

months. The Canon renews bravely, and made preparations for his last days awaited with that resignation, and fortitude his chief characteristics. Deceased was 68 years.—R.I.P.

G. KENNEDY
Dentist...
PALACE STREET,
Main 830.

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STREETS.
PLUMBER,
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CHEAP,
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MONTH'S MIND.—This morning a solemn Requiem Mass will be sung to commemorate the Month's Mind of the late lamented Father Quinlivan. While it is absolutely unnecessary, in such a beloved pastor, to recall the fact that he has departed from our midst and that the best token of our love and appreciation of the event of an ordinary member of prayers, still we cannot but note how very careful is our Holy Mother

COMPANY.

The True Witness AND Witness

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

NOTES OF THE WEEK!

SWAY OF SENSATIONALISM.

The correspondents of the secular press at the principal European capital cities, like the generality of correspondents, draw largely upon their imagination for the items they send to the British and American newspapers of which they are the representatives. In many cases this is such an obvious fact that the wonder is that they have the hardihood to write such baseless communications. It is still more remarkable that the editors should insert such intelligence. The correspondents write boldly and copiously of incidents of which they could not possibly have been eye-witnesses and of conversations which they could not possibly have overheard. The greatest fact in Europe is the Catholic Church, and when the correspondents have no authentic news to transmit they invariably invent stories hostile to that Divine institution. Every reader of the secular press is familiar with the regularly repeated falsehoods regarding the health of His Holiness, the Pope, which are published whenever there is a dearth of news from the Eternal City.

The latest letter of the Madrid correspondent of the New York "Evening Post" is the most recent example of this style of sensational news. It is devoted to the recent Cabinet crisis in the Spanish Capital, which resulted in the formation of the stop-gap ministry of Senor Sagasta. The correspondent says that "Sagasta spoke very frankly to the Queen Regent," etc. How does he know what Premier Sagasta said in a private audience which that gentleman had with the Queen Regent? Nothing daunted, however, he goes on to say that "Sagasta told her," etc., "Sagasta pointed out that," and so forth, as if he had been present and acted stenographic secretary at the interview. He sneers at the "hitherto all powerful influences of Castilian Clericalism," and of the strong influence of "Duke Tetuan" in favor of the monarchy. This Duke Tetuan, it may be remembered, is of Irish descent, his family name being O'Donnell, a name already illustrious in Spanish history. The witness of a hostile critic to his staunch devotion to the Catholic faith and to the Spanish throne is gratifying.

It is expected that Alfonso XIII. will be proclaimed King next month, and that he will be aided in carrying on the Government of his country by a strong council which will take measures to stop the machinations of secret sects who are plotting against the throne and against the hierarchy.

Another instance was furnished in a cablegram from Rome published in a Montreal evening paper on Wednesday last, and copied from an American journal. It dealt with an imaginary contest going on in Rome for the place, not vacated, of the Papal Delegate at Washington. The correspondent stated that there was a regular "scramble" for the position that Mgr. Falconio and Cardinal Ledochowsky's secretary were favorites, and that "the higher circles of the Vatican" were keenly interested in the outcome. For Catholics there is but one way to avoid being misled by such journalists; and that is to read Catholic newspapers.

Church to guard her dead and to keep their memory ever fresh. Others may forget, may neglect, may grow cold and indifferent—but she is perpetual, and she goes on throughout the ages ever knitting together, in the bonds of prayer the members of the Church Triumphant, the Church Suffering and the Church Militant. What a beautiful practice is not that of the Month's Mind? It may possibly be that some of our readers are not aware of all the importance attached by the Church to these observances. As an illustration of how she insists on the commemoration of the dead we will simply take a page from her rubric and give it in our own imperfect language.

We all know that while the grand sacrifice of the Mass is ever the same in its essentials, still there are different Masses read for different occasions. In regard to the dead there is the special Requiem Mass that is sung or read, on the day of the burial—a Mass proper to the occasion. Then the same Mass is said on the third, the seventh and the thirtieth days after the burial—with this exception that the prayers proper to the Mass differ, in as much, as they mention that it is a commemoration. For example in the Mass on the third day, the prayer mentions that this sacrifice is offered for such or such a one, whose burial service was sung three days since, in commemoration of his or her death. The same, if it be the seventh day; and again the same if it be the thirtieth day—or the Month's Mind.

And then, as time passes on, and months begin to count years, she comes with her anniversary Mass—one of another class—to impress us still more with the fact that the dead are ever living and ever present in her maternal mind. So is it that we are never forgotten by the Church. And if such be the case in the event of an ordinary number of the faithful going to eternity, how much more so is it not when it is a priest of the Church, one who had spent his years of mortal existence in advancing the glory of God and promoting the salvation of souls?

IRISH EMIGRATION.—A Canadian contemporary remarked the other day, that Ireland must be a land of miracles since she has been able to send out such tens of thousands of emigrants to people the world, and yet to have a sufficient population left to make her a land of importance. There is some reason for such a surprise; for it is most wonderful how Ireland has managed to keep abreast of the times while suffering under so much political ostracism and from such a drain on her population. Yet the time has now come when all this out-pouring of Ireland's population will have to cease, or else the results will prove disastrous to the country. Some scheme, some system must be adopted to prevent the tide of emigration from swelling. In the "Boston Globe" appears a letter, on this subject, from the lucid pen of the great Bishop of Raphoe, Ireland, the Very Rev. Dr. Patrick O'Donnell; it is a letter written by His Grace for St. Patrick's Day; it is so full of wisdom and sense and suggests so many striking ideas of importance to Irishmen that we deem it well to reproduce a few extracts, which runs thus:—

"We are promised a Land Bill, about Easter, to facilitate the process of turning Irish tenants into owners of the soil they cultivate. The importance of hastening this process is no longer a matter of dispute. But even if compulsory purchase, instead of being decreed by the party in power, found favor with the Legislature, as being the

best method of ending dual ownership, fully one-half of the land question would still remain unsettled. There is no reason why public credit should be drawn upon to enable the occupiers of large tracts of fertile land to buy out such holdings. But in this country, where the whole industrial fabric rests on agriculture, there is the most pressing reason for conferring on some public body adequate powers to acquire the half-neglected grazing ranches, found in almost every county, with the avowed object of re-peopling the depopulated parts of Ireland. I do not allude to a remedy for congestion, necessary as it is to relieve it. That is only a fraction of the problem. What I mean is a remedy for the tide of emigration that is fast draining off the life blood of the Irish race at home. It is a hopeful sign that there appears to be something like alarm in our midst at the very alarming loss of a quarter of a million of our population during the past ten years. For, we must recollect that a much larger number emigrated than the fall in the census enumerates; that the young and strong went abroad, leaving the aged and infirm behind; and that the stream still flows as continuously as it has flown ever since the years of the great famine. Are we going to do anything that will stop this bleeding unto death? Slight palliatives here and there are no match for this exhausting drain. Only a drastic remedy will effect a cure. Well, after her people, Ireland's wealth lies in her land. We must use the land to support the people. The only adequate remedy for depopulation is to run the plough up to the very slopes of Tara."

DR. ERNEST LIEBER DEAD.—By the death, on Monday, the 7th April, of Dr. Ernest Lieber, the leader of the centre party in the German Parliament, the Catholic Church has lost one of her greatest lay defenders and Germany one of her most eminent statesmen. He was born in Camberg, in the duchy of Nassau, near Wiesbaden, in 1838. He studied at several universities and took the degree of doctor of laws at Heidelberg. After filling various municipal offices he was elected to the Prussian Landtag in 1870 and to the German Reichstag the following year. He visited the United States in 1880 and in 1890. He had been dangerously ill since the beginning of last February. He is a serious loss to the Centre and to Kaiser Wilhelm, as well as to the Catholic party in Germany.

After Windhorst, his immediate predecessor, he was a determined opponent of Prince Bismarck, and he was one of the few public representatives in Germany able to measure strength with the "man of iron and blood." He was very outspoken, and he claimed for himself, as he did for the German people and for the Catholic Church the full rights of freedom. He did not hesitate to raise his voice in Parliament to criticize Emperor William's "no pardon" speech, and, if the truth were known, we believe that he gained more, in the estimation of the Emperor, by his sturdy principles than had he acted otherwise. He was pre-eminently a man of law—a lawyer in the full acceptance of that term, one who loved the study of the law and who was calculated both to legislate and to administer. He led with success and remarkable effect that little body of one hundred and five members, who held the balance of power in the political arena, and he rendered services to the Church that saved, in many instances, and promoted in every case, the best interests of the Catholic cause. He died as he had lived a true soldier of the Church Militant, and he has certainly gone to his reward—may his soul rest in peace.

NEW IRISH LAND BILL.—On Monday, the seventh instant, in the Imperial House of Commons the long-expected Education Bill was introduced; and on the very next day, Mr. Wyndham, the Chief Secretary, introduced the Land Purchase Bill, for Ireland. It would appear that this measure is acceptable to a great extent, to both the Nationalist Party and to Mr. T. W. Russell. Mr. Redmond considered it as a partial attempt to grapple the vexed question, and consequently accorded it his support. Mr. Healy, under certain reservations, favored the Bill. While Mr. MacVeagh (South Down),

and Mr. T. W. Russell, both asked for compulsory sale and purchase, as the perfecting of the measure. The substance of the new measure, as proposed by Mr. Wyndham is summarized by the London "Universe" as follows:—
"Mr. Wyndham proposes now that the Government, under limits, would be prepared to take over all, or part of an estate, which the landlord might wish to sell, and itself become vendor and arranger of values. The Government would previously to buying property have to obtain the assent of three-fourths of the tenants to re-buying the land. There might, if necessary, be a loss on the price charged the tenant by the Government, a loss forbidden under the old regulations. In this way, distressed districts might be rendered more happy for the occupiers. There is to be a limit of £3,000,000 to the purchase-money to be advanced by the Government for this purpose. If the landlord, after offering his land should not be satisfied with the value set on it by the Government authorities, he would find the rents on the same reduced or charged at the Government estimate, not his own past charge."
The "Leinster Leader," in a very impartial editorial comments in a clear manner upon the merits of this new step in Irish legislation. Characterizing the Bill, as a whole, that organ says:—
"Mr. Wyndham's Land Bill is an able and we must say in all fairness, an honest attempt to deal with one of the most difficult problems that ever confronted a statesman. The measure falls far short of course of the tenant's full demand. But this was inevitable. No sane politician could expect the Chief Secretary of a Conservative Government to introduce a compulsory measure at the present stage. Nor has anyone so far as we know been stupid or dishonest enough to pretend that a proposal to force landlords to sell could be seriously laid before the present House of Commons. The most that any one could expect was a bill to greatly facilitate and extend voluntary purchase—a bill which would induce landlords to sell and at the same time confer undoubted advantages on the tenants. So far as the new measure can be judged from Mr. Wyndham's very clear exposition, it substantially fulfils such an expectation."

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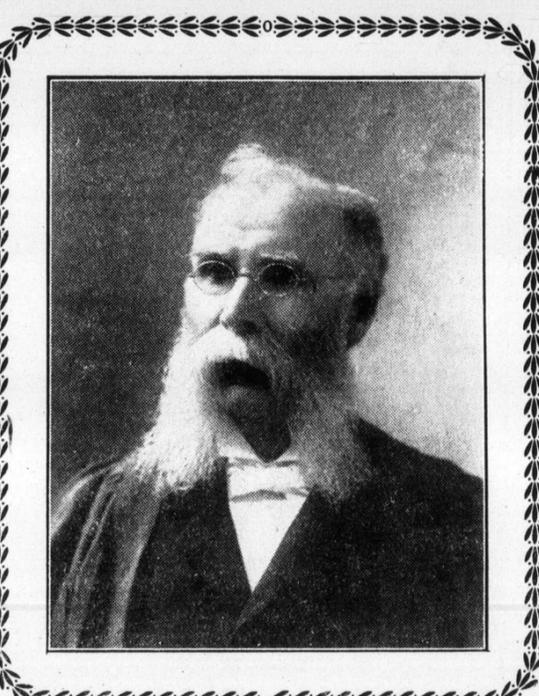
An Impressive Ceremony.

A very imposing ceremony took place on last Sunday evening, at St. Viateur of Outremont. A few weeks ago this new parish was canonically erected, and for a first time it received a visit from His Grace the Archbishop. The entire parish assembled to bid him welcome. Over thirty priests accompanied Mgr. Bruchési, and surrounded him as he entered the beautifully decorated chapel of the Brothers of St. Viateur. Over a dozen children awaited the great Sacrament of Confirmation. To these His Grace addressed one of those delicate, timely and ever persuasively eloquent instructions, the secret of which he knows so well. After the Benediction of the Blessed Sacrament, Hon. Mr. Beaubien, in the name of the parishioners, presented His Grace with an address replete with sentiments of the most Catholic nature. His Grace congratulated the parishioners on their new parish and the success that attended their united efforts to secure a temple of their own. The Church Trustees or Wardens were organized into an administrative body, and the wardens elected were Hon. L. Beaubien, Messrs. Louis Levesque and George Languedoc.

GUILD OF THE INFANT JESUS.

The Catholic women of Brooklyn have organized a branch of the Guild of the Infant Saviour, which organization has been in existence in Manhattan for a number of years. The Guild co-operates in its work with the Department of Public Charities in the care of foundlings, to find homes for them, and also interests itself in and finds homes for destitute mothers and young children. Recently the local branch was established under the direction of the Rev. Dr. William J. White, the Catholic Commissioner of Charities of the diocese.

SKETCHES OF IRISH CANADIANS. Hon. Justice B. L. Doyle.



His Honor Judge Doyle is one of the best known and most highly respected members of the County Court of the Province of Ontario. He has won for himself an enviable position. Judge Doyle's name is quite sufficient to indicate his origin. He was born in Grenville, Ont., in the month of December, 1841. After attending the Separate Schools, he went through his course of study at the Collegiate Institute, in his native place, and then devoted himself assiduously to the study of law. In November, 1865 he was admitted to the Bar of his province, and rose rapidly in his profession. He figured in many important law suits in the civil and criminal courts. In 1883

The Pope's Jubilee.

On Thursday the Holy Father received in special audience His Eminence Cardinal Macchi, Secretary of the Sacred Congregation of Pontifical Briefs, with the personnel of this office, headed by Monsignor Marini, substitute of the Secretary. Cardinal Macchi, addressing the Holy Father, referred to the great enthusiasm manifested by all the world on the Pontifical jubilee, presented the homage of the officers of the Secretary of Briefs, and with their good wishes desired to offer His Holiness a gift which His Eminence was confident would please His Holiness, as they wished to participate in the grand work undertaken by the Holy Father, which they earnestly desired to see realized—the union of all the Oriental churches.

In the Sala of the Throne, where the reception took place, was the gift to which His Eminence referred in his address; thirty-two cases, in each of which were the complete outfit for the celebration of Holy Mass and all the sacred functions in the Greek, Malchite, Syriac, Malabaric, Ruthenian, Caldaic, Copt, and Armenian Rites; on each case was a large medal with the following inscription: "Leoni XIII., Pontificatus Maximi, Anno XXV., Secretaria Brevium." The Holy Father graciously replied to Cardinal Macchi's address, thanking him, and said the gift was most opportune, as it contributed to remove one of the difficulties to the reunion of the Oriental churches, which was the want of suitable vestments and furniture for the chapels of the various rites. The gift was truly a Pontifical gift, and they had facilitated his intention by their gift.—London Universe.

SILVER JUBILEE OF NUNS.

Twenty-five of the Sisters of the Congregation of the Holy Cross celebrated their silver anniversary of their reception into the order at Notre Dame, Ind., recently.

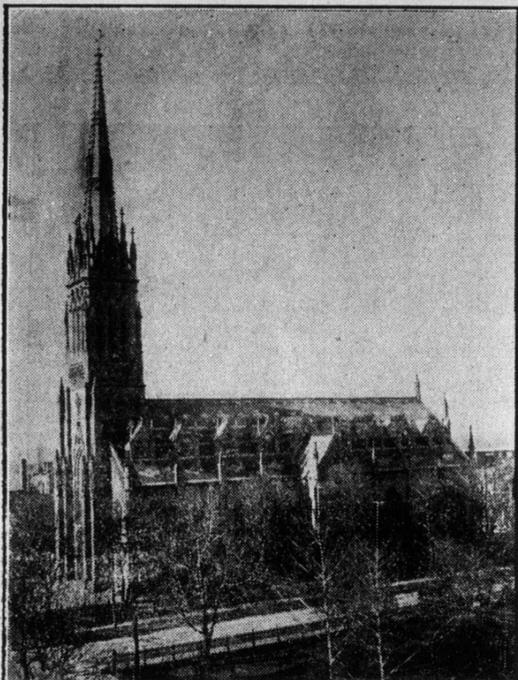
CHAPEL FOR EPILEPTICS.

At the Craig colony for epileptics at Sonyea, Livingston County, N. Y., a handsome Catholic chapel has just been erected, through the efforts of the resident chaplain, Rev. J. A. Maley. A house for the chaplain adjoins the Church. Of the 800 epileptics over 250 Catholics, and their need for spiritual comfort was perceived by Bishop McQuaid, of Rochester, with whose assistance the work was begun.

CATHOLIC BEQUESTS.

The will of the late Michael Hennessy of Dubuque was filed Monday in the District Court for probate. Most of the estate is bequeathed to worthy Catholic institutions. The decedent gives his two nieces, the Misses Sheehy, the house and lot opposite the Cathedral and given to him by the late Archbishop Hennessy. Each of these beneficiaries gets one-half of the residue. Archbishop Keane is made executor. The decedent's only near relative in this country is his sister, Miss Ellen Hennessy, and is amply provided for in the will. The estate is estimated to be worth upwards of \$30,000.—New World.

Toronto's Cathedral and Its Powerful Auxiliaries

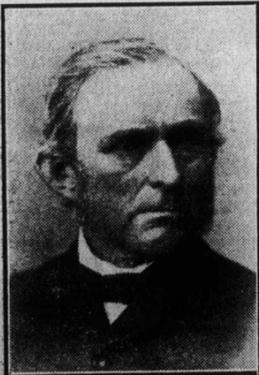


ST. MICHAEL'S CATHEDRAL.

THE CATHEDRAL PARISH, that of St. Michael, is by far the most important of our city parishes. The fact of its being the metropolitan would in itself give it this prominence, but this is added too by its position in the very heart of the city, by its architectural and artistic beauty, and by the number, organization and completeness of the many societies and institutions connected with it.

Facilities for carrying on the services and ceremonies of the Church are probably to be found here more readily than elsewhere in Upper Canada. The capacity and appointments of the interior of the Cathedral, the energy and ability of the resident priests—the late rector Rev. Father Ryan, was an admired and beloved example—the complete and efficient choir—form an environment and means for carrying on the worship of the Church with that elaborateness of detail, seldom found outside of those countries known to the world as Catholic.

The frequent presence too of our present Venerable Archbishop in his Cathedral Church on many Sundays and feasts throughout the year,



MR. EDWARD STOCK.

adds greatly to the eclat and interest of those occasions, and it is with no small pride that Toronto Catholics introduce their beautiful Cathedral to visitors when some grand function is being held, or great feast celebrated.

The Cathedral was begun by Bishop Power in 1845, and was dedicated Sept. 29th, 1848. The fact that several churches have been since built—two very fine ones of quite recent date—and that none, even with the advantages and march of modern science and improvement, have succeeded in surpassing or even equaling St. Michael's either in architec-

tural requirements or artistic attractiveness, speaks much for the projectors and designers who began their work nearly sixty years ago.

The excavation for the building was begun on April 7th, and the corner-stone laid on May 8th. These dates vouch for the expedition with which the work was done. The recital of the manner in which this was accomplished, will even at this day bring a glow of pleasurable remembrance to the faces of those who were amongst the volunteer excavators for the new church. Men from all ranks of Toronto's citizens offered their services; those with high-sounding titles worked literally shoulder to shoulder and spade by spade with the humblest laborer in the city's ranks. "Yes," said one who described the scene, "all were there, Protestant and Catholic, and I remember the Hon. Captain Elmsley working in his shirt-sleeves, as hard as he could go at it, and he a convert too." At the end of the day's labor an ox was roasted on the space cleared, and butchers and takers and all others contributed their quota, and a feast was held to which the workers did ample justice, and the remembrance of which still lives, on account of the uniqueness of its conception and carrying out.

THE CATHEDRAL.—On entering the beautiful city of Toronto, amongst the many and varied objects that meet the eye, none rises higher or more gracefully towards the upper firmament than the tall and slender spire of St. Michael's. Be the time of entering a night in summer, when the bay upon which the city stands, is at its best; its placid waters rippling in the moonlight, undisturbed save by the touch of the lightly moving skiff, the dip of the regularly falling oar or the heavier passage of the busy tug or deeply laden steamer, when the varied colored lights from the Island twinkling in and out amongst the dark foliage make the scene one of fairy-land, and the greater lights from the main shore outline the city's limits, then the tall tower of St. Michael's surmounted by its glistening cross of gold is conspicuous amongst the many conspicuous towers and turrets that form the upper stratum of our city streets.

Be the entry in winter, when heaven's white mantle envelopes all things below, and our dwellings of brick, and buildings of stone look bare and brown by contrast, there is always one object that retains its warm and welcoming attitude, and that object is the burnished and glistening spire of St. Michael's, the Cathedral Church of the large and ever-growing diocese of Toronto.

St. Michael's is gothic in architecture, 190 feet in length by 115 feet in width on the outside, and 182 feet by 80 feet—exclusive of the transepts—interiorly. There are 8 decorated arches in the building giving an elevation of 66 feet to the nave, and 45 feet to the side aisles, (Jubilee Volume). Four side chapels or altars, are within its walls, that of the Blessed Virgin and St. Joseph to the right and left of the main altar, and a mortuary chapel and altar of the Sacred Heart in the transepts.

As bishop succeeds bishop, and year follows year, St. Michael's is gradually changed and embellished. A large and grand stained glass window behind the main altar, representing the Crucifixion, and the work of the artist Thevenot, was imported from France by Bishop de Charbonnel. Several fine windows have lately been added in memory of departed friends by the parishioners, and one representing the Last Supper below which is a figure of the late Archbishop Lynch, to whose memory the window was given by Bishop O'Connor of Peterborough. Amongst the several statues that adorn the interior is a magnificent representation of the "Mother of Sorrows." This was one of the last gifts of Archbishop Walsh, in whose time the entire building was renovated, a chapel was also added—at the entire cost of \$40,000. During the process of renovation the



INTERIOR OF ST. MICHAEL'S CATHEDRAL.

whole underwent a change; windows were added to the roof which prove both useful and ornamental, and the interior was preserved in harmonious and bright coloring; cream, terra-cotta, rose, light blue, silver and gold being used largely in the design. The high altar is separated from the side altars by a high open railing, reminding one in its workmanship of the flagrae of fine gold. Handsome carpet in crimson lines the sanctuary; oak seats for the acolytes have lately been added and the late gift of the Altar Society—electric lights in red and gold for the high altar, at a cost of \$600—leave little to be desired or added to the general embellishment of the Church. The spire crowned by the great gilt cross rises to the height of 260 feet; it was completed, by Archbishop Lynch in whose time also the fine iron fence and large organ were placed in position. The Church is capable of seating 1,800 parishioners. The priests now at the Cathedral are Rev. Dr. Treacy and Rev. Fathers Rohleder, Canning and Minnehan.

ST. MICHAEL'S PALACE.—Just behind the Cathedral on Church street, is St. Michael's Palace, built by Bishop Power, and completed even prior to the Cathedral. It is a large oblong building of white brick, with a not unimposing exterior, but having little pretension to

the name "palace" in the eye of the present generation, except from the fact that it is the official residence of the head of the diocese. Doubtless in the days of its early history it seemed by contrast with its surroundings all that its name implies, but in these latter days when modern appliances and improvements are found on our most ordinary dwellings the "Palace" seems comfortless and not of present date. This, of course, is a judgment made from outside appearances, and a view of the hall and reception room—the only parts with which the public are familiar. The room into which the visitor is shown is ugly in its grandeur of dark wall and costly paintings of departed prelates, of furniture stiffly arranged, of carpet in glaring and inharmonious colors and in its utter absence of anything home-like or hospitable. If the rest of the house be in keeping with that which meets the public eye, then it we had our choice we should prefer the simplicity of the humblest, home-like, country parish house to the grandeur of St. Michael's Palace.

PARISH SOCIETIES.—This parish is prolific in societies, and amongst these, one of the most interesting is that of the "Pope's Militia." This is for boys and young men between the ages of sixteen and twenty-two. Sixteen circles, each containing fifteen associates, are in active membership; the members go to confession and approach Holy Communion four times during the year. The object of this society is to fill a long felt want—that of keeping a kind and guiding hand upon the boy when leaving school and who often finds himself without restriction either at home or abroad. The social aspect of the society and the genial air with which the rules



REV. FRANCIS RYAN.

Late Rector of St. Michael's Cathedral.

tricts and allots to different members the territory which they must visit during the year. On their visits the ladies carry with them words of comfort, and see to the dispensing of food, fuel and clothes. Were it not for the labors of these charitable women, many children now comfortably clothed and fed, would be unable to attend school, owing to the poverty of their parents. The heads of this praiseworthy organization are Mrs. Murray and Mrs. French.

The Saint Vincent de Paul Society, president, Mr. J. J. Murphy, is here as elsewhere a "power in the land." Last year they celebrated their silver jubilee of work in Toronto, what they did during the fifty years previous is only recorded by the angels, and in this record, St. Michael's branch stands high. A conference of all the branches is held annually in this parish, and on these occasions the Archbishop is always present as the presiding officer.

This Society is here as in many other cities, the banner charitable organization.

THE INSTITUTIONS.—A new school house, presenting a very handsome appearance, has just been completed at a cost of \$25,000. It stands on Bond street on the ground adjoining the Church. It is 8 roomed, accommodates 400 children, and is taught by 8 teachers, a gymnasium for small boys is a feature of the school.

The Catholic High School or De La Salle Institute is also within range of St. Michael's. Here the boys are under the tuition and control of the Brothers, who do excellent work in equipping a boy with a business education, type-writing, stenography and drawing being amongst their specialties.

The High School for girls is under the direction of the Sisters of St. Joseph, who for the past fifteen years have done most creditable work in the way of preparing their pupils for the departmental examinations of the province, at which they have always obtained a very fair standing.

On Bond street is the Convent of Loretto, a school and academy for girls. This is the last of the group of buildings occupying the square on which the Church, school and palace are situated.

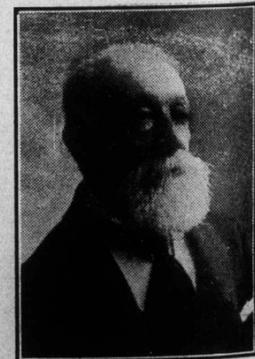
On Victoria street stands St. Nicholas' Home for Boys. This is amongst his oldest of the parish institutions, and is under the supervision of the Sisters of St. Joseph, with Mother Stanislaus as present superioress. Here a boy with-

out a home finds one. Those who can do so pay for their "board," but this is by no means compulsory, or in the majority of cases.

The Sunday School is well organized, and attendance made interesting. The children, with the exception of the highest class of girls and boys, are taught in the schools. After catechism they march to the Church in charge of their teachers, where they sing the music at the Benediction then given, listen to an instruction. Rev. Doctor Treacy has general charge of the Sunday School, and in addition teaches the class of senior girls and boys, fifty-five in number.

Rev. Father Rohleder, who is chancellor of the diocese, is always busy in the work of this office, the labors of the parish, and in the promotion and care of the music of the Church—a subject in which he has been always interested.

ST. MICHAEL'S HOSPITAL.—No description of the parish would be complete without reference to St. Michael's Hospital, which stands on the same street as the Church—



MR. PATRICK HYNES.

Bond—and within a good stone-throw from it. The Hospital was established in July 1892. Its situation renders it easy of access, and this of course, is a factor in bringing about its usually plethoric state with regard to patients. But there are other causes, amongst which is the name it bears of having the best equipped surgical department in Canada. The building is not altogether new, part of it being the old "Notre Dame" home, designed principally for students attending the Normal School in days gone-by. The new wing was built, and fully furnished by the late Mr. Hugh

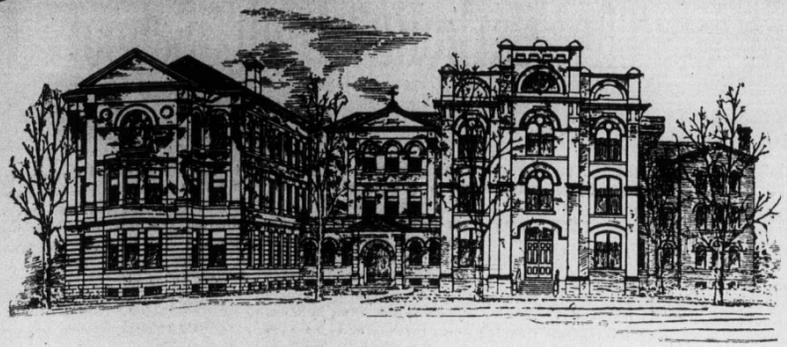
Ryan, and now stands as a monument to the charity of that gentleman for the nurses and a Victoria street, and ed with the building forty nurses are usual and when all space is pital accommodates its central position a larly—for it is a high all creeds and classes largement of the hospital matter of necessity this will be seen to ture. The institution control of the Sisters with Mother Assumptio perioress. Its staff of the city's most cians and surgeons phere of the hospital and cheery as floods spoleless wards, fresh plants, cheerful nurs cutured service can need dread a visit or Michael's, the city's tal.

TO GLANCE B. time sixty years the present site of edral was a swam road leading to it apparent likelihood ever nearing the city; when me it almost fool-hard least unwise for to dream of build and when the himself must sur had come qualm not but admire faith which prom idea and the which made its ca possible. Bishop bought the site at of £1,800 out of vate funds, and Hon. Captain Elm security for £25 erect the buildi Now, even with th late improvements only a debt of \$8 it, and the peopl edly and proudly they are less "ta any other people ir Many is seldom from the pulpit, needed is genera coming.

So far from the being remote from it is now the very self; the march to vancement of our all westward, and be no remote co to find ourselves vditional Cathedral site of what is no our humbler city c

OUR PRELATES.—T Upper Canada was div 17th, 1841, and on th Very Rev. Michael P the first bishop of th of Toronto. Quoting fr blee Volume" of the ten to commemorate th of its existence, and to indebted for many of past history present sketches—we learn th bishop "was recognized as the man best fitted dom, firmness and piety work of founding a r and also that "in choo as his Episcopal See th ogized in that city no most populous commu province, but also the polis of the future, th wealth and influence, th culture and the fine art That the Bishop was phet, the present state provos.

Bishop Power was th sea captain, and was fax, Nova Scotia, on O 1804. He was educated inaries of Montreal the former of which l the early age of twelve was ordained when in h and given different cha Canada, amongst the l that of Vicar-General



ST. MICHAEL'S HOSPITAL.

Ryan, and now stands a magnificent monument to the charity and generosity of that gentleman. The house for the nurses and attendants is on Victoria street, and closely connected with the building proper. About forty nurses are usually in training and when all space is filled, the hospital accommodates 200 patients. Its central position and great popularity—for it is a high favorite with all creeds and classes—makes the enlargement of the hospital almost a matter of necessity and doubtless this will be seen to in the near future. The institution is under the control of the Sisters of St. Joseph, with Mother Assumption as the superior. Its staff includes many of the city's most eminent physicians and surgeons. The atmosphere of the hospital is as bright and cheery as floods of sunshine, spotless wards, fresh and flowering plants, cheerful nurses and kindly cultured service can make it. None need dread a visit or stay in St. Michael's, the city's favorite hospital.

TO GLANCE BACK to a time sixty years ago when the present site of the Cathedral was a swamp with no road leading to it, and no apparent likelihood of it ever nearing the heart of the city; when men thought it almost fool-hardy, or at least unwise for the Bishop to dream of building there, and when the proprietor himself must surely have had some qualms, we cannot but admire the great faith which prompted the idea and the generosity which made its carrying out possible. Bishop Power bought the site at the cost of £1,800 out of his private funds, and the late Hon. Captain Elmsley with security for £50,000 to erect the building itself. Now, even with the cost of late improvements there is only a debt of \$8,600 upon it, and the people contentedly and proudly boast that they are less "taxed" than any other people in the city. Money is seldom asked for from the pulpit, and when needed is generally forthcoming. So far from the Cathedral being remote from the city, it is now the very heart itself; the march too and advancement of our people is all westward, and it may be no remote contingency to find ourselves with an additional Cathedral on the site of what is now one of our humbler city churches.

OUR PRELATES.—The diocese of Upper Canada was divided on Dec. 17th, 1841, and on the same date Very Rev. Michael Power became the first bishop of the new diocese of Toronto. Quoting from the "Jubilee Volume" of the diocese, written to commemorate the 50th year of its existence, and to which we are indebted for many of the facts of past history presented in these sketches—we learn that the new bishop "was recognized on all sides as the man best fitted by his wisdom, firmness and piety for the great work of founding a new diocese," and also that "in choosing Toronto as his Episcopal See the Bishop recognized in that city not only the most populous community in the province, but also the great metropolis of the future, the centre of wealth and influence, the home of culture and the fine arts."

That the Bishop was a true prophet, the present state of the city proves. Bishop Power was the son of a sea captain, and was born in Halifax, Nova Scotia, on October 17th, 1804. He was educated in the Seminaries of Montreal and Quebec, the former of which he entered at the early age of twelve years. He was ordained when in his 23rd year, and given different charges in Lower Canada, amongst the latter being that of Vicar-General of Montreal,

which position he retained until his elevation to the episcopacy, when he took up his residence in Toronto. When Bishop Power came to this city in 1842, the entire population was about thirteen thousand, of which the Catholics formed some three thousand, with but one priest to attend to all calls, and with but one Church within the city's limits, that of St. Paul, which for forty years or more was the only temple for Catholic worship, and which also for some time became the Cathedral for Toronto's first Bishop.

In a sketch such as this we can but touch, and that too in the most meagre way upon the life and work of these great pioneers of the past; a moment's thought however can easily bring before us the amount of labor involved in the founding of this new diocese; the long journeys over pathless districts and unknown territories; the priests to be gathered, the flocks to be congregated, the sacrament to be administered, the sermons to be preached, the pastorals which must be written, the churches needing erection, the funds which must be collected, the life of toil that all this involves, and lastly the pathetic and heroic death which Toronto's first Bishop was called upon to die; all come up easily and graphically before us.

When in 1847 nearly 100,000 emigrants left Toronto for the purpose of making their home in the colonies, many of them found their way to the rapidly growing city of Toronto, and coming they brought with them as they did elsewhere, disease and death, the result of the bitter persecution they had endured in the past, and the misery and poverty of the present. The dread "Typhus" accompanied them, and in Toronto alone nearly a thousand fell victims to its merciless sway. The priests at this time were Fathers Hay and Kirwan. Father John O'Reilly and Father Carroll came from outlying districts to assist, and after strenuous work all were stricken or disabled and the Bishop alone was left. Called out during the night to attend a poor woman sick in the immigrant sheds, Bishop Power answered the call, but at the same moment received his own death summons; the next day fever symptoms showed themselves, and in a few days Toronto's first bishop lay dead, a martyr to duty and an additional link in the long line of these whom the Church places in her gallery of heroes and martyrs. On the 5th of October the remains of the Bishop were laid to rest in the yet unfinished Cathedral, due to his faith and enterprise, and destined to be one day one of the most beautiful edifices erected in Western Canada for the service and worship of the Catholic Church.

BISHOP DE CHARBONNEL.—In approaching the story of the Right Rev. Armand, Francis Marie, Comte de Charbonnel, one finds it surrounded by an atmosphere so sympathetic and tender that we are led to exclaim "here is one who surely found the yoke of the Lord Sweet." From what we learn of his life, the whole if known would fill a large volume with heroic and noble deeds, performed with child-like simplicity, and in such a way as to make the humblest of God's creatures feel that he was close of him with this grand specimen of nature's noblemen.

Born in France on Dec. 1st, 1802, of a noble and illustrious family, the future Bishop was educated in the schools of his country, and entered the Society of St. Sulpice. He was ordained priest in 1825. We cannot enter here upon the persuasion used by his father to induce him to give up his chosen work and become head of the family, or upon the honors offered and refused, nor upon the episcopal crown which in France was offered but not accepted. We must only state that in 1839 he, influenced by the missionary spirit, set out for Canada.

He arrived at Montreal, where his preaching attracted great attention, thence he set out for Baltimore to study English, and returned to Montreal, where he was present during the great fever scourge of 1846. His conduct at this time should enshrine his name forever in the

hearts of the Irish, for when many others owing to weaker constitution "fell by the way side," he trusting to his physical strength toiled on. How he comforted the sick and the dying, waiting on them night and day; what he did for the survivors, proving himself amongst the best friends of those sick and suffering strangers, will never be told. At length he too gave out, and when the fever had all but deprived him of life, he returned to his native land to renew his strength and prepare for fresh labor.

When on April 18th, 1850, the Bull reached Abbe de Charbonnel, telling him that he had been appointed Bishop of Toronto—on the death of Bishop Power—he at once set out for Rome to see if the decision, might not be reversed. But Pope Pius IX. refused to see the matter in any light but the one in which he had hitherto viewed it, and as an inducement promised to consecrate the new bishop with his own hands. The consecration took place in the Sistine Chapel May 26th 1850, and to commemorate the event His Holiness gave the newly consecrated, a chasuble of cloth of gold and a rich ciborium and chalice.

On the arrival in Toronto of the new Bishop, the diocese was yet but in a very crude condition. The education question at once arrested his attention and from that time forward his fight for separate schools for his people became a long and continuous one. The Sisters of Loretto were already here, and in 1851 the Christian Brothers took charge of the boys of the city. In the same year four Sisters of Saint Joseph came from Philadelphia. They soon after took charge of the House of Providence, built by the Bishop, particularly that emigrants might be cared for, and as he himself tells us that he an "emigrant's son," might spend his last days within its walls, and die there. The Bishop also brought the Basilian Fathers from France to take charge of St. Michael's College; in his time too, were the new parishes of St. Mary, St. Basil and St. Patrick opened. Before coming to Canada Bishop Charbonnel had made over to the diocese to pay the debt on the Cathedral, and for other wants, the whole of his paternal estate. Speaking of the visitation of his diocese, His Lordship writes: "My health permits me to travel and collect continually in the diocese; while at the same time I preach, hear confessions, confirm, officiate and inspect, and my expenses of house, table, clothes, travel are reduced to almost nothing. I travel alone, and by ways as economical as they are incommensurate, but all that is nothing in comparison with the pleasure of liquidating the debt put upon me; of founding and ameliorating useful institutions, all in keeping a state of health which is almost scandalous; another would be sick unto death—the worst news and business have not yet deprived me of three minutes sleep when I throw myself upon my couch, nor a mouthful when I go to table; and however I drink only water and milk. There is something more; it is that if I could laugh in English as well as I can in French my gaiety would be excessive." (Jubilee Volume). But there came a time when he too was evidently "sick unto death," and he asked to be released from his charge.

After repeated appeals his request was granted. This great Bishop resigned his see on April 26th, 1860, and was named Bishop of Sozopolis. Next, we find him a novice in a Capuchin Monastery. His after career is long, bright and glorious, and on Holy Saturday, 1891, after hours, work in the confessional, Toronto's one time bishop is taken ill, and on the following day, Easter Sunday, March 29th, his great soul passed to its reward.

ARCHBISHOP LYNCH.—To Ireland, that land so fruitful in missionary spirits, Toronto is indebted for her third bishop. The memory of Archbishop Lynch is still fresh in the minds of the present generation; he confirmed the majority of the younger men and women of our day,

and his life and death as the metropolitan of the Church in Toronto are as things of the near past.

John Joseph Lynch was born in 1816, in the County of Monaghan, Ireland. He received his early education in the land of his birth, after which he was sent to the Seminary of Saint Lazare, Paris. He was ordained priest at Maynooth in June, 1843, and celebrated his first Mass on the feast of Corpus Christi. We cannot follow the subject of this sketch in his career as a humble Lazarist in his college at Paris, as teacher in the schools of his native land, as professor and president in our institutions on this side of the Atlantic, as the projector and founder of the Seminary of Our Lady of the Angels, as missionary priest amongst the wilds of Texas, as the lover and instructor of youth, as the zealous worker in every avenue open to the priest of God's Church, we may only deal lightly with the period when on November 20th, 1859, he was consecrated and became coadjutor to Bishop Charbonnel, and in April following on the resignation of the latter, Bishop Lynch became Bishop of Toronto. Despite the strenuous efforts of his predecessor, the new Bishop found his diocese in a condition, full of difficulties apparently insurmountable. The whole number of priests including the four Basilians in charge of St. Michael's College, numbered but thirty-six. Four of these returned to France with Bishop Charbonnel. Lack of priests had in many cases led to apathy and indifference, and in some instances an entire falling away from the Church. To overcome this, to some extent at least, Bishop Lynch set about giving retreats in every part of his vast and scattered territory; preaching, teaching, exhorting and establishing the Forty Hours wherever possible.

In Toronto the fame of his doctrinal sermons soon spread, and the Cathedral was usually overflowing with Catholics and Protestants gathered to listen to his simple, yet eloquent exposition of the teachings of the Catholic Church. These discourses are said to have done much towards lessening the bigotry by which Catholics at that time found themselves surrounded. Whilst on a visit to Rome for the purpose of attending the Vatican Council in 1869, Dr. Lynch was appointed Archbishop of Toronto on March 15th.

When at the close of his twenty-five years of labor Archbishop Lynch celebrated his silver jubilee, his principal works of that period were epitomized by the inscriptions on the shields which decorated the Cathedral, a list of which is given in the Jubilee Volume from which we quote:—

- Loretto Convent, established in 1862.
St. Joseph's Convent, established in 1863.
St. Michael's tower and spire, built in 1865.
Loretto Abbey, Wellington Place, extended in 1867.
St. Nicholas' Home, established in 1869.
Attended Ecumenical Council, in 1890.
De La Salle Institute, established in 1871.
Consecrated Bishop O'Brien, Kingston, in 1873.
Consecrated Bishop Crimmon, Hamilton, in 1874.
Consecrated Archbishop Taschereau, Quebec, 1874.
Magdalen Asylum, established in 1875.
Convents of St. Joseph, established in St. Catharines, Thorold, Barrie and Oshawa.
Forty parish churches and thirty presbyteries established.
Seventy priests ordained for the diocese.
St. John's Grove and House established.

To these were added later the Church of Our Lady of Lourdes, in memory of the Archbishop's jubilee, and the beginning of the re-building of the churches of St. Mary and St. Paul.

In 1888, while in the midst of his labor Toronto's third Bishop was summoned by death. Whilst giving Confirmation and attending a conference outside Toronto, the Archbishop experienced the beginning of the illness which became fatal. A wetting received on the journey tended to aggravate it; on his return to St. John's Grove, physicians found that congestion of the lungs had developed to such an extent as to make the Archbishop's recovery impossible. On May 12th, Toronto again found itself without a head, the Archbishop having expired, after making all preparations for the great change, leaving behind him the memory of humility and simplicity which is ever to be found in conjunction with greatness of heart and mind.

ARCHBISHOP WALSH.—The life of Toronto's late Archbishop, the Most Rev. John Walsh, D.D., is too fresh in the minds of many of his contemporaries to permit of one so uninforming on the subject as the writer, to but merely touch upon it. The oldest residents of St. Mary's parish, remember Father Walsh as their parish priest, before his elevation to the episcopal dignity as Bishop of London; these same people were witnesses later of his more exalted dignity when as Archbishop of the Metropolitan See he returned to Toronto. The grand presence of Archbishop Walsh and his rare oratorical gifts, will long remain impressed upon the mind of those who had the opportunity to see and hear him, and in after years, even the children of to-day will recall the vivid picture left upon their minds as Archbishop Walsh stood before them, and in forcible language and graceful gesture explained the truths he was called upon to teach. Archbishop Walsh was of Irish birth and parentage, the son of James Walsh and Ellen Macdonald, and was born May 23rd, 1830.

His early education was received in Ireland, until on determining to come to Canada, he entered the Seminary at Montreal. Afterwards he came to Toronto, and was ordained at St. Michael's Cathedral, on Nov. 1, 1854, by Bishop de Charbonnel. To touch upon his after life, in the space here allowed, would be but to mutilate the history of a great and interesting career. His death which occurred suddenly in Aug., 1898, caused the most profound regret throughout the province. He was buried according to a once expressed wish under the Blessed Virgin's altar in his Cathedral Church.

MR. EDWARD STOCK.—This sketch of St. Michael's is accompanied by a photo of Mr. Edward Stock. Not that Mr. Stock is a member of the parish, or even a resident of the city, but because he has seen the growth of our city for the past seventy years, and has witnessed in turn the birth and development of its parishes. Mr. Stock is, and was during all this time a resident in Mimico, one of our suburbs. He was confirmed by Bishop Macdonell, the first Bishop of Upper Canada, in old St. Paul's Church. As Mr. Stock lived in none of our parishes, and yet been for seventy years an attendant at one or another in turn, we introduce him to our readers with the Cathedral parish. Mr. Stock is of an old English Catholic family. Coming to Canada when a boy, he with his father settled within a quarter of a mile of his present home. He is 87 years of age, but apparently time has forgotten to touch him in his passing. For Mr. Stock is as alert in his physical and mental powers as men twenty years his junior. Twelve miles through the "bush," for in those days there were but two houses between Mimico and the Toronto Asylum, was the distance travelled by Edward Stock as a boy. At that time there was no cleared road, and when one was made, an ox team and wagon was the only conveyance to be had, and as Mr. Stock says, "one would rather walk," than avail himself of the heavy lumbering affair. All things in those days were very uncertain, so on the day on which he received the Sacrament of Confirmation, no notice was given as to date, until he reached the Church; here he was told he was to be confirmed. "Old Captain Elmsley and I were confirmed together," relates Mr. Stock, "and I don't remember whether there were any others or not." St. Paul's old Church was the scene of the marriage of this gentleman, and here, too, every one of his family was baptized, "most of them too on the day they were born."

Is not this wonderful? A child to be carried a distance of twelve miles and back on the day of its birth to receive baptism. But the staunch Catholicity which prompted this has been the moving power of the entire life of this early pioneer; Mr. Stock's Catholicity is part of himself; it moves with him without display, but solidly and with decorum; integrity and the "golden rule" are the standards by which he has always lived, and to-day he is in the eyes of his neighbors and citizens, a man worthy of the highest esteem and love. Mr. Stock was present at the excavating of the Cathedral at which he worked hard and afterwards partook of the "Feast of the Ox." Among the remembrances of this gentleman is being present at the ordination of a priest by Bishop MacDonell, when the holy rite was conferred in a store. For some reason the Cathedral at that time was closed, and apparently the only place available was the store. What strange phases the environment of the Church has undergone during the past three quarters of a century!

A new Church, that of St. Leo is now building at Mimico, where Mr. Stock in his beautiful home, eagerly awaits its opening. "Seventy years have I waited for this," says Mr. Stock. "That he may yet live long to enjoy it is the sincere wish of his numerous friends."

A new Church, that of St. Leo is now building at Mimico, where Mr. Stock in his beautiful home, eagerly awaits its opening. "Seventy years have I waited for this," says Mr. Stock. "That he may yet live long to enjoy it is the sincere wish of his numerous friends."

MR. PATRICK HYNES.—Mr. Patrick Hynes properly represents St. Michael's parish, in which he lives, and where he is an active worker. Born in Ireland in 1830, he was brought to Toronto in his first year, and has lived here since. He was one of the well known firm of Hynes Bros., moulders and plasterers, and is the only survivor of the three brothers. Since the dissolution of the firm Mr. Hynes has been engaged as agent of the St. Vincent de Paul, Children's Aid Society. In this organization he was for many years a zealous worker, and a story of his experience in the past is worthy of publication as illustrating the beautiful character of Bishop Charbonnel. At the last conference in Toronto, at which the Bishop presided, he went quietly round to the different members until he found one who was going that afternoon to make a visit on behalf of the Society. Mr. Hynes happened to be the one sought for. The Bishop said he should like to accompany him, and the two at once set out. The house to be visited was that of a poor woman, whose fault in the eyes of the society was non-attendance at Church. At sight of her visitor the woman threw herself on her knees, for the blessing which was given, accompanied by kind and cheering words. "And now my good woman," said the Bishop, "I want you to promise me that you'll go to Mass." "But my Lord, I have no clothes fit to go in," was the reply. "Don't mind the clothes," she was told; "go in what you have, kneel at the back, under the stair, anywhere, so that you can hear Mass, and I assure you, my dear child, that your prayers will be heard there as readily, and perhaps more so than those of the lady in fine array that walks to the head of the Church." Then throwing open his cassock, he said, "look at your bishop, he is in rags too; of course, this outside affair, thanks to the generosity of Merrick Bro.—a well known firm of the day—is good and looks grand, but all else I have on, are simply rags," and Mr. Hynes says, it is literally true, the Bishop was virtually clothed in rags. But something more substantial was added; what the Bishop did not value for himself, he knew was esteemed by others, and a gift of money to renew the poor woman's wardrobe was added to the advice and kind words. This was the Bishop's last visit. Even at this day it brings with it a sweet sorrow. Mr. Hynes was present at the digging of the site for the Cathedral and has witnessed every stage of its development; he too remembers the visitation of the cholera and fever, and gruesome is the tale of how he and his brothers had to whitewash the sheds—for in those days this was a branch of their business—while at their feet, and all round them, lay the poor infected patients.

The good work of Mr. Hynes in later years amongst the poor children of the city is well known; according to present appearances many years of active labor are still before him; years doubtless in which many changes in our city will be added to those of the past. M. L. HART.

TELEPHONE 3832. THOMAS O'CONNELL Dealer in General Household Hardware, Paints, Oils, and a fine line of Wall Papers, Cor. Murray and Ottawa STREETS. PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTING. BUTLAND LINING, FITS ANY STOVE CHEAP. Orders promptly attended to. Moderate charges. A trial solicited. MONTREAL CITY AND DISTRICT SAVINGS BANK. The Annual General Meeting of the Shareholders of this Bank will be held at its Head Office, 176 St. James Street, on TUESDAY, 6th MAY NEXT. At 12 o'clock noon. for the reception of the Annual Reports and Statements, and the election of Directors. By order of the Board, A. P. LESPERANCE, Manager. Montreal, March 31st, 1902.



Cathedral. Those who find one. Those who pay for their "board," by no means comprise the majority of cases. Day School is well organized, attendance made interesting, children, with the exception of the highest class of girls are taught in the schools. Children march to the charge of their teachers, singing the music at the end then given, listen instruction. Rev. Doctor as general charge of the School, and in addition class of senior girls and five in number. Father Rohdser, who is of the diocese, is always work of this office, the parish, and in the care of the music of the subject in which he has interested.



ST. MICHAEL'S HOSPITAL.—No of the parish would be without reference to St. Hospital, which stands on street as the Church—

Welcome To St. Patrick's New Pastor at The Catholic High School

Yesterday afternoon a most pleasing entertainment was given in the large hall of the Catholic High School. The governors and pupils of the institution were anxious to pay their respects and give expression to their sentiments of affection towards the Rev. Father Martin Callaghan, the new pastor of St. Patrick's Church, who by virtue of his office, becomes chairman of the Board of Governors of that institution. Owing to the recent death of the Rev. Father Quinlivan, chairman, the proceedings were naturally of a quite tone. The dramatic and musical entertainment organized some time ago, was suspended on account of the deaths of Father Quinlivan and the late Mr. Frank Hart, one of the most zealous governors of the institution. Nevertheless, everything passed off most agreeably. The boys of the junior class sang a song of welcome to the Rev. Chairman, which was much appreciated. The pupils then went through their physical drill in which they have acquired great proficiency under the tuition of Prof. Shine. Then came the address of the governors, which we give below, and which was admirably responded to by the Rev. Chairman. The addresses from the pupils were brief, but affectionate, and seemed to produce emotion on the part of the tender-hearted Pastor. Replies to the English and French, addresses which he gave in both languages enlisted most enthusiastic applause. The whole exercises were admirably conducted. The governors expressed their satisfaction to the Principal, and promised return for an inspection of all departments of the institution before the closing exercises in June. Not the least agreeable part of the proceedings was the granting of a holiday by the Rev. Chairman to the boys, and this announcement was received with more enthusiasm than any other item on the programme.

The following address was read on behalf of the governors by the Hon. Mr. Justice Curran.

The English address on behalf of the pupils was read by Mr. McCabe and the French, by Mr. Letourneau, pupils of the senior class.

BOARD
OF
GOVERNORS'
ADDRESS.

Reverend and Dear Pastor:—
By virtue of your office as pastor of St. Patrick's parish, you are chairman of the Board of Governors of our Catholic High School. You are the successor of a priest, whose noble qualities, whose heroic efforts, whose patience and zeal, under a most painful malady, you had learned to appreciate, and whose deed you spoke of so feelingly, and with such genuine eloquence, in announcing the sad news of his death from the pulpit of St. Patrick's Church.

This institution was one of his most cherished works. He had hoped that God would spare him, as its founder and organizer, to carry it to a success worthy of so great an undertaking. Whilst we shed tears over the loss we sustain in his unexpected demise, we thank God that we have in you, Reverend and Dear Pastor, his successor, not only a holy and zealous priest, but one able, willing and anxious to guide and co-operate with the Governing Board, so as to enable good Father Quinlivan from his place in Heaven to witness the crowning of his enterprise.

You, Reverend and Dear Pastor, are a child of the parish, you have spent all your life amongst us, you have filled many offices, but your directorship of the catechism classes has made you acquainted with the majority of your people from the days they were children receiving religious instruction at your feet, until they grew up to manhood and womanhood.

Every one is glad to see you in your present exalted and responsible position, and we as governors of the school realize how much you can do for its success. You will find here a staff of teachers able and zealous. Our curriculum is being faithfully adhered to. In no school in this

city do English-speaking boys make such rapid progress in French, and nowhere do French-Canadian boys learn English with greater facility. As an intermediate school, we know it will do the work for which it is intended.

We greet you as our pastor, as our chairman, as the true, sincere and devoted friend of this institution and of everything that is calculated to bring a blessing upon our people. We thank His Grace the Archbishop, and also the Very Reverend Superior of the Seminary of St. Sulpice, for having given us as our spiritual Father one so worthy in every respect, and we pray our good Lord may inspire and protect you, and that you may be spared for many years to His service and our welfare.

Signed,
E. STRUBBE, C.S.S.R.,
WM. O'MEARA, P.P.,
J. J. CURRAN, J.S.C.,
W. EAGAN,
W. McNALLY,
CHS. F. SMITH,
J. J. GUERIN, M.D.,
WM. E. DORAN,
Hon.-Sec.

Montreal, April 8, 1902.

FATHER
MARTIN'S
REPLY.

You have bidden me welcome to your ranks. What qualities I may possess will be ever at the disposal of my parishioners. I am not a great financier. I think I do not need to be. I shall endeavor however, to so conduct those affairs connected with finance as to be able to render a faithful account of my stewardship.

I am the successor of Father Quinlivan. God grant that his mantle may fall upon my shoulders and that upon all occasions I may be actuated by his spirit. He clung to

all our parochial traditions. I intend to do the same thing. Since the days of Father Connolly the Congregation of St. Patrick's has suffered to a certain extent from many things which happened. Its leading characteristics still remain. At this hour as in the past it is conspicuous for its angelical piety and apostolic zeal. For its veneration of the priesthood and generosity in promoting every worthy cause. Father Quinlivan initiated nothing but what he thought conducive to the welfare of souls and the glory of God. He stood on the watch tower by day and by night: He was always on the alert. Nothing escaped his notice. He was teeming with personal resources. He was prompt in thought and action. He was resolute in character and benevolent in disposition. He was self-sacrificing in no ordinary degree and wholly consecrated to the duties of his calling. He will not be forgotten. His memory will be blessed by many generations. It will live as long as the sacred edifice which he knew how to embellish so admirably.

I am as my predecessor in office, the chairman of your Board. I am more than pleased to be one of yourselves. I could not wish to be associated with gentlemen of a nobler stamp. You enjoy no mean consideration in this city,—a city daily growing in population, influence and splendor. You are engaged in a work which appeals to all the instincts of Christian philanthropy. You are striving to improve the condition of our people. You would like to endow our boys with the best education in the country, you would like to see them qualified to secure for themselves all that is most enviable in Church and State. Your hearts are inseparably wedded to the task which you are prosecuting. Your only emolument is the unlimited measure of good you can accomplish. I will be loyal to all that interests your Board. I could not have anything less than the deepest respect for whatever opinions you may express. I am prepared to endorse all your exertions. I should

have but little to say. Yet I will spare no pains and ply all the secrets of my ingenuity towards the practical application of the methods you may suggest and towards the realization of the aims which in your most laudable ambition you have proposed to yourselves. Together we will go ahead, hand in hand, treading on roses and perhaps thorns. Together we will work in the most perfect harmony. Together we will pledge ourselves to maintain the Catholic High School, and by maintaining it, reflect lustre upon the name of Father Quinlivan and carry into effect the most ardent wish of his heart.

PUPILS'
ADDRESS
IN
ENGLISH.

Dear Reverend Father and Director:—
The governors of our Catholic High School have presented their address of congratulation. Will you allow the pupils to approach you with profound respect and sincere affection. We too deplore the death of our late Father, for whom we shall ever continue to pray, but since it has pleased God to call him away, we are glad to have you with us now to replace him, you who are known everywhere as the friend of the young.

It was not necessary that you should have been our chaplain since the beginning of the year for us to know and appreciate you. We all loved "Father Martin" long before that, and we shall love and respect him if possible more than ever now that he is the head of our school.

Those who are very much in earnest do not need many words to express their feelings of love and affection, so we shall merely say, that

we hope by our good conduct and assiduity to prove to you that we are anxious to please you, and also to show our gratitude to our good parents and kind teachers, who join us in this little address to one who is so dear to us all.

PUPILS OF THE
CATHOLIC HIGH SCHOOL.

PUPILS'
ADDRESS
IN
FRENCH.

Reverend et Tres Cher Directeur:—
Dans cette belle fete, nous ne voulons pas que nos jeunes amis, les Irlandais, soient les seuls a vous exprimer leurs souhaits respectueux. Nous aussi, les Canadiens Francais, desirons ardemment nous joindre a nos condisciples, pour vous dire comme nous sommes heureux de saluer le nouveau directeur de notre ecole.

Nos parents ne sont pas vos paroissiens, mais nous savons, monsieur le Cure, que vous avez toujours ete l'ami des Canadiens Francais, et que vous appartenez a une famille dont les membres distingues ont toujours ete sympathiques aux nôtres.

Ici, les enfants des deux races celtiques apprennent a se connaitre et a se temoigner de l'estime. Quand nous irons dans le monde les amities formees ici se fortifieront, et nous serons freres apres avoir ete condisciples. Veuillez croire, monsieur le Directeur, que nous n'oublierons jamais cette petite fete, ou vous daigniez venir parmi nous, pour recevoir nos hommages et l'expression de nos meilleurs souhaits.

LES ELEVES DU
CATHOLIC HIGH SCHOOL.

LIFE OF CHRIST, BY FATHER ELLIOTT, C.S.P.

NEW "Life of Christ," written by a zealous and learned American Catholic priest, who is also a profound theologian, certainly meets one of the needs of our time. The volume is replete with helpful comments and forcible arguments and exhortations and lessons. To add to its attractiveness, it is profusely illustrated.

Father Walter Elliott's work embraces the entire Gospel narrative embodied the teachings and miracles of Our Saviour, and is supplemented by the history of the foundation of His Church. It has engaged the author's best thoughts, and endeavors during several years. Probably the best way to convey to the readers of the "True Witness" an adequate idea of the volume is to quote extracts from it. Referring to the selection of Palestine as the birth-place of the Redeemer, he says:—

"Chosen from the beginning as the scene of God's sojourn amongst men. Palestine is the meeting point of the three grand divisions of the ancient world, Europe, Asia and Africa. It is the geographical centre, as it was destined to become the religious heart of ancient civilization. Upon the banks of its holy river and its lakes, and over plains and hill-sides, dwelt in our Saviour's time, a little nation highly favored by God. It was indeed broken and conquered, but it still stood erect, clinging to its bosom the sacred deposit of Divine truth confided to its ancestors many centuries before. At the coming of Christ, Israel was reduced to a population of not more than three or four millions; its former military glory, together with its political independence, departed for ever. Yet in the whole wide world it alone preserved the knowledge of the true God, one, infinite, eternal, the Creator and Judge of men. It was, withal, a race of hard heart and stiff neck, but yet the only one which had the law of God. This was written upon the pages of the national constitution, and graven upon the living tablets of the peoples' hearts.

Among all other nations the idea of God was wholly effaced from men's souls, or rather every forceful man was worshipped as God, every portentous element of nature, every good and evil passion. Outside of Palestine everything was God except the true God."

A luminous description of the Holy Land, the Jewish rites, and the Roman Power in Palestine is then given. Among the illustrations which adorn this portion of the work are two fac-similes of the oldest extant manuscripts of the Gospels. The first is from the codex preserved in the Vatican Library. It is a reproduction of Mark xvi, 8. The second is from the codex discovered by Tischendorf in 1859 at the convent of St. Catharine, on Mount Sinai. It is St. John, 11, 8. Both codices date from the first half of the fourth century.

Regarding certain details in the Gospels of St. Luke and St. Matthew, the author attributes them to the Blessed Virgin. "There can be no doubt," he writes, "that it is to the Mother of Jesus that we owe the simple and entrancing story of the birth, and early days of the Savior. She had laid up in her heart everything that happened, and gave it with those sweet touches of guileless nature, those loving accents of unfathomed maternal love, which make the narrative in Luke and Matthew the unique poem of Heaven's wooing and winning the hearts of men."

The cautiousness exercised by Our Lord in choosing and training his apostles is noted, and a sample lesson drawn from it:

"Peter must have a new revelation before he would frankly and unreservedly go to the Catholics. (This is after several miracles had been performed). And Jesus must call in a new Apostle, Saul of Tarsus, to supply the wants of the pagan nations. He must, therefore, exercise judgment in forming his followers—souls little accustomed to His holy way, and only to be broadened and deepened by loving and gentle patience. All this is a precious lesson to those who aspire to make converts to Christ's true Church from the adherents of the many Christian sects, around us. 'No man drinking old wine hath presently a mind to new, for, he saith: The old is better.' So must men's souls grow accustomed to the Gospel, and gradually become familiarized with

its harsh-tasting rules, till their old ways of self-righteousness shall finally fall upon them. The teacher who succeeds in leading them to this, is like St. Paul, who was all things to all men that he might gain all. To feeble souls a little effort is proposed, not great heroic acts, of which they are incapable till after a long novitiate.

It is not in loitering through wide and level plains full of flowers and pleasant groves that limbs are developed and the lungs enlarged, but in climbing steep paths and conquering rocky heights. So by self-conquest alone may one grow to be a stalwart disciple of Jesus Christ."

The sermon on the Mount is thus described:

"The simple beauty of the sermon on the Mount' outshines the masterpieces of orators as the noonday sun a penny candle. Its precepts and its counsels are the essence of the New Law, a love for God and man, a system of precepts and counsels rightly called by St. James 'the perfect law of liberty.' The Gospel, epitomized in this sermon is a code whose majesty of authority and whose stimulus to personal liberty are inextricably blended. The concluding words are a direct claim on Jesus' part to be the Divine Legislator Himself—this New Law is His Word. Coupled with this is His preference for a virtuous life—built on His teaching as a house on a rock—over even supernatural gifts. On the contrary, a life of outward profession and even of inward belief but fruitless of inward and outward charity, is like a splendid building badly founded—the crevices that gape in its walls from top to bottom and the threatening lean of its towers turn into mockery its rich materials and its graceful adornments."

"The purpose of God in sending His Son on earth was not to bring temporal prosperity to those who should respond to His message, but very the contrary. Jesus Himself was a poor man; His Mother and His foster-father were poor; His Apostles were poor; His friends and followers in all ages, though drawn from all classes, poor and rich, mighty and lowly, have ever been and must ever be poor in spirit. But His Church always loves by preference actually and literally poor people. Her saintly heroes are all poor men and women, and in the vast majority of her membership, she honors poverty and ministers to it. She

is distinctly the poor man's Church." The lesson which the author founds on Our Lord's teaching by parables, particularly the parable of the cockle and the wheat is well worthy of reproduction, for it is of special application to certain familiar phases of present-day public and private life among Catholics:

"An interesting phase of the mystery of evil, is the presence of the bad among the good in the kingdom of Christ on earth. If the good Catholic be heaven to the non-Catholic, a bad Catholic is poison to his non-Catholic neighbors. He associates the name of Catholic with drunkenness and with lebauchery, the sacraments and the Holy Sacrifice with blasphemy and adultery, the true faith with bribery and political corruption. For a while he can play the hypocrite and is a wolf in sheep's clothing. But he is often detected, and then he clothes the Bride of the Lamb in his wolf's skin. What shall be done with him? Expel him from the Church. Band him as a spiritual outlaw? Do that, and his innocent family suffers more than he does, his private vice becomes matter for scandalous public discussion, and perhaps he is thrown into despair. Our Saviour's way is the best. Admonitions and reproofs have their uses and may frequently be applied with good results, but all this is done the scandal must yet be borne, and the remedy left with God. May we not merge our indignation against scandalous sinners into terror at God's final judgment upon them? God can afford to wait, cannot we do so? But Jesus knew how sorely good souls are tried by the filthy sinners with whom they must live, and therefore he expounded the parable of the sower more fully in private with His disciples, painting therein one of His vivid pictures of the end of the world.

"Then having sent away the multitudes, He came into the house, and His disciples came to Him saying: Expound to us the parable of the cockle in the field. Who made answer and said to them: He that soweth the good seed is the Son of Man, and the field is the world, and the good seed are the children of the kingdom, and the cockle are the children of the wicked one; and the enemy that soweth them is the devil. But the harvest is the end of the world, and the reapers are the angels. Even as cockle, therefore, is gathered up and burnt with fire, so

shall it be at the end of the world."

"That God neither disdains to wait for sinners, nor, on the other hand, will allow them a final impunity, Jesus shows us in His parable of the net. Patiently, yet painfully, does the Holy Church draw her net through the sea of humanity, and though guarding it as best she may, she cannot help enclosing every kind of souls, even the unworthy who deceitfully enter in. So back and forth through the world goes the net of Jesus Christ, woven of the sacraments, the dogmatic teaching, the holy brotherhood of the Church, and only when drawn upon the shores of eternity shall the good and bad be separated; but the separation shall then be irrevocable.

Referring to the multitude searching for the Redeemer after the miracle of the loaves and fishes, and of His avoiding them, and to His rebuke to the leaders whom He went to see, and to whom He said: "Amen, Amen, I say to you, you seek Me, not because you have seen miracles, but because you did eat of the loaves and were filled. Labor not for the meat that perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you. For Him, hath God the Father sealed." Father Elliott says:

"They had mistaken Jesus and His mission. They thought Him a wonder worker who would feel His followers for purposes of worldly ambition, while He was only a teacher who wished to instruct them in the way of eternal happiness. The horrible business of going to war and slaying men in order to found a political empire was not the mission of Jesus. He had been sent to establish a brotherhood as peaceful as it was glorious, and which was to be the spiritual city of the children of God."

The words of the Scripture on which the Passionist Father Mark, in the two sermons which he preached at the recent mission for men at St. Patrick's Church in this city, laid so much stress, characterizing them as the "manly and noble profession of Faith by St. Peter," are thus commented on by the author. Our Saviour had just taught the doctrine of the Eucharist, the Real Presence, the Bread of Life, which is His flesh indeed, and "many of the disciples went back and walked no more with him," because it was a hard saying. Then, as the Gospel

says, Jesus said to the twelve: Will you also go away? And Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have known and have believed that Thou art the Christ, the Son of God:

"How true an act of Faith! Peter does not say: 'We understand your teaching, we have better minds than these others, we have had more instruction than these doubters, and hence we believe. No, Peter's faith, and that of all true disciples, rests upon Jesus Himself, upon His truthfulness, upon His office of Messiah, upon His Divinity, not upon their own understanding and their own knowledge."

One more citation will suffice:

"Let anyone deny, if he can, that Jesus has brought a new spiritual life among men. For nineteen centuries the inspiration of humanity in its literature its art, its social conditions, especially in its morality and its religion, has been Jesus Christ. What is best and most beautiful in this world comes from union with Jesus Christ by entire belief in His teaching."

Father Elliott's book must be read to be appreciated. Besides presenting the Gospel narrative in its true light, in conformity with the writings of the inspired Evangelists, his work is a treasury of pious reflections and ethical maxims. It comprises 763 pages, with an epilogue of 25. It is well printed and beautifully bound, and is published by the Catholic Book Exchange, New York. It should be in the possession of every devout Catholic.

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SATURDAY, APRIL 12, 1902.

APRIL 12, 1902.

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OF THE
CATHOLIC HIGH SCHOOL.

PUPILS'
ADDRESS
IN
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Tres Cher Directeur :-

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EVES DU
CATHOLIC HIGH SCHOOL.

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Archbishop Bruchesi Prohibits Passion Play.

The world has for many generations been aware of the famous Passion Play, or rather representation of the Passion of Our Lord, which took place every tenth year in the little village of Ober-Ammergau, and of the famed peasants whose life-training seemed to be all one grand preparation for the worthy and proper participation in that event. But it has only been of recent years that the Passion has been arranged for the modern stage. Recently it was placed on the boards in a local theatre here, and after due deliberation, and having carefully considered the interests of all concerned, His Grace the Archbishop, in a letter that was published in "La Semaine Religieuse," forbids the continuation of the representation, and forbids the people of his diocese, those of his flock, to attend the same. Be it said to his credit, the author of the Passion Play, in its present form, submitted without any hesitation to the decision of his ecclesiastical superior and thereby proved the good faith and intentions that animated him in writing the play. As Mgr. Bruchesi's letter contains all that could be said on the subject, we will give a full translation of it.

MGR. BRUCHESE'S LETTER. — For some weeks past a drama of a special kind has been played on the stage of the Monument National. The evangelical trend of the divine mystery of the Passion, and the principal events that preceded and followed it, have been arranged for the stage and represented by professional actors.

The people, allured by the novelty of the spectacle, and naturally craving for emotions in accord with their religious feelings, went in crowds to these representations. Drawn away by the rapture and doubtlessly depending on the character of the piece, priests, religious men and women—wished to see this drama and to judge of it for themselves.

It is not within the scope of our purpose to here appreciate, neither from the strictly theological, nor even the literary, or histrionic standpoint, the representation of the mystery of the Passion, as it was given at the Monument National.

But we insist on declaring that such initiative had been taken without any participation or authorization whatsoever on our part. All had been done regardless of our wishes, the composition of the drama, the staging of it, the attendance of the faithful, and above all of the members of the clergy, and of the religious communities. Nothing had been previously submitted for our judgment, or our approbation.

When we summoned the organizers of the representation before us, serious engagements had bound them for a given time, and the start had been made. Through prudence and through charity we thought well to tolerate for the moment that which was difficult to prevent.

Meanwhile our vigilance was awakened. Numerous facts confirmed us in the conviction, that we already possessed, that the mysteries of religion cannot, without grave inconveniences, be transferred to the stage.

We willingly recognize the good intentions that actuated the organizers of the "Passion Play." After many others, of whom we spoke in our last pastoral letter, the directors of the piece dreamed of moralizing the stage.

"A futile and unrealizable dream!" was our statement, as pastor of souls and as guardian of the integrity of morals. However, another experiment was sought to be tried; the attempt failed; and this we do not hesitate to affirm despite the happy impressions that some of the spectators may have carried away.

Besides such should be and shall ever be the case.

It is specially to be regretted that one of the most august mysteries of our religion should have served as subject for that demonstration.

The Son of God, the Mother of God, on those profane boards, whereon appeared yesterday, and will appear to-morrow, comedy vaudeville and ballet actors; the parts of Christ and Mary played by actors and actresses who are obliged professionally, and accustomed by their business to speak the language of human passions, and who are trained to translate in their features and by their attitudes all manner of worldly emotions; every right and enlightened conscience, every reflecting and

serious conscience must necessarily be pained in presence of such incongruities.

In fact, the expression of that suffering, which all high-souled persons understand, has given us by a number of the spectators. Their recital deeply grieved us.

But there is something more, for in the audience was noticed, in many, a curiosity very out of place. In their eyes, the grandeur of our mysteries and the divine aspect of the evangelical events were there debased to the level of worldly displays.

Such was not the desire of the people who got up the "Passion Play;" but, still, these results were produced.

It is to be hoped, now that their contract has expired, that they will, not again subject the religious sentiment of the people to such a painful ordeal, to any like occasion of weakening and perversion.

Our conscience obliges us in duty, in any case, to prohibit that kind of representations in all the extent of our diocese. The interdiction which we impose is absolute. It admits of no exception, and extends to all classes of the faithful, as it does to the managers of the theatre and to the actors.

New Director of St. Patrick's Orphans

At a meeting of the Trustees of the Corporation of St. Patrick's Orphan Asylum, held the other day, Rev. L. W. Leclair was installed in office in succession to the late Rev. Father Quinlivan, as Director of the Asylum and Chairman of the Board of Trustees. The following letter from Very Rev. L. Collin, the esteemed Superior of the Seminary of St. Sulpice, was read by the honorary secretary—Mr. Michael Burke—of the Corporation, appointing Father Leclair as Director.

Montreal, 29th March, 1902.
I the undersigned, Superior of the Seminary of St. Sulpice, Montreal, declare that the Rev. L. W. Leclair, priest of St. Sulpice, is appointed Director of the Montreal St. Patrick's Orphan Asylum, in the stead of the Rev. John Quinlivan, deceased.

(Signed)
L. COLLIN,
Superior.

The following resolution was proposed by Hon. Sir William Hingston, M.D., seconded by the Hon. Mr. Justice Curran: "That this Board has learned with great pleasure and satisfaction of the appointment of the Rev. Father Leclair as Director of the St. Patrick's Orphan Asylum, and that the Secretary be requested to write to the Very Reverend Superior of the Seminary to that effect."

Feeling references were made to the death of the late pastor by the Reverend Chairman and other members of the Board, after which the following resolution was adopted:

Moved by Dr. J. A. Macdonald, and seconded by Mr. Patrick McCrory, and resolved:—

"That this Board desires to express its profound regret at the death of their Director, Rev. Father Quinlivan. His wise administration was productive of the best results to the Corporation. His noble qualities as a priest and pastor are acknowledged by all, and his loss will be long deplored not only by the Trustees of St. Patrick's Orphan Asylum, but by all who knew him."

Notes of the Clergy.

SUPERIOR OF THE SEMINARY. — Catholics generally, and Irish Catholics in particular, will rejoice to learn that the venerable Superior of the Seminary, Very Rev. Abbe Collin, about whose condition such alarming rumors have been circulated, is in a condition, so we were informed by one of the priests at the presbytery of Notre Dame on Thursday afternoon, which does not justify any cause for alarm.

PASTOR OF ST. MARY'S. — It will be good news to the parishioners, and for our people generally to hear that Rev. Father Brady, pastor of St. Mary's, is very much improved in health, and that his complete recovery is a matter of a very brief period.

A NEW PRIEST for St. Patrick's is expected at the presbytery to-morrow—Rev. Father McKenna—from the diocese of Springfield, Mass. Father McKenna made his studies at the Grand Seminary, this

city, and is said to be an excellent preacher.

It is also stated in parish circles that another priest from Ontario will, in a few weeks, arrive at St. Patrick's.

REV. FATHER McDERMOTT. — Our readers will be glad to learn that this talented and much esteemed young priest, who some time ago was obliged, through ill-health, to withdraw from active parochial work, is now resting at Colorado, where he is rapidly improving in health.

Irish Topics in Secular Press.

The "Free Press" of Ottawa, had recently two very timely and well written editorials on subjects deeply interesting to Irishmen. The first, of the 26th March last, was entitled "A mournful but glorious record;" and the second, of the 31st March, was headed "The Irish White Slaves." Taking the two articles together they might very well serve as a basis for some splendid historical essay, wherein the very finest characteristics of the Irish race would be brought to the front, while the untold injustices that the people have suffered, would be made strikingly manifest. It was our intention to analyze these two views upon the one grand subject, with two phases of which they deal; but we think it might be almost as well to take an extract from each to serve as a specimen of how the broad-minded secular editor can see the true situation despite the misrepresentations of the more or less sensational and too frequently prejudiced press of the hour. Dealing with the constantly repeated argument of "Irish disloyalty," as a reason why the simple justice of Home Rule should be withheld, our contemporary makes use of the following argument—one that no professed advocate of Ireland's cause could surpass in directness and strength:—

"Those horribly disloyal Irish! Here is a striking proof of their disloyalty which it, apparently, seems in the eyes of many to consist of a desire to obtain the power of mind- ing their own business and controlling their own domestic concerns in the Canadian style. But for all that it is shown in a British paper, and the fact may be rather astonishing and, let us hope, an eye opener, for the narrow minded opponents of Irish Home Rule, that no fewer than five descendants of the great arch agitating prince of repealers, Daniel O'Connell, have given their lives for the Empire in South Africa. Two are grandsons of the 'Liberator,' viz., Captain Morgan O'Connell, 37th Regiment, who died in the Boer war of 1881, from fever, and Daniel O'Connell, Commander-in-Chief of the Body Guard, who was drowned at Bloemfontein in 1901. The grand-nephews were: Lieut. Maurice O'Connell, 60th Rifles, killed at Laing's Nek in 1881; Trooper Mrogan O'Connell, South African Constabulary, died at Elandsfontein in 1902, and Col. William McCarthy O'Leary, South Lancaster Regiment, killed at Pieter's Hill in 1900. No wonder if, as has been stated, the late Queen was in favor of Home Rule, and felt more for the Irish subjects than it has suited the purposes of certain people to concede. Her determination, in spite of again whispered opposition in high quarters, to have a regiment of Irish Guards in the Brigade seems to give weight to the belief. Queen Victoria was far seeing, her ministers have all confessed that she was always in touch with current events, and the tendencies of the times, and above all was just. That being so, it is only the most natural thing in the world that she should be in favor of constitutional Home Rule for Ireland."

Turning now to the second article, we quote from it merely to show how strong is the feeling in quarters not Irish Catholic against the tyranny and oppression to which our ancestors had been subjected by the Cromwell and like enemies of the race. A "traveller," recently found that the Irish language is spoken in the Bahamas among the mixed descendants of the Irish exiles banished long ago by Cromwell to the West Indies. Our contemporary says that the discovery comes somewhat late, but adds this—and mark it well:— "The truth is that the use of Irish once common in certain parts of the West India Islands is now becoming every year more rare owing mainly to immigration. The 'traveller' is, however, correct in his statement that the cause of the Irish language obtaining a hold on the islands was the enforced emigration of the Irish by Oliver Cromwell. As a matter of fact their banishment by that iron handed unscrupulous and marble-hearted fanatic should be called by its right name—slavery, for such the 'deportation to the Caribees' of his

Our Boys and Girls.

LITTLE CHILD'S PRAYER.
I love my Jesus best of all,
And to Him I will go;
For though I may be very small,
Yet Jesus loves me so.

He loves me more than I can say,
Than any one can tell;
And so I'll clasp my hands and pray
To Him who loves me well.
Sweet Jesus, hear and bless me
now,
And bless my parents too;
Bless all of us and teach us how
To live and die like you.
—Selected.

Learn from Everybody.

One of the most useful success habits one can form is that of learning something from everybody with whom he comes in contact. No information which can be acquired is too trivial to be ignored. Constantly measure yourself with the men you meet. You will find that everyone can teach you something which you did not know before and which, perhaps, you would never have a chance to learn again if you did not acquire it from him.

Daniel Webster once made a great hit in arguing a case before a jury by repeating a story which he afterwards said he had not thought of since he heard it fourteen years before. But Webster was always picking up something for future use. His famous reply to Hayne, the greatest speech ever delivered on the American continent, was largely made up of little reserves which he had picked up here and there in his reading, from studying men and from observation.

Many a prominent novelist has collected material for his stories by making notes of his conversations with those he has met and by observation. Charles Dickens got a great deal of the matter for some of his novels in this way.

A FAITHFUL DOG.—A dog owned by Asa Tuttle, a farmer living near York, was not only instrumental in saving Tuttle's house from destruction by fire, but it also saved three children from being burned to death. Mr. Tuttle has been in the habit of placing green cordwood in the oven of the kitchen stove prior to burning it, that it might become dry. The dog, which is a large hound, sleeps behind the stove. The other evening Mr. and Mrs. Tuttle left their home for the purpose of calling on a neighbor. After they had gone the children filled the oven with wood so that their mother and father would have dry wood with which to replenish the fire, when they returned. The children soon became sleepy and, forgetting about the wood in the oven, went to bed. The wood in the oven caught fire, and the sparks falling upon the carpet, soon set it afire. The dog was awakened and it dashed through the house up the stairs to the room of the eldest child. It entered and began to bark and pull at the bed-clothing until it aroused the boy.

The dog then ran to the foot of the stairs and set up a loud howling. The boy, not knowing the cause of the uproar, went to the foot of the stairs and there discovered the fire, which then enveloped a part of the kitchen. While the boy was engaged in extinguishing the fire the dog again rushed upstairs and awakened the other two children.

WHAT GOD GIVES A BOY. — A body to keep clean and healthy, as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird, tree and human voice, but not to give heed to what the serpent says or to what dishonors God or his mother.

C.M.B.A. CELEBRATION. — Mr. M. F. Hackett, Grand President of the C.M.B.A., of Canada, recently visited Kingston, and delivered an address, the occasion being the celebration of the 20th anniversary of Branch No. 9 of the C.M.B.A. of that city.

In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.

An expert in forestry asserts that never before were so many trees planted in this country as last year.

The consumptives wintering in the Swiss Alps sleep with their windows wide open in the coldest weather.

SISTERS OF CHARITY.

Very few Catholics devote a few moments to a study of the monumental work—both spiritual and temporal—performed by our Nuns. The "Catholic Sentinel" Portland, a Belgian paper, published an article on the Sisters of Charity, in which it was stated that this community had in round numbers 2,700 houses scattered all over the world. A correspondent of the paper thought this number exaggerated, and he requested the editor to state whereon he based his information. The answer was not long forthcoming. It is an interesting one, as it gives palpable proof of the immense—yes, immense—work done by the Church in the domain of charity. According to the official record of the community there are not 2,700 houses—hospitals, asylums, orphanages—managed by the Sisters of Charity of St. Vincent de Paul, but exactly 2,785.

There are as many convents, to be sure—too many for those people who dread the pernicious influence of the Church of Rome, but not enough for the sick, the orphans, the aged, who find under the convent's roof shelter, help and consolation. France and Algeria count 1,073 houses; England has 45; Austria, 239; Belgium, 45; Spain and its colonies, has 440; Greece, has 3; Italy, 515; Poland, 69; Portugal, 8; Prussia, 39; Switzerland, 7; Turkey, 23; China, 13; Persia, 3; Syria, 12; Egypt, 7; the United States and Canada have 100. Central America has 19. Brazil, 29; Chili, 24; Colombia, 14; Ecuador, 18; La Plata, 21; Peru, 19.

In these 2,785 houses there are 31,000 Sisters. Who can realize the amount of good done by that army of gentle women superiorly trained for the battle against disease, poverty and crime? Who that is Catholic does not glory to belong to a Church that fosters the devotion represented by these thousands? Who that has a heart does not feel grateful for the treasures of charity that God has placed in woman's soul?

ST. PATRICK'S SOCIETY ANNUAL MEETING.

The annual meeting of St. Patrick's Society was held on Monday evening in St. Patrick's Hall, Alexander street. The President, Mr. William E. Doran, occupied the chair. Satisfactory reports were read by the Secretary and Treasurer.

The election of officers for the ensuing term resulted as follows:— President, Mr. Justice C. J. Doherty. First vice-president, Mr. F. E. Devlin, M.D. Second vice-president, Mr. F. J. Curran, B.C.L.

Reference was made to the death of the late pastor of St. Patrick's—Rev. Father Quinlivan—by the chairman who, after having referred to the grand work which the great priest had performed during his occupancy of the pastorate of St. Patrick's, suggested that the society should, at an early meeting, take steps to secure the co-operation of sister societies in erecting a memorial worthy of a pastor who had so nobly labored for the Irish race in the spiritual and temporal spheres.

The society is to be congratulated on the selection of its office-bearers this year as in former years. The three first offices, President, 1st Vice-President and 2nd Vice-President are occupied by the sons of ex-presidents of the society whose names have been associated with many important Irish national movements in Montreal.

Following up the time-honored custom of the organization an advisory committee consisting of past presidents was named as follows:—Hon. Marcus Doherty, Mr. F. B. McNamee, Mr. P. J. Coyle, Hon. Mr. Justice J. J. Curran, Mr. James McShane, Mr. H. J. Cloran, Hon. J. J. Guerin, M.D.; E. J. C. Kennedy, M. D.; and Mr. Wm. E. Doran.

The retiring president, Mr. William E. Doran, has won golden opinions during his two terms of office for having sincerely and enthusiastically performed the duties of the office with honor to the organization and credit to himself.

CATHOLICITY IN ENGLAND.

While Bible societies and Foreign Missions are expending time and money on copies of the Scriptures and on the training of young men to be sent into the wilds of Africa or into some other heathen region, the city of London presents more fields of real missionary and Christianizing work than could be imagined by a stranger to the metropolis. What the Catholic Church has done for the good of the people in that vast human beehive can never be fully recorded.

ty-seven years the late Father Police toiled to promote the interests of the poorest in the poorest section of Spitalfields. The sermon on that occasion was preached by Rev. Father Watters, S.M., Superior of the Order, in London, and as his remarks contain a synopsis of some of the work done in that section, we take the following interesting paragraphs from the London "Universe" report:—

It was in the year 1850 (continued) (the very rev. preacher) must make priests of the Society of Mary come to the parish of Spitalfields, which, in the words of the venerated and ever-revered Cardinal Wiseman, was the poorest district he could offer to the Superior-General of the Society. In the old chapel in Spicer street the founders of the mission worked and toiled, and some of those present might remember their labors. Without, however, entering into the lives of all those fathers, he (the very rev. preacher) must make mention of one to whose memory they wished to erect a proof of their love and reverence—the late Father Police—who came there in the year 1863, and began his labors as a Catholic priest in the parish of Spitalfields, and from that year to the year 1890.

He (the very rev. preacher) had not the honor of living with Father Police, but had met him on several occasions, and, as they knew, the rev. gentleman possessed two great qualities of which any priest might boast—charity and zeal. Was he not a man of charity? His life seemed to have been for the poor, and the poorer, more desolate, and more afflicted he could find the more trouble and pains he took to provide for their wants. His life was a life of energy, which, dictated by charity, worked for the poor. His zeal still lived in the works he fostered and brought almost to perfection in the parish. There was the Confraternity of the Holy Family, over which for twenty-seven years and more he presided. Should he (the very rev. preacher) speak of the Confraternity of the Children of Mary which Father Police fostered with more than fatherly love? The Guild of St. Agnes, too, was Father Police's own institution. For many years after the death of the Venerable Father Equier he directed the League of the Cross, and he could boast of saying that it was he, a poor Marist Father, who gave the pledge to Cardinal Manning in St. Anne's Hall. Need he (the very rev. preacher) speak of the labors of Father Police for the schools of the parish, for the poor children, whom he seemed to take specially under his care? Those who had had the benefit of his personal acquaintance, those who knew him in that mission, those who had benefited by his advice in their spiritual and temporal wants, were convinced of the greatness of his charity and the nobleness of his zeal.

When the call of obedience took him from London to the great land in the West, his heart ached at having to leave the poor in the parish of Spitalfields, and they remembered more vividly his return to the parish after seven years' labor in Boston, and how his charity was renewed, and how it was his joy to see the beautiful church completed. Father Police always laid the injunction upon him (the very rev. preacher) to erect an altar worthy of the beautiful sanctuary. The altar had been erected, paid for, and consecrated, and now they had succeeded in getting a window erected to Father Police's memory. That had also been paid for, thanks to their generosity and the generosity of a great many persons who, though not connected with that parish, wished to have the name of Father Police associated and connected with the high altar. In the window they had the image of St. Anne, the patroness of that church, and, if they excepted our Lady herself, there was no saint in whom Father Police had more confidence. Devotion to St. Anne he recommended to every one as a consolation in their afflictions, support in their trials, and an encouragement in their weaknesses and failings. They had by the side of St. Anne the figure of St. Anatole, the patron saint of Father Police.

Remember the life of a priest was a life of responsibility, a life of great graces, the discharge of noble functions, and that to whom much was given much would be expected. When they looked upon that window let them think of the debt of gratitude they owed to Father Police, who served them so well, and pray that if his soul was not yet enjoying the glory of Paradise it might speedily do so. Let that window be to them something more than a mute memorial to the work of Father Police; let it remind them to be always faithful to the injunctions he laid upon them in his earnest and eloquent discourses.

Notes On Prohibition.

(By an Occasional Contributor.)

The vote that crushed prohibition legislation in Manitoba is decidedly significant, especially in view of the fact that a similar question is about to be submitted to the electorate of Ontario. Should the result in Ontario be like unto that in Manitoba, we may pretty confidently foretell the end, for many years to come, of all such attempts to secure legislation of a coercive character in regard to the liquor traffic. In the city of Winnipeg alone the vote gave a majority of 3,568 against the proposed legislation, while the entire province gave 5,979, against it. It is unnecessary for us to enter into the details of the vote as it sufficient to know that the popular will is unfavorable to any such attempt to legislate people into what is called temperance. There is a strange and peculiar character to this important question, that renders it very difficult to make a positive declaration in regard thereto. As to the end in view, that is to say, as to the saving of their fellow-beings, from all the sin, the misery, the misfortune, and the degradation of intemperance all right-minded people are perfectly of accord. The difference lies in the means best calculated to attain that end. The advocates of a prohibitory law seem to be so zealous and enthusiastic that, unless others agree in every respect with their methods, they look upon them as the enemies of temperance and the friends of the liquor trade. Not so, however. There are powerful reasons, far more powerful than those advanced by the friends of the prohibition cause, why in principle, in justice and in expediency, all such legislation is antagonistic of sobriety. We do not say temperance, because the term is misapplied. Total abstinence is most desirable, but it is not temperance; prohibition would naturally aim at enforcing total abstinence—a thing not within the range of the practical. It is the abuse and not the use of wine, or other liquor that is to be condemned. It is a vain and irritating striving after a phantom to try to abolish the fabrication or importation of liquor. But the preventing of the abuse thereof is possible and there are means at our disposal whereby this grand and desirable end can be attained.

When man comes to legislate, with cast iron rule, the act savors so much of despotic dictation, and so infringes upon the liberty of human action, that his fellow-man rebels against it; and the enactment, instead of making men sober creates dissatisfied and irritated citizens, who simply fret under the restraint, and who, if driven to break the law, do so with such a vengeance that ruin temporal, physical, and spiritual is almost the certain result. Apart from the taxes that the community would have to bear, in order to make up for the lost revenue, and to keep up an army of preventive officers, with a host of informers, spies and even perjurers, there is the injustice that weighs upon the vast majority of the people who are not abusers of liquor, and who would be forced to submit to privations, in order to satisfy the few who seek to legislate the exceptions into respect for the law.

With the Scientists.

FRUIT TREE PESTS.—To shake about 200,000 peach trees and 50,000 plum trees for the purpose of dislodging injurious insects is a formidable task, yet it was successfully accomplished several times between April 18 and June 1, by the Haie Georgia Orchard Company at Fort Valley, in Georgia. The insect against which this action was taken was the curculio beetle. The San Jose scale, &c., prevalent in South Georgia, is thoroughly controlled by the kerosene water treatment; the beech tree borer by the cutting-out method; and the brown rot is fairly well controlled by the Bordeaux treatment. But the curculio must be destroyed by the tedious method of shaking the trees and catching the beetles as they fall on large sheets. About 40,000 trees were shaken per day at Fort Valley, and 187,000 beetles were killed during the season. If only half of them were females the amount of damage averted by preventing their deposits of eggs was immense.

CHINESE TYPE SETTING.—The "Scientific American" is responsible

for the following items regarding Chinese type setting. If there are errors they are not likely to be detected by ordinary readers. It is said that the Chinese language contains 214 root words, which expand into the 4,000 or 5,000 words of daily use and into the 30,000 of the dictionary. It requires 11,000 spaces to hold the font of Chinese type. Large cases are divided into small spaces, each containing a type, which is a word by itself. The characters are arranged according to their radicals or roots; about the space that contains the word "wood" are arranged those that contain the derivatives as "plum-tree," "box," "bed" and the like. The Chinese printer sets up about 4,000 characters in a day, it is said.

ABOUT BOOKS.—The total number of books issued in Germany was for 1895, 23,607; 1896, 23,399; 1897, 23,861; 1898, 23,739; 1899, 23,715; 1900, 24,792. When they are classed by subjects it appears that there has been an increase in nearly all classes, except for the military sciences, between 1899 and 1900. The exception is curious. Some of the lines of the comparative table are as below:—

Table with 2 columns: Subject, 1899, 1900. Rows include Bibliography, Theology, Medicine, Sciences, Education, History, Geography, Military Art, Commerce, Architecture, Agriculture, Belles-Lettres, Fine Arts.

Spring Depression.

PEOPLE FEEL WEAK, EASILY TIRED AND OUT OF SORTS.

You Must Assist Nature in Overcoming This Feeling Before the Hot Months Arrive.

It is important that you should be healthy in the spring. The hot summer is coming on and you need strength, vigor and vitality to resist it. The feeling of weakness, depression and feebleness which you suffer from in spring is debilitating and dangerous. You have been in doors a good deal through the winter months, haven't taken the usual amount of exercise perhaps, your blood is sluggish and impure and you need a thorough renovation of the entire system. In other words you need a thorough course of Dr. Williams' Pink Pills. If you try them you will be surprised to note how vigorous you begin to feel, how the dull lassitude disappears, your step becomes elastic, the eye brightens and a feeling of new strength takes the place of all previous feelings. Thousands have proved the truth of these words and found renewed health through the use of these pills in spring time. One of the many is Miss Cassie Way, of Picton, Ont., who says:—"A few years ago I was cured of a very severe and prolonged attack of dyspepsia through the use of Dr. Williams' Pink Pills, after all other medicines I had tried failed. Since that time I have used the pills in the spring as a tonic and blood builder and find them the best medicine I know of for this purpose. People who feel run down at this time of the year will make no mistake in using Dr. Williams' Pink Pills."

These pills are not a purgative medicine and do not weaken as all purgatives do. They are tonic in their nature and strengthen from first dose to last. They are the best medicine in the world for rheumatism, sciatica, nervous troubles, neuralgia, indigestion, anaemia, heart troubles, scrofula and humors in the blood, etc. The genuine are sold only in boxes, the wrapper around which bears the full name "Dr. Williams' Pink Pills for Pale People." Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Household Notes

WHIM OF FASHION.—Last year in Venezuela alone 2,000,000 birds were killed for fashion's sake. One London dealer admitted twelve years ago, long before fashion was so pitiless as now, that he sold 2,000,000 small birds every twelve months. Three recent consignments in London included 10,000 birds of paradise, nearly 800 packages of osprey feathers, 6,700 crested pigeons, 5,500 Impeyan pheasants, 500 bird

skins, 270 cases of peacocks' feathers, 1,500 Argus pheasants, and 500 various other small birds.

FOR A WEAK STOMACH.—Dr. W. W. Keen of Philadelphia, Pa., has prescribed the following for patients whose stomachs are easily irritated: Put the whites of two eggs in a wide-mouthed bottle, shake five minutes, add two ounces of lime water, shake thoroughly, then add eight ounces of fresh milk. Shake thoroughly again. Add sugar to taste, and, if liked, two ounces of sherry. The use of the sherry and the sugar is optional with the patient. Shaking the eggs in a bottle instead of beating them makes the eggs light without letting in too much air, which is so injurious to an irritable stomach. The recipe has been given by Dr. Keen for appendicitis patients and has proved very successful. A nurse who has cared for many patients of this well-known Philadelphia physician says that she has never known a case, no matter how serious, in which the patient could not assimilate food prepared from this recipe.

SLEEP.—With regard to the amount of sleep required for women an author of repute says well that one aspect of this subject is frequently overlooked. Extremely energetic women appear to take a virtuous pride in limiting themselves to four or five hours' sleep, really grudging that, and considering it more a disgraceful evidence of laziness and a reprehensible waste of time. Now, viewed simply from a purely material and hygienic point, this is an error. It is quite possible to accustom yourself to so little sleep as to be greatly the loser thereby. It may not show immediately, but it will in the end.

From seven to eight hours' sleep is needed by all people leading active lives, and brain workers can least afford to cut down their allowance. If for any reason it is occasionally necessary if should be made up by extra sleep as soon as possible. Any other course undermines the strength insidiously and the penalty is invariably a breakdown of some sort. The severer the tasks imposed upon the brain, the more sleep it should be allowed.

The woman who cannot sleep is always a nervous subject. She should religiously take enough physical exercise each day to induce healthful fatigue. She should eat simple, easily digested food, avoiding tea and coffee later than her breakfast hour. Many women declare that tea and coffee have no effect upon their nerves. I know they are mistaken. Coffee and tea are excellent excitants and enemies of sleep.

THE IRONING TABLE.—How many women grow weary over the ironing table because it is too high or too low. Really, it should be of such a height that the ironer need not stoop while at work, nor yet stand on tip-toe. The wooden top should be free from knots and any tendency to warp. The size must be determined by the space at command in laundry or kitchen. Special tables which, when not needed for work, can be transformed into benches, are to be had at house furnishing shops, and besides the adjustable top, contain drawers for irons and coverings.

The first covering on the table should be a soft coarse woolen blanket, which should be so cut that, when folded double, it exactly covers the top of the table. With big stitches baste it across two or three times each way; on each corner sew a square of stout muslin doubled so as to form a cornucopia two or three inches deep; these are to slip over the corners of the table and hold the blanket in place. There should be at least two covers of heavy unbleached muslin—three would be better. Cut them eight inches wider and longer than the table, and hem them by machine. On each long side sew two pieces of tape and one on each end; these are to tie underneath and thus give a surface which will not wrinkle nor slip. An ironing board with a permanent cover of the same character should be provided for skirts. If there are many children's dresses to be done up, it is well also to have a covered sleeve-board.

MARRIED.

O'NEIL-REILLY.—On April 7th, at Lachine parish Church, by Rev. Father Cullinan, John R. O'Neil to Katie E., daughter of William Riley.

Subscribe to the "True Witness."

Notes From Scotland.

A MEMORIAL.—On the occasion of the first anniversary of the death of Rev. James MacDermott, a stained-glass window was placed in position in the Cathedral baptistry of Edinburgh, as a tribute to the memory of the zealous priest.

PRESENTATION TO A BISHOP.—On Sunday, the 23rd inst., after the last Mass in St. Mary's Church, Leith, the congregation held a great meeting in the schoolroom and presented the Right Rev. Bishop Gaughren, O.M.I., their late pastor, with an address and purse of sovereigns as a token of their undying love and inextinguishable esteem. The Young Men's Society of the parish also made His Lordship a presentation, which took the appropriate form of a handsome and costly portable altar. The Sodality of the Immaculate Conception likewise gave the right rev. gentleman a suitable gift. The proceedings throughout were of a most enthusiastic, touching, and memorable character, and will not be readily forgotten by those who took part in them. Bishop Gaughren's acknowledgment of the several gifts presented to him was of a very affectionate and affecting kind.

A SUCCESSFUL MISSION.—In connection with the recent mission in St. Peter's, Partrick, the parish priest, Very Rev. Dean McNairney, stated that 350 Children of Mary, 600 school children, 1,000 women, members of the Sodality of the Sacred Heart, and 1,200 men of the Apostleship of Prayer approached the Holy Table. The pastor also mentioned the fact that the sum of over \$6,000 had been raised in the parish through the semi-monthly collections last year, and so far the collections, this year, pointed to large increase.

OBSEQUIES OF CANON CARMICHAEL.—Two weeks ago, says the "Catholic Times," in St. Mary's Church, Glasgow, before a densely-crowded congregation of mourners representative of every class, the mortal remains of the Very Rev. Donald Canon Carmichael, were, with impressive ceremonies laid to rest in the vaults underneath the high altar of the Church, where also are deposited the bodies of bishops Scott and Murdoch, and Fathers Forbes, Noonan, and others. As it was feared that the civic authorities might not sanction the burial in the Church, arrangements had been made for the interment at Dalbeth; but, permission having been granted at the last moment, the intended interment at Dalbeth was abandoned. The High Mass of Requiem was sung at 11 a.m. by the Very Rev. Canon J. J. Dyer, while the preacher for the sad occasion was the Very Rev. J. B. MacLuskey, whose beautiful and touching panegyric was an accurate estimate and high appreciation of the dear, departed rector's life and work. After the sermon, His Lordship the Bishop pronounced the absolution. The chief mourners present were Father William Carmichael, Dr. Carmichael (Edinburgh), and Dr. Carmichael (Barrow-in-Furness), brothers of the deceased. Over 150 priests attended the funeral. The Very Rev. Canon Carmichael was born in 1833 at Tomintoul, not Scone, as inadvertently stated last week.—R.I.P.

GO TO SADLER'S

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SATURDAY, APRIL 12, 1902. BOUNDARIES OF PATRICK'S parish extend... WHO ARE PARIS... HOURS OF SERVICE... ON SUNDAYS AND... An Heaven We Know... We shall rise again... persons with the same... only freed from all d... light by the light of... same characters, only... we are in childhood... shall be; and we sha... other. Everyone wi... one they have kno... Not only shall we kr... and all the saints;... we shall know all th... not yet born; we sh... each other in the li... countenance. There... mourn without hope... "If we meet, shall v... other?" Fathers and... dren who are gone l... will meet them; the... and you them in th... God. Brothers and s... know each other. D... Martha and Mary a... not know each other... and Peter are not l... that Peter and Jam... one another? One gr... that Jesus the Son... the Mother of G... side in the kingdom... the perfection of m... in all the perfection... and will be for all... of pastor and flock... eternal in the kingd... lastly, there is an... you. This earthly l... away. To you tha... think little of deat... great ocean which... sound of which... But as life goes on... to you, as the so... when you are draw... like going to the... hear the distant r... grows and grows... full dash of the w... that is now so ful... of memories of th... of the future, all... before long. But... desolation comes... all alone in that

OUR WEEKLY PARISH CALENDAR.

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

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

BOUNDARIES OF PARISH.—St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street it runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS.—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

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

and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS.—In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

PARISH SOCIETIES.—FIRST SUNDAY OF MONTH.—Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY.—Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY.—Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY.—Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street, on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS.—The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benedic-

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

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

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

MARRIAGES.—Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided. Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

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

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

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

and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES.—It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises—2 o'clock, opening prayer, recitation; 2.20, disciplinary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

NOTES OF THE WEEK.

LATE PASTOR.—It is with just pride that the parishioners of St. Patrick's will learn that we are daily receiving evidences of the high esteem in which our regretted Pastor was held by all who had the good fortune of knowing him. His striking personality did not fail to impress even those of our separated brethren who chanced to come in close contact with him.

The following lines are from the pen of an American Presbyterian minister:—

"I met dear Father Quinlivan for the first time last summer at the Sea Shore House, Old Orchard, Maine, to which place both of us had flown, so to speak, driven there by the excessive heat, and suffering from our respective physical infirmities. I was charmed with his fine manhood, splendid personal appearance, and above all with his very pleasing and gracious manner and Christ-like spirit. I think he had one of the sweetest smiles I have ever seen in a man's face. He impressed me with his thorough-going goodness, and I realized that I was indeed in the company of a true man of God and faithful priest. During his stay of several weeks, I saw much of him, and enjoyed many pleasant and edifying conversations with him. I was very sorry indeed when he went away, and I missed his agreeable presence, kind and wholesome words, and gracious smile, and his departure really made me feel homesick. Surely his was a lovely character, and Christ-like spirit, to leave behind him such heavenly impressions!"

Another of Father Quinlivan's great admirers who is not a co-religionist of ours, and whose name we will not mention, is a certain distinguished physician and specialist of this city.

This admiration must have been mutual for our late Pastor, shortly after his arrival in Paris, wrote a very kind letter expressing his gratitude for the delicate services rendered him by the eminent surgeon. We have not the letter in our possession, but we are told that the gentleman treasures these lines from his esteemed departed friend, more than anything he possesses. The High Mass of Requiem or "Month's Mind" for the repose of the soul of Father Quinlivan takes place this morning at 8 o'clock, and will be chanted with all the solemnity that was given to the first funeral service on March 15th.

MISSION ECHOES.—At the recent mission—several new holders and others were kind enough to express their satisfaction at the order preserved in Church during the different exercises.

This was due in no small measure to the efficient services rendered by the staff of ushers, which the Holy Name Society furnishes, and will continue to furnish on all such occasions.

The Ladies of Charity deserve special credit for the management of the collections during the ladies-mission.

PRESENT PASTOR.—The Reverend Pastor Father Martin Callaghan wishes to acknowledge with thanks the many expressions of kind wishes received from his parishioners on the occasion of his recent appointment to the pastorate of St. Patrick's.

Rev. Father Martin has kindly consented to visit the catechism class on Sunday next, and address his little friends, the children. No child should miss this excellent opportunity of receiving the blessing of our new Pastor.

CHANGE OF MASSES.—From Low Sunday till October 1st, the week-day Masses are celebrated at 5.30, 6 and 7 a.m.

In Heaven We Know Our Own.

"We shall rise again with the same persons with the same countenance, only freed from all defect and made light by the light of Jesus; with the same characters, only with a perfection coming from God; the same as we are in childhood and manhood we shall be; and we shall know each other. Everyone will know every one they have known in this life. Not only shall we know each other and all the saints, but, moreover, we shall know all the saints who are not yet born; we shall all know each other in the light of God's countenance. Therefore, do not mourn without hope. Do not ask, 'If we meet, shall we know one another?' Fathers and mothers, children who are gone before you, you will meet them; they will know you, and you them in the kingdom of God. Brothers and sisters they will know each other. Do you think that Martha and Mary and Lazarus do not know each other?—that Andrew and Peter are not brothers still?—that Peter and James do not know one another? One great proof is this, that Jesus the Son of God, and Mary, the Mother of God, are side by side in the kingdom of God, in all the perfection of maternal love, and will be for all eternity. These bonds and the spiritual sanguinity of pastor and flock, all these will be eternal in the kingdom of God. Then Irish Catholics of this city have experienced in his unexpected demise. We deplore the death of the good priest, the devoted pastor, the genial friend and counsellor. Yo this Board his death is indeed a severe blow, and we desire to place upon record our deep appreciation of the noble efforts he put forth, of the many sacrifices he made in the interests of the Catholic High School, and of the heroism with which he silently suffered the pains of the torturing malady with which he was afflicted.

High School Resolutions.

RESOLUTIONS OF CONDOLENCE.—At a special meeting of the governing board of the Catholic High School, held in St. Patrick's Presbytery on Wednesday evening, the following resolutions were unanimously adopted:— Resolved, That this Board of Governors of which the late Rev. Father Quinlivan was the founder and first chairman desires to join in the universal expression of grief at the great loss that the community at large, and more especially the Irish Catholics of this city have experienced in his unexpected demise. We deplore the death of the good priest, the devoted pastor, the genial friend and counsellor. Yo this Board his death is indeed a severe blow, and we desire to place upon record our deep appreciation of the noble efforts he put forth, of the many sacrifices he made in the interests of the Catholic High School, and of the heroism with which he silently suffered the pains of the torturing malady with which he was afflicted. Resolved, That the governors of the Catholic High School record with the deepest sorrow the death of their colleague on this Board,

now so full of happiness, say to yourselves, I have an eternal home, which will never pass away. My Father's house has many mansions and in that Father's house is the home of all His children. They will meet once more in perfect identity, perfect recognition. That home will never be desolate, and none shall evermore go out, for it shall be full of the children of God to all eternity.

Is your father dead or your mother, or brother or sister, or son or daughter? If not already in heaven let us hope that they are at least among the saved in purgatory. But if in purgatory they are suffering very much. Why not try to shorten their expiation by inscribing their names as members of the Sacred Heart Union.

Frank J. Hart, Esq., that he was held in the highest esteem and affection by his fellow-members, as well as by all who knew him. As a member of this body he was an earnest worker, a devoted friend, a generous contributor to all its undertakings, that he will be long remembered as one of our most distinguished and public spirited citizen. That this body wishes most respectfully to convey to Mrs. Hart and the family of deceased their profound sympathy in this hour of their affliction.

New Pastor of St. Patrick's.

Rev. Martin Callaghan, a Sulpician priest, has been appointed to succeed the late lamented Father Quinlivan, as pastor of St. Patrick's, Montreal. Father Callaghan's appointment gives great satisfaction as he has long been connected with the parish as assistant. —Northwest Review.

OTHER CONGRATULATIONS.

Since the "True Witness" announced the appointment of Rev. Father Martin Callaghan, to the important office of Pastor of St. Patrick's Church, scores of letters of congratulations have been received by Father Callaghan from parishioners of not only St. Patrick's, but other parishes, and also from many cities and towns outside of Montreal. From one of the letters we take the following extract:—

"While listening to the beautiful Irish air played on the organ shortly after your address and the announcement of the new honors conferred upon you, I couldn't help recalling the words of the melody, as in some degree expressive of the attitude of your mind towards your parishioners:

"'Twas that friends, the beloved my bosom were near, Who made each dear scene of enchantment more dear, And who felt how the best charms of nature improve, When we see them reflected from looks that we love."

Many an one of them could echo the words of Michael Banin:—"Who in the winter's night—Soggarth Aroon—When the cold blast did bite—Soggarth Aroon—Came to my cabin door,—Kneit by me sick and poor,—Soggarth Aroon?"

LOCAL NOTES.

DEATH OF FATHER QUINLIVAN.—After an absence of nearly two years from this city I find on my return several changes have taken place which have awakened deep feeling of sorrow in my mind and heart. First comes the sad and touching incident surrounding the death of the dear, genial and fatherly pastor of St. Patrick's, Rev. John Quinlivan, the friend of the poor whose benevolent face will be missed—sadly missed in Irish Catholic circles in Montreal. How well the A. O. H. appreciated the efforts of the saintly priest in their behalf was touchingly put in evidence at a recent meeting of Division No. 2, when some of the promoters of the Order expressed their opinions regarding the preliminary period of organization and the good counsel they had received from Father Quinlivan at that time. From a resolution of condolence adopted at the meeting I take the following extract as it will convey to the readers of the "True Witness" in language eloquent yet simple the sentiments of the members of the Hibernian Association. It runs thus:—

"Whereas, By the death of Father Quinlivan, St. Patrick's parish, has lost its worthy pastor, the Irish Catholics of Montreal an able, sincere and faithful champion, Catholic education an ardent and indefatigable supporter, the Irish poor a benevolent overseer, and the Ancient Order of Hibernians a true and steadfast friend and

"Whereas, The success of our Order at its inception in this city was largely due to the encouraging support given it by the deceased pastor."

OUR PEOPLE INCREASING.

Perhaps no more striking evidence of the manner in which Irish Catholics are increasing in numbers in every quarter of the city, could be had than that furnished by the incident of a recent mission given by Rev. J. J. Conolly, S.J., at the Church of the Immaculate Conception in the northern section of the city—Rachel street. A few years ago there were but few Irish Catholic families so far East; to-day there are a hundred or more in the district. The pastor of the Church is Rev. J. A. McDonald, S.J. One of the results of the mission was the formation of a branch of that well known temperance organization, "The League of the Cross." At a recent meeting the by-laws were approved. The 6th section of the by-laws reads as follows:—The members will shun all places where intoxicating liquors are drunk or sold; they will not sit, stand, or loiter in them, except in cases of real necessity, concerning which however the director must be consulted.

I take the foregoing extract to give an idea of the aims of the league. The officers for the first year are as follows:— Spiritual director, Rev. J. A. McDonald, S.J. President, Mr. P. O'Reilly. Secretary, Mr. Joseph Meehan. Treasurer, Miss A. M. Moncel.

This district is now the scene of many important operations, notably amongst the number the creation of a modern and well equipped boot and shoe manufactory by the well known local establishment of the James McCready Company, and extensive works for the C.P.R. These works will, there is no doubt, attract a great number of our people to the district.

BRANCH ROBERT EMMET, Irish National Foresters, will be instituted with great pomp and ceremony about the end of April, as soon as the charter arrives from Ireland. Mr. M. Birmingham, who has been commissioned organizer, has appointed Dr. T. J. J. Curran as medical examiner for the charter members.

The Irish National Foresters Bene-

fit Society was instituted in Dublin in 1877. It is a benefit organization paying three hundred dollars on the death of a member, and fifty dollars on the death of a member's wife.

The by-laws provide for the admission of Catholics and Protestants to membership.

NOTES.—The Gaelic Society will hold an excursion on June 30 to Lake St. Peter. This column will be open each week for brief reports of the proceedings of all our societies, national, benevolent and religious. I hope the secretaries will appreciate the offer of the "True Witness" and let the people know what their organizations are doing.

CONNAUGHT RANGER.

RELIGIOUS STATISTICS.

From the "Australasian Catholic Directory" for 1902 we note a general increase in the Catholic body of Australia. A brief comparison here will not be amiss. Towards the close of 1901 there were in the seven colonies 483 parochial districts as against 471 in the corresponding period of the year 1900. At the latter end of 1901 there were 1483 churches, being an increase of 44 in twelve months, 986 priests (an increase of 18 during the same period), 535 religious brothers (an increase of 83), 4,587 nuns (an increase of 340), 4 ecclesiastical seminaries (the same as in 1900), 21 colleges for boys, 138 boarding schools for girls (an increase of 10), 171 superior day schools (an increase of 7), 780 primary schools (a decrease of 4), 77 charitable institutions (an increase of 1), and 114,813 children in Catholic schools (an increase of 2,980). New Zealand had 260 churches in December, 1901 (an increase of 16 from the corresponding period of the previous year), 160 priests (an increase of 7), 663 nuns (an increase of 38), while boarding schools for girls increased from 22 to 23, primary schools from 102 to 103, and charitable institutions from 10 to 11.

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Market Report.

LIVE STOCK.—There were about 850 head of butchers' cattle 350 calves, 48 sheep and 30 spring lambs offered for sale at the East End Abattoir on Thursday. Trade was fair considering the unusually high prices which had to be paid for all kinds of cattle, being higher than has been paid here for many years past, quality considered, and about a quarter of a cent. per lb. all round above the very high prices prevailing on Monday's market. One butcher paid 6 1/2c per lb. for four prime steers, which were scarcely as good as the cattle bought here on Monday for 6c per lb. Other sales of prime beefs were made at from 5 1/2c to 6c per lb.; pretty good cattle sold at from 4 1/2c to near 5c, and the common stock, including a large number of milkmen's strippers, brought from 3 1/2c to 4 1/2c per lb. Calves sold at from \$1.50 to \$6 each. Sheep sold at from 3 1/2c to 4c per lb., and yearlings at from 4 1/2c to 5c per lb. Spring lambs sold at from \$2 to \$4.50 each. A considerable number of cattle, sheep, spring lambs, and a large number of calves were sold here. Fat hogs sold at from 6c to 6 1/2c per lb., weighed off the cars.

FLOUR.—Manitoba patents, \$3.90 to \$4.10; strong bakers, \$3.50 to \$3.80; straight rollers, \$3.45 to \$3.60; in bags, \$1.65 to \$1.72 1/2; Ontario patents, \$3.70 to \$4.

FEED.—Manitoba bran, \$19; shorts \$21 to \$22, bags included; Ontario bran in bulk, \$19; shorts in bulk, \$22.

ROLLED OATS.—Millers' prices to jobbers, \$2.15 in bags, and \$4.30 to \$4.40 per barrel.

HAY.—No. 1, \$9.50 to \$10; No. 2, \$8.50 to \$9.25; clover, \$7.50 to \$8, in car lots.

BEANS.—Choice primes, car lots on the track, \$1.10.

PROVISIONS.—Heavy Canadian short cut pork, \$21.50; selected, \$22.50; compound refined lard, 8 1/2c; pure Canadian lard 11 1/2c to 12c; finest lard, 12c to 12 1/2c; hams, 13c to 14c; bacon, 14c to 15c; dressed hogs, \$7.50; fresh killed abattoir, \$8.75 per 100 lbs.

CHEESE.—Ontario colored, 11 1/2c to 11 3/4c; Eastern Townships, 11 1/2c to 11 3/4c; Quebec, 11 1/2c to 11 3/4c.

POTATOES.—Choice stock, 50c to 75c per bag on track.

EGGS.—Strictly new laid, 12 1/2c to 13c.

MAPLE PRODUCTS.—New syrups, at 5 1/2c to 5 3/4c per lb., in wood; tins, 55c to 60c; sugar, 8c to 8 1/2c.

BUTTER.—Choice creamery, current receipts, in jobbing lots, 22c; seconds, 18c to 19c; western dairy, 14c to 15c.

ONE MORE HERO GONE.

Now that war news is pouring in again from South Africa we have no end of reports in which special mention is frequently made of heroic deeds on the field of strife. It is proper that credit should be given to all who prove their courage and do their duty, no matter what the sphere of danger in which they act. But there are certain acts of heroism that go unrecorded; deeds that are known only to the few, that are soon forgotten by the limited number who have heard of them, and

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that are never told in the pages of history. Of these heroes, these martyrs to duty, not a few are Catholic priests. From an exchange we take the following story — a very simple, but a sublimely eloquent one:—

"In the haste, which challenges time in overhauling newspaper exchanges, this paper failed to record the untimely death of a priest here in California about two weeks ago. Rev. Alfred Toomey was, up to the time of his tragical taking off, rector of the Church of the Immaculate Conception, Smartsville, Yuba county, California, in the diocese of Sacramento. The manner of his death exhibits a courage found only in the martyrs of the faith, ever ready to sacrifice life in order to make one soul at peace with its God.

"The story runs that Father Toomey, being apprised of a parishoner's need for the consolations of religion before death, made all haste to reach the sick man in time. In order to do so, it became necessary to ford a swollen stream on the journey thither; either that or drive a much longer distance to a bridge. He chose the shorter but more perilous route, because a soul was in the issue. The buggy upset in the stream, and the swift waters carried the heroic pastor to his death. God's will be done! That night the sick man died with no priest near to shrive him. But the act of desire, the act of contrition sufficed, and the souls of penitent and priest stood before the throne of mercy purged of sin and prepared to enter into the joy of the Lord."

What a magnificent lesson. And we might say that the annals of this country, if once properly edited, would unfold many a like tale of heroism, devotion to duty, and actual martyrdom for the cause of God and for the salvation of souls. If it were only known how many of our missionaries, away in the North amongst the Indian tribes, the hunters, the raftsmen, the runners of the great forests, have lost health and even life, in carrying the consolations of religion to those far removed from the centres of civilization, the world would be simply amazed. But the Recording Angel has them all carefully noted.

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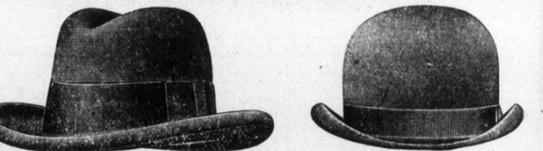
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CHARGES MODERATE. Telephone 1880

THE DOMINANT NOTE IN THE CHORUS OF THE RICH MEN'S CHANT IS POWER.

WORK never killed old saying; anything else be correct. Most sent to their regular living, dissipat of all kinds, and even in by hard and regular work must be systematic; it must be accom proper repose, nourish sleep; it should be free wearing anxieties and pe that serve but to und most powerful systems. work on through the ye age and die, as it were i only an evidence that was congenial, successful cord with their physical aptitudes. Otherwise have been obliged to g much earlier, or would r ed to continued in sue Some men, who have, labored on through th youth, of manhood and to impress the world w that they should be tak dels for the imitation of but all mankind has n vantages, their success, genial occupations, t health, or their mental I have been reading a fe off-hand opinions, and I to the conclusion that ve ed upon them simply be eminate from men whos lustrate their contentio statements made by a man, one whose name ha ed a world wide reput wealth, or success, wou unheeded, and no comm deemed necessary or eve will take one or more of prections of opinion and will add to each waveve flection has been suggest own mind.

CHAUNCEY M. DEPEPE in a recent interview subject in hand, made th statement:—

"Shakespeare died at f am sixty-eight, with th ness of firmer health, full and keener enjoyment of ever before. I believe th speared died at fifty becau tired from business. He l strated for the glory of t intellect that 'myriad mi be housed in one brain, a tired to Stratford to live have observed that health evity are indissolubly con work. Work furnishes th the lungs, the appetite ar estion which support vig the occupation which brain active and expansi man from fifty upward re says, for rest, his intellc ers become turbid, his sluggish, his stomach a bi the coffin his home. Dis

OUR CURBSTONE OBSERVER.

ON SPRING FASHIONS!

ABOUT this time last year I told some of my experiences, concerning the peculiar and undesirable business of "house-hunting," having had no occasion to renew such experiences and considering that the observations of 1901 equally apply to 1902, I think I might devote a short space, this year, to the highly interesting subject of spring fashions, or rather spring habits and customs. But I have no intention of illustrating or dwelling upon that very queer paragraph which appeared last Easter Monday in an Ottawa paper to the effect that "the display of spring millinery in the city churches yesterday was a grand success." I might fill up a couple of columns on the subject of bonnets and hats, but I will refrain—the subject is too vast, demands too much erudition, and is not one that could be fully exhausted in the space at my disposal. Consequently I will leave that theme to more artistic pens and confine myself to a few observations on the very plebeian and common-place topic of flannels.

TIME TO CHANGE.—With some people it is a custom to make certain changes in dress, in clothing, in headgear and in style or fashion, according to the season. It matters not whether spring is early or late, whether the ice remains on the rivers, or goes away, the moment a given date is reached, they feel that they must don spring attire and discard the winter garments. It is considered, if we follow the almanac, that spring begins on the 22nd of March; but the end of March is frequently as cold as the end of February; or, if it be warm, as this year, it is certain to be followed by a cold spell in April. Now, this Canadian climate is too uncertain for sensible people to be guided by the regularity of the seasons, instead of by the irregularity of the temperature. Hence so much spring sickness, so much lung troubles, so many premature deaths, or so many consumptives created. Ladies aspire to appear in "their figure," as the style is called, and they soon discover that they cut a very sorry figure for the remainder of the year, or possibly of their lives. Men are in haste to discard the warm flannels of winter, and they too often find out that they have wondrously exposed themselves to the most treacherous of diseases, to rheumatism to all the train of ills of that character which are more easily secured than banished. It does not need a curbstone observer, or any expert, to make it clear to the people of this country that most of the diseases from which they suffer are due more to their own foolishness, than to any dangers of climate. There is no healthier climate in the world than that of Canada; but if people, for whims, or for fashion, or for any other reason, neglect the most elementary precautions, the climate cannot save them from the consequences of their thoughtlessness.

SOMETIMES AMUSING.—After delivering myself of this amount of wisdom, I will turn to "another phrase of this great question." I took my stand on the corner of Bleury and Craig streets one beautiful afternoon, during the recent balmy spell of weather. The first person whose appearance attracted my attention, was an elderly gentleman with a "fin de siècle" fur cap, one of these immense affairs with peek and ears to it; he had a heavy muffler around his neck; but he had no overcoat. It is quite possible that the worthy man had reason for keeping his head hot and his body cold, but certainly he looked very much out of season. He was followed by a smart young fellow, of some twenty-five summers, who wore a very light felt hat, and had the appearance of wishing to allow the breeze to caress his neck; but he also was inside a huge fur coat—a racoon one—that reached to his heels, and that was as wide open as it was possible to have it. The coat was one that Bernier might be expected to carry when he goes hunting for the North Pole. This young man seemed to me to be about as queerly dressed as was the elderly person who went before him. Right following the two came a lady with enough furs on and about her to protect her from the coldest blizzard that ever January let loose. Yet she seemed to sail along most

comfortably under her mass of wild animal hides. In her wake came two girls, in full spring attire without even capes, or ruffles for the neck, dressed as if it were mid July. I was taking mental notes of all these contradictions, and was buried in an amusing reverie, when I suddenly felt a push given to my left shoulder and a voice said, "move on, please"—it was a policeman in full winter uniform. I did move on; but not before I observed that he was exceedingly uncomfortable in his too heavy suit of winter clothing; and I inwardly was pleased that, since he would not allow me to take my observations from the curbstone, he should have some little inconvenience to suffer—it was a solace to my mind and a compensation.

THE BABY CARRIAGES.—Going along St. Catherine street the other day, I amused with the various manners in which the children, from the very smallest baby up to the child of two or three years of age, are dressed and fixed in their vehicles. It is a wonder to me how on earth they are not suffocated, and that there are not a score of Coroner's inquests necessitated every week. They bundle the little beings into a mass of rugs, wraps, coverings and I know not what, and having covered their heads, until they are hermetically closed in, they take them out "to get fresh air." Now all the babies that are driven about in carriages are not treated exactly the same; in the case of others quite the reverse is the method. No matter how the child sleeps, crooked, twisted, head down, or head hanging, face to the sun, with the full glare and heat flashing upon and burning the tiny features—it matters not, the little one is expected to stand it all and to thrive.

NOT ALWAYS GIRLS.—There is a general habit of blaming servant girls or baby nurses, for all the dangers to which children are exposed; but my observations do not tend to support such a theory. When mothers gad along, looking in shop windows, or talking to friends on the street, or going in shopping and leaving the carriage and baby outside, surely they cannot find fault if little girls are no more careful of the tiny ones than are they themselves. It would be very interesting for one to stroll along any of our crowded streets, in the afternoon, and just observe the manners and ways of those who claim to be in touch with society and in accord with fashion. But I might get myself into trouble were I to tell too much of what I have seen and observed; so my better plan is to draw the line, and to let the subject drop. This has been a very rambling contribution; but in all its zig-zag strangeness, it may possibly be, that some person or other may take a useful hint, and profit thereby. If so I will be satisfied and feel that I have not lost my time.

A LARGE TREE.—In Santa Clara, Cal., there is a church constructed from the wood of a single oak tree. The building is 30 feet wide and 70 feet deep, yet when its construction was completed 1,200 feet of lumber remained unused.

BIG RESULTS.—The leading industries of California are in close rivalry as to annual product. Sugar and slaughtering each produce about \$15,000,000, while lumber, flour and fruits each show about \$13,000,000.

There exists nowhere on the earth a more beautiful thing than a soul in peace with God, with men, and with itself—a soul without fear and without reproach.

Soft Harness EUREKA Harness Oil advertisement with image of a harness.

Advertisement for Baby's Own Tablets, including testimonials from Mrs. Hunt, Mrs. H. H. Fox, and Mrs. Ed. Jones.

Advertisement for Baby's Own Tablets, including testimonials from Mrs. William Fitzgibbon and Mrs. John King.

Advertisement for Baby's Own Tablets, including testimonials from Mrs. John Hanlan and Mrs. John King.

NOTES OF SUBSCRIBERS table listing names and subscription amounts.

SHAMROCK LACROSSE CLUB ANNUAL MEETING.

The annual meeting of the Shamrock Lacrosse Club, which took place on Monday evening last, in the hall of St. Ann's Young Men's Society was one of the largest and most enthusiastic held for many years.

To the Officers and Members of the Shamrock Lacrosse Club:—Gentlemen:—It is a source of real pleasure to me to submit for your consideration, a summary of the work of your Club for the term just closed.

Shortly after the last annual meeting, the directors of the Association held a meeting and elected a committee to direct and superintend the work of the team during the season.

RECORD 1901—CHAMPIONSHIP MATCHES table with columns for Date, Teams, Grounds, Games, Goals.

natural that the plucky captain who had led his gallant little contingent through a score of successful battles in the lacrosse arena, in various cities of Canada and in the neighborhood Republic, should take advantage of the opportunity the occasion afforded, to say a few nice words about the boys who honored the club's colors during last season.

The new trainer, Eddie Hart, who assumed the duties of trainer at the beginning of last season, despite the fact that he had to follow in the wake of one of the best trainers, and in addition an enthusiastic admirer of the Shamrock colors—Barney Dunphy—he was willing, earnest and careful in the performance of his work.

Early in the season the team visited Brooklyn and played the Crescents of that city, winning the match by a score of 9 games to 5. On October 12th, the Vancouver Lacrosse Team came to this city to play for the now celebrated Minto Cup, with the result that your team maintained its reputation by vanquishing the visitors by a score of 5 straight games.

Following up the good old custom which has long prevailed in the ranks of your club, at the close of the season, the services of the players were acknowledged by the presentation, of gold watches and rings, which was made with the approval of the members generally.

EXHIBITION MATCHES table with columns for Date, Teams, Grounds, Games, Goals.

I may say that the outlook for the incoming executive is very bright, owing to the fact that all the players of last year will be eligible for the approaching season. There is every prospect that in addition to the regular league championship series, unusual interest will be taken in the contest for the Minto Cup, of which your club is at present the custodian, and an arrangement has been entered into with the Westminster Lacrosse Club, to play for this trophy during the end of June and the beginning of July.

Your executive have to report that goodwill and harmony has always prevailed in the relations with sister organizations. The financial results attained during the year have been beyond the expectations of your executive, and enabled them to contribute to the general funds of the Association, a sum which is equal to any previous year in the history of your organization.

The treasurer then read his financial report, which showed that the club contributed to the funds of the association the handsome sum of \$5,014.04. These figures require no comment more than to say that they speak volumes for the character of the administration of the management for the past year and for the splendid work of the Captain and team which attracted such a large attendance at the various matches.

Both reports were received and adopted amid much applause. The election of officers followed with the following result:—Hon. president—H. E. McLaughlin. President—Thos. O'Connell, acclamation.

THE MAN WHO WINS. The man who wins is the man who works—The man who toils while the next man shirks; The man who stands in his deep distress With his head held high in the deadly press— Yes, he is the man who wins.

Thus by the beginning Gifford was able to give particulars of two plots of release of the Queen of were already being carried some extent. Of these work of a certain Mr. who had gathered around young Catholic nobles co-operation he hoped Queen free by some "c. This same Babington Paris in February, carrying on negotiations and other of the the whole thing seemed and savoured more of venture than a serious During his sojourn in ton had spent more amusements of the preparations for a pe although he had been tion with the Duke of other project was of ment; Philip II. was ing in earnest for an England. The Prince appointed leader of and the other arrau now being concluded; hand was promised t and in order to conc with the captive friends were desirous of the method of with her, which Gifford gested.

This information a so trustworthy and that I forthwith despatch messenger to call to my uncle Walsingham same messenger he s word, to come to L my departure being sible, and to bring C This I did in the co April.

CHAPTER XIII.—In London, Walsingham on great praise I had shown in this business. He told vices I had rendered ty's Government a testant religion in more considerable th of, and that if I as bringing the intrigu in hand to a success with equal pruden he would prevail up to confer upon me Knighthood and mal of the Privy Council I might also reckon

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FRANK J. CURRAN, B.A., B.C.L., ADVOCATE advertisement with address.

AN HISTORICAL ROMANCE OF THE TIMES OF Queen Elizabeth advertisement.

To make a long sto ford showed himself to used deceiver, for in a he wormed himself into dence of the Archbishop and of Thomas Morgan had been a primary fa first scheme for liberat of Scots, and Elizabeth ly have sent him to t But he slipped thro ty's fingers, and escap Elizabeth sent the O Garter to Henry III., induce him to surrende ator to her, and the k ing to comply with her desirous to show him consigned him to the did not prevent him part in all the intrigue in behalf of Mary Stu French policy at that play a double game. G ly guessed that Morga chief concocter of the so artfully did he disse ceive him, that he w possession of important method was to act the zealous Catholic, and enthusiastic attachment of Scots. He even de vey whereby letters r placed to her without of her faller. As the the royal captive desi things to find some ing on a secret corres her, Gifford appeared t the light of an auxilia Heaven. He furnished letters of recommend teaufant, the French London, who had hi to comply with the re would convey the let Queen of Scots. Mendo manner deceived; he the hypocrite, who s utmost devotion to cause, and whom the Morgan had already t confidence.

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OF SUBSCRIBERS.

I, April 1st, A sub- Enclosed find \$1.00 description. I am well the "True Witness," and get you some new

J. C. writes:—Enclosed \$1.00 for your valuable

M. A. writes:—Enclosed \$1.00 We are delighted with improvement, in our old True Witness."

Table with 2 columns: Name, Amount. Includes entries for \$11, \$10, \$7, \$10, \$11, \$11, \$9, \$4, \$4, \$1.

g executive is very st year will be eligible ect that in addition to terest will be taken in is at present the custo- with the Westmin- the end of June and and harmony has al- tations. have been beyond the to contribute to the equal to any previous

F. SLATTERY, Hon. Secretary.

of officers followed owing result — ident—H. E. McLaugh-

Thos. O'Connell, accla-

resident—H. J. Triley,

resident—T. F. Slat-

ary—P. Murphy, accla-

on. secretary—F. Tan-

O'Connell was named the Senior League meet- kes place to-day.

I sold to a junk-man y in the neighborhood these letters and \$140 in been spent in sending

one was productive of a from Mr. Blank."

many lessons in the for- of the impiousness of the millionaire, and the lack of independence of the correspondents.

MAN WHO WINS.

wins is the man who to toils while the next

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s his way with his head

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth. The Wonderful Flower of Woxindon, By Rev. Joseph Spillman, S.J.

PUBLISHED BY PERMISSION OF B. HERDER, St. Louis, Mo.

To make a long story short, Gifford showed himself to be a practised deceiver, for in a brief period he wormed himself into the confidence of the Archbishop of Glasgow and of Thomas Morgan. The latter had been a primary factor in the first scheme for liberating the Queen of Scots, and Elizabeth would gladly have sent him to the gallows. But he slipped through Her Majesty's fingers, and escaped to Paris; Elizabeth sent the Order of the Garter to Henry III., in order to induce him to surrender the conspirator to her, and the king, not daring to comply with her demand, yet desirous to show himself her friend, consigned him to the Bastille. This did not prevent him from taking part in all the intrigues set on foot in behalf of Mary Stuart, for the French policy at that time, was to play a double game. Gifford shrewdly guessed that Morgan was the chief concocter of the new plot, and so artfully did he dissemble and deceive him, that he was soon in possession of important facts. His method was to act the part of a zealous Catholic, and feign an enthusiastic attachment to the Queen of Scots. He even devised a crafty plan whereby letters could be conveyed to her without the knowledge of her jailer. As the partisans of the royal captive desired above all things to find some means of carrying on a secret correspondence with her, Gifford appeared to Morgan in the light of an auxiliary sent by Heaven. He furnished him with letters of recommendation to Chateaufort, the French ambassador in London, who had hitherto refused to comply with the request that he would convey the letters to the Queen of Scots. Mepdoza was in like manner deceived; he too trusted the hypocrite, who simulated the utmost devotion to the Catholic cause, and whom the more cautious Morgan had already taken into his confidence.

Thus by the beginning of March Gifford was able to give me the particulars of two plots to effect the release of the Queen of Scots, which were already being carried out to some extent. Of these one was the work of a certain Mr. Babington, who had gathered around him a few young Catholic noblemen with whose co-operation he hoped to set the Queen free by some "coup de main." This same Babington had been in Paris in February, and had been carrying on negotiations with Morgan and other of the exiles. But the whole thing seemed very vague, and savoured more of a boyish adventure than a serious enterprise. During his sojourn in Paris Babington had spent more time on the amusements of the carnival than preparations for a political action, although he had been in communication with the Duke of Guise.— The other project was of far greater moment; Philip II. was at last preparing in earnest for a descent upon England. The Prince of Parma was appointed leader of the expedition, and the other arrangements were now being concluded; Mary Stuart's hand was promised to the Prince, and in order to concert operations with the captive Princess, her friends were desirous to make use of the method of communicating with her, which Gifford had suggested.

This information appeared to me so trustworthy and so important, that I forthwith despatched a special messenger to carry it in cipher to my uncle Walsingham. By the same messenger he sent me back word, to come to London, without my departure being known, if possible, and to bring Gifford with me. This I did in the commencement of April.

CHAPTER XIII.—On my arrival in London, Walsingham bestowed on me great praise for the wisdom I had shown in this most important business. He told me that the services I had rendered to Her Majesty's Government and to the Protestant religion in England were more considerable than I was aware of, and that if I assisted him in bringing the intrigue, he had then in hand to a successful conclusion with equal prudence and sagacity, he would prevail upon her Majesty to confer upon me the honor of Knighthood and make me a member of the Privy Council. He added that I might also reckon confidently up-

on obtaining the favor of the omnipotent Lord Burghley and the hand of his charming daughter. After these introductory remarks, he took me into his own private cabinet, to which until then I had but rarely been admitted, carefully closed the door, and bade me take a seat by the fire, in front of which he pushed a small table. On this he placed two finely cut glasses, filling them with old crushed port from a decanter that he took out of a cupboard in the wall. He then seated himself beside me, and sipping from time to time the generous liquor with evident appreciation of its fine flavor, spoke thus to me: "Your health, my dear Francis. It has long been my habit when I have any specially important business to consider, to drink a glass of this old port—only one glass, and that slowly. And you would do well to do the same. It quickens ones pulses, and you cannot think how many fortunate inspirations I owe to it. Well, we have an important matter to consider now. You will not be surprised when I tell you, that from the standpoint of a loyal Englishman and a zealous partisan of the Reformation, I consider Mary Stuart as our most dangerous enemy."

With this I concurred, for since her right as the granddaughter of Henry VII. to the throne of England was indisputable, and considering Elizabeth's age it could hardly any longer be hoped that she would marry, still less have any legitimate issue, the probability was that Mary would succeed her, and thereby the maintenance of the reformed religion be imperilled. I said as much to my uncle, who listened patiently and then replied: "I do not think there is much cause for anxiety on that score. Burghley has taken good care that Mary's fair name should be tarnished with a blot of which—whether she is innocent or not—the English Parliament can make use for the purpose of setting aside her right, that you consider indisputable. Our Parliament has brought more difficult things to pass than that during the last half century. No, the only chance Mary Stuart has of ascending the throne would be by a successful rising of the Catholics in the country, or through the invasion of a foreign power, on support of her claims. The first contingency is no longer to be dreaded. The case was very different eighteen years ago, when the Pope deposed Elizabeth, and the most influential lords in the North took up arms. The fate of the new Queen and the new religion then hung upon a thread. Burghley completely lost his head, and the hour of peril showed him to be nothing of a statesman, however clever he may be as intriguer. If Alba had appeared off the coast of Yorkshire at that juncture with half a dozen galleons, and landed a regiment of his redoubtable Spaniards, Mary Stuart would now be Queen, and the Smithfield fires would blaze afresh. That danger was happily averted, contrary to all expectations, and the deluded insurrectionists, by order of the Queen, who on this occasion proved herself to be a true daughter of Henry VIII., expelled their folly with their lives. Whole villages were depopulated. Since that time every year renders it less probable that such a rising would ensue in aught but failure. The number of Catholics has melted away; only in Lancashire and some of the northern counties, are they a small majority, and the nobles who still cling to the old creed, are gradually being ruined by enormous fines. Very soon all the wealthy Papists will be reduced to beggary."

Far more cause have we for alarm concerning the other danger that threatens us. As long as Mary Stuart is alive, our Popish fellow-countrymen will exert themselves to bring about a Spanish invasion. You remember the conspiracy of Ridolfi. Two years ago a scheme was afloat of a similar nature; now for the third time we are menaced by the same danger, and in a worse shape than heretofore. Once more I repeat: we shall never enjoy tranquillity as long as Mary Stuart is a prisoner in England. Hence her death becomes a political necessity."

Walsingham uttered the last words in a low tone, but with deliberation

and emphasis. He then raised his glass to his lips again, and silence prevailed until I remarked: "Uncle, you said, 'as long as she is a prisoner in England.' Supposing she were set at liberty?"

"She would have been set at liberty long ago," he rejoined, "if she would have agreed to two conditions, the surrender of her claim to the throne, and the adoption of the reformed religion. During eighteen years of captivity the foolish woman has obstinately refused to do either the one or the other; the first through love for her son, who certainly repays her maternal affection in the most exemplary manner; the second on account of that inconceivable fanaticism which few but Papists display. You will live to see Henry of Navarre turn his back on Calvin and go piously to Mass, though he now denounces it as an abominable idolatry. If Mary Stuart had adopted the tenets of Knox, the Lords of the Covenant would have held her to be a virtuous Queen, even were she in reality guilty of her husband's murder, which those worthy nobles laid to her charge. And if she had abjured Popery when in England, she might perchance have been raised to the throne. In a word, she has rejected the conditions on which her liberty was offered her, and they cannot be dispensed with. If she were released and sent to Scotland, we should be placing her son, who is a Protestant and our ally, in a most difficult position. Fourteen years ago, when Morton was regent, the Lords of the Covenant demanded her surrender; they would have taken her into custody on the frontier, tried and executed her forthwith. But the proposal came to nothing, because of the somewhat extravagant demands of these godly folk, and the parsimoniousness of our Queen. A few thousand pounds might then have secured England and the Reformation from all further fear on account of Mary Stuart. But Elizabeth wanted to do things more cheaply, bad policy, in my opinion. Thus Scotland is out of the question as a home for her; still more France or Spain. Her death is the only solution of the difficulty."

The words of Caiaphas occurred to my mind as I listened to my uncle. But I remembered that shortly after her flight to England, the Queen of Scots had been pronounced guilty by the Judicial Court at Westminster of complicity in the murder of Darnley; and the hatred to her, implanted in my mind in my boyish days, led me to say that she ought to be condemned and executed. Walsingham looked at me sarcastically as he sipped his wine. "Undoubtedly," he replied. "There are, it is true, some legal niceties, but an able diplomat need not let them stand in his way. Burghley represented to the Queen long since that it would be well in self-defence to make short work with her detested rival. Justice would warrant such a measure; and deeds of that nature are, God knows, of no infrequent occurrence in the annals of our country. The Queen would only be too well pleased, that is, of course she would openly feign great indignation, and send the executor of her secret wishes to the gallows as his reward, in public testimony to her innocence. She has not learnt in vain in the school of Machiavelli. No one has however as yet been found to carry out her wishes. Last autumn the prisoner was consigned to the charge of a fresh jailer, Sir Amias Paulet, a rough fellow, who hates her with the hate of hell. I know on good authority that he was informed of the Queen's desire. But the man is either too honorable or too prudent; he declared that if they sent the hangman to him with a warrant signed and sealed, he would make him welcome and leave him free to perform his duty. But it was no use to talk to him about such wishes, since he would neither carry them out himself nor depute another to do so, as long as Mary Stuart was in his custody. Thus we should be no nearer our end now than we were eighteen years ago, but for some young Popish noblemen who are playing into our hands."

I looked up in surprise, and my uncle continued, a slight smile playing round his lips: "We have to thank you, my dear Frank, for putting us on the track of a delightful little conspiracy. Acting upon the information you gave me, I took steps to ascertain what truth there was in the statements made by Gifford—who appears a most useful fellow—in respect to Mr. Babington. It proved to be a fact that he and half-a-dozen young noblemen of his own age and Papists like himself, have formed a league with the object of liberating Mary Stuart. They hold their meetings at the 'Blue Boar' in St. Giles-in-the-fields. This was notified to me some months ago; but I thought they were so young and so gay, that they only met for their sports, and could do no worse mischief than perhaps render assistance to some of the seminary priests and Jesuits who are prowling about. However I bade my spies to keep their eye on them, and I find Gifford is right, they are hatching a plot for the release of the Queen of Scots. It appears to be a romantic sort of affair, for the good lads have not a spark of practical common sense amongst them. Look at Babington; he is brave and venturesome enough, but how vain and frivolous! Three or four others excel in sports, football and the like, and there are a couple of poets to boot. They have probably read in their school-books: 'Dulce et decorum est pro patria mori!' and they think themselves called to heroic deeds. I am sorry for the silly fellows. Unless I help them, they will never attain the honor they covet."

"You mean," I said, "as soon as you have the necessary proofs, to arrest them and put them on the rack to make them confess, and so nip the conspiracy in the bud?"

"I should have expected more sense from you my dear Frank," rejoined my uncle. "I have already told you, this conspiracy is a perfect godsend to us. Joking apart, I shall do everything I can to make it easy for these young gentlemen to carry out their project—up to a certain point, of course. Do you not see how it will be a means of bringing about the death of our enemy?"

I thought for a moment, then I suggested that he should lay an ambush of armed men who would cut off their flight, and put them and the Queen to death.

Walsingham smiled as he answered: "The same idea occurred to me. But I think we shall not let them go so far as that. Sir Amias Paulet has written orders from the Privy Council, in case of any attempt at escape, to take the life of his prisoner at once. He has promised to do this, and he will keep his word without scruple. A sudden and violent death would not however look well for the Government. I should very much prefer that Mary Stuart should 'in forma juris' be condemned to death before a tribunal composed of the first nobles of the land. That would give the matter a better appearance in the eyes of foreigners, and our own people could cast no reproach on the Government. Mr. Babington and his colleagues are going to help us to obtain such a judgment. Reach down the statute book of the last Parliament, and turn to the new enactment 27th of Elizabeth, concerning conspiracies against the life of the Queen."

I did as he desired, and read the statute which ordained, with every possible proviso, that every person who should participate in a conspiracy against Elizabeth's life, was to be put on trial for his life before a Court of twenty-four Commissioners, to be nominated by the Crown. "Every person," Walsingham repeated. "What does that signify? What is the object of this new law? It was not wanted for the conviction of English subjects who conspire against the life of their Sovereign. The object is therefore to bring within reach of the headsman's axe every person whatsoever, be their rank and prerogatives the highest. In a word, the bill was framed and passed to provide against the very contingency which we have been supposing."

"A most wise and judicious measure," I replied. "But there is no question now of a plot against Elizabeth's life, only of Mary Stuart's rescue. Moreover she appears, as far as we know, to be in ignorance of the existence of the conspiracy."

"It is very plain, my dear Frank," rejoined my uncle, "that you are not sufficiently well versed in the ways of Machiavelli. Do you really imagine that Mary Stuart, after eighteen years of captivity, unjust captivity, knowing as she does that Elizabeth has designs upon her life, would not repay her royal sister in the same coin, were the opportunity afforded her? Doubtless she would authorize these young gentlemen to remove Elizabeth out of the way, if that were

the only means of attaining her end. If proof were wanted, we need only apprehend them, and put them to torture, and I will engage that as soon as they felt the thumb-screw, or found themselves in the embrace of the scavenger's daughter, not to speak of the other pretty toys in the Tower, one or other of the six would soon confess that Mary Stuart was privy to their designs against Elizabeth. But we can manage without coming to the torture chamber. This Gifford, whom you brought with you from Paris, has devised a most ingenious plan for the exchange of letters between the conspirators and the captive Queen. If they fall into his trap, as I have no doubt they will, we shall be able, within the space of a few weeks, to produce in black and white ample proof of the complicity of Mary Stuart with Babington and his comrade in a plot against Elizabeth's life. The matter appears to me perfectly certain. That is why I said that Babington's conspiracy exactly corresponded to my wishes. Now do you understand me?"

I answered that I did, and that I admired my uncle's acuteness. Of course I was heartily willing to cooperate with him, as the welfare of Her Majesty and the stability of the reformed religion were at stake. We must adopt the maxim that the end justifies the means, and as this principle was learnt in the Jesuits' school, we might console ourselves with the knowledge that we were turning their own weapons against them. My uncle laughed, and said he must confess he had never heard that saying from the lips of a Jesuit, but that every diplomat acted upon it, as nothing could be done in state-craft unless it were followed.

Finally I asked him what he thought of Parma's scheme, and what measures he intended to take against it. He shrugged his shoulders, and said the project might take definite shape, but not for some time yet. He had learnt through Chereilles, one of the French ambassador's secretaries, that a packet of letters to Mary Stuart had long lain at the embassy awaiting delivery. The letters he hoped through Gifford, who was highly recommended to the ambassador, to get into his own hands, and acquaint himself with their contents. The best thing to be done at present was to get the Queen of Scots out of the way. That would completely take the wind out of their sails, and render a Spanish invasion little short of purposeless. Now, while Philip could hope to set Mary Stuart upon the throne, and to place the Prince of Parma by her side it was quite a different thing; whereas were she once dead, a descent upon England would appear like reprisals, and it is highly questionable whether he would fit out his galleons for such a purpose. Philip was far too wise to attempt a war of conquest, or to dream of the possibility of placing the crown of England on the head of a Spanish prince. He would find he had opponents more difficult to deal with than the Dutch, though he had enough on his hands with them just then.

"What we have to do now," he said in conclusion, "is to carry out our design in regard to the Queen of Scots. The first step is for Gifford to lay his toils, in order to intercept the correspondence between Babington and the prisoner. Then we will leave Babington and his friends to do their work; they must be closely watched, but not allowed to suspect that their movements are observed. And when the right moment comes, the fowler will pull the string, and the six green finches, together with the royal bird, will be fluttering in his net. With ordinary prudence and determination we cannot fail success."

So saying Walsingham filled our glasses again with the ruby colored wine, and bade me drink to the prosperity of Babington's conspiracy, which was to bring about the end we desired.

CHAPTER XIV.—My uncle, whose custom it was to set his agents to watch one another, consigned the unhappy apostate Gifford to the charge of Thomas Philipps and Arthur Gregory, two spies, or members of his secret police, who lived in St. Paul's Churchyard. With them Gifford, who had been introduced to them under the name of Nicholas Cornelius, took up his abode, and they seldom let him out of their sight. Walsingham went to see him there one evening, carefully disguised, for he could not let him go to his own house. What was then concerted between them, I did not know until later.

My uncle had already mentioned to me one of the secretaries of the French ambassador, named Chereilles, whom he had bribed, a young man, leading a gay life, and head and ears in debt through gambling.

He was one of those men who are ready to sell their own soul to the devil and their master's secrets to his enemy for the sake of a handful of gold. Through him Walsingham learnt that Chateaufort had received instructions to exert himself on behalf of Mary Stuart, as much as possible, without attracting observation and especially to expedite her correspondence. The private secretary of the ambassador, Cordailot by name, was intrusted with the interests of the royal captive, and the packet of letters of which Chereilles had spoken, were in his safekeeping. Since the Queen of Scots had been removed from Tutbury to Chartley, and Sir Amias Paulet had replaced Sir Ralph Sadler as her guardian, no letters had been permitted to reach her. What Walsingham wanted Gifford to do was to obtain possession of these letters under the promise of forwarding them to Mary and then place them in his hands. For this his reward was to be £100.

Gifford was introduced to Cordailot by Chereilles. His Catholic name, and the excellent recommendations he had brought from Paris, carried weight; also the scheme he had concocted appeared feasible. Cordailot spoke to his master in Gifford's favor, and asked permission to entrust the letters to him. But M. de Chateaufort was a very cautious man, and he distrusted Gifford. Therefore, after questioning him narrowly, he dismissed him with polite phrases, to the effect that he was glad to see a young man of good family displaying such zeal for the Catholic cause, and he would let him know if his services were required. For the present there was nothing of importance to be forwarded.

"What a fox the man is?" my uncle exclaimed, when Gifford communicated to him in writing the result of his first attempt. "At any rate, it proves to me that the letters are of the greatest consequence. Chateaufort intends to send a messenger to Mendoza and Morgan, to convince himself that the letters of recommendation are not forgeries. We must have patience for another week."

Walsingham's surmise was correct. We heard from Chereilles that a messenger was despatched that very day to Paris; and about a week later Gifford was summoned to the embassy. The report must have been satisfactory, yet M. de Chateaufort was too wary to commit himself to the proposed plan without a trial. He therefore gave Gifford a letter which compromised nobody, as it was merely an inquiry after the Queen of Scots's health. This letter was opened by Arthur Gregory, and after a copy of it had been taken by Philipps, it was fastened again so skillfully that no one could have discerned the least fault in the seal, for Gregory and Philipps were marvellously expert at such manipulation, and on that account their services were well remunerated. When my uncle read the letter, he exclaimed: "That is just what I expected, an experiment on Chateaufort's part. Francis, you must ride to Chartley to-morrow and give Sir Amias Paulet my instructions. Gifford can go by another road with one of my people and try his luck."

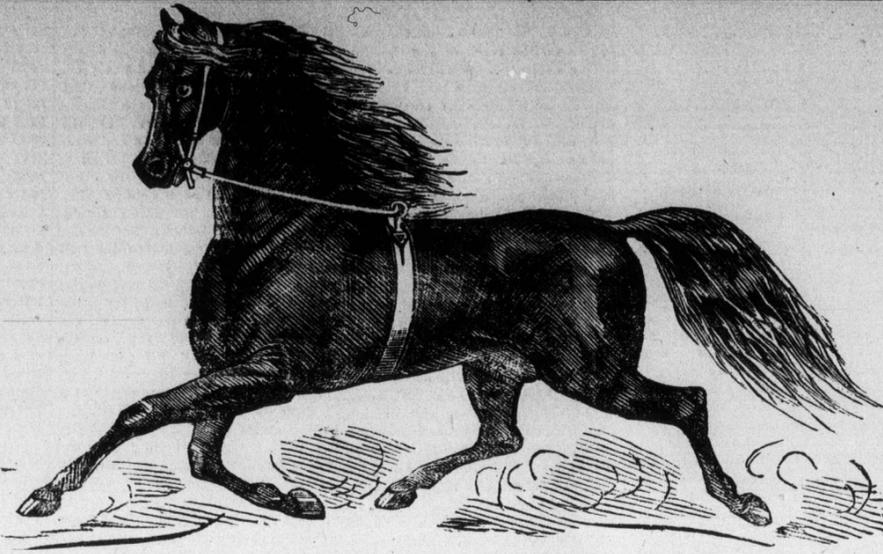
Accordingly the next day I started on my way. The distance to Chartley, which is on the borders of Staffordshire and Derbyshire, not far from Burton-on-Trent, is 130 miles, so that it took me two days hard riding, to get there. As Walsingham's nephew I was well received by Sir Amias, uncivil though he was at his best. He asked me whether at last I was bringing Her Majesty's command that the head of the Moabith woman, who angered his just soul with her idolatries, was to fall by the executioner's axe? And on my replying in the negative, he grumbled and snarled like the old bear that he was. When I explained that my coming and Walsingham's message were to prepare the way for what he desired, his temper improved a little. I proceeded to tell him of the trap that was to be laid for his prisoner, and that as soon as we had obtained proof in writing that she had designs upon Elizabeth's life, she would be arraigned before a criminal court, in accordance with the new statute. At that he looked well pleased; however he paced to and fro in the room muttering to himself for a while, then he stopped in front of me and said:

(To be continued.)

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THE POINTS OF A GOOD HORSE.



POINTS OF A GOOD HORSE. — One must have studied many horses critically before the good and bad points are discovered quickly and the relative importance of each determined at its true value.

We receive a good impression at first sight; we fall in love with the bright hazel, convex, alert, expressive eye set exactly on the corner of the moderately long, broadish, clean head. The nostrils are open, thin and yet prominent.

Now stoop and glance backward over the legs. If the inside lines are not symmetrical or the pairs are not alike, a malformation, a blemish or unsoundness is to be discovered.

his feet promptly and setting them down squarely in taking the backward step. Stand aside and let the horse pass quickly. Note as he passes and repasses whether the neck and body lines are symmetrical, and the movements of the limbs harmonious.

Having studied the outlines generally, we are ready to note details. The neck may be rather slim, longish with little or no "crest" or "arch," if the horse be desired for fast work; or long and flexible if for coach work, of shorter, with higher crest, if for pleasure driving; or heavy and rather short, but with high crest, if for draft.

The withers are important. The saddle horse should have high withers. Some saddle horses require a webbing around the breast with ends attached to the saddle to prevent it from working backward.

Who has ever described a horse's back without wanting to revise the description? The Scotchman has the best brief description: "When one is in the saddle there is nae room for another behind."

the corner of the body, there is no room for a long back. "Long hind-quarters," "coupled well ahead," "a strong loin," are, in effect synonymous expressions.

Horses that are "ribbed up" closely and smoothly and easier keepers, and their stride is shorter, than are those which have a more open conformation. The rump should be broad, but not steep or "goose rumped" nor "beef rumped," like the shorthorn.

"No legs, no horse," is an old verb. Whoever described one leg so perfectly that it could always be identified? Then how can one describe two legs, the front and hind, when they are radically different?

many a well-bred horse. If the line from hoof to pastern be rather long and moderately oblique, elasticity is secured. In the draft horse the line may be shorter and straighter.

The skin should be moderately thick, firm and fitted on to the bones below the knee and hock as tightly as a kid glove on a lady's hand.

Dark colored hoofs are likely to be of better texture than light colored ones. The shape of the foot is variable. The "cold-blooded" draft horse has a broader, flatter foot than the light driver or speed horse.

But some one may have depreciated the value of the horse in "breaking" him, in doing which his mouth has become hard and unresponsive, courage turned into revenge and whip-obedience substituted for obedience to the driver's slightest wish sent thru the reins by the kind hand.

Nuns In Peace and War!

Speaking a few Sundays ago at Liverpool, New South Wales, on the occasion of the laying of the foundation stone of a convent chapel, His Eminence Cardinal Moran paid a splendid tribute to the work of the Catholic Sisterhoods throughout the world.

In the schismatical States of Russia and elsewhere the Sisters had recently been doing a great work. At first they met with opposition, but they overcame it, and it was admitted that only the spirit of God could animate the wonderful charity and self-denial of their lives.

no human mind could estimate the charity of those nuns. That was only one phase of the charity that characterized them during the century just closed.—New Zealand Tablet.

Diocese of Sherbrooke.

In "La Semaine Religieuse" we find an account of various celebrations that took place in the diocese of Sherbrooke during the month of March. Three, in particular, are noted in one paragraph—the feasts of three great saints of the Church: St. Thomas, "the angel of the schools," "the most saintly of learned men, and the most learned of the saints;" St. Joseph, the Foster-father of Our Lord and the universal patron of the Church; and St. Patrick, the great Apostle of Ireland—one who combined in his person many of the grand and saintly qualities of the elect of God.

Mention is also made of the approaching pastoral visits, when Mgr. Paul La Rocque will visit a large section of his important diocese. As we have a large number of readers in the Sherbrooke district, we feel that the details of the Bishop's itinerary may be of practical use to them.

- Precious Blood, Capleton, April 19 and 20. St. Anthony, Lennoxville, April 26 and 27. St. Patrick, Sherbrooke, May 3 and 4. St. Jean Baptiste, Sherbrooke East, May 10 and 11. St. Michael, Sherbrooke, May 24 and 25. Millington, June 3. St. Cajetan, Mansonville, June 3 and 4. St. Etienne, of Bolton, June 4 and 5. St. Anne, Rochelle, June 5, 6 and 7. St. Joseph, Valcourt, June 7, 8 and 9. St. Marie, Dalling, June 9 and 10. Notre Dame de Bonsecours, North Stukely, June 10, 11, and 12. St. Edward, Eastman, June 12 and 13. St. Patrick, Magog, June 13, 14 and 15. St. Catherine, Kate Vale, June 15, 16 and 17. St. Roch, Rock Forest, June 17 and 18. St. Elie, Glen Iver, June 26, 27 and 28. St. Francis Xavier, of Brompton, June 28, 29 and 30. St. Praxede, Brompton Falls, June 30, July 1 and 2. St. Philemon, Stoke Centre, July 2, 3 and 4. St. Andrew, Sutton, July 19, 20 and 21.

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Translation of the Psalms and Canticles with Commentary. By the Rev. James McSwiney, S.J. 8 vo. net \$3.00.

The Triumph of the Cross. By Fra Girolamo Savonarola. Edited with introduction by the Very Rev. John Proctor, O.P. net \$1.35.

The Little Imperfections. Translated from the French, by the Rev. Frederic P. Garesche, S.J. 12mo. net \$0.60.

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A General History of the Christian Era. For Catholic Colleges and Reading Circles, and for Self-Instruction. By the Rev. A. Guggenberger, S.J. In three volumes. 8vo.

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NOTICE.

Application will be made to the Parliament of Canada at its present session by the Lake Champlain & St. Lawrence Ship Canal Company for an act declaring the corporate powers of the Company to be in full force and extending the time for the completion of the construction of the Canal and amending the Company's Act in such respects as may be necessary for its purposes.

LAJOIE & LACOSTE, Attorneys for the Company Montreal, Feb. 8th, 1902.

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Society Directory.

A.O.E., DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Sec.-Secretary; 1528P Ontario street, L. Drophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

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

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran; 1st Vice, T. J. O'Neill; 2nd Vice, P. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran, B.C.L.; Recording Secretary, T. P. Tansey.

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

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

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

C.M.B.A. OF CANADA, BRANCH 26.—(Organized 13th November, 1878)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Foley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

NOTICE.

The Montreal & Southern Counties Railway Company will apply to the Parliament of Canada at its present session, for an act extending the delay for the construction of its Railway, enabling the Company to use any motive power; to make connections with other railways on the Island of Montreal and elsewhere; to make agreements with other companies; to construct, maintain and operate vessels, vehicles, elevators, warehouses, docks, wharves and other buildings, and to dispose of the same, and amending the Company's Act in such respects as may be necessary for its purposes.

LAJOIE & LACOSTE, (Attorneys for the Company. Montreal, Feb. 8th, 1902.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1,024. Dame Mary Anne Thompson, of the town of St. Paul in the District of Montreal, wife of Alphonse N. Brunet, plaintiff, vs. the said Alphonse N. Brunet, defendant.

Public notice is hereby given that an action for separation of property has been this day instituted between the above parties. Montreal, April 2nd, 1902.

SMITH, MARKEY & MONTGOMERY, Attorneys for Plaintiff.

Advertisement for 'THE TRUE WITNESS' newspaper, including subscription rates and contact information for P. & P. Co., Limited.

NOTES

WEEKLY COMMUNION.—Catholic Columbian that when the men I weekly communicate the Church in America. It was only a mark, but one full of significance and trust men, who generally a in fervor and assiduity men in this regard, practical Catholic live they will give, and they must draw down secure for Catholicism that must eventually "glorious life of this cor not pretend that the present numbers of faithful Catholics who sacraments very regu weekly; but the num much greater. At al idea is that when a world, is true to the Church, faithful in the her precepts, and exen man of religion, his tells in his own favo vation of his individu exercises a salutary his family, upon the which he lives, upo Church in the countr ation, and even upon element of the po the multiplication of very naturally increas of the Catholic cause Church a power in from the highest pul most lowly private o God always is over-g rewards, and His l causes Him to meet we expect; He makes life a source of stres that he may never p until such day as he natural reward in ete alone, will he be able mass of treasures the piling up for himse sions where there is rust, no dust, no los

"ANTI-CRIST" the reasons why Pr been qualified so othe fact of those ch "confessions" wher Rome is spoken of as We need not commen Christian sentiment a prejudices that coul professors of any cre of such terms; but w great pleasure the b which seems to prev ongst the leaders in denomination. All o find that the local P gy welcome and appr gestion emanating fr tee on creed revisio to the effect that the bly should drop from confessions the chap the Pope in such un itable terms. In the recent interviews weminent Presbyterian Ottawa giving point their opinions, and harmonize with and ings of their fellow- eral, we will quote marks:— Rev. Dr. Moore sly I agree with the statement is harsh a and it is quite prop out." Rev. Dr. Armstrong are a number of th fession of faith that tions at a time wh world was filled w of the reformation. think the statement confession of faith, simplified, not chan