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# The True



# Witness

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## NOTES OF THE WEEK!

**ABOUT PENSIONS.**—A paragraph in an American exchange commences thus:—"The talk of pensioning ex-presidents is on again." We are not conversant with needs of the ex-Presidents of the American Republic; but, we have no doubt that there have been rulers, in after life, the sums that they once were in a position to handle. Be that as it may—speaking of our own country—we are strongly of opinion that not a few of our once prominent public men stand in need of a pension, and that it would be exceedingly creditable to the country if they were allowed to enjoy some small revenue in their declining years. We have men who have passed from office to office; holding life appointments, resigning them to battle for a principle, regaining other positions, ascending to the highest place within the gift of the country, and then coming down at one jump, to the very foot of the ladder, there to recommence, under altered circumstances with the winters of age on their heads, the work that they began a third of a century or more ago. There is no pension, no superannuation for such men. They gave their youth, their manhood, their talents, their means, their opportunities to the country, and the country calmly contemplates them as they walk the difficult avenue of privation. There is a lesson to read in that paragraph which we have quoted; but who will teach it to the men that control the administration of the country's affairs?

**A DELICATE CONSCIENCE.**—An item of news from Newark, N.J., informs us that a Mrs. Ryan, of New York, who is at present in the former city, received a letter containing five two-cent stamps, and explains that:—"The stamps were equal in value to some which the writer had taken from Mrs. Ryan's pocketbook twenty years ago, when she was a teacher in the Newark Union School."

This is an evidence of the practical results of the Church's teachings and of her discipline in matters regarding conscience. It is a small thing, no doubt, but "straws show the way the wind blows." It is a pity that the same sentiment does not animate the vast majority of human race.

**UNKNOWN BENEFACTORS.**—A very exceptional case, in connection with donations to institutions, has been reported of the Mount Sinai Hospital. It appears that a man and a woman gave that institution the sum of \$38,000. The President said: "I have tried in vain to learn who the generous donors are." And he adds:—"I wish to thank them. But I can only learn that the gift is from a woman and her brother—not of our faith—in recognition of the non-sectarian character of our institutions."

This is not the general method employed by those who make large donations. As a rule, there is no difficulty in finding out who they are. In fact, they seem to take a special delight in having their names published broadcast over the country. We do not deny their right to be publicly thanked for whatever they may have given; but, it seems to us that the satisfaction enjoyed by the lady and gentleman in this case could not be purchased by all the notoriety in the world.

**CONTESTED WILLS.**—A recent writer in one of the American papers tells of a peculiar case of will contestation. He says:—"Not long ago, a man died leaving property valued at \$200,000, chiefly acquired in the saloon business and partly in real estate investment. He appears to have been a reasonably correct man, in ordinary ways, and in his will bequeathed about \$15,000 to Catholic charity. But relatives, or rather a claimant of kinship by marriage, began a contest of the will, and I suppose that the lawyers will have fat pickings before the estate is finally settled. It is the old story. The aged man haggled his money to the last, and the chances are least intended. He was unmarried and

might have made sure that his fortune would be divided, in part at least, as he desired; but, like many others, he held to it with a dying clutch. Men who have accumulated wealth with difficulty and in early struggles with poverty seem invincibly averse to parting with any considerable amount, to the last gasp."

It is not long since that our columns contained a very important contribution anent will-making and if we remember rightly, the writer advised the making of wills in a regular form, in order to avoid litigation, family disputes, and possibly the contravention of the testator's desires. It seems to us that there is nothing easier on earth than the making of a proper will; yet a large percentage of people, who have something to leave behind them, constantly neglect this duty. Men, who have gathered together a little money, appear to think that everyone else has designs upon it, and that by making their wills they risk being deprived, during their lives of the enjoyment of their wealth. It is a foolish as well as a false idea. It is right that a man should learn what is to become of his means when the power of death eventually deprives himself of its possession.

**MIXED MARRIAGES.**—Rev. Dr. O'Reilly, speaking on mixed marriages, a few Sundays ago, said:—"The Church does not encourage mixed marriages, because you know that they are a source of a great deal of trouble not only from a religious standpoint, but also for the sake of peace and happiness in the family circle. We often hear those who have entered into a contract of this kind express themselves in later years that the difference in religious views has been a great source of unhappiness. People should consider these things in time as well for the non-Catholic as for the Catholic party."

It will be seen by these remarks that there is an unquestionable wisdom in the course taken by the Catholic Church on this subject. Protestants frequently consider the Church's attitude as indicative of narrow-mindedness and bigotry; but experience teaches that, both for the Protestant and the Catholic, there is a principle of motherly affection underlying the actions of the Church. As in every other case, so in that of matrimony, if the rules and teachings of the Catholic Church be carefully and honestly examined, they will be found to tend, invariably, towards the well-being of society and of the whole human race. The more we examine into the spirit and discipline of the Church the more do we find them in accord with every law—not only Divine law, but the laws of nature. All social laws, the laws governing our physical lives, the laws of health, as well as the laws of general progress.

**CORK EXHIBITION.**—It appears that everything has been decided regarding Cork's coming international exhibition to be opened in Cork on the first of May next. The Canadian Government will erect a pavillion with a floor space of 6,000 feet. It will also pay the charges of its own exhibits, but not those of private parties. Mr. Burns of Ottawa is said to have been selected as secretary of the Commission in connection with Canadian display. Some of the large steamship companies will run direct to Cork from New York and other American cities, and possibly from Canada. It is also expected that the Premier of Canada will pay a visit to the exhibition on his way home from the coronation ceremony. At all events it is now a decided thing that Canada will participate in that exhibition, and we are sure that the fact of such a bringing together of the Irish and Canadian peoples cannot be other than beneficial to both countries.

**CALL ON CARNEGIE.**—We are told that Rev. Dr. Cadman, of Brooklyn, has publicly called on Mr. Carnegie to spend his next six millions in building churches. It appears that the millionaire, with the

library infatuation, is not at all inclined in that direction. The report, containing this appeal, closes with the statement that, "Instead of coming nearer to getting hold of all the people, the Protestant churches are getting further away from doing so." If all that we learn from the press and the Protestant pulpits of the United States be true, the churches that they actually possess are more than sufficient to hold the people who frequent them. What use would it be for Mr. Carnegie, or anybody else to build a number of edifices, call them churches, and leave them as architectural monuments to the decline of Protestantism?

**THE IMPERIAL SESSION.**—The first week of the session in the Imperial Parliament has resulted in very little. The fact that the Irish members occupied the most of the time given attention of the House is significant in one sense. Not that any marked headway was made, but simply because the Government was made to understand that it has to deal with a united Irish party, and that there is no intention of allowing the ultimate aims of Ireland to be forgotten, does this beginning of an important session appear of some interest. The only remarkable event, arising from the debates, was the frank statement of John Morley, that he pledges himself anew to a measure of Home Rule, such as would give Ireland the same right of self-government as the colonies enjoy. We have no doubt that, as the session proceeds, important developments will take place, and that much will be done to establish on a more certain basis the prospects that are ahead of the Irish Party. It is yet too soon to cast the horoscope of the future; still we feel confident that the Government will neither willingly grant any legislative concessions to Ireland, nor yet strain the wire by any down-right coercive measures.

**THE QUESTION BOX.**—In reading a report of the mission to non-Catholics recently given, by Rev. X. Sutton, in Penacook, N.H., we find that a great many very serious men belonging to different Protestant denominations, made use of the Question Box. It would appear by the questions sent in that the sermons of the mission must have produced a very beneficial effect. The queries that have been reported are certainly of a more serious class than might usually be expected. They indicate a desire, a sincere wish for proper information on the great truths of religion and upon the teachings of the Catholic Church. Again they show that the persons asking for instruction on certain points have already a fair and intelligent conception of Christian doctrine. When men of a serious turn of mind, animated with honest intentions, sincerely desirous of knowing the truth, and accustomed to reflection upon matters of religion, come forward with questions that naturally would suggest themselves to those outside the pale of Catholicity, there is strong reason to believe that they have been favorably impressed, that prejudices have been dispelled in their minds, and that they are on the highway to final conversion. At all events these results, no matter what the final outcome may be, are proof positive that the more the world knows of the Church the better she is appreciated, and the closer the non-Catholics come in contact with our clergy the deeper the sentiment of respect for Catholic doctrine and practices do they entertain. In this connection we might remark that it has almost invariably been discovered that the less the Church's antagonists really knew about Catholicity the more bitter have they been in their denunciations of our religion. These missions are certainly producing good fruit.

**PROTESTANTISM RAMPANT.**—There are times when that species of anti-Catholic fury, which indicates more zeal than Christianity on the part of those affected. Breaks out in a spasmodic intensity. At this moment the fever is raging in certain circles in England. As may be seen by some recent despatches. Take for example the following, dated London, February 1st:—"Lord Chief Justice Alverstone and Justice Darling, sitting in the Court of King's Bench, considered yesterday a peculiar case in refer-

ence to the Jesuits in England. A short time ago a clergyman, a prominent member of the Protestant Alliance, applied to one of the metropolitan magistrates for summonses against three gentlemen for becoming Jesuits within the United Kingdom. The magistrate refused to issue the summonses and the clergyman applied through counsel for a rule from the King's Bench calling on the magistrate to show cause why he should not issue them."

According to a clause in an old statute entitled, "An Act for the Relief of Roman Catholic Subjects," any person after the commencement of the Act who became a Jesuit should be deemed guilty of a misdemeanor. The magistrate considered the law as obsolete, but the Court of King's Bench decided otherwise, on the ground that no lapse of time can repeal a statute. No matter whether it can or it cannot, we simply consider the spirit that could suggest the application of such a law. But there is a revival, a temporary revival, of that idea of a Jesuit conspiracy, or a Papal plot or whatever you choose to call it, and to this species of mental super-excitement is due the whole trouble.

A despatch of Feb. 4th, from London, telling of a meeting at Albert Hall, and resolutions against allowing Monks and Jesuits from other countries coming to reside in England, opens with this very significant passage:—"The spirit of ultra-Protestantism inherent in a large section of the British public is indulging just now in one of its periodic aggressive manifestations." The meeting was presided over by Viscount Middleton, supported by Lord Kinnaird and Lord Overton. According to the report:—"The speeches declared that there was a conspiracy afoot to undermine the Protestant religion, and denounced the dangers of the introduction into Great Britain of bodies of celibate, militant Catholics, who profess to be driven out of their country by persecution. Was it not a fact, asked Viscount Middleton, that these orders were compelled, sooner or later, to quit any country where they established themselves because they only acknowledge the authority of their own superiors, regardless of the law of the land? Resolutions embodying the objects of the meeting was passed with unanimous fervor. One of these insisted upon the retention of the sovereign's oath of the rejection of the "distinctive errors of the Church of Rome." Another condemned successive governments for allowing violation of the law forbidding monks and Jesuits to reside in Great Britain, the existence of such communities in the country being pernicious to society and dangerous to good government."

In the light of history, as well as in that of common sense, all this seems most childish. In fact, the men who can be worked up to such a point of unreasonable terror, whom phantoms of their own creation can so seriously disturb, are actually to be pitied. They imagine that they are animated with zeal for the Protestant cause, but they are blind to the fact that the story of all such movements tells of an ultimate gain for the cause of Catholicity. They set serious men reflecting, and reflection brings about conviction, and conviction entails conversion. The bulwarks of Protestantism must have grown perceptibly feeble within the past few years, otherwise there would be no need of such frantic efforts to repair them and to keep them from tumbling into ruin.

It is passing strange that enlightened men—enlightened on every subject, save Catholicity—should be still imposed on with these fairy tales of Jesuit terrors. We have actually come to the conclusion, and that some time ago that the moment we hear a man declaiming against Jesuitism, he is lacking on all information or knowledge concerning the Catholic Church. Were he to really know aught on the subject, he would leave the old beaten track, and avoid obsolete and long-refuted accusations.

**SALISBURY AGAIN.**—After Lord Salisbury's latest declaration regarding Home Rule for Ireland, we would conclude that the Irish Parliamentary Party need look for no consideration or concession from the existing Government. If the Irish members fight on, in solid phalanx,

it must be with the remoter hope of wearing out the powers that be and hastening the downfall of the present administration. The Premier has clearly stated that he would regard an Irish Government as more hostile and more dangerous to the Empire than the Boer Government of a short time ago. He declared that he would never consent to give the Irish people a home government that would arm the people and supply them with munitions of war against England. He considers the language of the present Irish leaders more menacing than any used in the days of Parnell or O'Connell.

Now this is about the substance of Lord Salisbury's statement which was greeted with "tremendous applause." We do not pretend to be inspired in matters of criticism; but, frankly, we do not know which the most to pity—the Premier who could make such a series of absurd statements, or the people who could be induced to take them for the utterances of wisdom and statesmanship.

**THE SIGN OF THE CROSS.**—It is surprising how very Catholic certain Anglican publications are, and yet that they stop short at the very door of Catholicity. Take for example the "Angelus Magazine," or the "Holy Cross Magazine," in either will you find some of the most beautiful Catholic sentiments set forth. After telling us, in one of its articles, on "Aids to Devotion"—an article that deals specially with "The Sign of the Cross"—that this sign is "an epitome of the Christian Religion," that Anglican publication says:—"This holy sign is a weapon designed against Satan, and vast numbers of people of the present day no longer recognize the existence of the devil or of his angels. The master-stroke of the adversary in these latter days has been to make men regard him as a figment of the imagination, and it is not to be expected that they will care to guard themselves against one whom they have ceased to fear. If men believed the facts regarding Satan as they are revealed in Scripture, and realized him to be indeed a person armed with awful powers for the destruction of souls, they would not be so heedless in regard to means which God has provided for his overthrow."

Here is a sermon that might be preached in any Catholic pulpit, and which is based upon a very solemn truth. It has been, from time immemorial, a trick of the Evil one to induce men to disbelieve in his personal existence. Once that point is gained the rest of his infernal work is easy. The enemy that we ignore is far more dangerous than the one we know and dread. But what is most remarkable, to our mind, is the fine conception of the writer, above quoted, of the distinctively Catholic symbol—the Sign of the Cross. Yet, strange to say, while recognizing that sign and all its potency, while admitting all the great truths in connection with the Blessed Virgin Mary, while accepting some of the most beautiful doctrines of the Catholic Church, these Christian men persist in remaining antagonistic to that Church. There surely will yet fall a ray of illuminating grace upon such souls, so that eventually they may have the happiness of belonging to the one true fold.

**VACCINATION.**—Among the means of prevention most rationally suggested is the observance of cleanly living, cleanly habits, says the London "Universe," and cleanly feeding, so much so that those who do not believe in vaccination as a preventive trace the last century's comparative freedom from the dread disease to the general improvements in the way of these conditions. Personally we cannot but regard vaccination as the best of all the active preventives, and distinctly trace its great use in combating the complaint. Those who are in doubt as to the matter might do well to examine the pictures showing various forms of smallpox in the December number of "Treatment," a medical review, and unless their opinions are very strong, they will no longer hesitate between the known risks of smallpox and the conjectured risk of the counteragent, vaccination. It is a remarkable fact that the outbreak of the last few months is the most serious in London for very many years, and that it has followed on the first great attempt to forego vaccination, the law ordering which has become almost a dead letter in certain of the London districts.

## OUR FRATERNAL SOCIETIES!

All our societies may have brief reports of their public meetings and socials published in this column by sending them to this office with an order of the President or Secretary. All communications should reach us not later than Wednesday evening, in order to be published in the current issue.

Preference will be given to those societies which furnish exclusive reports to the "True Witness."

**C.M.B.A. OF CANADA.**—On Sunday last the rotunda of the Windsor Hotel was the scene of a large and enthusiastic gathering of officers and members of the C.M.B.A. of Canada, who assembled to welcome the grand board of trustees of the organization. Among those present were: Grand Deputies Costigan, Carpenter, Feeley; Chancellors Alex. D. McGillis, T. P. Tansy, Jer. Coffey, President Sears, Branch 24; Grand Chancellor Coffey, of London.

The members of the grand board of trustees present were: Hon. M. F. Hackett, grand president, Stanstead; Messrs. S. R. Brown, grand secretary, London, Ont.; J. E. Howison, London, Ont.; Hon. F. R. Latchford, Ottawa; Rev. Father Crinnon, Dunville, Ont.; Dr. Father Crinion, Dunville, Ont.; Dr. Kingston; P. J. O'Keefe, St. John, N. B.; J. C. Chishold, Halifax, and Charles Dupont Hebert, Three Rivers.

The grand officers attended High Mass at St. James Cathedral, and after lunch they, accompanied by Grand Deputy J. J. Costigan, Grand Deputy G. A. Carpenter, Bro. Tansy, and others, called upon His Grace Archbishop Bruchesi, who received them most cordially. Vicar-General Mgr. Racicot, Rev. Father Archambault and others were present.

On Monday evening an open meeting and reception in honor of the distinguished visitors was held in St. Patrick's Hall, the cozy quarters of Branch No. 26, at which addresses were delivered by the Grand President and others.

**ST. ANTHONY'S YOUNG MEN.**—The annual meeting of St. Anthony's Young Men's Society, which was held on Sunday last, was one of more than usual interest, owing to the number of nominations for the various offices. Rev. John E. Donnelly, pastor of St. Anthony's and spiritual director of the Society was present and manifested much interest in the proceedings. The following officers were elected: President, Jos. T. O'Connor, re-elected; vice-president, H. T. Sullivan; secretary, W. A. McEvilla; assistant secretary, J. C. Kearney; librarian, J. R. Walsh; councillors, W. J. McGee, re-elected; J. White, W. J. Berrigan.

The annual reports of the president, secretary and treasurer which were submitted to the meeting bore evidence of the fact that the young men of the "baby" Irish parish "know a thing or two."

**RESOLUTIONS OF CONDOLENCE.**—At the last regular meeting of Division No. 2, A.O.H., a resolution of condolence was passed conveying the sincere sympathy of the officers and members to the widow and family of the late Thomas Power, for many years an esteemed and valued member of the Division.

**SOCIAL EVENING.**—President Sears, of Branch 26, C.M.B.A. of Canada, entertained the officers of the Branch and other friends at his residence the other evening.

**CONDOLENCE.**—At the last meeting of Branch 54, C.M.B.A., a resolution of sympathy was passed with Mr. Patrick Scullion on the death of his beloved wife.

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In Memoriam!

Anniversary of the Death

Father James Callaghan, S.S.



REMEMBRANCE and gratitude, like twin sisters, go hand in hand, along the avenues of life.

him, all who came within the circle of his priestly influence, and all whom he ministered to in his missionary career, to offer up to God such prayers and such good works as he would have most prized for the eternal happiness of his soul.

The League of the Women of France.

THE SITUATION NOW.—The words of M. Auguste Regnabel in the "Etudes" for January, ring like a tocsin. But it would be a very bad mistake indeed to consider them exaggerated.

Let us give Frenchmen the credit of knowing their country better than we do through the partisan reports of journalists, who would teach us from Europe. There are men in France, men aspiring to dominate, seek their own ends quite without regard to the good of their country.

Our calmer heads, or more indifferent, can scarcely conceive the sacrilegious insults offered to religion; why, for instance, belongs in human form should outrage the most sacred feelings of a vast Christian majority by smashing to pieces the crucifixes set over the resting places of the dead, or should cover with insult the defenceless priests of France, than whom there are no better men in the whole wide world, or why

they should expel from their native country the nuns, whom the rest of the world venerates; for even when these apply for absurd authorization to live in their convents, the municipal councils refuse it.

The administration of justice, a nation's most necessary safeguard, is frequently atrociously and bitterly one-sided in France—one-sided in favor of the sectaries. Men are so exposed to persecution on account of their religion—the hereditary religion of the nation—that the lowliest official fears to send his child to a religious school. In fact, the latest measure under consideration in the Senate will destroy all religious schools. Every sort of association—financial, atheist, socialist, anarchical—is untrammelled. But the humble, self-sacrificing Sister, who spends her life amidst the contagion of the sick, or who would teach children the way of Christian virtue, is expelled from school and hospital and even from fatherland.

THE MOTHERS OF FRANCE see the danger very plainly. With that clearness of practical intelligence which women have—an intelligence so sure in the ordinary affairs of family life, and which grasps political issues in their social, moral and religious consequences—the women of France are forming a great league—a political league—with a thrilling programme.

"We have signed petitions," say those noble women of France, "but the Chambers have taken no notice of them. We are, however, one-half of the population of France, and it seems to us that when there is question of our consciences and of our children, we have a right to be heard. Since we will not be listened to, we must act. It is to render our action efficacious, and to answer to the appeal made to us from all parts of France, that we have instituted this league. Our hearts are filled with pity for the suffering masses, deceived by men who propose to them schemes absolutely chimerical. French women, we love our country, and we do not wish to leave its destiny in the hands of men who know not patriotism. And above all others, we reprobate the sectaries. We are mothers, and we claim our children as our own. It is not the

It is somewhat in this spirit that we come, this week, to commemorate the death of Father James, by uniting in the prayers that are offered, upon this anniversary occasion, for the repose of his priestly soul, and by reproducing the text of the last sermon he preached in St. Patrick's Church.

HEAVEN.—We know, that, when he shall appear, we shall be like to him because we shall see him as he is." I Ep. St. John iii. 2.

The world that we inhabit, though gloomy and dreary, has its bright and cheerful side as well. A few scattered sunny rays stray from across the sky to light up our path and remind us of the heaven of rest with its joys without weariness, its pleasures without pain. Felicity upon earth varies with the source whence it springs. The Stoic seeks it in the repression of all sensual gratification; the Epicure in the indulgence of every animal instinct; the Platonian in the observance of the natural law; the Christian in the guardianship of sanctifying grace.

The Christian shares the purest of all delights for he alone follows his sublime vocation, that is, to know, love, serve God here and then see him. That Heaven is the future abode of humanity is portrayed in the Ascension of Christ from Mount Olivet. Its location, its boundaries, its latitude and longitude, its measurements, its distance from our planet, no scientist has made known. Many discoveries far easier yet remain shut out to the lens of the telescope, and even were the zone where they are observed by the astronomer, he should be as much in the dark as heretofore respecting their present status, because their spiritual raptures cannot be appreciated by the standard of a physical or material instrument. The task is as hopeless as the attempt of the surgeon, while operating on the human body, to pry into the workings of the soul.

THE IMPARTIAL HISTORIAN cannot but admit the universal consensus of nations and, in the belief of Heaven and notice the difference between Christian and natural civilization due to its influence. The Gentile shaped his conception of it on his own national tastes and customs. The classic Greek qualified it a stage for public speaking; the warlike Celt, a battle field, the American Indian, a hunting ground; the lustful Turk, a suite of seven harems, the nomadic Buddhist, a bird or sacred animal, a prince or a deity, the one Supreme Cause, God, whose imprints on the lips, now forever silent, the sentiment that is awakened is one of the most tender of which our nature is capable.

duty of deputies or ministers to educate them, it is ours. For this sacred task we demand liberty. Christian mothers, we demand that our faith be respected—we, who fail not to respect the opinions of others. We demand that Christ, whom we adore, be treated not as an enemy by the laws of our country, nor denounced by those who hold political power, but that we demand respect for our faith employees of the State and the members of Religious Orders have consciences, and for them also we demand liberty. Away with those who love not their country! Away with the socialists and sectaries! Those are the evil-doers and the tyrants. The women of France are for their country, for the rights of property, for liberty, and they unite to defend them.

MUCH IS EXPECTED from the influence and energy of those devoted ladies, who have already made generous sacrifices to assure a Catholic triumph at the coming elections. They are determined that, as far as they can, their country shall not be discarded, until it will be no longer able to defend itself in the day of danger. Spartan mothers are needed in France just now; and may we not hope that Christian mothers will be stronger than the non-sacrificing mothers of the Greek Republic? The Catholic mission field counts thousands and thousands of self-exiled French religious women who hold their lives as nothing for the cause of God. Every noble Catholic interest, no matter what sacrifice it demands, has found its readiest and most devoted volunteers amongst the women of France. While the men of France seem to forget their manhood in face of a handful of persecutors, their mothers, wives and sisters will show them a needed example.—The Messenger Magazine, New York.

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting. Welcome it in every fair face, every fair eye, every fair flower, and thank Him earnestly with your eyes.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He who has made obedience so beautiful and affection so holy; it is He who has brought the Father's home so near, and has taught us that love is of God.

pieces were the patriarchs and the prophets in the ancient dispensation and then Christ in the New Covenant. It broadens the horizon of thought by coupling first the unity of nature with the trinity of personalities in God. It drops not the curtain that hides them from our actual gaze. We behold them through a refector, and long to look upon their sweet faces like a grateful nation awaiting the unveiling of a patriot's bronze or marble figure. "We see now through a glass in a dark manner." St. Paul to Cor. I. Ep. xiii. 12. Perception by vision or sight is the privilege of the soul that closes its eye to earth and opens it to heaven. It views God from the loftiest standpoint, that is, in the light of glory, in the unity of His nature and the Trinity of His personalities: "We know, writes St. John, that, when He shall appear, we shall be like to him; because we shall see him as he is." I Ep. iii. 2, or as St. Paul remarks: "Then face to face. Now I know in part; but then I shall know even as I am known." I Ep. Cor. xiii. 12.

THE SPIRIT, however, rich in merit at the close of life cannot enter into God's heavenly presence without the help of the light of glory. This resplendent luminary accomplishes what sanctifying grace alone cannot achieve. The XVth Ecumenical Council held at Vienna A.D. 1311 under Clement X. condemned the following proposition: "The soul does not need the light of glory to elevate her to the sight and enjoyment of God." The beatific vision is, born of the light of glory. It fills the elect with unspeakable beauty, that only God and they can rightly value for on the one hand they alone possess Him for Whom they were created while on the other He draws them to Himself with such strength and sweetness as to let no adverse attachment sever or weaken the link between Him and them: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world." St. Matt. xxv. 34. The effect of the light of glory on the soul is twofold; intellectual and moral. It preserves her from error and from vice. It imparts intelligence and impeccability. Her intelligence sees in God the substance of things, beholds without pain the doings of the wicked and witnesses with delight the deeds of the just, and her will reveals in God's love and in the companionship of the beatified. The doctrine of that immediate possession is clearly defined in the Ecumenical Council under Eugene IVth A.D. "The souls of those who after receiving baptism have incurred no stain of sin whatever are after incurring such stain have been purified in or out of the body—are at once received into heaven and clearly see God Himself as He is in three persons and one substance, some, however, more perfectly than others, according to the diversity of their merits." The admission of the beatific vision is generally in the future. If we except the bodies of Jesus and Mary, all others indiscriminately are doomed to sojourn in the narrow cell of the grave till the Last Day. The two elements in man, the spiritual and the material

shall be then reunited, his imagination and sensibility revived for the soul yearns to meet again her associate of by-gone years and, though the craving does not make her happiness it is not full, complete, till the innate propensity be gratified. "Normality" is the motto on Paradise's blue vaults, and the "Circle," the emblem of eternity, decorates its ensign and emblazons its coat-of-arms. A million years cannot satiate our hunger for happiness. Unlimited duration alone responds to the aspirations of the human heart. Heaven were not Heaven if one cloud darkened its horizon, one ripple ruffled its surface, one tear flowed, one sigh be drawn. It is the only true home "We have not here a lasting city, but we seek one that is to come." St. Paul to the Heb. xiii. 14.

THE IMPRUDENCE of settling down here as if this was our permanent home we were to abide permanently here is illustrated in the wholesome advice of the Master: "Lay not up to yourselves treasures on earth, where the rust, and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust, nor moth doth consume, and where thieves do not break through, nor steal." St. Matt. vi. 19-20. Many have sung Heaven in poetry and in prose but like the artist who copies a scene from life they felt that their best productions are only feeble imitations. The inspired writers have described it with all the charms of oriental imagery to convey to the popular mind as far as words go, an impression of its blessedness. The metaphor does not impoverish a truth. It enriches it by clothing it in an attractive garb. "They shall be inebriated with the plenty of thy house; exclaims the Psalmist, and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life, and in thy light we shall see light." xxxv. 9, 10. The pen and the tongue of St. Paul failed in the attempt to picture it, though he was waited in spirit to the "Third Heaven" and, while strolling through its shady groves, caught a glimpse of its transparent walls: "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." I Ep. Cor. ii. 9. If a look at the Transfiguration on Mount Tabor threw into ecstasy Peter, James and John, if a walk and conversation with the risen Saviour thrilled with undecipherable emotion the hearts of the two disciples of Emmaus, how they do exclaim of God, shining too as stars of greater or smaller magnitude around the Eternal Sun, adoring, loving, praising Him, mutually exchanging their thoughts and desires in ever varying strains and linked together in sympathetic intercession in behalf of the churches, Suffering and Militant.

The Sphere of Women

By a Regular Contributor.

It is impossible for us to agree with all that writers like Sarah Grand produce; but we find even such authors full of truth that cannot be ignored. Contributing to the New York press a short article upon "Woman in 1901 and Her Future," this writer has given expression to some very healthy views concerning the sphere of woman and the false attitude of the modern woman. Her object is to show that the proper education of woman for the purposes "of developing the best that is in her to the glory of God and for the good of mankind" is most desirable. She tells us that "no woman worth the name has ever wanted to be a man" and that the fear of this desire to go beyond her sphere has caused most of the opposition to the enlargement of woman's sphere of action. If these views were wedded to the unchanging principles of the Catholic Church concerning woman and her sphere, we believe that they would be productive of immense benefit to the gentler sex.

The Church is not opposed to the education, and the higher education of woman; on the contrary, the institutions out of number that the same Church controls, the great convents, and seminaries for female education prove clearly how desirous that true mother is to endow woman with every ornamental acquirement that she is capable of receiving. In no other religion on earth is woman honored and exalted as she is in the Catholic Church. The very idea of the Mother of God, the very dogma of the Immaculate Conception, the very precepts regarding the example of Mary—for maiden and for mother—constitute the most glowing tribute that earth has ever paid to woman in any form and in any sphere. Hence it is that if Sarah Grand were to have based her views upon the Catholic doctrine and practice concerning the female section of the human family she would have written something actually grand in its conception, and positively beneficial to the women of all generations.

Another remark in that article has attracted our attention, and is deserving of careful note. It reads thus:—"There has been talk lately in England of the decay of domesticity; but when the matter came to be sifted so proof was forthcoming, that there was ample evidence that domestic life had been raised out of its old dead level of stultifying dullness by the better education of the women."

On this we might have very much to say, did circumstances permit. But we must admit that there is an apparent truth in what the author here asserts. We do not believe that which exercises a refining influence upon the woman, can have other effect than one of a beneficial nature as far as concerns the home life. It is not the education of woman that is the danger, but it is the taking of woman out of her natural sphere of action and ushering her into the domain that social organization has reserved for man. The better educated the woman the happier and the brighter the home that she is called upon to govern. By education, however, we do not mean the acquirement of a certain amount of knowledge, of scientific or other instruction; education includes the moulding of the heart, the shaping of the mind, the forming of the sentiments, the inculcation of religious principles, the imparting of high and holy ideals; in a word, education means the perfecting of each and all of a woman's faculties and the bending of her inclinations and tastes in the direction of the domestic hearth.

The Cry of the Hour.

The London "Spectator" has undertaken to show that life in our age goes by "time table." A couple of remarks, in the article to which we refer, we think well worth reproducing. Our English contemporary says:—"Probably since the world began there was never a period when men wasted their time as little as they do now. Whether they use it well or ill, they at least do not let it slip away empty. Never was as at the present moment, and never before was the same keenness and concentration displayed in the pursuit of distraction."

In explanation of these remarks we find the following:—"The greater number of men desire to be actively useful or actively amused from morning to night, and this fever of activity is not confined to one sex. The eagerness with which the unmarried women of the middle and upper middle class amuse themselves in any shape or form is a great sign of the times. It is not what is called occupation but regular employment which they seek, and they will accept employment which they seek, and even privation, rather than live in idleness, or con-

THE EVANGELIST ST. JOHN

has left to posterity in the XXI. and XXII. chapters of his Apocalypse a remarkable sample of word-painting in his sketch of the New Jerusalem; a holy city, bright as a polished mirror, its twelve pearl-gates with the names of the twelve tribes of Israel and at each an angel sentinel on guard; with its jasper foundation and twelve others of precious stones with an Apostle's name on each; with its throne for God and the Lamb; with its gold-paved street, its sparkling fountains, its tree of life; with its flood of light flowing from the crystalline splendors of God's glory; with its Book of Life; with its citizens free from defilement, sorrowing, mourning, weeping, crying or dying, face to face with the Sovereign Lord and ruling with Him everlastingly. Heaven is a gift. The highest and the lowest among the blessed have to confess that God confers the favor on whom He pleases: "Whom, writes St. Paul, to the Romans, he predestinated them he also called. Whom he called them he also justified. And whom he justified, them he also glorified." viii. 30. It is a prize. It matters not when the laborer is invited to the vineyard, whether at early dawn, noon or the cool of the day of mortal life, he has to toil hard to earn the penny of the Gospel. No victory is chronicled in history unless the enemy be routed captured or slain. The Christian dons at baptism the cross, girds the sword and grapples with his foes. Error and immorality challenge him to a hand-to-hand struggle for supremacy. The combat begins and ends with the throes of death, and then the promised land breaks in upon the view. He gets big interest on a small capital, sows meagrely and reaps abundantly and wins a crown for a trifle. His own merits availed him not without his merciful Redeemer when in debt and in prison, Christ flew to his rescue, bailed him out, sealed the bond in the handwriting of His Blood, and paid the stipulated ransom. Alas! man is much slower in answering to divine grace than in furthering worldly enterprise and gain. He cares less for Heaven than for earth. If only one-half his zeal were devoted to the attainment of his vocation, his short and bitter pilgrimage would be more honorably and more profitably spent. If he then desire to reach the goal, he has to raise his thoughts above what is transient and fleeting, fix them on the immovable hills of the New Zion, shape his conduct accordingly, and build on the solid foundation of Christian virtue. Amen.

Some Notes

THE "Devil's Advocate Diabolus" pointed to plead matters of beatification is called, with assistance in composition against Joan of Arc, Orleans, he could not call in the editors' ponds whose do appear in the yellow United States. Poss gain a considerable from some of the magazines. The history which the Maid of O a conspicuous part, national prejudices judgments of some life and her death political standpoint Church, in order to as to her sanctity, more than the glory tory. A saint is n a day, nor is the p declaring an eminent the veneration of a

ABUSE NOT A will not occupy space the pretended argu really a long chain unsubstantiated acc set forth in some of erican and English concerning the life of Joan of Arc. The equally the Prote cannot well divest h tional dislike that career of the heroines genders in his breast any people willingly killed a saint. No r having made a martyr persecution and unwa was a thin, delicate tion of Joan wou that her murderers with the Roman tyrants gave so many saints the Church and to barbaric tortures and

RESTLESS LIT

Fecklessness and Sleaz Sign That Baby

When babies are peevish it is the sure of illness. Well babies and are cheerful and awake. When baby many mothers give sly medicines, which ates that deaden but the trouble. What medicine that will g root of the trouble sleep well, eat well in a natural way. is Baby's Own Tablets sold under an abs that they contain no other harm drugs. Al have used them for t speak of them in t praise. Mrs. Albert ford, says: "My baby five months old, has very cross and peevi very constipated and was a thin, delicate and cried nearly all t not know what to d tried several medicine her no good. A friend Baby's Own Tablets try them. I did so, them my baby has b her bowels are reguli grown plump and go and delighted with t keep them on hand and whenever my b and feverish, I give she is all right." These Tablets are cine in the world for colic, diarrhoea, al bles, constipation ailments of little on children of all ages, water, or crushed to be given with absol youngest infant. Mot try them, will never t any other medicine ones. Sold by all de cine or sent post pai box by addressing th Medicine Co., Brockv.

Bishop Burke on Coronation Oath

Bishop Burke, in the Cathedral of the Immaculate Conception at Albany, last Sunday, took occasion to refer to the oath which King Edward VII. will take at his coronation. The Bishop said all Catholics, to know just what references the doctrine of the divine presence in the most blessed Eucharist was the sacrifice of the Mass a supererogation, he wanted every Catholic to raise his heart to the Altar of faith. Unless Parliament should change this oath, the bishop declared, King Edward would, as ruler of his kingdom, install millions of Catholic subjects who he took it.

The Sensation

While the remarks of Johnson, of the McCullough Seminary, at the Conference in Chicago apply to the Catholic clergy, they are of such significance that we will refer to them. The fact with which the clergy that occasion fully a small importance in actual facts as we find in our day. The Rev. "I ask you minister your texts and topics five years and see who truthfully say that of been primarily toward one soul. Why, with preaching in this more souls saved? Why the preaching, are not ed on the Sabbath in Is it because we are with that end in view



RELIST ST. JOHN... of his Apocalypse a... of word-painting... the New Jerusalem... as a polished mir... pearl-gates with the... twelve tribes of Israel... angel sentinel on... its Jasper foundation... of precious stones... name on each;... for God and the... gold-paved street... untains, its tree of... of light flowing... talline splendors of... its Book of Life;... free from defilement... rning, weeping, cry... to face with the... and ruling with Him... heaven is a gift. The... lowest among the... confess that God... or on whom He... predestinated them... whom he called them... And whom he jus... also glorified." viii... It matters not... or is invited to the... cher at early dawn... of the day of mor... to toil hard to earn... Gospel. No vic... d in history unless... roused captured or... stian dons at bap... girds the sword and... his foes. Error and... nge him to a hande... e for supremacy. The... and ends with the... h, and then the pro... ks in upon the view... erest on a small cap... are and reaps abun... s a crown for a trife... its availed him not... rful Redeemer when... prison, Christ flew... ailed him out, sealed... handwriting of His... d the stipulated ran... is much slower in... vine grace than in... idly enterprise and... less for Heaven than... only one-half his zeal... to the attainment of... his short and bitter... id be more honorably... tably spent. If he... reach the goal, he has... ights above what is... flecting, fix them on... hills of the New... conduct accordingly... the solid foundation of... Amen.

# THE MAID OF ORLEANS,

BY CRUX.

If the "Devil's Advocate" — "Advocatus Diaboli" — as the one appointed to plead the counter-case in matters of beatification and canonization is called, were to wish for assistance in composing a record against Joan of Arc, the Maid of Orleans, he could not do better than call in the editors and the correspondents whose dogmatic opinions appear in the yellow press of the United States. Possibly he could gain a considerable amount of help from some of the English secular magazines. The historical struggle in which the Maid of Orleans took such a conspicuous part, naturally causes national prejudices to enter into the judgments of some who regard her life and her death from the purely political standpoint. But the Church, in order to reach a decision as to her sanctity, must sift far more than the debris of profane history. A saint is not canonized in a day, nor is the process like unto that of creating a temporal lord, or declaring an eminent man worthy of the veneration of a nation.

ABUSE NOT ARGUMENT. — I will not occupy space with any of the pretended arguments, which are really a long chain of abusive and unsubstantiated accusations that are set forth in some of the leading American and English publications concerning the life and character of Joan of Arc. The Englishman, and equally the Protestant American, cannot well divest himself of the national dislike that the victorious career of the heroine of Orleans engenders in his breast. No more does any people willingly admit that they killed a saint. No race is proud of having made martyrs, by cruelty, persecution and unwarranted judgments and executions. The canonization of Joan would simply mean that her murderers were on a par with the Roman tyrants of old who gave to many saints and martyrs to the Church and to heaven, by their barbaric tortures and executions. I

evidence of imposition and falsehood on her part. It is quite possible that the English Protestant, who is nationally prejudiced and religiously antagonistic, may consider the cause of France unjust, when set against that of his own country; but, in no way, does his opinion settle the matter, either in the eye of international polity or of Divine law.

HER LIFE AND DEEDS. — In such an important matter as that of canonization, not only the private life, the public acts and the works, the spiritual life, and the words and sentiments of the candidate must be investigated, without prejudice, but all the attested evidence of heavenly intercourse during life and of miraculous proof after death must be taken and sifted in the most minute manner. It has been expressed that the Church is too anxious to multiply her saints and to raise conspicuous personages, when she doubts, the Church would be happy were she able to canonize every one of the faithful; but she is in no hurry to take the risk and responsibility of declaring any person blessed. There is no trial so difficult to undergo, and no examination that becomes as great an ordeal, as the canonization process of canonization. In the present instance, I will take the liberty of quoting some passages from a pastoral letter on this subject, written and issued, in November last, by the Venerable Bishop of Orleans in France. It will be seen that the process in the case of Joan of Arc, was commenced in 1869, and that it was still in progress, and yet in its early stages, when the pastoral from which I quote, was given out in November 1901. It would be glad to embody the whole pastoral in this article, but such would be an unwarranted encroachment on space. However, the following will indicate the degree of care that has been taken, in order to find out all the truth concerning Joan of Arc, from 1869 till the 17th December last.

"OUR AGE, curious concerning all that is interesting in history, has had the good fortune to have Quick-ent edit the process of Joan of Arc. By this process we have come to know and see what was unknown and unseen in the past. Though these manuscripts arranged, translated and signed by enemies, we are enabled to judge of the character of Joan of Arc. Numerous histories and documents, sometimes learned, at all times serious, tracing theirs to their very source, have shown her to us such a hero; consequently, we have inspired her to act in such a case, and all her claims to supernatural guidance would be simply the

convined of the virtues of the Maid. And if proof were needed, it would suffice perhaps to state that when we requested the Catholic prelates to send us letters associating themselves to the Sovereign Pontiff, begging him to beatify the liberator of Orleans, more than eight hundred responded to our appeal — Cardinals, Bishops, Abbots, Rectors at Institutions. The five divisions of the earth know our Joan and venerate her. In order perfectly to embody this past and present homage, Mgr. Dupanloup, resolved to present the cause of Joan of Arc to the Holy See. In 1869, the numerous bishops, grouped around him and sympathizing with the sentiments of his noble soul, signed a petition praying that the Sacred Congregation of Rites might inquire and examine into the cause of Joan of Arc, named, 'The Maid of Orleans.'"

STORY OF THE PROCESS. — "As Ordinary it became his duty to begin the process. This he did in 1874. He established a tribunal under the presidency of M. L'Abbe Brancherain. The Postulators were, Mgr. Desnoyers and M. Collin. In 1876, the Archbishop took to Rome the work of this tribunal. M. Captier, at that time Procurator-General of the Congregation of St. Sulpice, was charged with the duty of watching (in the character of postulator) over the interest of the cause in the Eternal City. No one in Orleans has forgotten that the great bishop breathed his last on the twentieth day of October, 1878. M. Captier invited Mgr. Couville, who had succeeded Mgr. Dupanloup, to continue the investigation. He exerted himself to ascertain whether the memory of the virtues of Joan of Arc still endured, not among the learned, for that fact was established and well established, but among the people. The tribunal of 1874 again resumed its sittings, and at the proper time the result of its investigations was once more placed before the Congregation of Rites. The examination of the report was long and minute. The Promoter Fidei, Mgr. Caprara, obliged by his office to offer objections spared none of the resources of a wonderfully fertile and well regulated mind. On his side, the advocate, who is an eminent man, with the aid of M. Minetti, and chiefly of M. Captier, made an elegant and noble plea. Finally, the presiding judge, His Eminence Cardinal Parocchi, delivered upon the virtues of Joan, a discourse so vigorous and so eloquent that Pope Leo XIII. was heard to remark that nothing more powerful could be conceived. The result of all these efforts was that in 1894, just twenty years after the commencement of the process, Mgr. Couville, Archbishop of Lyon, Administrator-Apostolic of the diocese of Orleans, received the gratifying intelligence that the cause was introduced, and Joan declared venerable. Dating from this time the efforts of the Bishop of Orleans ceased. Everything was left to the wisdom of the Congregation of Rites. From 1894 to 1895, we conducted the process called the non-cult of Joan of Arc. This was very brief. Our conclusions were admitted by the Congregation of Rites in 1896. In 1897, we received the order to establish a new tribunal which from this time in the name of the Sovereign Pontiff recorded information upon the heroic virtues of the Venerable Joan. "The tribunal opened on the first of March, 1897, and closed on the twenty-second of November of the same year. We held 122 sessions of, at least, eight hours a day. Immediately after the final adjournment I took to Rome the proceedings of this tribunal, which contained about 3,000 pages. In the year 1898 the official of the 'Bona' examined the details of the record of the proceedings with respect to its judicial forms. In 1899 the Venerable Cardinal Archbishop of Paris and the Bishop of Orleans prepared an abstract of proceedings upon the reliability of the publications of Quicherat, relative to Joan of Arc. The Promoter of the Faith, acting by virtue of special permission from the Pope, accepted these documents without recourse to the ordinary formalities. During the course of this same year, 1899, the advocate commenced the preparation of his plea from the documents we had furnished him. This he continued in 1900. However, His Lordship, the Promoter of the Faith, raised some objections. The advocate has answered them. The discussion before the consultors will open on the 17th of the approaching December."

A SAFE CASE. — In presence of such an array of evidence as has been adduced, and embodied in the record of the case before the Sacred Congregation of Rites, it would be simply presumption on my part to make any attempt to refute the slanders that have been heaped up against the character of the martyred and saintly Maid of Orleans. In the hands of the Church her cause is safe, and the more the world thunders against her, the stronger evidence is it of the sanctity of her life and of the predilection in which God held her. But I will make one general remark in closing; whenever the Church undertakes a process of canonization, no outsider need expect to unear anything, either favorable or otherwise, that the Church does not know.

## RESTLESS LITTLE ONES.

Feverishness and Sleeplessness a Sure Sign That Baby is Unwell.

When babies are restless, cross, or peevish it is the surest possible sign of illness. Well babies sleep soundly and are cheerful and playful when awake. When baby is cross to many mothers give so-called "soothing" medicines, which contain opiates that deaden but do not remove the trouble. What is wanted is a medicine that will go right to the root of the trouble and make baby sleep well, eat well and be cheerful in a natural way. Such a medicine is Baby's Own Tablets, which are sold under an absolute guarantee that they contain neither opiates nor other harmful drugs. All mothers who have used them for their little ones speak of them in terms of warmest praise. Mrs. Albert Young, Stratford, says: "My baby, who is now five months old, has always been very cross and peevish. She was very constipated and sleepless. She was a thin, delicate looking child and cried nearly all the time. I did not know what to do with her. I tried several medicines, but they did her no good. A friend who had used Baby's Own Tablets advised me to try them. I did so, and since using them my baby has been quite well, her bowels are regular, and she has grown plump and good-natured. I am delighted with the Tablets and keep them on hand all the time, and whenever my baby gets cross and feverish, I give her a Tablet and she is all right."

## The Sensational Pulpit.

While the remarks of Dr. Herrick Johnson, of the McCormack Theological Seminary, at the Presbyterian Conference in Chicago, in no way apply to the Catholic Church, still they are of such significance and exactness that we will take an extract from them. The following words, which the clergymen present on that occasion fully agreed, have no small importance in presence of actual facts as we find them reported in our day. The Rev. Doctor said: "I ask you ministers to look over your texts and topics of the past five years and see whether you have been primarily toward the saving of one soul. Why, with all of the preaching in this world, are not more souls saved? Why, with all of the preaching, are not more converts added on the Sabbath? Is it because we are not preaching with that end in view? Is it because we preach to please and not to save? Because we are not searching for the sinner? It has that appearance, it has come to a pitiable state when we do not preach with a strong, unrelenting, passionate desire to save a soul. "I deplore the fact that since I have been out of the ministry, so far as a pastorate is concerned, I have heard but two sermons which were preached with an unmistakable view toward soul saving. We employ evangelists to come to our churches and evangelistically have revival or evangelical services. "While this sort of preaching, such as we are hearing to-day, may do some incidental good, the effect desired is not produced. They are not doing what may be termed real good. They may be making homes somewhat better, society generally better and beautifying the surroundings to some extent, but they are forcing the men who listen to go farther and farther away from God. Leave for a little while the Church of God and go forth into the world and save a soul." It is not our custom to interfere in matters that pertain to churches outside our own, nor do we wish, in the present instance, to do so, but we cannot help remarking how very true are the words that we have just quoted. Sensationalism, which has become the order of the day, seems to have penetrated, almost every sphere in the social world; from the theatre to the press, and from the press to the sectarian pulpit, it casts the shadow of its baleful influence upon all. Our special object in drawing attention to this matter is to point out the great exception to the spirit of sensationalism that we find in the Catholic Church. Time has not changed her doctrine, no more can it change either her spirit, or her attitude. She needs no sensationalism because she holds the truth and her mission is too direct from God and too serious to permit of any frivolities. She is opposed to the degenerate theatre of the day; to dances and all dangerous amusements; to divorce—the basis of nearly all, sensationalism; to light literature; to a yellow press; to external excitement for the purposes of religion; to pulpits antics of any class; in a word, to everything that tends to lessen in men's minds the idea of the all-importance of a religious spirit, and all that serves to divert the attention of man from the ultimate and only important goal of life—the salvation of the soul.

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To the Glasgow Woollen Co., 37 Melinda St., Toronto. Gentlemen—I desire to do the work as described in this advertisement, and enclose \$15 to pay for one Automatic Knitting Machine, together with material, instructions, and everything necessary for the work, the same to be sent to me by Express, CHARGES PREPAID. It is understood and agreed that the time after I have done an amount of work equal to the purchase price, \$15, and wish to discontinue, that the Glasgow Woollen Co. will take back the machine and outfit, and after deducting their expenses, the amount paid for same. Sender or head of family (if possible) must sign here: Full name ..... Street ..... P. O. .... County ..... Nearest Express Office is at ..... For reference I name the following person: ..... Be sure to fill in this form when sending your remittance for the machine and outfit, which you must fill in and have signed by at least one good reference in a proper place. Tear off and return to us, and also state how long you wish to devote to the work, also how you wish to be paid, weekly, monthly, or as you send in the work. Send your remittance by Express, Money Order, Registered Letter, or Post-Office Money Order, and we will promptly forward machine, outfit, and "Simple Guide" for doing the work. This is the best offer ever made for the benefit of Canadians who want to work and make money at home. NO CONNECTION WITH ANY OTHER COMPANY.

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## Irish Nuns for America.

Ireland may be poor and Ireland may be unfortunate, but Ireland still continues to send out into all the world, missionaries of the Catholic faith. The "Waterford News" of recent date contained the following: "On Saturday last twelve Irish nuns of the Order of the Sacred Heart left the Ferrybank, Waterford convent, for America, in various portions of which they will pursue their sacred calling. Amongst the devout ladies who have thus gone forth in the cause of holy religion was Sister Eleanora, sister of Mr. Thomas Shiel, Enderbury, King's County; four of the nuns hail from Waterford, three from Lisburn, County Antrim, and four or five from Seahorth, Liverpool, where the good Sister Eleanora has been for the past fifteen years, as well as in Lisburn and the motherhouse of the Order in France. We wish these devoted Christian missionaries God-speed." There exists nowhere on the earth a more beautiful thing than a soul in peace with God, with men, and with itself—a soul without fear and without reproach.



OUR CURBSTONE OBSERVER.

Anonymous Correspondence

In all probability I will be accused of "living in a glass house" when I commence to throw metaphorical stones at anonymous writers; but it will be readily seen that I have in view a certain category of such wielders of the pen. It is now about three years since the Curbstone Observer's articles began to appear in these columns. Needless to detail the vast variety of subjects that have been treated under this heading. But from the first line to the last one there is not a single personal allusion, not a word that might be taken by any individual as touching upon his or her character, not an expression that could possibly hurt the most delicate feelings of any man, woman, or child. But, had I ever deemed it necessary or advisable—which, thank goodness, I never have—to refer to individuals, or to criticise persons by name, I should have done so under my own name and over my address.

But when the pen is used to bespatter a neighbor's character, or stab him in his reputation—no matter how truthful that which is written may chance to be—it is at once cowardly and dishonorable for the aggressor to shield himself behind a non-de-plume.

If it be a sin to belie a neighbor, to bear false witness against him, to injure him wantonly in his good name, still graver when thousands become the channels through which the poison is instilled into the public mind. Does a person who decides to perpetrate such an offence weigh the evil that must necessarily result from his action? If so, he must be the possessor of a very elastic conscience; or else he is exceedingly reckless of consequences as far as his own future is concerned. If men, who are inclined to thus injure the good names of others were to reflect for a moment, and to consider the situation if their names were signed to their letters, possibly they might draw back before letting go that which they can no longer check; guide, nor direct once fired into the domain of public notice. Hence the great danger of anonymous correspondence. It is a shield for the unmanly, when they shelter themselves behind it, to attack those who are absolutely defenceless.

I do not claim that false, insinuating and injurious attacks upon the character of any person, are less culpable, because the one making them accepts the responsibility, by doing so above board and over his own name; but I do maintain, that if such writers were obliged to sign their communications the public would be treated to a far smaller number of them. I think it was Junius who characterized the Duke of Bedford as having "done good by stealth, the rest is on record." There are men, animated with a peculiarly destructive spirit—destructive of the characters of others—that they can never, by any possible means, discover the good that their neighbors do, while they keep a faithful record of all that might, by any means, be twisted into faults and shortcomings on the part of their fellow-citizens. Poor Hood knew something of life and of human nature when he exclaimed:

"Oh, for the rarity Of Christian charity, Under the sun."

Our Educational Institutions.

ST. LAURENT COLLEGE. — St. Laurent College loves to welcome back the children she has fostered, and sent from the class halls into the broad world. Never was the truth of this better shown, and more favorably commented upon than on the occasion of the visit of the Rev. William Rafter, of St. James Church, New York city, whose love for his "Alma Mater," neither time, nor separation has lessened. In this welcome St. Patrick's Society took an active part, and on the occasion presented the following musical and literary programme in honor of its reverend guest:—

PROGRAMME.

- Overture, College orchestra. Recitation, Selected, Geo. Kane. Essay, Trip to St. Helena, W. C. Humphrey. Recitation, Mahoney's Cat, John Dineen. Song, Selected, A. M. Garry. Recitation, Brian Boru, Jno. Bent. Essay, Skating Scene, Jos. McCarthy. Recitation, Wounded, A. C. Kennedy. Essay, Newspapers of To-day, Patrick Scullion. Violin, "Miserere," H. Gilranean. Essay, Independence, F. Hinchy. Recitation, Cataline, Edw. C. Cart. Essay, The Perpetuity of the Church, Francis M'Gue. Recitation, The Curse of Richelieu, Jos. H. Loughran. Vaudeville, Sketches, etc., Jos. Kennedy and C. Maher.

At close of programme the Rev. Father McGarry, C.S.C., arose, and in a few choice and complimentary remarks, introduced the guest of the evening to the members as one of their own. The Rev. gentleman thanked all for the pleasure afforded him; and in the brief address he made, in a happy way he recalled many instances and events that happened when he was a student at the college. He contrasted St. Laurent of old with the present, and was not sparing in eulogies of those with whom he spent many happy days. He procured a holiday, and then a fond farewell, leaving behind him a host of new friends and admirers.

FRENCH-CANADIANS IN ONTARIO.

A move was started two years ago to induce all French benevolent societies to form a federation in the Province of Ontario and from time to time prominent French-Canadians in Ottawa have conferred as to the realization of the movement. Taking advantage of the presence in this city of C. Caron St. Elme de Champ, a number of leading citizens assembled in l'Union St. Joseph's the other evening. Ex-Mayor Durocher, general president of l'Union St. Joseph, was called to the chair, and invited Mr. de Champ to give his ideas. The eminent professor highly commended the idea of a federation of all French societies in Ontario for it gave an occasion to several French groups in the western part of the province to know their eastern friends, and no doubt such organization would largely contribute to the preservation of the French language and save it from complete annihilation. After remarks by other speakers, a resolution was passed, thanking Mons. C. Caron de Champ for his practical suggestions, and it was decided that the presidents of all French societies in Ontario be communicated with, inviting them to send delegations here to discuss the matter. Among those present were: Ex-Mayor Lurocher, Ald. P. H. Chabot, George Lebel, Ald. Champagne, Emmanuel Tasse, Ald. J. U. Vincent, Rev. Fr. Paradis, C. S. O., Boudreau, Flavien Moffet, Arthur Charbonneau, E. J. Lavendure, O. A. Roque and others.—Ottawa Free Press.

CATHOLICS IN ENGLAND AND THE COMING EDUCATION BILL!

FATHER GLANCEY'S ADDRESS.—At the 47th annual Birmingham Catholic Re-union, held in the Town Hall on Monday, January 20th, the Rev. M. F. Glancey, the president for the year, delivered an address on Catholics and the coming Education Bill, says the "Catholic Times" of Liverpool. He said we have been assured by no less an authority than the Duke of Devonshire that the education question upon which I shall have the honor of addressing you this evening has gone to sleep, and is sleeping a sleep so like death that neither he nor any of his colleagues of the Board of Education can detect even a snore. When speaking at Liverpool on October 26th of last year he seemed almost moved to tears by the evident lack of interest that met his gaze at every turn. He implored the public to provide the Government with the breeze of public opinion necessary, as he says, for the successful launching and navigating of any educational measure, great or small. The Government, he would have us believe, are eaten up with zeal and bubbling over with enthusiasm in the cause of education; but until the public make an active demand and give the Government the moving and potent force they ask for, they can only mark time and whistle for the wind. A very pretty story, marked by tenderness and pathos, and lacking only the prosaic element of truth to make it exquisitely perfect.

THE FACTS.—For a moment just look at the facts. (1) After the general election in 1895, which put in power a Government deriving much of its strength from its professed friendliness to Voluntary schools, there was assuredly no lack of breeze. Indeed, there was breeze enough to drive an ironclad. Hopes ran high and enthusiasm was unbounded. How did the Government profit by it? They brought in a large and comprehensive Bill, and having rolled it by the aid of a majority of over 200 strong up the Parliamentary hill, they were at pains to emulate the exploits of Sisyphus by letting it roll down again with increased velocity. They brought in a Bill which no one without making a virtue of credulity can believe that they ever intended to pass. That was the first encouraging use to which they put the popular breeze. (2) Then one Ministerial speaker after another was put up to cry down any and every proposal for placing the Voluntary schools on an equal footing with Board schools. (3) Next it was whispered in our ears with all the solemnity befitting a great State secret: that we must not expect too much, as the Government is not purely Conservative, but composed in part of men who were guilty of the Act of 1870. (4) To crown all, no one made greater effort to drown the aspirations of denominations than the Duke of Devonshire himself, who declared that all the members of the Cabinet did not look at the education question from the same point of view, and, therefore, nothing could be done until they had adjusted the focus. Indeed, so vigorously did he strive to quench their ardor that he was acclaimed by the press as the great prophet of cold water, whose chilling common sense could always be depended upon to reduce the temperature of feverish politics.

PUBLIC OPINION.—But in spite of extinguishers public opinion grew and asserted itself, the wave of angry indignation that swept over the country in 1896-7, when the Government seemed inclined to betray the Voluntary schools, convinced it that it was dangerous to trifle with the supporters of those schools, and compelled it to pass the Voluntary Schools Act of 1897. How strong was the movement may be gathered from a speech on education delivered in January, 1897, to the Drapers' Company by the Duke of Devonshire himself, who said: "I trust that, at all events, an amount of powerful public opinion has been aroused on this question which will not allow it to sleep until it shall finally be disposed of." Is it possible that the powerful public opinion to whose existence the Duke testified in 1897 had, after all, gone to sleep almost immediately and had vanished like a dream in 1901? Of course not. Now, as then, great stress is being laid on the alleged serious differences in the demands made by the various sections of denominationalists. The National Society is being pitted against the S. P. O. K., the Convocation against themselves, and

we are told that the Lord President who has whistled for a wind does not want a dozen contrary winds, and will hardly be helped if gales are to spring up from all quarters of the compass. Now, it may be freely confessed, that in 1896 the Voluntary school ranks were weakened by dissensions. North and South were at loggerheads. All this is now changed. Denominationalists, no longer divided, have closed their ranks and offer a united front. The Convocations of York and Canterbury have joined hands, and between them and the National Society and the Society for the Propagation of Christian Knowledge there is substantial agreement. All have practically thrown overboard the system of voluntary subscriptions; all are agreed that all public elementary schools are to receive equitable support out of public funds for secular instruction; that the appointment and dismissal of teachers must rest with the owners or trustees of the school; that the cost of the sites and buildings of denominational schools should be found by the various religious bodies; that representatives of ratepayers are to be admitted on the board of managers in a proportion not exceeding one to three. In the face of this agreement on all important points it is surely trifling with the question to argue, because one or other of these bodies lays stress on other points besides and offers various suggestions for carrying them out, that there is serious disagreement between them.

ATTITUDE OF CATHOLIC.—How does the Catholic body stand? On this point one witness shall suffice. We have it on the unimpeachable authority of the "School Board Chronicle" (Dec. 14) that the resolutions of the Convocations are identical in all essential matters with the resolutions of the Catholic bishops. "Though somewhat different in terms and circumstances," it continues, "they are one in principle and effect." Thus this modern Balaam who set out to curse us ends, quite unconsciously, by blessing us in bearing witness to the essential identity of the denominational demands. This rapid healing of the dissensions amongst denominationalists, who a little while ago were at war on fundamental principles, is, I venture to think, one of the most wonderful events in the recent history of education, and shivers into splinters the theory that all this time public opinion has been in a state of apathy and stagnation.

Since, then, public interest in education is alive and active, and since the Government, in the words of the King's Speech, is about to introduce "proposals for the co-ordination and improvement of Primary and Secondary Education," it will be well for us to state the problem that has to be faced and what are the main objects to be aimed at. PROBLEMS TO BE FACED.—The problem may be summed up in the words of Sir John Gorst, who tells us that the one point on which the essentials are agreed is the "establishment of one local authority which shall be able to form a plan for the general public education of its district, suitable to the circumstances of the population, and which shall exercise jurisdiction over all schools within its area." The objects to be aimed at are described in the words of the Royal Commission of 1888: "That the time is come when, for the best interests of education, some more comprehensive system of administration should be found: first, to remove as far as possible the grave and inequitable inequalities of the two systems of Voluntary and Board schools as now existing, and secondly, to eliminate as far as possible, for the future, the friction and the collision that have so often and so injuriously arisen between them."

When, therefore, a national system takes the place of the present patchwork system, with its multiplicity of authorities acting without reference one to another, its costly multiplication of administrative machinery involving in 1900 an expenditure of 9 per cent. of the total School Board rate; its want of co-ordination between the infinite variety of schools, ranging from the young ladies' academy to the great public schools—when educational chaos is to be moulded into shape and system, the first problem to be solved will be: Who shall be the paramount educational authority in each district? In answering this question we must keep steadily in view the objects to be aimed at in re-organizing education. Those objects the Royal Commission tells are twofold, (1) to remove the existing inequalities of Voluntary and Board schools, and (2) "to eliminate as far as possible for the future the friction and the collision which have so often and so injuriously arisen between them." Moreover, in choosing the local authority we must also consider what are the inequalities to be removed and who has caused those inequalities. The words of the Royal Commission above quoted were written about thirteen years ago, but, to the shame of the nation, they are still a dead letter. The grave inequalities spoken of are still rampant. The practical outcome of this system of gross inequality "has condemned millions of children to receive a maimed and stunted education in badly equipped schools served by underpaid teachers."

LOCAL AUTHORITY.—How much lies in the choice of the local authority? The authority will have jurisdiction over all schools within its area; not merely the elementary schools or the secondary schools, but over both one and the other—the elementary schools, both Board and Voluntary, convent schools and dames' schools, higher grade and grammar schools, and even over public schools and colleges. In a word, the whole range of education below the University will be subject to its authority, while we have been swayed hitherto by the Government. We at the mercy of a Government. De- partment in our elementary schools, we have had a free hand in our convent schools and grammar schools and colleges. Ta that freedom we must now bid farewell. Over one and all the local authority will have dominion; it will regulate the curriculum, it will fix a standard of efficiency, it will inspect us all round in a variety of ways. But all this shows what a tremendous power for good or for evil this new local authority will have, and therefore the supreme importance of selecting the right body for that authority. The choice, it seems, will fall on the County Council. And it is hoped they will realize the great expectations that centre in them. Their past record is good; they enter on the work with clean hands; the goodwill is theirs; they have done nothing as a body to forfeit public confidence in their willingness to deal out even-handed justice to all schools under their jurisdiction.

RIGHTS OF MINORITIES.—Still, we have neither the desire nor the intention of delivering ourselves bound hand and foot even to such a correct body as the County Council. For a County Council is not always composed of angels; sometimes it is composed of men; and it is surprising how much human nature may linger in a County or City Council. The first and chief safeguard is the protection of the rights of minorities. At present those rights are safeguarded by the School Board elections by the cumulative vote; and we make the most remarkable request that when the cumulative vote is abolished we shall not be worse off than we now are. As Mr. Yoxall clearly sees, we Catholics feel the question of the constitution of the local authority to be vital. For, as he says, we are in a minority with most everywhere. He therefore suggests "that the Bill should lay down that due regard should be had to the representation of minorities in framing the scheme and appointing the personnel of the Schools Committees." The Catholic Bishops have stated the point with still greater definiteness and precision. They consider it essential that there should be on the committees "representatives of the great educational interests that have grown up with the Board of Education." The Hon. Mr. Stanley, vice-chairman of the London School Board, tells us indeed that quite the worst thing to do is to pack the committees with interests. A plain man, I fancy, would say that to drive out the interests—i.e., those who have a stake in the concern—is the surest way to ruin the business.

NO SURRENDER OF RIGHTS.—What, then, is to be the Catholic attitude towards the proposal to place our schools on an undenominational basis? The attitude of Catholics all the world over. Turn your eyes where you will; to France or Belgium on the continent of Europe, to the land of the Golden Fleece at the Antipodes; pass on thence to the snow-capped regions of Canada and the vast continent that owns allegiance to the Stars and Stripes, and return home by the Emerald Isle; if you have eyes in your head you will see one fact ever present, ever living—that in no country of the world have Catholics bowed the knee to the secularist or undenominationalist Baal. And think you that we in England are going to be the first to surrender? Ask the Liberal Education party and the Birmingham School Board what they think of the chances they have already conceded to the principle for which you have fought—the principle of Catholic schools for Catholic children. How pleasant it is to find that our friends are at bottom thoroughgoing denominationalists! Thus Liberals and Catholics have kissed. Let, then, the British public know once for all that we will have none of their undenominationalism. Till the last man behind the trenches has fallen we shall fight to maintain the Catholic character of our schools. To protect the rights of those schools we claim to be represented on the local education authority; and we insist on retaining the appointment of teachers, without which the Catholic character of our schools would be insecure. And taking our stand on the broad principles of freedom and justice, we demand equal opportunities for all the children of the nation; we demand the levelling of inequalities—that when Voluntary schools have performed a public work on behalf of the nation they should receive what the nation considers a fair wage when that work is done by Board schools; we demand, that is, that we should no longer be out of pocket in doing the work of the State. This burden we have borne long enough, and now we hope to cast it from our shoulders for ever. Therefore we call upon the Government to wake up and to give effect to those principles of common statesmanship and common justice which have been so admirably set forth in the statement of the Catholic claims put forward by the Catholic bishops.

It is the honor of a Christian mind to show itself superior to every false shame by trampling under foot all human respect in order to manifest its faith in the eyes of the entire world. DWELLINGS IN NEW YORK CITY.—Only one-tenth of the dwellings in New York city are occupied by a single family each.

Symptoms and Causes of Premature Old Age.

We hear it said of this man or that, "He is old before his time." What are the symptoms and causes of such premature old age? We find the question answered by the well known alienist, Dr. Allan McLane Hamilton, in an interesting essay entitled "The Neurotic Indications of Pre-Senility" (William Wood & Co.). Of course in order to understand what is meant by pre-senility, or premature old age we must have a definition of senility, that is to say the degeneration which, normally, may be looked for at a certain period of life. Dr. Hamilton accepts the definition of senility given by Dr. T. S. Clouston in his "Lectures on Mental Diseases." That definition runs substantially as follows:—"Physiological senility means the disappearance of reproductive power; a greatly lessened affection faculty; a diminished power of attention and memory; a diminished desire and a diminished power to energize mentally and bodily; lowered imagination and enthusiasm; a lessened adaptability to change; a greater slowness of mental action; slower and less vigorous speech, as well as ideation; feverish blood corpuscles, red and white; a lessened power of nutrition in all the tissues; a tendency to disease of the arteries (hence a man is sometimes said to be as old as his arteries); a lessening in bulk of the whole body, but notably of the brain, which is altered structurally and chemically in its most essential elements, the cellular action and the nerve currents being slower, and more resistance being encountered along the conducting fibres." Again: "As in the young man there is organic craving for action, which, not being gratified, results in organic discomfort, so in the old man there is an organic craving for rest, and not to gratify it causes organic uneasiness." The changes embraced in this definition of senility characterize the normal weakening incident to age. When they begin to appear, however, before fifty, they must be regarded as pathological instead of physiological. They constitute pre-senility.

How are we to recognize the approach of pre-senility? We derive from Dr. Hamilton's essay a good deal of information on this subject in the form of the observation of a large number of cases. For instance, the condition of cerebral irritation exhibited when in an ordinary anaemic brain flushes of hyperaemia occur is pronounced as evidence of pre-senility. The mental impairment resulting from altered blood pressure and the consequent malnutrition of the cortical elements is detected by the patient himself as well as by onlookers. In ordinary men possessed of an average power of self-control there is a stability which is lacking in the pre-senile state. The sufferer from pre-senility becomes flushed and irascible under slight emotional stimulation, or loses the patience and ability to throw off care which may have characterized them in former years. Among other early indications of mental deterioration Dr. Hamilton notes "an indisposition to undergo intellectual exertion, and a tendency to avoid anything that may be regarded as complex reasoning. The association of ideas is weakened." The sufferer from pre-senility "tries as a rule, to arrive at the result desired with the least effort, and in the quickest way, and much of his mental activity is automatic. Especially is man's weakness disclosed in his inability to reluctance to follow out new channels of thought or to accept and store away professional impressions. If he be a professional man, he prefers routine work to work that demands original research; he shrinks from the precise expression of ideas which can only be obtained with mental effort; under all circumstances, he seeks the broad road of colloquialism and thoughtless speech; he submits willingly to the yoke of old mental habits; he evinces a sensation of relief when he has accomplished the task required of him. Another symptom of pre-senility is "an early impairment of memory, especially of substantives;" with this waning of the recollective faculty grows a kind of apathy and dullness. "Little mistakes are made in calculations, letters are misdirected and cheques are unsigned." Such omissions, if rare, may be insignificant, but, as they gain in frequency, they roll up proofs of pathological weakness.

In Dr. Hamilton's opinion, the importance of vertigo, considered as an indication of progressive arterial occlusion, has not received due attention. He has observed, he tells us, that for a long time before incapacitating or even troublesome symptoms have developed, the pre-senile victim of pre-senility is apt under unusual cardiac stimulation to become giddy. This giddiness "often has no other origin than an excited dispute, attendance at an absorbing play or the temporary effects of excessive heat or cold; even a sudden glance forward or the act of bending over to tie one's shoe may cause confusion and slight tottering." Insomnia is another indication of pre-senility. "The patient is exhausted toward the latter part of the day and seeks his bed soon after dinner, but, after a short period of sleep awakens, or else does so at a very early hour of the morning. In both cases the awakening is sudden and complete, and he is tormented by a veritable kaleidoscope of active thoughts." The avoidance of excessive indulgence in alcohol and tobacco is, of course, commended to pre-senile persons, inasmuch as such agents produce a rapid and repeated deter-

(Continued on Page Eight.)

OUR

It is said that: cent success of Mr. J. to us a slight change for "lucky," and ha rich." There is no doubt great measure due to degree to his facilities the situation an Mr. Cochrane has remains to be seen if

The recent success M. Santos-Dumont w at Monte Carlo, is at derable attention a thereof may be more than can now be well cording to reports, worked perfectly.

"Answering her hel least trouble, M. S made a tour of the h returned without mis shed where the balloo The entire town witn riment, M. Santos-D cheered enthusiastical turn. He made a sec afternoon, encircled then proceeded a trailing a guide rope turned he again encir following the shore a tude, thus enabling t onlookers to watch th which his airship w swarm of small vessi lowed him to sea vee keep pace with the landing, M. Santos-D an immense ovatio could have crossed t mean."

IRISH ENVOYS. Star Line steamship sailed from Liverpool had among her passen H. K. Redmond, mem ment for East Clare, Devlin, of Belfast, a tour of the United purpose of completing organizing the United in America. Messrs. I Devlin come to the U the request of the League of America, ranging their tour of

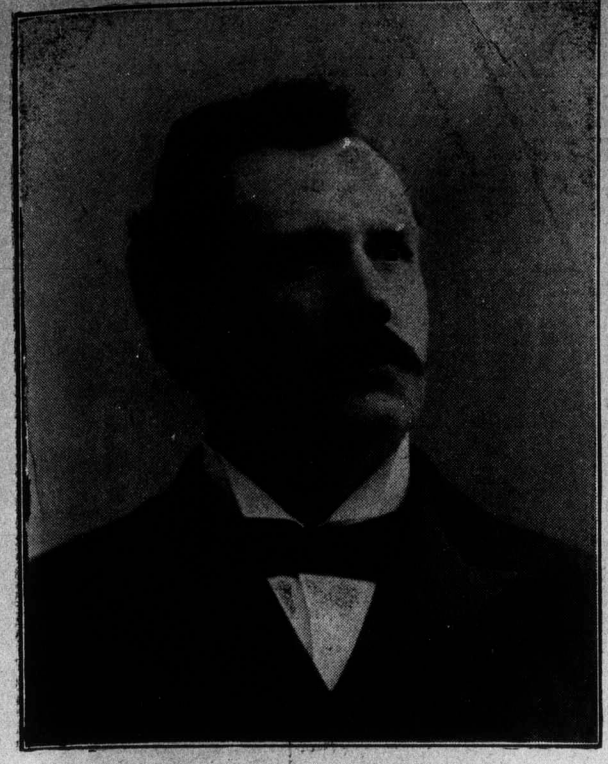
A RICH COOK.—T an Tenu, head cook a Astoria, New York, July 1 last, appointe Margaret, and Nichol ectors. The estate 000.

MORE MONEY.—I announcement at the monement exercises l J. Pierpont Morgan erect at the cost of o three of the buildings the accommodation of Medical School, Presi nounced to the medic Saturday, that J. proposes to give \$1,0 chance of this great vided that other triv iversity will raise a su the neighborhood of used by the Harvard for land, buildings or

Famous Irish Distillers JOHN JAMESON & SON J. J. & S. DUBLIN This Celebrated Pure Pot Still Whisky commands the highest price in the London and Dublin Markets for Fine Quality, Age and Purity.



OUR NEW MAYOR.



MR. JAMES COCHRANE, N.L.A.

It is said that: "It is better to be born lucky than rich." The recent success of Mr. James Cochrane in the mayoralty contest suggests to us a slight change in the old saying, substituting the word "plucky" for "lucky," and having it read: "It is better to be born plucky, than rich."

Notes and Cleanings.

The recent success attained by M. Santos-Dumont with his airship, at Monte Carlo, is attracting considerable attention and the results thereof may be more far-reaching than can now be well imagined. According to reports, the airship worked perfectly.

Answering her helm without the least trouble. M. Santos-Dumont made a tour of the harbor and then returned without mishap, to the shed where the balloon is stored. The entire town witnessed the experiment. M. Santos-Dumont was cheered enthusiastically on his return. He made a second trip in the afternoon, encircled the bay and then proceeded a mile seaward, trailing a guide rope. When he returned he again encircled the bay, following the shore at a low altitude, thus enabling the thousand of onlookers to watch the ease with which his airship was steered. A swarm of small vessels that followed him to sea were unable to keep pace with the airship. Upon landing, M. Santos-Dumont received an immense ovation. He said he could have crossed the Mediterranean.

IRISH ENVOYS. — The White Star Line steamship Cymric, which sailed from Liverpool on Jan. 29, had among her passengers William H. K. Redmond, member of Parliament for East Clare, and James Devlin, of Belfast, who are to make a tour of the United States, for the purpose of completing the work of organizing the United Irish League in America. Messrs. Redmond and Devlin come to the United States at the request of the United Irish League of America, which is arranging their tour of this country.

A RICH COOK. — The will of Ari-an Tenu, head cook at the Waldorf-Astoria, New York, who died on July 1 last, appointed his widow, Margaret, and Nicholas Chapuis executors. The estate is about \$50,000.

MORE MONEY. — Following the announcement at the Harvard commencement exercises last June that J. Pierpont Morgan had agreed to erect at the cost of over \$1,000,000 three of the buildings required for the accommodation of the Harvard Medical School, President Eliot announced to the medical faculty on Saturday, that J. D. Rockefeller proposes to give \$1,000,000 in furtherance of the great project, provided that other friends of the university will raise a sum of money in the neighborhood of \$500,000 to be used by the Harvard Medical School for land, buildings or endowment.

IRISH CATHOLICS INAUGURATE A NEW HALL!

ON FRIDAY EVENING of last week the Irish Catholic citizens of Ottawa held the formal opening of their new St. Patrick's Hall, on Maria street. The report which we have read and the further details, which we owe to the courtesy of Mr. D'Arcy Scott, president of the St. Patrick's Literary Association of Ottawa, all suggest to us pictures of the days now gone when the Irish Catholics of this city had their grand St. Patrick's Hall, and call up memories of those times when national enthusiasm ran high in all the ranks of our people here. It has been thought and said, on more than one occasion, that an apathy had come upon the Irish Catholic element in Canada, and that our people had lost much of their old-time progressive spirit; but the undercurrent has ever kept increasing in strength and volume, and when circumstances permit and occasion demands, we find that there has been no diminishing of fervor, nor of united action on the part of our people. This step taken by the Irish Catholics of Ottawa is an example which clearly illustrates our contention, and we are confident that it is an example that will meet with imitators in the various large centres of this Dominion before many years.

A JOINT STOCK COMPANY. — Turning now to the preliminary steps that had been taken in connection with the project we learn that in June last a joint stock company was formed called the St. Patrick's Hall Company of Ottawa, Limited, under a charter granted by letters patent of the province. The capital stock was \$25,000, divided into \$10.00 shares. A site was purchased for \$2,500, and a building costing about \$16,000 erected, making \$18,500 in all. This building is situated on St. Patrick's Literary and Scientific Association. The Association rent the large hall, which will contain between 700 and 800 people, to the general public for any purpose. It is on the ground floor. In the basement there are three bowling alleys and a gymnasium. Upstairs, a billiard room with seven tables, a library with about 3,000 volumes, and a comfortable reading room. There is also a society room, or lodge room suitably furnished, for fraternal organizations. Eight societies, namely, two A. O. H., three C.M.B.A., three C. O. F., meet in this society room, and pay an annual rental for the privilege. No one is allowed into the building, except to attend entertainments in the large hall, or society meetings in the society room, who is not a member of St. Patrick's Literary and Scientific Association. A member may, of course, bring a friend in with him.

THE MINISTERS, says a London correspondent of an American newspaper, are going on country week-end visits in high spirits. They have asked for a supplementary grant of \$5,000,000, and if nothing more be needed before April 1, this is a practical demonstration that the weekly cost of the war has been reduced from \$1,250,000 to \$1,000,000. They have introduced a bill dealing with habitual drunkards, which has pleased the national temperance reformers.

IRISH INDUSTRIES. — The Irish American says: — In their respective dioceses the Irish Bishops are doing practical work in the way of encouraging and helping the Irish industrial revival. In Sligo a factory has been started under the patronage of the Right Rev. Dr. Clancy, and is giving large employment.

ANTI-CLERICAL AIMS. — A year ago, writes "Innominate," a Roman correspondent of two American journals, I pointed out the natural effect which the affairs of France would have on international politics. The design of the new power indicated a loosening of the Franco-Russian alliance as being a clerical and reactionary measure, and with that object in view the completion of the alliance with Italy and later its extension so as to include England; in that way to put the foreign policy on the same sectarian level as the internal, and thus to crown "the plan of republican defense" by making it impossible for independent parties to open again the war on the anti-clerical combination.

THE INAUGURATION. — The "Free Press" in its report of the inaugural proceedings, said: — There was an audience of over five hundred people. The spacious new structure looked at its best. The visitors made a tour of inspection through the quarters and were highly delighted.

A LAUNCH SINKS. — A dispatch from Honolulu, Jan. 20, via San Francisco, Cal., Feb. 1, which is published in the Chicago "Inter-Ocean," says: — Private advices received to-day from the Orient give the details of a shocking catastrophe at Goa, on the Mandovy river, in India, on Dec. 3. Fully a hundred people were drowned by the sinking of a launch within fifty feet of the shore.

A QUEER SECT. — It is said that a new sect, having the most remarkable tenets, is making striking progress among the ignorant Russian peasantry in the valley of the middle Volga. They call themselves Podpoiniki, or "dwellers under the earth."

THE PRESIDENT SPEAKS. — Mr. D'Arcy Scott, president of the society, occupied the chair, and in a short address welcomed those present to the opening ceremonies of the new building on which the Irishmen of Ottawa had been working for years. He was glad to say that their expectation were handsomely

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realized. He hoped that all Irishmen in the city worthy of the name would take advantage of the things provided for them in the new hall and join the society.

In conclusion Mr. Scott presented the society with the two large flags which adorned the stage. The flag of Canada and the dear old flag of Ireland as to which Mr. Scott expressed the hope that Ireland would soon get what she needed. Mr. Scott said that her efforts would be advanced by the establishing of a branch of the United Irish League in Ottawa.

MR. HARCOURT'S REMARKS. — The speaker of the evening was Hon. Richard Harcourt, Minister of Education, who delivered an eloquent and interesting address. Mr. Harcourt congratulated the society, its promoters and friends upon the great realization of a scheme they had talked about for years. He did not know why the president should have invited him to deliver an address, but as Literary and Scientific Societies were an adjunct to the education department which he presided over, he thought it a duty to be present, and more than that, he accepted the invitation with pleasure because he was of Irish descent and further he was born on St. Patrick's Day.

Mr. Harcourt paid a high compliment to the society, whose capabilities were boundless, and he asked that the young Irishmen of the city take advantage of the opportunities set before them and become members of the association.

Mr. Harcourt was loudly applauded on resuming his seat. SHORT ADDRESSES were delivered by Hon. R. W. Scott and Mr. D. Murphy, after which a musical programme, in which many well known performers took part, was given. The promoters of the undertaking deserve the highest praise for the successful manner in which they have completed their work.

Catholics and Public Office.

As an evidence of how unfairly the Catholic population is treated in almost every country, in regard to matters of representation and patronage, we find a letter, from the editor of the "New Zealand Tablet," in the columns of "Otago Daily Times" of that country. The writer states that he has vainly asked for the publication of figures and the production of name-lists in connection with an alleged "stuffing" of the public service, and of special branches thereof, with a scandalously high percentage of Catholics. After making an investigation he became amazed at such an outcry being raised. Out of a multitude of facts and figures before him, the writer submits the following. We give them more for the general application of which they are capable than for any local interest they might create. Still we learn from them how matters stand with our co-religionists, in far off New Zealand. The letter runs thus: —

"There is not one Catholic among the 17 chief postmasters in New Zealand. The statement (published, of course, anonymously) that there only 59 employees in the Chief Post Office, Dunedin, and that as many as 19 of these are Catholics, are both absurd. I have detailed lists before me, which show that the total num-

ber of employees is 80. I have also before me accurate lists of the names and occupations of all the Catholic employees of the Post and Telegraph Department in Dunedin and suburbs. They count, as I have already shown, only a little more than one in every nine of the whole number, and only one of them out of a total of 236 employees occupies a position above that of the rank and file. A statement also made anonymously in your issue of Wednesday refers as follows to the chief post office Dunedin: 'During the last 12 months seven appointments have been made in the post office, of which six were given to Roman Catholics.' Even if this statement were true, it would not, of course, prove that the public service, or the Post Office Department, or even the local post office, is 'stuffed' with an undue proportion of Catholics. But the only true statement in the quoted sentence is just this — that seven appointments have been made in that time. The rest is a fabrication. I have had some delay in getting at the facts of the case; but I have now before me the complete list of the appointments referred to, and instead of their being six Catholics and one non-Catholic, the actual figures are six non-Catholics and one Catholic. I have ascertained that there is in all Otago and Southland one permanent station-master who is a (reputed) Catholic. I intend to publish at the proper time some further curious figures as to the position of Catholics in the railway and other departments. A great English writer has said that 'few men can resist the temptation to write under a mask things which they would not say with open face.' This will account for the fact that the strictly anonymous writers in your issue of this morning have dishd up bogus figures to your readers, and inflicted upon them weary narrations, in which the names of persons and places, dates, and every circumstance that could provide the means of testing them, were suppressed with the most elaborate care.

By reference to the D3 classification list I find that, with increments up to date, the amount expended in salaries and wages on the 171 permanent employees at the Government workshops, Hillside, reaches, as nearly as I can ascertain it, £448 7s per week. Of this amount, Catholics draw only £28 10s 6d, or a fraction more than £1 in every

£16 of the whole amount. Yet our proportion to total population is one in seven. An inquiry (not yet complete) into the local Lands, Survey, and allied departments shows only three Catholics in some 50 employees. In the custom (port of Dunedin, including Port Chalmers) no Catholic occupies any one of the 15 salaried positions, and there are only four Catholic employees, all on wages and in subordinate posts. At the Dunedin Railway Station (goods, passenger, loco., workshops, superintendence, and engineers) there are 90 salaried officials, of whom only seven (or practically one in 13) are Catholics. I have further startling figures upon this question of 'stuffing,' but I do not wish, for the present, to trespass further on your space. — I am, etc."

How to get into the Homes of the English-speaking Catholics of Canada. At this season when you are doubtless making up your advertising estimates for 1900 we again draw your attention to the "True Witness" as a medium through which you can introduce your specialties to a large and influential section of the Canadian population, which cannot be so effectively reached by any other paper in Canada.

The "True Witness" now in its 50th year of publication, is the oldest Catholic paper in Canada, it is recognized by Catholics everywhere by the Clergy and the Press to be the leading and most influential journal in its particular sphere. Its circulation covers the whole Dominion from British Columbia to Newfoundland, and reaches over 25,000 readers weekly. Being carefully edited, and constantly aiming at clean journalism it is essentially a family paper. Its mission being to protect and foster the sentiments dearest to the hearts of its readers—Cred and Nationality—it has more influence over them than any paper or combination of papers has. What the experienced advertiser knows to be essential to the paying advertising medium. Influence and Circulation is possessed by the "True Witness" in a sense few papers can claim.

Advertising rates most reasonable, sample copies and rates on application. TRUE WITNESS P. & P. CO. L'td. Montreal, P.Q.

FINE TEAS AND COFFEES. THE BEST THE MARKETS OF THE WORLD AFFORD.

Our Special Blend Breakfast "Cream" or "Club" Coffee. As it is generally called. 40 cents per pound.

Fresh Roasted and Fresh Ground every day by electric power. We pride ourselves on our trade in Teas, and here are our Unrivalled Stocks:

Table with columns for TEAS I (ENGLISH BREAKFAST, FORMOSA OOLONG) and TEAS II (CEYLON, JAPAN, YOUNG HYSON). Lists various tea types and prices per lb.

"Lilac" Tea. 1 lb. Packages, 50c each. "Lilac" Tea. 1/2 lb. Packages, 25c each. All our Teas can be shipped in Caddies or Cansisters, 5, 10 and 20 lbs. each. FRASER, VIGER & CO., ITALIAN WAREHOUSE, 297, 299 and 311 St. James Street.











Symptoms and Causes of Premature Old Age.

(Continued from Page Four.) mination of the blood to the brain, and put too much work upon the heart. At the same time Dr. Hamilton points out that absolute abstinence may be as hurtful as excessive indulgence in men who are habituated to alcohol or tobacco; it cannot be denied that the lack of customary stimulants has sometimes precipitated a condition of affairs which might have been delayed by less radical measures.

Brigands Rob A Monastery.

A despatch from London, Eng., of a few days ago tells the following incident, which adds another chapter to the criminal acts of brigands. A small band of brigands had been troubling the country side only a few miles from Naples. The other night the miscreants conceived the bold idea of pillaging the Franciscan monastery, which was believed to contain much wealth, including golden altar vessels in the chapel.

Caught by a Priest Robbing a Poor Box.

With \$1 which he had stolen from the poor box in St. Joseph's Roman Catholic Church, West Hoboken, N. J., a young fellow was caught one evening last week by the pastor, Father Louis Gabriel. The church, as is customary, is left open in the early evening to allow people to worship. Non one was in the church at the time the attempted robbery was committed.

Burglars in A Convent.

Some people must have felt inclined to enjoy a joke at the expense of a couple of burglars when they gave them a "tip" that the Catholic convents were veritable store-houses of booty. Gold and silver and jewels were to be had for the mere lifting! So a raid was planned.

CORONATION CEREMONIES.

According to a London despatch the problem of hotel accommodation is likely to prove a serious one for foreigners who come to London for the coronation intending to remain in the city only a few days, and especially so in the case of persons prepared to make only a modest outlay.

THE SAME SAD STORY.

Clasped in each other's arms, with their pet kitten between them, Joseph and Freda Beyer, four and five years old respectively, were suffocated by smoke in their home, on the second floor of the five story tenement at No. 124 Greenwich street, New York last week.

THE RESULT OF CARELESSNESS.

Bridgeport, Conn., Feb. 1.—Mrs. Elizabeth Watkins, an octogenarian, met death in a fire early to-day. The frame structure occupied and owned by Lavery Brothers, liquor dealers and grocers, was damaged to the extent of \$8,000. Mrs. Watkins, occupying an upper floor tenement, was smothered by smoke before help could reach her.

SAD FATE OF MINERS.

San Antonio, Texas, Feb. 3.—Eighty-five miners killed and seventy-five more buried under debris were the fearful results of a dust explosion at the Honda mines in Mexico. The news of which was received here to-night. At the time the explosion occurred there were 160 miners at work in the mine, all of whom were entombed by the shaft being choked off by falling earth and stone, loosened by the explosion.

FOR HOME RULE ALL ROUND.

The Hon. T. A. Brassey has addressed a letter to the Liberal agents and secretaries of Liberal Associations throughout England, giving particulars of work done during the past few months with the view of educating opinion in the Liberal Party on the subject of Federal Government for the United Kingdom and the Empire. A number of meetings have been held by all shades of opinion in regard to the war, and a resolution has been unanimously adopted advocating the establishment of a local Legislature in the several countries of the United Kingdom, each having power to deal with its own internal affairs.

ATTEMPTS TO KILL THE CZAR.

London, Feb. 2.—A Vienna despatch to the Sunday Special says rumors are current that an attempt has been made on the life of the Czar. The report is regarded as important in official quarters.

AN EDITORIAL APOLOGY.

Two gentlemen once attended a temperance meeting, and on returning home by a dark and narrow lane, were thrown out of their conveyance. The incident was reported in the local paper, and the account closed with the words: "Fortunately, both men were sober."

THE TRADE OF THE RELIGIOUS INSTITUTIONS IS DESIRABLE, BUT IT IS GENERALLY CONCEDED HARD TO REACH.

That's true, because the average advertising medium, often containing news and advertising features of an objectionable nature, is not admitted there.

BUT—

The True Witness, the only Catholic weekly newspaper in the English language published in the Province of Quebec, goes into thousands of Catholic Institutions and private homes, because clean news and clean advertising, only find place in its columns. Rates and sample copy on application.

Market Report.

THE DEMAND for grain continues to improve. In addition to a fair movement in oats, there is also a good trade in feed, barley and peas. The flour trade remains firm, with a good business doing. Rolled oats are still slow, and prices are easy.

GRAIN—New crop, No. 2 oats locally at 47½¢ to 48¢; No. 2 barley, 56½¢ to 57¢; No. 3 extra barley, at 53½¢; buckwheat, at 53½¢ to 54¢ east freight; peas, 80¢ high freights.

FLOUR—Manitoba patents, \$4.10 to \$4.20; strong bakers, \$4.00; straight rollers, \$3.45 to \$3.60; in bags, \$1.75 to \$1.85; Ontario patents, \$3.70 to \$4.

FEED—Manitoba bran, \$20 to \$21; shorts, \$22 to \$23, bags included; Ontario bran in bulk, \$20.50 to \$21.50; shorts in bulk at \$22.50 to \$23.50.

ROLLED OATS—Millers prices to jobbers, \$2.45 to \$2.55 in bags, and \$5.00 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, \$1.40 to \$1.45; broken lots, \$1.45 to \$1.50.

PROVISIONS—Heavy Canada short cut pork, \$21.50; selected, \$22.50; compound refined lard, 8½¢ to 9½¢; pure Canadian lard, 11½¢ to 12½¢; finest lard, 12½¢ to 13½¢; hams, 12½¢ to 14¢; bacon, 12¢ to 15¢; dressed hogs, \$8.25 to \$8.65; fresh killed, abattoir, \$9 to \$9.65 per 100 lbs.

POULTRY—Turkeys, fresh killed, 11¢ to 12¢; ducks, 9¢ to 10¢; geese, 8¢ to 9¢; and chickens, 10¢ to 11¢; old fowls, 6¢ to 7¢ per lb. for dry picked birds, and scalded stock from 1¢ to 2¢ less.

CHEESE—Ontario, 10½¢ to 10½¢; Eastern counties, 10½¢ to 10½¢; Quebec, 10¢ to 10½¢.

BUTTER—Choice creamery, current receipts, 21½¢; seconds, 19½¢; western dairy, 16¢ to 16½¢; rolls, 17¢ to 17½¢.

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

EGGS—Strictly new laid, 28¢ to 30¢. We quote selected cold storage, 25¢; Montreal limes, 20¢ to 21¢; western limes, 19¢ to 20¢.

LIVE STOCK—There were about 300 head of butchers' cattle, 20 calves and 30 sheep and lambs offered for sale at the East End Abattoir on Thursday. The butchers were out in large numbers, but were disappointed at the small supplies and the poor quality of the stock offered, and the prices were about one-quarter of a cent higher all round.

Advertisement for FUREKA HARNESS OIL, featuring an image of a horse and rider. Text: Rain and sweat have no effect on harness treated with FUREKA HARNESS OIL. It repels the damp, keeps the leather soft and pliable. Stitches do not break. No rough surface to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of FUREKA HARNESS OIL.

A VALUABLE GIFT—The beautiful Mazzolini portrait of the Madonna presented to Rev. Dr. P. J. Stafford on the occasion of his elevation to the pastorate of St. Patrick's Church, Washington, D.C., was formally unveiled the other day. The canvas measures 84 by 54 feet. The value of the painting is \$20,000.

THE S. CARSLY CO. LIMITED. Notre Dame Street, Montreal's Greatest Store. St. James Street. SATURDAY, February 8th, 1902

FURNITURE SALE!

If you don't buy New Furniture for less this month it will be because you don't read our advertisements or shut your eyes to full advantage. The goods offered in this sale are all new and qualities such as command attention. We simply have no use for poor merchandise, whatever the temptation.

Ladies' Desks. 10 Ladies' Desks in solid oak, gold den finish, drop lid with drawer, hand curved and highly polished \$5.15. Iron Beds. 30 only sample Iron Beds in all widths from 3 feet to 4 feet, 6 inches, the regular values range from \$6.00 up. Special sale price from \$3.75.

Couch Special. 9 only Couches in Fancy Velour Colours, fringed all round, regular value 7.50. Sale price \$5.00. Dining Chairs. 100 Dining Chairs with high backs, hard wood seats, fancy turnings, well finished, regular value 70¢. Sale price 55¢.

Carpet Offer!

350 REMNANTS. 25 PER CENT. OFF. This is a Carpet Offer that will save you many dollars in the carpeting of a single room. The immense trade in Carpets done by this Company must of course leave a corresponding quantity of Remnants which the management say must be cleared out before the arrival of new goods.

MADE UP CARPET SQUARES. A splendid lot of Carpet Squares made up of remnants of the Best Brussels, Wilton and Axminster Carpets in various sizes will go on sale at the same time as the remnants, and marked at the same liberal discount, namely 25 Per Cent. off Regular Prices.

Reading Lamps. 33 pretty Reading and Sewing Lamps, hand decorated shade and found, large size burner complete with chimney. Regular \$1.25. Sale price 95¢. China Vases. 500 China Vases in exquisite art shades, antique shapes, something quite new, very pretty for table decoration. Regular 17¢. Sale price 10¢.

SOAP BARGAINS! 2000 Cakes Taylor's Infant's Delight Soap 10c 8c. 3500 Cakes Taylor's Old Brown Windsor Soap 5c 2½c. 1100 Cakes Cleaver's Scented Glycerine Soap 12c 9c. 2100 Cakes Taylor's Fine Oatmeal Soap 8c 6c. 1300 Cakes Fairbanks Floating Copco Soap 8c 4c. 1200 Cakes Fairbanks Glycerine and Tar Soap 10c 8c.

Butterick's Patterns and Publications on Sale at THE S. CARSLY CO. LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

OUR GREAT DISCOUNT SALE!

Of Carpets, Oilcloths Rugs, Curtains, etc., will be continued this and all next week on account of the hundreds of people who found it impossible to make their purchases in January. Goods stored and insured until required. Mail orders receive our careful and prompt attention.

THOMAS LIGGET,

Empire Building, 2474-2476 St. Catherine St. Phone Up 957

NOTICE.

Notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, for a Bill incorporating an Association to be known under the name of "Followers of St. Anthony of Padua, Montreal," for mutual benefit purposes. Montreal, Jan. 8th, 1902.

AN IRISH GOVERNOR —

The "Sacred Heart Review" says:—The memory of Thomas Dongan, one of the early colonial governors of New York, was honored this week at a dinner in the Hotel Savoy, New York city, at which about 100 were present. Justice James A. O'Gorman, of the Supreme Court, was toastmaster. Senator Thomas C. O'Sullivan reviewed the work of Governor Dongan in incorporating the municipality of New York. He thought Governor Dongan should have a monument.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & CO., Limited, 2 Rusby Street, Montreal, Canada. P. O. Box 1185.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would show more 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." —V. PAUL, Archbishop of Montreal.

ALL COMMUN FORE 6 C

BOUNDARIES OF Patrick's parish extend to Mountain and the west. Above Sherbrooke runs from Amherst limits west beyond Seminary; on the corner of William street to McGill river and also east as far as Grant limit is the old city dividing line between St. John the Baptist and Duluth Avenue about midway between Napoleon streets and Ward lies in St. Pat.

WHO ARE PARIS All Catholics residing here, and whose language, belong to St. P. of all other languages or other of the French Notre Dame, St. Louis, according to families where French are equally spoken, of the head of the family when the mother tongue of the family is French belongs to the and to St. Patrick's the tongue of the family is English. In cases especially on occasion parties should consult of the pastors of the which they live.

HOURS OF SERVICE ON SUNDAYS AND Low Masses, at 6, 7 High Mass, at 10 o'clock and Benediction, at 3. August and September of Rosary, congregations English, sermon and ecumen at 7.30 p.m. ON WEEK DAYS. Masses at 5.30, 6 and winter, Masses at 6 o'clock.

PARISH SOCIETY FIRST SUNDAY OF Holy Scapular Society



It is not the wish of appreciation of the where all the candidates publish the portraits of already served two to "earn his spurs." The Ann's have marked the room for comment.

As will be seen title of the story of "The Secret of the torical facts, as the and which crushed story, rather will be read by every



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.

WHO ARE PARISHIONERS.—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's.

HOURS OF SERVICE.—ON SUNDAYS AND HOLIDAYS.—Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 3.30 p.m.;

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.

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 Benediction 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.

SICK CALLS.—Except in extremely urgent cases, sick calls should be delivered by personal message and not by telephone. Experience has taught us that telephone calls are subject to many inconveniences.

Excited or inexperienced persons often go to the nearest telephone and give a wrong number or defective information. The priest is thus misled, cannot find the place, and has no clue to correct the error. The result is that the sick person is sometimes dead before the mistake is discovered. For a hurried call, the surest and quickest way is to

call a cab and come for the priest.

In ordinary cases a messenger should call at the presbytery and deliver the message personally to the priest and not to the porter. In case of the priest's absence, the call may be left with the porter, taking care to give name, street and number, stating whether the case is urgent or not. It is wrong and unwise to say a call is dangerous when it is not. People who do this sometimes share the fate of the boy who shouted wolf, wolf, when there was no wolf, and who was devoured when the wolf came, because no one believed him. Sick calls should not be deferred to evening or night when they can just as well be sent early in the day.

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.

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

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

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

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

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

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

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.

M.S.—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.

WEEKLY CALENDAR.

Sunday, Feb. 9, Quinquagesima.

Monday, Feb. 10, St. Scholastica.

Tuesday, Feb. 11, the Seven Holy Founders of the Order of Servants of Mary.

Wednesday, Feb. 12, Ash Wednesday.

Thursday, Feb. 13, St. Genevieve.

Friday, Feb. 14, The Crown of Thorns of Our Lord.

Saturday, Feb. 15, The 26 Japanese martyrs.

COMPLETION OF CHURCH.

Last week we spoke of the six new windows still required besides the already placed. This week we shall enumerate the remaining features necessary to a complete renovation of the grand old edifice.

Three of the four new altars in the nave have already been given by generous donors. There remains only the altar of the Holy Angels, which will be specially devoted to the spiritual benefit of our children, whose guardians are these blessed spirits.

It would be most appropriate to have a suitable altar where our parish children would be reminded of what they owe to these heavenly protectors, and where they would be encouraged to express their love and gratitude towards them.

THE PICTORIAL LITANY.—What we consider a rather unique and beautiful feature of our Church decoration is the pictorial litany of the saints. About fifty of these saints yet remain, something less than one-half of the total number.

Our artist, Mr. Locke, has taken a special pride in giving us pictures of real artistic merit.

They are all oil paintings executed with great care by skillful artists. The name of each donor who wishes it is written in small letters at the foot of the picture. It is to encourage the completion of his work.

Mr. Locke undertakes these pictures for the almost ridiculously low price of ten dollars each. Here is a chance for everyone who desires to have a charming little memorial in the Church which is within the reach of everybody.

A CHIME OF BELLS.—It is doubtful if our city has another Church so admirably adapted, by position and build, as St. Patrick's for a magnificent chime of bells.

First, its commanding site and the grand elevation of its bell tower, give it advantages which are scarcely, if at all, equalled in the city.

Then the great strength and amplitude of its bell chamber, twenty feet square on the inside, gives more than place enough to receive as full a chime as we could wish to have.

Such a chime could be got, we believe, for eight or ten thousand dollars.

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EUCHERE PARTY.—So large was the number of guests at the euchere party, given by the Ladies of Charity on Thursday evening, Jan. 30th, that a considerable number had to be refused tickets at the door. It was under the direction of Mrs. Duffy, and Mr. Stack was master of ceremonies.

FUNERAL SERVICES.—A funeral service was celebrated on Wednesday last at 8 o'clock, by Rev. Father McGrath, for the late Edward Cloran, son of Joseph Cloran, and brother of Henry J. Cloran, advocate.

On Thursday last, at 7.30, an anniversary service was sung for the repose of the soul of the late Patrick Foley.

An anniversary service for the late Father James Callaghan was celebrated in Notre Dame Church on Thursday, at 8 o'clock.

Anniversary service for Jane Kerrigan, Monday next at 7.30

BAPTIZED.—George James Miller, George Winters, Ellen Margery Krausmann.

MARRIED.—James L. McBurneas and Margaret Scott, James Goodfellow and Medora Delorme.

OUR DEAD.—John Craft, Catherine Dowd, wife of Thomas Murphy, John Donnelly, Alice Owens, Thos. McCarthy, William Burke, Edward Patrick Murphy.

RULES FOR LENT.

1. Every day in Lent is a fast day, except Sundays.

2. No flesh meat is allowed.

a. All the first and all the last week, including Palm Sunday.

b. All the Wednesdays, Fridays and Saturdays of the five other weeks.

All persons subject to the law of Lent cannot use flesh meat and fish at the same meal. This rule applies even to Sundays.

The faithful who have legitimate reasons to be dispensed from one or other of these rules may apply to their confessor or to their pastor.

The Archbishop urges especially the avoiding of worldly amusements, banquets, and more particularly of dancing parties during the holy season.

He goes back again to the question of theatres urging upon pastors to do their utmost to turn the faithful from attending these places so fraught with danger.

priests, both in the country and in the cities of his diocese, are in the habit of advertising such fantastic functions as festivals, fairs and dances.

Bishop Ludden is acting consistently in this manner, for twelve or thirteen years ago he denounced from his pulpit a charity ball which was to be held by the so-called Catholic aristocrats of this community. He has stood ever since by the attitude he took at that time.

The bishop says that hereafter, no matter in what parish a Catholic society holds such affairs, permission must be obtained from him first.—Catholic Sun, Syracuse.

FAINTED AT THE ALTAR.—Rev. A. J. O'Rourke, of Bath Beach, N.Y., was stricken with a fainting fit while saying Mass last Sunday, and fell from the altar steps to the church rail. He was carried to the house and remained unconscious for some time. A physician said extreme weakness was brought on by overwork. He will recover.

MASSACRED IN CHINA.—It is stated that eighteen Belgian priests and a number of native converts were massacred the day after Christmas at Nighsia, China, and the church and mission buildings were burned.

Forbids Dancing for Charity.

Bishop Ludden requests the "Catholic Sun" to announce that hereafter no party in this diocese, at which dancing and drinking prevail, shall be allowed for any Catholic charitable institution. Dances, balls or festivals must be eliminated, he says, altogether.

The Bishop is also indignant with regard to the fact that some of his

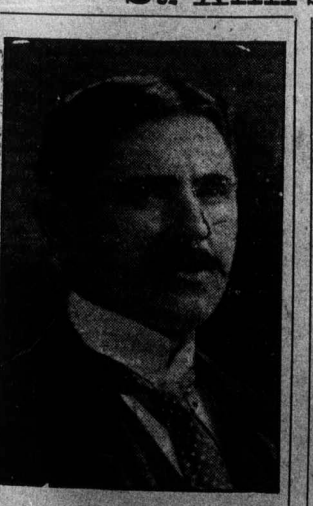
Various Notes.

GOLDEN JUBILEE.—The Rev. J. B. Bourassa, pastor of St. Louis' Church, Chicago, Ill., celebrated on Jan. 19 the golden jubilee of his ordination to the priesthood.

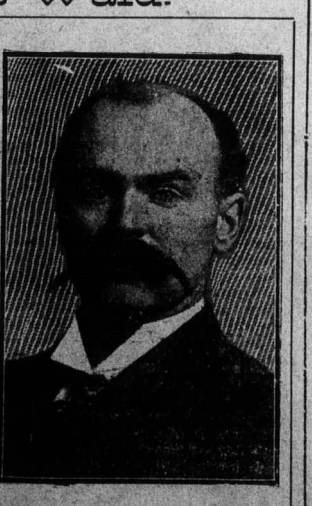
TO FOREIGN MISSIONS.—Eight missionary priests of St. Joseph's Foreign Missionary Society, Mill Hill, London, Eng., left for the mission field in Uganda, Africa, in the Epiphany season this year.

O'DONOVAN ROSSA, who is seventy-four years old, is reported ill at his home in Mariners' Harbor, Staten Island.

St. Ann's Ward.



ALD. D. GALLERY, M.P.



ALD. M. J. WALSH.

It is not the wish of the "True Witness" to devote space to words of appreciation of the triumphs achieved in battles for public office, where all the candidates are of our religion and nationality. We merely publish the portraits of the successful candidates. Ald. Gallery has already served two terms in the City Council. Mr. Walsh has yet to "earn his spurs." The fact that the majority of the electors of St. Ann's have marked their ballots for Messrs. Gallery and Walsh leaves no room for comment.

High Mass or Low Mass for the Dead.

In a recent pastoral letter the Archbishop of Moulins treated the subject of Masses for the dead and lamented a practice that is every day becoming more common among ourselves. It is the practice of substituting several Low Masses for a High Mass on the occasion of a "month's-mind" or an anniversary.

It is time that we, too, recall the intention and the teaching of the Church on the subject.

Certain persons—and not always for reasons of economy—no longer have High Mass sung for the souls of their departed, but have offered instead several Low Masses, reasoning that five Low Masses are better before God than one High Mass. Are they right?

It is by no means sure such is the case, and the weight of probability is on the other side.

From the very beginning the Church has recommended a solemn service for the dead, not only on the day of the funeral, but also on the

seventh and thirtieth day thereafter as well as on the anniversary. Here, then, is a recommendation as well as a constant practice of the Church that must have sound reasons to commend it.

The Church teaches that the sacrifice of the altar is of infinite value and could satisfy not only for the sins of one soul, but also for the sins of all mankind, and could deliver not one soul, but all the souls in purgatory. But she knows, too, that God in His inscrutable wisdom applies the fruit of the Mass only according to our dispositions, to the dispositions of the souls for whom it is offered and the circumstances which He in His infinite wisdom alone can understand.

Yet the Church, requiring these solemn Masses, proclaims at least implicitly that these services and ceremonies and additional splendors of exterior worship have a value apart, independent of the value of the sacrifice which honors the majesty of God and redounds to His greater glory.

These special prerogatives are attached to such a service and in all likelihood benefit the souls in purgatory more than many low or private Masses, where all these accessories are wanting.—Guidon Magazine.

OUR NEW STORY.

As will be seen by another page we have commenced last week the publication of a most highly interesting historical romance of the time of Queen Elizabeth. The title of the story is "The Wonderful Flower of Woxindon." It is from the pen of Rev. Joseph Spillman, S.J. The readers of the "True Witness" who have read the story of "The Secret of the Confessional" by the same author, published a little over a year ago, will welcome this new work which is based upon the most authentic of his historical facts, as the author says: "It might even be entitled Babington's conspiracy," as the story is woven from the tissue of events that gave Mary Stuart to the scaffold, and which crushed the hopes of the Catholic party of that period. We will not forestall the pleasure our readers must derive from the careful perusal of this splendid story, rather will be satisfied with a simple direction of their attention to its presence in these columns, leaving to themselves the appreciation of a work that should be read by every lover of Catholic literature.

Public Chronicle... P. & P. CO., Limited... Box 1125...



### Notes for Farmers.

**FEED QUESTION.**—An experiment with milch cows will be started at the Central Experimental Farm, Ottawa, says the "Free Press" on the first week in February. The object is to ascertain the effect of different rations on the production of milk. Eight cows will be under test, all of which are newly calved. Four will be fed on dry hay, mash, ensilage and roots. The other four will be fed dry provender, ensilage and hay.

To learn the most productive rations is one of great importance to dairymen and farmers.

Another experiment on feeding calves is being carried on by Professor Grisdale. Many stock raisers are interested in this test. It is a matter of doubt whether it is more profitable to give calves a large ration from the first or feed them lightly. The average farmer adopts the latter system.

At the commencement of the experiment five of the calves were placed in a box and stall feed. These were given all they could eat for 14 months. They are now getting 18 pounds of gluten meal with ensilage and are gaining 3 pounds per day. They are weighed every two weeks. The average is 1,200 pounds.

The others were fed limited rations—40 pounds of ensilage per day and twice as much roots. The average weight of these is 900 pounds. They are the same age as the others.

Those fed on the heaviest ration have cost \$3.25 per hundred weight and the others \$4.00. The experiment will be finished about Easter. It is evident that the most profitable system for a beef producer is to feed heavily.

Professor Grisdale on his return from England last fall purchased 27 three-year-old steers in the Ottawa Valley. They are undergoing a test to learn whether it is more advisable to fatten steers loose or tied. The room taken up by the lots was also considered. Nine were chained in stalls, nine were allowed to run loose and nine others ran loose in a smaller area. When they were placed thus the average weight was 1,289 pounds. The ration has been two-thirds ensilage and one-third roots. Each steer eats 50 pounds per day. When weighed recently the average was 1,400 pounds, showing a gain of 120 each in six weeks. The experiment will end in May. So far each lot is about equal in progress.

As the steers grow the ration is increased. The same experiment will be tried with younger steers.

**POULTRY.**—Professor Gilbert of the Dominion poultry department reminds us that the rearing of chickens is a splendid method of arousing the interest of young children with the farm. They take an interest in those before they are able to look after anything else.

For grown up people raising chickens is a money-making calling. The Canadian farmer is not slow to adopt the methods that will bring him the most money, and consequently many are engaging in the poultry industry. Many million dollars have recently been added to the Canadian revenue by the new methods adopted by dairymen and the same will follow with poultrymen. The system adopted by the people of a few generations ago is not practicable now.

There are parts of Canada Mr. Grisdale says where farming may be followed with more success than in any other portion of the world. One of the branches to which the country is particularly well adapted is poultry raising. A strict account of the receipts and expenditure in connection with poultry raising should be kept by every farmer. He would soon be convinced that it was a paying branch of his business.

Professor Gilbert adduces proofs that expensive foods are not necessary. By the use of soft foods chickens have in three months from the date of their hatching weighed four pounds. To obtain the best results the best breeds must be obtained and careful management followed.

**EXPERIMENTS.**—In examining food stuffs as to their value as fodder for cattle Professor Shutt, of the Dominion chemical laboratory, makes valuable discoveries each year. The value of a cattle food depends upon its composition and digestibility. The percentage of water depends on the nature of the fodder—corn, grass and so on—there is about 70 per cent. or 80 per cent. depending on time of year and so on. In milling products there is about 7 per cent. or 10 per cent.

Although water is necessary to the animal as to the plant, no feeding value can be placed upon it. It may be procured too easily anywhere. I must not be, however, for-

gotten that succulency—a most important quality, influencing greatly the palatability and digestibility of the fodder is due chiefly to the presence of natural or original water. It is succulency that gives to many green fodders a value as milk producer above that apparently indicated by their composition. Hence some plants are worth more green than ripe.

**ABOUT HENS.**—Of the 25 students attending the course in poultry raising at Ontario College of Agriculture at Guelph, four are ladies. As well as hearing the lectures the students take part in the practical work of caring poultry.

The fact that hens may be attended to by women should go a long distance towards making the industry a more general one and one which will greatly increase the export trade of the country. There is objection raised by some women to engaging in the poultry industry. Some are anxious to assist the men in carrying out the various branches of farming and are willing to do what they can. Professor Gilbert, manager of the Dominion Poultry Department at the Central Experimental Farm, receives enquiries as to whether women should engage in poultry. The professor does not advise on this point, but he will give them as much information as desired to carry on the business. Many in the province have reported to him large profits from hens.

There seems to be no reason why women should not engage largely in the henry management. The work is simple and quite within their sphere. There is no stock which can be raised with less attendance than hens, the most important feature of the management being regularity. Since women are beginning to study the subject there is no doubt many in the country will invest their time in the occupation.

On small farms the profit of the new system would be most apparent. Where there are many women unoccupied a stock hens could be attended without taking up much time of the laboring men will.

The erection of ice houses on every farm in the country is recommended. There is no farmer who has not use for ice during the summer and no farmer but every season during the warm weather loses from deterioration of products than the cost of an ice house. It is not wise to depend on a cellar, a milk house, an old well or such repository for perishable goods. A refrigerator is a cheap contrivance compared with the amount is saved by its use. The preservation of milk in a proper state is impossible without ice. There is still time this year to erect an ice house and lay in a supply.

With their own labor, which is seldom in demand at this season a stock of ice can be laid in cheaply. Farmers in the Ottawa Valley have no excuse for doing without ice.

**PLOWING BY STEAM** may some day be a common practice on farms. The enormous task of turning over the sod every year by the slow process of plowing with horses would be gladly overcome by every farmer. The loss too that is often suffered when a crop is delayed for want of the field being ready might be overcome by the rapid method of steam plowing.

In California a steam plow is at work and has a capacity of 120 acres a day. It carries eight plows. Four men are required to operate it. Many farmers endeavor to dispense with the heavy task of plowing by using a gang plow. They go over the land in one-third the time. But the furrows are too shallow and the loss is always noticed at the crop time. No matter how long it takes, and whether or not we ever utilize a steam plow there should be no negligence about plowing.

A country doctor was driving down a narrow lane on his way to visit a patient, when he espied an old woman in the middle of the road picking up some pieces of turf, which had evidently dropped from some passing car. Pulling his horse up to prevent running over her, he said, rather sharply: "Women and donkeys are always in the way."

"Sure, sir," said she, stepping to one side, "I'm glad you've the manners to put yourself last."

**Scotty Scored.**—A young Englishman was at a party mostly composed of Scotsmen, and though he made several attempts to crack a joke he failed to evoke a single smile from the countenances of his companions. He became angry and exclaimed petulantly: "Why, it really appears to me that it would take a gimlet to put a joke into the heads of you Scotsmen."

"Ay," replied one of them, "but the gimlet has need to be mair pointed than these jokes."

A country youth with a very large mouth entered a music-dealer's shop not far from Birmingham to purchase a mouth-organ. He was shown every make of mouth-organ in the shop, but still was not satisfied. "Look here," said the assistant, "we shall have to measure you for one. Just try your mouth along this piano."

**Too Risky.**—During the dinner-hour at a certain factory not long ago there was a somewhat heated argument in progress, when one individual, who had hitherto kept silent, was appealed to for an opinion. "Come, Bill," remarked his friend, "we know you loves a risk."

"Do the Browns keep a servant?" "No; they engage a good many, but they don't keep them."

The Tragedian: My parents tried hard to keep me from becoming an actor. The Villain: I congratulate them on their success.

Old lady to district visitor: It's my 'ead that's been troublin' me so, miz; but the doctor, 'e says: "You take these 'ere pills, and you'll soon shake it off."

McSwatters: My groom, Ebenezer, and the cook, Florence, are going to be married. McSwatters: Ah! then it will be the Eb and the Flo of the tied.

She at the piano: Listen; how do you enjoy this refrain? He: Very much. The more you refrain the better I like it.

Absent-minded Professor: Margaret, please take that cat out of the room. I cannot have it making

such a noise while I am at work. Where is it? Servant: Why, sir, you are sitting on it.

"Does the bonnet sing because it is covered with birds?" "No; but the husband who pays for it whistles."

"But they say," remarked the patron, "he has a good head for business." "Nonsense," replied the barber. "Why, he's absolutely bald."

"Just say the word," said Stayleight, "for whatever you say goes." "Mr. Stayleight!" she exclaimed, with significant promptness that didn't dawn on him until long after.

"When I came to this town eighteen years ago," said the leading citizen, "I had only eighteen-pence in my pockets." "However," the cynic kindly added, "there were other pockets."

"Blockhead!" shouted the exasperated drill-sergeant to the raw recruit. "Are they all such idiots as you in your family?" "No," said the recruit; "I have a brother who is a great deal more stupid than I am." "Impossible! And what on earth does this incomparable blockhead do?" "He is a drill-sergeant!"

Professor: Mr. Chumpy, I am anxious, for your father's sake, to break the long list of demerit marks you have won here. Do you think you will ever learn anything? Chumpy: No, sir. Professor: Mark Mr. Chumpy as having correctly answered all the questions put to him this lesson.

"What brought you to this place, my good friend?" inquired a visitor at the prison of a convict. "A mere matter of opinion got me here, sir." "Impossible!" "No, sir. I expressed the opinion that I was innocent, and the jury expressed the opinion that I wasn't. It's a hard world, sir."

Tommy (at the dinner table): Mr. Johnson, are you blind? Mr. Johnson: No, my boy; why do ask? Tommy: Why, nothin'; only sister said you'd get your eyes opened if you married that Jones girl.

Surgeon addressing students at the hospital: The muscle of the left leg of the patient has contracted till it is considerably shorter than the right leg, therefore he limps. Now, what would you do under such circumstances? Intelligent Student: Limp, too!

Tommy impatiently: I wish I was Bobby Yates. Mamma: But Bobby hasn't any dear little brothers and sisters. Tommy: That's just where he is so lucky; he's not obliged to be a good example.

When would-be orators make their trial flights they are sometimes apt to become a little confused. A guest rose to his feet at a breaking-up supper the other night, cleared his throat, and began: "Er—er it is now my—pleasant duty to propose the host of the toast and toastless!"

"A man is known by his works," declared the irrepressible talker, who was addressing a large and enthusiastic audience. "Yours must be a gas works," shouted a rude, uncultured person who occupied a back seat.

A country doctor was driving down a narrow lane on his way to visit a patient, when he espied an old woman in the middle of the road picking up some pieces of turf, which had evidently dropped from some passing car. Pulling his horse up to prevent running over her, he said, rather sharply: "Women and donkeys are always in the way."

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ment, an' can spout wi' the best. cuss it," said Bill promptly. "I've threshed the matter out afore." "An' what did ye arrive at?" he was asked. "Why," was the cool reply, "me an' t'other chap didn't agree nohow. We took different roads, so to speak. He arrived at the 'orspital, and I arrived at the police station an' I ain't a-goin' to thresh that matter out again in a hurry." Neither was, Bill prosed to do so.

**Out Both Ways.**—A farmer's boy in Scotland was charged with attempting to steal an article from a shop door. In pleading his case he said he didn't steal the thing—"he was only gaun tae dae it." Whereupon the judge informed him that to do it and going to do it were all the same, and that he would have to pay a fine of 10s. or go to gaol for ten days. The boy not having the money was allowed to go and get it from a friend. In a little while he was seen standing in the court, and when asked if he had got the money to pay his fine he answered: "Na; but I was gaen tae dae it, and ye said that gaen tae dae it and dae it were jist the same. I'm thinking you and me'll be aboot clear noo."

Tom was "Turned Out" Too.—His father was at the station when he stepped from the train. "Why, Thomas, what are you home for? It isn't holiday time now, is it?" said the old man. "No," replied Tom, looking round for his trunk. "Well, I thought you were not coming home again until the end of the term?" "Changed my mind," was the laconic reply of the young hopeful. "And I ain't going back." "Not going back! Why, 'pon my word, what's that for?" "Don't like it there," said Thomas. "I always thought that was a very good school," said his father—"one of the best schools in the country."

"I'm not going back, all the same," said Tom, stepping from one foot to the other. "Tom," said the old man earnestly, "that school has turned out some of the smartest men of this country." "Yes, I know that—they turned 'me' out!"

### LUMBER TRADE IN MICHIGAN.

It is conservatively estimated that 80,000,000 feet of logs will be cut in Houghton, Michigan, this winter, and nearly this amount in Ontonagon. Logging operations are fully as extensive as they have been in past years, and, although the cut has greatly diminished in some sections of the counties it has increased proportionately in other parts. It is also estimated that 800 men are employed in the lumber woods in this county, and about as many in Ontonagon County. The largest operators are putting in all the way from 6,000,000 to 12,000,000 feet each.

Most of the logs cut are sent out of the county, although many are sawed in copper-county mills and used in the copper mines. The logs for outside are usually towed in large rafts in the spring on Lake Superior to other points. Several large timber sales have been recently made in both Houghton and Ontonagon counties, and high prices have been paid.

### SOUTH AFRICAN WAR.

One of the surprises out of the many John Bull has had during the present South African war is the fearful waste of horseflesh which has occurred. Nothing like it has been witnessed in any war of ancient or modern times. No matter how many shiploads of horses or mules are sent to the Cape the cry is still for more. Those who stay at home and talk so glibly about mounted infantry, etc., have little idea of the immense cost and the difficulty of transporting the animals to the Cape. The following figures may enlighten some of these armchair strategists. The first cargo of horses and mules left New Orleans on October 1, 1899. Since then, up to December 26, 1901, there have left New Orleans 140 transports loaded with animals for the British army, of which 78,491 were horses and 59,559 were mules—a total of 148,050 animals—and which cost the Government nearly three millions of money. The total cost of landing these animals in South Africa, exclusive of the maintenance of the British Purchasing Agency in New Orleans, has been over six and a half millions sterling, nearly all of which has been expended in America. No wonder the war bill is over £200,000,000.—London Universe.

### ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 2nd Feb., 1902.—Males 867, females 34. Irish 218, French 167, English 16, Scotch and other nationalities 5. Total 401. All had breakfast and night's lodging.

# COLONIAL HOUSE

PHILLIPS SQUARE.

## Great Annual DISCOUNT SALE.

### Important Announcement!

For the convenience of those who have not been able to complete their purchases, we have decided to extend the present sale to

**SATURDAY, 8th FEBRUARY.**

All Discounts advertised will, therefore, hold good until that date, and many special lines will be offered in the different departments at prices to clear.

This sale has beat all previous records by many thousands of dollars, and we will endeavor to show our appreciation of the patronage extended to us, by making such offers during the next ten days as will satisfy the most exacting Bargain Hunter.

It must be almost unnecessary to call attention to any particular goods after three weeks' constant advertising; so many fine lines are now offered at half price that it almost partakes of the matter of

### A Half Price Sale.

5 Per Cent. for Cash in Addition to all Other Discounts or Reductions

Special Attention Given to Mail Orders.

## HENRY MORGAN & CO., MONTREAL.

### Topics of the Catholic Press.

**FRATERNAL ORDERS.**—The Milwaukee "Catholic Citizen" estimates that there are nearly 700,000 Catholic adult men in various Catholic insurance fraternities in the United States. The A.O.H. lead with 150,000, the Foresters and Knights of Columbus run close to 100,000 each. The C.M.B.A. and the Catholic Benevolent Legion and various sorts of Catholic Knights have 50,000 each. The German and Polish fraternities are large, but information as to their numerical strength is not at hand.

**LAST SATURDAY** night in East Boston a poor, honest, hardworking woman was kicked to death by her brute of a husband, who had come home inflamed with drink from a neighboring saloon. This appalling tragedy was enacted in the presence of the unfortunate children of the murderer and his victim. No doubt this man was at one time a moderate drinker who could boast of being "able to take a drink or let it alone." Men do not develop into drunkards and murderers all at once. There is a gradual process. The young, respectable moderate drinker of to-day is too often the drink-maddened brute of to-morrow.—Sacred Heart Review.

**RELIGION IN SCHOOL.**—An animated discussion is going on in Australia on the question of religion in the public schools. Catholics there are not the only advocates of religious instruction. Many Protestant ministers, especially Presbyterians, take the same view and advocate it with equal earnestness.—New York Freeman's Journal.

**MARKET VALUE OF FAITH.**—The latest quotation of the market value of faith is \$3,000. By the provisions of a will recently probated at Manchester, two little girls, grand-daughters of the testator, are given the sum of \$2,000; to this will be added \$3,000 more if they become not Catholics. No other restriction is made for their religious belief. They may become Christian Scientists, Mormons, Atheists, "any old thing," but they must not become Catholics or it will cost them \$3,000. After all, this is cheap, if they bought the true faith at such a cost. A certain great Authority once said: "What shall it profit a man if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul?" and we are not aware that the intrinsic value of the world and one's soul has changed since Christ purchased us "at a great price."—Guidon Magazine.

### NOTICE.

The testamentary executors of the F. X. Beaudry Estate will petition the Legislature of Quebec to obtain certain powers as to the conditions of the loan mentioned in the 1. Edward VII., Chapter 93.

### GRAND TRUNK RAILWAY SYSTEM

## Week of Sports AT QUEBEC.

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### A DESERVED TRIBUTE.

Writes the Rev. P. A. Sheehan, author of "My New Curate," "Lala Delmege," etc., of Katherine E. Conway's new novel "Lalor's Maples": "Bridge House, Donerelle, Ire., December 30, 1901.

Last evening I finished "Lalor's Maples" in a second sitting. I am going back to my boyhood when I call to tea from the beloved volumes that is a hardship and a grievance. It is a rare piece of American fiction—a bright, healthy, wholesome novel, with a moral—why not?—and a good one. Mildred is a delightful creation—a type, I hope, of many Irish American girls.

**POLITICS** are one of all things considered, stand the feeling that Ward to vote for a d (Henry Clay) because body living worthasmuch," said he, seem to have a live us by all means have corpse." The contest write, is still raging brief lease of the Ca presents, in some res as unsatisfactory as raised the sarcastic genial showman." F tants scrambling f ate in the Governmen prove an embarrassm to the ministry. Tw tants are endeavor fanatical votes by ra vindictive and lying no-Popery shriek that years disgraced a campaign in New Zel Catholic candidate w others, fitted by his t personal qualification councils of a nation. published in the sec fare our last issue was—we were official, terpolated and unau in his formal pronou

There is no more w all the annals of mod that of the Venerable Vianney, the renowned It is now forty-thr that saintly priest cl to the light of this them in the light of C in the "Rosary Maga pen of Grace Tamagn the wonderful life of Ars, has recalled to extraordinary story o three years ago ear th. Ars appeared in the Subsequently the a by Kathleen O'Meara into a volume, which the most edifying o books that could pos It is remarkable th of the good and sai Ars, which have appee from the pens of o Yet, it seems fitting had done so much fo and the elevation of t the more feeble sex sh ed in an especially m daughters of the Cat It would be absolut for us to deal, at pr more extended life of Ars, consequently, w ing a few extracts fr article, which the "Rosary Magazine" ever, perhaps a few w the scope of the mo tory would help in co eral idea of the m periods and events in venerable priest.

Needless to say th an account of his pa and his early years. period of military se tional novitate that zen must pass thro related his flight fr his entry into the S denation and his frst the very beginning h to trials that woul the determination o the faith of many a so poorly equipped, b and in powers of con serious studies, that one of the most sev pointment to the par total absence of any ment in the neglected place; the miracle which he was hel them; his own fast the persecution of which became so ter ill; endured untold ings, and finally fled return to Ars; the began to centre at th the miracles daily pe Cure; his days and c confessional; finally, —all these constitute tures in that beautif of the holy priest, Vianney.

It might be actual ing nearly half a ce of Ars lived in t



# POLITICS IN NEW ZEALAND; POSITION OF CATHOLICS

POLITICS are an evil game. And, all things considered, we can understand the feeling that led Artemus Ward to vote for a dead statesman (Henry Clay) because there was no body living worth voting for. "Inasmuch," said he, "as we don't seem to have a live statesman, let us by all means have a first-class corpse." The contest that, as we write, is still raging for a year's brief lease of the Caversham seat presents, in some respects, features as unsatisfactory as those which raised the sarcastic gorge of "the genial showman." Five of six contestants scrambling for one elector-ate in the Government interest must prove an embarrassment of wealth to the ministry. Two of the contestants are endeavoring to trap fanatical votes by raising the most vindictive and lying and cowardly no-Popery shriek that has for many years disgraced a electioneering campaign in New Zealand. The one Catholic candidate would be, of all others, fitted by his talent and other personal qualifications to adorn the councils of a nation. A paragraph published in the secular papers before our last issue went to press—as we were officially informed—interpolated and unauthorized. But in his formal pronouncement upon

the subject towards the close of the week, he elected to take a position that has been viewed with surprise and regret by his Catholic friends.

**LACK OF ORGANIZATION.**—Other, and even successful, Catholic candidates throughout the Colony have adopted a similar attitude in reference to our educational grievances. And the sense of surprise with which their pronouncements, when first made, are usually received by the Catholic body argues the existence of a healthy sentiment upon the subject amongst our people. But the sentiment soon dies, and—as Pope said in another connection—"we first endure, then pity, then embrace." Catholic feeling upon the subject is running to wild and woful waste for want of constant and intelligent direction—in other words, far lack of organization. Heaven preserve the lungs and larynxes of those that protest! But talk is cheap, and wind-power not over costly, and indignation seldom dear. And when we, Catholics, have exhausted our spasmodic vocabulary of condemnation and finished slaying all opponents with our mouths, we would do well to sit down and cool off and calmly examine our

consciences to find out if we also, as well as the candidates, are not to blame—if we have not, as a body, contributed by our apathy, our neglect, our grovelling pursuit of passing temporal advantages, to the unsatisfactory position which the vexed question of our educational grievances occupies at present in the public eye. We have allowed it to be almost frozen out of politics; we do not particularly trouble the general ruck of candidates with the matter; and we seem disposed to keep our views to ourselves for our private enjoyment. But once in a time we wake up and rub our eyes—like the British public in one of its accesses of virtue over King Bomba or the unspeakable Turk—and, with a sudden spasm of enthusiasm for our "principles" we berate or be-maul some luckless candidate for deserting them. All this is mere childish caprice. When we rise in our passing anger and fray opponents, we should, on our own part, backsheesh—and get very little of it, as we have shown; and many of the remember to put on sackcloth and ashes and mend our political ways.

the great Catholic body of New Zealand, been doing to advance our educational claims? The question is a remorseful one. Bits of gallant outpost work here and there over the matter of school inspection; a rare question put timidly—almost apologetically—at election times; some lone voice in the pulpit once in a while; and the New Zealand "Tablet" speaking in season and out of season, but, to some extent, we fear, the wilderness. Mostly words, words, words. And yet there is no loss of faith in the inherent justice of our claims, nor, we believe, of hope in the ultimate triumph of our cause. Our faith is right. But where are our works? Religious bigotry is the great barrier that stands in the way. What have we done to enlighten it? Little or nothing. And it requires teaching year in, year out, in season and out of season; and the best propaganda against it is conducted, not amidst the discordant din and evil clang of an electioneering campaign, but in "the stilly hours when storms are gone." The principle, "non in tempestate Deus," has, in altered terms, its application here.

what have Catholics been doing? Giving their votes, from one end of the Colony to the other, alike to non-Catholic and to Catholic candidates who are opposed to our views and rights and interests in connection with the education problem. Such candidates are supported merely or chiefly for their political or party leanings, or for their proved or anticipated power to "benefit the district." It is a question of prospective railway sidings, work-shops, "billets," engine-cleaning sheds, roads, turn-tables—mere hen-roost politics. There is an accused venality or spirit of implied barter over it all, that, to a sensitive man, must be like contract with Asiatic leprosy. And Catholic voters have learned to overlook the hostility of candidates and members to our just educational rights. They coddle and stroke the hand that strikes them, just because it can dispense Government crumbs. They hunt—with less avidity, it is true, than others—for short-sighted wights are content to receive as the reward of their support the ghastly political "favor" which drops a son into the position of an underpaid hack clerkship or condemns him for life to the pick

and shovel of the navy or the sur-faceman—like a galley-slave chained to the oar. That is what we have been doing. We have fine principles on our lips and fine, if distant, hopes in our souls, and we make, with light and happy hearts, a thousand splendid sacrifices to teach our children that there is more in life and beyond it than the multiplication table and dollar-worship. But we have taught members and candidates that they can count on our support almost irrespective of their views on the one question of questions for us. We greet a string of twelve opponents—Catholics and non-Catholics—with a smile, and aid them with our votes. But when the thirteenth steps forward and follows in the footsteps of all the others, we suddenly recall our "principles" and smite him with a dire anathema maranatha and make him a scapegoat to bear the sins of all. Would that we were either consistently hot or consistently cold, so that friend and foe alike should know where to find us on election day! But this shilly-shallying is a trap for candidates, and it is unfair to ourselves.—New Zealand Tablet, Dec. 19.

THE BARRIER.—What have we, AND AT ELECTION TIMES,

## WONDERFUL LIFE OF THE CURE OF ARS.

There is no more wonderful life in all the annals of modern times than that of the Venerable Jean Baptiste Vianney, the renowned Cure of Ars. It is now forty-three years since that saintly priest closed his eyes to the light of this world to open them in the light of God. An article in the "Rosary Magazine," from the pen of Grace Tamagno, dealing with the wonderful life of the Cure of Ars, has recalled to our mind the extraordinary story of his seventy-three years on earth. About eight years ago a serial life of the Cure of Ars appeared in the "Ave Maria." Subsequently the articles, written by Kathleen O'Meara, were gathered into a volume, which forms one of the most edifying and interesting books that could possibly be read. It is remarkable that the sketches of the good and saintly priest of Ars, which have appeared in English are from the pens of female writers. Yet, it seems fitting that he who had done so much for the protection and the elevation of the members of the more feeble sex should be honored in an especially manner by gifted daughters of the Catholic Church.

It would be absolutely impossible for us to deal, at present, with the more extended life of the Cure of Ars, consequently, we propose taking a few extracts from the shorter article, which the pages of the "Rosary Magazine" contain. However, perhaps a few words regarding the scope of the more lengthy history would help in conveying a general idea of the most remarkable periods and events in the life of the venerable priest.

Needless to say that it opens with an account of his parents, his birth and his early years. Then comes the period of military service—that national novitiate that all French citizens must pass through. Briefly are related his flight from the world; his entry into the Seminary; his ordination and his first mission. From the very beginning he was subjected to trials that would have shaken the determination and undermined the faith of many a man. He was so poorly equipped, both in memory and in powers of comprehension, for serious studies, that his ordeal was one of the most severe. His appointment to the parish of Ars; the total absence of any religious sentiment in the neglected people of that place; the miraculous manner in which he was helped to convert them; his own fasts and privations; the persecution of evil tongues, which became so terrible that he fell ill; endured untold physical sufferings, and finally fled to Dardilly; his return to Ars; the pilgrimages that began to centre at that quaint spot; the miracles daily performed by the Cure; his days and nights in the confessional; finally, his blessed end—all these constitute the leading features in that beautifully written life of the holy priest, Jean Baptiste Vianney.

It might be actually said that during nearly half a century the Cure of Ars lived in the confessional.

From long before daylight, until noon, save during the hour for Mass, and from one o'clock until any hour in the night, he sat there giving advice, hearing sad stories, absolving sinners, and praying for the souls of men. Until he sat in the confessional he probably never knew what sin really was; and he made, on several occasions, the extraordinary admission, that if he had realized what it was to be a priest, he would have hidden himself at Char-trreuse, or La Trappe. We say that he lived, but we could almost say that he died in the confessional; in fact, he was taken from that holy tribunal of his labors, where the hot air of a July day had sapped the very last atom of his remaining strength, to close his life, amidst intense physical sufferings and mental ecstasies.

The following disjointed extracts we now take from Grace Tamagno's article, and we are confident that they will serve to cast a new light upon the story of the holy priest, a light in which many of our readers have never beheld the renowned Cure of Ars. We begin with his appointment to Ars.

"But religion had been too long proscribed for the people to feel its benefits when after the Concordat, the Church was again allowed her rights in France. So when Father Vianney reached his new charge, he found a dilapidated church, but little frequented by the villagers, who spent their entire time, particularly Sundays, carousing, dancing and attending to their money-making interests. As the people would not come to the Cure, clearly the Cure must go to the people. From day-break until night, with the exception of the noonday hour, the priest knelt prostrate at the foot of the altar and prayed for his flock. At midday he visited them. His method was always the same. He saluted the parents as he entered the house, he prayed with the children, and then stood leaning against the wall while the family ate, and preached the goodness and mercy of God. Nobody then noticed his lowness of stature or the meanness of his attire, but all felt the truth of the words uttered by the austere priest before them. When the laborers returned to the fields, he went back to his prayers in the church, or prepared his sermon for Sunday. Gradually the Cure's devotion to his flock came to be recognized by some of them, and he soon induced those few to attend daily Mass and to assist at the telling of the beads in the evening. Gradually their fervor increased, so that the little band so divided their time of devotion, that there was not an hour of the day or night when there was not somebody of the church, adoring the Blessed Sacrament."

"To consolidate and perpetuate the work which his zeal had commenced, and to make the good example contagious, the Cure started two confraternities. That of the Rosary was intended for the wo-

men, and that of the Blessed Sacrament for the men.

"Having gathered and organized his congregation, Father Vianney now had time to attack the abuses in the parish, which he did, one by one. As his people became imbued with their rector's zeal and goodness, they had less time and desire for the pleasures of the tavern. And these latter, being poorly patronized, closed one by one. The love of dancing was hardly ivanquish, but as the girls finally refused to attend them, the men at length gave up having balls. Then the Sunday working was gradually abandoned. In six years from the time of Father Vianney's arrival there, Ars, from being a town whose inhabitants showed no inclination towards Christian pursuits, had become a model, to be held up to all other French villages. A traveller who had spent several days there, and had seen no signs of drunkenness, or who had heard no vulgar or irrelevant exclamations through the entire settlement, spoke of this fact to one of the inhabitants. The peasant merely answered, 'We are no better than other people; but we should be ashamed to indulge in such pastimes when we have a saint in our midst.'"

"He had observed in his trips through the temporal destitution of the poor orphan girls in these villages, and so he planned a refuge for them, the House of Providence. According to his usual custom, he matured his plans by prayer, for he never rushed into his good works. He possessed 20,000 francs, and with these he bought a house at the edge of the town, and trained two of his parishioners to take care of it and its inmates. As the needs soon exceeded the size of the house, and funds were sadly wanting, the priest spent his days helping the men building the additional parts. He wished not only to shelter and teach the orphans, but also to clothe and feed them; but where was he to find the money? Personal privation and Divine Providence would do the work. He had so great a confidence in the Divine Goodness that he communicated it to the directress of the home. One time, when there was but enough flour to make two small loaves of bread, he told the women to mix the dough the same as ever, and as they kneaded it, it increased in bulk until there was enough to make ten large loaves."

"His bed was a bundle of straw, but when he wished a special favor from God, he slept on the board floor, or upon the ground. This servant of God usually began his day a few minutes past midnight. He generally spent eighteen hours in the confessional. From midnight until seven o'clock in the morning he heard the confessions of those who had often traveled from distant parts to receive absolution at his hands. At seven he celebrated Mass. Mass finished he returned to the confessional until eleven o'clock, when he mounted the pulpit, and gave an instruction whose force resulted not from rhetorical periods, but from the fervor and sanctity of the priest who delivered it. The sermon terminated with the Angelus; then he took the little food which was his daily meal. He was back in the tribunal of penance before one o'clock and he remained there until late at night."

"Constantly practising such strenuous self-sacrifices, one is scarcely astonished to hear that Father Vianney had many attacks of illness, each one of which the doctors declared would be his last. When he suddenly recovered from them, he would tell those who preferred sympathy, that his manifold sins had

merited even greater punishment. Many of those who should have upheld him, complained to his ecclesiastical superiors of the error of his ways. Father Vianney, far from being offended, considered these detractors his truest friends, and thanked them for pointing out his faults. He even added postscripts to their letters of complaint and acknowledged his many faults. But he refused to write his signature to a letter of apology which one of his friends (?) had drawn up for him. The distrust of his conferees shows that the pilgrimages which were constantly wending their way to Ars, were not the result of human exploitation."

"Spiritual wants, business trials, family woes, were all submitted to his judgment, and his contemplative spirit seemed to unravel the most intricate conditions. Truly, like the prophets of old, he seemed inspired of God. Those who came to the Cure from idle curiosity, or more bitter motives, a mysterious power moved to bend the knee in his presence, and it is from their ranks that there were recruited his most fervent converts. This life, which it would seem from its many good works, should have continued forever, came to an end on the fourth of August—the feast of that other good man and great saint, St. Dominic—in 1859. And now at his tomb, the deaf hear, the blind see, and the dumb speak, and though their number is less, pilgrims still flock to the earthly remains of the Venerable John Baptist Maria Xianney, better known as the Cure d'Ars."

The heedless answers frequently given often make such false impressions of the child's mind that many a future lesson will be required to efface them. It is certainly just as easy to tell the truth if only one stops to consider, as to start the child off on the wrong track by some thoughtless reply to his queries. The story is told of a little one who asked gazing skyward in wild-eyed wonder, "Mamma, what are the stars made of?" To which the young mother replied, "My goodness, child, I don't know." "Who does know, mamma?" insisted the little one. "Oh, I can't tell. I suppose God just put them there for us to look at and may be to light the nights. There, don't bother me."

Was this the way to open to the longing young investigator the mysteries of nature in one of their most beautiful phases? The budding soul looked far away into the blue vault above, and saw the golden star-lamps swinging there, and yearned to know something about them, how they were lighted by night and faded away by day. To him the shining constellations were a sort of fairy-land, into which he longed to enter by way of song or story, but the door was shut in his face and he went about his play robbed of his rightful knowledge. Not that a child could be made to comprehend the movings of the universe, but there is something about every subject that may be given him, to which he may add as he grows older.

THE DIFFERENCE between children who are taught what is practicable at home, and those who depend entirely upon text books, is very noticeable in schools. The one supplements his school studies with all sorts of queries which are patiently answered by mother and father, or perhaps an older brother or sister; and with this added information he steps briskly ahead of others in his class who are naturally just as bright as he. Many a less fortunate classmate looks on in pathetic surprise and perplexity at being so thoroughly outstripped by his companion, who perhaps numbers less years, but seems to have found some reserve of knowledge which he, the left-behind, knows nothing. A young girl once said, passionately, at being thus outdone: "I wish I had a mother or father who could tell me something I wanted to know," and the bitter tears of humiliation gathered in her bright eyes. Parents do not seem to realize what children suffer at being left behind in an honest race, and so often it is because their questions are not answered which might set them in the right track. Another girl once complained that the teacher talked to the class, but did not talk directly to her, and that consequently she could not understand the problems in her arithmetic. Upon hearing this, the young mother undertook the task of helping the little maid evenings, explaining in detail wherever she seemed deficient. The consequence was the girl soon found herself abreast with the best of them. She was shy and afraid to ask questions before her mates, but at home she opened her heart, and found response, if the mother in this case had said, as some do: "Oh, don't bother me, what do you go to school for if not to have the teacher help you?" how different would have been the result.

Children naturally thirst for knowledge, and happy is the little man or woman who has a mother willing and able to answer questions, be they apparently ever so absurd or foolish. And, happily, there are also mothers who fear that the children will outgrow her ability to

teach them, and so improve every opportunity for storing their own minds with the means of enlightenment.—Detroit News-Tribune.

### Where Temperance is Enforced

A writer in "Harper's Weekly" says that the railroad force of our country has become stronger in its example and power for good than all the temperance organizations.

"The discipline of the railroad employees of the country is probably stricter, and better enforced, than in any other line of work. A number of years ago temperance was not strictly enforced on trainmen, but the engineers were compelled to report for business in a perfectly sober condition. There were some lax rules in regard to the trainmen, and it was not uncommon to see many of them drinking at the public-houses along the route when their train was waiting for orders. But to-day not only temperance, but almost total abstinence, is enforced on our leading railroads, especially among engineers, firemen, switchmen, and train-despatchers and conductors. The managers of the railroads found that many of the accidents were due to drink among the employees, and, after considering the problem for a few years, the man who could not get along without drinking was gradually forced from the ranks of the railroad employees. To-day these workmen represent the largest and strongest army of upright, sober, industrious men in the world."

This writer says that dismissal for drinking is the worst possible thing that could happen to a railroad man in any position. "If he applies to another road he must furnish reference or tell where he was last employed. His record is then looked up, and each road furnishes another with the correct data required. If the dismissal has been for drinking, the applicant is very naturally turned down. Yet allowances are made for human weakness, and if an otherwise good employee falls once, unless he is an engineer or train-despatcher he may receive a reprimand and warning. He is then placed on trial, and if he does not repeat his offence he may be retained indefinitely. Indeed, many men have been reformed from drink in this very way. Realizing that their positions depended upon their sobriety, they have steadily refused to touch liquor at all. In this effort to reform they are mightily helped by their associates. These are all railroad men who are placed in the same position; they must live a sober life. Consequently the weak man in the number is encouraged rather than tempted, and his battle is rendered much easier."

### A SECULAR EDITOR'S VIEW.

If the escape of the Biddle brothers, condemned murderers, from the Pittsburg jail, through the aid of the warden's faithless wife, their fight with the woman, and their desperate fight in the snow when overtaken, in which both men were mortally wounded and the woman shot herself, had been produced on the stage by actor folk it would rank among the most exciting melodramas.—New York Sun.

### SUBSIDIZING MANUFACTORIES.

Under a law passed two years ago the Hungarian Government may subsidize almost any kind of manufactory.

### CHINESE INDEMNITY.

The first monthly instalment, amounting to 1,820,000 taels (\$1,374,000), of the Chinese indemnity was paid on Friday to the Bankers' Commission of the Powers at Shanghai.

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 the Rev. P. A. Sheehan,  
 "My New Curate," "Like  
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 ship and a grievance. It  
 ight of American fiction,  
 ight, healthy, wholesome  
 & moral—why not?—and  
 Mildred is a delightful  
 type, I hope, of many  
 clean girls.



Curious Facts About Law Practice in New York.

MORE LAWYERS than cases," seems to be particularly true of practice at the Bar in this city. Yet of making more lawyers there seems to be no end, and the graduated from law schools will probably be more numerous this year than last.

though they may be, the methods of modern law practice has robbed them of their individuality and made them anonymous factors in the machinery that is known by its partnership or corporate title.

vidual lawyer was also retained to prepare wills and draw the various legal documents incident to the practice of the busy lawyer.

of the title companies the individual lawyer is almost entirely lost sight of. The result is that many of the older lawyers of the profession find themselves almost without a client.

is undoubtedly a step in the evolution of law business in keeping with the times, which demand aggregation of individuals to transact the every day business of life.

method of securing clients. Many reputable firms that years ago would have considered it beneath the dignity of the calling to engage in suits arising from accidents are actually "obtaining business" through solicitations—in other words, have a class of people called "runners," who secure retainers from the injured in street railways, &c.

WITH THE SCIENTISTS.

FOR CATCHING FISH.—"A vessel which has been specially designed and equipped for catching fish by the use of the electric light has just been finished at Norfolk, Va."

BLACK AND GREEN.—In a recent bulletin of the Tokyo College of Agriculture, Mr. Aso, a Japanese expert, shows, says the "Revue Scientifique," "that the difference of color between green tea and black tea depends on the fact that the first is obtained from leaves dried as soon as they are gathered, while in the case of the black tea the leaves are allowed to ferment before drying.

AN ENORMOUS WHEEL is now in process of construction at Paterson, and by spring it will be shipped to Michigan on a train of thirty cars, to take its place in the Calumet and Hecia Mining Company's works. The mills where the copper ore is ground are so large, and the debris accumulates so rapidly, that it takes a small army of carts and men to carry it away, and at great expense. It was therefore decided to build a snail-wheel to do the work.

MILK IN POWDER FORM.—R. S. S. Bergh, United States Consul at Gothenberg, Sweden, in a report to the State Department, says: "Dr. M. Ekenberg of Gothenberg has made a discovery which will be of importance in dairy farming."

changes in the weather. It can be kept and transported in tin cans, barrels, bags, etc. The cost of production Dr. Ekenberg has estimated at about 27 cents per 100 grams, and he thinks that four made from skimmed milk can be sold for about 13 cents per pound.

CATHOLIC PUBLICATIONS.

Catholic directories are not lacking, especially in the English language, both in the United States and in Canada; but we doubt of any more complete ecclesiastical compilation could be made than "Le Canada Ecclesiastique."

The illustrations are really fine. On the cover is a sketch of the Cathedral of Montreal. Within are very beautiful engravings of Leo XIII., being carried from the Sixtine Chapel; Mgr. Saint Vallier, second Bishop of Quebec; Mgr. Lefebvre, second Bishop of Three Rivers; the Cathedral of Chicutim; the convent of Nicolet; Mgr. Ignace Bourget, second Bishop of Montreal; Mgr. Decelles, Bishop of Saint Hyacinthe; the Seminary of Sherbrooke; the Cathedral of Valleyfield; the University of Ottawa; the Oblate Church and mission house at Matawa; Mgr. Charbonnel, second Bishop of Toronto; Mgr. Crillon, second Bishop of Hamilton; Mgr. Walsh, second Bishop of London; fourth Bishop of Toronto, and second Archbishop of the same; Mgr. Gaulin, second Bishop of Kingston; the Cathedral of Peterboro; Mgr. Walsh, third Bishop and first Archbishop of Halifax; Mgr. McDonnald, second Bishop of Charlottetown; Mgr. Connolly, second Bishop of St. John; fourth Bishop and second Archbishop of Halifax; Mgr. MacKinnon, second Bishop of Arichat; Mgr. Tache, second Bishop and first Archbishop of Saint Boniface; Rev. Pere Lacombe, O.M.I., Vicar-General of Saint Albert; Mgr. Durieu, O.M.I., second Bishop of New Westminster; Mgr. Orth, Bishop of Vancouver; and a scene on the prairies of the Northwest representing a priest administering the last sacraments to a dying squaw.

We have given this list of illustrations simply for those interested in the ecclesiastical history of Canada, may fill in the details that necessarily occupy the space from the life of one prelate to that of another. One of the most striking features of the work is the detailed statements regarding the Catholic hierarchy of the world, the Sacred College in Rome, the various sacred congregations, the Apostolic and Diplomatic nunciatures, and the Sovereign Pontiff, reigning over all. The body of the volume contains full statistics concerning each diocese in Canada and all the religious communities—male and female—in the country. The index may be almost called a complete treatise on the ecclesiastical progress inside the limits of our Dominion. This is the sixteenth year of the publication of "Le Canada Ecclesiastique," and we can frankly say that the improvement and progress evidenced by Messrs. Cadioux and Derome, is most noticeable in their latest production.

NEGROES AND RELIGION.

Some short time ago the New York "Outlook," requested some investigation into unusual phases of religious life in America. Mr. Abbott proceeded to study the religious tendencies among the negroes; he visited many Southern cities and churches, and talked with a great number of people on the subject. We find by his report that he has avoided the Catholic negro population. His investigations seem to have been principally confined to the Methodist and Baptist denominations.

As a sample we take the following: "In the cities of the South the great mass of negroes flock together in huge churches which often number two or three thousand members each. The chief service on Sunday is held in the evening, when the colored people are free from their work, which is largely menial. One Sunday evening in Charleston, S. C., I attended service at one of these churches. The church was Methodist. The building was crowded. The congregation was singing a hymn as I entered. Beneath the quavering appoggiaturas that rose and fell at the pleasure of individuals in all parts of the congregation, like the spray from waves dashing over shoals, I recognized with difficulty an old familiar psalm tune. An aged mammy in a pew ahead of me was swaying back and forth, with her eyes half closed. Here and there throughout the congregation others were swaying in the same rhythmic fashion. The hymn was ended; the excitement was only begun. On the platform were half a dozen negro ministers. One came forward and offered prayer. More and more fervent he became; more and more he pounded the pulpit. Inarticulate cries and shrieks rose from the pews. The prayer ended, then came the first of the collections; there were three before the end of the service. Another minister preached the sermon. He began colloquially, referring a great deal to himself. Then he urged certain moral precepts. Before long he was as wrought up as his audience, and finally, with hoarse and screaming voice, he described in imagination his progress across Jordan, up the golden streets, straight to where in the centre on one throne sat the Father, to his right on another sat the Son, and to the left on still another sat the Holy Ghost, whereupon, with a shout, 'I'm here at last,' he cast himself upon the very throne itself—not merely in the imagination, but he himself into one of the pulpits, chairs with his legs crossed wildly in the air."

Now this may be very interesting, and even amusing, but we fail to see in what it enlightens us regarding the religious tendencies of the negro. As well draw a pen picture of a negro minstrel show, or of a camp meeting. We see clearly, by the above, that the negro is emotional, that he is easily impressed, that his fervor needs but slight farming to be set aflame; but we know nothing, from this account of a church meeting, about the practical Christianity of the negro in his home life, in his private existence. We are not told of his principles, of his moral tendencies, of his regard to the teachings of Christ. Do you really want to know about the negro and his religious characteristics? Then go to the Catholic Church; read the annals, calendars, circulars and other publications connected with the various Catholic missions of the colored race. There you will learn the true story of the negro's faith, and of the Catholic Church in the ranks of her faithful. She alone, of all the religious institutions on earth, has taken the negro to her bosom and taught him that his soul was as much the breath of God as that of his white co-religionist.

DEATHS IN OUTSIDE PLACES.

From our exchanges we clip the following records of recent deaths in various places:—

Sister M. De Chantal Darnall died Jan. 18 at the Visitation Convent in Frederick City, Md., aged seventy-two. She made her vows at eighteen, and celebrated her golden jubilee Dec. 6, 1898.

Sister Mary of St. Philomene, who died recently at the House of the Good Shepherd in Chicago, Ill., was one of the four Sisters who founded the institution there. She was over eighty years of age, and had entered the order in 1840.

The Rev. John Ryan, assistant at the Church of the Sacred Heart of Jesus, New York, died Jan. 22. He was thirty-seven years old, and was a graduate of St. Francis Xavier's College.

The Very Rev. John J. Power, D. D., vicar-general of the Springfield diocese, and pastor of St. Paul's Church, Worcester, Mass., died Jan. 27. He was born in Charlestown in 1829, graduated from Holy Cross College in 1851, pursued his studies at Aix in France, and was ordained in 1856. He was the first pastor of St. Paul's Church, the cornerstone of which was laid in 1869.

The Rev. Francis Xavier Kraus, professor of ecclesiastical history at the University of Freiburg, and previously professor of Christian archeology at the University of Strasbourg, died Dec. 30, 1901. He was a widely known author, among the best known of his works being "Roma Sotteranea" and "Handbook of Universal Church History," which reached its tenth edition.

The Rev. John J. McNulty, pastor of St. Cecilia's Church, Boston, died Jan. 25, at the parochial residence of bronchial pneumonia. He was born in Armagh, Ireland, about fifty years ago, studied at All Hallows' College, Dublin, and St. Joseph's Seminary, Troy, N.Y., and was ordained in 1873. He built the Church of the Holy Rosary, South Boston, and was for sixteen years its pastor; then he was transferred to St. Cecilia's on the death of the Rev. Richard J. Barry.

Rev. William Walsh, of Knoxville, Tenn., whose death was recently announced, particularly distinguished himself during the yellow fever epidemics that swept over Memphis a quarter of a century ago. He was the founder of the famous Father Mathew Camps of Refuge, and was the leader of the brave band of priests and Sisters who faced death during that time of plague. Father Walsh died at the age of fifty-two. At the death of Bishop Rademacher, he was repeatedly mentioned as his successor.

The Rev. Michael M. Fogarty, rector of the Catholic Church at Palmer Falls, Saratoga County, N. Y., died suddenly from heart disease last week.

Alderman John O'Toole, 39 years old, one of the best known citizens of Altoona, Pa., died Jan. 21 of pneumonia, after a brief illness. He came to America from County Armagh, Ireland, when 9 years old, and resided in Altoona since 1856. He was elected city councilman in 1876, and since 1878 he has served as an alderman. He was a member of the Executive Committee of the Magistrates' Association.

Mrs. Winifred Carroll, the oldest woman in Montana, died in Helena, Jan. 22, aged 104 years. She was born in Ireland in 1797. She came to America in 1811. For more than fifty years Mrs. Carroll lived near Troy, N.Y.

May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

AGAINST JUVENILE SMOKERS

A Bill will be introduced during the next sitting of the Manx House of Keys to prevent smoking by juveniles. Tobaccoists who sell to persons under eighteen years of age are to be liable to a fine, and youths under eighteen found smoking or otherwise using tobacco are to be subject to a fine or to a whipping. The author of the Bill is a smoker.

RHEUMATIC PAINS.

CAUSED BY AN IMPURE CONDITION OF THE BLOOD.

Liniments and Other Old Fashioned Remedies Will Not Cure The Rheumatic Taint Must Be Removed From the Blood

The lingering tortures of rheumatism are too well known to need description, but it is not so well known that medical science now recognizes that the primary cause of rheumatism is impure or impoverished blood. The result is that hundreds of sufferers apply external remedies which cannot possibly cure the trouble. The only thing that will really cure rheumatism is an internal medicine that will enrich the blood and free it from rheumatic taint. The surest, quickest and most effective way to do this is to take Dr. Williams' Pink Pills, which are proved to have cured many of them after all other medicines had failed. The case of Mr. Philip Ferris, one of the pioneers of South Essex, Ont., is proof of this. Although Mr. Ferris is 76 years of age he is as smart as many men of 50. But he has not always enjoyed such good health. Mr. Ferris has the following to say about his illness and cure: "For fifteen years I suffered greatly from rheumatism. At times I would have severe pains in the knees, while at other times pain would spread to my hips and shoulders. I tried several remedies which were of no avail until I began using Dr. Williams' Pink Pills. I took eight or ten boxes, and they completely cured the trouble, and I am now as smart as many men much younger. I have a great deal of faith in the pills for I know of other cases where they have been equally as successful as in mine."

Dr. Williams' Pink Pills make new, rich, red blood and strengthen the nerves with every dose. It is in this way that they cure such troubles as rheumatism, sciatica, neuralgia, headache and liver trouble, partial paralysis, St. Vitus' dance and erysipelas. Through their action on the blood they restore the color to pale and sallow cheeks and cure the ailments that make the lives of so many women miserable. The genuine always has the "all name" "Dr. Williams' Pink Pills for Pale People" on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

SUNDAY ELECTION MEETINGS

"La Semaine Religieuse" of last week contains an announcement, in the name of the Archbishop of Montreal, on the holding of political meetings on Sunday. For some time past the leaders of both political parties agreed to follow out the instructions and desires of the Archbishop and Bishops of the archdiocese of Montreal, in regard to this matter. It appears that on a recent occasion the rule was violated in this city. This isolated fact, which, like the exception that proves the rule, was the more remarkable on account of the rarity of the like, suggested to the ecclesiastical authorities the advisability of recalling the decision of a few years ago to the minds of the people. For very good and sufficient reasons, in the country districts, election meetings are held on Sunday, provided they be not held during the hours of Church service, and that

those composing the assemblies do not occupy, for that purpose, the ground in the immediate vicinity of the Church. But, as far as the cities are concerned, all such meetings are strictly prohibited on Sunday. We need not go into the reasons for such a rule. In fact, they should be obvious to every thinking mind. In any case the notification has been given, and it remains for all concerned to submit to the sage decision.

The Theory of a Baptist.

The Chicago "Standard," a Baptist organ, in giving advice as to what men are to believe and not believe, says:—

"Some very unsafe theologians are not only agreeable gentlemen, but actually seem to have gleams of eternal truth shining through the fogs of error. One must chiefly guard one's self, not against sincere, but sometimes unreliable teachers; not against unsound doctrines in the abstract, but rather against errors in one's own thinking and living—errors which make their way into one's own brain and heart and corrupt one's own vision of God and of God's truth."

So we are advised not to be on guard against unsound doctrine, in the abstract, but against errors in our own thinking. This is the fundamental mistake of all Protestantism. Now who is to tell us when we err in our own thinking? And about what are we supposed to think, in matters of religion, if not the doctrine, or treating of Christ? And if it matters not whether doctrines are unsound or otherwise upon what are we to base our belief? Unsound doctrine means an unsound teacher; to say that Christ might be an unsound teacher is tantamount to a denial of His Divinity; to say that any doctrines we hold do not come from Him, means that they are not Christian at all; to say that it does not matter whether doctrines are erroneous or not is equivalent to saying that it makes no difference whether we believe in Christ or not, no difference whether the doctrines we hold are truthful or otherwise, and that we must rely upon our own unaided lights to decide what we are to believe and what we are to reject. This is not only a teaching antagonistic to that of the Catholic Church, but it is even, on the broader ground, an anti-Christian declaration. There is neither logic nor common sense in it. If we are to disregard doctrine and be simply guided by our own individual current of thought, we cannot be long in reaching a state of chaos as far as all conception of religion and its duties may be concerned. According to this principle either each individual is infallible, or else there can be no certainty whatsoever as regards the truth. There is no escape from the dilemma. Of course, we Catholics know the alternative; but that does not change the fact that millions in the world to-day are dashing their hopes of salvation to pieces against this one rock.

AN ENTERPRISING WOMAN.

Mrs. Jennie Conrad, of Newton County, Ind., owns and farms the largest farm in the State. She is also an extensive breeder of fine stock, directs the planting and harvesting of her crops and does her own selling and shipping.

Aunt Hannah—Oh, I don't think Amanda would do such a mean thing as that. I have always heard people say Amanda was generous to a fault.

Uncle George—When the fault happens to be hers, she is; not otherwise, not otherwise.—Boston Transcript.



Our Republic

Hon. Chas. Fitzgibbon, Minister of Justice for the Province of Ontario, was born in 1826, was educated at St. Ann's School, and at the University of Toronto, where he graduated in 1848. He was admitted to the Ontario Bar in 1849, and was called to the Ontario Bar in 1850. He was appointed Solicitor-General in 1851, and was returned to the Ontario Legislature, when he was appointed Solicitor-General in 1851. He was returned to the Ontario Legislature, when he was appointed Solicitor-General in 1851. He was returned to the Ontario Legislature, when he was appointed Solicitor-General in 1851.

Here is a piece of take from the Sanctorum, which is indubitably the most important of the Cross. The annual renewal of the Cross will be held in St. Mary Sunday afternoon, and the junior branches will be held in St. Mary Cathedral from the in this city and suburbs. The League of ways thriving and taken in many new the past year and an inspiring one will pledge is given the by His Grace, the bishop. The Archbishop the sermon.

AN E...

A feature of the entire organization, the League of the Blessed Sacrament of the "Te Deum" services. The following sch hours at which the will meet to march