had some occupation, something to fill up all your spare time."

"All my spare time," retorted Meg, "is more than filled up, so don't preach to me. I spend half my life doing things so vigorously that it takes the other half to recuperate."

As Mrs. Sefton made no answer to this flippant speech, her cousin moved in her luxurious chair to get a glimpse at the face bent so intently over the needlework. Not a beautiful face, as beauty is generally considered, but no one who had ever looked earnestly on that cheerful countenance and into those steadfast eyes, ever thought of Agnes Sefton as other than delightful to look upon, though few guessed the cause of the charm of look and speech.

Some such thoughts as these were in the mind of Margaret Brereton as she gazed on her cousin, and then turning scrutinized her own face in the long mirror before her. What was lacking in her that perfection of feature and coloring could not atone for? She looked at her own beautiful hands, on whose slim fingers sparkled many a gem, and then at the other busy fingers, unadorned save for the plain gold circlet. Was that the reason, the indolence of the one nature, the activity of the other? She stole another glance at her cousin, who at the moment raised her head and looked towards her, so that eyes looked into eyes—steadfast grey into those wonderful blue ones that had yet such a look of discontent in their depths.

"Well, well, Meg," said Mrs. Sefton, smiling, "are you satisfied with me?"

"With you? yes; but with myself? no. There is something wanting in it all. I know everyone considers me very fortunate, an only child, and with such indulgent parents; but I assure you, Agnes," and there was a suspicious quiver of the red lips, "I am often very miserable, and nothing seems worth troubling about."

Mrs. Sefton sighed; she could see only too plainly the other's life was all on wrong lines, but how to set it right? Though her mother and Margaret had been sisters, yet no two homes could have been more dissimilar. For her father as well as her mother had been devout Catholics and had been careful to instruct their child well and had taught her to seek happiness where only it may be found, in the faithful service of God. The other sister had married a man wealthy, as the world counts wealth, but poor in the only riches that can endure. Margaret was their only child, and both had spoiled her from her infancy. Every whim was gratified, nay more, anticipated, so that at nineteen she was already often wearied of her life. She often felt a vague longing to be more like other girls, and know what it was to want something, to be eager after something. Of religion she knew very little, for, although ostensibly a Catholic, Mrs. Brereton troubled little about such matters, beyond going occasionally to Mass, and had persistently refused to allow her daughter to do more. All this Mrs. Sefton knew, and her heart ached for the beautiful girl, wealthy and yet so poor. She would have liked to speak to her on the great duties and obligations of life, but feared her words would fall on idle ears; however, one could venture a little.

"You see, Meg dear, it all comes back to what I said in the beginning, you want an aim in life. No, don't interrupt, I know there is plenty to take up your time, but they're the wrong things and can never make you a happy woman, such as you deserve to be."

"You are doubtless right, cousin mine," said Meg sadly—"and I am often very tired of this round of amusement, but what can I do, what can I find to do?"

"There's always noble service for noble souls to do," quoted Mrs. Sefton.

"But is mine a noble soul?" queried Meg with a flash of her old wit. "Seeing in whose image and likeness it has been made, it would be a cause of sadness were it not noble." To this Meg made no reply, and Mrs. Brereton entering, the conversation became general, and there was no further opportunity to enlarge on

the subject. As Agnes Sefton walked home through the crowded streets of the great city, she took herself to task that she had not spoken more clearly to her cousin; why had she hesitated to tell her that the heart created for God alone could find no happiness out of Him! Suddenly she paused, a smile on her lips, and changing her direction, turned into a side street. A few minutes' walk brought her to the church door, and entering she sought the corner where loving hands had erected the Crib. Kneeling there before the representation of that sacred scene when first the Sacred Heart beat for man, she poured out all her desires for the poor soul that knew so little of Him. And Margaret? Her cousin need not have feared; the few words spoken had fallen deeply into her heart, and again and again she found herself repeating the lines, "There's always noble service for noble souls to do." If she could find her life work, she would surely be happy, for she was now convinced that there must be work for her as for all. Full of this new resolution she made a list of all the duties and aims of such as she came in contact with, yet none seemed to suit her or to appeal to her at all. She would have liked to consult her cousin, but she was away in the country, and Margaret had to fight out her battle alone. Always liberal, she became almost spendthrift in her donations to every charity, yet the hunger at her heart was not one wit appeased. But at last the time came. She had just entered a large warehouse and was, as usual, immediately surrounded by those ready to attend to the wants of so liberal a patroness, when her attention was drawn to a group in the corner of the show-room. She asked the cause of the disturbance, and after some demur the forewoman told her that one of the attendants had fainted.

"Poor girl," said Meg, "I must see her," and immediately she crossed over to the corner.

A young girl, about her own age, but whose face was pitifully thin and worn, was endeavoring to rise from the couch where she had been laid, and seeing the forewoman tried to frame some excuse, but Meg took the cold, thin hands in her own, and drew her back to the seat. She wanted to talk to her, she said, a great hope throbbing in her heart, so all the others withdrew and left them alone. Very soon Meg was in possession of the sad story. How a heavy financial loss broke the father's heart and left them penniless and orphaned; how her mother had tried to keep the home together, but her health had given way and now the elder sister was trying to be both father and mother to the three younger ones.

"Clare is just sixteen," added Mary Grant, "and has a situation in a printer's, but the hours are long and the work tells terribly on her, and now I am failing, what shall we do?"

"Do?" cried Meg, with kindling eyes, "why you shall all go away for a good holiday to the mountains. No, you must not do that," as the poor girl burst into a flood of tears, "you make yourself ill. Wait here for a while till I speak to Miss Keene," and off she hurried, leaving Mary wondering if this were not some delightful dream.

Six weeks later she was thinking the same as she sat on the verandah of the beautiful country home that Mr. Brereton laughingly granted at Meg's entreaty. It was a strange idea, he thought, but Meg was so much in earnest, and he had never seen her look so beautiful as with that glad light in her eyes. So Mary and her young sisters were reveling in the delights of fresh mountain air, the color stealing back to their faces and hope to their hearts. For Meg had a great plan, and many a tall she had with Mary Grant and Mrs. Sefton, who was delighted at the change in her once listless cousin. To seek out those who, like Mary Grant, were failing in the battle of life and give them rest and ease for a while, and this not as a condescension, but as a friendly gift. "They shall be my guests, and their visit shall be as great a pleasure for me as for them." So Meg said and she kept her word. Overwrought governesses, worn factory and shop girls, found a rest, a home, a help beyond all they even dreamed of. And Meg's rare tact kept her varied guests in perfect harmony, and all had happy memories of that delightful mountain

home, for Mr. Brereton had given "The Heights" to Meg that she might do as she pleased.

"Oaly, pet," said he, "keep that look in your dear eyes and that smile on your lips. I'd give twice the value of 'The Heights' to see you like that." Mrs. Brereton was the only one who disapproved of her daughter's action, but she consoled herself with the thought that it was but a whim and would soon pass away. But as months went on and Meg's interest never flagged, nay rather increased, when she loved no place so well as "The Heights," where she gathered the weary workers for a holiday and rest, and gave joy to many a heart that else had been desolate; then Mrs. Brereton grew thoughtful, contrasting Meg's present mode of life with her past one, noting her cheerfulness, her sweetness of temper, and she drew her to her side one day and asked, almost humbly, for an explanation. Meg's answer astounded her.

"The reason, mother mine, the motive! To do what I can for Him Who has done all for me! Ah, dear," and she knelt beside her mother, "I have done a little for Mary Grant, but she has done great things for me. Beautiful, beautiful life, when spent in His service, and said, terribly sad, when poured out on passing things." She stole a look at her mother's face and went on hurriedly. "I was not happy, mother, nothing had any interest for me, till Agnes spoke to me of the work I should do. And when I met Mary Grant, I recognized that there was the work I should do, a work that appealed to me. So I took it up and she helped me with it, and with other things too; through all her trials and sorrows her faith never wavered and her loving confidence in God shamed my discontent. She it was who taught me the strength, the sweetness of prayer, and in that have I found all I sought." She ceased, and taking her mother's hands in her own, kissed them lovingly, and rising left the room.

It was New Year's Eve as Meg and Agnes passed along the crowded streets to the church they both loved to visit. On the way Agnes told her cousin of how she had gone that night to beg from the Sacred Heart of Our Lord, pity for one who knew so little of Him.

"And wonderfully has He answered your prayer," said Meg; "but are not all His ways wonderful? How good is He that He lets such as we are work for Him! Ah, Agnes dear, can I ever thank you for what you said to me? Those words put me to shame and roused me to action."

"There's always noble service for noble souls to do; you see I know you were capable of doing so much. See how your home flourishes, what lives you have brightened, what sorrows you have relieved. And do you know, Meg, I think, I see a great change in your mother."

"And I also. I am full of hope that she will learn what true happiness is. Here we are now." "Lord, I have loved the habitation of Thy house," said Agnes softly as they entered the sacred edifice.

Later, when they knelt together before the Crib, another came and knelt beside them, and Agnes saw a hand steal into Meg's, and heard a low sob. With a heart overflowing with thankfulness, she rose and went to Our Lady's shrine, leaving mother and daughter together.—C. M., in Annals of Our Lady of the Sacred Heart.

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