



THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited,

2 Esplanade Street, Montreal, Canada. P. O. Box 1138.
SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.
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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!

FAVORING HOME RULE.—An important despatch, though brief, of the 20th February, contains this news:—

"Sir Henry Campbell-Bannerman is opposed to Lord Rosebery's clean slate policy. Speaking at Leicester recently, he said Home Rule for Ireland was written on his slate and he was not going to rub it off."

This is far more significant than may at first seem. It means that, while Lord Salisbury is pledging his Government, and Lord Rosebery is pledging his Liberal following against Home Rule, men like John Morley and Sir Henry Campbell-Bannerman are stronger than ever in their determination to adhere to the policy outlined by the late Mr. Gladstone, and to keep the question of Home Rule to the front.

It is in vain that the avowed, as well as the hidden, enemies of Ireland's cause have recourse to the old-time tactics of representing the Irish people as dissatisfied, disloyal, anti-British, and revolutionary. It is useless for the hostile press to keep up a foment by picturing Ireland in a state ripe for revolution and the United Irish League as fostering another insurrection in the near future. By this time the world is fully aware of such tactics and their nature. Men do not now place any reliance upon these sensational methods of discrediting a whole race. In fact, the British statesmen of the hour, even the most adverse to Ireland's cause, know the value, or the lack of value, of all such alarmist representations. We, on this side of the Atlantic, are constantly treated to doses of anti-Irishism that serve more to strengthen the cause and to bring to it fresh and important adherents than to awaken any spirit of opposition in the breasts of serious people.

The statement made by Campbell-Bannerman amounts to a resume of the exact situation. Home Rule has become one of the most important political issues in the Empire, and it cannot be effaced, except by being accorded. No matter what the Government may be called, by what party it is supported, and by what individuals it is led, the position remains unaltered, that the safest and best minds in the hierarchy of British statesmanship believe in its principle, acknowledge its justice, admit its necessity, and are prepared to support it to the end.

DIVORCE IN ITALY.—At last one of the epoch-making sessions of the Italian Parliament has commenced. From Rome comes the following:—
"King Victor Emmanuel opened Parliament on Thursday, 20th February, with considerable ceremonial. In the speech from the throne he referred to the tranquillizing effect on the country of the Government's Liberal policy and to the excellent relations existing between Italy and all the powers. 'A policy,' said His Majesty, 'which bears in mind all our rights and all our duties, has earned us a large share of good will and flattering testimonies of the esteem in which our country is held by foreign nations. The confidence which Great Britain and Brazil placed in me, by selecting me as arbitrator is very pleasing to me. Thus in the concert of the great nations, the defense of our interests and fidelity to our alliances and ties of cordial friendships are fully reconcilable with Italy's supreme aim, namely peace.' Among the bills announced for introduction were measures providing for divorce and a reduction in price of salt."

On the occasion of the opening of the Pope's jubilee, the Holy Father remarked to one of his friends, that

the celebration of his twenty-fifth anniversary of Pontifical reign has been brightened by the resignation of Count Guisio, the Minister of Public Works, "who left the Government rather than approve of the Divorce Bill, which the Church holds hurtful to family morality and concord." It has been commented that the resignation in question indicates how bitter and determined is the opposition with which the Vatican and the Clerical party will fight the proposed law.

This only stands to reason. Alone, in all the world, the Catholic Church has constantly combated every attempt to weaken or interfere with the sacred obligations of matrimony. In raising marriage to the dignity of a sacrament, that contract, between man and woman, has become a source of special grace and a bulwark of domestic and social purity. In the uncompromising attitude of the Church upon this subject we behold an evidence of her Divine foundation, as well as the best proof that she is the only reliable dictator of human morals. From a social standpoint, apart from all religious and spiritual considerations, this determined stand taken by the Catholic Church has been the sole safeguard that the world has yet had against the evils of divorce.

Above all should the womanhood of the world be grateful to Catholicity for having so hedged in the domestic hearth, and so protected the wife and offspring from the terrible fate that must necessarily fall to all who disregard her laws in this connection. In a word, the Church's opposition to divorce is the salvation of the human family; and the world will yet have to recognize the same.

SALARIES OF JUDGES.—During a recent Parliamentary debate the question of the inadequacy of judges salaries was again brought forward. Mr. Haggart was the only member of Parliament who spoke against giving our judges such remuneration as might enable them to live according to their position in the large cities. The press of the whole country has pronounced in favor of an increase in the salaries of the judges. The cost of living has increased over thirty-five per cent. since the last adjustment about thirty years ago. The importance of matters needing adjudication has enhanced in far greater proportion. For many reasons that will strike the mind of the statesman, our judges should be paid according to their rank and the necessities of their positions. The new Minister of Justice is a man of action, and he should not hesitate to inaugurate his administration of the important department he presides over by bringing down a measure that will fully meet the demands of justice.

AN INSPECTOR WANTED.—It has been asserted that the fire that destroyed the beautiful and costly Church of Our Lady of Good Counsel was caused by a defective electric wire in connection with the lighting of the sacred edifice. This may be so, and it accentuates the importance of having some public officer whose duty it will be to examine periodically those public buildings that are lighted by electricity. There is the consideration of public safety to be considered as well as the protection of property, and this matter should occupy the attention of our governing bodies without delay.

A LIBERAL SPLIT.—There is no doubt that the split in the Imperial

Liberal ranks is totally due to the Home Rule question. The attitude of Sir H. Campbell-Bannerman has placed it beyond all question that either the Gladstone Home Rule policy must be accepted by the Liberal party, or else there is absolutely no prospect for success, as far as a return to power goes. One of the most sane comments upon the situation is that in which a London correspondent says that an "Independent National Parliament in Dublin is merely a bogey of Lord Rosebery's imagination. What is there in Gladstonian Home Rule, and to that, under Mr. Morley's especial guidance, they cling." Then the same writer adds:—

"In a nutshell, the position is this: Lord Rosebery holds out to the Irish as a reward for their future good behavior local self-government of a type suitable also for England, Wales and Scotland, Sir H. Bannerman, on the contrary, declares that Gladstonian Home Rule is still the best immediate remedy for Irish disloyalty. The following of each in the House of Commons is about equal, but Sir H. Bannerman controls the party organization. What Lord Rosebery and Mr. Asquith now have to decide is whether to create a new organization, as Mr. Chamberlain did when he broke with Mr. Gladstone, or call the party together and attempt to oust Sir H. Bannerman."

While this is the situation, pretty fairly stated, we take exception to the word "disloyalty." In the present instance it is wrongly applied, and the word "dissatisfaction" would be more exact. In reality there is no disloyalty amongst the Irish; they are loyal to their own country and their own cause; they are dissatisfied with the system of Government under which their interests are crushed; and they would be loyal to the constitution that would shelter, for them, a degree of liberty equal to that enjoyed by other civilized nations. But for the present that is not actually the matter at issue. While the "Times," the "Globe," the "Pall Mall Gazette," and the "Westminster Gazette," are seeking to adjust the situation, to foresee the future, the recent remarks of Sir H. C. Bannerman and Lord Rosebery, would indicate something in the form of a coalition between the Rosebery Liberals and the Chamberlain Unionists. In other words, the Liberal Party is likely to be purified of all the dross that weighed it down, and to have its garden weeded out. If so, it will remain in a very small minority; that minority united with the Irish National Party might reasonably expect to oust the present Government when comes the day of reckoning.

THE NOTORIOUS MARGARET.—The citizens of Columbus, O., have been greatly exercised of late over the lectures, the arrest and the expulsion of the woman known as Margaret L. Shepherd. This prophetic of evil has such a reputation that common respect for the sensibilities of our readers, prevents us from entering into any details concerning her. What we find specially remarkable is the sad fact that the non-Catholic press refrains from denouncing her, and even encourages her by free advertisement. Of all the organs in Columbus, only one—the "Citizen"—has had the courage and Christian manliness to expose the impure creature. That organ said:—

"A notorious character, denounced publicly by reputable ministers of different denominations, has been holding forth in a public hall of this city repeatedly for months in vile and indecent tirades against many of the most reputable and respected citizens and taxpayers of this community. The surprise is that a large portion of this community, fully abused and slandered as they have been, have exercised the patience they have shown. It is a blot on the fair name of the city to have this public indecency continue longer. The officers having the public safety, the good name of the city, its quiet and order in their keeping should be supported in silencing this disturber of the peace and shameless violator of common decency."

At last the officers did more. Mrs. Shepherd was arrested on the double warrant of inciting to riot and of distributing immoral books. She

was taken into custody on Sunday, admitted to bail, and appeared on Monday. The case was adjourned till the next day, and when called it was dismissed on "condition that the woman would leave the city at once and never return. The proposition came from her counsel, and was agreed to by the prosecuting attorney. The fact of her unwillingness to allow the case to go to trial was a confession of her guilt, and the entire community may well be congratulated on being forever rid of the malice and peace-destroying work of this shameless woman."

So much for Columbus! But Mrs. Shepherd found it no hardship to leave the place. She had lectured there for four weeks, and had exhausted all her chances of revenue. But now she will go to some other town. It will be in order for the authorities of her next stopping-place to expel her before she has time to do any harm. If a Catholic convert were to attempt to speak against Protestant institutions, in language the hundredth part as vile as that used by Mrs. Shepherd, he, or she, would not be tolerated one hour in any city in America.

THE CIVIC HOSPITAL.—The Board of Health and the Medical Association of Montreal held a meeting last week to discuss the project of a civic hospital. All are of accord as to the utility, and even the necessity of such an institution. The principal point of dispute is that in regard to the nature or division of the proposed hospital. Alderman Ames proposed the construction of the main body of the hospital first—for he anticipated the usual cry of "no money" from the Health Committee. Then, he said, later on wings might be so built as to divide the institution into two distinct sections—one Catholic, the other Protestant. Dr. Lachapelle did not accept the views of Ald. Ames on this point, but advocated a single and undivided institution, all one, for the benefit of all sections of the community. Strange to say, as far as our memory serves us, Ald. Ames accords with the idea of His Grace the Archbishop, while Dr. Lachapelle advocates a system against which His Grace has already publicly protested. In his pronouncement, in the form of a letter, the Archbishop pointed out not only the inconveniences, but the very impossibility for Catholics of accepting a joint institution of that nature. We have not His Grace's words before us, but we remember well that he pointed out how unsatisfactory it would be for Catholics to be deprived of all the minor religious adjuncts that go to perfect the surroundings of the sick and dying. The absence of holy pictures, of the crucifix and other like needful objects; the impracticability of prayers, the beads, and so on; and, above all, the humiliating position of our nuns, under the guidance of a lay matron. We believe in the serious necessity of a Civic Hospital; and we believe in it being divided entirely into two sections.

EMMETT'S DAY.—On Tuesday, 4th March, all the world over the Irish race will celebrate the anniversary of the patriot-martyr, Robert Emmet. A contemporary wishing to tell what Emmet did not do previous to relating the story of all he did do, says:—

"If you open the broad folios of history you will not read that he founded a State, nor that he established a religion; it is not written there that he sang any sublime chant that goes echoing through the ages, nor that he wrought a breathing statue, nor flung upon the canvas the rarest fancies of the imagination."

We need not follow all the negative aspect of the patriot's biography, for such would be interminable. In the dark night of Ireland's sorrows his name glitters as a star of great magnitude. It is well that such men and such lives should be kept ever green from generation to generation; it is well that their anniversaries should be fittingly commemorated, both in gratitude, for their services and as a perpetual reminder to the descendants of Irishmen for all time, that they too had glories in their race that the night of persecution could never efface and that increase in splendor as the ages roll into the Past.

Father Moeller, S. J., at the Gesu

Rev. H. Moeller, S. J., delivered the second of his course of Lenten sermons at the Gesu on Sunday evening to a large congregation. He took for his text:—

"But we preach Christ crucified; unto the Jews a stumbling-block and to the gentiles foolishness, but to them that are called both Jews and Greeks, Christ is the power of God and the wisdom of God, for that which appeareth foolish of God, is wiser than men; and that which appeareth weakness of God is stronger than men." 1. Cor. v. 23, 24, 25.

In last Sunday's discourse we considered Christ as the Son of God, this evening we shall consider Him as the Son of Man. It will not be necessary to prove that Christ had a human nature. The whole Gospel narrative shows that he lived and died as men do. He felt heat and cold, hunger and thirst, fatigue and exhaustion. He experienced the emotions of men, was moved to tears and oppressed with heaviness and fear. But as in Christ every action was that of a God, so every action in Him showed the God. The Incarnation was a new form of the manifestation of the Divinity. Whilst it was primarily an act of kindness, it was also a manifestation of power and wisdom. God triumphed in weakness, and His glory appeared in lowliness. He proved his superiority to man in choosing men which were the direct opposite of those which man would have chosen and which if he had been mere man must certainly have ended in failure. Not only that but by His condescension Christ gave everything human a divine importance. He moreover made man's own weakness, His lowliness, His greatness, and this in a manner unexpected, but with a wisdom that was divine, solved the problem of human life. He turned a curse into a blessing and showed men how they can prepare to meet on the footing of children their Father who is in Heaven. We shall this evening consider what Christ did for humanity.

THE CARDINAL POINT in all relations of man to man, whether social or political, is the worth, standing and claims of the individual. The solution determines the rights and duties of men to one another, as well as the rights and duties of ruling powers. Has man any individual value and dignity, independently of rank, possessions or genius, or even of influence and strength to defend himself? How does the individual stand as opposed to the many? What rights has he in or against laws and constitutions or royal prerogative? This question, Christ's appearance and doctrine answered more clearly and definitely. Each individual soul is by its own right and by divine adoption a child of God, and it has a right to ask of all the world a recognition of this its dignity. Every man, yea every child, be he poor or rich, be he wise or ignorant, be he strong or weak, can and should claim God as his Father. Each one can stand against every other and say I am a child of God, and thou art no more, or if more, then only by the favor of our common Father. Every man can appeal to that Father, Who is also the judge of all, to have his wrongs righted, if not in this world, then, at least, in the next. Every man in distress can appeal to his fellowmen and ask of him relief in the name of that common Father and in virtue of the brotherhood of all men. Christianity is not only the religion of man to God, but in a very special sense the religion of man to man. No system that human ingenuity has devised gives man a position equal to that which Christ assigns him, for there any system which attaches equal rewards and punishments to the performance or neglect of duty to fellowmen. No system can give such a foundation or reason for these duties.

THE CRY OF HUMANITY.—I know fully well that the cry of humanity, civilization and philan-

thropy is in the air. Whatever is good in these theories was borrowed from Christianity. If we take from them the foundation afforded by Christ's doctrine, they are nothing but empty sound. Humanity! What is humanity, if man is only bone and flesh and nerve and brains? What can appeal to us in him? His sufferings are only a little nerve tension, not so different from the strain of the creaking oak in a storm, or the heating of a wire traversed by an electric current. Our own feelings of sympathy, what are they, but but sensitive nerves. Development, physical strength is nature's aim. It spurns the weak and curses them with pain. Those who are unfit to live, should die, so die. Why not let them die?

Philanthropy—do to your neighbor as you wish your neighbor to do to you. Yes, but why? If I am myself and my neighbor not myself, why should I inconvenience myself for him? Universal good! What is the universal good to me when I am dead? Well, I need not rehearse all the theories for the betterment of mankind. If civilization, culture, and training make us more humane and more kind let us not condemn these means. But this we know fully well that greed and pride will always remain and break through every flimsy barrier. Not even Christ could banish them from the world.

THE CHRISTIAN DISPENSATION.—But how weak are these systems beside the motives which we find in the Christian dispensation! As God became weak, helpless and homeless, and at His birth laid in a manger, that enforces as nothing else, the dignity of the poor and appeals to our sympathy in their behalf. Turn not the poor from your door, for once the great God of Heaven was poor and was turned from the doors of His own city. The sanction of a God, "whatever you do unto the heart of my brethren, that you do unto Me," can there be a more powerful inducement to be kind to our fellowmen. The promised recognition on the day of judgment of those who fed and clothed the hungry and the naked as having fed and clothed Him; the threat of reprobation of those who refused to assist the needy, as having refused to assist Him, can there be a stronger vindication of the law of charity. Whoever enforced the rights of men against tyranny as Christ did? He reminded Pilate that he would have no power unless it were given him from above, and that those who invoked that power to commit injustice had the greater sin. He allowed himself to be condemned unjustly and executed, as a protest against injustice and to warn us that condemnation is not always a sign of guilt and that those who are punished who are not deserving of blame. We should call to mind too that injustice can be done by those in low places as well as in high places. The Scribes and Pharisees and priests were more, or at least, fully as much to blame as Pilate, for they were the instigators and accusers. Ah, yes, where was there ever a protest against humanity of every kind like unto the protest of Christ upon the cross. But through this sympathy with humanity, through all those doctrines that established man's dignity and rights, the wisdom of the Divinity shone. Christ did not abolish poverty, but sanctified it; He did not remove or prevent suffering, but He gave it value; He did not raise the lowly to an equality with the high, but made them happy in and contented with their simpler lot. This was the divine solution of the complex problem of man's condition in this world, to make weakness strength, sorrow blessedness, lowliness honor, in short, to turn a curse into a boon and benediction. We see the difference when we consider how the world to-day is trying to solve these problems. It makes the poor discontented, and urges them to despise the rich, it instigates those subject to authority to rise up and refuse submission to that authority. It makes the lowly dissatisfied and sets them in conflict with the more favored. It rouses pangs (Continued on Page Eight.)

SPECIAL NOTICE

TO

Our Boys and Girls.

The "True Witness" wishes to introduce to its young readers a friend and well-wisher of theirs who will assume the direction of the Boys and Girls Department next week.

Uncle Ned is very fond of children, and he would like to hear from them often. So he invites all his nieces and nephews to make themselves at home in the children's corner of the "True Witness."

Full name and address must be given, but they will not be published if the writers do not wish them to be known.

Children should send their letters in time so that "Uncle Ned" will receive them on Tuesday of each week.

UNCLE NED, "True Witness" Office, Montreal.

"Uncle Ned" is evidently anxious to begin his task as he asks the "True Witness" to publish the following questions to which he wishes its young readers to send answers.

The best series of answers will receive a prize.

- 1. Why does a cat torment a mouse before eating it?
2. How does the milk get inside of coconuts?
3. How are kid gloves made? How is window glass made?

Our future men and women should get their little brains to work, think and ask questions. If they cannot answer all, let them write what they know.

With the Scientists.

Mr. Edison spoke of the future the great inventor, Mr. Thomas A. Edison and an account of an interview with the great manipulator of electricity furnished to the New York "World" by Mr. W. B. Northrop, we take the following extracts.

As he had touched on the future of the phonograph, I took advantage of the opportunity to ask him what he thought would be accomplished by electricity in the twentieth century.

"Well, that's a big question," he said, musing and smoking his cigar. "But I think it is answerable."

"In the first place, every mode of transportation will be electrical. Even in five years there will not be a train or a car run in New York city—save by electricity."

"All the roads pretending to furnish anything like rapid transportation will have electric motive power. It is the clearest, the best and the cheapest in the long run, especially for a city."

"Then," he continued, as the subject seemed to open up before him, "all the heavy traffic will be electrically handled. The big trucks which move goods about the city will be run by electric motors. That will save enormous expenses in traffic handling, make the twentieth century city cleaner and the movement of freight from point to point more rapid than it is now."

"The number of electrically-driven automobiles and trucks will increase rapidly as soon as the new nickel-iron battery is introduced."

"New York will have before long the electric cab, street car and truck, and, in my opinion, horse traction will be a thing of the past in the streets of New York."

was the prompt response. "You see, at present we only get from 5 to 6 per cent. of our power from the coal pile. The remaining 95 per cent. goes up the chimney or in the water in the form of heat."

"I have thought much on the problem of changing heat from coal into electrical energy, but somehow have not been able to strike the right combination. But this problem is being wrestled with by many skillful workmen and scientists, and I have no doubt its solution will not be long coming."

"When we can get all our electrical energy right from the coal without loss—or, rather with only a small percentage of loss—then you will see things hum in the electrical line."

"Everything in the new century will be done by electricity—cooking, heating, lighting, transportation—every form of energy now manifested by steam will be electrical."

"Some day we'll pick up our morning papers and see that a scientist in Berlin or elsewhere has discovered a way of turning coal heat into electric energy. That will be the final triumph of electricity, and we shall be literally entered upon the electric age."

A Widow Sues an Hospital.

Alleging that she has "suffered greatly in body, mind and estate" because an autopsy was performed on her husband, "without her consent," Mrs. Annie Botsford, of Brooklyn, widow of Albert Kent Botsford, formerly a prosperous merchant, is pressing a suit against the Presbyterian Hospital for the recovery of \$25,000 damages.

According to Mrs. Botsford's complaint, which was drawn by her lawyer, J. Barclay Brown, her husband, Albert Kent Botsford, was taken to the Presbyterian Hospital about March 20, 1894, suffering from pneumonia or some kindred ailment. He failed to rally, and on April 3 of the same year died.

Then follows Mrs. Botsford's cause of complaint, which, to use the exact words of her petition to the court for damages, is that an autopsy was performed "without she having given the right or permission to dissect, operate or perform an autopsy on his body after death."

Mrs. Botsford says that her husband had an "abnormally and peculiarly shaped skull." She further states that "upon information and belief the physicians cut open, dissected and disfigured the skull."

By reason of the alleged disposition of her husband's body her rights, she says, have been recklessly and wilfully disregarded and her feelings cruelly outraged. The devotion, love and respect that she entertained for her husband have been shocked and wounded and she has suffered greatly.

Replying to the charges, through its attorneys, De Forest Brothers, of No. 30 Broad street, the hospital states that it has no knowledge or information whether he, meaning Mr. Botsford, gave his consent. Further, the hospital asserts, it has no information that Mrs. Botsford is the widow of the dead man, and it is not aware the deceased had an abnormally shaped skull.

While the performance of the autopsy is not denied, it is asserted it was not done wrongfully, or in violation of her rights, or without her knowledge or consent. On the contrary, the defendant believes "the autopsy was performed with the written permission and authorization of the plaintiff or her agent."

The outcome of the case is awaited with interest by members of the legal profession.—New York Herald.

TOPICS OF THE PRESS.

BASIS OF TRUE CHARITY. — There are many good people among our Protestant friends. Many of them are liberally endowed with the natural virtues. Some are very benevolent and spend their lives in doing good. Some even seem to make their good deeds a kind of substitute for faith. We often say to ourselves: "What splendid Catholics these good people would make! How much more good they might do, and how much happier they would be, if they were members of the one true Church! They would then have what they now lack; a definite, fixed faith upon which they could rely with implicit confidence and love."

No doubt acts of benevolence done from the promptings of a naturally kindly disposition are attended with a degree of pleasure, but the danger is that those acts may be accompanied by a spirit of self-complacency which will very much lessen their merit and deprive them of the happiness derived from acts of charity prompted by motives derived from a definite, well-grounded faith which promises such splendid rewards to those who do works of charity for the love of God.—Sacred Heart Review.

TALK RELIGION IN SHOPS.

The Young Men's Christian Association is, in some places, going into what it calls extension work. It sends a bright speaker to talk religion to the men in large shops at the noon hour. He has an associate or two, who can sing, and after the orator makes a brief but pithy and uplifting address, they sing a hymn. In the course of time these services make an impression—they put ideas of religion into the minds of the workmen, some of whom never go to church, never hear of Christ. In Dayton work of this kind is already carried on in 18 shops; in Cleveland, 23; in Canton, 1; and so on. Why cannot Catholics go out into the byways after the sheep that are lost? Why haven't they the courage to spread the whole truth that others have to spread imperfect views of the truth?—Catholic Columbian.

THE REPRESENTATIVE CATHOLIC.

Lent has come round again; and the business men and others who do not want people to notice that they are observing Lent, and yet who wish to observe it, are having a hard time. It is curious the extent to which this false shame is carried. The boy of fifteen or sixteen tries to hide his prayer book when he meets other boys on his way to church; and even the man feels queer, as he passes some old friends, if he is carrying anything which shows that he, too, is going to church. He may be a good enough man in his way, but he is hardly a representative Catholic man. The representative Catholic man is not the man with a great deal of money; not the man with fine clothes and a fine house. He may indeed happen to have these things; but to be a representative Catholic he must have more. Above all, he must not be ashamed of the fact that he is a Catholic; and he must not be afraid to do what his Church tells him to do. In other words, he must do what his instructed conscience tells him is the right thing to do. That is what is needed—the consciousness of doing what is right, and the man who is never ashamed to do that may be considered in every way as a good and representative Catholic.

An Irishman's Luck.

The following story is told in an American exchange:—Thomas Mulhern of County Dublin, Ireland, who came over here in the steerage of the Cunarder Etruria last December and was held at Ellis Island in imminent danger of being deported because he had no money, will return to his native land next month carrying back a fortune.

Last fall Thomas, who is 65 years of age, received a letter from an old acquaintance, advising him to come over to this country at once if he wished to see his only brother, Patrick Mulhern, before the latter died. The writer also hinted that Patrick was well-to-do, and would probably reward Thomas for taking the long journey.

Peter Groden, former immigrant detective and now representing the Irish Immigrant Society at Ellis Island, took an interest in the penniless old man, and by dint of much correspondence located the brother in Sullivan, Maine. Patrick sent the necessary money and Groden saw Thomas on board the train for a reunion with his brother in Maine.

Groden has received a letter saying that the older brother had died and left Thomas \$90,000, and that the old man is determined to go back to Ireland with his fortune and spend his declining years among his friends and kindred on the old sod.

Circumstances do not always improve character, but if the character be a good one, circumstances strengthen it.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 23rd Feb., 1902.—Males 860, females 51. Irish 223, French 159, English 10, Scotch and other nationalities 9. Total 411. All had night's lockings and breakfast.

SURPRISE SOAP is SOAP Pure Hard Soap. Includes 'SURPRISE' logos.

..GLEANINGS..

A POLICEMAN'S EARNINGS. — A New York daily newspaper which has been looking closely after the affairs of ex-Chief Devery of that city, offers for the consideration of its readers the following statement, which for its deadly brevity and unique classification contains a lesson, to even expert accountants.

Table listing earnings for various police ranks: Three years and three months patrolman at \$1,150 a year, Two years and eight months roundsman, \$1,400 a year, etc.

RECOMMENDATIONS. — There is more or less deceit practised in writing letters of recommendation. In some cases it is the outcome of a desire to get rid of a servant, a bad tenant who does not pay rent, or of a clerk who has made himself obnoxious in some way.

ECONOMY THE WORD. — An order came from England recently to the New York office of the Armour Packing Company for 750,000 wishbones.

WANT CHRISTIANS. — Several of the Presbyterian ministers of St. Louis would bar from singing in their choirs sopranos, altos, tenors and basses, no matter how good their voices may be, unless the singers are professed Christians.

PACKERS FIGHT. — A drop of 2 1/2 to 3 cents in wholesale prices of dressed beef is reported in Chicago, as the result of a war that has broken out between rival packers.

OCEAN PASSENGERS. — At the port of New York alone there landed last year 128,000 cabin and 440,000 steerage passengers.

MEDICAL FEES. — In the slums of London there are doctors who charge only fifteen cents for a consultation, with medicine.

FOR CHARITY. — The will of the late Marechale Campos, Duchesse de Valence, nee de Tascher, who died in Paris on December 13, has just been made public.

AN EMBALMER'S DEATH. — After undergoing excruciating torture for four days, Daniel Brophy, a well known undertaker, Williamsburg, N. Y., is dead, a victim of blood poisoning, contracted while preparing for burial the body of a woman.

A PAINTING OF Constance, Troyon, a French painter, was sold by auction in London the other day for \$35,000. The picture measures 37 1/2 x 50 1/2.

A "QUARTER" CLUB. — A new club—an association with the unique name of the Maryland Woman's Quarter Club—has been incorporated, with the purpose of collecting a fund which is to be used as the nucleus of the amount necessary for the erection of a State sanatorium for the care of consumptives.

A CURIOUS COMMENT is made regarding street improvements in England's big city, London, by an English correspondent of an American journal. He says:—It is a most expensive temperance work that the London County Council is at present carrying out, but it is not designated as such, nor is the general public aware of the fact.

It is one of the consequences of the extensive improvements being made in London at present. When acquiring property for the necessary widening of different streets, many public houses, with licenses and good will, come into the possession of the Council. These properties are very valuable, but the Council, instead of renewing them, for premises in the neighborhood, is deliberately giving them up, seeing, at the same time, that no new licenses for these localities are issued.

In this way the number of public houses in London has been diminished by 103, which were valued at \$1,372,750.

Several of the Presbyterian ministers of St. Louis would bar from singing in their choirs sopranos, altos, tenors and basses, no matter how good their voices may be, unless the singers are professed Christians.

A drop of 2 1/2 to 3 cents in wholesale prices of dressed beef is reported in Chicago, as the result of a war that has broken out between rival packers.

At the port of New York alone there landed last year 128,000 cabin and 440,000 steerage passengers.

In the slums of London there are doctors who charge only fifteen cents for a consultation, with medicine.

The will of the late Marechale Campos, Duchesse de Valence, nee de Tascher, who died in Paris on December 13, has just been made public.

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Nothing makes the earth seem so spacious as to have friends at a distance. They make the latitudes and longitudes.

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Finest Mercerized Foulard Satens, "the brightest and most wonderful cotton goods made," fast colors, all new designs. See our range of 50 patterns, at 35c per yard.

New Sheer Dress Linens, a leading novelty for the season, double width. Prices from 60c. Fancy Dress Grenadines, all new shades. Prices from 45c.

300 pieces Fancy Muslins and Diapers. Prices from 15c. New Real French White Organdie Muslins, imported direct from Paris, 72 inches wide. Prices from 75c.

New Fancy Black Muslins, new designs. Prices from 12c. 300 pieces Fancy Scotch Gingham, stripes, checks and fancy designs. Prices from 11c.

Country Orders Carefully Filled. JOHN MURPHY & CO. 2343 St. Catherine Street, corner of Metcalfe Street. Terms Cash ... Telephone 2 Up 2740

The OGILVY STORE BOYS' CLOTHING DEPARTMENT

Youths' Suits, double-breasted and single-breasted coats, long trousers, made of brown and gray check tweed, also a few in navy blue serge, sizes 32, 33, 34, 35 and 36, were \$9.00 to \$12.00. FOR \$7.00

A lot of Children's Small Suits, comprising Brownies, Corduroy and Tweed. ALL AT HALF PRICE

A line of Odd Pants to be cleared at 50c and 75c. Gloves Reduced For Next Week.

Ladies' Silk Evening Gloves, in pale blue, pink, mauve, buttercup, green, etc., etc. These gloves are shoulder length, reduced from \$1.25 to 65c per pair.

Still a few pairs of our Special Line of Gloves left, in black, brown, tan, greens, blues and white. Special for 75 Cents a Pair. WHITE CANADIAN COTTONS.

We are noted for the excellent value we give in White Cottons and Cambrics. Our stock is now complete, with a very choice assortment in all the various makes and qualities.

Art Classes on Tuesday at 2.30 P.M. A full range of the Famous Horrocks Cottons. Art Classes will be held as usual on Tuesday afternoon. All are invited to attend.

Best attention given to mail orders. JAS. A. OGILVY & SONS, St. Catherine and Mountain Sts.

Subscribe to the "True Witness"

OUR CURBSTONE OBSERVER.

In a recent report of the diplomatic representative of the various Powers at Court, when the Emperor sat beside her, that the Emperor was eral times, to sneer at said. Possibly he may have been sneering at the authority on the part lady by his side, or as have such an exalted crown and of China's imperial he saw fit to sneer at theatives of Powers that to be more or less bar ther case the action was coming and could only a boy brought particular surroundings nese Emperor. However motion of that boy's a very unfavorable im might, some day, lea quences far out of prop real act itself. I am n this special instance of sneers and of sneering or less the same, in degrees, with all people spheres of life.

SNEERING AT IN. There is no more infallible manner and of a disposition than the snarls of one whose position is the result of circumstance to another person. It to bring about a sentiment, if not of antagonism one who should, naturally and sympathetically, hard. It opens an abyss of harsh words, or harsher could ever dig out. It superior in the estimation, because it is, at the character of the person, and is a very characteristic of human failings. Apart from rules of politeness by society, the quick, as it shows tion to impress upon the sense of his inferiority thereby, hurts his feelings and makes him resent rather than admit that are fair and legitimate, a smile fits much face of any person; and no means adds to either cal beauty or the mentalness of a man.

SNEERS AT IGNORANCE persons who have had tate of a special education particular training in s other, are inclined to s they presume to consider ance on the part of the ate in the same connection little dream that possi at whom they sneer equipped with their ad their superior in every day generally comes wh ple regret their foolish nery behavior towards have made enemies, lost have gained absolutely man can afford to snee of special knowledge or another. Besides no treat others in a mann would resent were he s similar treatment. In th find that the sneer, in v a moment's neglect, is own enemy and event back upon himself wit force. I will not att through the whole list, in which a man can injury to himself and u

Workings of the

Rev. John T. Driscoll's Church, of Fond du Lac, delivering a series of lectures on the most highly instructive series was on the "The Individual and the Social Life, and the Principles of Ethics, the Elements of Egoism, and the Theory of Being reproduced by the intellect, and the thought is wide and be treasures are of countless

MURPHY & CO.
Specialties In
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pretty," but never pret-
his season! Our new pat-
designs, direct from Eu-
marvels of textile beauty;
of choice is already large,
ng added to daily.

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10c per yard
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at colors, new designs.
l cloth is worthy of at-
trictive.

15c per yard
erized - Foulard Sat-
brighest and most won-
goods made," fast col-
w designs. See our rang-
erns, at

5c per yard
er Dress Linens, a lead-
y for the season, double
ices from

60c
ress Grenadines, all new
ices from

45c
s Fancy Muslins and Dim-
es from

15c
French White Organdie
ported direct from Paris,
wide. Prices from

75c
Black Muslins, new de-
ces from

12c
s Fancy Scotch Ging-
ces, checks and fancy de-
ces from

11c
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to a few in navy blue
32, 33, 34, 35 and 36,
to \$12.00.

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Children's Small Suits,
Brownies, Corduroy and

AT HALF PRICE
d Pants to be cleared at
c and 75c.

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ilk Evening Gloves, in
pink, mauve, buttercup,
etc. These gloves are
gth, reduced from \$1.25
pair.

w pairs of our Special
es in black, brown,
blues and white.

or 75 Cents a Pair.
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is now complete, with a
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OGILVY & SONS,
ne and Mountain Sts

to the
"True Witness"

OUR CURBSTONE OBSERVER.
SNEERS AND SNEERING!

In a recent report... the reception
of the diplomatic representatives of
the various Powers, at the Chinese
Court, when the Dowager Empress
occupied the throne, and the young
Emperor sat beside her, it is stated
that the Emperor was noticed, sev-
eral times, to sneer at what was
said. Possibly he may have simply
been sneering at the assumption of
authority on the part of the old
lady by his side, or again he may
have such an exalted opinion of his
own and of China's importance that
he saw fit to sneer at the representa-
tives of Powers that he considers
to be more or less barbaric. In ei-
ther case the action was very unbecom-
ing and could only be excused in
a boy and a hpy brought up in the
particular surroundings of the Chi-
nese Emperor. However, the slight
motion of that boy's lips produced
a very unfavorable impression, and
might, some day, lead to conse-
quences far out of proportion to the
real act itself. I am merely citing
this special instance of the effect of
sneers and of sneering that is more
or less the same, in proportionate
degrees, with all people and in all
spheres of life.

SNEERING AT INFERIORS. —
There is no more infallible sign of
bad manners and of a disagreeable
disposition than the sneer on the
lips of one whose position is, by an
accident of circumstances, superior
to another person. It is calculated
to bring about a sentiment of dis-
trust, if not of antagonism, in the
one who should, naturally, be con-
fiding and sympathetic in his atti-
tude. It opens an abyss that no
harsh words, or harsher treatment
could ever dig out. It lowers the
superior in the estimation of the in-
ferior, because it is, at once, an in-
dex to the character and disposi-
tion, and is a very positive evidence
of human failings. Apart from the
common rules of politeness, as ac-
cepted by society, the sneer cuts to
the quick, as it shows an inclina-
tion to impress upon a person a
sense of his inferiority, and it,
thereby, hurts his most delicate
feelings and makes him inclined to
resent rather than accept orders
that are fair and legitimate. More-
over, a smile fits much better on the
face of any person; and a sneer by
no means adds to either the phys-
ical beauty or the mental attractive-
ness of a man.

SNEERS AT IGNORANCE.—Some
persons who have had the advan-
tage of a special education, or of a
particular training in some line or
other, are inclined to sneer at what
they presume to consider an ignor-
ance on the part of the less fortun-
ate in the same connection. They
little dream that possibly the one
at whom they sneer may, when
equipped with their advantages, be
their superior in every sense. The
day generally comes when such per-
sons regret their foolish and unman-
nerly behavior towards others. They
have made enemies, lost friends, and
have gained absolutely nothing. No
man can afford to sneer at a lack
of special knowledge on the part of
another. Besides no man should
treat others in a manner that he
would resent were he subjected to
similar treatment. In the end he will
find that the sneer, in which he took
a moment's delight, is actually his
own enemy and eventually comes
back upon himself with redoubled
force. I will not attempt to go
through the whole list of situations
in which a man can do incalculable
injury to himself and untold wrong

to another by merely sneering at the
others efforts, or errors, or mis-
takes. I have set forth some few
general principles and the applica-
tion of them is very easy.

APPEARANCES. — However, I
cannot avoid saying a word about
deceptive appearances. The exte-
rior is frequently mistaken for the
interior, or for the entire person.
Dress, manners, habits, sometimes
lead us to form very false ideas re-
garding the character, the worth,
the dignity, or the importance of a
person. Of this we have daily evi-
dence. We are told how angels, in
olden times, have visited people dis-
guised as beggars and as outcasts.
We know of millionaires, of presi-
dents of great companies, and of
leaders in the various spheres of
life, who are unrecognized by their
own employees, simply because they
neglect to assume airs that unac-
customed men would naturally put
on, under equal circumstances. Such
people are not likely to resent any
neglect in due attention, knowing
that they are not personally recog-
nized; but they infallibly remember,
resent, and pay back the insult of a
sneer.

A SERIOUS THOUGHT. — If it
were in the order of things that the
superior, either in power, in knowl-
edge, or in authority, were to sneer
at the efforts, the petitions, the
demands, or the prayers of inferi-
ors, what a fearful position we
men of earth would occupy! Were
God in His Infinite Power and Wis-
dom, and Authority, to sneer at our
puny efforts to attain a perfection
that is unattainable without Divine
assistance, what would be the re-
sult? Were the Almighty to sneer
at the prayers we offer up, often in
all sincerity, yet asking for that
which may not be for our actual
benefit, how would we be situated?
I do not make this supposition in
the sense that I consider it at all
within the range of the possible —
for such would denote a weakness
on the part of the Omnipotent, and
would be the effacement of Divinity
Itself—but simply to illustrate how
dependent we are upon God, then
upon our fellowmen, and how un-
just, how cruel, how bitter, how
crushing is the sneer that greets us,
when our humbler status obliges us
to bend for favors, or for even our
just rights, before those who are
more fortunately situated than we.

THE OLD SERMON. — This sub-
ject brings me back to the same old
sermon that I have been striving to
preach in these columns for the past
two or three years. Its text is sim-
ply to do unto others as we would
have others do unto us. In every
sphere of life, from the highest to
the most lowly, it is possible for a
man to be a gentleman; and it is
equally possible for the most exalted
in station to be the reverse. If
Burns was right when he wrote that:

"The rank is but the guinea stamp,
The man's the gold for a' that!"

it is equally true, in the words of
one who parodied Burns:

"But Donald, herding on the moor;
Who beats his wife and a' that,
Is nothing but a common boor,
And not a man for a' that."

the study of this does not exhaust
our nature. Thought leads to action
The truth, which the mind assim-
ilates, is not barren and inert, but
entering into the depths of our be-
ing stirs up the well-springs of our
emotional life. We are thus ushered
into the world of human activity.
What a man thinks now becomes
subordinated to what he does. The
motives, the feelings, the strivings
of our fellows are a world of which
we all are a part, though of its
truth and beauty. The drama, the
novel, the work of biography or of
history, the ordinary intercourse of
daily life furnish the opportunities
which we grasp with diverse eager-
ness and intent. Hence the depart-
ment of ethics.

Workings of the Mind.

Rev. John T. Driscoll, of St. Ceci-
lia's Church, of Fonda, has been
delivering a series of lectures of a
most highly instructive character, in
Albany, N.Y. The second lecture of
the series was on the subject of
"The Individual and the State."
Some of Father Driscoll's remarks
concerning the workings of the
mind, the search for truth, the prin-
ciples of ethics, the elements of our
emotional life, and the doctrines of
Altruism and Egoism, are well wor-
thy of being reproduced. In part
the rev. lecturer said:—
"The inquiry into the workings of
the mind is of great interest and
value. Truth is our light through-
out life's journey, and truth is what
the intellect seeks. The field of
thought is wide and beautiful; its
treasures are of countless price. But

to listen, the hand stretches out to
grasp, the feet move, the head
droops, the countenance becomes ra-
diant, or a thrill is felt through the
body. These are the reflections of
our secret life, and are more or less
pronounced according as the will
has less or greater control over
them. Memory with its wealth of as-
sociation, the intellect in the quest
for truth, the perception of beauty
in nature and in art make the
heart-strings vibrate with ever-
changing music.

"Thus I am drawn to what I be-
lieve to be good. This good appears
as pleasure, or as something useful,
or as of value in itself. I desire
what I have not, but want to have;
I rejoice in its possession. Again I
hate and avoid what is harmful. In
the eager pursuit of an object I am
filled with hope and courage, or give
way to despair, timidity and anger.
"A supreme element in our emo-
tional life is the consciousness of
obligation. This reveals the exist-
ence of a moral law. The distinction
between right and wrong is a pri-
mary conviction, an inalienable pos-
session of mankind. Conscience is
the judgment of the individual as to
the application of the moral law to
the particular events and circum-
stances of life. Hence the com-
mands of duty, the 'ought' or
'ought not.' I am free to obey or
to disobey. But following the dic-
tate of the will come the feelings of
joy, of peace, of strength, or of
shame, of self-condemnation, of sor-
row and of remorse.

"At the basis of our emotional
life are the feelings which regard
self. This inclination when found in
excess becomes pride or vanity.
Nevertheless, self-love of itself is nat-
ural. The desires of happiness, of
self-preservation, of self-development
and perfection with its correspond-
ing access of progress and power are
fundamental. Their exercise has an
important part in every normal life.
"Some writers after Holles at-
tempt to reduce all feelings to the
emotion of self. This doctrine, called
egoism, is one-sided and partial, and
cannot be sustained. A closer in-
sight into the springs of action
shows that selfishness is narrow and
abnormal. The antithesis of such
teaching is had in the modern doc-
trine of Altruism. This proclaims
that the happiness of others is the
moral aim of life. Its rise and
spread owes much to the system of
positive philosophy. In the new
faith humanity was made the object
of worship, the supreme goal of hu-
man endeavor. Thus the exaltation
and perfection of humanity became
the gauge of individual effort.

"Both doctrines err in exclusiv-
ness. There is an element of truth
in both. We love self and we love
others also. For them we may sac-
rifice wealth and life. Altruism
leads to the study of the sympathe-
tic emotions. Contemporary writers
lay stress on these in the develop-
ment of individual and social life.
Upon them current systems of psy-
chology and of sociology are con-
structed. Thus runs on through the
waking moments of the day my emo-
tional life. Its sunlights and shad-
ows are the pleasures and pains
which accompany my strivings. It is
a panorama ever fascinating, be-
cause ever real, intimate and var-
ied."

Humors of Life!

"You say she is a business woman.
What business is she interested in?"
"Oh, everybody's."

"It's bad form to dip your bread
in the gravy." "Yes, but it's good
taste, mamma."

Who is the happier; a man who
has £50,000 or one who has seven
daughters? Rabbilas: The latter.
Querius: Why? Rabbilas: The man
with £50,000 wants more, the other
doesn't.

You certainly look better; you
must have followed my advice and
had a change." "Yes, doctor, so I
have." "Where did you go?" "I
went to another physician."

"Well, Whirley, did you find that
the divine young creature returned
your love?" "Yes, just as soon as
I offered it to her."

"When a man has a birthday,"
says a male philosopher, "he takes
s day off. When a woman has one
she takes a couple of years off."

Willie: Father, what's a spend-
thrift? Father: A man who spends a
great deal of money foolishly. Wil-
lie: Then is a man who lends mone-
y foolishly a lendthrift?

Mabel: I suppose you have heard
of sister Lou's marriage. She's tak-
en a flat in Kensington. Miss Jel-
lus: Yes, I heard she had a flat;
but I didn't hear where she had tak-
en him.

Wife: Well, dear, if I've made you
angry I can only say that I am
very sorry. Husband: H'm! Wife:
Sorry, I mean, that you have such
a bad temper.

"And yet," said the professor,
struggling with a burnt and black-
ened steak of unusual toughness,
which the cook-lady had just
brought in, "they say woman's work
is never done!"

"Mamma," said a little boy who
had been out in the rain and been
told to dry his white pinafore in
front of the fire, "is it done when
it's brown?"

The meanest man in the world is
the husband who placed his money
in a mouse-trap, so that his wife
could not get it in the early morn-
ing without liberating a mouse.

Father: What's all this you are
doing? Little Johnnie: Please,
dad, teacher told me if I wanted to
learn quickly, I was to put down
every word I didn't know and ask
what it meant. Father: That's an
excellent plan, my boy. Little
Johnnie: Well, dad, I have on this
piece of paper 103 words marked
down. Father: Johnnie, go upstairs
to bed this moment.

Tut-Tut.—"The word 'reviver'
spells the same backwards or for-
wards." It was the frivolous man
who spoke. "Can you think of an-
other?" The serious man scowled
up from his newspaper. "Tut-tut,"
he cried contemptuously. And they
rode on in silence.

"What makes you naughty so much
of the time, Willie?" asked the in-
dulgent father. "Why, you see, mam-
ma gives me a penny every time I
promise to be good," replied the
youngster; "and she never asks me
to promise to be good until I have
been naughty."

Dyspeptic: "This fruit cure's a
fraud. I have tried fruit at every
meal, without the least improve-
ment." Hearty Man: That's old.
Why, look at me. I subsist entirely
upon fruit." "What kind of fruit?"
"The fruit of my own industry. I
haven't been ill a day."

A Wealthy American Catholic.

Another wealthy Catholic is to be
added to Milwaukee's increasing list
in the person of Henry Boyle of
Fond du Lac. Mr. Boyle has pur-
chased the Christian Wahl residence
on Prospect Avenue for \$60,000 and
will remove to this city and occupy
it about April 1. The building is a
handsome stone and brick structure
of recent construction. The house
stands upon a lot having 125 feet
frontage on Prospect Avenue and
extending about 346 feet to the
lake.

Henry Boyle and his brother,
John T. Boyle, both of whom now
live in Fond du Lac, made a for-
tune out of Yeast Foam, even be-
fore they sold out to the yeast trust
a few years ago. Each of the bro-
thers is said to be worth more than
\$1,000,000.

Henry Boyle has dealt very liber-
ally with all forms of benevolent
enterprises. His family consists of
his wife and a son named Francis,
who is 8 years old. Mr. Boyle is a
Catholic and an ardent Irishman.
His wife is state president of the
Ladies Auxiliary, A.O.H.

John T. Boyle, the other brother,
recently gave \$50,000 for a sanita-
rium at Fond du Lac which is dedi-
cated to his mother, who is still
living. The sanitarium is now un-
der construction and will be con-
ducted by the Sisters of St. Agnes.
It is called the St. Agnes sanita-
rium.—Catholic Citizen.

A STUBBORN COLD OR BRONCHITIS

yields more readily to Scott's
Emulsion of cod-liver oil than
to anything that you can take;
and if persistently used a few
days, will break up the cold.

When you awake in the
night choked up and cough-
ing hard, take a dose of the
Emulsion, and you will get
immediate relief, where no
cough medicine will give you
relief. It has a soothing and
healing effect upon the throat
and bronchial tubes.

Most people understand
Scott's Emulsion is a great
body builder—but it is equally
good to allay inflammation
and cure colds and violent
coughing.

Send for Free Sample.
SCOTT & BOWNE, Chemists, Toronto.

Deaths of Missioners.

The Propaganda Fide has just
compiled the yearly statistics of
missionaries who have died through-
out the world during the year 1900.
Nothing could be more sad
reading than the account of how
these brave soldiers of the Cross
met their deaths while fighting for
the faith and for the salvation of
their brethren in distant lands.

The list includes 171 missionaries,
of whom nine were bishops. Of the
latter four were French, three Ital-
ians, who were barbarously put to
death by the Chinese; one Canadian,
one Dutch and Mgr. Hamer, who was
burnt alive in Mongolia. Among the
162 simple priests no fewer than
83 were French, while the rest were
divided as follows according to their
nationality: Seventeen Italians, 14
Belgians, 10 Dutch, 8 Alsacian, 5
Spaniards, 5 Irish, 4 Germans, 3
Canadians, 3 Chinese, 2 Mexicans, 1
English, 1 Austrian, 1 Luxemburger,
1 Singalese, 1 Syrian, 1 Venezuelan,
1 Peruvian and 1 Brazilian.

Half-Breeds of the North-West

The veteran missionary, the
whole-hearted and lifelong friend of
the Metis—Rev. Father A. Lacombe,
O.M.I.—has issued a most interest-
ing pamphlet, entitled "Memories on
the Half-Breeds of Manitoba and
the Territories of the Canadian
North-West." We have been sup-
plied with a copy of this instructive
work, and we regard it as a page of
no small importance in the history
of the great North-West. Needless
to say that the work breathes the
air of the prairie and the moun-
tain; it is a journey back over the
long years spent by Pere Lacombe
amongst these peoples; it is a clear
and impartial statement of all their
requirements, of all their character-
istics, of their virtues and their
shortcomings. Consequently, it is
an appeal for co-operation in the
splendid, patriotic, and religious
work which he calls the "Redem-
ption of the Half-Breed race." We
quote the closing pages, and ad-
vise all who may happen to read
the pamphlet, to study well its his-
torical portion. Father Lacombe
says:—

"These memoirs, although incom-
plete, will certainly, I hope, prove
effectual in dispelling the fears of
the timorous, and strengthening
many convictions. They will also
serve as an answer to all those who,
having given us their alms, may
have expressed th' very legitimate
desire to know what had become of
our colony of half-breeds.

"Before concluding these memoirs,
I will draw the attention of my
countrymen to the fact that the
half-breeds living to-day in the col-
ony exist entirely by themselves,
that is, by the fruits of their own
labor, energy and initiative. If we
have succeeded with them, why
could we not have the same success
with the ten thousand others who
are only waiting for a chance to
join our colony.

"Is not the present success a suffi-
cient guarantee for the future? Not
only can we ascertain, this very
day, by the lessons drawn from the
above facts, that our work is prac-
ticable and likely to live, but we
have also now the certitude that
herein lies precisely the salvation of
the half-breed race. We have al-
ways been of the opinion that the
only way to effect that salvation
was through isolation from foreign-
ers, and remoteness, at least for a
time, from centres of civilization, so
that the influence of the spiritual
guides of these people could work
hinderance, and prepare the ways to
the complete accomplishment of
their destinies.

"The trials of these last five years,
far from inspiring misgivings, have
on the contrary strengthened our
convictions. Our half-breeds not on-
ly seek in work a means of sustain-
ing their lives, but they have re-
turned with high spirits to their re-
ligious practices of old, when they
were left alone with their mission-
aries.

"Not only do we make laborious
citizens of them, but what is in-
finitely better, we make Christians
of them, which is a sure proof of
the salutary influence exercised up-
on them by the very special condi-
tions which we have created for them,
conditions which we are resolved, with
the help of God and of our friends,
to continue to keep for them in
their full development.

"The work undertaken has cost us
much toil and anxiety, but we must
say that all that is of very small
account compared with the good
which must accrue in preserving a
whole people for one's religion and
country.

"In show' to our friends of the
Province of Quebec what we have

thus already done, and in inviting
them to study our plans, we enter-
tain the hope that the great major-
ity will be in accordance with our
views. We are also convinced that
not only individuals but all those
having a voice in the government of
the country will continue to show
their sympathies for our work and
help us in keeping it aloft, thereby
building up a real monument to the
great honor and advantage of the
children of the soil of Manitoba and
the North-West Territories.

"For my part, I regret to say
that a certain number of my coun-
trymen do not place any reliance in
our plan, which I would call "Red-
emption of the half-breed race."
That is a matter which belongs to
them, and for which they must be
left responsible before God and be-
fore men. As for us, who are the
first missionaries of the half-breeds,
we are bound to remain to our post
and persevere in our work, even if
the whole world is leagued against
us. We trust in the future to show
whether we were right in undertak-
ing this work of Christian philan-
thropy.

"For my part, also, I forgive with
all my heart those who consider
with indifference and incredulity the
efforts that are being made towards
furthering the general interests of
our country and the particular in-
terests of a population which, in my
opinion, is entitled to the sympathy
of the French-Canadians."

ARCHBISHOP CORRIGAN MEETS WITH AN ACCIDENT.

The news comes from New York
that Archbishop Corrigan is at pre-
sent confined to his room, owing
to injuries on Thursday evening of
last week in St. Patrick's Cathed-
ral. Workmen have been erecting
a wooden partition in the rear
of the building, prior to tearing out
the permanent wall and to joining
the Cathedral with the Kelly mem-
orial, which is being erected. It is
the Archbishop's custom to enter
the Cathedral for private devotions
about 8 o'clock in the evening. On
the day when he received his inju-
ries, workmen had left unguarded a
big hole in the floor. The Arch-
bishop stumbled into this. He
caught himself when he had slipped
through the floor up to his arms.
The Archbishop managed to get
back to his residence. He was badly
bruised and shaken up. His physi-
cian was called in. He discovered
that the Archbishop's right ankle
had been badly wrenched. There were
also some ugly scratches on his
body.

NOTICE.

Application will be made to the
Parliament of Canada at its pre-
sent session by the Lake Champlain
& St. Lawrence Ship Canal Com-
pany for an act declaring the cor-
porate powers of the Company to
be in full force and extending the
time for the completion of the con-
struction of the Canal and amend-
ing the Company's Act in such re-
spects as may be necessary for its
purposes.

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

NOTICE.

The Montreal & Southern Counties
Railway Company will apply to the
Parliament of Canada at its pre-
sent 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 else-
where; to make agreements with
other companies; to construct, main-
tain 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 pur-
poses.

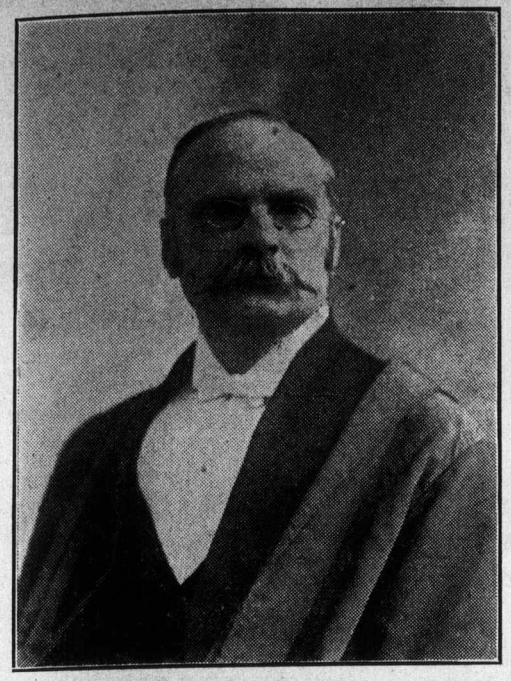
LAJOIE & LACOSTE,
Attorneys for the Company.
Montreal, Feb. 8th, 1902.

NOTICE.

A bill will be presented to the
Quebec Legislature, at its next ses-
sion, to modify the charter of the
"Compagnie Hypothecaire" (56
Vict., ch. 76), by translating the
name of the Company in the English
version, into "The Mortgage Com-
pany," and by defining the costs of
organization mentioned in Article 72
of said charter.
Montreal, 25th January, 1902.

SKETCHES OF IRISH-CANADIANS.

Hon. Mr. Justice Doherty.



HON. CHARLES JOS. DOHERTY, puisne judge of the Superior Court, is the son of ex-Judge Marcus Doherty. He was born in Montreal, May 11, 1855, and was educated at St. Mary's (Jesuit) College, where he graduated in 1873. Following the law course at McGill University (B. C.L. and Elizabeth Torrance gold medal, 1876, D.C.L., 1893), he was called to the Bar 1877, and during his professional career was engaged in many important cases. He was counsel for Mr. Lynam in the sensational proceedings brought by Alfred Perry for the release of Rose Lynam from the Longue Pointe Asylum; represented the "Post" in the libel suit brought against it by the Montreal Amateur Athletic Association; acted as counsel in the proceedings for prohibition against the Royal Commission, and in connection with the statute labor and water tax litigations, and displayed great ability as an expert in municipal law. Mr. Doherty appeared also before the Judicial Committee of the Privy Council in London. He was one of the lawyers for the Society of Jesus in its libel suit against the "Toronto Mail." Elected a member of the Council of the Montreal Bar, he was created a Q. C. by the Earl of Derby, 1887. Subsequently, on the re-organization of the McGill Law School, he was called to the chair of Civil Law in that body. In connection with McGill, he was also president of the University Literary Society. A devoted Irishman, he was for several years president of the Montreal branch of the Irish National League, and has lectured "On the duty of Irishmen to the land of their birth and of their adoption." In 1883 he was chosen a member of the Royal Commission, appointed to investigate the working of the Catholic and Protestant School Boards of Montreal. He formerly held a commission as Captain in the 65th Battalion, V.M., and served with that corps throughout the rebellion in the N. W. T., 1885. He received the honorary degree of LL.D. from the University of Ottawa, 1895. A conservative in politics, he unsuccessfully contested Montreal West, in that interest, in 1881, and Montreal Centre in 1886, for the Legislature.

HIS JUDICIAL CAREER.—He was raised to the Bench as a puisne judge S. C., P. Q., Oct. 19, 1891. On his appointment the Montreal "Gazette" remarked:—"Judge Doherty is a young man to fill so high a post, but those who have followed his career at the Bar will have no doubt as to his fitness for his new duties. He accends the Bench fresh from an active practice

at the Bar, in the full vigor of manhood, with a well-earned reputation as an able and careful lawyer." The Quebec "Mercury" said:—"Hon. Marcus Doherty is succeeded by his son, Mr. Charles J. Doherty, Q.C., an able and prominent lawyer, a good speaker and a young man of brilliant parts. He will prove a genuine and valuable acquisition to the Bench, and it must be a satisfaction to his friends to know that merit and ability, and not simple politics, have made for him the place lately presided over by his esteemed father." In October, 1894, he delivered judgment in the "cause celebre" of the "Canada Review" Publishing Co., against Archbishop Fabre of Montreal. This case was an action brought by the proprietors of a newspaper against the Catholic Archbishop of Montreal for the recovery of damages caused by the issue of a circular forbidding the members of the Church to read or support the plaintiff's newspaper, under pain of deprivation of the sacraments. Of Judge Doherty's judgment dismissing the action—which was confirmed by the Court of Review—the "Legal News" (March 15, 1895, said:—"This case is an interesting and important addition to the jurisprudence on the subject of religious denomination in this province. . . . Mr. Justice Doherty's treatment of the question is extremely able, and applying but one, though not an unimportant test to the judgment, it may be said, that there is not a single position taken by the learned judge in laying down the principle of law which serve as the basis of the decision, to which an enlightened member of any religious denomination, be he Roman Catholic or Anglican, Presbyterian, or Methodist, Congregationalist, or Jew, can reasonably take exception. The absolute equality before the law of all religious denominations in this province is clearly recognized throughout the judgment, and their right to maintain discipline among their members is distinctly asserted. The limitations are that the rules must be consistent with the law of the land, and that the tribunal or duly constituted authority of the body must not act in an unfair or malicious manner. It may be added that the authorities cited by the Court are exceedingly apposite, and show that the decision is in harmony with English jurisprudence."

NOTES.—When the great Irish National Convention was organized in 1891, to be held in Dublin, His Lordship was named as one of the delegates from this city. Hon. Mr. Justice Doherty is a member of the parent Irish parish—St. Patrick's—and is a zealous worker in all undertakings associated with the parish. Mrs. Doherty, who is a most estimable lady, is a daughter of Edmund Bernard, K.C., of Montreal.

IN CANADA.

THE WAYS OF SATAN.—We take the following introductory paragraphs from the Lenten pastoral of His Grace Archbishop O'Brien. They run thus:—

"The solemn warning of the Apostle—'Be sober and watch; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.' (Pet. V. 8), does not appeal as powerfully to the hearts and consciences of all professing Christians as it should.—Many think they can disregard the adjuration to be sober, and to be watchful over their inclinations and their senses, and still be safe. Others, alas! an increasing number, deny the necessity and reasonableness of the words of the Apostle, asserting that there is no devil to devour us, and no hell in which the wicked shall suffer for the crimes committed in this life. To make me believe this is the greatest triumph of Satan since his victory in Eden. For it not only fosters a recklessness of moral evil, and destroys a most salutary restraining influence, as well as a powerful motive to repentance, but it, also, kills, so to speak, the intellect, by deadening its reasoning faculties.

In past ages Satan gained many victories through the passions of men; in our day he seeks to dominate their intellects. Considering the extent of disbelief in his personality, and in eternal punishment, his success has been very marked.

What the voice of Nature proclaimed in all ages, and among all Nations, viz., that there was a spirit of evil, an enemy of mankind, who could exercise a certain malign influence over the unwary, that the word of God confirmed. Shallow unbeliefers win senseless applause from shallower crowds by declaiming against the absurdity of a spirit with tail and horns, and armed with a pitch fork or shovel, and complacently imagine they have proved the non-existence of a personal devil. What the Catholic Church teaches is that the devil is a person, that is an individual being endowed with intelligence and will, and can act on us through suggestion, and temptations of various kinds.

This belief, more or less distorted in popular tales, and overlaid with poetic fictions, yet unvarying in its central idea, is found in the religions of primitive peoples such as the Egyptians, Assyrians, Chaldeans and Hebrews, as well as in that of the Greeks and Romans, and is clearly traceable to one original source.

In the books of the Old Testament, he is spoken of as "the enemy," "the adversary" (Satan); and in the first and second chapters of the Book of Job we are given an insight of his character as the malicious tempter of the virtuous.

In the fuller Revelation of the Gospel Dispensation we find the devil occupying a place second only to that of the Redeemer, in the great drama of the Fall, and the Restoration of the human race. It was "to destroy the works of the devil" that the Son of God appeared.—(1 John III, 8). Our Lord Himself gives testimony to the fact that the devil endeavors to frustrate His work, explaining the parable of the man who sowed good seed, over which his enemy sowed cockle.

The devil is still intent on doing evil, nor will he ever cease his exertions to draw souls from God, and frustrate, in as much as he can, the work of God's Church. He is going around seeking to deceive the intelligence, to inflame the passions, to misdirect the will. That he is an actual personal being, capable of doing all this, the teachings of the Holy Scripture, and, in an especial manner, Our Lord's words, leave no possibility of doubt. That he is doing this in our own day we have abundant proof. If we leave out his insidious and malign influence on the minds of men, how can we explain the opposition, frequently the fierce dislike, not to say hatred of many good citizens and kind neighbors, to some work of the highest charity, to the Gospel of Christ, to the teaching of religion in the school or to the recognition of God's law in political life. We cannot think all such men are consciously wicked. They have been, however, and are, unwary; hence they have been misled by the catch-cries, and sophistries of designing ones who are of "their father the devil." In the rush of modern life few men reflect, fewer reason out conclusions from well-defined premises. The great majority form no opinions of their own. They accept them ready made from the newspaper, or magazine, or lodge room. This condition of mind makes it comparatively easy for the devil to exercise a subtle influence against good through many otherwise worthy men, and to achieve his great

Recent Pastoral Letters

modern triumph of hoodwinking them as to his existence. Let such as these remember that our Lord explicitly taught the reality of a personal devil, and that He said:—"He that is of God heareth the word of God. Therefore, you hear them not, because you are not of God."—(John VIII, 47). This spirit of evil, this malignant opposer of Jesus Christ and His work, cannot be supposed to dwell in the presence of God, or to enjoy any of the glories of Heaven. "Like lightning" (Luke X, 18) Christ saw him fall from Heaven, "he was cast forth unto the earth; and his angels were thrown down with him."—(Apoc. XII, 9). As he is the irreconcilable opponent of God in way and works, so his abode and surroundings must be in direct contradiction to those of the Almighty.

IN IRELAND.

CARDINAL LOGUE ON WAR.—After referring to the position of the Church in Europe, His Eminence Cardinal Logue, in his Lenten pastoral, writes:

We have to bewail another evil which brings misery and suffering more immediately home to ourselves. For over two years a destructive war has been raging in South Africa. Seldom, if ever, has a war of its dimensions resulted in so much slaughter in the field and so many deaths by disease. Even in its dying stages it is daily marked by the sacrifice of many valuable lives. It has been the cause of untold suffering, not only to those who have been actively engaged in its operations, but to helpless women, and most pitiable of all, to innocent children, who have been swept away in thousands by want and hardships. It is very doubtful whether the fruits of victory, even if secured, can compensate, within any measurable distance of time, for the waste of treasure; they can never compensate for the sacrifice of human life.

Whatever the compensation may be, it is one in which we can hope to have but little share, though we have borne more than our share of the burden. From the beginning our Irish soldiers have been found suffering loss in proportion to their bravery. This loss has left many an Irish home desolate, many a widow and orphan to mourn. To the rich it has brought sorrow, sometimes lifelong; to the poor it has brought misery, dependence, and want. To all it has brought a burden which presses heavily now, and is likely to press more heavily still. And not only the people of the present generation, but their children and their children's children, shall groan under the crushing weight of taxation which shall descend to them as a pernicious inheritance from the war. Whatever redeeming features others may find in it, for us it is a real, unmix'd, unrelieved evil. Hence it is to our interest that it should come to a speedy conclusion. We have no natural means of bringing about this desirable result; we cannot influence the councils of statesmen. Our only resource is prayer, and we should pray earnestly, and fervently that it may please Divine Providence to mercifully remove this scourge and restore to us the inestimable blessing of peace.

BETTING AND GAMBLING.—In the course of a pastoral letter, read in all the churches of the archdiocese of Dublin on Sunday, the Most Rev. Dr. Walsh says:

The ruinous practices of betting and of gambling in its various forms, are gradually gaining ground in our midst, and are strengthening their hold upon vast numbers of our people, even upon many of the comparatively poor. It is deeply to be regretted that, in this matter also, bazaars organized for religious and charitable purposes are by no means free from reproach. For many years past it has been generally known that in this diocese no bazaar or other organization for any such purpose can have the diocesan sanction if drink-prizes are amongst the inducements held out by it to those to whom it appeals for support. The same is to be understood of all such reprehensible means of obtaining money for religious or charitable purposes as roulette-tables, and the like, whether employed at bazaars or elsewhere. It is a great scandal that anything which in its nature is demoralizing, especially when it has been shown by experience to exercise a demoralizing influence amongst our people, should be resorted to for the purpose of raising money for work of religion and of charity. In some few districts, more especially in the city, wakes are still

held, where dancing, singing, and drunkenness are tolerated. This irreligious conduct is most offensive to God and most degrading to those who give it countenance. The clergy should leave nothing undone to convince the people that in thus dishonoring the remains of their friends they are dishonoring God Himself, whose temples those bodies once were.

Infidel works and tracts, and immoral poetry and romances, which undermine faith, darken the understanding, and corrupt the heart, should be carefully excluded from all Christian homes. Heads of families should prevent their children from reading newspapers or periodicals containing irreligious or immoral matter.

INTEMPERANCE.—In almost every employment (writes the Most Rev. Dr. O'Donnell in his Lenten pastoral) there are good people to whom the receipt of money or the least excitement or any amusement is the occasion of excess, unless they bind themselves always by a fixed rule of life. For such as these and for us all the Saints of Iona have a stern message to convey. They would tell us that there is one gigantic source of danger in our midst, threatening to destroy the inheritance they left us. That danger is from drink. Without any need whatever licenses have been multiplied, while our people are becoming fewer at the rate of a thousand a year in this one county. We have thus to some extent come in for our share in that solemn and most necessary warning recently addressed by the Standing Committee of the Irish Bishops to all their flocks. Think how sad it is that while the remedy rests with ourselves, we

should need those words of strong admonition. Instead of a reduction in the number of licenses, some new licenses have been granted recently to the serious detriment of the localities concerned. This is a great wrong. It is bad enough that licenses were granted many years ago without reference to the voice of the people. It is much worse that in these years public houses should be newly established in localities where, if a poll were taken of the householders, the great majority would vote against this fresh temptation being set up in the midst of their families. If the people stay altogether away, and protect themselves by that course, they will be using the one means left them of saving their children from bad example and dangerous habits. There is no better way of reducing licenses than by leaving those granted in recent years quite useless to those who obtained them. They were often warned, and cannot complain.

IN ENGLAND.

ORPHANS AND DESTITUTE.—His Eminence Cardinal Vaughan, Archbishop of Westminster, in his Lenten pastoral makes a strong plea for orphans and destitute children as follows:—"You are carrying on a great national and Christian work, dear children in Christ, by your annual contribution to the Westminster Education Fund, of which a full and detailed report from June to June is published yearly. Last year the church collection for the orphans produced a pitiable sum, no more than £271, while the collection made by our school children for rescue work, and presented to us on Good Shepherd Sunday, amounted to £526. The fund for which we plead is for a great and noble object. Since 1866 to date some 27,000 children have passed through our institutions—Poor Law, Reformatory, and Industrial Schools. But for this fund the majority of these children would probably have been lost to the Faith.

As about 2,500 children are in our seventeen institutions for orphan and destitute children. The fact is not so familiar to the present generation as it was to the last that the provision of these institutions and their maintenance in repair must be made out of charitable funds. No building grant has ever been made by a public authority excepting the School Board for London, which once made a grant to St. John's, Walthamstow, of £1,875 for this purpose. When one considers the fact that the diocese possesses seven such institutions, some of which are burdened with debt, it will be evident that they cannot be kept up except at enormous expense, to say nothing of the initial cost of the institutions. An institution of this kind cannot be established now for less than £20,000 to meet the Government requirements. The allowances made by the Treasury or the Guardians and other authorities are barely enough to enable us to

cope adequately with the demands under the heads of food, clothing, and education.

At the present time we are in special need. Buildings and their arrangements, which thirty years ago satisfied the authorities, do not satisfy them now, and we are under the absolute necessity of expending no less a sum than £15,000 in rebuilding large portions, and in altering and improving four of them. It must not be thought that the great work we have undertaken to the aid of this fund is confined to our diocese. This is largely true of the Poor Law Children Schools, but the reformatory and industrial schools received boys from all parts of the country. These are all full at the present time, and in spite of the growing disinclination of magistrates to commit lads to reformatories, strang pressure has been brought to bear upon us to establish yet another in the south of England. This we would gladly do if we were able, but, as things are, we have not the means, though there can be no doubt that if another were established, a large number of lads, who have only just commenced to be criminals, would be saved from ruin.

We earnestly commend you all to the prayers of the Blessed Mother of God and to St. Joseph, principal patrons of this diocese. We feel certain that you will be drawn to honor our great patriarch in a special manner during the month of March, which is dedicated to his memory. And may God, and our Lord Jesus Christ, hear their prayers and bless you throughout this holy season of grace.

UNITED STATES.

TRIBUTE TO LEO XIII.—From a pastoral letter issued by Archbishop Corrigan of New York, in which he refers to the coming celebration of the silver jubilee of the election of His Holiness Pope Leo XIII. we take the following extracts:—

Hardly was our Holy Father chosen to preside over the destinies of the universal Church when he inaugurated his reign with declaring himself a Meconas of art, literature and science. A fresh impetus was given at once to the study of Sacred Scripture and history. The treasures of the Vatican library and its archives were thrown open to the world. Scholastic philosophy was restored to its place of honor, and the teachings of the wisdom of St. Thomas inculcated in all Catholic seminaries and halls of learning; new life and a new spirit pervaded every branch of knowledge.

From the field of Catholic education, which was cultivated, fostered and promoted in every quarter of the globe, Leo XIII. penetrated into the sanctuary of family life, threatened by the deadly demon of divorce. With all the dignity of an Apostle, and the polished periods of Cicero, his master mind, in a well-known encyclical, portrayed the beauty and the holiness of Christian marriage as well as the dreadful dangers impending over individuals and society, should time-honored ideals be disfigured or destroyed.

Again, we find him employing all his energy and the vast moral power of his office to heal the wounds of civil society. While specious theories aimed at the overthrow of political and social institutions, while secret societies burrowed in the dark against the altar and the throne, while the tide of socialism was rising higher and higher, and threatening to submerge the ancient landmarks and Christian civilization, he ceased not to impress on the hearts of the people respect and obedience to constituted authority, pleading eloquently with rulers on the duty of justice and gentleness, recalling to their minds the sovereign obligation of promoting peace, civil order and happiness, and urging with as much enlightened wisdom as sweet reasonableness the principles which alone could ensure friendly harmony and co-operation between capital and labor.

The genius of Leo XIII. shows forth no less strikingly in forming and cementing amicable relations with the various Governments of Europe. By his tact, his spirit of prudent conciliation, his foresight, he won his way that the Roman Pontiff, despoiled of his temporal principedom and clad only in the royalty of moral power, was requested in the nineteenth century to renew the role of arbitrator exercised so often by the Vicar of Christ in the ages of faith.

His Grace closes his magnificent tribute to the Holy Father as follows:—"To so glorious, so zealous and so enlightened a pontiff the whole Catholic world, as one heart and one soul, will tender its tribute of reverence and affection on the 3rd of March, the dawn of the twenty-fifth year of his pontificate.

What Catholics Are Doing Elsewhere.

THE A.O.E.—The Ancient Order of Hibernians in Butte, Mont., have their own magnificent hall known as "Hibernian Hall." It is free of debt. Division No. 2 is now about to build another block and hall of their own, costing \$60,000.

MISSION WORK.—It is stated that 2,000 Brahmin boys attend the Jesuits' school at Trichinopoly, India, and many of them have embraced the true faith, so the Fathers are endeavoring to establish a school for the Brahmin girls, in order that Christian Brahmins may be able to have Christian wives in the future.

AUSTRIA'S BIRTH RATE.—One Catholic country is not falling off in population. Austria has the largest natural increase in population and a birth rate higher than that of any country in the world. The average birth rate for all Europe is 32 per 1,000; for Austria it is 43 per 1,000.

UNIVERSITY IN MEXICO.—Archbishop Silva, of Michoacan, Mexico, opened a new and notable Catholic University in Morelia, with imposing ceremonies in January. Well known professors of Mexico and Europe occupy the chairs of physics, chemistry, astronomy, meteorology, history and literature.

THE K. C.'S NOBLE WORK.—Thirteen Catholic young men will be given a college education free by the Knights of Columbus of Michigan. This was decided upon at a meeting of the Michigan Council K. of C., held recently in the Hotel Cadillac, Detroit. The educational plan is that each council in the state will select some worthy young man, who, on recommendation to the general committee, will be furnished with money raised by contributions from the councils to defray the expenses of a college course.

LENTEEN SERVICES.—Catholic noon-day Lenten services have been inaugurated this season, for the first time, we think, in the United States, in the Church of St. John the Evangelist, Philadelphia. The Most Rev. Archbishop Ryan preached at the first of these on Ash Wednesday, an impressive discourse on the spirit of penance. These services are intended principally for business people. We learn from the "Catholic Standard and Times" that the Church was crowded; and the congregation was largely made up of professional and business men, employers and employed, among whom were some non-Catholics. The middle aisle, reserved for men only, was not large enough to accommodate them with seats. Some few took to the side aisles, but most of those unable to get into pews in the centre aisle remained standing there and in the rear. The ladies from nearby stores and offices composed the major portion of those in the side aisles, though there were some others who took advantage of the convenient hour to attend.

A NEW CATHEDRAL.—Bishop O'Dea has purchased a site for a cathedral at Seattle, Wash., and the see will be moved from Vancouver to Seattle. A \$200,000 cathedral will be built on the new site.

SOUTHERN MISSIONS.—The Catholic Missionary Union has spent in the last few years, in assisting the work of the missions in the south over \$20,000. It pays a salary of \$500 a year to a diocesan priest selected by the bishop to give missions. There are eight priests on its roll of diocesan missionaries.

SISTERS OF CHARITY.—There are in the leper home in Louisiana thirty-six inmates—nineteen males and seventeen females. Five Sisters of Charity nurse these unfortunates. The leper colony is a state institution.

ASSUMPTIONISTS.—The French Assumptionist Fathers have 200 missionaries in the foreign field. They are at work in Constantinople and Asia, and have houses in Chili and elsewhere in South Africa.

SCHOOL QUESTION.—The clergy of Oakland, California, have entered protest against the further use of "Shaffer's Bible Readings" in the Oakland High School. The protest is made with the approval of Archbishop Riordan. Shaffer's book is held to be distinctly sectarian in character.

A BAZAAR.—The net receipts of St. John's Church fair, Rensselaer, amounts to the handsome sum of \$5,842.

CATHEDRAL AT DENVER.—The subscription list for the new Cathedral now amounts to \$40,000, according to a recent report.

AT ST. LOUIS ALSO.—In this column an item is published about mid-day Lenten services in Philadelphia. In the Cathedral at St. Louis, Mo., special services at 12.30 noon will be held each day, for those persons whose occupation may interfere with their attendance in their own parishes at the usual Lenten services, an exchange says. It has been found, on previous occasions, that hundreds of men and women have gladly taken advantage of this opportunity thus afforded them. The services, this year, will be in care of the Franciscan priests.

AN EDIFYING SPECTACLE was recently witnessed in the Church of Plaugastel, in Brittany, when Mgr. Dubillard gave the benediction to sixty-six couples who entered into the marriage state. According to the Breton custom the sixty-six couples, dressed in picturesque national costume, went in procession to the church, which was reached at 9 o'clock, and after Mass had been said, the couples were one after another blessed by the Bishop, the church meanwhile being thronged by visitors, who came from all parts to see the ceremony.

AN OFFER OF CITIZENS.—Eight citizens of Little Falls, in the diocese of Albany, have offered the use of \$10,000 without interest for a period of four years for the purpose of erecting a convent school.

HOSPITAL SUNDAY.—In all the churches in Manchester and Salford the collections at all the Masses were in aid of the various hospitals in the city and adjoining borough. During the past year no less than 224,000 persons were treated in these institutions.

QUEENSTOWN CATHEDRAL.—It is said that although \$135,000 has been spent on the work of completing the Cathedral, Queenstown, during the episcopate of the Most Rev. Dr. Browne, the debt has not been increased. For the purpose of lessening it a great bazaar will, His Lordship has announced, be held in the autumn of next year. The Rev. P. M. Murphy, C.C., has been commissioned to organize it.

TO AID PRISONERS.—The Central Council of the St. Vincent de Paul Society of the West of Scotland have unanimously agreed to make a donation of \$600 to the Catholic Prisoners' Aid Society.

FOR THE AFFLICTED.—A movement has been started in Stevens Point, Wisconsin, to erect a Sisters' hospital. Physicians are willing to contribute liberally to the new enterprise. A business man of that city has offered to give \$500, another \$200.

RELIGIOUS LIFE.—Two young ladies received the white veil in the Ursuline Order Feb. 11, at the convent in Toledo, Ohio.

In the Convent of the Mercy Order in Mobile, Ala., Feb. 7, three ladies received the white veil at the hands of the Right Rev. Edward P. Allen, D.D.

Two Sisters of the Good Shepherd were professed at the convent in St. Louis, Mo., Feb. 8, and four received the habit. Archbishop Kajin presided at the ceremony.

ARCHBISHOP RYAN of Philadelphia, was seventy-one years old, on the 23rd of Feb. It is said that in accordance with his wish there was no other observance of the event than a low Mass of thanksgiving, which he celebrated in the cathedral at 7 o'clock that morning.

BISHOP PHELAN, of Pittsburgh, at the recent celebration of his 75th birthday announced his intention of asking for a coadjutor.

SILVER JUBILEE.—The Rev. Nicholas Leonard, O.F.M., of St. Anthony's Monastery, St. Louis, Mo., celebrated the silver jubilee of his ordination Feb. 1.

SOME IDEA of how our co-religionists in New York organize euchre parties may be inferred from the following particulars concerning a recent euchre held in aid of the Dominican Convent of our Lady of the Rosary, New York. Exactly 2,640 players sat at the tables and contested for 289 prizes, big and little, ranging from a diamond ring to a pack of cards. One prize was a jewel case, sent by Mrs. Theodore Roosevelt, wife of the President, and another was a fan, given by Mrs. A. S. Crowninshield, wife of the chief of the Navigation Bureau.

The proceeds of the euchre, about \$7,000, will be used in completing the new buildings of the orphanage of the Dominican Sisters at Sparkville.

BAEQUET TO MINISTERS.

The Bar of Quebec District banqueting the Minister of Justice and the Solicitor-General at the Garrison Club on Saturday last.

Mr. J. E. Bedard, K.C., Batonnier of the district, presided. Mr. W. H. White, K.C., represented the Montreal Bar. There were only two toasts, "The King" and "Our Guests." Messrs. Fitzpatrick and Carroll responded very happily, and received a splendid reception from their brother lawyers. The banquet was private.

Hope For Consumptives

HOW THE RAVAGES OF THIS scourge MAY BE STAYED.

Statistics Prove That More Deaths Occur From Consumption Than From All Other Contagious Diseases Combined—How Best to Combat the Disease.

The ravages of consumption throughout Canada is something appalling. In the province of Ontario, where statistics of deaths from all diseases are carefully kept, it is shown that 2,286 of the deaths occurring during the year 1901 were due to consumption, or about 40 per cent. more than the number of deaths occurring from all other contagious diseases combined. These figures are startling and show the urgent necessity for taking every available means for combatting a disease that yearly claims so many victims. The time to cure consumption is not after the lungs are hopelessly involved and the doctors have given up hope. Taken in its early stages, consumption is curable. Consumption is a wasting disease of the lungs and at the earliest symptom of lung trouble steps should be taken to arrest the waste and thus stop the disease. Consumption preys upon weakness. Strength is the best measure of safety. Dr. Williams' Pink Pills are the best tonic and strength builder known to medical science. The record of this medicine speaks for itself and proves conclusively that taken when the symptoms of consumption develop they build up, strengthen and invigorate the patient to a point where disease disappears. In proof of this take the case of Ildege St. George, of St. Jerome, Que., who says:— "About a year ago I became greatly run down. I lost color, suffered constantly from headaches and pains in the sides; my appetite left me, and I became very weak. Then I was attacked by a cough, and was told that I was in consumption. The doctor ordered me to the Laurentian Mountains in the hope that the change of air would benefit me. I remained there for some time, but did not improve, and returned home feeling that I had much longer to live. I then decided to use Dr. Williams' Pink Pills. After using several bottles my appetite began to return, and this seemed to mark the change which brought about my recovery, for with the improved appetite came gradual but surely increasing strength. I continued the use of the pills, and daily felt the weakness that had threatened to end my life disappear, until finally I was again enjoying good health, and now, as those who know me can see, I show no trace of the illness I passed through. I believe Dr. Williams' Pink Pills saved my life, and I hope my statement will induce similar sufferers to try them."

These pills are also a certain cure for the after effects of la grippe and pneumonia, which frequently develops into consumption. Through their blood-renewing, strengthening qualities they also cure anaemia, heart troubles, neuralgia, rheumatism, stomach troubles, kidney and liver ailments and the functional weaknesses that make the lives of so many women a source of constant misery. There are many imitations of this medicine and the health-seeker should protect himself by seeing that the full name, "Dr. Williams' Pink Pills for Pale People," is on every box. 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.

A Chat About Slang.

It is needless for us to repeat the oft-established axiom that "slang indicates a lack of classic refinement." We all know that the writer, whose style is calculated to impress the more intelligent reading world, abhors the use of slang words. But of all the many pleas against the use of this more or less vulgar mode of expression (which is actually an abuse of English) the contribution of Rev. E. L. Dondoville to the "New World" on this theme is possibly the most original. The writer of the condemnation in question says very truly that "to account for the origin of slang were almost an endless task," and we have no intention of entering into any analysis of the subject. But we cannot avoid remarking how very prevalent is becoming the use of slang in our schools and colleges. It is learned on the playground and naturally creeps into the more serious conversations and even the compositions of students. This is a grave error against which no end of precaution should be taken, for, like all evil, or even indifferent habits, it is easier to contract than to conquer in the future. However, we take the following extract from the Rev. writer's criticism, and it has its obvious purport:— "Sometimes it is but a corruption of the pure text, a colloquialism, or a striking figure from commonplace and odd objects. The lower classes of society have always been more than deservedly blamed for this innovation, while the men in different professions of life and even the followers of the liberal and polite studies are unmindful of the assist-

Peter's Pence Offerings.

The Roman correspondent of the "Catholic Times" of Liverpool writing on the above subject says: It is well known that as the Sovereign Pontiff, following the example of his predecessor Pius IX., has always refused to accept the yearly sum of £140,000 apportioned to the Holy See by that monstrous make-believe of legality known as the

"Law of Guarantees," the principal source of the Holy See's revenue, with which the numerous needs of the Church throughout the world and the expenses of the Papal Court have to be met, is the "Obolo di San Pietro," or Peter's Pence. It is therefore not without a very justifiable feeling of anxiety, almost amounting to alarm, that the Papal Commission of the Obolo have noticed a steady decrease in the Peter's Pence offerings.

The annual report for the year 1901, submitted by Cardinal Menni to the Pontiff the other day, shows that the total outcome of the Obolo only amounted to 2,301,000 lire, or £92,040, representing barely one-third of the average before 1870. France, formerly one of the most generous contributors to the Obolo, now figures at the end of the list, after Great Britain and the United States! Italy comes first with £12,440, Austria second with £10,600, the United States a good third with £9,960. Then follow Germany (£8,520), Spain (£8,080), Great Britain (7,760), Belgium (£6,520), and other countries for the total amount of £27,960. The only satisfactory symptom in this list is the indication of the enormous strides recently made by Catholicism in English-speaking countries, and especially in the United States.

I am informed that the Holy Father will shortly appoint a committee of Cardinals to study the question of the alarming decrease in the Obolo, and that an appeal will be made to the Faithful throughout the world in a Papal document now in course of preparation. One thing is certain, namely, that if the present falling-off in the output of Peter's Pence continues for a few years longer, the Holy See will be unable to make both ends meet.

ABOUT NAMES.—"The freakish oddities of some parents in the naming of their children is beyond question. It is well known that Catholics at baptism must give their offspring a Christian name, but some of them get around this by dropping without delay the saint's name, and using a middle name that gives play to their antic intentions. One can not help but pity the unfortunate youngsters saddled for life with these nondescript appellations. You can not but think they are little clowns when you hear them called. A poor little fellow died the other day, and it really seemed a blessing that he should go hence, instead of living and growing up with the absurdly grotesque tag that singled him out. Give the child an honest Christian name and call it by that name. Do not fit it out with an ever-present disadvantage. And in this connection spell the name in a Christian manner. Some of our women are laughing-stocks with the mongrel spelling of their names. It does not need to particularize. Even some of the sensible sisters cater to this fantastic spelling of honest names. The saints for a certainty can not recognize their proteges. — Pittsburgh Catholic.

The Magistrate's Lesson.

A Parisian correspondent relates a recent occurrence of an amusing character. A young lady was being driven along one of the fashionable highways of the gay French capital when suddenly the horse became unmanageable and dashed at headlong speed, upsetting everything that stood in its way. Just as it reached one of the public squares, threatening lives and limbs, three rag pickers jumped at the unmanageable beast and succeeded in arresting its disastrous course. The young lady, in a moment of easily understood gratitude, threw a hundred franc note out of the window of her carriage to her saviors. One of them seized it and refused to divide the spoils with his two companions. The result was an appeal to the nearest magistrate who ordered the money to be divided into three parts,—this the holder of the note refused to accede to, and the other two were quite satisfied with the decision. Thereupon His Honor taking the note, cut it in three parts, giving one part to each, the third of the note telling them to come back to him when they had agreed upon a just division, and he would paste the note together again to give to each the share agreed upon. — A veritable Solomon.

MILK VENDOR FINED.

In the Recorder's Court this week, Mr. Recorder Weir rendered a decision declaring that the Adulteration Act of Canada made it illegal to sell "skimmed milk," unless it was clearly marked on the tin from which it is sold, that it is such; and Mr. Gregoire Jubinville was fined \$25 and costs for a breach of the act.

St. Patrick's Choir
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ALL COMMUNION FORE 6

BOUNDARIES OF Patrick's parish extend west to Mountain and Mt. the west. Above St. it runs from Amherst limits west beyond Seminary; on the from the corner of William street to Me Gill to river and also east as far as Grant limit is the old city the dividing line betw and St. John the West and Duluth Ave line about midway b and Napoleon street Ward lies in St. Pat

WHO ARE PARISH All Catholics residing tory, and whose lang ish, belong to St. F of all other languages or other of the French ther Notre Dame, St. Louis, according to families where French are equally spoken, of the head of the fa what parish the fami when the mother tong of the family is Frer family belongs to the and to St. Patrick's ther tongue of the he fly is English. In ca especially on occasio parties should consul of the pastors of the which they live.

HOURS OF S ON SUNDAYS AND Low Masses, at 6, 7 High Mass, at 10 o

On Sunday last the St. Mary's parish, w Church was destroyed recently, attended servment of St. Bridget's Maisonnette street. Rev. Father Brady re pathetic letter from the Archbishop, in wh ed his great sorrow suffered by the parish mentioning the painti of Good Counsel," wh ed in Rome and had world-renowned origi zano.

His Grace in referri ture said:— "This should not d You must always bear brethren, that Almig whose name and hono this, will keep a per brace of and amply your past efforts and have been offered in t temporary place of w know that you fully courtesy. Still, your rise out of its ruins a The task is a difficult confident that your ve it of the faith, and y generosity, will achiev results.

"As soon as you are of your new Church I pleasure to present y other copy of the pai Lady of Good Opun which you will be just "Your duty is clear, union is strength." I like Christians of old, and one in soul, you new burden undinching your utmost to erect will unmistakably n

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.

and Benediction, at 8.30 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.

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

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

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

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.

The following are the classes with tariff of funeral services in St. Patrick's:—

1st class, full draping of entire Church, deacon and subdeacon, 4 chanters, two bells rung, price, \$125.00; hour, 9 o'clock.

2nd class, full draping of Sanctuary, lower gallery and pulpit, deacon and subdeacon, 4 chanters, two bells rung, price, \$75.00; hour, 9 o'clock.

3rd class, draping of 3 altars, stalls, chanters' and celebrant's bench and pulpit, 3 chanters, deacon and subdeacon, two bells rung, price, \$50.00; hour, 9 o'clock.

4th class, half draping of high and side altars, chanters' and celebrant's bench and pulpit, without deacon and subdeacon, 2 chanters, one bell rung, price, \$25.00; hour, 8 o'clock.

5th class, half draping of high altar only, 2 chanters, celebrant only, one bell rung, price, \$18.00; hour, 7.30.

6th class, mourning altar fronts 3 altars, 2 chanters, one bell rung, price, \$11.00; hour, 7.30.

Fifteen minutes grace is allowed for the first four of these services, but not for the two last.

The organ alone costs five dollars extra.

Full choir and organ cost \$25.00 extra in each case.

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, discursive 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.

Sunday, March 2.—Third Sunday in Lent.

Monday, March 3.—St. Cunegunda, Virgin.

Tuesday, March 4.—St. Casimir, Confessor.

Wednesday, March 5.—St. John Jos. of the Cross.

Thursday, March 6.—St. Colette, Virgin.

Friday, March 7.—The Five Wounds of Our Lord.

Saturday, March 8.—St. John of God.

LENTE MISSION.—The Passionist mission will begin on the 9th inst. It will be conducted by Fathers Robert and Mark.

All pew-holders will have a right to their pew during all the exercises of the mission.

Those who are not pew-holders will have a right to a sitting provided they produce a ticket. The ticket can be had in the sacristy at a low figure. All others may occupy the free seats.

There will be the amplest accommodation for all who will come to the mission.

OUR PASTOR IN PARIS.—A cable message received at the presbytery this week contained the good news that Father Quinlivan had arrived safely at Paris.

FUNERAL SERVICES.—On Saturday last at 8.30 a.m., a solemn Requiem with deacon and subdeacon was chanted over the remains of the late Nicholas Chambers.

BAPTIZED.—James Leo Bourdieu.

DEATHS.—Nicholas Chambers, Dolly Meany, Mary Murray, widow of Jas. MacDonald, Ann Flynn, widow of James Ferguson, Maria Picard, wife of David Nash.

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

ST MARY'S.

On Sunday last the parishioners of St. Mary's parish, whose beautiful Church was destroyed by fire recently, attended services in the basement of St. Bridget's Church on Maisonneuve street. At High Mass Rev. Father Brady read a most sympathetic letter from His Grace the Archbishop, in which he expressed his great sorrow at the losses suffered by the parish, particularly mentioning the painting, "Our Lady of Good Counsel," which he procured in Rome and had touched the world-renowned original at Genzano.

His Grace in referring to the future said:—

"This should not discourage you. You must always bear in mind, dear brethren, that Almighty God, in whose name and honor you did all this, will keep a perpetual remembrance of and amply repay you for your past efforts and deeds. You have been offered in the meantime a temporary place of worship, and I know that you fully appreciate this courtesy. Still, your Church must rise out of its ruins and be rebuilt. The task is a difficult one, but I am confident that your well known spirit of the faith, and your proverbial generosity, will achieve the greatest results.

"As soon as you are in possession of your new Church I will deem it a pleasure to present you with another copy of the painting of 'Our Lady of Good Counsel,' one of which you will be justly proud.

"Your duty is clearly defined. 'In union is strength.' I am sure that, like Christians of old, 'one in heart and one in soul,' you will bear this new burden unflinchingly, and do your utmost to erect a church which will unmistakably manifest your

tender affection for your Holy Faith and your boundless confidence in the merits and protection of your dear mother, 'Our Lady of Good Counsel.'

"I bless you one and all from the bottom of my heart, and pray that our Heavenly Father may give you patience and resignation in the ordeal through which you are now passing and stimulate you to more strenuous efforts in the furtherance of your spiritual welfare and of His greater honor and glory. Accept, in fine, the assurances of my sympathy and best wishes for the prosperity of your parish."

At the conclusion of the reading of the letter Father Brady paid a high tribute to the heroic fireman who strove so fearlessly and so earnestly to save the Church, he closed his remarks with an earnest appeal to the parishioners as to their duty under the sad circumstances of the hour. Meetings of ladies and gentlemen were subsequently held, and relief committees appointed. The ladies' committee consists of Mrs. Thomas Phelan, president; Miss B. Smith, treasurer; Mrs. Lizzie Singletor, secretary; Mrs. Rosina Heffernan, Mrs. A. J. Showers, Miss Purcell, Mrs. W. H. Costigan, Mrs. Thomas Ryan, Mrs. Singletor, Mrs. Pattingall, Mrs. Lawlor, Mrs. P. O'Brien, Miss Louisa Racicot, Mrs. Minton, Miss Altamass, Miss Kate Bishop, Mrs. Hague, Miss Alice Henry and Miss Mullaly. The committee has power to add to its number.

The gentlemen's committee selected consisted of the following: Messrs. John Sheehan, treasurer; Thomas O'Rourke, secretary; John Condon, John Healey, P. Keyes, Thomas Phelan, James Mullaly, Andrew Purcell, P. Henry and the other wardens, with power to add.

A ladies' mission of the parish will begin next Sunday. It will be conducted by Fathers Peensy and Conolly, American Redemptorists.

A Reminder to Parishioners.

Of all those who claim the ministry of a priest—and he meets all kinds and grades—perhaps his bete noir are those who may be designated as "floaters," those who affix themselves like barnacles to the spiritual body, or fit from parish to parish to evade their honest obligations, says the "Catholic Columbian." They usually belong to the class who wonder what the priest does with all the money he gets, and are at once the most exacting and the most critical of parishioners. And it is only too often that the acquaintance of the pastor is made at the deathbed. As the fruit of his experiences, a Columbus pastor, the Rev. A. M. Leyden, in a card to his parishioners, gives the following list of "Don'ts" which all may do well to heed:

- Don't forget you belong to some parish—which?
Don't imagine the parish belongs to you.
Don't forget our debt—\$21,000.
Don't be nobody from nowhere—that's the way to get lost.
Don't be stingy with God. Pay your way to heaven. Half rates and passes are reserved for the poor, such as widows and orphans, and pastors having salary to lend—to the parish.
Don't ask your neighbors to build your church and keep your pastor. You may some day forget yourself and ask them to build your house and pay your grocer.
Don't steal your neighbor's porch chairs, or his pew, "or anything else that is his." If you are too poor the pastor will give you a seat and God will excuse you—but don't steal.
Don't donate your spare dimes to the saloon, and then give your bones to the hospital, your children to the orphan asylum and your "thanks" to your pastor.
Don't imagine you're a man because the ward-healer wants your vote. A marriage certificate and an up-to-date pew rent receipt are better signs.
Don't imagine that first at the bell and last in the temple, millions for a mansion and pennies for a

Donations to the Church.

From a Catholic exchange, published in England, we take the following item. It contains a lesson for our clergy in this country of the value of the Catholic press. Father O'Sullivan has received the following gifts:—
1. The High Altar "in piam memoriam" of a deceased brother.
2. The Statue of the Sacred Heart for the facade, "in piam memoriam" of a deceased mother.
3. The Statue of St. Thomas of Canterbury, in thanksgiving for the light of the true Faith.
4. The Statue of St. Augustine, from the Catholics of Old Brompton, Kent.

St. Patrick's Charity Concert.

On Tuesday next St. Patrick's choir will hold their annual concert in aid of the charitable works of the parish. In the past the choir concerts have been successful from every point of view. This year, if we are to judge from the interesting programme prepared by Prof. J. A. Fowler, the indefatigable director of the choir, and from the efforts put forth by the ladies of charity of the parish, in the sale of tickets, the event will surpass all former concerts, from both an artistic and financial point of view. Amongst those taking part may be mentioned:—Miss Margaret McCabe, the great contralto; Miss Menzies, Miss Emerson, Miss Laing, Miss Warren, Miss Delaney, Miss Dempsey, Miss Hayes, Miss McGovern; Mr. J. P. Kelley, Master Cowan, the boy soprano, and several others. Mr. Jas. S. McCarty, who is well known as a most capable interpreter of Dr. Drummond's Canadian poems, will recite. As the concert is being held on the birthday of Robert Emmet, Mr. McCarty will give by request Robert Emmet's famous speech in the dock. The choir has been spending considerable time in rehearsing, and it is expected that the chorus parts will be of a high order of merit. A feature of the programme will be a Spanish chorus with tambourine accompaniment by six little girls dressed in the costume of gypsies. There is no doubt that the efforts of Prof. Fowler and his excellent choir on behalf of charitable works will be rewarded by one of the largest audiences which has ever occupied the Windsor Hall.

St. Patrick's Charity Concert.

Where true fortitude dwells, loyalty, bounty, friendship and fidelity may be found. A man may confide in persons constituted for noble ends who dare do and suffer, and who have a hand to turn for their country and their friends. Small and creeping things are the products of petty souls.

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Father Moeller at the Gesu.

(Continued from Page One.)

tion against passion, opposes violence to violence, greed to greed, and ambition to ambition. The solution is no solution. In the end the weak will succumb, sufferings increase, inequalities be rendered more glaring, oppressions be more aggravated, and man's inhumanity to man be more general. For what can we expect of passion but that it tramples upon justice, and what of selfishness but that it over-rides the rights of others. Have we not in our own day had experience in abundance? Have we never seen so-called liberty, used for oppression? Have we not known those who prate most of equality create the greatest of inequalities? Ours is the age when the majority rules! Have we never seen the ballot being abused? Ours is the time when every man can rise to affluence. But has the number of poor diminished? The monopolies of to-day are more grinding than feudal laws of old. Anarchists are the loudest defenders of the sacred rights of men. Who more bloodthirsty than they? Not there where man passion-blinded seeks the remedy is it to be found. Only an abyss there and a fathomless precipice.

JESUS IS THE WAY.—As He walked so we must walk. And how is that? In lowliness and unselfishness. Then and then only will the divinity within us show itself. We should not trust to adventitious circumstances. We should not rely upon riches; these are extrinsic to us and pass away. Our worth is in our inner self, in our likeness to God, in our claim on God as our Father, and in our trust in Him as our rewarder. We must not rely on honor, that is on the homage of men, for that may go as it came, and is often ill proportioned to our deserts. Our true honor is in our inner worth, and in the esteem we have with Him who, judges according to truth. Let us not rely upon the exhilaration of pleasure and amusement for this too is vain and passing. No, let us trust to other higher, nobler, truer things, and let us be prepared to do without those unsubstantial, fleeting accessories and keep ourselves in that state of soul, that if we should be suddenly deprived of them, our better self will at once stand forth to view.

If we are true to Christ, we will be great in poverty, yes, be all the greater for our poverty, because we are not dependent on riches. If we be true to Christ, we will be great in obscurity, and even under unmerited contempt, because we are not dependent on the opinion and esteem of men. If we are true to Christ, we will be great in suffering, because, though we be afflicted, our inner self stands unaffected and in full possession of its strength. Who is the great man? He who can stand alone, without prop of fortune or praise of men or the stimulating buoyancy of health. He who can do this is the Christian, the true follower of Jesus of Nazareth, of Him who was born in a stable, who during life had no place to lay His head and died on the cross, nor ever once faltered.

That which should determine our respect for others is the true manhood within them. Then we will give to the poor and think ourselves honored in having our gifts received. Then we will befriend the forsaken and abandoned and esteem ourselves favored in being allowed to assist the man. Then we can forgive him who has injured us, for we will think that the man has been but misled and deceived.

Follow the Christ! Then, will man respect man, then will universal brotherhood be established, then, will the lowly be raised and the elevated kept from pride, then, will the poor be contented and the rich be bounteous, then, will the curse be raised from this world, and every blessing descend upon our race.

No one is satisfied with his fortune or dissatisfied with his understanding.

Fortune has often been blamed for her blindness; but fortune is not so blind as men are.

Seek to be useful to all by your words and actions, but more especially by your prayers.

If we delay doing penance until the last hour, it is a very uncertain repentance, and seldom a sincere one.

SYMINGTON'S COFFEE ESSENCE

GUARANTEED PURE.

St. Laurent College.

Washington's birthday is one of those days that will never die at St. Laurent College. The American and Canadian students, hand in hand, celebrated the day with all possible eclat. In fact, it stands among the greatest of St. Laurent's festal days. We need not dwell upon the good influence which this commemoration is calculated to produce upon the minds of all; suffice it to say that, a lesson of untold value has been taught to the rising youth of the two great countries, in which the determining motive actuating the thoughts and deeds of our citizens should, next to the love of God, be the love of country. Surely no nobler example of patriotism can be set before us, whose memory we seek to perpetuate than George Washington.

At 7.30 p.m. the doors of the college were thrown open to the Rev. Faculty, students and invited guests. As they entered, the college orchestra, under the direction of Rev. Father Clement, struck up the inspiring march, "Marching Through Georgia." Soon the curtain arose and revealed to the admiring gaze of the spectators a tastefully decorated stage. Then began to be enacted the details of a well prepared programme.

Mr. Joseph H. Loughran delivered the address of the evening, in a manner which elicited much applause. The comedy sketch was bright and laughable. Mr. A. C. Konny, as leading character, was true to his impersonation as the in-keeper of "Bachelor's Paradise." Mr. Geo. Kane satisfied every one; his acting was superb. Francis Fulman, as his wayward son with a "tender attachment," was all that could be desired. The old veteran of many wars impersonated by M. Fr. Hinchey, made quite a hit, as also the acting of Mr. Horace Gelleneau. Mr. Patrick Scullion claimed most attention. His picturesque costume as the goddess of liberty, added much to the effect of his part. He was overflowing with good Irish wit and humor, but he capped the climax when he posed as the goddess of liberty.

After this followed the leading feature of the evening "The Kuttophos Minstrels." They came the saw they conquered—that is an epitome of the whole show. Few among the faculty of the college, no one among the students ever witnessed a real, full-fledged minstrel show upon the local boards until the Kuttophos Club of the present day, after overcoming a great many difficulties finally daubed burlesque on their pale countenances. The result was astonishing, that is as mild as it can be put. As end men a better quartette could not be selected. Mr. Geo. Kane's jokes and solo together with his artistic dance, took the house by storm. The sweet and melodious song, sung by Mr. Gelleneau, was quite effective. Then followed Mr. C. Maher, with his jokes and Eli Green's Cake Walk. This gentleman's reputation as a dancer was ably sustained and won new laurels. The song that touched the heart of many in the audience was "Any Old Place to Hang My Hat," was admirably sung by Mr. John Dineen. Mr. A. M. Garry arose, and entertained the audience with short anecdotes. His solo was well rendered and side-stepping well performed. Mr. Edward Carr's rendition of "Beyond the Gates of Paradise," was the most impressive of the evening, and elicited well-merited applause. The pretty song "Baby Mine," rendered by Mr. Joseph Kennedy, was superb. His acting and dancing was easy and natural.

The choruses were a striking feature of the evening. "I'd Like to Be a Military Man" was the best received, and brought forth many encores. The singing of Columbia ended the programme.

Thus passed Washington's birthday at St. Laurent College with song and music, oratory and comedy.

Much of the glory belongs to the untiring efforts of Professor Lennox, Mr. H. Howarth, the president of St. Patrick's Literary Society, and Mr. Jos. L. Kennedy, the music director. Mr. Aug. Cote presided at the piano.

Among those present were: Rev. M. McGarry, C.S.C., Rev. Edward Meehan, Rev. James Kelly, C.S.C., Rev. W. H. Condon, C.S.C., Rev. J. C. Carrie, C.S.C., Rev. Father Guertin, C.S.C., Rev. C. Martel, C.S.C., Rev. F. Clement, C.S.C., Rev. Jas. Lacey, Rev. Robt. Devoy, Rev. F. Vanier, C.S.C.

Market Report.

GRAIN—No. 1, oats, 48c; No. 2 oats, locally at 47c to 47½c; feed barley, at 58c ex-store; buckwheat, at 54½c east freight; peas, 79c high freights; rye, 62½c afloat May.

ROLLED OATS—Millers prices to jobbers, \$2.45 to \$2.55 in bags, and \$5 to \$5.20 per barrel.

HAY—No. 1, \$10 to \$10.50; No. 2, \$9 to \$9.50; clover, \$7.25 to \$7.50 in car lots on track.

BEANS—Choice primes, car lots on the track, \$1.30 to \$1.40; broken lots, \$1.85 to \$1.40.

PROVISIONS—Heavy Canadian short cut pork, \$21.50; selected, \$22.50; compound refined lard, 8½c to 9½c; pure Canadian lard, 11½c to 12½c; finest lard, 12½c to 13½c; hams, 12c to 14c; bacon, 12c to 14c; dressed hogs, \$8.25 to \$8.65; fresh killed abattoir, \$9 to \$9.25 per 100 lbs.

POULTRY—We quote turkeys, fresh killed, 13c to 14c; ducks, 9c to 10c; geese, 7c to 8c; and chickens, 10c to 11c; old fowls, 7c to 8c per lb. for dry picked birds, and scalded stock from 1c to 2c less.

CHEESE—Ontario colored, 10½c to 10½c; white, 10c to 10½c; Eastern Townships, 10c to 10½c; Quebec, 9½c to 10c.

BUTTER—Choice creamery, current receipts, in jobbing lots, 22c; wholesale, 21c to 21½c; seconds, 19c to 19½c; western, dairy, 16c to 16½c; held, 12c to 13c.

MAPLE PRODUCTS—New syrup, at 6½c per lb. in wood; 70c per tin; sugar, 8c to 9c.

EGGS—Strictly new laid, 28c to 30c; Montreal limed, 25c to 27c.

POTATOES—Choice stock, 80c to 95c per bag in car lots, and 95c to \$1 in jobbing quantities.

LOCAL NOTES.

ANNIVERSARY SERVICE.—The annual Requiem Mass for deceased members of the Knights of Columbus, Canada Council, was held at St. Anthony's Church the other day. Rev. Thomas E. Heffernan was the celebrant, and Rev. John E. Donnelly, P.P., and Rev. M. L. Shea, acted as deacon and sub-deacon respectively. The choral portion of the service, which was rendered by the "Knights Choir," under the direction of Prof. P. J. Shea, was most impressive. The Church was heavily draped in mourning, and the attendance of members of the organization was very large.

RESOLUTION OF CONDOLENCE.—At a regular meeting of Division N. 2, A.O.H., a resolution of condolence was adopted, expressing the deep sympathy of the officers and members of the Division with Mr. John Cavanagh, a past president, in his recent sad bereavement through the death of his beloved wife.

BRANCH 26, C.M.B.A.—This well known section of the great and prosperous Catholic insurance organization held a meeting this week to complete preparations for a public meeting and reception at which the Grand President, Mr. M. F. Hackett, K.C., and several other leading members of the Association will assist and deliver addresses. It will be held on Wednesday next.

LADIES OF CHARITY.—The Ladies of Charity of St. Patrick's, intend holding the grandest of their series of euchre parties in Drummond Hall, on Wednesday evening, April 16th. The fact that it is under the management of Mrs. F. B. McNamee is a sufficient warrant of a full measure of success.

OBITUARY.

A bright and promising young man—Mr. Nicholas Chambers, son of Mr. John F. Chambers, of St. George street, died last week, after a brief illness, at the early age of 21 years. Young Chambers was a graduate of St. Patrick's School, (Christian Brothers). After having completed his studies a few years ago, he entered the offices of the Dominion Express Co., of this city, where, by his talents, application and politeness, he won the respect of not only his superiors, but also the esteem of his fellow-employees. The pupils of the senior class of St. Patrick's School with their warmhearted Director, assisted at the funeral, which was held on Saturday last.—R.I.P.

CANADIAN PACIFIC

\$48.65

PACIFIC COAST.

Commencing March 1st, and until April 30, 1902, Colonist rates from Montreal to VANCOUVER, VICTORIA, SEATTLE, TACOMA, PORTLAND, NELSON and ROSSLAND, SPOKANE, Wn. \$48.65 BUTTE, Mont. and HELENA, Mont. \$48.65

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for Settlers and their effects from Carleton Place, at 9.00 p.m. Tuesdays, during March and April. Particulars on application.

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Lv. Montreal 10.30 p.m. daily, ar. Toronto 7.15 a.m., Hamilton 8.30 a.m., London 11 a.m., Chicago 8.45 p.m. Through Sleepers are attached to this train.

MONTEAL & SPRINGFIELD, Mass., Sheet Line. Double Service.

Lv. Montreal 10.15 a.m., ar. Toronto 4.30 p.m., Ar. Springfield 5.15 p.m., 7.20 a.m., Lv. Springfield 10.05 a.m., 8.10 p.m., Ar. Montreal 11.30 p.m., 7.25 a.m.

TOURIST SLEEPERS

leave Montreal every Monday and Wednesday at 10.30 p.m. for the accommodation of passengers holding first or second class tickets to Chicago and west thereof as far as the Pacific Coast. A nominal charge is made for accommodation in these sleepers. Berths reserved in advance.

CITY TICKET OFFICES,

187 St. James Street, or Bonaventure Station.



A Disastrous Fire.

Sixteen persons were killed and fifty were injured in a fire which gutted the Park Avenue Hotel at 2.30 o'clock on Saturday morning last. At the same time the Seventy-first Regiment Armory was destroyed. All the fatalities and casualties followed the fire in the Park Avenue Hotel. Patrons sprang from windows. Many were suffocated. The hotel had no outside fire escapes, no fire hose and no rope escapes. The proprietor admitted the fact and added "because the building was fireproof and such appliances were unnecessary."

The fire in the hotel started near the elevator shaft in the basement and shot up to the roof, cutting off escape by the elevators. Men and women groped through the smoke to die in the hallways, or plunged from the windows to escape certain death within.

Fire Chief Croker denounced the condition of the hotel as to fire appliances.

"Had there been proper fire appliances in the hotel," he said, "the fire could have been put out by the guests of the hotel themselves. The fire in the Park Avenue Hotel was separate and distinct from that of the armory. The hotel did not catch fire from the armory. It started in the basement and spread through the elevator shaft to the upper floors." All who were killed were patrons of the hotel. Nearly all of the badly injured were taken to Bellevue Hospital. The property loss is \$1,500,000. The fire was one of the fiercest in the history of New York for its rapidity and the loss of life.

THE S. CARSLY CO. LIMITED.

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SATURDAY, March 1, 1902.

A BRILLIANT GALAXY OF DAINY WASH FABRICS !!

Wash Fabrics are the most sought after goods for spring and have gained a textile supremacy that marks them as style leaders for 1902. The styles are new, daring and effective, while the color effects shows how the consummate skill of the designer has toyed with delicate tints.

New Maltese Dress Muslins, 30 inches wide, black and white, blue, pink, white and brown, cheap at 60c. The Big Store's price 46c yd.

New Gloria Satin Gingham with fancy stripes, braid effect in all the most desirable shades, choicest selection for blouses, shirt waist, dresses, etc. Worth 75c. The Big Store's price 40c yard.

New Navy Dress Muslins in a large variety of selected designs. Special prices 25c.

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The big run we are having in the Dress Goods Department fully proves how quickly ladies are to appreciate good value. Hundreds of ladies are buying our special lines, some two, three dress lengths at a time, the materials being such remarkable value. Read:

- Navy Blue Estamine Serge, bright finish, full width. Special ... 35c
Colored Bengaline Dress Goods in new colorings, 44 inches wide. Worth 70c. Special ... 50c
Colored Whip Cord Dress Goods in beautiful range of spring shades. Worth 75c. Special ... 58c
Black Satin Soleil, rich finish, very popular for coming spring. Worth \$1.00. Special ... 70c
Black Eccoma Dress Material, beautiful finish, full width. Worth 70c. Special ... 55c

CANADA'S LINEN MART.

- Linen Table Cloths. Unbleached Table Cloths, red borders, size 1 1/2 by 1 1/2 yards. Regular value, \$1.10. Sale price, 85c. Hand Loom Table Linen, in floral and check designs, 60 inches wide. Worth 60c. Sale price, 40c.
White Sheets. Plain Hemmed Sheets, size 63 by 90 inches. Regular \$1.40. Sale price \$1.17 pair. Plain Hemmed Sheets, size 81 by 90 inches. Regular \$1.85. Sale price \$1.40 pair. Twill Hemmed Sheets, size 65 by 90 inches. Regular \$1.85. Sale price \$1.22 pair.
Pillow Cases. Hemmed Pillow Cases, size 20 by 36 inches. Regular 40c. Sale price 32c pair. Hemmed Pillow Cases, size 21 by 36 inches. Regular 55c. Sale price 40c pair.

HAND LOOM LINENS!!!

5000 ends Hand Loom Linens in 3-4 yard lengths, suitable for roller, dish or glass toweling. Regular value 90c. Sale Price. 45c

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Advertisement for John Jameson & Son whisky, featuring a bottle illustration and text: 'The World's Standard J. J. & S. JOHN JAMESON & SON Celebrated PURE DUBLIN WHISKY POT STILL J. J. & S. commands the highest price in the markets of the world.'

He who feels no pain from a wound does not think of looking for a remedy. Take my word for it, it is not prudent to trust yourself to a man who does not believe in God, and in a future life after death.—Sir Robert Peel. Little children in their innocence, which is akin to the sanctity of God, are wiser than all their teachers, and have understanding above their elders. Yesterday I plucked up some plants and hung them on the dung heap. I found them this morning blossoming and smiling. Thus do beautiful souls flourish under humiliation.—Abbe Roux.



Rev. P. R. McDevitt of the Catholic Archdiocese of Philadelphia, contributing article to a recent issue of "Catholic World" which we take pleasure in publishing. In the report for Commissioner of W. T. Harris, the editing and valuable given. There are 15,232

Elementary schools . . . 14,666
Secondary schools . . . 48
Universities and colleges . . . 3
Professional schools . . . 1
Normal schools . . . 4

Enrollment in Special City Evening schools . . . 15,232
Business schools . . .
Indian schools . . .
Schools for defective Reform schools . . .
Orphan asylums and benevolent institutions . . .
Schools in Alaska . . .
Kindergartens . . .
Miscellaneous . . .

Summarizing, then enrollment was 17,700, but as follows: In public institutions In private institutions In special schools . . .

Under the term "Catholic" the report includes of elementary and secondary schools the former including the first eight years of study, four years usually conducted in academies.

In educating the vast attend the "Common 151,097, 415,660 employed, and to meet these schools the sum 612 was raised; the a ture for each child This enormous outlay the vast number of p clearly demonstrates that popular education estimation of the Am this fact is emphasize compare with it the data shown by other

IS NO LAGGARD this great educational this great educational ed by statistics of our national institutions year 1899-1900, which parish schools with

Cupalo of St.

The greatest of the enterprises Michael An ed upon to take up w pleting of St. Peter's, voted himself through p to this task, refusing sation, offering his un in that way both to h to the service of relig He had to struggle opposing ideas of the charge of the Monum by later plans than th first deviser, and their misapprehension of wh aimed at a continual t all his intentions, however, to bring back to its original plan, t greatest enemy, Bram whom he has left this ment. "It cannot be he, "that Bramante la plan of St. Peter's clea and all who have depar scheme have departed truth."

We have not the great Michael wished it, nor the creation of his geni one thing that Michael to his successors in the cupola, whose outline r unparalleled idea, as a landmark in architect other records of ach painting and sculpture, mark of Rome and the Rome's grandeur.

THE SCHOOL PROBLEM ACROSS THE BORDER

Rev. F. R. McDevitt, superintendent of the Catholic Schools of Philadelphia, contributes an interesting article to a recent number of the "Catholic World Magazine," from which we take the following extracts. Father McDevitt says:—

In the report for 1899-1900 of the Commissioner of Education, Hon. W. T. Harris, the following interesting and valuable statistics are given. There are in the

	Public Pupils.	Private Pupils.
Elementary schools . . .	14,662,488	1,193,882
Secondary schools . . .	488,549	166,678
Universities and colleges . . .	30,050	73,201
Professional schools . . .	8,540	46,594
Normal schools . . .	44,808	23,572
	15,234,435	1,503,927

Enrollment in Special Schools.

City Evening schools . . .	185,700
Business schools . . .	70,836
Indian schools . . .	23,570
Schools for detectives . . .	23,691
Reform schools . . .	24,925
Orphan asylums and other benevolent institutions . . .	14,000
Schools in Alaska . . .	1,369
Kindergartens . . .	93,737
Miscellaneous . . .	50,000
	486,908

Summarizing, then, we find total enrollment was 17,225,270, distributed as follows:

In public institutions . . . 15,234,435
 In private institutions . . . 1,503,927
 In special schools . . . 486,908

Under the term "Common Schools" the report includes public schools of elementary and secondary grades; the former including all pupils in the first eight years of the course of study, four years of the course usually conducted in high schools or academies.

In educating the vast number that attend the "Common Schools" (15,151,037), 415,660 teachers were employed, and to meet the expenses of these schools the sum of \$204,017,612 was raised; the average expenditure for each child being \$13.99. This enormous outlay, as well as the vast number of pupils enrolled, clearly demonstrates the high place that popular education holds in the estimation of the American people; this fact is emphasized when we compare with it the corresponding data shown by other countries.

IS NO LAGGARD.—That the this great educational work is provided by statistics of our Catholic educational institutions during the year 1899-1900, which give 3,812 parish schools with an enrollment

of 903,980 pupils, 183 colleges for boys, and 617 academies for girls; the enrollment in the latter not being given.

It is safe, then, to say that nearly 1,000,000 pupils of all grades are being educated under distinctly Catholic influences.

While, therefore, other private educational institutions outside of the Catholic Church are important in number, character and enrollment of pupils, it is clear that the Catholic schools contain double the number that are being educated in all the other schools not of distinctly public character.

In the education of the youth of our country, then, we find two clearly defined agencies working side by side; one, the creation of the State; the other, the offspring of private enterprise. The State supports hers from a revenue obtained by the taxation of all classes without exception; the other is maintained by the generosity of private individuals, and receives no financial aid, and very little professional recognition, from State authority.

The dominating thought and purpose of both agencies are the same—the formation and development of character, and the instilling of those principles which beget the highest ideal of true womanhood and manhood. Though this high end is the aim of all educators, there is some variance of opinion as to the means best suited to accomplish the end.

The vast majority seem to believe that that end can, under existing circumstances, be best attained by the plan of education offered to all children in the common or State schools, while others find in that same plan a lack of what to them is essential in the development of a human being, namely, the religious instruction so wholly ignored in the public school system. This difference of opinion accounts for the existence of both public and private schools. A few private institutions of learning owe their existence to the desire of some parents for social distinction, and their disinclination to allow their children to frequent schools wherein the lines of social caste lose effect; these schools differ from the public schools only in their exclusiveness.

The majority, therefore, of private schools exist because conscientious and God-fearing parents recognize the necessity of daily religious instruction; and, as a result, parish schools are not merely private, but distinctly Catholic, and the difference between them and the State schools consists in the presence or absence of a religious atmosphere.

THE CATHOLIC IDEA.—Catholics hold that as ever and always the child's soul and his duties to God are the highest and greatest, so there is no place, or method from which the teaching of morals and religion may be eliminated. They

hold that as the knowledge of the relations of the creature to his Creator is the most sacred and essential of all subjects, the most imperative of all obligations, these relations shall receive at least as much attention as is given to any secular branch; that as a child cannot become proficient in reading, writing, or arithmetic without daily instruction therein, so neither can he acquire the necessary knowledge of God, His laws, His rewards and punishments, without the daily presentation of these truths. Nor do they believe that morality and religion are separable; that men will reverse the law, if they ignore the law-giver. Now, since morality has Divine sanction, to attempt to teach its principles without reference to the Divinity is to ignore the law-giver; yet just as surely as you speak of the law-giver, so surely do you trench on the ground of doctrinal teaching. But even should any one hold that religion and morality are separable, the Catholic Church, with her ages of experience, with her realization that religion and morality must be united; and knowledge from the same experience that the instruction given her children at Church and at home is inadequate for the requisite religious training of the child, has created a system of schools wherein religious, moral and secular training shall go hand in hand for the perfecting of the whole human being.

In the maintaining of her parish school the Catholic Church not only contends for the union of secular learning and religious training, but, furthermore, in the very contention, emphasizes the conscientious duty of Catholic parents to thus educate their offspring.

STATE PATERNALISM.—There is undoubtedly at the present time a more than a tendency toward State "paternalism." It is a fact, however much it may be deplored, that many parents are only too willing to relegate to the State the rights, duties and responsibilities that devolve on them in this matter of education.

If the parent does not fulfil his duty—far worse, if he deliberately ignores it—the resultant moral and civic weakness must show itself in the character and stability of the State.

Let me not be misunderstood on this point. I would not derogate one iota from the right of the State to look after the well-being of its citizens. But this right has its legitimate limits; neither do I ad-

mit the State's right of absolute control of the character of the education to be imparted to a pupil, any more than I would accord it the privilege of determining that pupil's religion.

The State surely may, and should, insist that her citizens should be fitted for the discharge of their duties to the commonwealth. If parents fail in their duty to their children, let the State step in and become father and mother to the outcast and neglected ones; but, in the name of natural right, let us remember that the State is not the natural but only a foster parent, and that the first duty and privilege as regards the child belongs to its parent by nature.

STANDS FOR LAW AND ORDER.

—More firmly, than any other teaching body, the Church has ever stood for law and order. Her enemies make it a reproach that her conservatism at times stifles the aspirations of an oppressed people for natural freedom. But, guided by the Holy Spirit, and rich with the experience of nineteen hundred years among the nations of the earth, she insists that her children shall respect and obey all civil power, because all authority comes from God.

She may both see and feel the tyranny and oppression that are weighing down the people, but she knows that sometimes it is better to bear the ills we have than to attempt to escape to others we know not of.

The simple fact that the child lives in a little world, whether in a state school or in any private school, wherein it sees order, discipline, and self-restraint, exercises a deep influence on its whole being. Even in schools from whose curriculum all religious instruction is eliminated, if the cultivation of natural virtues from even purely natural motives be there emphasized, habits of mind and heart are developed that will have much to do with the character of the future citizen.

When, however, this wholesome influence is intensified by positive religious instruction that demands the acquisition and cultivation of virtues, not merely from natural but from supernatural motives, also, then a mighty power works in the heart that will develop a deep and lasting reverence for all legitimate authority, and eventually give to the State a faithful citizen, a strong upholder of right and order.

Well do we know that the more faithful a Catholic is to his faith and its teaching, the more loyal is he to the laws of the land; the God-fearing man must necessarily be the upright, law-abiding citizen. God and Fatherland are the dominant notes of Catholic teaching.

RECOGNITION DEMANDED.—By judicious encouragement, by helpful sympathy, just financial aid, and

proper supervision of private schools the State can accomplish all that can be achieved by its assuming complete control of education; yet by this mode of procedure it would avoid interfering with the parental rights and conscientious belief of her citizens.

I might touch here on the widely discussed policy of State recognition of Catholic schools. A stranger to our institutions and methods of government coming to this country and reading certain articles bearing on the school question might believe, were he a merely superficial observer, that arrayed on one side were the followers of the Catholic Church, insignificant in numbers and influence, hostile to existing State institutions, and out of harmony with the progressive spirit of the age; on the other were their opponents, influential in numbers, wealth, and intelligence; representative of all that is best and noblest in this broad land.

He might also be led to think that Catholics were so unreasonably exacting, so unjustly insistent for recognition, that they were striving to force by law their non-Catholic fellow-citizens to support Catholic educational institutions.

CLAIM OF THE MINORITY.—Yet Catholics are not an unimportant minority; they comprise from ten to fifteen millions of the population, they are an integral part of this great country, and history demonstrates their loyalty to the land of their birth or adoption, since in every crisis of our history their patriotism and fidelity have been in evidence.

They look for no favor, privilege, or charity; they do demand a constitutional right to have a voice in the affairs of government. In seeking some financial recognition for their schools they are but other people's, shall be applied to the education of the children of the nation. Who shall dare say they ask more than their right? The State is not the absolute master of all moneys in its treasury. It is the custodian only, and justice requires that the moneys raised by general taxation be distributed according to the reasonable and just wishes of the tax-payers. Our opposition to the existing state of affairs proceeds from no sinister, selfish purpose.

The history of the agitation concerning "denominational" schools cannot but make Catholics think that partisan feeling and religious prejudice, and not the merits of the question, have brought about the present state of public opinion—the unwillingness to look calmly and justly on the claims of the Catholic minority.

It is a notorious fact that the so-called "non-sectarian" character was given to our State system of education only when Catholics ask-

ed, in justice, for such consideration as was accorded to the Protestant sects.

ALL THAT IS ASKED is simply the recognition of results secured in good educational work. It is a good policy, affirmed over and over again in municipal administration, to utilize existing agencies. A hospital, though it be under denominational control, yet has facilities to treat accidents. The city authorizes it to run a public ambulance, and pays it for the public service it renders. Why not apply the same principle in matters of education? It makes no difference to a municipality what particular form of religion is taught, as long as good citizenship is cultivated; and if a corporation of men will give as good an education when tested by examination as the common school, why not compensate them for the work done?

There is no argument against the system. What is done in England, Germany and Canada should not be impossible in the United States. In all these countries denominational schools are recognized. No unanswerable argument has ever been adduced which destroys the justice of the Catholic claim in the matter of education. There is a just solution of the difficulty. Catholics are not clamoring for what is unjust or unreasonable.

The Catholic school system cannot be ignored by the State. It is a fact, a mighty fact, and one that has come to stay. The Catholic Church is contending for a principle, from which she can never recede.

Whether recognition come or not, she will continue her mission of educating a million children. If the State be sincere in the declaration that it looks to the welfare of the whole people, Catholic education will yet receive proper consideration.

It should be recognized, because recognition of the reasonable demands of the minority has ever characterized broad statesmanship and wise leadership. Fair treatment harmonizes and makes loyal the minority of a country.

The summary dismissal of every Catholic protest and petition with wild charges of sinister designs upon the government by the Catholic Church is no answer to a just contention, and is not calculated to strengthen in the hearts of Catholic loyalty and respect for the laws and Constitution of their country.

May the day soon dawn when America and Americans will clearly see what the Catholic Church has done in her parish schools for the family and the State by jealously safeguarding the moral, religious, and intellectual welfare of the child, and when all will recognize the necessity and the permanence of the Catholic parish school!

Cupalo of St. Peter's.

The greatest of the architectural enterprises Michael Angelo was called upon to take up was the completing of St. Peter's, and he devoted himself through pure obedience to this task, refusing all compensation, offering his unpaid services in that way both to his master and to the service of religion.

He had to struggle against the opposing ideas of the architects in charge of the Monument, who held by later plans than those of the first deviser, and their enmity and misapprehension of what was best aimed at a continual thwarting of all his intentions. He managed, however, to bring back the building to its original plan, that of his greatest enemy, Bramante, upon whom he has left this noble judgment. "It cannot be denied," said he, "that Bramante laid the first plan of St. Peter's clear and simple and all who have departed from his scheme have departed from the truth."

We have not the great cathedral as Michael wished it, nor can we see it the creation of his genius. But the one thing that Michael Angelo left to his successors in the work is the cupalo, whose outline remains as an unparalleled idea, as an important landmark in architecture as his other records of achievement in painting and sculpture. It is the mark of Rome and the expression of Rome's grandeur.

Sayings of Writers and Orators

HONESTY.—Wherever you see the young man entrusted with great responsibilities, nobly remaining poor, while by dishonesty he might become wealthy; or the young woman brave enough to disregard the jeers of thoughtless, scoffing companions, kneel down and openly pray to the Father of all the prayers a mother taught her infant lips; there do you witness the noblest, the most heavenly attributes of human nature.—Extract from a Lecture delivered by Dr. Mullin.

THE CRUCIFIX.—No one can cast his eyes upon a crucifix without a mixed feeling of overpowering wonder, confusion, gratitude, admiration. The greatest of all things known or conceivable is expressed in that suffering figure.—Percy Fitzgerald.

FAITH AND DOUBT.—Trust me, rather than the world, when I tell you, that it is no difficult thing for a Catholic to believe, and that unless he grievously mismanages himself, the difficult thing for him is to doubt.—Newman.

A COMPARISON.—It is said that the camel can work seven or eight days without drinking. There are lots of men who can drink seven or eight days without working.

LIFE INSURANCE is the only inheritance that poor people can leave their families, especially the fraternal kind.

Protect Old And Young.

PENSIONS.—Directors of the Lackawanna Railroad have appropriated \$50,000 as a pension fund for employees, who are hereafter to be retired at sixty-five years of age. Those who have been in the company's service twenty-five years will also be eligible for retirement, with a pension. This is to be based on length of service and averaged monthly pay for the ten years immediately preceding retirement. The pension is 1 per cent. of the average monthly pay for the period employed. Thus, if average monthly pay for the ten years preceding retirement has equalled \$60 per month, and the employee has been in the company's service thirty years, his pension will be \$18 per month, or 1 per cent. per year for thirty years. A pension may be awarded to an employee for injuries in service, on vote of the Pension Board. Retirement is compulsory at sixty-five years, and employees over sixty years, who have been in service twenty-five years, may apply for a pension, and are liable to compulsory retirement, by the Pension Board.

TO PROTECT THE CHILD.—A bill before the Ohio Legislature provides that any parent or guardian who shall willfully deprive any sick child under the age of sixteen years of the services of a physician shall be fined from \$10 to \$200, or be imprisoned for six months, or both. An exchange says it is aimed at the Eddyite faction.

A Convert's Search.

From a report in the "Catholic Standard and Times" of Philadelphia, of a "Parlor Conference," at which converts told many incidents that led to their conversion, we take the following:—

Dr. Sundberg, ex-United States Consul to Bagdad, told briefly of his conversion. While dissecting a finger he was struck with its wonderful evidences of design, and said, "Here was a great Architect." Other scientific investigations only strengthened this belief, and finally the existence of the Deity was established to his satisfaction. The next step was to find the religion of God. He looked for it among the Hindoos, the Mohammedans and even among aboriginal tribes. Polytheism has not so much an existence as is imagined. The names given are rather to the One Supreme Being under different names, corresponding to the things needed and asked for, as the God of the Harvest, the God of Water, etc., etc. He was struck in his investigations with the devotion and self-denial of the Catholic Sisters, in hospitals. Ministers at times buttonholed him, but the priests let him alone. He had made a life study of the diseases of society and judged the tree by its fruit, and he would assert that wherever Catholic doctrine has taken the strongest hold on the people, there he found the least amount of all these evils. In Catholic communities where these evils exist it is because the doctrine has not taken possession of the people.

Story of An Organ.

For ten years, says the New York "Herald," the congregation of the First Methodist Church of Blairstown, N.J., have been ambitious to obtain a new pipe organ. One day a modest appearing man, who represented himself as of a Philadelphia firm, arrived in town and proposed, as an advertisement, to put one of their \$1,600 organs in the charge and charge only \$900 for it, the church people were charmed. Two weeks later a committee went to Philadelphia, were met at the station by the man, had a splendid dinner with him and visited several churches and saw organs which, he said, his firm built. The committee came home enthusiastic. A contract was let for a \$1,600 organ to cost \$900, on condition that the church people would never mention the price.

For two weeks the church resembled a carpenter shop, half a dozen carpenters having been put to work on a lot of green lumber ordered from a local sawmill. Then the town was invited to a recital.

It wasn't altogether a success. The organ seemed strangely affected. The bellows wouldn't blow and the pipes wouldn't pipe, but the Philadelphia firm braved it. He said new pipe organs always acted that way, but after a month or so it would be all right. The next day he got a check for \$600 and a note for \$300.

One month later the organ had collapsed.

About Charitable Work.

We hear much of the methods of charitable work and of the danger of making the poor poorer by unwise and unscientific treatment of this economic problem—so much, indeed, that there is frequently a hardening of the heart, if not a contraction of the pocket, on the part of many as a consequence of this latter-day philosophy of philanthropy. Let us relieve the unworthy we hold back help from the meritorious and permit the sufferer to perish of hunger lest we feed him in such a way as to debase his moral manhood. Of course, there are impostors among the poor, just as there are among the rich, but it is to be doubted if the charity organizations find as many pretenders and cheats in their line of work as the general public discovers in the business and financial world. The fact is, there is frequently too much of red tape and petty officialism and too little of the red blood of generosity and human kindness in our organized systems of relief. We do not want to bestow unworthy or unwisely, to increase pauperism or make people shiftless; neither do we want to make our charity ineffective by all sorts of formalities and restrictions. There is a way of uniting heart and head in this work if earnest. Either without the other will accomplish little permanent good. During cold weather like the present the distress of the poor furnishes a text for generous giving.—Baltimore Sun.

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IN THE DAYS OF OLD.

CATHOLICITY is of no nation. Ardently attached ourselves to the land which gave us birth, we cannot but admire the love of country in others, and the respect which we demand for our own nationality, will be a pledge for the respect with which we will ever treat the laws and language of those whose religion is also our religion.

CHARITABLE WORK.—Referring to the Bazaar organized last week for the purpose of raising funds to clothe poor children, we desire to say that the ladies engaged in this good work shrink from public notoriety; yet, it is due to the public to mention that the ladies who compose this charitable association, besides their contributions in money, meet once a week to make clothes for the children. The public can judge of the amount of good effected in this manner from the fact that last winter \$850.00 were expended.

FROM CANADA DIRECT.—Under this heading the following piece of news is given: "The schooner 'Scotia,' Captain Abbey, arrived at Boston on Oct. 10, from Bear Creek, Lake Huron. Captain Abbey left home about five weeks since with his 'craft' for Boston, and took the following route from Bear Creek, through Lake St. Clair to Detroit River, through Lake Erie, Welland Canal, Lake Ontario, River St. Lawrence, (touching and clearing at Montreal), thence to Quebec, Gulf of St. Lawrence, Gut of Canso, and by Nova Scotia to Boston, touching at Portsmouth. The 'Scotia,' which is 117 tons burthen, is said by the Captain to be the first vessel that ever entered the port of Boston from Bear Creek and above routes. Captain Abbey appears to be a smart enterprising man, and has his better half with him. For cargo he had 88,000 feet of wainut timber."

MRS. J. SADDLER.—"Willy Burke," or the Irish Orphan in America, by Mrs. J. Sadlier. This work which originally appeared in the "Boston Pilot," was written in consequence of a suggestion of Mr. Brownson when noticing the same lady's translation of the "Orphan of Moscow." The editor of the "Pilot" pleased with the suggestion, offered a prize for the best written prose tale. Mr. Brownson being appointed judge to decide as to the merits of the different competitors, the prize was awarded to "Willy Burke." It is, says Mr. Brownson, the expression of a genuine Catholic Irish heart.

INDUSTRIAL EXHIBITION.—The Bonsecours Market presents a fine sight. The halls are filled with splendid collections of furniture,

EXTRACTS FROM FILES OF THE "TRUE WITNESS" of 1851.

minerals, boots and shoes, wollen and linen goods, agricultural produce, etc., etc.

MUNICIPAL AFFAIRS.—The following extract will show how municipal nominations were conducted in this city a half a century ago. The citizens of that period exercised their prerogative in public meeting. At a meeting of the electors of St. Antoine and St. Ann's wards, held in Mr. Lepage's work shop on Thursday, Feb. 13, for the purpose of ratifying the former nominations of candidates, Mr. W. Laurier was called to the chair, and Mr. F. B. McNamee was requested to act as secretary.

Moved by Mr. James McShane, and seconded by Mr. C. S. Rodier, and resolved: First, That it is the opinion of this meeting that Mr. O. Frechette is a proper person to represent St. Antoine Ward in the City Council; that he has our entire confidence, and that we will use every legal means in our power to secure his election.

Moved by Mr. George McNamee, seconded by Mr. Moses, and resolved: Second, That Mr. James Prendergast and Mr. C. S. Rodier be nominated as assessors for St. Antoine Ward.

Moved by Mr. D. Farrell, seconded by Mr. Paul Tessier, and resolved: Third, That it is the opinion of this meeting that Mr. A. McCambridge and Mr. P. Larkin are fit and proper persons to represent the St. Ann's Ward in the City Council; that we have entire confidence in their honesty and integrity, and that we will use all legal means in our power to secure their election.

Moved by Mr. F. Roy, seconded by Mr. Michael Farmer, and resolved: Fourth, That Messrs. Francois Paquette and John McLennan be nominated to act as assessors for St. Ann's Ward.

Moved by Mr. Andre Lapierre, seconded by Mr. William Cullen, and resolved: Fifth, That the following gentlemen be added to the former committee to take proper means to secure the elections of the above gentlemen, with power to add to their number:—W. Laurie, G. Rolland, S. L'Hussier, James McShane, Andre Lapierre, M. Moses, D. Farrell, Thos. Battle, Michael Farmer, Geo. McNamee, Francois Paquette, Henry Jordan, W. Cullen and John Burns.

It was further resolved, that the proceedings of the meeting be published in the "True Witness." (Signed) WILLIAM LAURIE, Chairman. F. B. McNAMEE, Secretary.

real courage and earnestness back of the nonsense. She sees her folly settles down to hard work and practical views and makes a good nurse. "Common sense is what the nurse wants more than anything else, not merely good sense, but good sense of a very common kind. Enough of that amounts to genius."

"Do many girls undertake the work and drop out?" "A host of them. Our course is two years and six months, but each student starts in with two months' probation. The probationer has practically no responsibility and very little to do, save in the way of trailing around and making herself generally useful."

"The idea is that she shall have a chance to see the working of the hospital, and the life of the nurse, and shall decide whether she is really earnest in her desire to follow the vocation. We, too, have a chance to study her and decide we want her."

"There is no use in wasting time and teaching upon one who will not go on with the work. Many probationers drop out. Those who stay settle down to serious training. Some of them are dropped later, for cause, or resign, but that percentage is small."

"Even before the probation there is some sort of examination, is there not?" "Of course. A very small percentage of the applicants obtain admission here. The same is true in all reputable schools."

"You've no idea of the number of applications we have. Within the last fifteen years girls from all over the world have poured into the profession. There is no room for them. The demand has increased even more rapidly than the supply, but the demand is for good nurses, and each year the standard of requirements is raised."

"Nursing is like every other profession. There is plenty of room at the top. Now to become a good nurse, a girl must have certain qualities. If she hasn't them, it is useless for us to accept her in the school."

"We send to each applicant a list of questions with blanks left for answers. Here is the list: "You see we want to know the age. Except in special cases, we accept only students between 24 and 31 years of age."

"We ask for the height and weight. An undersized woman is at a disadvantage in handling patients even if she is strong."

"If a girl has weak lungs or there is lung trouble in the family, it is suicide for her to undertake nursing. "If she has had quinsy, she will have it again within a few weeks after entering the school. One cannot breathe the air with a ward full of sick people, or work over a sick person without taking in germs, if there is any weak spot to serve as a lodging place for germs."

"If a girl is not physically sound and strong, she has no business here. If she doesn't answer these questions about her health honestly, we soon find it out in case she is received."

"Nationally may count against a girl. Many foreigners are trained for nurses here, but all other things being equal, an American-born girl has the preference. "In earlier days it was practically impossible to get American nurses. American girls of the desirable class did not take kindly to the profession. Now, things are very different."

"The class of American applicants improves continually. The level of refinement, education and social standing among nurses has changed phenomenally. I have watched the change and gloried in it. "There is only one fault with the American girl. She does not take kindly to subordination. She is likely to resent discipline and authority."

"That will not do in a hospital, and there is the source of most of our troubles. The American child is allowed to have her own way and dominate the home. She acquires an aggressive independence and egotism."

"These qualities are sadly in her way when she wants to enter a calling where system, order, discipline and implicit deference to authority are absolute essentials. The nurse who knows more than her superior or the doctors, is an abomination, and will never be a genuine success. "Probably you have heard that Canadians are on the whole, considered the best nurses turned out by our training schools."

"Do you know why? Because they have better home training than our girls. I am sorry to admit it, but it is true. "I've studied the thing for years. The Canadian girl has been brought up to orderly habits, self-control, respect for age and for authority. She shows the training at every turn."

IN THE DECLINE OF LIFE

INDIGESTION.—With the decline of life, the vital powers begin to show signs of diminution in proportion to the vigor or weakness of the constitution and the previous habits of life, says a contributor to the "Sacred Heart Review." This is the great period of indigestion, because the stomach, from a long course of ill-usage, has lost its elasticity, and its powers of digestion are consequently impaired to a greater or less degree, according to circumstances.

In this period of decline of life greater care than ever is necessary; it is important to fix the hours for meals and adhere to them, allowing the stomach absolute rest in the intervening time. The habit of constantly taking drops and mouthfuls between meals is a very fertile source of indigestion.

There can not be any objection to the use of an occasional purgative or liver pill, composed of Turkey rhubarb and a little ginger, which is quite harmless, and, indeed, often very beneficial for people of advanced age, but the constant use of all kinds of purgatives is to be condemned.

The treatment for indigestion is seditz powders taken occasionally, strict avoidance of spirits, exact regularity in taking food,—at least three hours interval to be allowed between meals,—the food taken to be as light and digestive as possible. Soups and broths, and farinaceous puddings, with eggs, etc., will be found extremely useful. Plenty of exercise in the open air should be taken, and regular bathing is advised.

INSOMNIA is, of course, only a symptom, but, like many other symptoms, it occasionally stands

GREATER CARE IS NECESSARY!

alone as representing some functional disturbance of which we have no other means of information. The sufferer often can not say more about his case than that he is "unable to sleep."

In the treatment of chronic insomnia, in the first place, a normal and sufficient general nutrition is to be looked out for as the basis for normal cerebral nutrition. The distribution of the blood is to be equalized, with the balance, however, tending to anemia—bloodlessness—of the brain rather than the reverse, though by no means to the extreme. The derivation of blood may be accomplished by hot baths to the feet, or the lower half, or even the whole body, these baths emphasized, if necessary, by the addition of a little mustard. The well known expedient of a small amount of easily digestible food just on going to bed, or on walking up in the course of the night, probably acts, to a considerable extent, in the same way.

Cold feet are often an accompaniment, or partial cause, of insomnia, and it is well to promote circulation in them by a hot bath for five minutes, followed by a cold douche and friction, rather than simply to attempt to warm them by the application of hot-water bottles.

Reading one's self to sleep is, with a suitable book, a commendable device. The book should not be in the direction of one's anxious daily occupation, and it must have enough interest to take the mind away from one's previous thoughts.

Bromides given in two or three doses during the latter part of the day, and in chronic cases during the whole day, rather than in a single large dose, are good. Bromide of potassium will allow a patient to sleep, if it does not make him do so.



Society Directory.

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

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street. M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 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. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanaugh, recording-secretary, 155 Inspector street; Miss Emma Doyle, financial-secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

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

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

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner 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, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meeting 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. Feeley, jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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PROBATIONARY DAYS OF A TRAINED NURSE.

From the New York "Sun," we take the following extracts, from an interview which a reporter had with a superintendent of one of the training schools for nurses of New York. "I have always said that nurses were born, not made." "The superintendent of one of the training schools for nurses in this country made the statement. Then she qualified it. "A thorough training is necessary before any woman can be a good trained nurse, and a well-trained mechanical nurse is better than a poorly trained mechanical nurse; but the really good nurse, the nurse upon whom doctors lean heavily, is the woman who has the nurse spirit. "I can hardly explain what I mean. You would understand if, like me, you had seen hundreds of nurses come and go. It isn't enough that a nurse should know how to do a thing; she should have the right feeling back of the doing. "Suppose a drunken old woman is brought in badly wounded. She is filthy, covered with vermin; her clothes rock; her dirty hair is a mat of tangles. "She isn't a pleasant proposition for any young nurse to face. There are as many ways of regarding that case as there are girls to regard. "The romantic young woman, who undertook the training so that she might bathe fevered brains and fan interesting convalescents, and save at least one valuable masculine life

What a Woman EXPERIENCE SAYS

each week, will possibly lose her nerve entirely before the old woman. If too plucky for that she will set her teeth and scourge herself through the task. "The earnest mechanical nurse will do the work conscientiously, practically, but with cold distaste. The born nurse will wash that old sot and comb out her tangled hair and take care of her with cheerful interest and good-natured kindness. "She won't hide her repulsion, because she won't feel it. When I find a young nurse like that I tie to her. "Are there many of them?" asked the reporter. "More than you might think; fewer than I would like." "And the romantic girls of whom you spoke—do many of them undertake the training?" The superintendent laughed. "Oh, the scores of them I have met! The sentiment and foolishness I have had a chance to study! It would enrage me, if it were not so comical and so harmless. "The girls whom romance has led into the training school do not have to be considered seriously, for few of them ever become nurses. If they are hopeless, we drop them. "Usually they save us the trouble by beating a hasty retreat after the prosaic and unbeautiful side of nursing has dawned upon them. Occasionally a girl comes in with false ideas and absurd notions, but with

ST. PATRICK'S DAY CELEBRATIONS. A Five Minutes TALK

We are a long suffering race. I suppose it is because of what we have endured in the past we can still endure so much—or have long years of servitude made us passive? We seem to have all the patience of Job. Nothing else can explain our ease and indifference. Whatever comes we attribute it all to the Lord, and dream and talk much of patriotism and our love for Holy Ireland.

But there is much done in the name of patriotism and devotion to our mother country that should make us blush—if there is a blush yet left in us. There are epidemics of all kinds, and one that every true Irishman dreads is the epidemic that sweeps in upon us on St. Patrick's Day. It has been coming among us for years, and I'm afraid we are not yet safe from it.

How many of us in the past have not been lured to certain St. Patrick's Day celebration? How many of us have not sat beneath the stage and sighed for an hour or two, and went home feeling that the days of martyrdom, were not yet at an end? We went to revive the memories of that land we love, to catch something of its music and song, to feel again that pulse of life and vigor that thrilled us in our younger days—we went and we expected something. But, "blessed are they that expect not." We heard again, perhaps, for the thousandth time, in a cracked, tremulous, altissimo, "The Harp That Once Thro' Tara's Hall." Poor harp! It has been torn so many times it is a wonder any of it remains; and "The Minstrel Boy" will not be left rest in peace, but like Banquo's ghost, must be called up to disturb us in our dreams.

All this is bearable enough until, for our edification and amusement, or in punishment for our sins, the stage Irishman makes his appearance. He is ever the same. You know him at a glance. He is as unchangeable in face and figure as the pictures you see of him in the so-called comic papers. And, no doubt, he borrows his make-up from those papers; for, as a rule, he has not

brains enough to invent anything for himself. He must paint his nose and daub himself a little to add to his beauty. He wears clothes which must have come down from our antediluvian ancestors; and, of course, stuck in his hat is the shamrock and a sprig or two of green. He carries with him close under his arm the inevitable blackthorn or shillelah, and, thus attired, hobbles about the stage with all the grace and intelligence of a trained monkey. He attempts a joke, or he is supposed to be witty; and he gives it to you in the heaviest brogue—as much like the brogue as he is like an Irishman. After awhile perhaps he attempts to recite something, and he favors his audience with something in the Biddy Moriarty style. By and by the tumblers off the stage, but only to receive a wild encore. Again and again he comes, and many of us applaud more and more loudly.

And all this in honor of St. Patrick and in honor of Ireland! This is the best we can do—the high-water mark of our intelligence and self-respect. It is well our forefathers do not live and walk this earth of ours again. They bled in many a field and gave their lives for what was holiest and best. They suffered—God alone knows how much—but I doubt if they could survive some of those St. Patrick's Day celebrations we have lived through in the past. They would look in vain in those gatherings for what breathed of Ireland. In vain would they look for any glimpse of Irish chivalry or Irish greatness; in vain would they look for any of the treasures of Irish literature and song, or for the grace and talent and many virtues that have distinguished the sons and daughters of Ireland. The language they would not understand, and the patented type of Irish comedian still less.

Has it come to this then, that on a day so sacred to us, we can do nothing better than caricature our race? Is the past of our country a blank? Are we ashamed to unroll its history or draw from its buried riches? Can we not breathe something really Irish into all those entertainments—or is the only thing Irish about them to be "the dear little shamrock from Ireland?"

We hope for better things, and we hope that for the good of our health and peace of mind generally the comic stage actor will, in the future, be out of a job.—San Francisco Leader.



Thereupon my future had already won my extreme kindness to my tached the cord, after h sure it would bear his ty to one of the million down. He then barred the door of the room; ing the other end of the the boy's arms, showed must hold it, to prevent hurting his chest. He s upon him not to ut whatever might happen had knelt down and sa to his guardian angel, mother had given the b ing, Windsor led him do garden below. Then he few instructions as to ment of his patient, di the window sill and noiselessly slid down th where the boy was sta soon as they had both e we pulled in the rope, le pursuivants should perc and suspect what was in We, waiting anxiously into my mind and every the minutes as they slo My father grew restless, the symptoms we observ ed another attack was as Windsor had predict might carry him off. E had passed; grandmother her "Garden of the Sou gan to recite the Litany py Death, wherein all t both the old and the ne tion are called upon to departing soul in her and conduct her to the light. In a voice broke answered the responses meanwhile to my father breathing, and endeavor the first sound from the low that might intimat coming of the priest. I help feeling greatly alar given my father the lar medicine that Windsor ted me to administer, of tranquillising him, as tended to do, it had the creasing his restlessness there was no sign of the ed for visitor; was it p Frith had lost his way or had some unforeseen curred? Perhaps the h had fallen into the hand Topcliffe's patrols? The other possible contingen into my mind and every hopes grew fainter. Nor was this all; som happened which led me a spair of the success of prise. The man whom I into the opposite room, his solitary confinement suspecting that some on foot, began knocki door, and asking to be first he knocked gently a low tone, but I imme ogized the voice as Acting on impulse, I flu out of the window w might in the direction. I heard it fall with a the water, and at the slight sound coming fro beds reached my ear. W could not determine, fo Topcliffe began to hamm with his boots and call his followers to come t What was to be done! regretted having locked and thrown away the k noise he was making we bring all of his men rou and then what would be the priest, should he ar juncture? And even thoughts passed through heard footsteps on the heath the window, and moment the top of the peared at the casement, aroused from her sleep, turbulence Topcliffe made, into the room, startled ed, inquiring what was Before I could explain t to her, Windsor stepped the open window. He Topcliffe's shouts in the low, and naturally want tain what had passed i sence, before exposing t the danger of losing h that perhaps uselesly Windsor entered, I hear side the door; Uncle Re Babington and other s Topcliffe what he was t to make such an informa

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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.

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A. & B. SOCIETY, 1863.—Rev. Director, Flynn, President, Quinn, Sec., J. F. Quinn, Treasurer, M. J. J. Curran, 18 St. Alexander street, on the second Sunday, in St. Ann's Young and Ottawa 30 D. M.

WOMEN'S AUXILIARY, Organized Oct. 10th, 1891. Meetings on 1st Friday of each month, at 4 p.m.; on 2nd Friday, at 8 p.m. Mrs. J. J. Curran, President; Mrs. J. J. Curran, Vice-President; Miss J. J. Curran, Recording-Secretary; Miss J. J. Curran, Financial Secretary; Miss J. J. Curran, Treasurer; Mrs. J. J. Curran, Chaplain.

WOMEN'S SOCIETY—Established 1854, incorporated 1864. Meets in Hall, 92 St. Alexander street, 1st Monday of the month, and on the 1st Wednesday of each month. Rev. Director, Flynn, P.P. President; Mrs. J. J. Curran, Vice-President; Mrs. J. J. Curran, Recording-Secretary; Mrs. J. J. Curran, Financial Secretary; Mrs. J. J. Curran, Treasurer; Mrs. J. J. Curran, Chaplain.

WOMEN'S SOCIETY, C. O. F., 2nd and 4th Mondays of each month, in their hall, 92 St. Alexander street. Rev. Director, Flynn, P.P. President; Mrs. J. J. Curran, Vice-President; Mrs. J. J. Curran, Recording-Secretary; Mrs. J. J. Curran, Financial Secretary; Mrs. J. J. Curran, Treasurer; Mrs. J. J. Curran, Chaplain.

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Thereupon my future husband, who had already won my heart by his extreme kindness to my father, attached the cord, after he had made sure it would bear his weight, firmly to one of the mullions of the window. He then barred and bolted the door of the room; and, fastening the other end of the rope under the boy's arms, showed him how he must hold it, to prevent it from hurting his chest. He also enjoined upon him not to utter a sound, whatever might happen. After we had knelt down and said a prayer to his guardian angel, and grandmother had given the boy her blessing, Windsor led him down in the garden below. Then he gave me a few instructions as to the treatment of his patient, climbed out to the window sill, and deftly and noiselessly slid down the rope to where the boy was standing. As soon as they had both got clear off, we pulled in the rope, lest one of the pursuivants should perchance see it, and suspect what was in the wind.

We, waiting anxiously, counted into my mind every moment the minutes as they slowly went by. My father grew restless, and from the symptoms we observed, we feared another attack was coming on, as Windsor had predicted, which might carry him off. Half an hour had passed; grandmother took up her "Garden of the Soul," and began to recite the Litany for a Happy Death, wherein all the saints of both the old and the new dispensation are called upon to stand by the departing soul in her last agony, and conduct her to the regions of light. In a voice broken by sobs I answered the responses, listening meanwhile to my father's labored breathing, and endeavoring to catch the first sound from the garden below that might intimate to us the coming of the priest. I could not help feeling greatly alarmed; I had given my father the largest dose of medicine that Windsor had permitted me to administer, and instead of tranquillizing him, as it was intended to do, it had the effect of increasing his restlessness. As yet there was no sign of the much longed-for visitor; was it possible that Frith had lost his way in the dark, or had some unforeseen accident occurred? Perhaps the whole party had fallen into the hands of one of Topcliffe's patrols? These and many other possible contingencies crowded into my mind and every moment my hopes grew fainter.

Nor was this all; something fresh happened which led me almost to despair of the success of our enterprise. The man whom I had locked into the opposite room, weary of his solitary confinement, or perhaps suspecting that some project was on foot, began knocking at the door, and asking to be let out. At first he knocked gently and spoke in a low tone, but I immediately recognized the voice as Topcliffe's. Acting on impulse, I flung the key out of the window with all my might in the direction of the pond. I heard it fall with a splash into the water, and at the same time a slight sound coming from the stables reached my ear. What it was I could not determine, for just then Topcliffe began to hammer the door with his boots and call lustily on his followers to come to his help.

What was to be done! I almost regretted having locked the man in, and thrown away the key, for the noise he was making was enough to bring all of his men round the door, and then what would be the fate of the priest, should he arrive at this juncture? And even as these thoughts passed through my mind, I heard footsteps on the pebbles beneath the window, and at the same moment the top of the ladder appeared at the casement. Anne, too, aroused from her sleep by the disturbance Topcliffe made, now rushed into the room, startled and confused, inquiring what was the matter? Before I could explain the situation to her, Windsor stepped in through the open window. He had heard Topcliffe's shouts in the garden below, and naturally wanted to ascertain what had passed in his absence, before exposing the priest to the danger of losing his life, and that perhaps uselessly. Just as Windsor entered, I heard voices outside the door; Uncle Remy, Barthyl, Babington and others were asking Topcliffe what he was thinking of, to make such an infernal noise

to the chamber where a man lay dying. In answer to his rejoinder Uncle Remy was heard to bid him for God's sake be quiet, and search should be made for the missing key. Windsor overheard these words, and whispered to me: "That will give us a few moments' respite, we must lose no time."

Thereupon he returned to the window and gave a signal; a few seconds later Father Weston, with his assistance, stepped in over the window sill. Never shall I forget the serenity of that saintly man's countenance, unruined either by the strange manner whereby he had gained admittance, or by the great peril to which he was exposing himself in the performance of his sacred functions. Only a few yards off Topcliffe, who seemed to know by intuition that a hated priest was near, as a hawk descries from afar an innocent dove, began to rage and bellow anew, while the gentle voice of God's minister pronounced the salutation which the Church places on the lips of the priest on his entrance into the sick-room: "Pax huic domui et omnibus habitantibus in ea." When dropping the brush into the vessel of holy water which grandmother held out to him, he sprinkled the bed and the sufferer. Singular to relate, at that moment my father, who had been lying in a state of unconsciousness, with closed eyes, looked up, and glancing at all the bystanders, beckoned to the priest to come to his side. We withdrew into the adjoining room while he made his confession; it did not take long, for my father had made his Easter only a fortnight before, and we were soon summoned to his bedside, where preparations were being made to anoint him. Kneeling down, we recited the responses to the prayers, said calmly but rapidly by the priest, since the uproar outside the door was increasing every moment, Windsor urged him to be quick, for in vain did he beg the pursuivants, with whom Uncle Remy and Babington were parleying, to make less noise out of consideration for a man at the point of death. Accordingly, as soon as Father Weston had anointed my father, he gave him the last absolutions, omitting the other prayers prescribed by the ritual, held the crucifix to his lips, exhorted him to place his whole trust in the mercy of God, and then in answer to our entreaties that he would no longer thus imperil his life, got out of the window, descended the ladder and disappeared in the darkness.

It was not a moment too soon, for when Uncle Remy and Uncle Barthyl heard Windsor say that father was dying, they besought him to let them in. So when we had moved the ladder to one side, closed the window, and hidden the rope under the bed, we opened the door. Large as the room was, it was quickly filled; my uncles, the gentlemen staying in the house and the servants, stood or knelt with us around the bed, while the pursuivants looked on stolidly from a disinterested, his countenance expressive of heavenly peace, listening to the prayers his mother recited in a low voice.

Presently he beckoned Anne and myself to his side, laid his hand in benediction upon our heads. Seeing that his eyes wandered in search of little Frith, I whispered to him that the boy was not there, and from his look of intelligence I knew that he understood that he was gone to conduct the priest back to his hiding place. Pressing his good old mother's hand, he thanked her for all the love she had shown him; he also bade his brothers an affectionate farewell, commending us especially to Uncle Remy's care. To each of the servants standing sobbing around he addressed a kind word, then making one last effort, he raised the hand which held the crucifix, and murmured, in accents that were scarcely audible: "Hold fast the ancient faith, the true faith! Hold it fast, every one of you." He tried to add something more, I think about meeting again in heaven, but we could not catch the words. His arm dropped on to the coverlet and his last agony began.

Sounds of lamentation and weeping, words of prayer were heard on all sides; even the pursuivants were touched, and those who were engaged in breaking open Topcliffe's door,

desisted for a while. Even at this distance of time, the remembrance of that scene makes me shed tears. On the 21st of April, at break of day, my dear father breathed his last. As through the tears that blinded me, I glanced upwards from his beloved countenance, I noticed that one of the five buds of the wonderful flower on the ceiling above had opened, and blossomed out into a delicate little red flower.

CHAPTER VI.—We had little leisure in which to indulge our grief. Perhaps, it was well that it was so; in my case at least, anxiety concerning Frith and the good priest certainly did much to assuage my sorrow for the death of my dear father. While grandmother and Anne still knelt weeping at the bedside, I acquainted Uncle Remy, in as few words as possible with what had taken place, and he slipped out and went down into the garden, to remove the ladder and to ascertain whether the entrance to the secret passage leading to the old castle, which was in the garden wall behind the barn, had been properly barred again, and completely concealed by a pile of fagots.

It was not long before the oaken panels of the door of the room where Topcliffe was imprisoned gave way, and he burst in upon us, like a mad bull. In all my life I never saw a man in such a fury; he was quite white, and foaming at the mouth. Even the solemn presence of death, which generally overawes the rudest of mankind, had no effect on him. He rolled his bloodshot eyes round the room, in search of a victim on whom to vent his wrath, finally fixing on my sister Anne. "It was you who locked me in!" he shrieked out at her; "It was you who turned the key and took it out! It is your doing that I could not catch the son of Belial, who this very night sped that stubborn Papist on his way to hell! You and all your accomplices shall pay heavily for this!"

He actually went so far as to seize Anne by the hair of her head and call upon his myrmidons to handcuff her. A terrible uproar ensued. Babington drew his sword, and his friends followed his example. He declared he would not stand by and see a young lady of rank maltreated in the presence of her father's corpse; and if it cost him his life, his good sword should be the means of sending Topcliffe to the judgment seat of God, and he would answer for the deed before the Queen's tribunal. Seeing the young man meant what he said, Topcliffe hastened to leave go of Anne, for the bully is proverbially a coward. Retreating to where his own men stood, he bade them disarm the young gentlemen, and the scene would have been one of bloodshed and violence, had not Uncle Barthyl, good old soul, interfered between Babington and Topcliffe's followers. He entreated them to keep the peace, saying never would he or his friends use force to prevent Her Majesty's commissioners from fulfilling their duty; let them make inquiry, and if it was found that Anne, or any one else had transgressed the law, the culprit should undergo the penalty of his offence, even though the law was an unjust one, in imitation of the early martyrs who had submitted to the decrees of the heathen Emperors. At the same time he warned the Queen's servant not to make any misuse of his power, for by doing so he would bring odium on the Government. With these pacific words, Uncle Barthyl induced Babington to sheathe his sword again, and Topcliffe, furious though he was, took himself a little in hand, and spoke in an altered key. And when he told Babington that he should charge him before the Secretary of State, for having dared to draw his sword against an officer of the Crown in the discharge of his duty, and wanted to interrogate him then and there, we prevailed upon him to adjourn to the hall, and institute the proceedings there. Thither therefore we all betook ourselves.

First of all, Topcliffe let fly against Anne, asserting that so had seen her come out of my father's room and from his presence, turn the lock on him. As we were dressed alike, it is most probable that he mistook me for my sister. Of course Anne denied this, and declar-

ed—that was moreover quite true—that during the whole night she had not quitted the chamber for a single instant. It was all no use, since Topcliffe asseverated that through the chink of the door, he had with his own eyes seen her rush, like a fury, at the handle, and for such an insult against the Queen's Commissioner she must go with him as his prisoner to London, there to answer for her conduct before the Privy Council. My poor sister could not make as light of this as she did of most things; indeed, she was more ready to cry than to laugh.

I therefore stepped boldly forward and owned that I had been the one to lock the door, and that when I did so, I was not aware of Topcliffe's presence within the room (This was no departure from the truth, since I did not know, but only suspected that he was there). The man glared at me, burst into a hoarse laugh, saying he did not believe I was capable of playing him such a trick, but he had no doubt I should not hesitate to tell a lie, to get my sister out of a scrape. Where was I going to, he inquired, and what did I want on the stairs? I replied, that I had gone down into the kitchen to fetch something that was required for my father, and that the soldier who was on guard at the foot of the staircase could bear witness that it was I, not my sister, who had passed by him. Topcliffe immediately had the man called in; but whether he had not yet slept off the fumes of liquor, or whether he saw what Topcliffe wished him to say, at any rate, he asserted to be his conviction that the young lady, who nearly stumbled over him last night was not so tall as myself. Thereupon Topcliffe without further questioning arrested my sister in the Queen's name. Anne burst out crying; I appealed to Windsor to give evidence that I, not she, had left the room. All in vain; Topcliffe denounced us all as a lot of lying Papists and said he believed the testimony of his own eyes and his watchman's before that of our tongues. Having delivered my sister over to the charge of two halberdiers, he proceeded to announce that, as it was now broad daylight, he intended to make a thorough search of the house and garden. He was quite certain he said that in the course of the foregoing night, a mass priest had been with the sick man, and could not now be very far off. Seeing a bunch of keys hanging at my waist-band, he ordered me to go with him. Resistance was useless; consequently while the rest of the party remained under surveillance in the hall, I was compelled to accompany the odious creature, with half a dozen of the most cunning of his satellites, upstairs and downstairs, into every corner and cranny of the house; standing by, an unwilling spectator, while every door was unlocked, every wall measured, and every part that appeared suspiciously thick struck with a hammer to ascertain whether it sounded hollow, and might conceal a secret chamber. I was quite afraid that the principal hiding place would be discovered. There was no one in it, it is true, but its disclosure would have brought us into sad trouble. For full five minutes Topcliffe stood on the stone under the back stairs, which concealed a subway into the barn hard by, where Brother — a lay Jesuit, very clever at concealment, had contrived a capital hiding place. However, this time our tormentor did not succeed in rousing anything out; the failure did not improve his temper, and very crossly he made me a sign to accompany him to the garden and outbuildings.

In the barn and woodshed he thrust his sword recklessly in and out of the trusses of hay and straw and between the piles of firewood, bidding his men to toss the fagots from one corner to another. Still nothing was found, and I began to think the work was over, when he caught sight of the ladders, hanging from wooden pegs outside the stables. It happened that the smaller ladder was only suspended from one peg, so that it hung awry one end resting on the ground. As everything else was in the most perfect order, thanks to old John's care, this little piece of carelessness struck Topcliffe, and he went close up to the ladders. Thus he was led to notice some fresh garden mould adhering to the foot of the larger ladder. "Hullo!" he exclaimed, "it is Gospel truth, this ladder has been used, and within a few hours too! Now I know the way that accused mass priest got into the old fool's room. What do you say to that, Miss Bellamy?"

What indeed could I say? In my confusion I could only stammer something about the ladder being in use for all manner of purposes. Topcliffe laughed contemptuously. "Of course," he said in his sneering way, "we understand this ladder nearly 50 feet long, was wanted last night to gather the priest off the dwarf

pear trees yonder, that are now just in blossom! May I have the pleasure, Miss Bellamy, of conducting you to the spot where that ladder was planted two or three hours ago? Let me see, which gable window was it? Ah, I see. Allow me."

He advanced towards me with a smile; I put his proffered arm aside indignantly, whereat he only laughed, and said I was really quite as amiable as my sister; but never fear, he would yet devise the means to cure us of our uppishness.

When we got to the place beneath the window, he triumphantly pointed out the holes in the ground made by the foot of the ladder, asking me if I could still persist in my denial? I answered nothing. Then he looked at a bed of tulips that was trampled down, and in which several flowers were broken off. "What a pity," he said sarcastically. "Do you not think, Miss Bellamy, that people should be rather more careful? The ladder might have been stood on the gravel path, then your flowers would not have been spoiled. Besides the footprints would not have been seen, as they are so very plainly in the soft mould. Just look here—these huge marks must have been made by your worthy uncle's great boots; those there are the traces of the Jesuit, on whose head—mark you—a prize of £100 is set. Let me take the exact measure, one never knows how it may come in useful. Well, the good man does not appear to wear shoes of the latest fashion. Now here are some of a very different style and shape; one of the young gentlemen staying in your house must have been here, or some other abettor of the priest; these ministers of Baal never lack a gallowbird in their train. But how do these pretty little footprints come here? They are almost too small to be yours, my young lady, nor are they quite like a gentleman's shoe. Oh! I have it, they belong to the dear little lad who whispered in his sister's ear so sweetly last night on the stair: it is all right. True enough, it is all right, I can say that now; for since I have got these threads in my hand, I will not let them slip from my grasp, but out of them we will form a rope, a rope to fit the Jesuit's neck. By my troth, here comes the little man himself, just as we were speaking of him!"

As ill luck would have it, at that moment Uncle Remy appeared round the corner of the house, holding the boy by the hand. I saw the exultant look Topcliffe gave them, and tried to give them a sign to warn them to beat a hasty retreat. But it was already too late. Topcliffe asked them quite civilly to come where we were standing; as soon as they did so, he seized hold of Frith's arm, and asked him whose were the footprints in that flower bed? The child looked at me with a frightened expression in his blue eyes, but he answered sturdily; these were the footprints of a good many people. This reply cost him several hard cuffs from Topcliffe, who then lifted him up and stood him down in the flowerbed; but Frith, guessing his design, defeated it by scraping the earth with his feet, so as to obliterate all traces of his having been there. This made Topcliffe very spiteful, he pulled the poor little fellow's hair unmercifully.

But one might go too far with Frith. He was a good, gentle child as long as he was treated kindly, but if he thought anyone was unjust to him, he could show himself a true Bellamy by his obstinacy, for we are known to come of a stubborn race. Frith set his teeth and looked at his tormentor with angry defiance, but he did not utter a word, even when Topcliffe boxed his ears so hard that the tears started to his eyes, saying: "None of your insolence for me, if you please! You little know me, I have taught many other birds to sing besides fledglings like you!"

"You ought to be ashamed of yourself, Master Topcliffe," exclaimed Uncle Remy, "for striking a lad like that. I will not permit it."

"Who asks you for permission?" the scoundrel rejoined. Then calling one of his men, he bade him cut him a stout switch from a willow tree. When this was brought to him, he trimmed it with his dirk, and whirled it round twice or thrice in the air with a whistling sound; then flourishing it over poor Frith's head, he addressed him thus: "Now Master Frith, my name is Topcliffe, and you may perhaps have heard I have been the means of bringing many hundreds to the gallows, or what is worse, to the rack. I am not a man to be trifled with. Now listen to me: Last night that very ladder was brought here, and by it the Jesuit Edmund climbed up to the gable window yonder. I know very well that you, my young master, brought the Jesuit here, and you conducted him home again; so you know now, where he is hidden. Pay heed to what I say: I am going

to count five and twenty, quite slowly; and if by the time I have done, you do not tell me where the Jesuit has put himself, I will lay this switch about you so soundly that you will not know whether you stand on your head or your heels, and will be ready to tell me all I want to know. Lay the young gentleman on the garden seat, and hold him down; that is right. Now I am going to begin: is one—two—

"Master Topcliffe, what are you thinking of?" interposed Uncle Remy. "Do you imagine that a child like that would be told where a Catholic priest is concealed?"

"Five—six," the man went on.

"Never fear, Uncle Remy, I will not let him know it if he should cut me to pieces."

"There now, the young villain confesses he knows it! Eight—nine."

"Stop that!" cried Uncle Remy, "whatever I have to suffer for it, I will not stand by and see the boy flogged. You are exceeding your powers." So saying he wrested the switch out of Topcliffe's hand, broke it to pieces, and flung it on the ground.

The tyrant shouted to his men to seize and bind Uncle Remy, but he was a powerful man, and easily shook off the two who laid hands on him. Snatching a pike from a third, he swung it about him with such effect, that all his antagonists retreated, their leader among them, and the two that were holding Frith down on the garden seat, let him go free. Quick as thought the child sprang to his feet, slipped between the legs of the men with astounding dexterity, and would have made good his escape, had not sousing Page most inopportunistly appeared on the scene with some armed retainers and thus stopped him in his flight.

This cousin Page was my grandmother's nephew, and like all the rest of our family, a staunch Catholic at heart, although he had conformed to the new form of worship, in order to evade the exorbitant fines that were reducing all our Catholic families in turn to beggary. Alas! it is through weakness such as his, that our beloved island has been bereft of her choicest heirloom, the true Faith; because the greater number of the nobility and gentry for the sake of retaining their property, complied with the will of their ruler, in the conviction that better times must come, when they would again openly profess their ancient creed. Fools indeed were they, and forgetful of our Lord's words: No servant can serve two masters; you cannot serve God and mammon. Thus all who would not forego mammon gradually lost the inestimable treasure of the Faith.

Cousin Page came puffing and red in the face like a turkey cock, for he was a corpulent man, and had been walking quickly. As soon as he saw us he cried out: "Cousin Bellamy, cousin Mary, I have just heard that my cousin Richard died last night. I am sorry, heartily sorry for you both. He was a good man, but headstrong like all the rest of you, and by his culpable obstinacy he has ruined his fine estate. Bot what is up now? By my troth, that is Master Topcliffe! I wish you good morning! Another domiciliary visit to my stubborn popish relations—eh? what are you after, my lad? Stop him, men, stop him."

(To be continued.)

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OUR BOYS AND GIRLS.

SATURDAY NIGHT.

Placing the little hats all in a row,
Ready for church on the morrow,
you know;
Washing wee faces and little black
fists,
Getting them ready and fit to be
kissed;
Putting them into clean garments
and white
That is what mothers are doing to-
night.

Spying out holes in the little worn
hose;
Laying by shoes that are worn
through the toes;
Looking o'er garments so faded and
thin;
Who but a mother knows where to
begin?
Changing a button to make it look
right,
That is what mothers are doing to-
night.

Calling the little ones all round her
chair,
Hearing them lisp their evening
prayer,
Telling them stories of Jesus of old,
The Shepherd who gathers the lambs
to His fold;
Watching them listen with childish
delight—
That is what mothers are doing to-
night.

Creeping so softly to take a last
peep—
Silence the token of childhood's
sleep;
Anxious to know if the dear ones
are warm;
Tucking the blanket round each lit-
tle form;
Kissing each little face, rosy and
bright—
That is what mothers are doing to-
night.

From the San Francisco Monitor.

"PETER OF THE KEYS."

"Well, now, I don't know what you think about it, but I call that a beautiful account, I do!"

It was a master locksmith of Unterkreutzen who spoke. He and his men, having finished their week's work on Saturday afternoon, were chatting over the news of the day. Their parish church, which had for weeks been undergoing repairs, was to be reopened on the morrow, and the account referred to above was that given by the local "Weekly Gazette." It told of all that had been done—the strengthening of the ancient tower, the restoration of the fine oaken roof, the beautifying of the Lady Chapel, the gifts of pictured windows, and much besides.

The men agreed that it was a beautiful account, and that they were proud of their parish church; especially of the handsome scroll work in wrought iron—their own handiwork—adorning the new oak doors.

One youth alone, with his head propped on his hands, and his elbows on his knees, sat silent.

"What ails you, Peterkin?" said one of the men; "you, at any rate, don't seem proud of your parish church, to judge by your looks!"

"Not I," growled Peter. "It's not that I find fault with what's been done but what's left undone!"

"Here's a fellow that's hard to please! Now, has a single thing been forgotten, from the cross on the spire to the scraper by the porch?"

"Yes, there has."

"What?"

"St. Peter."

Under its carved stone canopy, on the outside of the Church, a life-sized statue of the Prince of the Apostles had stood for about six hundred years. It was weather-stained and moss-grown. The right hand, raised in blessing, had lost two fingers, and the thumb; and in the left, the keys were broken.

"I don't see," continued the boy, "why the patron saint of our parish, and my patron, is to be left in the lurch when all the rest of the church is smartened up. Besides, the keys are the emblem of my trade, and then, too, I like that statue, because it looks straight down on my father's grave."

"You are right, my lad," said the master; "our patron must not be forgotten. We will undertake to repair the statue ourselves."

"Give me the metal," said Peter, "and I will make the keys."

This being settled, Peter took great pains with the design, as well as the workmanship. One key he made of bright brass, gilt, fashioning the head like a trefoil, and the wards like a cross; the other of iron, without wards, and the head a thick circle of metal, a fetter without an end.

Peter was proud when the well-grubbed statue was once more bran-

dishing its keys. The parish priest, tapping him on the shoulder, said: "Your patron will not forget what you have done for him, my boy."

Shortly afterwards Peter, as is customary with apprentices in Germany and Austria, started on his travels as journeyman-apprentice, and gradually worked his way to Vienna. Here he fell in with a former comrade, who professed great pleasure at meeting him again, proposed to help him to employment, as he knew the city well, and altogether seemed likely to be of considerable use to the new-comer. The two shared the same lodging, and for the first evening all went well. Next morning, however, when Peter got up, he missed not only his comrade, but the purse containing his small savings and the old-fashioned silver watch he had inherited from his grandfather—the only things he possessed, except a few poor coppers.

Under these circumstances, Peter thought the best thing to be done was to find his way to the "Schlosserhof," of which his acquaintance had told him. This is the Locksmiths' Guildhouse, or inn: a sort of club, where those of his craft were in the habit of meeting, and where he would readily hear of employment.

On his way, passing a church, he entered. After a short but fervent prayer before the tabernacle, he begged his great patron to find him work that day; and as he did so, dropped into the box for the Peter's pence half of his few remaining kreutzers.

After wandering about a long time, he asked the way of a passer-by. The man, whose dialect was strange to Peter, pointed down one of the streets, and then made a sign with his hand to the right. Following these indications, Peter, after walking some distance, took a turn to the right, when, to his joy, he saw straight before him, a large building over the chief entrance of which were the cross keys, very large and almost as well made, he thought, as those of his own handiwork for the statue at home.

"The locksmiths here have a grand place for their guild!" he said to himself. "It's ten times as big as the little 'schlosserhof' in our village. They must get famous pay hereabouts!"

He mounted the steps; the great door was open. He entered the hall. On each side were doors, one of which he opened, expecting to find himself in a refreshment room. Nothing of the kind! Not even a buffet at the far end. On the contrary, the far end was almost taken up by a crimson canopy and curtains under which, on a dais, stood a throne with its front facing the wall and its back towards the room.

Puzzled by this arrangement he advanced to examine it more closely, noticing, as he walked along, portraits of venerable Church dignitaries hanging between all the tall windows.

"These," he thought, "are the guild chaplains, I suppose, who got to be bishops. But what grand folks the Vienna locksmiths seem to be. They ought to get work for me in no time!"

He reached the dais, mounted it, and sat down on the throne staring at the curtained back of the canopy and wondering if there was anything behind it. He was thus occupied when a side door opened and a servant in livery came in. For one moment the man was dumb with amazement; but the next he had collared the usurper and with a torrent of exclamations at his astounding impertinence, began to hurry him out of the room. At this moment, however, two ecclesiastics entered—one in the ordinary dress of a priest, but the elder of the two wore a scarlet skull-cap, and on his breast a small gold cross.

"Stop, Ruprecht," said the latter; "what has this boy been doing?"

"Doing, please Your Eminence? Why, I find the good-for-nothing fellow seated in the Holy Father's Chair just as if he were the Pope himself!"

"Not quite like the Pope," said the Nuncio, scanning the honest face before him. "The Pope would face the world, not the wall. But what is your name, my son, and how came you there?"

"O, my Lord Cardinal Archbishop," said the lad kneeling down in awe and stringing together all the titles he could think of, "what have I done? I am a stranger here, a 'prentice from Unterkreutzen. My name is Peter—there they call me Peter of the Keys, because I made such beauties for St. Peter's statue."

"And what do you want here, Peter?"

"I came, my lord, to look for work; and—"

"Well, and what?"

"Breakfast, please Your Eminence; but this 'schlosserhof' is not at all like ours at home. I don't know where to find the eating-room."

"But this is not the Locksmith's Inn, my boy. Who told you that it was?"

"No one, my lord; I knew it by the keys of Peter."

The Nuncio smiled. "Doubtless it is St. Peter who has brought you to the house of his representative. You shall not want a helping hand. Go with Ruprecht, and when you have breakfasted this reverend father will speak with you."

The result proved that the priest of Unterkreutzen had spoken truly. St. Peter had not forgotten his client; the good priest readily found work for him.

Peter was skillful as well as honest, and in due time became a master-locksmith himself. He has married a good wife, the daughter of a carpenter, and if ever you go to Vienna and visit the rather out-of-the-way street called the Zimmermann-Strasse, you may know their house by three small statues under a beautifully-wrought iron canopy over the door. There is St. Joseph, the Foster-Father of Him Who is the Key of David and patron of the young Hausfrau, Josephine; St. Peter, with the keys of heaven and hell; and between them, with her Jesus in her arms, that sweet Mother whose prayer is the golden key that can instantly unlock the treasures of His Sacred Heart.

A TRYING SEASON.

Little Ones Are Subject to Colds and Results are Dangerous Unless Prompt Remedial Steps Are Taken.

The little ones are apt to take cold, no matter how carefully a mother may try to prevent it. While colds may affect children in different ways, the main symptoms usually are that the child grows cross, the skin hot, the appetite fickle and the child quite feverish. Unless something is done at once to relieve a simple cold, the result is often very serious—so serious that many a child's life has been lost. There is no remedy that can equal Baby's Own Tablets in cases of this kind. These tablets promptly break up colds and carry off the poisonous matter that has been retained in the system. By doing that they reduce the fever; the pulse becomes normal; the appetite is restored, and the child is again well and happy.

Mrs. O. E. Earle, Brockville, Ont., says:—"I always use Baby's Own Tablets for both my children, aged three and five years, when they are at all unwell. When my little girl was a few months old, she had a bad attack of whooping cough, and I found the tablets very beneficial. Since that time I always keep them in the house ready for use. When the children are troubled with biliousness, any derangement of the stomach, are peevish or fretful, or when they have a cold, I always use the tablets, and am always pleased with the results."

These tablets are a certain cure for such troubles as colic, sour stomach, indigestion, diarrhoea, constipation, simple fever and colds. They prevent croup and allay the irritation accompanying the cutting of teeth. They are sold under an absolute guarantee to contain no opiate or other harmful drug. May be had from druggists or will be sent post paid at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Notes for Farmers.

The scarcity of apples due to the failure of the crop last year has impressed farmers with the value of a good orchard. It is possible for any farmer to have an orchard that will make a return of profit each year. These orchards may be maintained without much effort or loss of time. The quality of soil and its treatment, however, is important. The apple trees must have nourishment to fill the demand of the plant the same as any other vegetable. Many never manure the orchard either by cover crops or otherwise. The tree of course, soon becomes deteriorated and finally fruitless.

A large profit may be derived from apple culture and it is an industry that might easily be developed into an important branch of farming.

Mr. W. T. Macoun on the subject makes the following statement:—"The soil in the apple orchards at the Experimental Farm, Ottawa, is not an ideal one for growing fruit, being a light sandy loam with a subsoil of sand to a depth of three

feet or more in many places. The ground is naturally moist except the surface which becomes very hot in summer though well drained the subsoil is still cold and moist and when the roots strike it they die. How best to warm the soil and remove more of the moisture from it was the problem to be solved and it was decided to keep the ground covered with a green crop. The advantages of having the orchard permanently in grass sod were doubtful therefore common red clover (*Trifolium pratense*) was chosen as a cover crop. The method adopted was to sow the clover seed as soon as the ground could be prepared in the spring at the rate of twelve pound per acre and during that season to plow down any weeds which might appear and possibly some clover with it. By autumn a fine clover crop is obtained which is very necessary in this part of Canada to hold the snow and protect the roots of the trees, as many trees are often root-killed the soil is bare.

"The clover usually comes through the winter in good condition and as soon as it is from 18 to 20 inches high or just when the flower heads begin to show it is cut and left to rot in the round. The second crop grows up very quickly and when it is about the same condition as the first it is cut also. As many as five crops of clover have been cut in one season on the same land and all good except the last which was light. From the five cuttings it was estimated that about 25 tons of green clover were left to lie and rot on the ground in one season. It may easily be imagined that there will be a large quantity of vegetable matter left to lie on the ground. After the last cutting there is sufficient growth made to form a good cover crop for the winter. It is very important to cut the clover just as the flower heads begin to show, as if done later it has been found that only about two good crops can be cut. By the next spring or the beginning of the third season a large part of the clover is dead, it being a biennial; the ground is therefore plowed shallow, and the decayed vegetable matter which has accumulated for two years is turned under. Clover seed is again sown and the same process is continued. The trees apparently never suffered from lack of moisture during the past four seasons. An addition of phosphoric acid and potash from time to time in the shape of ground bone and muriate of potash or some other good fertilizer is necessary to keep up the fertility of the soil. The benefits of this system under our special conditions are: First, the clover during the growing season a very large quantity of moisture which would be conserved by cultivation. It has been found that there is much less moisture when clover is growing than when the soil is cultivated. Second, the roots of the clover go a great depth, four feet or more and help to aerate the soil. Third, when this clover is cut the plant food which has been brought up from that depth is deposited on the surface of the soil in a much more available condition, and where the feeding roots of the fruit tree can get at it. Fourth, the soil being a very light, sandy loam is easily blown by the wind if kept cultivated and the surface also becomes very warm during the summer. Clover keeps the soil in place, and the mulch of decaying leaves and stems keeps the surface cool. Fifth, as the clover plants do not form a tangled mass like the grass sod it is thought that less of the warm rain which falls during summer showers is evaporated before it gets into the ground than would be the case were the land in grass sod. As stated before the results from this system under our peculiar conditions have been very good. How long they will continue so is yet to be learned, but while good results have been obtained here we believe that as a general rule and where drought is occur the best system to adopt in orchard cultivation is to keep the soil cultivated thoroughly till about the middle of July and then, choosing a favorable time seed down with the plant that makes the best cover crop and plow this under in the spring as soon as the ground can be worked. In the Ottawa Valley we usually have an abundant rainfall, and seldom suffer from drought, hence conservation of moisture is not as important a question here as maintenance of fertility.

LIVE STOCK.

— There is a probability that the live stock sale may not be held in Ottawa next year. This is the centre of a dairying industry and the breeds best adapted to this line did not sell at a satisfactory figure. Unless stock men of the Ottawa Valley engage in Durham trade and give more attention to beef production the sales will have to undergo a radical change or disappear from the city.

By far the greater number of entries were Durhams, this being so

much the case that the original list of stock to be offered for sale had to be modified. The number of Ayrshires desired was not forthcoming and there was a superabundance of Durhams. The latter was supplied to make up the deficiency in the former.

A sale held in Ottawa should show no scarcity of Ayrshires if the stockmen tendered the patronage deserved. Eastern Ontario is rich in Ayrshires especially the district around Ottawa.

THE PRODUCTION OF MILK from the acre is a very important question as it is essential in any business to know what is realized from the investment. The farmers are generally his capital. How to procure a large quantity of milk is to-day interesting the minds of dairymen and how to get a large quantity from a given acre as a problem hardly solved. When dairying is the leading industry on a farm it is well to note how much per acre is produced and if these acres were devoted to another industry would a greater return be made at a less cost.

Experimenters have made estimates along these lines but owing to the variable character of different soils their condition of fertility and adaptability to grass growing such data is not of much service unless we have all the conditions before our minds. Professor Brown of Guelph Farm, has reported that 7,000 pounds of milk have been produced from one acre of grass upon which two cows were pastured. Mr. D. M. McPherson, of Lancaster, has computed the area of ground that will yield a ton of cured hay if converted into pasture.

To obtain the best returns from the acres of a dairy farm it is necessary to have a good herd of cows and suitable food.

Victims of Duty.

Within the past few weeks we have had several cases of priests, in various parts of America, who have faced the dangers of disease and death, in the performance of their duties. In three different cases it was smallpox patients that were visited and that received the last sacraments from their pastors. While these are acts of real sacrifice and of heroism, yet, in the Catholic priesthood, and fewer still are aware of all that the young man takes upon himself, when once he decides to give up the world and to live for God and for religion.

And the priest knows, long before he is ordained, that he must expect to meet with the most difficult of situations and be ready to face every danger in the fulfilment of his sacred mission. And not the least amongst these is the opposition of the world; the misrepresentation of the evil-minded; the slanders, the calumnies, the falsehoods, the persecutions of every class, to which good men are subjected. He knows that the trials of Job, by the will of God, were but the figure of the trials that he must undergo.

Amongst those who took their lives in their hands and went to the bed-sides of the plague-stricken and the dying, was Rev. J. J. Murphy, of the Sacred Heart Church, Weymouth. The smallpox was raging, during the early part of this month in that locality, and, in the midst of the epidemic, the priest performed his duty of administering the last sacraments to those in danger of death. The result was that he now lies at death's door, in the Town Hall, of Weymouth, a building set apart as a pest house for the time being. Even this record of heroic work in God's service could not be allowed to pass uncriticized. In fact, it was stated that the Rev. Father had distributed ashes or Ash Wednesday, knowing that he was in a condition calculated to endanger all the congregation.

No matter what the facts may be, and we are certain that the priest did not then know that he was a victim of the disease, it is evident that every possible loop-hole is taken advantage of by those who cannot overcome their prejudices even in the presence of facts, to detract from the great merit of the noble self-sacrifice of the minister of God.

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Vol. LI, No. 1

THE DAW OF THE SILVER JUBILEE YEAR

The brief despatches received as we go to the news that the centenary of the year of St. Silvester's Holiness the Pope most imposing nature. In the morning at the plaza of St. Peter with a mass of 80,000, 50,000 of these were it took four hours for by four doors. The marble of the interior myriads of candles and electric lights set in the entire concourse building stood with the of a few of who occupied bunes. The royal tribune, in the Grand Duchesse of the Duchess of Transilvania, Princess Liechtenstein was of the Pope's family. of the diplomatic corps third. The general largely international, a hundreds of Americans. The sound of silver trumpets announced the approach of a solemn procession. First ed jeweled cross, ca white clad youth. gious orders of monks ies, archbishops, bishop lates of all grades, choir rendered soul-stirring during the entrance. Cardinals and His Holiness clad in gorgeous robes red and gold. The crowd was silent Pope entered, and then voice it shouted, "Veni Long live the Pope! The election of Leo X. exalted position of Savoy took place twenty-five days after the demise of IX. 61 cardinals entered conclave. The cardinals following nationality: 8 Frenchmen, 4 Spaniards, 1 Pole, 4 Austrians, 1 Belgian and 2. The conclave was one of est in history. When the lot was taken on the Feb. 19, twenty-three cast for Cardinal Gioacchino Camerlingo of the Holy Church, while the next day, Cardinal Franchini only seven. At the second taken the same day, the Cardinal Pecci amounted eight; the third ballot the election was consummated Cardinal Pecci received four votes, more than the two-thirds. Cardinal Do bishop of Bordeaux, who side of Cardinal Pecci voting, said that when the cardinal chamberlain nounced with startling the future pontiff shed tears, and his trembling fused to retain his grasp The French cardinal picked and handing it to his league, he whispered: "This is not a question of interest of the Church and of the world are concerned. When the moment arriv

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