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Dry Goods



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PRICE FIVE CENTS

... TOPICS OF THE DAY...

of Catholic young men of Cleveland, O., held the first of a series of din-O., need the control of the human voice for ners recently. Several toasts were the training of the human voice for honored, but the most notable was hat of "Catholic Citizenship." In this connection we might cite the which elicited an eloquent and thoughtful reply from Rev. Gilbert "If voices were cutivated toward P. Jennings. Father Jennings said inpart: To those who followed reaceful pursuits like himself clubs were always suggestive of destruction, but properly handled by the right kind of men they could be a power for good.

"Sociability goes with the race," he said. "The gregarious instinct is inborn in us all, and the highest authority we have says that it is not good for men to be alone. Clubs are the rendezvous, the flocking places, and they have this advantage-that they can determine who may come in and who must stay out. And this is an advantage where the door of membership is built high enough for upright and self-respecting manhood to walk under. The requirements for that kind of men are the requirements of all Catholic manhood."

Father Jennings then enumerated some of the qualifications of Cathmanhood. He characterized them as a race of men strong in Catholic faith, always loving the faith and making no apology for obedience to the Church; a race of men too reverent to incite open revolt or even countenance it, too manly to stoop to bickering and fault-finding. They were, moreover, temperate men-temperate in the of all God's gifts; honorable men, above reproach, with clean records before God and men. They were men awake to the importance of their kingly inheritance and living up to the standards it demands.

As citizens, the speaker said they pushed themselves in all things and in all ways honorable into civic life, demanding recognition for themselves and their co-religionists and filling the requirements of Catholic manhood when they get it.

"We have the men," he insisted. "We have the talent. We have the opportunities. What we want is some conviction of our strength and the courage to live up to it."

REV. DR. O'HARE, in the course of a recent sermon, delivered in the Church of St. Anthony of Padua, Brooklyn, on the subject of education said :- At the close of the scholastic season every year you will hear of the princely millionaires of the country endowing chairs and Hal's in Princeton, Harvard and Yale, and the critic will set when the critic will set will set will set with the critic will set will set with the critic will set will set will set will set will set will set with the critic will set wi e critic will ask, what is the Catholic body doing? But I can answer that, as did the Bishop of Rochester, a few years since, in a notable address at the commend ment of Seton Hall College. The Protestant community can boast of ts dollars laid on the altar of education; but where, I ask you, save vice. in the Catholic Church, can we find the sacrifice of lives and of earthly comforts for the cause of Christian education? If those lives were cap italized, they would mean an untold nount. It is, indeed, such men as the Franciscans and Christian Bro thers and their sisters of the various religious communities that make possible for us the solution of the

Catholic school problem. I will not now dwell on the reaons why Catholics wish for education inspired and supplemented by religion. It is chough to know that we mean that such shall be our edu-cation. I will not tell you the most cation. I will not tell you the most judicious minds in the world, and those most zealous for the future of the race and the Republic, say that we are right. It is enough for you and me to know that the Catholic Church has decided that its children shall be educated in a religious atmosphere, and that the Catholic Church in Argarica on this guestion Church in America on this question has nailed its colors to the mast It, therefore, means to win what justice and experience demand, and win it surely shall, even though its struggle may be prolonged and ardu-

CULTIVATED VOICES.—In some of our exchanges we frequently meet with short puragraphs that contain a considerable amount of wisdom,

CATHOLIC OUTIZENSHIP .- From | and the ideas expressed in them the "Catholic Universe" we learn might well be developed into regu-that the "Iroquois Club," composed that the "Iroquois Club," composed of Catholic young men of Cleveland, often struck us as remarkable how little attention seems to be paid to "If voices were cutivated toward expression in speaking as well as in

singing, the variety of tone would be very agreeable to the listener. Many people find the monotonous tone used in everyday conversation very irritating, and would hail with delight any method which would tend toward breaking this tiresome sameness. Even heauty of tone does not save this monotony from condemnation. It is like strik ing one key of a musical instrument over and over again. The teaching of elecution should be of aid in this direction, or the practice of reading aloud, striving to give proper expression to each sentence.'

CHANCE REMARKS. - Without a doubt very many of the pleasures as well as the worries of life are due to chance remarks, to words that are carelessly let fall, to unreflecting minds giving expression to thoughts that would be much better left unsaid. Another of these little paragraphs, and one that we think very well worth some meditation, runs thus :-

"Fault-finding helps nobody, and this saying may be applied to teachers as well as students, to employers as well as employees. Chronic fault-finders command no favor and are not the ones selected for advancement. Talking failure makes failure easy. A gloomy, melancholy disposition is largely a matter of habit, and materially retards one's advancement. It does not matter if one is unconscious of these habits, they all figure in the final result of life work, just the same. Watch your chance remarks. Make them count for hope and encouragement.

ELECTRICITY NOW. - An English correspondent of an American newspaper writes :- William Langdon, in the presidential address at the Institution of Electrical Engineers, London, Eng., has been force casting the conversion of the trunk lines of railways into electrically worked lines, with trains of lesser magnitude dispatched more frequently and higher rates of speed, result ing in substantial gains in economy and the purity of the smokeless at mosphere. He laid stress upon the necessity of working passenger and freight trains by the same system of electric traction, and predicted the gradual abandonment of steam propulsion for the railways of the United Kingdom, in which £1,300-000,000 have been invested. Sir William Preece's earnest plea for a national telephone system has also attracted widespread interest owing to the defects in the existing ser-

HONESTY REWARDED .- It is a false idea to imagine that all men. specially men who seek public rec ognition, who aspire to office or au thority, are swayed by selfish motives and are devoid of conscientious principles. In this connection we are informed of an incident that recently took place in Philadelphia. We clip and transcribe the report as we find it. The reading of this paragraph may have a good effect in ome way; at least, it will serve to circulate still more largely the mead of credit that the gentleman in question so richly deserves. The re-

ort says :-It is not unusual for election offiers to manipulate returns, and, unfortunately, some Catholics (at least in name) do not always carry heir confessional conscience into politics. This violation of the moral and civil laws is, as a rule, confined to contests for city. State or na-tional offices, but now and again it is to be met with in the balloting is to be met with in the balloting of fraternal and beneficial societies, A case in point was the last contest for the presidency of the Philadelphia National Catholic Beneficial Suciety, I.C.B.U., where John E. Davis was declared elected over Martin I. J. Griffin Mr. Davis, however, having received an intimation that "smartness" had secured his

always taken in the success of the organization, even had he not set a shining example for all candidates for office, political or otherwise.

The Problem of Public Representation.

D scussing the question of "Legislative Reform" a correspondent of the "News-Tribune" of Detroit says:

In several states, notably in Illinois, public attention is being call-

In several states, notably in Illinois, public attention is being called to a matter of grave importance in the inferior class of men which are everywhere finding their way into the state legislatures. The vast powers with which they are invested, and the great opportunities for mischief that are afforded them are not sufficiently appreciated when nominations are made, and the result is a great mass of unwise and permicious legislation and reckless extravagance in state expenses. But this is not the worst phase of the situation. Corrupt men see in a seat in a state legislature an easy way of feathering their nests. Their votes are for sale to the best bidder, and they cease altogether to be the representatives of the people and become the mere agents of those who pay them for their services.

Some men are tempted to seek a seat in the legislature for the good time they anticipate, amid a jolly crowd, with plenty of junketing at state or corporation expense. Others confessedly go because in some indirect way it will help their private business, enlarge their acquaintance, advertise them abroad and indirectly put momey into their pockets. Those who go with the direct purpose of levying toll on those who want legislation of course do not confess it. But they are there all the same. Perhaps a larger number go to the legislature merely as a stepping-stone to some other office. In a legislative capacity they are able to command the attention of influential politicians and can stipulate for reward for their votes. A large percentage of the members expect upon adjournment to step into some public employment. And thus anything but zeal for the public service enters into the aims of the average legislator.

As a rule, only second-class men are found in our state legislative

political machine upon assurance that they will be ready tools for any that they will be ready tools for any work that may be required of them. Thus when elected they are absolutely owned by the machine, which really means the one man who supplies the sinews of war. They are in no sense the representatives of the whole people. Their allegiance is primarily to the machine boss: They do nothing of value for the people, make no reputations for themselves, and when the session adjourns and when the session adjourns quickly fall into obscurity and are forgotien. What citizen can tell you the names of his local members who served in the legislature four, six or eight years ago? Not one in a thousand. They have passed into oblivion.

sand. They have passed into oblivion.

Among the evils of a legislature formed of such unfit material are the long drawn out sessions. Six months are required for what the right class of men applying themselves to their duties would accomplish in 60 days. The expense to the taxpayer of these long sessions is enormous. In a few days the good people of Detroit will be called upon to pay their state taxes, When doing it, let them reflect that a very large percentage of what they pay is absolutely wasted by unlit men heing sent to Lansing. With a legislature of the right stamp, a large share of what is now paid in way of state taxes would be saved to the taxpayer. Besides the large expense of the session, a general expense of extravagence is engendered, unnecessarily increasing the taxpayers' burdens. Then unwise, ill-digested and imperfectly considered laws are enacted, expensive and annoying to the citizens affected by them, and burdensome to the courts whose business every fresh law tends to increase.

But the worst evil of all is the legislation intended to serve private ends only, and often to the interven

victory, proved himself a man by exposing the dishonesty and seating his competitor.

In recognition of this striking manifestation of Mr. Davis' integrity and sterling worth a fitting testimonial will be presented to him at the meeting of the society on Sunday next at 2.30 o'clock at Cathedral T. A. B. Hall. The presentation address will be made by J. Washington Logue, Esq. The invitations to the meeting are headed:

"I would rather be right than be President."—Henry Clay, 1851, John E. Davis, 1901.

It is needless to say to I. C. B. U. members that the latter deserves a testimonial for the interest he has always taken in the success of the organization, even had he not set.

often to the prejudice of individual citizens if not of the whole community.

For no elective office should greater care be exercised than in the choice of legislaters. Unknown, young and inexperienced men, adventurers and carpetbaggers, or those not permanent residents of the state and locality, should have no place in the halls of legislation. Surely there are enough men who are generally known to the community, who have gained some wisdom and experience with years, who have no selish ends to gain, and who expect to remain for life members of the community they legislate for. The first qualification in a legislator should be that he should be thoroughly known. It is the height of folly to put a man in a responsible position and then find out afterwards what sort of a man be is When a man has served in the common council or in other official capacity for a few years his constituents know pretty well where to sind him.

The legislator should be a theroughly honest man, and one whose honesty has not yet to be tested. There are such men in the conditional trues implicitly. Then he must be a patriotic man, zealous for the general welfare and happiness of the people he legislates for, and true to their interests as against all temptation.

ation.

The ideal legislator should be a The ideal legislator should be a fair man, ready equally to do justice to all interests. Even wealthy corporations have just and equitable rights which should be as carefully sy ded as the rights of any other class. No man should go to the legislature hostile to any interest, except in so far as moral and political wrong may attach to that interest. The reasonable rights of capital must be respected and equally the reasonable rights of labor. With just and righteous laws no interest can complain.

With just and righteous laws no interest can complain.

Then there is another qualification most important in a legislator. He should in all cases be more or less a student of political and economic science. The man who has never given a thought to the problems of taxation, of labor, of franchises, and a dozen other sciences, but who has everything to learn after he takes his seat, or who goes bull-headedly through his duties without learning at all, can never render really useful service to his constituents.

The Lessons of Mr. Redmond's Visit.

In view of the adverse criticism of two of our local daily newspapers in connection with the recent visit of Mr. John E. Redmond and his colleagues to this city, the following editorial taken from the Ottawa "Free Press" will be interesting reading for our people. It says:
The visit of Mr. Redmond to Ottawa is an interesting event. He returns to a city where the Home Rule aspirations of himself and countrymen will find all sympathy. We know how it is ourselves, and cannot comprehend the singular short-sightedness of the British statesmen who persistently refuse to grant Ireland a measure of justice which will make it a contented country, and as loyal and true to the Sovereign and Empire as Canada is to-day. As to the methods of which Mr. Redmond has declared himself the advocate, opinions will of course very materially differ. They do not, in fact, appear to be of a character likely to add to the strength of the sympathetic feeling in favor of Home Rule which is fast spreading in Great Britain. The New York "Tribure" says:

He takes pains to explain that his agrarian project of confiscation of lands in Ireland for the benefit of Irish peasants is only a means to an end. That project, he maintains, is bringing all native Irishmen together into a united support of Irish nationalism, and will, if realized, check Irish emigration by affording a better means of subsistence to the paor Irish farmers. But the ultimate aim of the Irish Nationalists is supposed to be Ireland for the Irish, that is, at least, Irish Home Rule by means of an Irish Parliament. Whether Mr. Redmond's party contemplates complete national independence ultimately. In the Canadian French are said to contemplate the creation of an independent French are said to contemplate the creation of an independent French are said to contemplate the creation of an independent French are said to contemplate the creation of an independent French are said to contemplate the creation of an independent French are said to contemplate the creation of an independent French are said to contemplate the creation of an independent of the said to contemplate the creation of an independent of the said to contemplate the creation of an independent of the said to contemplat tawa "Free Press" will be interesting reading for our people. It says

to doubt; but the logic of his appeal to race loyalty would seem to point in that direction.

The "Tribune" is correct in its first contention. Certainly Ireland for the Irish, and Home Rule is the object of the National party. And what higher aspiration could there be? We in Canada naturally appreciate the situation better than our United States friends. We too have passed through the fires, albeit perhaps they were not so fierce as the flames which have for so long scorched the verdure of the green isle. And Canadians have expressed themselves upon the subject on more than one occasion in Parliament and in public meeting. There is some similarity between the history of Ireland and that of Canada. It is to be hoped the efforts of the Home Rulers will cause the similarity to become greater in the future. As in Canada the difficulties now existing in Ireland can be solved by constitutional means, and a rebellious lowers will cause the similarity to become greater in the future. As in Canada the difficulties now existing in Ireland can be solved by constitutional means, and a rebellious community transformed into a peaceful, happy people, as great a strength to the Empire as it was erstwhile a menace. The words, of the Premier spoken in reference to the vexed question in the first jubilee year of Her late Majesty, may well be recalled. Speaking of the most unsatisfactory condition of things then existing in Ireland he asked, "must this last forever? Is there no remedy for such a state of things? I say, in view of our own experience there is a remedy, and that remedy is not coercion, but freedom. Let the English people treat the Irish people as they have treated the Canadian people. Let them trust the Irish people as they have trusted the Canadian people. Let them appeal to their hearts, to their mobiler sentiments. Let them loosen the grip in which they now hold that unfortunate land, let them give them some measure of local liberty, let them restore the Parliament of College Green, and I venture to say that this long accumulated bitterness will melt away in a very few years. I venture to say that after that the bond of union between Fagland and Ireland will be stronger than it ever was before, a bond of union based on mutual affection and respect." And the wise words of Sir Wilfrid generally reflect Canadian proper. than it ever was before, a bond of union based on mutual affection and respect." And the wise words of Sir Wilfrid generally reflect Canadian sentiment on the subject. Well would it be for Great Britain if he was for a time at least in the Imperial Cabinet and had the charge of dealing with the Irish question committed to him. The English seem incapable of understanding it. To Sir Wilfrid Laurier, with Canadian history and experience before him, it is as clear as day, and its solution, impossible apparently to the British, one of a simple character. Mr. Redmond comes to advocate Home Rule before a Home Rule tefore a Home Rule to not know, but he can be assured to anot know, but he can be assured that he has the fullest measure of Canadian sympathy. We desire to see Ireland as contented and happy as we are. And there are those not now in their youth, who will probably see her so.

Federation of American Catholic Societies.

Preparations are being made by members of Catholic organizations in New York to attend the first annual convention of the American Federation of Catholic Societics of the United States, which is to be held at the Cathedral, in Cincinnati, December 10, for the purpose of bringing all such associations into one nat, onal body.

nati, December 10, for the purpose of bringing all such associations into one nat, onal body.

It is anticipated that four hundred delegates will go from that city alone. They will be headed by Judge Thomas W. Fitzgerali, of Brooklyn, who is vice-president of the new body; the Rev. Michael J. Labelle, rector of St. Patrick's Cathedral; the Rev. Francis H. Wall, rector of the Church of the Holy Rosary, and L. J. Kaufmann, of this city. It is anticipated that fully three thousand delegates will be present at the convention.

Much of the preparatory work was done by J. J. O'Rourke, the federation secretary, who has been in this city for the last two or three days conferring with the leaders of New York's delegation. "We start d this movement," he says, "in order to add in the upbuilding of Catholic organizations throughout the United States, which, while they have progressed in a remarkable manner, would have grown still greaten had they the support of a federation such as ours will be. The "atianhe societies in the United States of all nationalities have more than a million members."

The "Catholic Universe" of Cleve-land, in referring to the question, says:— The federation, as we understand

The federation, as we understand it, is to be based on the principle that one man's right is another man's duty. Men who ere not induenced by justice to recognize other people's rights must be induenced by a show or an exercise of power. "How can any one enter into the house of the strong and ritle his goods, unless he first bind the strong? And then he will rife his house."

propose to unify the Catholic body for legitimate ends, but not for merely political ends. Sometimes, however, the political channel must be used to reach the object, as the Centre party has done and does so effectually in Germany. An ounce of prevention is offer letter the process effectually in Germany. An ounce of prevention ie often better than many pounds of cure. The federation does not need to be, and, as far as we see, should not be a secret organization. We know very well that prudence and judgment must guide the ship that it is proposed to launch, or it had better remain on the stocks.

The "Catholic World" said in its last issue:

"There might have been some shadow of a reason (for the Federation

"There might have been some shadow of a reason (for the Federation of Catholic Societies) under previous administrations, but there will be absolutely none under the present administration. President Roosevelt is determined to give Catholics all that they reasonably ask, and there will be nothing denied them that belongs to their rights. This fact of itself takes away the reason for the existence of a national body to rediess grievances."

ances."
The argument of the magazine is The argument of the magazine is weak. President Roosevelt is not the law-making power. Frequently injustices originate in Congress, as in the legislation against Indian Catholic schools. The federation would not consider the personality of the President, but would take account of his acts. It would only be too glad to recognize and commend duty well performed by the executive. The power of the strong man should not be intermittent. A federation could not be called into existence from one administration to another. It must necessarily be of slow growth.

to another. It must necessarily be of slow growth.

The "Catholic World" continues:

"Moreover, the Catholics of the country do not want to stand before their fellow-citizens with a running sore to be healed or a grievance to be redressed."

The statement is true. We want to stand as upright and as independent as our fellow-citizens and as free from "running sores" or "grievances" as any class. Power justly exercised is respected. The man who can take his own part will not get the kicks that produce running sores.

Cardinal Logue On Temperance,

At the monthly meeting of St. Patrick's Total Abstinence Association, Armagh, Ireland, which was held on Nov. 11, His Eminence Cardinal Logue delivered the following eloquent and practical instruction on temperance. After words of congratulation for the large attend-

gratulation for the large attendance, His Eminence said:—

If he were asked to select one society from the various sodalities in the parish, and were confined to one, the society which he would prefer to retain would be the Total Abstinence Association. His reason for making that choice would be because on the one hand most, if not all the evils of society were traceable to excess in intoxicating drink, and on the other hand all the comforts of life, and all that was good were associated with temperance. were associated with temperance.
This was especially true for Catholics. With them total abstinence lics. With them total abstinence was no mere mechanical device to preserve them from temporal evils, for in the Catholic Church total abstinence rose to the level of a supernatural virtue, which, when practised from a right motive, won them grace here and glory hereafter. There were many outside the Catholic Church who were making a noble struggle in this great cause, and he always endeavored to help them to the full extent of his means. But their philanthropy, however praisestruck her what a fine thing some such institution would be in her own clutch holy and pooles for the pool it would be to have such holy and pooles. She was a foreible illustration to this. A pious English Protestant lady had come into contact with the Sisters of Charity of St. Vincent de Paul—an order whose labors in the cause of religion were of world-wide reputation. The idea struck her what a fine thing some such institution would be in her own Church, and what a blessing for the poor it would be to have such holy and pious women entering their homes and diffusing therein the sweet fragrance of their saintly presence. She managed to obtain a letter of introduction to the Superior-General of the sisterhood, a kindly and courteous religious, who received her graciously and spared no pains to assist her in carrying out her idea. At the end of their interview she thanked him warmly, and said, "Father, I have everything now. I have the whole machinery in my possession." "Pardon me," said he, "there is one thing wanting—the steam, the supernatural motive, and the grace from on high. These are the elements wanting which all your massive and imposing machinery will be inert and useless."

(CONTINUED ON PAGE FIVE.) (CONTINUED ON PAGE FIVEA

CONSCIENCE MONEY.-The

BY OUR SPECIAL CONTRIBUTOR, "CRUX"

their influence or achievements, that must necessarily be Protest -in fact, Presbyterians. There is no doubt, that the vast majority of Auld Scotia's children are believ ers in the thundering precepts of their renowned Reformer, John Knox; but the fact must not be overlooked that both in the Catholic clergy-hierarchy and priesthood -and in the laity of Scotland som of the truly great men of that ardy race are to be found. glance back into the heroic history of the 'Land o' Cakes' we cannot but note how all the great names the inspiration of every poet and every prose writer, were those of Catholics. The swords that were drawn in earlier and more critical days in defense or Scotland's Kingdom, were the swords of Catholic heroes-a Bruce, or a Wallace. was not until about the close of the sixteenth century that Catholicity was stricken down in the land that St. Columba, or Columbkill, had converted one thousand years earlier. From the dark days of 1593. when the sledge-hammer of Protestantism battered right and left with iconoclastic persistency, everything that savored of Catholicity, until the Church was again allowed the free exercise of her functions, under the famed Bishop Carruthers in the mid-nineteenth century, the Catholic Church underwent a severe series of trials in the land of Knox. But, in all countries wherein the true as in all countries wherein the true Faith has been persecuted, those who remained faithful throughout the ordeal, were of the staunchest and of the most zealous. Persecution seems to impart new life to a people; it certainly is the fruitful cradle of all true religion. Hence it is that no more sterling Catholic exists than the Scotch Catholic. He is as firm, as positive as the adais as firm, as positive as the adamantine solidity of Benvenue, or mantine solidity of Benvenue, or Ben-Ledi. Interesting, however, and inspiring as it may be, it is not the history of Catholicity in Scotland, or the achievements of Scotch Catholics at home that I purpose tracing. My aim, this week, is rather to make a few reflections upon the influence and labors of our Scotch co-religionists in Canada.

FATHER DAWSON'S WORK .- Before proceeding any further with more or less rambling remarks, I desire to state that I have been inspired, partly, in taking up this subject by an admirable work written some years ago by the late Rev Dr. Aeneas McD. Dawson, one o Dr. Aeneas McD. Dawson, one of the most learned Catholic priests that this country has ever possess-ed, and one of the most universally beloved men that I have ever known. "The Catholics in Scotland" is the celoved men that I have ever known. "The Catholics in Scotland" is the title of the work in questian. I will take advantage of this accidental occasion, to lay a debt of personal gratitude to good "Father Dawson's" memory, by dwelling for a moment on the importance of this splendid addition to the religious historical publications of recent historical publications years. Father Dawson, (for all who knew him still loved to call him by

church, of which he was such a holy priest.

A CRITIC'S REMARKS.—In 1890
D. A. Campbell, a Scotch Catholic, reviewing Father Dawson's then recently published work, made use of these remarks concerning the thirteenth chapter of the volume, "It is a glowing account of the memorable rising of 1745. True, the wisest in the land at that time were agreed, and undoubtedly right-thinking Scotchmen of to-day will say with them, that the expedition of Prince Charles was ill-advised and premature; yet, it is due to the young Prince to say that he was sincere, and not the simple adventurer that he is sometimes pictured. Father Dawson enters into particulars to show how closely the interests of Catholies were identified with those of the exiled shevalier and contrasts the gentleness of the Scottish officers in their dealings with their prisoner with the relentless cruelty, practised by the English officers. The description of the last engagement between the young Prince and the Duke of Cumberland is graphic, but touching, Most valuable as well as interesting information is afforded with regard to the Scottish hierarchy, subsequent to the time of Bishop Nicholson, who died in 1818. These prelates, alike remarkable for their sanctity and their rare tact in the discharge of episcopal daties, pushed to success undertaking almost incredible, and, while their energies were mainly spent in and for their native country, it appears that France, Spain, Italy and our own country (Can-

It is generally supposed, when ada), became the new home of not a few of them, and the fortunate gainers thereby."

SCOTTISH MISSIONARIES SCOTTISH MISSIONARIES.—
This brings me to our own Dominion and to the work done for the cause of Catholicity here by the Catholics of Scotland who made this land their future home. Yet, while I have tefore me both Mr. Campbell's review and Father Dawson's work, a still more abiding and deep-rooted sense of gratitude compels me to quote another passage. It is Mr. Campbell that writes: "The author (Father Dawson) pays an eloquent tribute to several of the zealous missionaries, not a few of whom were his own co-workers. an eloquent tribute to several of the zealous missionaries, not a few of whom were his own co-workers. He thus refers to one in particular, than whom no more deserving. The Rev. William Bennett was one of the gitchmen of Bishop Carruther's time. He labored many years in the mission and was distinguished for his piety and learning. He joined the Society of the Oblates, and was professor of Greek and English literature in the university, which that society founded and conducts at Ottawa, Canada. He died at the advanced age of 73, in 1887.''' Closing his review. Mr. Campbell says: "Father Dewson has a host of friends, both in Canada and in the land of his birth, and to those among them, who, for want of time or of opportunity, cannot go deeper into the subject, his 'Catholics' in Scotland' will be of inestimable value.''

A PERSONAL TRIBUTE. - If I

mistake not, some time ago, I explained, in these columns, how came to select "Crux" as a nom-de came to select "Crux" as a non-de-plume; but I did not then mention that it was Father William Bennett who first suggested to me the idea which I, in subsequent years, put into effect. He was the most genle, the most humble, and the most learned man it has every been my fortune to meet. He read Greek and Latin as fluently as English; he spoke French Spanish fortune to meet. He read Greek and Latin as fluently as English; he spoke French, Spanish, Portuguese, Italian, modern Greek, Gaelie and Hebrew as readily as his mother-tongue; he knew every literature in the world, and he never forgot, even in advanced years, one line that he had read or heard. He was pas-ionately devoted to the lile seet Virgir, and he composed some wonderfully. ately devoted to the likesed Virgir, and he composed some wonderfully beautiful hymns in her honor. He had spent ten years of his life in Rome, as student and professor, and he knew every square foot of the Eternal City, and the story of every stone in its construction. During four years I sat under his desk, and for two hours each day he entertained us with the most delightful lectures on every imaginable theme. ctures on every imaginable theme It was a rare privilege to learn English literature from such a man Child-like in his simplicity of heart Child-like in his simplicity of heart, he knew no more about the world and its wrong-loings than the street Arab would know about all the lore and science contained in that one venerable head. From him did we learn the true story of Catholicity in Scotland; and, with all his cosmopolitan spirit and Mezzofanti-like knowledge of tongues, he was as intensely Scotch in sentiment as the "Minstrel" of Scott's imaginative creation. The fact of Father Bennett being a Scotchman would sufreaction. The fact of Father Bennett being a Scotchman would suffice to make all who knew him love the Scottish race, their land and their traditions. God rest his saintly soul!

shistorieal publications of recent years, Father Dawson, (for all who knew him still loved to call him by that more familiar and tender title), had gaiaed a high reputation as an author, by the publication of his "Plus IX. and His Times," "The Temporal Sovereignty of the Pope," "Zenobia," and other works of historical importance. However, in his "Catholics of Scotland," he has done a two-foid service to the work, and to the glory of his country by ruch a remarkable work, and to the glory of the Church, of which he was such a holy priest.

A CRITIC'S REMARKS.—In 1890 D. A. Campbell, a Scotch Catholic, reviewing Father Dawson; then reently published work, made use of these remarks concerning the thirteenth chapter of the wolume, "It is a glowing account of the momorable rising of 1743. True, the wisced in the land at that time were rapred, and undoubtedly right thinking Scotchmen of to-day will say with them, that the expedition of Prince Charles was ill-advised and promature; yet, it is due to the young Prince to say that he was sincere, and not the simple adventurer that he is sometimes pictured. Father Dawson enters into particulars to show how closely the interests of Catholics were identified with those of the exide thevalier and contrasts the gentleness of the Scottish officers. The description of the Scottish officers in their dealings with their prisoner with the religious to the strength of the Scottish officers in their dealings with their prisoner with the religious to the strength of the scottish officers in their dealings with their prisoner with the religious to the scottish officers in their dealings with their prisoner with the religious to the scottish officers in their dealings with their prisoner with the religious to the scottish officers. The description of the scottish officers in their dealings with their prisoner with the religious their dealings with their prisoner with the religious their dealings with their prisoner with the religious their dealings with their prisoner with the religiou

lege of completing this brief sketch, and of doing some slight justice to the Catholics of Scottish origin in the Dominion of Canada. What the chairman said regarding the Separate School at Alexandria may be said with an equal degree of truth, concerning a score of other schools in this country. And, if we take the trouble to look around us, we can easily detect the progress that Catholicity has made, within our territorial domain, through the influence, energy, fidelity and perseverance of our Scottish co-religionists.

SOME CHARACTERISTICS The characteristics of the Scotch people, as evidenced in the lives of Scotch Protestants, are the exact same in those of their fellow-coursame in those of their fellow-countrymen of Catholic belief. The Scotch Catholic, like any other Scotchman, is not demonstrative, but he is steadfast in the extreme. His faith is no mere outward show, it is an abiding principle; and he clings to it with a tenacity born of persecution and countless obstacles. When, in Canada, he found free scope for the practice of his religion, he set to work to build up at gion, he set to work to build up one and the same time the struce of Catholicity and the influe of his own people. If any of readers of the "True Witness" readers of the "True Witness" will go back over the files of the paper, for the years that mark the last quarter of the nineteenth century, some of the best evidences of what Scotch Catholics have done for Canada will be found over the signature of the late lamented and venerable Mr. Grant. It was only the other day that this paper contained a review of an important work from the pen of another Scotch Catholic. the pen of another Scotch Catholic, Mr. Dugald Macdonald. In fact, this Mr. Dugald Macdonald. In fact, this old Irish Catholic organ contains, since the days of its founder, George E. Qlerk, the story of Scothish Catholic development, advancement, success and prosperity in Canada. And, if I am not encroaching, I hope yet to be able to add to that story some details and facts that will serve to show that the Catholic serve to show that the Cathol Church is no leveller of national as pirations, but rather the fosterer every patriotic endeaver and of every noble and life-imparting senti-ment—no matter to what races of what land her children belong.

THE IRISH LAND OUESTION,

What is the Irish land question It is to England and Ireland what the tariff and the money question have been to the United States matter for endless argument bickerings. This one tells you that it is very simple, that the should belong to the tenant, who, with generations of his family, have made it what it is, that one tells you it belongs, of course, to the landlord, the man that holds the title. On both sides now the forces are well organized, and it looks as though at last there might be a permanent settlement.

though at last there might be a permanent settlement.

If an Irishman cannot pay his rent, or make his tenant pay his, everyone will agree that he can make a happy phrase. An Irish peer, commenting on Mr. Gladstone's dual ownership plan, which was evolved by the grand old man for the 1 confering of justice to both porties. oy the grand old man for the 10n-dering of justice to both parties, said Mr. Gladstone had put the Irish landlord and the Irish tenant into the same bed, and that the one would infallible the control of the control landlord and the Irish tenant into the same bed, and that the one would infallibly kick the other out

would infallibly kick the other out. The landlord likes to sleep alone. The matter of rents is like this in Ireland to-day: A subcommission fixes the rent for the farmer. The landlord appeals. The farmer then of necessity also appeals. The appeals go to the chief commission, which consists of fixe gentlories.

landlord appeals. The farmer then of necessity also appeals. The appeals go to the chief commission, which consists of five gentlemen, only one of whom can be said to represent the tenants' side of the land question. Two court valuers, before the decision of the chief commission is reached, hand in to the highest body their agreement as to the valuation of the rent; and in a majority of cases the rent has been raised above the first, the subcommission, rate. So, though the Irish tenant has three experts at work on his case, we cannot see that the result is a happy one for him. As Mr. W. T. Russell, M.P., says: "The whole country lives in a perpetual law-suit. Landlord and tenant meet only in the courthouse! No country could stand such a system. Least of all can Ireland afford it."

Whether tenants' improvements belong to the tenant or landlord is an ever-festering affair. Morally speaking, everything upon the soil belongs to the Irish tenant; the landlord owns the ground only. The tenant builds the house in which he lives, what outbuildings there are, makes most of the farm roads, digs the drains and put up the fences. He and his forbears are the ones that have developed the resources, given the land much of its present worth. The land act of 1881 decreed that no rent was to be placed on improvements created by the tenant or by his predecessor in title; but, though this act did raise the Irish peasant from a condition of serfdom, it has not accomplished the reformation expected. For a long period after the passage of the act the tenant saw the fruits of his labor piled in another's storehouse, as a legal twist was given to the interpretation of the ward "improvements."

The land purchase acts are pieces of English legislation in regard to

forts to create a race of freeholders in Ireland, used his influence to such effect that a limited number of teal and the purchase act was passed. This act placed £5,000,000 at the disposal of the purchase department of the land commission for the use of Irish tenants wishing to become owners of their holdings. The tenant could borrow the whole of the purchase money from the state, it being repayable, principal and interest, in 49 years. In 1883 another £5,000,000 was set aside for the same purpose. In 1891 a bill was passed for the creation of guaranteed land stock to the amount of £33,000,000 for the furthering of this good work. The act of 1896, whereby provisions were made for the sale of bankrupt estates, completed the land purchase acts begun 11 years before. These acts have resulted in 30,000 occupancy owners and in the changing of turbulent districts into peaceful communities.

But there is another side to it. The tenant that is on land where the landlord, sure of his rent, refuses to sell, sees his neighbor paying a small state annuity, with the

fuses to sell, sees his neighbor pay

the landsord, sure of his rent, refuses to sell, sees his neighbor paying a small state annuity, with the prospect of the son some day owning the land the father is working, while before himself stands a higher rent and a perpetual rent. Consequently universal purchase is the cry in Ireland.

One wonders why an Irish landlord hasn't as good a right to hold on to his land forever if he wants to as a Scotch, English or American landlord would have. The answer is that the latter give back to the land in improvements what they receive in rent. The Irish landlord does not put back a farthing on his land. As an Irishman expressed it: "He is a sleeping partner in the business of agriculture." The two political parties in Ireland, the nationalist and unionist, agree that tionalist and unionist, agree that ultimately universal purchase must free Ireland, which, being an agri-cultural country, should be encour-aged, and not hindered, in her cul-tivation of the soil.

There are, as Mr. O'Brien said, discontent and disaffection in Ireland, and very much to the surface in these days is the long-fexed Irish question.—Katherine Pope.

MIRACULOUS RESTORATION OF BYESIGHT.

No one can convince Mrs. John Geraci, 1038 Teche street, Algiers, that the day of miracles has passed. She asserts that, like blind Bartimeus at the gate, her sight has been restored through faith. Mrs. Geraci is a comely, vivacious daughter of sunny Italy. For twenty years her big brown ever were daughter of sunny Italy. For twenty years her big brown eyes were bright and keen and shone with mirth and merriment. But four years ago the brightness of the day began to fade and she saw as through a glass, darkly. At first no attention was paid to gathering darkness, as it was thought to be but a temporary ailment which would soon pass. But the veil thickened and soon the sight of one eye was lost.

Eminent physicians were consulted and a thorough diagnosis o case was made. The verdict of case was made. The verdict of the specialists was that an organic disease of the optic nerves had destroyed the sight of one eye, and it was only a question of a short time until the other would fade and leave, the young woman blind.

Then the seriousness of the case was realized and every oculist of note in the city was consulted. The verdict was the same, and the young woman seemed doomed to a life of living darkness. Mrs. Geraci's husband, a prosperous business man.

husband, a prosperous business man, implored the doctors to save his wife's sight, but the men of science shook their heads and told, him nothing could be done.

As the days dragged by her sight became more dim, until finally, the

world became dark. It was then she bethought herself to sak for other aid than that of human science. She has always been a devout Catholic, and from girlhood has worshipped in the Church of St. Mary. She had been taught from the time she was first able to lisp with baby lifts that should she pray with faith her prayer would be answered. "Ask and ye shall receive" was to her a divine assurance, and when other means falled she turned to it with perfect confidence.

perfect confidence.

In that dim old church where so many penitents have kneeled, there stands a statue of St. L. cv., patr n saint of the blid, wale ter eyes were bright and cle r sie had often seen the state and additional transfer. saint of the third, wale are eves were bright and cler she had often seen the state and admired its beauty and inay the solve mickled with the clerk of the state and admired its beauty and inay the solve mickled with the clerk of the state and the state of the state and the state of the sta

these devotions were maintained, and then there lame a change. A faint light like the breaking of the dawn could be discerned. And, like the coming of a summer day, the light increased until objects that for three years had been shrouded in an impenetrable gloom could be seen. Her faith had been justified.

With the first breaking of the light recovery was rapid, and today her eyes shine as bright end clear as if they had never been unresponsive to the light of day. For over a year there has been no failing of her sight, and December 18 she will erect a new statue of St. Lucy in St. Mary's Church in commemoration of the, to her, miraculous restration of vision.

Mrs. Geraci was seen at her home last night and told an enthusiastic story of her recovery.

"There is no question in my mind," she said, "that my sight was restored through the intervention of St. Lucy. Doctors had pronounced my case hopeless, and for two years I was blind. Medical treatment was abandoned, and finally I was made to see. What else could have caused it?"—New Orleans Times-Democrat.

AMBRICAN CATHOLIC

The annual meeting of the Archbishops and trustees of the Catholic University of America was held at that institution on Wednesday, Thursday and Friday of this week. The blainess of the Board of Trustees was completed on Wednesday evening. Cardinal Gibbons, as chancellor of the university, presided at its deliberations. The matter of most vital importance was the question of enlarging the endowment. most vital importance was the question of enlarging the endowment fund and of curtailing the current expenses. The financial statement of the year was read. The committee on organization stated that it had received the resignation of Dr. Charles Warren Stoddard as one of the professors of English literature, to take effect on Sanliterature, to take effect on September 30, 1902. It was also determined by the Board of Trustees that the Rev. Richard Henebry should not be reinstated as the as-sociate professor of the Gaelic lang-uage and literature. Mgr. Conaty made public this statement concern-ing the matter.

made public this statement concerning the matter:

"The most careful consideration was given to the recommendations of the university faculty and senate relative to Rev. Dr. Henebry's reappointment as associate professor in Gaelic. The Board of Trustess unsampously declined to reassor in Gaelic. The Board of Trustees unanimously declined to reappoint him. With equal unanimity it declared its intention of holding sacred the trust committed to it by the Ancient Order of Hibernians, and yields to no body of men in its conscientious interest in all the purposes of this endowment. No thought of diverting the earnings of the Ancient Order of Hibernian chair to any other purpose than that chair to any other purpose than that of Gaelichas ever beenor ever cane be of Gaelichas ever beenor ever cane tentertained. The right reverend retor was instructed to make ever effort to secure as soon as possible an instructor in Gaelic, who shabe engaged until such time as regular professor may be full equipped for the work, to which he will entirely devote his time Several amplications have already fully will entirely devote his time. Several applications have already been made for the temporary in this department.

It is understood also that at the meeting of the archbishops the problems affecting religion arising from the acquisition of new territory as well as the question of the federation of Catholic societies was under discussion.

Those present at the matter.

discussion.

Those present at the meeting of the archbishops were: Cardinal Gibbons, Archbishop of Baltimore; Archbishops Ireland, of St. Paul; Elder, of Cincinnati; Keane, of Dubuque; Katzer, of Milwaukee; Christie, of Oregon; Kain, of St. Louis; Corrigan, of New York; Williams, of Boston, and Ryan, of Philadelphia. As the days dragged by her sight became more dim, until finally the world became dark. It was then she bethought, heared, hereal and the statement which was submitted was as follows:

The treasurer reported the trust funds of the university as \$876,-683:55. The permanent properties of the university aggregate \$863,-879.97, and the assets of the university \$131.874.46, making a toral of \$1,871,937.98. The total recipts during the year amounted to \$160,511.02, and the disbursements were \$157,569.58, leaving a cash balance on hand of \$2,941.49. Of this disbursement \$27,000 was paid on the indebtedness of the university, reducing this item to \$205,-000: \$63,692.44 was recived in regular revenue, \$61,227.75 was recived by donations and bequests, \$31,064.64 from rents and sales, while \$40,600 was added to the endowment fund.—The New Cutury.

CAN CONSUMPTIVES BE EXCLUDED?

In deciding the case of Thomas Boden the courts of Brooklya will rule
whether or not a man suffering from
tuberculosis can be excluded from
this country. This decision which
would send Mr. Boden back to Ireland would permit his wife and child
to remain here. Mrs. Boden Insiste
upon sharing the lot of her husband, and if he is deported she and
her baby will accompany him.
This is the first case in which the
constitutionality of the Treasury
ruling that consumptives shall be
prevented from landing as immigrants will be passed upon by the
courts. In deciding the case of Thomas Bo-

rine Hospital Corps showed he tuberculess of the lings. He called to the Tr as ry Departed and a re-examination was

appeared to the Tr as ry Department and a re-examination was ordered. The Tressry Department, alleging that the re-examination had been unfavorable, ordered that Mr. Boden be sent back on the next Cunard line steamer, the Etruria, which sails to-day.

Francis Tracy Tobin, a lawyer, of Philadelphia, arrived in New York on Friday last, and obtained a writted in high the steamer of habeas corpus. He called upon Mr. Boden at the Long Island College Hospital, where he is kept as a government patient. From his client Mr. Tobin learned that there had been no re-examination. client Mr. Tobin learned that there had been no re-examination. Although a telegram, dated at four o'clock Thursday afternoon, told of the result of a re-examination, the surgeons in charge of the ward in the hospital said that specimes of the sputum were not taken until six o'clock on last Thursday night.

Mr. Tobin will make this one of the points of his argument when he appears, at half-past ten o'clock this morning, before Judge Thomas, of the United States Circuit Court, in Brooklyn, to assert that his cli-

of the United States Circuit Court, in Brooklyn, to assert that his client has been illegally deprived of his liberty and improperly excluded from this country.

The Act of Congress under which Mr. Boden is excluded was passed on March 3, 1891. It was designed to keep out of the country diots, insane persons, paupers, criminals, persons likely to become a public charge and "persons suffering from a loathsome or a dangerous contagious disease."

"It will be shown," said Mr. Tobin yesterday, "that the majority of the physicians do not regard consumption as contagious. I called to-day on Dr. S. A. Knop!

sumption as contagious. I called to-day on Dr. S. A. Knopf, of this city, who is the author of the article on "Tuberculosis in Twentieth Century Practice." He takes the position that pulmonary tuberculosis is not contagious. Dr. Knopf told me that substantially the same views were held by such eminent specialists as Dr. T. Mitchell Pruden, Dr. Herman M. Biggs and Dr. Edward G. Janeway."

Mrs. Boden lodged for a few days at Father Henry's Mission, at No. 7 State street. She then went to Philadelphia, but returned to this city and is in the detention room at Ellis Island.

At the office of the Commissioner

lis Island,
At the office of the Commissioner
of Immigration it was said that, under the Treasury ruling, there was
nothing to be done but to deport
Mrs. Boden.

BABY'S HEALTH.

The Teething Period Dangerous to the Little Ones and Very Trying to Mothers.

What mother does not look forward with dread to the time when baby shall be teething? At that time baby is restless, feverish and irritable, and frequently there some disorder of the bowels some disorder of the bowels and stomach. The poor little sufferer is fighting one of his first battles in this old world of pain, and if not aided in his light may be overcome. Every wise mother helps the little sufferer as much as she can, and the mothers who have been most successful in this respect have found that Baby's Own Tablets give just such assistance as the little one needs. Mrs. W. J. Wright, Brock-needs. that Baby's Own Tablets give just such assistance as the little one needs. Mrs. W. J. Wright, Brockville, says:—'I have used Baby's Own Tablets quite frequently, and am much pleased with them. I find them especially satisfactory during baby's first year. I have used them in teething, in vomiting, in colic, in indigestion, and in the disorders of the stopmach and bowels usually accompanied by restlessness and fever. The action of the Tablets has always been all that could be desired.''

ed."

Baby's Own Tablets are a sweet, pleasant little lozenge that all children will take readily. They can be crushed or dissolved in water and administered with safety to even the youngest infant. Guaranteed to contain no opiate or any of the poisonous stuffs that make the so-called soothing medicines depreyants to little and the southing medicines depreyants to little. soothing medicines dangerous to litsoluting melatines angerous to not leones. If you do not find Baby's Own Tablets at your druggist's, send 25 cents to the Dr. Williams' Medicine Co., Brockville, Ont., and a box will be sent you by mail postpaid.

HEALTH TALK .- To be healthy is the natural state, and disease is, in nine cases out of ten, our punishment for some indiscretion or ex-

Every time we are ill it is part Every time we are ill it is part of our remaining youth which we squander. Every recovery, whether from headache or pneumonia, is accomplished by a strenuous effort of vitality, and is, therefore, a waste of your capital of life.

The best plan to avoid illness is to live regularly, simply, with a trugality that stupid persons alone will deem painful or eccentric.

Sleep eight hours every twenty-four.

will deem painful or eccentric.

Sleep eight hours every twentyfour.

Ventilate the room you work and
sleep in. Very few people, even
among those who think they are
well up in modern ideas, have any
bonception of what ventilation
means. Even when my voice was
the only thing I had in the world I
slept with my window wide open.
summer and winter, and never
caught cold in that way.

Examine seriously into your list
of social obligations, have the good
sense that there is neither pleasure
nor profit in most of what you regard as essential in that line, and
simplify your social life—simplify it
all you can.

Complicated living brings worry,
and worry is the main enemy of
health and happiness—the one fiendish microbe that does more to destroy the health and happiness of
mankind than any other.

Make your home a pleasant place,

From time quested by frie

a wedding, or similar impo but more frequency lot to wri tices of the d associates of same. To my in all the rat difficult to s as an obituar strange to the but very rare the deaths of but when one but when one to pen paragraph of people, prominent citi borers, old me outnumbered taman and youn, scarcely enter. life, mothers children gathet in scorrow, as girls whose yothe consolation aged parents

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HEALTH.

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hing? At that sess, feverish and quently there is the bowels and r little sufferer is first battles in oain, and if not hay be overcome, helps the little she can, and the been most suc-ect have found ablets give just ablets give just the little one. Wright, Brock-we used Baby's frequently, and ith them. I find ith them. I find isfactory during have used them iting, in colic, in the disorders of owels usually acseness and fever. Tablets has alcould be desire.

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Into your list, have the good either pleasure of what you rethat line, and life—simplify it

OBITUARY NOTICES.

BY OUR CURBSTONE OBSERVER.

From time to time I have been requested by friends to write out paragraphs for the press, descriptive of a wedding, or some other event of similar importance to the family; but more frequently has it fallen to my lot to write brief obituary notices of the departed relatives or associates of those requesting the same. To my mind there is nothing in all the range of journafism so difficult to satisfactorily compose as an obituary. This may sound strange to the person who has had but very rare occasions to lament the deaths of near and dear ones; but very rare occasions to lament the deaths of near and dear ones; but when one individual is obliged but when one individual is obliged to pen paragrophs about all manner of people, priests and laymen, prominent citizens and humble laborers, old men whose lives have outnumbered the allotted years of man and young men whose feet have scarcely entered upon the avenue of life, mothers of whose children's children gather around other Liers in sorrow, and bright, promising girls whose young lives have been the consolation and the hope of their aged parents, husbands who have the consolation and the hope of their aged parents, hustands who have been snatched away in their prime leaving widows and tiny children to mourn their loss, and wives, almost brides, who have been taken from their tender husbands and dependant infants,—when, week after week arise cases, so very different in details, yet so very similar in the bereavements, the lonelinesses, the heart-breaks caused to those who survive, and so very similar in the survive, and so very similar in the survive, and so very similar in the one eternal routine of agony, departure, funeral, burial, and too frequently subsequent oblivion, it becomes a matter of the most extreme difficulty to avoid repeating the same comments, and yet suiting the same comments, and yet suiting the tribute to the wishes and sentiments of the immediately interested. As I glance over the daily papers and count the vast number of obituaries that appear each week I am astonished at the variety of circumstances and the sameness of excumstances and the sameness of ex-

One can readily conceive how in each particular case, the immediate relatives of the lamented deceased could tell exactly what would be most acceptable as a tribute to his or her memory. But it is entirely different when it comes to an entire stranger attempting to give fitting expression to sentiments enertained expression to sentiments entertained by those who were, in life, most closely attached to the one departclosely attached to the one departed. A writer may possess the enviable faculty of entering into the
spirit of others and placing himself,
for the time being, in their position,
feel, as it were, all that they naturally experience. But even that universality of sentiment falls short of
the required intensity when applied
in a special case. I can fully appreciate the sorrow of a young family
for a beloved and cherished mother;
but I cannot be expected, in each infor a beloved and cherished mother, but I cannot be expected, in each individual as istance, especially when I never knew the deceased personally, to have that intense grief which alone can suggest expressions in accord with the bereavement of those children. Yet, I am expected "to do justice," as the saying goes, to the subject, and to write an obituary paragraph, or column, as the case may be, which will contain everything that the members of that same family would wish to have expressed.

same family would wish to have expressed.

Then comes the question of sameness, of eternal reiteration. In each instance the circumstances differ. It is easy enough to secure some notes telling of the manner in which death occurred, the age of deceased, the nationality, the birth place, the leading events of his or her life, the works with which he or she was associated, the number of near relatives left, the place in which the functives left, the place in which the decaysed had once these cold facts are recorded, the winter all the function path is such as the function of the same strong the functions to be afforded, the same supports to be colleges in the function of the same supports to be conveyed, the same story that is to be told, varied in some of its details, longer or shorter according to the importance of the one whose loss you recorded. Hence, I repeat, the importance of the one who

Then comes in the question of judgment or selection. That which would be highly appropriate in one case might, if applied in another, be grotesque and even comical. No doubt the ordinary, every day laborer, may feel as intensely, and possibly more intensely, the less of a parent, or spouse, or other dear one, as would the son of a very prominent personage, some leading representative, some conspicuous public benefactor. Yet, that which the circumstances in the latter case would justify could not be written in the former case, without risk of turning a sincere tribute into a plete of ridicule. Here again comes in the question of grave importance—that of suiting the expression to the situation. The old Latin axiom, "say naught but good of the dead," is a very safe rule, if the writer would avoid trouble for himself as

husband), or an idolized child; you are at once anxious to convey the expression of your sympathy to tell how you participate in the sorrow, to make your friend feel that your heart beats in harmony with his, or hers, under the cloud of bereavement that has arisen. It is very easy to take pen and paper, and sit down to write that letter: But how are you going to express your feelings? You do not want to intrude upon your friend's hour of sorrow ings? You do not want to intrude upon your friend's hour of sorrow with a long epistle, full of protestations of condolence—you know that the time is not suited for aught of the kind. On the other hand you fear that a short note would appear too formal, and might cause your friend to rank you with ordinary acquaintances, whose words of sympathy are often a mere matter of politeness, or courtesy. Then of sympathy are often a mere matter of politeness, or courtesy. Then again, if you are silent, and do not write at all, your friend might impute an entirely wrong motive to your course, and believe you indifferent and heartless. On the whole, you know, in your soul, that no matter what you write, your friend is aware that no words can convey your true sentiments. In presence of all these contingencies I now ask you; 'how would write that letter you; "how would write that letter of condolence?" To say the least, of condolence?" To say the least, it would give you subject for serious reflection, and if such is the case, when you have only an ordinary letter to a friend to write, how much more embarrassing must it not be when it is a tribute to be read by thousands that has to be written?

Allow me to relate an incident that took place several years ago. An old man, a real pioneer, a patriot of the stormy days of '37 and '38. died at the age of 92, in a village not far from Montreal. His wife, now 88 years of age, still survives him. His sons are men advanced in life and prominent in business circles. One is a rich merchant, or store-keeper in Montreal; the other, a highly educated man, who once intended to become a priest, felt it a duty to look after his aged parents, and to them he consecrated his life. On the death of the old gentleman I took the liberty of writing a somewhat elaborate obituary, to which I added some verses of an "In memoriam" character. Before sending this notice, or sketch to the press, I allowed the son to loo! over it, expecting that he might find some detai's of facts to correct, or amend. The next day he came to me and said: "If you please came to me and said: "If you please came to me and said: "If you please we will keep this obituary as a souvenir of our good father; we will treasure it in our family archives. But we prefer not to have it published." I asked him why. He said: "It is too good for the circumstances. Of course, it is all very true; but our father's position in life was too humble to allow of such a biographical sketch. Had he been known in the great world of poli-

is always minimizing Catholic truth and explaining the life out of it to fit the ideas of Protestants or good-for-nothing Catholics like himself.— Catholic Universe.

BUSINESS MEN'S PATRON SAINT.

Our Catholic business men should have a particular devotion to St. Homobonus, the merchant. The Saint's name signifies the Good Man. He was engaged in business in Man. He was engaged in business in Lombardy in the twelfth century. He looked upon his business as an employment given him by God; he regulated all his transactions according to His laws; he abhorred the very shadow of a commercial untruth, injustice or double-dealing. By his great probity he attained to high sanctity. God recompensed him with great success in his business, rewarding his charities by multiplying his stock of goods, and even

conferring on him the gift of miracles. He died while hearing Mass. At the Gloria in excelsis he was seen to stretch out his arms in the form of a cross; in this attitude he calmly expired.—Catholic Record, Louisville.

CATHOLICITY IN THE AUSTRALIAN COLONIES.

A correspondent writing from New Zealand to several American Catholic newspapers gives the following interesting sketch of Catholic progress made in the Australian colonies during the last half of the past century. "True indeed," he says, "it had been a hard struggle during many years for the priests and people. The Catholics were, comparatively steaking, the poorest section of the community and whilst many of the non-Katholic denominations, with the encouragement of governors and government officials when the various states which now comprise the Commonwealth of Australia were Crown Colonies were gress made in the Australian coltralia were Crown Colonies were able to secure ample endowments of able to secure ample endowments of land for church and schoal purposes, the Catholic body had practically to commence at the very beginning and purchase sites for churches and schools, build these and then pay for the education of their own children, while at the same time they had to contribute through the medium of general taxation to the dium of general taxation to the education of the children of their more wealthy non-Catholic neigh-

Last year there were in these col-onies nearly 800 Catholic primary schools, with an attendance of about schools, with an attendance of about 113,000 children. Now as it costs the state close on \$25 per head to educate children in the public schools, it will be seen at a glance that the Catholic body saves the taxpayers of the Australian Colonies over half a million sterling per amum by educating their own children. But this is only a tithe af what our co-religionists are doing for the cause of education. They have 130 boarding schools for girls, 160 superior day schools, in addi-160 superior day schools, in addi-tion to orphanages of various kinds where the waifs and strays and the where the waifs and strays and the homeless and neglected are trained to be useful members of society. The charitable institutions of all kinds, including Magdalen homes, hospitals, hospices for incurables, asylums for the deaf and dumb and foundling homes, number, seventy. foundling homes, number seventy-five. Higher education is also well provided for, each of the ecclesias provided for, each of the ecclesiastical provinces having two or more of such institutions within its borders. Sydney has 8, Melbourne 5, Adelaide 2, Queensland 3, and New Zealand 2. In addition to these there are seminaries and ecclesiastical colleges in various centres where those who are blessed with a vocation are educated for the priesthood. St. Patrick's ecclesiastical college in the archdiocese of Sydney has been built and equipped at a cost of close on \$350,000.

In judging of our progress in these colonies the fact should not be lost sight of that what we have done is the work of the past fifty years or so. Until then the Church might be said to have been, figuratively speaking, in the catacombs. Until the middle of the last century, that is within the memory of many of our old settlers, it was practically a old settlers, it was practically a struggle for existence outside one or struggle for existence outsice ore or two of the principal centres. Had we, like the other denominations, sacrificed our conscientious convictions and sent our children to the public schools, what immense saws of money would have been available for church building all over the colonies. During the lest fifty years we must have spent many millions in the building and maintenance of our primary schools. In one archem

The results of the New South Wales University Junior Examinations were made known the other day, and out of the 690 old passes, nearly 140 were credited to Catholic schools and colleges. As the Catholics are in the ratio of one to five in that state it will be seen that they fully maintained their proportion in these examinations. This is all the more creditable when we remember that the state schools have relatively a much larger number of pupils to draw upon than the Catholic schools. The state schools are frequented by the children of people who are better off in the world than the parents of Catholic children, and consequently the former are left at school for a longer period than the latter, which in itself gives a decided advantage to the state institutions.

As I said before, the activity of the Catholics of these colonies is

not confined to building churches and schools, for on all sides we see hospitals, homes and asylums conducted by devoted religious for the reception of those who stand in need of corporal or spiritual ministration. Take the archdiocese of Sydney with its Catholic population of 150,000 and see what has been done there in half a century by way of works of charity. There are six brightanges, one reformatory, two industrial schools and homes for learning trades, fever hospitals, one of which, has accommodation for over 220 patients, one sanatorium, one hospice for the dying, one foundling hospital, one home for the blind, two Magdalen retreats, one servants' home, one home for mental invalids, one night refuge, and a home for aged and infirm priests. Similar work is being done in other centres, those afflicted in body or mind, those who have strayed from the paths of virtue, those who have been dealt with unkindly by fortune in their declining years, are tended and cared for and nursed by com-

been dealt with unkindly by f-rtune in their declining years, are tended and cared for and nursed by communities of religious who laive been very aprly styled "God's Army of Charity." During the first three years of the episcopate of Cardinal Moran eight religious orders were introduced and nearly \$1.500.000 expended in religious undertakings in the archdiocese of Sydney, and this, too, in a period of financial depression.

NOTES FOR THE HOUSEHOLD

DOMESTIC TRAINING -Accord ing to the Detroit "News-Tribune." establishment of housekeeping schools throughout the cities and towns is beginning to show good retowns is beginning to show good results. Teaching of housework has become a branch of many educational institutions, and especially is this favored by girls who know that they will take up this work for a living, and wish to be able to do it well. Many a woman who is the wife of a workingman sees the folly of not having thoroughly learned the intricacies of housework in girl-hood, and glad is she to have her daughter escape some of the pitfalls which has beset her way in the home.

One great trouble in our homes i One great trouble in our homes is that we put untrained girls into the kitchen and expect them to accomplish first-class work, and cook our food in a first-class manner. It has been said again and again, that in no other profession does the employer expect his employees to do good work without first learning. Of course, if a girl has a mother who is an excellent housekeeper, she who is an excellent housekeeper, she may begin her education at so early an age, that she hardly knows when it commences, and is thus doubly fortunate in her education and in the vital interest taken in her progress by her teacher.

Then again, many women seem to expect a maid to know everything, while at the same time she is not able to direct the work because of her own ignorance regarding house-

able to direct the work because of her own ignorance regarding house-keeping. This is a deplorable situation. Every woman who enters a home of her own should know how to govern and direct that home. She should understand every branch of housework and be quite capable of teaching a maid how to do the work, from the cooking of a potato to the ironing of the finest bit of lingerie. If there were more good housekeepers among mistresses there housekeepers among mistresses there would be less trouble with domestic help, and housekeeping schools are moving the situation in the right

PERSONAL NEATNESS. - If girls could once fully appreciate the almost dazzling enhancement their natural charm which is produced by radiant, fragrant neat-ness, they would fairly walk with peas in their shoes to secure it, if it could not be obtained in any other way, is the excellent sugges-tion offered by a friend of young women, and which is quite applicawomen, and which is quite applicable in its general meaning to all who desire to please. But if neatness is admirable in any one, to the young woman it is indispensable. The fairness of youth, particularly femining youth, attended.

young woman it is indispensable. The fairness of youth, particularly feminine youth, attracts every eye. When dimmed by mussy hair, uncared-for teeth or nails, a skin that shows that 10 minutes in the bath is not a part of the weekly routine, it is as if the perfection of a fine picture were clouded with spots and blemishes.

Not all girls can be heautiful, but every girl can be radiantly and exquisitely clean. This means, first, absolute bodily cleaniness, only possible with a daily bath frequent washings of the hair, constant care of the nails and teeth, and after that, clean, carefully brushed and often renewed clothes. A sittall of the moment to care ss girls is found in the neckbands now enjoying such wide vague. They were to protect delicate ribbons and chillons from too soon soiling. It seems likely that something will have to be devised to protect these, in turn, from too long wearing Missy, rumpled ties, vest fronts, bodices and finery of any sort, are an abomination and should not be jerunt ted in these days of easy removation or replacement. The habits of neatness should extend to this care of belongings as well as to their wearer.

Prayer is the wing wherewith the soul flies to Heaven and meditation the eye with which we see God.

The secret of life is not to do what one likes, but to try to like that which one has to do, and one does come to like it—in time.

Many build as cathedrals were built, the part nearest the ground naished, but that part which soars towards Heaven, the turrets and spires, forever incomplete.

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

SATURDAY NOVEMBER 30, 1901.

HEART TO HEART TALK .- Just after the great meeting at the Windsor Hall, which took place on Wednesday, the 20th November, there was a small gathering of some leading Irish Catholics, met for th purpose of having what we might call a heart to heart talk over the questions of the day. On that occasion one of those present passed the remark that applause and cheering very encouraging and appropriate, but too many felt that their duty ended there and that nothing more practical was required of them It would be well if we had a few outspoken leaders in our midst, for that gentleman touched directly the very rock upon which we invariably split. It is quite possible that some of the persons present did not altogether relish the frank remarks, but no one could gainsay the truth of them. The real lack that seems to be found in our Irish Catholic undertakings is exactly due to that spontaneous enthusiasm, the intensity of which causes explosions of sentiment which almost immediately evaporate, leaving an exhaustion of energies that prevents the possibility of practical action. In other words, we cheer while others express our feelings and ideas, we grow enthusiastic over the patriotism displayed by our fel--countrymen, we applaud their actions, and above all, the recital of their achievements; but we stop short at that point. We are content to allow them to entertain us with their varied eloquence, and are equally content to let them go on fighting the battle; we clap hands and we approve, but we scarcely dream of any further obligation. It would be a blessing if we had some leader, or leaders, whose precepts would harmonize with the of positive action, of practical cooperation, of deeds that speak more eloquently than words. It is only when such a remark as that which we mention is made that we are inclined to pause and to look the situation straight in the face. It is not always the one who is most conspicuous in the public eye that performs the most telling work, or contributes the most substantially to the cause. To encourage by presence and applause is laudable, to do so by persistent and practical action is patriotic

PECULIAR SERMONS.-In some of the American dailies we find col-umns of what is styled "Religious Intelligence: " and the items of information furnished would constitute a very strange commentary upon the Christianity that Protestantism has been instrumental in introducing into America. Taking them at random, we come upon a Saturday edition of a New York daily, which contains a series of announcements under the heading "Sermons To-Morrow." We very naturally would expect that the list of prepared sermons for the Sunday in question would contain much that concerns both the dogma and moof Christianity. However, fail to glean from the titles of the sermons to be preached any more idea of Christianity than we might gather from a list of lectures under the auspices of some club or liter

Let us take a few of them, just for the curiosity of the matter. The Rev. Dr. Mackay, at the Fortyghth street Collegiate Church, or 'A Young Man from the Country. This sounds strangely as the su of a sermon. Then comes the Rey. Julian K. Smythe, at the Church of the New Jerusalem, on "God of the Hills, but not of the Valleys. For aught we know there may be so ason why a distinction should be drawn between the hills and the in regard to God's authority have to hear the sermon before making up our minds the title was not the expression some romantic, or nonsensical idea. Then comes Rev. Dr. Eckman, at

Notes of the Week. St. Paul to have heard of such a subject for a sermon he would cer tainly repudiate all connection with that church) on "Alfred Tennyson, the Christian Poet." the Christian Poet," Imagine a Catholic priest ascending the pulpit, on a Sunday, and preaching sermon on the verses of some Catholic poet. But the best of them all is the Rev. Merle St. C. Wright, at the Lennox Avenue Unitarian Church, preaching on "Political Achievement in New Zealand." Macalaulay's New Zealander were to come along, with pencil in hand, he would have a more amusing task in commenting upon that sermon than in sketching the ruins of St. Paul's

> ON TEMPERANCE WORK. - In another place we publish a letter received from a lady signing herself a 'Member of the W. C. T. U., and whose card has been sent us "for identification, but not publication.' Desirous of dealing fairly with every person, we did not hesitate to publish the letter in question; but we naturally reserve to ourselves the right to accompany it with a brief word of explanation. It will be seen, by what our correspondent writes, that she does not question, in any way, the report of Mrs. Lake's marks as given by the "Daily Witness." Consequently it may be assumed that the words of hers which we quoted were exactly those made use of by her. This simplifies the matter, and brings it down to a mere question of the tone or expression of the lady speaker, which our correspondent claims to be unfairly characterized as "Lippant." is a matter of appreciation, according to the standpoint from which the remarks in question are studied.

We have no desire to prolong any discussion in regard to the subject; especially as we still regard the lecturer's remarks, concerning the Catholic total abstainers in Montreal, if not exactly flippant at least very much inopportune and uncalled It must be remembered that she was talking about her own coreligionists, and that, coming from a Catholic lady addressing a mixed and even a principally Protestant assembly, the utterances were calculated to touch harshly upon a very sensitive chord in the breasts of her own people. Had a person of some other religious be lief made use of the same remarks we would not have paid any attention to them; but coming from Catholic, who is evidently a stranger to the work done by our Church in the cause of temperance here, the feelings evoked are very different.

Regarding what our correspondent says concerning the temperance cause and Catholic workers therein, and especially Mrs. Lake's lack of knowledge on the subject, we could point to the very history of Montreal as a sufficient testimony to prove all the energy that has exerted by our co-religionists and our clergy in this same cause

There is a passage in the letter which we publish that refers to a couple of letters addressed to His Grace the Archbishop by the mem bers of the W.C.T.U. On this point we made special inquiry at the Palace, and were informed that to each of the letters mentioned, addressed to the Archbishop, replies were sent in the ordinary manner.

We would respectfully call the attention of our correspondent to an address on temperance delivered by Cardinal Logue, which we publish in another column, as it touches upon the very matter of which she com-

BALFOUR'S PHILOSOPHY. - It might be almost safe to say that Mr. Balfour, Government leader in the British House of Commons, is even more of a philosopher than a politician. At all events, whenever he undertakes a purely academic or philosophic address he is certain to treat his subject with more power and upon evidently deeper reflection than when he makes a political speech. His recent address in Andrew's Hall, Glasgow, contained reasoning that is applicable to other countries than Scotland. In tact, as Catholics, we cannot but

perceive that his views, in a general way, correspond with the long es-tablished principles of the Catholic Church. We do not pretend that in detail there is aught of Catholicity in Mr. Balfour's ideas; but, de ly, he has, according to his lights, edingly healthy conceptions of the immediate needs of society, pecially from the standpoint of ligion. "He insists that one of the most urgent duties of the hour is to foster and safeguard the religious principle," in matters of cation. This he considers to be no longer an affair of State.

Mr. Balfour made use of these

words: "There was a time when religion, like education, or like public nealth, at the present time, could call upon the civil power, in shape or another, to support its efforts for the public good. Those times have long gone by. They would never reappear, and it is well, he thought, for the cause of religion, that they should never reappear." I this indicates anything practical it is a separation of Church and State, a cessation of the dependence of religion upon the secular arm, an emancipation of the Church the authority of the State. In fact, it is exactly the principle held the Catholic Church in all times. That religion should be superior to and apart from the State is the logical conclusion of real and sound Christianity.

Mr. Balfour claims that the scientific spirit of investigation and inquiry, in modern days, has unsettled countless minds, and he regrets to find that, in order to cope with the changed conditions of thought, some churches were preaching a religion of morality alone—as if the intellect had no part to play in the matter of salvation of souls. "Morality," he said, "is no substitute for religion." Here is a great truth expressed in a few words. A writer dwelling upon this very point, says: Though Mr. Balfour never, so far as we observe, used the word 'dogma,' he clearly meant to warn som of the Protestant churches of the

perils of letting slip their grasp on doctrine, and of lapsing into a state of mental torpor in its regard, which in a short time, reduce them and their congregations to such a conception of Christianity as you might gather from the seven tragedies of Sophicles, or the meditations of Marcus Aurelius. Morality is not religion, though it is a great part of it; for a religion with morality; but without doctrine, is indistinguishable from a Christianity without Christ.'

The frank avowal of such principles by a man occupying the eminent social and political rank Mr. Balfour, must be a source world in benefit to the Christian general. As far as Catholics are concerned there is no gainsaying the correctness of the attitude assumed in regard to this matter by Mr Balfour. "Every step away from definite doctrinal belief is so far forth step from the doors of the Church." It is exactly upon dogma -that is to say definite and clearly defined principles of religion -that the Catholic Church bases herself in the maintenance of her authority delegated to her by Christ and in the inculcation of her precepts for the salvation of humanity. With her morals and dogma go hand in hand; But her morality is drawn from her dogmatic princ ples, and not her dogma from her morals. In other words, religion first, and then morality based upon that religion. is the reverse with many Protestant churches; hence their weakness. It is this source of the weakness that Mr. Balfour's keen eye detects.

DANGERS FOR CATHOLICS. -Two weeks ago last Monday the Feast of St. Charles was duly celebrated by the Oblates of St. Charles at the Church of St. Mary of the Angels, London. His Eminence Cardinal Vaughan was present, and a most beautiful sermon was preach by Rev. Father Bennett, C.SS.R. The subject was the life of Charles, and in the treatment of the theme, the preacher took occasion to refer to the characteristic virtu of that great saint-his love for his Holy Mother the Church. He spoke of the co-operation of the laity and the clergy in the grand work of saving the faith of the children of the poor. After dealing with the wonderfully meritorious virtue of humility, the Rev. Father indicated one of the greatest dangers for Catholics of our day. The report his sermon thus summarizes that important point. He said that :-

There was no time in a man's life in which humility was not ne essary for him, and there was no ime when it was more necessary for men to practise humility than when they were dealing men to practise number than when they were dealing with God's Church. Yet that was a truism that was only too often forgotten amongst them, and many seemed to

forget it entirely. Only a short time ago the highest coclesiastical authorities in this country warned them against the danger, and yet to-day there were Catholics who spoke and wrote as if there was little difference between things human and things divine. It was, no one of the greatest modern dangers that men continually sat in judg-ment upon every one and everything They knew that from the newspapers, where people pointed out how the Government of the country should be carried on, how an army in the field should be handled. They seemed to forget that even in human things men must have regard to expert knowledge and the boundless possibilities of their own ignorance. But surely when men came to deal with the things of God it required self-abasement. The Church was God's, she was the bride of the Son of God, and let them never forget it.

THE CORONATION OATH. we are weary of this question of the Coronation Oath; it will be a great relief when the ceremon ies of next summer put an end the difficulty and still greater will be that relief if the monarch be not obliged to repeat the antiquated, fossilized insult that a stupid Act of Parliament forces upon him. While the opposition to the terms of that oath was confined to Catholic protests we could understand that there might be some difficulty in having the desired amendments carried; but when some of the most representative and respectable Protestant bodies are equally dissatisfied with its terms, and openly give expression to such dissatisfaction, we can perceive a stronger reason to hope that it may yet be changed. At the Rochester Diocesan Conference, held the other day, a Mr. H. W. Hill moved that an amendment of the King's Declaration was desir able. In that motion the speaker said that :-

"There should be no theology, but simply a repudiation of the right of any prince or potentate to interfere in the domestic affairs of this realm. The Bishop of Roches ter maintained that the language of the Declaration was not merely aggressive, but also irreverent profane. It ought to suffice for the Sovereign to declare in perfectly plain language that he was not a member of the Roman Catholic Church, and that he did not admit any claim on the part of the Pope over this realm. The motion carried by the conference. We trust that before the assembling of Parliament most other diocesan bodies of the Church of England will have followed the example of the Roches ter Conference. Such discussions help to dispel prejudice and to correct the effects of ignorance."

ADVENT.

The Church prepares her children for all her great festivals by pre scribed penances and fastings. It is thus that the glorious event of the Resurrection at Easter is preceded by the forty days of Lenten mortification. Within a few weeks will once more find ourselves in Fresence of the great festival of the Nativity. Christmas is naturally a period of jubilation; in the religious are necessary to salvation. joicing. The birth of the Messiab, ense it is a time of whom the prophets had foretold and for whose arrival the putria chs had prayed, marked the commoncement Redemption's wondrous work It That all may be purified and properly disposed to celebrate grand occasion in a manner worthy of the spirit which the Church inculcates, it is ordained that the time of Advent should be observed, even as is that of Lent. To-morrow will be the first Sunday of Advent, and the Church will put on the garnents of penance and mortification. The purple vestments of the priest, he celebrates the Holy Moss, as will tell the faithful, in a language that appeals to the eye, how nece sary it is to humble ourselves in order that we may be exelted. The regulations concerning the fasts and abstinence are not as extensive in their severity as during Lent, but are equally as imperative. rules are read from the pulpit and are so published that all may be aware of their character and of the obligations that they impose. It remains for the children of the Church to observe them in all their details Apart from observing the fasts

and from abstaining from flesh ment on the days prescribed, the Catholic is expected to perform other acts of self-sacrifice and of mortification. Some of these are indicated in a general manner, others are left to the good will and the choice of each individual. There are acts of ity which come within the sphe almost every person and which should be multiplied during this holy season. Almogiving is always meritorious, when accompanied with the

roper dispositions; but during Advent this eminently Christian work is associated with still greater merts than under ordinary circum-

If we carefully and seriously study the system of discipline that has ever obtained in the Catholic Church we will perceive, without fail, that a wisdom surpassing that of any other organization on earth marks every prescribed rule that the faithful are enjoined to follow. And of these none is more noteworthy than the ordinance to abstain and to fast at certain indicated periods. Even were there never any spiritual bere-fits attached to such practices, the very ordinary laws of nature would proclaim the utility and the necessity of such observances. But the Church accompanies every restriction placed upon the passions or the inclinations of man with graces that repay a thousand fold the sacrifices undergone. It is for the Catholic to harvest those graces while the opportunity is at hand

We know fully well that to-morrow we enter upon the season of Advent; but what guarantee have we that, any of us will ever spend another Advent in this world? If we look back over the year that has just elapsed, what a number of those who prepared for last Christmas by fasting and penance, have vanished from the scene and are to-day beyond the pale of mortal existence. No matter how limited our circle of acquaintance, yet each one of us can place a finger upon some name in the list of friends that must be must be effaced for all time to come. These lessons are of daily occurrence, and yet we seem not to reflect upon them with all the seriousness that their importance demands.

Let all of our readers make use of the present season of Advent as it were to be last that they are to enjoy, and the greeting of a "Merry Christmas," which will mark, the close of this season will be no vain or empty salutation.

AT THE CHURCH OF THE GESU,

The Blessing and Inauguaration the New Organ

[WRITTEN FOR THE TRUE WITNESS.]

On Thursday evening the blessing and inauguration of the new organ in the beautiful Church of the Gesu brought together a large, deeply in. terested, and music-loving congregation. Great things were expected, not only on account of the known skill of the builders, but also from the fact that although this was not the largest instrument in Montreal, it had been constructed in perfect accordance with the magnicent acoustics of the sacred edifice. for which it was destined and on this first occasion it was to touched by a renowned master hand. Much had been promised, much was hoped for, but so great was the delight given that even the most aggressive critic, if such a one could be found, must have felt him-

could be found, must have felt him-self carried so far beyond his own little physical being that his mis-sion was forgotten under the spell of perfect harmony. Music is one of God's greatest gifts to man. It is the fair white height where heaven and earth may meet, for the spirit borne upon a meet, for the spirit borne upon a wave of melodious sound thrills with noble impulses, and hears the holy whisperings of a higher, diviner life. No wonder that the blessing of life. No wonder that the blessing of a noble instrument seems rendering to the Lord His very own. It was a reverent assemblage, who in the present case listened to the holy words that set the organ apart forever to God's worship, and it was over bowed heads that the first tremulous notes floated, to find their mulous notes floated, to find their

words that set the organ apart forever to God's worship, and it was
over bowed heads that the first tremulous notes floated, to find their
way to the altar. Softly, timorously the soul of music was awakened
and prayerfully it seemed to touch
the air as if in awe of its own sublime destiny.

The solo of inauguration was performed by Mr. Arthur Letondal,
whose rendition of it left nothing to
be desired. It was the "Prelude"
in B. minor by Bach, and the spirit
of the great old master seemed to
have entered once more into his own
best loved instrument, when a carressing touch drew forth chords
that thrilled through arch and aisle
and lighted roof. Bach's music is
pretry; the foys and sorrows of
mankind are whispered, sung, pealed, and thundered through it till
every heart stands still to listen to
the electric notes. The sweet, soft
minor tones of this "Prelude"
breathes of sadness which knows
not sorrow. It is the tender melancholy of a young heart dreaming its
dreams, and sighing, only because
this beautiful world is not heaven.
When the last note wistfully died
away, the listener still listened to
the hush that followed—eyes were
moistened but libs smiled.

It was Mr. Gaston M. Dethier, organist of the Church of St. Francis
Xavier, New York, who now took
command of the keys, and during a
beautiful and varied programme
kept the audience under a spell of
enchantment for the remainder of
the evening.

Mr. Dethier's reputation had pre-

vening.

Dethier's reputation had prehim. Perhaps only accomed musicians and trained orta could thoroughly understand
lifficulty of the husic chosen.

and the power and precision of his execution, but all present knew that a song of faith and hope vibrated at his touch. In the romantic music of Liezt, a "Prelude" and "Fugue," his potential command over the great instrument, which seemed to answer to every emotion of his soul as sensitively as an Aeolian harp might to the sighing of the breeze, the brilliancy and delicacy of his touch brought out the grandeur, the sweetness and the dulcet softness of every note. The music stole upon the air like a breath of May, far up in the tender trebles a lark awoke and soared on high to meet the morning sun, and while his enchanting song was warbling through futed arpeggios, behold, the liates were abloom, the lily of the valley swung its perfumed bells, and every garden glowed with a riot of regal tulips—joy! joy!—the joy of spring that held a melodious note of glory deep down in its melodious throat, for in the chasing movements of the "Fugue" it seemed as if angels were vying with each other to catch the theme of praise.

Fugue" it seemed as if angels were vying with each other to catch the theme of praise.

To many Thiele's variations seem to have given the greatest pleasure as they offered difficulties set appreciated by musical people, but to the true artist all things are simple. There was no trying for each ple. There was no trying each note was perfect, w ity of tone and sweetness of expression the strains arose and fell now scattered about like pearls from a loosened string, now throbbing with throbbing with power of a str terrible heart upheaval.

heart upheaval.

"The Storm," by Lemmens, was a grand number, and needed no explanation, even to a child, for the hurricane swept with majestic power over pedals and keys, and never was there wind so weird and mystic as that which moaned through the forest of tuned pipes. Cartainly M. Dethier is the finest organist that has been heard for years in Montreal, and the new organ could not have been introduced by a more artistic hand. One feature most noticeable was the deep religious sentiment which pervaded the entire programme.

programme.

Music is the voice of the soul, and Music is the voice of the soul, and has been the voice of religion, as far back as the days of the art loving kings David and Solomon; but beautiful, though it arose in the Psalms, powerful in the cries of the prophets there was ever a note missing. One winter night over the hills of Bethlehem the angels bore to earth a celestial melody—"Gloria in Excelsis!" announced the birth of Christ and was the birth of Christian music. The sublime rebirth of Christ and was the birth of Christian music. The sublime refrain resounded in men's hearts, and since that day music has progressed, as it never did before. The highest and holiest themes, the sweetest and tenderest symphonies, the most exalted and heaven reaching strains, have found their inspiration at Christ's altar, and their noblest interpreters among the chilblest interpreters among the chil-dren of His Church.

dren of His Church.

Music and poetry are links upon
the same bright chain, forged together by a fire that binds them everlastingly, so when the Rev. F. Lalande, S.J., orator and poet, ascended the pulpit and with the
fervor, fire and grace of his triple cended the pulpit and with the fervor, fire and grace of his triple vocation delivered a short instruction, it seemed as if music had not ceased. He threw a halo of glory around the organ in proclaiming its power for the glory of God. When with a charming simile he concluded he must have felt the tribute that was offered to his words in the breathless silence that followed them.

breathless silence that followed them.

Benediction of the Blessed Sacra-ment crowned this long to be re-membered evening.

The voice of the new organ of the Gesu has been raised never to be Gesu has been raised never to be silenced again as the months and stlenced again as the months and years go by, as long as the great heart has power to sing God's praises. Its music belongs to all who come to listen, to the humblest soul it will tell its tenderest meanings. It is ours to rejoice with us in our joys, to wail with us in our sorrows. It will bear on its mighty wings the timid prayers that our trembling lips dars scarcely utter. wings the timid prayers that our trembling lips dare scarcely utter. It will find words for the mysterious longings of poor human hearts and breathe them to heaven in streams divine. We who with bowed heads, adving allow continuous. streams divine. We who with bowed heads, adoring, allow our spirits to arise upon its jubilant chords and ravishing harmonies will return to earth to find God's world more beautiful, the rugged ways more smooth, the desert paths, o'ergrown with flowers: for we will descend author, author, the desert paths, o'erground the flowers; for we will descend the Mountain of Transfiguration an echo in our ears, and tion with an echo in our ears, a foretaste on our lips, of the aphic delight of an eternal luia!

BELLEDLE GUERIN.

PERSONAL.

Mr. D. Furlong, of Prince Arthur street, one of the leading master butchers of this city, and a staunch riend of the "True Witness," has been elected vice-president of the Butchers' Association at its annual meeting, held this week.

NEW WEAPON FOR THIEVES.—
Fighting burglars with a fire extinguisher is the method that the assistant prosecutor of Passaic County, Ralph Shaw, of Paterson, N.J., successfully used recently. Just as he was retiring he heard screams in the house of Mrs. Jennie Clark, who lives next door. He had no weapon handy, so he seized the fire extinguisher and rushed to where he hoard the woman screaming.

To the Edito Sir,—On Sa handed me a November 231 your editorial Remarks." I with more par difficult to sa; as I remember know nothing principles, but that if the wr ments on the remarks in the Tuesday eveni-himself it wou sible for him

> I heard, and rront seats, q "flippant." Ta modest, pld test, such as to the lips of ous praise whi had had, as y judging for hi deserved or no Neither was real in the attitioning for even of her ow was here simpl Woman's Ch Union, a body tinction in its of race or crewhen the Worlin Toronto, M the prominent the hearts of the state of the seats of the sea minion Union 1 mined, if po again; hence th to speak at th tion in Montre I did not having Mrs. Lake, fancied that ni underneath her exterior a bit camong the plate for a hearty her the prople

Mrs. Lake's

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was staged Ann's You dramatic section. aramatic section, appealed to the sent. The various interpreted by the great ability, and the last act they manner which she was the impressibly their artistic. by their artistic terpretation Irish songs and were introduced were introduced vals of the acts, in a manner which of those in the sall that old-tin Prof. P. J. Sher of the music, and els to those he Division No. 1 he reputation of hei Division No. 1 hereputation of being properties of the Division" of the Dy the enthusias samestiness of ittrying days of its aims it had in why other Irishmen aparish or district where Irishmen any number there prosperous Divisi

Thomas More, or

LADIES OF CH rick's parish held social and euchre ing in St. Patric tendance was mo

UNITED IRISI Thursday evenin rick's Hall, a meet consider the ques branch of the Un in Montreal. Durit of this city Mr. expressed the wis branch should He remarked at that he would der trebles a lark
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y Lemmens, was a d needed no expose a child, for the th majestic power th majestic power was red and mystic as I through the forses. Certainly M. st organist that r years in Montorgan could not ed by a more areature most noeep religious Senaded the entire

e of the soul, and of religion, as so of the art lov-nd Solomon; but it arose in the in the cries of the cries of the ras ever a note r night over the the angels bore and melody—"Gloannounced was the birth The sublime re-men's hearts, music has pro-did before. The set themes, the set themes, the rest symphonies, and heaven reach-and their inspir-ar, and their no-among the chil-

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months and gas the great so sing God's longs to all the humblest enderest mean-rejoice with us with us in our with us in our on its mighty urs that our arcely utter. the mysteri-human hearts to heaven in the chords and ill return to sworld more spirits to the control of the contro of the Serternal Alle-

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tness," has ent of the t its annual PHIEVES th a fire ex-d that the of Paterson; of Paterson; d recently, he heard Mrs. Jennie oor. He had a setzed the rushed to han scream-

se corner of Shaw that e cellar. He turned the rd a noise, a up in the ough a wine to strike liquid, frightened ooty that

Letters to the Editor.

To the Editor of the True Witarss,
Sir.—On, Saturday last a friend handed me a copy of your issue of November 23rd, asking me to lead your editorial antitled "Airs. Lake's Remarks." I did so, and whather with more pain or surprise I sind it difficult to say. I have never, so far as I remember, read anything in the "True Witness" before, and so know nothing, personally, of its principles, but I cannot but this, that if the writer of those comments on the report of Mrs. Lake's remarks in the Armory Hall last Truesday evening, had heard her for himself it would have been impossible for him to write in such a tone.

Mrs. Lake's words were, so far as I heard, and I was in one of the front seats, quite the opposite of dilpant." They were nothing but a modest, pleasantly spoken Protest, such as would naturally rise to the lips of any woman, at generous praise which she knew the give had, as yet, no opportunity of judging for 'iofficial recognition, a body which knows no distinction in its membership, either of race or creed. Four years ago, when the World's W. C. T. U. may so when a rranging for the structure of the prominent speakers, and sown that we week ago, when arranging for the sum of the prominent speakers, and sown the kearts of the women of the Dominion Union that they were decreased in possible, to hear her again; hence their invitation to the prominent speakers, and sown the kearts of the women of the Dominion Union that they were decreased in possible, to hear her again; hence their invitation to the prominent speakers, and sown the kearts of the women of the Dominion Union that they were decreased in possible, to hear her again; hence their invitation to the prominent speakers, and sown of the prominent speakers, and sown of the form the speak at their biennial convention in the mother of the convention in the mother of the convention in the sum of the prominent speakers, and sown of the prominent speakers, and sown of the prominent of the convention in the mother of the convention in the sum of the prom

ing an independent of the control of the people of her own church. Why she should not have had it I do not know enough of your church rules to say. Speaking in praise of Mrs. Lake's sweet, earnest cloquence last week to a Catholic gentleman I was amazed to hear him

LOCAL NOTES.

DIVISION NO 1, A.O.H., with its

the 34th anniversary of the execu-

tion of the Manchester martyrs by holding a dramatic and musical en-

tertainment at St. Ann's Hall, on

arta frish national select, ons, which were much appreciated.

At St. Ann's Hall, on the former occasion, every available space was occupied by the members, their wives, daughters and sisters and by their host of admirers. After a few well chosen remarks by the Fresident, the grand historic drama "Sir Thomas More, or the Daws of Crom."

Thomas More, or the Days of Crom

LADIES OF CHARITY of St. Patrick's parish held another successful social and euchre on Tuesday evening in St. Patrick's Hall. The attendance was most encouraging.

and to Your Lordship a chair of their own workmanship. The Rev. Mother Superior did not feel that she could repress in the hearts of the pupils that spirit of gratitude which prompts them to kindly acts towards those who have benefited them, and has encouraged them in their laudable request.

As the slippers and chair are both of the workmanship of the pupils, as well as the typewritten address, they will afford Your Lordship some idea of the manner in which these afflicted children are prepared by the institution to meet the stern realities of life and support themselves in the battle of existence.

It may afford Your Lordship gratification to learn that the one whom Your Lordship refers to as

It may afford Your Lordship gratification to learn that the one whom Your Lordship refers to as "our old friend, the blind boy," was through Your Lordship's generosity enabled to receive singing lessons, and now he earns by singing in church the sum of four or five dollars a week. Please pardon me for inflicting so long a letter upon Your Lordship's and accept the assurance of my most profound respect.

I am,

I am,
My Lord,
Your Lordship's most obedient ser-MRS. D. MACDONALD.

1157 Dorchester street Montreal, 7th Oct., 1901

Dear Mrs. Macdonald,-Your most pleasant letter of the 17th instant, in acknowledgment of mine of the 2nd is this moment to hand, and the chair and pair of slippers alluded to in it have also been received.

I need not say to you how greatly I need not say to you how greatly my wife appreciates the latter, and I am so greatly touched by the kindly feeling which prompted the pupils to send me a chair of their own workmanship that I intend having it brought to England that I may have an opportunity of pointing to it as an object lesson of the admirable way in which those who are so sadly afflicted are cared for and made to be useful men and women by the instruction and care devoted to them by the ladies of women by the instruction and cure devoted to them by the ladies of the Nazareth institution. The address by the pupils is also

The address by the pupils is also most touching, and I am now enclosing to the Lady Superior, who has also been good enough to write, a short reply to it.

With much respect, I am, dear Madam Madam,

Very truly yours,
(Signed) STRATHCONA.
5. Dugald Macdonald,
2009 St. Catherine street, Mont-Mrs. D real.

OBITUARY.

REV. CANON PRIMEAU .- It is with feelings of exceptional regret that we record this week the death of one of the most widely known that we record this week the death of one of the most widely known and highly esteemed priests of the archdiocese, in the person of Rev. Canon Primeau, of Boucherville. The historic parish of Boucherville owes no small debt, to the energy, the untiring devotedness, and the remarkable ability of the departed priest. For over twenty-four years he has had charge of that ancient parish, and in that time he has embelished and improved the town to a wonderful degree. The grand center of the price of the semble of the town to a wonderful degree. a wonderful degree. The grand cen-tenary and bi-centenary festivals of tenary and bi-centenary festivals of last summer, in the preparation of which he possibly over-did his phy-sical strength, were undoubted evi-dences of his great success in all his undertakings. He embellished and



THE LATE REV. CANON PRIMEAU.

Montreal, October 2nd, 1901.
Lord Stratheona and Mount Royal.
My Lord,—I have the honor to acknowledge the receipt of Your Lordship's generous donation of \$150 to wards the funds of the Nazareth institution for the blind, and I am directed to convey to Your Lordship the heartfelt thanks of the Reverend Mother Superior, Reverend Sisters and Lady Patronesses of that institution for Your Lordship's externe kindness and generosity, for which the pupils on their own volition requested permission to present to Lady Strathcona and Mount Royal a pair of bedroom slippers UNITED IRISH LEAGUE. — On Thursday evening next in St. Patrick's Hall, a meeting will be held to consider the question of forming a branch of the United Irish League in Montreal. During his recent visit to this city Mr. John E. Redmond expressed the wish that such a branch should be organized. He remarked at the same time that he would consider that his visit, so far as beneatting the cause

Montreal, Nov. 25, 1901. they all had so much at heart, had not produced any b?neficial results, unless a branch of the League was

A MEMBER OF THE W.C.T.U.

stand shoulder to shoulder, as Canadians who love their Saviour and love their country, to fight this demon of the traffic in strong drink which is the curse of Protestant and Catholic alike. Can you, sir, not do something to help to find it?

Sincerely yours,

characteristic zeal commemorated EUCHRE the FASHION .- St. Anthony's Young Men's Society open-ed the winter season, in St. An-thony's parish this week, with a most enjoyable eucline, at which a large number of the patrons and friends of this progressive organiza-tion assisted. tion assisted.

tertainment at St. Ann's Hall, on Saturday evening last, and by a most impressive ceremony at St. Patrick's Church the Sunday previous, at which all other divisions of the great and prosperous Order assisted. On the latter occasion Rev. Father Quinlivan, pastor of St. Patrick's, occupied the pupit, and delivered a most touching instruction, during the course of which he drew a graphic picture of the devotion to, and the sacrifices suffered by the Irish race for Church and country. At the close of the in-CONDOLENCE.—At the last regular meeting of Division No. 5, A.O. H., many sympathetic references were made to the death of Mr. Thomas Arkinson, an esteemed and valued member of the Division. A valued member of the Division. A resolution of condolence was passed and ordered to be sent to the family of the deceased.

by the Irish race for Church and country. At the close of the instruction Benediction of the Blessed Sacrament took place. The choir, under the direction of Prof. J. A. Fowler, rendered several beautiful choruses in an efficient manner. As the hundreds of stalwart Hibernians filed out of the Church to return to their hall, Prof. Fowler played several Irish national selections, which were much appreciated. RETREAT AT THE GESU.—During the week a retreat for English-speaking women, married and unmarried, was held at the Church of the Gesu. The preacher was Rev. Father Turgeon, S.J., and the attendance at the various instructions was large. was large.

C. O. F., St. Lawrence Court, held an entertainment last night in St. Patrick's Hall. St. Gabriel's Court Glee Club figured very prominently in the programme, as well as many of our talented local musicians. The undertakings of Catholic Foresters are always a striking feature of our social affairs of each winter course. social affairs of each winter seaso The opening social of this year w a notable example of this fact

THE NAZARETH INSTITUTE

dent, the grand historic drama "Sir Thomas More, or the Days of Cromwell" was staged by the members of St. Ann's Young Men's Society dramatic section. In a manner that appealed to the hearts of all present. The various characters were interpreted by the young men with great ability, and from the first to the last act they were cheered in a manner which showed how profound was the impression they had made by their artistic and scholarly interpretation of the work in hand. Irish songs and instrumental music were introduced between the intervals of the acts, and were rendered in a manner which made the hearts of those in the audience beat with all that old-time pride and joy. Prof. P. J. Shea was the director of the music, and added new laurels to those he has already won. Division No. I has long enjoyed the reputation of being the "Old Guard Division" of the Order in Montreal. By the enthusiasm, persistency and sarnestness of its members in the trying days of its organization, the aims it had in view were taken up by other Irishmen, and now in every parish or district of this large city where Irishmen are congregated in any number there is to be found a prosperous Division.

LADIES OF CHARITY of St. Pat-As we go to press, one of the principal yearly functions in Catholic circles of Montreal—the banquet of the Nazareth Institute for the Blind—is taking place. In our next issue we will furnish a full report of the event. Usually this banquet is attended by hundreds of citizens of all nationalities. The object of the Institute and the labors of the Institute and the labors of the Institute and the labors of the Institute and the principalities who are untiring in their efforts to assist in the noble work which the Institute is doing. As an evidence of the universality of the interest taken in the Nazareth Institute, we subjoin, for the present, the following correspondence, which is at once an evidence of the success attending the efforts of those who instruct the afflicted inmates of the institution, and of the unstinting generosity of the noble Lord whose hand is so frequently extended to help the deserving:—

Montreal, October 2nd, 1901.
Lord Stratheona and Mount Royal.

guay, in September, 1830. He was ordained priest in 1857, and spent almost his entire ministry between the two parishes of Sherrington and Boucherville. His death was quite unexpected. For some time past he had not been feeling well, had suffered considerably from rheumatism, but his wonderful energy and zeal had not been feeling well, had suffered considerably from rheumatism, but his wonderful energy and zeal would allow him no repose. To the end he was on the move, literally "going about doing good." About two weeks ago, while saying Mass. as usual, he was stricken suddenly with paralysis and hemorrhage of the brain; he completed the Mass, disrobed, and succeeded in reaching the presbytery. He at once retired to bed, and there remained, until, after an agony of fully twenty hours, he gave up his grand Apostolic soul on Friday, 22nd November. The immense concourse of sorrowing clergy and laity that attended the obsequies on Tuesday afforded a faint idea of the love and veneration that his beautiful life had inspired. He was truly the "great priest" of the scripture, the "priest unto all eternity" of the Church the naster that could call each one

priest" of the scriptures, th "priest unto all eternity" of the Church the paster that could call each one of his flock by name, the faithful servant, who after a life of sacrifice, of labor, of devotedness in the cause of God's glory, could well close his days, like Simeon of old, with the consoling words of confidence and hope on his lips, "Nunc Dimitis."

REV. ABBE TASSE.—Some short time ago the Rev. Abje Maximilien Tasse, the venerable and venerated pustor of Longueuil parish. retired from his ministerial charge on account of failing leatth. Deep regret was felt on all sides that such an active and zealous man should have been forced by ill-health from the field of his labors. He was offered a res-dence at the Palace by His Grace the Archbishop, but evidently feeling that the end was not far off he preferred to enter the Grey. Nunnery on Guy street. It was there that he calmly passed to his ctarnal rest on Monday last, sustained by the sacraments of Holy Church, administered by his own brother, the Cure of St. Cyprien. The faneral, which was one of the 10st impressive ever held in Longueuil, took place on Thursday, the solemn requiem being sung by Mgr. Loirain, Bishop of Pembroke. Father Tasse was born at St. Laurent, in 1829, and was ordained by the late Bishop Bourget in 1855. He had been professor at St. Therese College for some time. In 1862 he was appointed yiear of St. Ronoit, and three years later parish priest of the same place. From 1878 to 1883 if was pastor of St. Lin in this latter year he was given the important parish of Longueuil. The work done by him in that locality can scarcely be estimated. Apart from the educational institutions founded there by kin, the most magnificent Church, outside the city of Montreal, in all the diocese stands as a perpetual monument to his zeal and devotadness. One more of the saintly men who helped in the building up of this great archéliocese has gone to his eternal reward—R.I.P. REV. ABBE TASSE.-Some shert

Cardinal Logue On Temperance.

CONTINUED FROM PAGE ONE.)

His Eminence then referred to the

His Eminence then referred to the many difficulties which beset a total abstinence society, and reminded them of the debt of gratitude they owed to the good priest, their spiritual director, who had labored so successfully to bring their society to its present flourishing condition. Even when well started the voyage of a total abstinence society was ever upward and against the stream Even when well started the voyage of a total abstinence society was ever upward and against the stream of fallen human nature, and the engine could not be stopped for a moment without risk of disaster. But there were sufficient motives to keep earnestly to their work all who were interested in the progress of this great movement. Around them in society might be seen every day wrecks of humanity, spectacles of pity in the eyes of God and man, whom all should try by every means in their power to rescue from the terrible abyes of degravity into which intoxicating trink had plunged them. They could rescue these unfortunate creatures by their good example, they could rescue them by their fidelity to the rules of their society, and they could rescue them by joining that society in such numbers as to isolate these degraded souls and shame them into reformation. The credit of their city and their country was yet another motive—a good and strong and urgent motive—that should move them to self-sacrifice in the cause, but they had even higher motives still—the salvation of themselves and their brethren—the glory of their Church and of their God. Let them remember that true followers of Christ should be as missionaries, as apostless to their brethren, and therefore their cndeavors should not be confined to self-pre ervation merely, but their most generous effort should be to spread and propagate among their fellow-men the noble cause of total abstinence. renovated the o.d church that has stood as it is to-day since 1801; he endowed the locality with a splendid college, the fruit of his determined efforts, despite countless obstacks; he aided in the establishing of the Sisters of the Congregation de Notre Dame in one of the finest stone convents in any mission outside of Montreal—Boucherville being, also, the first of their extranal missions, founded by the Venerable Mere Bourgeoys herself; he erected a magnificent presbytery, a building that is as ornamental as it is useful and necessary; he constructed a beautiful chapel in honor of the Sacred Heart; and he improved the town by the addition of some of the best houses in the locality.

To tell all the good that Father Primeau has done would be to go over the entire history of the diocese. He was an indefatigable traveller, and had visited almost every country in Europe, had twice made pilgrimages to the Holy Land, and was known in at least fifty parishes of the American Republic. Yet, all his travels never for a moment retarded the immediate work of his own parish, He was a practical and deeply interested friend of Laval University, and he was "right-hand man" to the late Venerable Mgr. Bourget in the grand work of the Montreal Cathedral. As an evidence of the great affection in which Bisnop Bourget held the good Cure of Boucherville, he gave him his episcopal ring as a souvenir; which ring Father Primeau presented to Mgr. Bruchesi after his consecration as Archbishop of Montreal About two years ago His Grace raised Father Primeau to the dignity of honorary canon of the Cathedral.

Father Primeau was in his seventy-first year, being born at Chateaurenovated the o.d church that has

deavors should not be confined to self-pre ervation merely, but their most generous effort should be to spread and propagate among their fellow-men the noble cause of total abstinence.

In conclusion, His Eminence earnestly exhorted all to be constant in the exercise of prayer, and faithful in the reception of the sacraments. Apart from the weakness of man's own corrupt nature, not the least among the causes that lured him to intemperance were the troubles and discomforts and miscries of life, the various ills, whether of body or of mind, to which flesh was heir. Such troubles were inevitable in their lives, and too often it was sought to drown them in the temporary oblivion of intoxication. It was a useless and a fattal remedy. The true remedy they must look for in the grace of God their labors would be grace of God their labors would be grace of God their labors would be

all in vain. Their total abstinence was a supernatural virtue. No su-pernatural virtue could live or flour-ish without grace, and grace tiey could hope to obtain only through prayer and frequentation of the sa-craments.

Brief Notes of

Catholic News.

CONGREGATIONAL singing has been made a part of the services at St. Brigid's Church, New York.

BEQUESTS.—By the will of the late Mary Corrigan, filed in Chicago Nov. 7, the sum of \$15,000 was left to the House of the Good Shepherd, and \$12,000 to the Little State of the Book. tle Sisters of the Poor.

SACRED HEART CONVENT. —
Mother Moran, R.S.H., has been appointed superioress of the Sacred Heart Convent at Sault au Recollet, Canada, and vicaress of the Canadian province of the Order. She has been; for some years, in England.

A MONSTER EUCHRE PARTY .-A MONSTER EUCHRE-PARTY.— An idea may be had of the success of Catholic social work in New York city, when it is considered that at a recent reception, concert and euchre party. held in aid of the reading room for Catholic sailors, three thousand people took part in the affair, and entered the contest for the prizes for the euchre.

A MEAN MAN.-We read a great A MEAN MAN.—We read a great deal about mean people, and the trouble they take to appear otherwise than what they are. A very appropriate story is given in one of our Philadelphia exchanges which would go a considerable way to prove that even the Church is not always safe from the attempts of such people, We give the story as such people. We give the story as we find it, leaving to our readers to place whatever value they may deem proper upon it. It runs thus :"At the High Mass in St. Thomas

"At the High Mass in St. Thomas Aquinas' Church, on a recent Sunday, Rev. Father Carey, after inviting the congregation to attend a forthcoming church' entertainment and to be prepared to make a rilver offering at the function in question, said:

"Speaking of silver reminds me. I believe the meanest man in this parish and, perhaps, the meanest in this whole city, was at one of the earlier Masses here this morning. This is what he put in the basket. Here Father Carey held up to view what appeared to be a new silver coin.

coin.

'Now,' he continued, 'that Looks very much like a dime, dresn't it? Well, it isn't It's a counterfeit, and its the very worst sort of counterfeit. There was a short more as he manipulated the coin with his thumb and forefinger, saying: 'I am now unravelling the counterfeit.' am now unravelling the counter-feit.' A moment later he said: 'Here is the penny,' holding the copper coin aloft in his right hand, 'and here,' raising his left hand,

'and here,' raising his left hand, 'is the tin-foil!'

"The two exhibits were held up for inspection a minute or so, while the congregation sat and gasped. Finally Father Carey replaced the penny and its silver covering in his pocket with infinite care. 'A keep-sake,' said he and turned again to t with infinite care. 'A keep-said he, and turned again to the altar."

A CHURCH BELL .- An America A CHURCH BELL.—An American correspondent of "La Semaine Religieuse" gives a very interesting account of a memorable church tell that is to be found in a Kentucky parish Church. In fact, it is a most historical event that the writer recalls, and one that may not be known to the generality of our readers. We, therefore, take the liberty of translating the words of the correspondence.

respondence "We all know that the Church at Bardstown, Kentucky, is the most beautiful one in that State. I have even hazarded the statement that its altar cost over fifty thousand dollars. But it pesses es in any case, a souvenir that is also a few parts of the statement its altar cost over fifty thousand dollars. But it pesses, si, in, any case, a souvenir that is also of high value; it is a bell presented by the King Louis Philippe, himself. It was under the following circumstances, driven from the throne of his ancestors, that monarch went to Kentucky, to the city in which his friend, Mgr. Flaget, resided. There, the one who had held the first sceptre of the world condescended to teach the little American children the rudiments of French grammar and syntax. The revolutionary upheaval passed away, and the King returned from beyond the seas. When again seated on the throne of France, Louis-Philippe remembered the kindness shown him by Mgr. Flaget, and, as a mark of gratitude, sent him some precious pictures, and a bell fabricated by the Feau Brothers of Lyons. On one side of this bell are the coatof-arms and the escutcheon of the Royal family of France, and on the other side, in relief, is a representation of the crucifixion."

PATHER STANTON'S SUC-

The Brockville "Recorder" says that Very Rev. Father Murray will be the successor to the late Rev. Father Stanton, and that the offi-cial annourcement will be made to-

cial annourcement will be made tomorrow.

Very Rev. Charles B. Murray was
born in Quebec city, in 1845. He
comes of a family that has given
many of its members to the Church
and has shed lustre on the cause of
religion in Canada. He is a nephew
of the late Right Rev. Edward John
Horan, third Bishop of Kingston,
and a brother of Rev. Father Murray, of Cobourg. He was educated
in Regiopolis College, Kingston, and
Laval University, Quebec. He was
ordained priest in St. Mary's Cathedral Dec. 8th, 1867. For a time
he was secretary to Bishop Horan,
and was next curate at Perth. He
was then appointed pastor of St.
Columban's Church, Cornwall, where
he remained seventeen years. A
handsome presbytery was built under his upervision, as well as several fine schools. He paid off a lot of
debt on the parish, and when he
left to assume the parish of Trenton his departure was sincerely regretted by Protestants and Catholies alike. In 1889 he became pustor of Trenton, and labored diligentton his departure was sincerely regretted by Protestants and Catholics alike. In 1889 he became pastor of Trenton, and labored difigently and siccessfully in promoting the interests of the mission. He was appointed dean by the late Archbishop Cleary and was reappointed by Archbishop Gauthier in appreciation of his many sterling qualities, and in recognition of his valuable services to the Church.

Dean Murray was a class-mate at

Dean Morray was a class-mate at Regionolis College of Archbishop Gauthier, and the late Father Stan-ton. He is an able speaker, an ex-cellent financier, as well as a learn-ed theologian ed theologian

THE RICHEST FURS IN AMERICA AT RIGHT PRICES

There's a great distinction in Furs. Here you get the best of that distinction from every point. The entire lines of the largest wholesale stock in the country to select from; a choosing from the Richest Furs in America; the certainty of correctness in fashion; the assurance of careful workmanship; the surety of right prices. If you wish Furs to order, or remodelled, our custom department offers you the same excellence. Positively 30 to 40 per cent. cheaper than any other store on the continent! Come and see our Grand Display of Novelties for 1901 and 1902. Charles Desjardins & Co., 1533 to 1545 St. Catherine street, Montreal.

THE PRESIDENT FIRST. — The Milwaukee 'Free Press' is the authority for the following:—

thority for the following:—
"For the first time in the history of the local St. Andrew's Society the toast of The President of the United States' will this year precede that to "The King of England." This decision has been reached by the committee in charge of arrangements."

Conscience is God's deputy in the

MILLINERY DEPARTMENT.

Every one knows that our Millin-ery is all high class and the prices within the reach of all. But to make our end of the month sale an exceptional success we have ar-ranged on the centre tables in the ranged on the centre tables in the millinery show room about 120 Stylish Hats, which will be sold at half price on Friday and Saturday only. You't miss this chance.

German Flannel Blouses, with polka dots, regular \$1.25, for 69c.

Ladies' Tweed Skirts, in tartans, mixed tweed and plain colors to clear only \$1.95; were \$4.50 to \$7.50.

Ladies' Silk Skirts, a large assortment of colors, \$9.50; choice \$6.95.

Ladies' Clouds for stormy weather, were \$1.50 to \$2; choice 50c.

Babies' Cashmere Bonnets, 75c, to clear 10c.

clear 10c.
Babies' Felt Bonnets, 75c, to clear Boys' Gray Cloth Tams, \$1.25, to

A "Snap" in Black Dress Goods.

THE FINEST MANUFACTURED. All wool and silk and wool, regular value of this lot from \$1.50 to \$2.25 per yard, to be sold in 2 lots.

LOT NO. 1. 300 yards All-Wool Fancy Black Dress Goods, thoice of this lot, 59c per yard. LOT NO. 2,

500 yards All-Wool and Silk and 500 yards All-Wool and Silk and Wool Fancy Black Dress Goods, choice of this lot at 79c per yard.
300 yards fine Double Damask Table Linen, in lengths from 1½ to 5 yards, all pure linen and worth from 90c to \$1.15; choice of the lot. 62½c per yard.
1,500 yards Striped Flannelettes, assorted colors and patterns, for this sale only 4½c per yard.

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The Picture of The Riviere Ouelle.

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have you ever been in the old church of the Riviere Quelle? In one of its side chapels is an ex-voto which was placed there many long years ago by a stranger who was miraculously preserved from death. It is a very old picture, full of dust, and of no artistic value, but it recalls a touch ing story; I learned it when very young, on my mother's knees, and it has remained as fresh and vivid in my memory as when I first heard

it.

It was a cold winter evening, long, long ago. The snow was beating against the window-sashes, and the icy north wind howled and shrieked among the naked branches of the great elms in the garden. The whole family had assembled in the salon. Our mother, after playing several airs on the piano, allowed her fingers to wander restlessly over the keys—her thoughts were elsethe keys-her thoughts were where. A shade of sadness passed over her brow. "My dear children," over her brow. "My dear children," said she, after a moment's silence, "see what a fearful night this is; perhaps many poor people will perish before morning from cold and hunger. How thankful we ought to be to God for our good food and warm, comfortable beds! Let us say our rosary for the poor travelers who may be exposed to such say our rosary for the poor traver-ers who may be exposed to such dangers during the night." And then she added, "If you say it with devotion, I will sell you all a beau-tiful story." Oh! how we wished devotion, I will tell you all a beautiful story." Oht how we wished that our rosary was finished! At that age the imagination is so vivid and the soul so impressionable. Childhood possesses all the charms of the golden dawn of life, enveloping every object in shade and mystery, it clothes each in a poetry unknown to any other age.

We gathered around our mother, near the glowing stove, which diffused a delicious warmth throughout the apartment, and listened in a religious sort of silence to her sweet and tender voice. I almost think I hear it now. Listen with me to her story:

Toward the middle of the last century, a missionary, accompanied by several Indians, ascended the south bank of the St. Lawrence river, about thirty leagues below Quebec. The missionary was one of Quebec. The missionary was one of those intrepid pioneers of faith and civilization, whose sublime figures are thrown out from the dark backare thrown out from the dark back-ground of the past, surrounded by a halo of glory and immortality. Nailed on Golgotha during the days of their bloody pilgrimage, they shine to-day on a new Tabor; and the light which radiates from their faces illuminates the present and throws itself far into the future. At their names alone, the people, seized their names alone, the people, seized with wonder and respect, bow low their heads, for these names recall a courage most superhuman, a faith most admirable, and a devotedness most sublime. He whom we are following at this moment was one of those illustrious children of the Society of Jesus, whose entire life was consecrated to the conversion of the savages of Canada. He was not very tall, and stooped slightly; his beard, blanched prematurely by hardships, anh his pale and attenuated features, seemed to indicate a and a devotedn most admirable, ated features, seemed to indicate a want of strength and endurance for so hard a life, but this frail body concealed one of those grand souls so hard a life, but this frail body concealed one of those grand souls which draw from the energy of their will an inexhaustible strength. His large, expansive forehead suggested a proportionate intellect, and his features wore an expression of incomparable sweetness and simplicity; the least shade of a melancholy smile played over his lips — in ... smile played over his lips — in a word, his whole face seemed filled with that mysterious glory with which sanctity illumines her prede-

stined souls.

The leader of the little band was The leader of the little band was a few steps in advance. He was an old Indian warrior, who, a long time before, had been converted to Christianity by this holy missionary, and who, from that time, became the laithful companion of all his adventurous wanderings.

The travelers advanced slowly on their "raquettes" over a soft, thick snow. It was one of those superb December nights whose marvalous

The travelers advanced slowly on their "raquettes" over a soft, thick snow. It was one of those superb December nights, whose marvelous splendor is entirely unknown to the people of the South, with which the old year embellishes its waning hours to greet the advent of the newcomer. Innumerable stars poured their light in silver tears over the blue firmament of heaven—we might say tears of joy which the glory of the Sun of Justice draws from the eyes of the blessed. The moon, ascending through the different constellations, anused itself by contemplating in the snowy mirror its resplendent disk. Toward the north, luminous shafts radiated from a dark cloud which floated along the hotizon. The aurora borealis announces itself first by pale, whitish jets of flame which slowly lick the surface of the sky, but soon the scene grows more animated, the colors deepen, and the light grows larger, forming an arch around an opaque cloud. It assumes the most bizarre forms. In turn appear long skeins of white silk, graceful swan plumes, or bundles of gold and silver thread, then a troop of white phantoms in transparent robes execute a fantastic dance. Now it is a rich satin fan whose summit touches the zenith, and whose edges are fringed with rose and saffron tints, finely, it is an immense organ, with pearl and ivory pipes, which only awaits a celestial musician to intone the sublime hosanna of nature to the Creator. The strange crackling sound which accompanies this trilliant phenomenon compietes the in-

THE MISSIONARY. — Reader, have you ever been in the old church of the Riviere Ouelle? In one of its dide chapels is an ex-voto which was placed there many long years ago by a stranger who was miraculously was not less fascinating in its savage beauty than that of the sky above.

above.
The cold, dry atmosphere was not agritated by a single breath, nothing was heard but the dull, monotonous roaring of the gigantic river, sleeping under a coverlet of floating ice, which dotted its dark waters like the spotted skin of an immense leopard. A light white vapor rose like the breath from the nostrils of a marine monsier. Toward the like the breath from the nostrils of a marine monster. Toward the north, the blue crests of the Laurentides were clearly defined, from Cape Tourmente to the mouth of the Saguenay. In a southern direction the last slopes of the Alleghanies stretched along covered with pines, firs, and maples: almost the entire shore was densely wooded, for 'at the remote period which we describe those vast clearings along the banks covered with abundant mendows were not to be seen, nor the pretty little whitewashed houses grouped in villages along the shore so coin villages along the shore quettishly a person could easi compare them to bands of swa sleeping on the river banks. A se of forest covered these shores. A se few scattered houses appeared her and there, but this was all.

THE APPARITION .- The travel

THE APPARITION.—The travelers advanced in silence toward the middle of the wood, when suddenly the leader of the party stopped, making at the same time a sign with his hand for his companions to do likewise. "You are mistaken, comrade," said the missionary to him; "the noise that you have just heard was only a tree split by the frost." The Indian turned slowly toward him, an almost imperceptible smile passing over his face. "My brother," said he, in a low voice, "if you saw me take your holy word, and try to read in it, you would laugh at me. I do not wish to laugh at you, for you are a black-gown, but I tell you, you do not know the voices of the forest, and the noise which we have just heard is a human voice. have just heard is a human voice Follow me at a distance, while I go Follow me at a distance, while I go on to see what is happening yon-ther." The travelers walked on for some time without seeing anything. The father began to think he had not been deceived, when they came to an opening in the woods and saw the Indian stop. What was his astonishment, when, following the direction in which the savage was looking, he saw at the extreme end of the opening a very extraordinary of the opening a very extreme end of the opening a very extraordinary light, apparently detached from the obscurity of the trees. In the midst of this luminous globe appeared a vague, indistinct form, elevated above the ground. Then another spectacle, that the brilliancy of the strange vision had prevented him from seeing before, was presented to his gaze.

spectacle, that the brilliancy of the strange vision had prevented him from seeing before, was presented to his gaze.

A young man dressed in military uniform was kneeling at the foot of a tree. His hands were clasped and his eyes turned towards heaven; he seemed absorbed in the contemplation of a mysterious and invisible object. Two corpses, which were easily recognized as an officer and a soldier from their uniforms, were lying by his side in the snow. The officer, an elderly man with gray hair, was lying against a maple, in his hands was a little book, about to slip out of them. His head was leaning on his right shoulder, and his face had that ashy hue which too plainly told that death already claimed him. A bluish circle surrounded his half-closed eyes, and a claimed him. A bluish circle sur-rounded his half-closed eyes, and a last tear stood congealed on his livid cheek. A placid smile was on his face, indicating that a supreme hope, which faith alone could in-spire, had consoled his last mos-ments.

The noise made by the travelers leet in the snow caused the young man, who was still on his kneet, to turn suddenly round. "O father! my father!" cried he, rushing toward the missionary, "it is Providence father!" cried he, rushing toward the missionary, "it is Providence who has sent you here to save me. I was about to share the terrible fate of my unfortunate companions, when—a prodigy!—a miracle!" suffocated by his tears and sobs, he could say no more, but throwing himself into the arms of the misheart.

heart. "Calm yourself, my dear son," said the old man, "for in your feeble and exhausted state such violent emotion might prove fatal." Scarcely had he finished the words when he felt the young man's head sink heavily on his shoulder, and his body became a dead weight—he had fainted.

obout became a dead weight—he had fainted.

The travelers eagerly bestowed on him every care that his situation required and that lay in their power. His two friends, alas! were beyond reach of human succor. The savages dug their graves in the snow, and the saintly missionary, after reciting some prayers over their bodies, cut with his knife a large cross in the bark of the maple at the foot of which they had breathed their last—a simple but sublime monument of hope and love, destined to guard their earthly remains.

A CANADIAN HOME. — See you yonder, on the slope of the hill, that pretty cottage, so neat and white, with its little tratched barn, so cleurly defined against the caressing foliage of that beautiful copes of maples? Well, that is a Canadian home. From its hich green pedestal it smiles at the great rolling river, in whose wave is nurrored its trembling image, and which, so gently A CANADIAN HOME. -

comes to expire at its feet, for the happy proprietor of this pretty dwelling loves his great, beautiful river, and has been careful to establish his home on its banks. Sometimes, when necessity obliges him to go away, he is always homesick, because he must listen to its grand voice, and contemplate its wooded islands and distant shores; he must caress with his eyes its waters, sometimes calm, sometimes foaming and turbulent. A stranger who is not familiar with the "habitant" of our country, and who imagines that there is an affinity to his ancestor—the peasant of old France—is much mistaken. More enlightened, and, above all, more religious, he is far from sharing his precarious condition. The former is, ht comparison, a veritable prince, perfectly independent on his sixty or eighty enclosure, he is furnished with everything necessary for an honest and comfortable subsistence. thing necessary for an honest and comfortable subsistence.

comfortable subsistence.

Let us now peep under this roof, whose exterior is so attractive. I should like to sketch it just as I've seen it so frequently. On entering the "tambour," or passageway, two pails of fresh water, standing on a wooden bench, and a tin cup hanging against the wall, hospitably invite you to quench your thirst. In an inner room the mother of the family is quietly simning near the window, while the soup is boiling on the stove. A calico cape, a blue the stove. A calico cape, a b skirt of domestic manufacture, caline neatly fixed on her head, co caline neatly fixed on her head, completes her toiler. The baby sleeps in its cradle at her side, from time to time she smiles at its bright little face, as fresh as a rose, peeping out from the quilt, whose triangular patches of the brightest colors are ingeniously distributed over it. In a corner of the room the eldest daughter sits on a chest, singing merrily while she works at her loom, quickly and skiifully the shuttle flies between her hands, she makes in a

merrily while the works at her loom, quickly and skiifully the shuttle flies between her hands she makes in a day several measures of cloth, which she will use next year to make into garments. In another corner stands the huge bed, with its white and blue counterpane, and at its head a crucifix surrounded with pictures. That little branch of withered fir above the cross is the blessed palm. Two or three burefooted little children are playing on the floor, harnessing up a dog. The father, bending over the stove, gravely lights his pipe with a firebrand. He is accoutred in a red woollen cap, vest and pants of a grayish material, and rough, heavy boots. After each meal he must "take a smoke" before going out to plough or to thresh in the barn. There is an air of thrift and comfort about the house; the voices of the children, the songs of the young girl, with the appearance of health and happi-

spinning-wheel accompaniment appearance of health and happi

the songs of the young girl, with her spinning-wheel accompaniment, the appearance of health and happiness written on their faces, tell of the peace and serenity of their lives. If ever, in traveling through this country, you are overtaken by a snowstorm or severe cold, go and knock without fear at the door of the Canadian cottager, and you will be received with that warmth and cordiality which their ancestors have transmitted to them as a souvenir and a relic of the Old Country, for this antique French hospitality, which can scarcely be found now in certain parts of France, seems to have taken refuge under the roof of the Canadian habitant. With his language and religion he has plously preserved many of his old habits and customs. The traveler who rested under his roof a century ago would to-day find the same manners and characteristics.

It is in the parish of the Riviere Ouelle, in the bosum of one of these good Canadian families, that we find again our missionary and his companions. All the family, eager to hear the extraordinary advantures of the young officer, had gathered round him. He was a young man, from twenty to twenty-five years of age, with fine, delicate features; his dark, fair fell over and partially shaded his high forehead, and his proud glance revealed the loyalty of the French soldier, but an extreme pallor, consequent on the fatigue and privations he had undergone, had left a toaching and melancholy expression on his face, while his refined and finish.

gone, had left a touching and melan choly expression on his face, while his refined and finished manners told of an equally finished and carefu-education.

education.

THE SILHOUETTE. — "More than a month ago." said the young officer, "I left the country of the Abnakis, accompanied by my father, a soldier, and an Indian guide. We travelled along through the forest for several days without any accident, when, one evening, overcome with fatigue, we lit a fire and camped for the night near an Indian cemetry. According to the custom of the savages, every corpse was wrapped in a shroud of coarse bark, and placed high above the ground on four stakes. Bows and arrows, tomahawks, and some ears of maize were hung against these rude graves, and shook and rattled as the wind passed over them. Our own savage was seated just in front of me, on the half-decayed trunk of a pine tree that had fallen to the ground, and seemed half-buried in profound meditation. The fitful flames of the fire threw a weird light over his gigantic frame. An Indian might readily have compared him to one of the superb maples of our forest, had he been able at the same time to have united with it the cunning of the serpent and the agility of the elk. His height was increased by a quantity of black, red, and white feathers tied with his hair on the top of his head. His forocious features, piercing black eyes, his tomahawk and long knife, half concealed by the trophy of scalps which hung from his belt, gave him a wild and sanguinary appearance. The night was dark and bitter cold. The low and unequal arch formed by the interlecting branches of the trees, and illuminated by the flickering light of our pine-wood fire, seemed like a vast cavern, and the old trunks of the rotten trees, which were buried in the snow, looked like the corpses of glunts strewn around. The birches, covered with their white bark, seemed like wandering phantoms in the THE SILHOUETTE.

formed by the shadows into as many spectres watching his movements, our audacious savage appeared as grave and trauquil as if he had been in his own cabin.

"'Comrade,' said I to him, 'do you think we need fear any danger still from those Iroquois whose trail we discovered yesterday?"

"'Has my brother already forgotten that we found it again this morning?'

morning?'
"But there were only two,' said

I. "Yes; but an Iroquois can very quickly communicate with his com-

rades.'
"But these were not on the warpath, they were hunting an elk.'
"Yes; but the snow is deep, and
they could soon kill him without
much fatigue, and then—
"Well."

"'Well!'
"'And then, their hunger once satisfied 'Finish!'

"I say they might, perhaps, amuse themselves by hunting the white-

use themselves are at peace with the Iroquois.'

"The Iroquois never bury but half of the war-hatchet, and besides, have raised the tomahawk

they have raised the tomahawk against the warriors of my tribe, and if they discover the track of an Abnakis among yours—'
"'You think, then, that they

might pursue us? Perhaps it we be more prudent to extinguish

"I locs not my brother hear the howling of the wolves? If he prefers being devoured by them to receiving the arrow of any Iroquois, he can extinguish it."

extinguish it."

"The words of our guide were not very reassuring, but 1 was so overcome with fatigue that, in spite of the evident danger to which we were exposed, I fell askeep. But my sleep was filled with the wildest dreams. The dark shadow of our guide, that I saw as I went to sleep, seemed to lengthen and rise behind him, black and threatening like a spectra. The lengthen and rise behind him, black and threatening, like a spectre. The dead in the cemetery, shaking the snow from their shrouds of bark, descended from their sepulchres, and bent towards me. I fancied I heard the gritting of their teeth as the wind rushed through the trees and the dry branches cracked and snapped. I awoke with a start. Our guide, leaning against a post of one of the graves, was still belore me, and from his heavy and regular of the graves, was still belore me, and from his heavy and regular breathing I knew that he slept profoundly. I fancied I saw just above him, peeping over the grave against which he was leaning, a dark form and two fixed and flaming eyes. My imagination is excited by my fantastic dreams, thought I, and tried to compose myself to sleep again I. to compose myself to sleep again. I remained a long time with my eyes half shut, in that state of semi-somnolence, half watching, half nair saut, in that state of semi-somnolence, half watching, half sleoping, my stupefied faculties scarcely able to discern the objects around. And yet the dark shadow seemed to move slightly, and to lean more and more towards our savage, who was still in a deep sleep. At that moment the fire sudsleep. At that moment the fire suddenly blazed up, and I saw distinctly the figure of an Indian. He held a long knife between his teeth, and, with dilated eyes fixed on his enemy, he approached still nearer to assure himself that he slept. Then a diabolical smile lit up his face, and, seizing his knife, he brandished it an instant in aiming a blow at the heart of his victim. The blade flashed in the firelight, At the same

the heart of his victim. The blade flashed in the firelight. At the same moment a terrible fry rang out, and the two savages rolled together in the snow. The flash of the steel, in awakening our guide, had also betrayed his enemy. Thus my horrible night-mare terminated in a more horrible reality. I had hastly sized my gun, but dared not fire, lest I should kill or wound our guide. It was a death-light between them. The snow, streaked with blood, blew up around them like a cloud of dust. A hatchet glitter-d in the air, then a dull, leavy sound, followed by the cracking of bones. The victory was decided. A gurgling sound escaped from the victim—it was the death-rattle! Holding in one hand a bloody scalp, the conqueror, with a smile, raised himself trength? At that is scalp, the conqueror, with a smile raised himself proudly. At that in stant a shot was heard. A ball struck him in the breast, and our struck him in the breast, and our savage, for it was he fell dead in front of the fire. Taking aim with my gun, and sending a ball in the direction whence the shot had come, and where I saw another shadow gliding among the trees, was for me the work of an instant. The Indian, with a terrible death-cry, described an arch in the air with his body, and fell dead to the ground. The tragedy was inished; our savage was avenged, lut we had no longer a guide. I then thought of our conversation that evening, and how his apprehensions of the two savages whom we nad tracked in the morning had been so fearfully realized.

DEATH .- "Abandoned without

DEATH.—"Abandoned without a guide, in the midst of interminable forests, we were in a state of extreme perplexity. We hestated a long time whether to proceed on our route or retrace our steps. The danger of falling into the hands of the Iroquois, who infested that part of the country, decided us to continue our journey.

"The only means left of finding our way was a little compass which my father had fortunately brought along. Several days later found us still on our painful march, in the midst of a violent snow storm. It was a veritable tempest, the snow fell so thick and fast we could scarcely see two feet in advance.

"In every direction we heard the trees splitting and falling to the ground. We were in great danger of

being crushed. My father was struck by a branch, which completely busied him under the snow, and we had great difficult, in extricating him. When we raised him up, he found that the chain around his neck which held the compass was broken, and the compass had disappeared. We searched long and carefully, but in vain-it could not be found. In falling, my father received a severe injury on the head. While dressing the wound, which bled freely, I could not restrain my tears on seing this old man, with his white hair, enduring intense suffering with so much fortitude, and displaying such calmaers in the midst of an agony which he tried to conceal from me by an outward show of confidence. My son, said he, when he saw my tears, 'remember that you are a soldier. If death comes, it will find us on the roll of honor. It is well to die a martyr to duty, besides nothing happens except by the will of 'God. Let us submit at once with courage and resignation to whutever He pleases to send.'

(Continued on Page Seven.)

(Continued on Page Seven.)

NOTES FOR FARMERS.

A soft pork bulletin has just been issued by Professor Shutt, of the Central Experimental Farm, which contains valuable information for all those engaged in that rapidly growing Canadian industry of pork raising. Firmness was found some time ago to be an essential quality in all pork for English markets. A tendency to softness or tenderness is sufficient to rate the bacon at second class prices and if the softness is at all pronounced to make it entirely unsaleable at a profit. When it was reported that a large number of the pigs sent by packers produced soft bacon and that certain districts were more productive

tain districts were more productive of this kind than others it was conof this kind than others it was considered that an investigation into the causes would be of much benefit. On May 1st, 1899, the work began in the Dominion chemical laboratory at Ottawa.

The samples of fat for examination were obtained fram taking pieces of the loin and shoulder.

Pork is "soft" when it contains too much olein. Palmatin and stearing are the solid matters.

too much olein. Palmatin and stearin are the solid matters.

In addition to olein, no doubt a
certain proportion of linolein—also
a fluid fat—occurs in the fat of soft
pork, and especially in that produced from corn. It will be seen
from the present investigation that
not only is there a close relationship between the consistency of a
fat and its composition. but also fat and its composition, but that the food has a marked upon that composition, and hence upon its consistency or relative firmness. The oil of corn possesses more or less of this fluid fat linolein which finds it way in part through the animal economy into the body fat. In the method of analysis employed, advantage was taken of the fact that these fluid fats are unsaturated and combine with iodine and in this respect differ from palmatin and stearin, the solid fats. From the amount of iodine so absorbed, the fluid fat present was calculated, which, for the sake of simplicity, has been recorded in this bulletin as olein. Whenever the term olein is used it is intended to include all fluid fats present. upon that composition, and upon its consistency or r

present.

After the completion of the first work four very young pigs were examined to learn the nature of the fat of immature animals.

It seemed probable after the data It seemed probable after the data had been procured that the fat of all young animals contained a large amount of olein and was consequently "soft." From this it was concluded that age and maturity are factors of importunce toward a firm fat. A live weight of 180 or 200 pound should be reached. The pork is not ripe enough at 100 pounds. At the conclusion of the first experiment with 180 pigs, the following information was procured:

1. That of all the grain rations

Ing information was procured:

1. That of all the grain rations employed, that consisting of equal parts of oats, pease and barley gave the firmest pork. It may further be added that the fat was deposited evenly and not too thickly, and that this ration gave a very thrifty growth.

thrifty growth.

2. That no difference could be observed in the firmness of the pork from the preceding ration whether fed soaked or dry?

3. That when half the grain ra-

GOOD WORK

Ever heard of the man who sold his horse because it was growing thin? After awhile he saw a fine looking horse he wanted to buy. It was his own old horse grown fat. The new owner had found the right medicine.

Scott's Emulsion does that kind of work with sickly children. Sometimes it changes a child's whole nature so much one would scarcely know the child. Scott's Emulsion starts the small ones to growing like weeds. The scrawny ones get hearty and fat. Color begins to show in the pale face.

Scott's Emulsion does this good work without hurting the ittle stomachs. No extra burden. All help.



Mothers' Help.

Every wearied mother finds in Surprise Soap those qualities which rob wash day of its terrors.

It does the work in half the time of other soaps; it makes the clothes clean and wholesome; it allows the housewife plenty of time to attend to other important duties.

Surprise Soap sect.

duties.

Surprise Soap contributes more to the sum total of domestic happiness than any other article that enters the household. For best results, follow the direc-

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tion consists of corn meal, the resulting pork shows an increased percentage of olein; in other words, a

centage of olein; in other words, a tendency to softness.

4. That in this ration (half corn meal, half oats, pease and barley in equal parts) the feeding of it boiled gave a slightly higher olein con-tent, but this is only apparent when the average from the four pens is-taken into consideration. the average from the fo

taken into consideration.

5. That considering the effect of feeding the ration of oats, peage and barley during the first period (to a live weight of 100 pounts) and corn meal during the finished period, compared with the reverse of this plan—that is, corn first, followed with oats, pease and barley—we may conclude that the former gives a firmer pork.

6. That in both methods mentioned in the preceding paragraph, no marked difference was to be observed from the ration fed dry or

no marked difference was to be observed from the ration fed dry or previously soaked, though taking an average of the two groups on each ration the "dry" feed gave a somewhat higher olein content.

7. That when corn meal formed half the first period ration, and the whole of the second period ration, the resulting pork was somewhat softer than from that of any of the rations already discussed. We conrations already discussed. clude that the longer during which the cor

during which the corn is fed as a large proportion of the ration, the softer will be the pork.

8. That beans produce a soft and inferior pork. The growth of the pigs so fed was noor and miserable and the deposition of the fat mea-

9. That corn meal fed exclusively as the grain ration, either dry or previously soaked, results in an extremely soft fat, the percentage of lolein being considerably higher than from any other ration tested. The pork was of an inferior quality. Here also we noted the miserable growth of the animals, the ration in no sense an economical one. In 1900 the second series of experiments was begun to obtain corroboration of the first results. The influence of several modifications in the rations aiready employed wassought to be investigated.

In all important features the data That corn meal fed exclusively

or the first series were confirmed by the second investigation. There was however much learned in addition from the latter experiments. In every instance where it was tried skim milk produced a much firmer pork than resulted from the same grain ration fed without skim milk. The softening effect of corn which is hard to overcome is counteracted by the use of skim milk. There'ere by the use of skim milk. Therefore where results pointed to injurious effects from a ration of more than half corn without skim milk it is recorded that its use as part of a grain ration in conjunction with skim milk has produced an excellent quality of pork.

Among the most important conclusions of the second investigation were:

Among the most important conclusions of the second investigation were:

1. That the one great controlling factor in the quality of the pork of finished pigs lies in the character of the food employed.

2. That Indian corn and beans tend to softness i.e. to increase the percentage of olein in the fat. If these grains are used they must be fed judiciously if first class firm pork is to be produced. If fed in conjunction with skim milk it hasbeen shown that a considerable proportion of Indian corn may be used in the grain ration without injuring the quality of the pork.

3. That a grain ration consisting of a mixture of onts, pease and barley in equal parits, give a firm pork of excellent quality.

4. That skim milk not only tends to thriftiness and rapid growth, but counteracts in a very marked manner any tendency to softness.

5. That rape, pumpkins, artichokes, sugar beets, turnips and mangels can be fed in conjunction with a good ration without injuring the quality of the pork.

6. That the fat of very young pigs and animals of unthrifty growth is softer than that of finished pigs that have increased steadily to the finishing weight.

SAINT LAUR Dublin, with it pleasant drives, their gentle man specch—the soft, l I have always lo over me to-day charm."
"And why to-

"And why toard," asked Mow
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rence."
"But Rome rence, Uncle Kuch comes in August.
"Everyone km man Laurence, bu our Dublin Laurence in which he cam precisely what I Our Laurence, the Maurice O'Tool, a prince in Leinste mother a daught chieftain of an Leinster, which in power and pro Cromwell's time, son caused such a lad count of Ki he had disagreed him to be the g give his name in tha orite name in tha sorite name in tha the christening I the christening I way to Darence of Saint Bridget of Saint Bridget
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turned the precio ther; to his father love him with a he were his first was the youngest "The flittle" "The flittle years old when, into the world and bring peace was demanded as island named Do O'Tool had bee whom he could not be one condition." this one condition Laurence should hands to insure

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"The heart of was wounded to the languor of many the young." which the young duced by his su

himself, immediated health and instraing to his years all of this care of the young prince most charming when his father to claim his son clared that he with the bishop and binstead of going "Maurice O'To Christian not to such dispositions son, and willing denoch. Our your derful progress i virtue, finding it such consolation gives. When 25 yithe sorrow to be trained friend, the monastery, was chosen abhoting no limit to half of the poor gion. Above all, came upon the Abbot Lauresce where giving clothing to they have all came upon the his own days of Not only this great lords, who selves powerful meighbors by banditti to injustice where giving clothing to they have selves powerful meighbors by banditti to injustice where giving clothing to the his own days of Not only this great lords, who

lovember 30. 1901

Help.

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pap Mig. Co. HEN, N. B.

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close to renee."

"But Rome claims Saint Laurence, Uncle Richard, and his feast comes in August."

"Everyone knows about the Roman Laurence, but few know about our Dublin Laurence, and the way in which he came by his name is precisely what I wish to tell you. Our Laurence, then, was the son of Maurice O'Tool, a rich and powerful prince in Leinster, Ireland, and his mother a daughter of O'Brian, a chieftain of an arcient family in Leinster, which actually continued in power and property until Oliver Cromwell's time. The birth of this son caused such great joy to his father that he was reconciled to Donald, Count of Kildare, with whom he had disagreed, and even chose him to be the god-father of his new-born son, instructing him to give his name as Conconnor, a favorite name in that region. But when the christening party was on its way to Darence and to the Church of Saint Bridget, where the bishop was to perform the ceremony, they were met by a man who passed among the people as a prophet who said to them Irish verse, that this child would be magnificent on earth and glorious in Heaven; that he would have under his guidance many of the rich and the poor, and that it was absolutely willed that his name should be Laurence. The god-father, the Count of Kildare, and the whole party were in constenation, since the prince, his father, had given another name; but the minstrel prophet said this would be easily arranged, as he would, himself, see Maurice O'Tool, and explain everything to him. On these conditions the party proceeded to Decreme the bishop conferred the

be easily arranged, as he would, himself, see Maurice O'Tool, and explain everything to him. On these conditions the party proceeded to Darence, the bishop conferred the Sacrament of Baptism on the infant, giving him the name of Laurence, and the little procession returned the precious child to his father, to his father who seemed to love him with a special love, as if he were his first-born; whereas he was the youngest of many children. "The flittle Laurence was ten years old when, as if he had come into the world to reconcile kings and bring peace to his country, he was demanded as a hostage of the island named Demith, with whom O'Tool had been at war and with whom he could make peace only on this one condition, that the young Laurence should be put into his hands to insure the good faith of his father.

mith sent the boy Laurence, then 12 years old, to the Bishop of Glendenoch, and the 12 gentlemen were released.

"The heart of the good bishop was wounded to the core, to see the languor of mind and body to which the young prince had been reduced by his sufferings, charging himself, immediately, with his health and instructing him according to his years in his religion. To all of this care for body and soul the young prince responded with the most charming alacrity, so that when his father wont to the bishop to claim his son, our Laurence declared that he would remain with the bishop and belong to the church instead of going home.

"Maurice O'Tool was too good a Christian not to be pleased with such dispositions on the part of his son, and willingly left him at Glendenoch. Our young prince made wonderful progress in learning and in virtue, finding in study and prayer such consolation as the world never gives. When 25 years of age he had the sorrow to lose his beloved master and friend, the Bishop of Glendenoch, who was also the abbot of the monastery, and our Laurence was chosen abbot in his place, putting no limit to tis labors in behalf of the poor in that entire region. Above all, when a famine came upon the whole country the Abbot Laurence was sen everywhere giving food to the humry, clothing to the destitute, recalling his own days of unatched cantility. Not only this, but he obliged the great lords, who had made themselves powerful great is their weak neighbors by encouraging wicked banditti to injure them, to deliver up their robbers and thus brought peace and safety to his people. After low years of famine, pienty re-

OUR BOYS AND GIRLS.

SAINT LAURENCE. — Beautiful publin, with its fair streets, its pleasant drives, its people with pleasant drives, and gentle specific pleasant drives, its people with pleasant drives, its people with pleasant drives, and gentle specific pleasant drives, its people with pleasant drives, and gentle specific pleasant drives, and gentle specific pleasant drives and gentle specific pleasant. "When our abbot was 30 years old, the death of Gregory, the Archivater of Gregory, the Archivater drives of Gregory, th

his audience, for he was too fairly launched on the story to heed anything but an outright interruption.

"After his consecration as Primate of Ireland, he could carry out his ideal of holy living. By his own example of self-denial, of delight in the recitation of the Divine Office, he led the secular clergy of his cathedral to become regulars."

"And what did that mean?" asked the boys coming out from their hiding place.

ed the boys coming out from their hiding place.
"It meant that they became monks, living under a common rule, and bound to the same exercises, which included the public recitation of the office, as we see it to-day in the Breviary, instead of each one reading it by himself. The archishop set the example, I ving with his clergy, sharing their meals, going with them to the choir to chant the divine praises, making himself. ing with them to the choir to chant the divine praises, making himself one with them as when he was about of his beloved monastery at Glendenoch. In fact, the only difference between him and his companions was that he managed to practice certain austerities not to be required of them. Of his generosity who could tell? Feeding every day 30, 40, even 60, persons, and receiving hospitably all the pilgrins who came to the shrine of the cathedral. His one recreation was to go to Glendenoch and converse with its holy young abbot, then retire to a edral. His one recreation was to go to Glendenoch and converse with its holy young abbot, then retire to a cave among the rocks, seeing only a deep lake spread out before him, where Saint Coemgen, the patron of the monastery, had been wont to retire during his lifetime, allowing no one but the abbot to come to him unless charged with important gifairs of the diocese, and they tell us that when he came out from this retreat his face shone like the face of Moses when he came down from Mount Sinai.

"During his time, his dear city of Dublin was taken by the same cruel king, Dermith, who had treated so ill the boy Laurence, not only taken but wantonly laid waste. The archbishop would not leave the city, but visited the wounded, the dying; supplied, so far as was in his power, all the necessities of his people. "Every one called him a saint, and a poor, half-witted creature took it into his head that it would be a beautiful action to make this

Laurence should be put into his hands to insure the good faith of this father.

"All this was hard enough on our boy of 10 years, but Dermith, instead of treating him as a prince, giving him a place at his table, sent him as a criminal into a deserted pgrt of his kingdom, where he suffered for want of food, clothing, from the cold and the biting frost, until he was reduced to a seemingly mortal weakness. This had gone on for two years, when it came to the knowledge of his father, who arrested 12 gentlemen, subjects of Dermith, ordering them to return his son to him or he would put everyone of them to the sword. Under this threat, the cruel Dermith sent the boy Laurence, then 12 years old, to the Bishop of Glendenoth, and the 12 gentlemen were released.

"The heart of the good bishop was wounded to the core, to see the languor of mind and body to which the young prince had been reduced by his sufferings, charging himself, immediately, with his health and instructing him accord-

seen to the day of his death, and was one of the miracles claiming for his canonization.

"It would take hows to tell you of the wonders wrought by him; the quieting of storms at sea; the adopting of hundrels of little infants during a famine; the making of peace among quarrelling princes, even going to France to try to bring friendship between the two countries. It was on his way from this mission that he fell ill, but it did not prevent his anxiety to establish good will between these two great nations, which was actually accomplished, and then he resigned himself to death, receiving all the sacraments with untold devotion. When urged to make his will, he replied with a smile: 'Of what do you speak? I thank God I have not a penny in the world to dispose of,' dying happily although far from his own home, contented to be buried in the same abbey in which he gave up his soul to God, the 14th of November, 1180; and, on this day, is still honored at the altars of God's Church the world over, our prince Linite Co, the othe, enderheated, hunderninded archy Sacpo of Displan, Eliza Allen Starr, by the New World.

HEART-BEATS OF A LIFETIME.

"Tid you ever take the trouble to figure out how men though the nor-mal heart would flutter in a life-time?" the young statistician in-

quired of a friend. "Well, the subquired of a friend. "Well, the sublect cannot be treated with absolute accuracy, but one may make a
good guess at it. All hearts do not
heat at the same rate of speed, and
there's are lapses even in the rate of
speed, at which the normal heart
flutters. Shocks and undue excitement will frequently either suppress
momentarily the heart's activities
or produce the opposite effect in a
quickened rate of speed, an excited,
erratic sort of fluttering generally
referred to its palpitation. However, the wise men who have burnt
much oil in studying this important
organ in its relation to the other
organs of the human system have
decided that the normal heart will
beat 72 times every minute. Fredecided that the normal heart will beat 72 times every minute. Frequently the heart of an apparently well person will flutter 100 times a minute, and it sometimes happens that a heart will fall below the normal But 72 is the normal agreed upon, and we may take this as a basis of computation. If a heart beats 72 times every minute in the course of one hour, it will beat 4,320 times. During one day, or twenty-four hours, it will flutter 103,680 times, assuming that there are no lapses and no activities above the normal. At this rate of speed the heart will beat 725,760 times during one week, or seven days, or the heart will beat 725,760 times during one week, or seven days, or about 2,903,010 during an average month. On the same basis of computation during a year the human heart would flutter 37,843,200 times, allowing 365 days for a year. times, allowing 365 days for a year, Taking 35 years as an average man's life, and we will find that during that period of time this steepless, restless organ of the human body will beat about 1,324,512,000 times. If a man should live to be 50 years of age his heart would beat 1,892,160,000 times. If he lived to be 60 years old it would beat 2,410,592,000 times, If he should live to be a centenarian the heart would flutter 3,784,320,000 times.

'Mind you, I have been talking 'Mind you, I have been talking about the normal heart, or the heart that is called normal by the men who ought to know. The fact of the business is that but few normal hearts are found in this age. The human heart is overworked for one reason and another. A surplusage of poison in the blood, undue excitement resulting from the due excitement resulting from the stress of modern business methods, and things of that sort, have tendand things of that sort, have tended to increase the rate of speed at which the average heart must beat. Impurities of every kind which find lodgement in the arteries must be weeded out by this tireless engine and thrown off into the lungs, and an increase in the quantities of impure substances necessarily means increased activity on the part of the heart. Hearts never break. The expression is a poetic flight, a mere metaphor, but one which is universally understood. But hearts do metaphor, but one which is universally understood. But hearts do wear out, and in this age of rush and exciting clamor the human heart is unquestionably imposed upon, as in cases, for instance, of the excessive use of alcohol and tobacco or other stimulating ingredients which find lodgement in the human stomach.

ed on the normal agreed upon by the authorities, but my own view is that they are much below the real figures when it comes to the average heart of this day."-New Or

The Picture of The Riviere Ouelle.

(Continued from Page Six.)

(Continued from Page Six.)

"We marched two days longer in an intense cold, and then my father could go no further. The cold had poisoned the wound in his head, and a violent fever came on. To crown our misfortunes our little store of matches had become damp, and it was impossible to kindle a fire. Then all hope abandoned me, and, not having been able to kill any game for the past day or two, we had been almost entirely without food; then, in spite of all my warning and advice, the soldier who accompanied us, exhausted by fatigue and hunger, and utterly discouraged, went to sleep in the smow, and when I found him some time after, he was dead—frozen stiff! Overcome by the most inexpressible grief, I remained on my knees by the side when I found him some time after, he was dead—irozen stiff! Overcome by the most inexpressible grief, I remained on my knees by the side of my dying father. Several times he besought me to abandon him and escape death, When he felt his last hour approaching, he said, handing me an 'Imitation of Christ,' which he held in his hand, 'My son,' read to me.' I took the book, and opened it at chance, reading between my sobs: 'Make now Iriends near. God, in order that, after leaving this life, they will receive you in the eternal tabernacles.' 'Conduct yourself on earth as a traveler and a stranger who has no interest in the affairs of the world. Keep your heart free and raised toward God, because here below you have no substantial dwelling-place. You should address to heaven every day your prayers, your-sighs, and your tears, in order that, after this life, your soul will be able to pass happily into the bosom of our Lord.'

'I replaced the book in his hand. A smile of immortal hope passed over his countenance, for these lines were a resume of his entire life. After a moment's silence, he said: 'My son, when I shall be no more, take this little gold cross which hangs around my neck, and which was given to me by your mother on the day of your birth—there was a moment's silence. A shade of profound sadness passed over his face, and which was given to me by your mother!—to!! If all live to see her arain, tell her! I ded thinking a suprame effort, to not assign my two hands in his, he added, 'Your poor mother!—oh! If all live to see her arain, tell her! I ded thinking a suprame effort, to not assign the limit and live to see her arain, tell her! I ded thinking a suprame effort, to not assign the limit in the count med: 'Always wear this! I le cres in remembrance of your father. It will teach you ta

be faithful to your God and to your country. Come nearer, my son, that I may bless you, for I leel that I am dying. And with his faltering hand he made the sign of the cross on my forehead."

At these words the young man stopped. Large tears rolled down his cheeks as he pressed to his lips the little gold cross which hung on his breast. All around him remained silent, in respect to his noble grief, but their tears flowed with his. Sorrow is so touching in youth! We cannot see, without a pang, the bright flowers which adorn it wither and fade away. The missionary was the first to break the silence. "My son," said he, addressing the young man, "your tears are legitimate, for the cherished being for whom you weep is worthy of them; but do not weep as those who have no hope. He whom you have lost now enjoys on high the recompense promised to a life devoted to sacrifice and duty."

"But, oh! my father, if only you

you have lost now enjoys on high the recompense promised to a life devoted to sacrifice and duty."
"But, oh! my father, if only you could have been with him to concould have been with him to console his last moments!"

After a pause, he continued: "I pressed my father for the last time in my arms, and imprinted a last kiss on his pale, cold forehead. I thought at this moment he was dying. He remained immovable, his eyes turned towards heaven, when suddenly, as if oy inspiration from above, he said, I wish you to make a vow that, if you succeed in escaping with your life, you will place a picture in the first church which you reach on the road.' I promised to do as he desired. Some moments after a few vague and incoherent words escaped his lips, and all was over.

THE VISION .- "How long I remained on my knees beside my fa-ther's corpse I cannot tell. I was so utterly overwhichmed by grief and sorrow that I was plunged in a kind of lethargy which rendered my soul insensible to everything. Leath, the loneliness of the fires, terrified me no longer, for s.l.t.de dwelt in my heart, where so shart a time before all was bright and joyous. Breams,—Illusions—these howers of life that I have seen fall leaf by leaf, to be swept away by the storm; glory, happiness, the foture—these angels of the heart who so lately entranced my soul, with their mysterious music, had all departed, volling with their arooping wings their sorrowful faces. All had gone—all. Nothing remained but a void, a horrible nothingness. But one feeble star watched yet in the midst of my night. The faint lamp of the inner sanctuary was not entirely extinguished; there came a ray from its expiring flame. Remembering the vow that my dying father had desired me to make, i invoked with a sort of desperation the Blessed Virgin, Camfortress of the Afflicted; and behold suddenly—but can Leal. so utterly overwhelmed by grief and sorrow that I was plunged in a kind gin, Camfortress of the Afflicted; and behold, suddenly—but can I tell and behold, suddenly—but can I tell what took place within me? Human words are inadequate to unveil the mysteries of God. I cannot explain, human ears cannot comprehend—yes, suddenly, in the midst of my darkness, my soul trembled, and a something seemed to pass through me like an impetuous wind, and my soul was carried over the troubled waters; then, rapid as the lightning that flashes through the storm-cloud a light appear-of in the darkness in

a light appeared in the darkness in this chaos—a dazzling, superhuman light—and the tempest was appeaslight—and the tempest was appeased within me; a wondrous calm had entered my soul, and the divine light penetrated its most remote recesses and imparted a delicious tranquility and peace, but such a peace as surpasses all comprehension; and through my closed cyclids 1, saw that a great light was before me. O my God! dare I tell what happened then? Would it not be profane to weaken thus the marvels of your power! I felt that something fane to weaken thus the marvels of your power! I felt that something extraordinary, something supernatural, was taking place around me, and a mysterious emotion, a holy terror, that every mortal should feel at the approach of a Divine Being, seized me. Like Moses, my soult said within me, 'I will go and I will see this grand vision: 'and my eyes opened, and I saw—it was anot a dream—it was a reality, a miracle, twelve boxes he was so well that he opened, and I saw—it was anot a dream—it was a reality, a miracle, from the right hand of the Most. High. No; the eye of man has never seen, nor his ear heard, what was permitted that I should see and hear then. In the midst of a cloud of dazzling light, the Queen of heaven appeared, holding in her arms the Divine Child. The inefiable splendor that encevloped her form was so brilliant that in comparison the sun is only a dim star; but this briliancy, far from fatiguing the sight, reireshed it deliciously. Twelve stars formed her crown, the colors of the rainbow tinged her robes, while under her feet were clouds which reflected the colors of aurora and the setting sun, and behind their golden fringing myriads of angels were smiling and singing hymns which have no echo here below. And what I saw and heard was so real that all that I had heard and seen heretofore seemed like a vague, dark dream of night. The Divine Virgin looked at me with an immortal smile, which was reflected no doubt from the lips of her Divine Child on the day of his birth.

She said to me: Here I am, my son. I come because you called me. The help that I sent you is very neur. Remember, my son— But, oht what was I going to say! I am only permitted to reveal a few words of this celestial conversation, which relate to my delivernnce. The rest is a secret between God and myself— sufficient to say these words have fixed my soul, ravished, absorbed, transfigured, listened in unspeakable ecstasy to the divine harmony of her voice. It will vibrate cternally in my soul, and the torrents of tears that peured from my eyes were as refreshing as dear to my heart. At last the mysterious vision gradually vanished. Clouds, figures, angels, ligh, all had disappeared, and yet my soul invoked the celestial vision by ineffable sighs and moans.

"When at last I turned round, the dream—it was a reality, a miracle, from the right hand of the Most

tively.

If ever you pass by the old church of the Riviere Ouelle, don't forget to stop a moment. You will see hanging in one of the side-chapels the antique ex-vote which recalls the souvenir of this miraculous event. The picture has no intrinsic value; but it is an old, old relic that one loves to see, for it tells a thrilling story. Often travelers who come from distant lands stop before this dusty old picture struck by the strange scene fit represents. Oftentimes pious mothers stand beby the strange scene fur represents. Oftentimes pious mothers stand before it with their little ones and relate to them the wondrous legend; for the souvenir of this thrilling story is still vivid throughout the country.—From the French of M. L'Abbe Casgrain, in the Guidon Magazine.

LIKE A BURDEN.

THE CONDITION OF MR GARDNER. SHITH'S FALLS.

He Spent Miserable ays and sleeploss Nights ... Hands, Feet and Limbs

Stiff and swollen. From the Record, Smith's Falls,

There is wonderful talk about Dr.

"There is wonderful talk about Dr. Williams' Pink Pills, why don't you try them?"

These words were addressed to Mr. Andrew Gardiner, of Smith's Falls, by a friend when he was in the depths of despondency regarding his physical condition. For three years he had suffered so much that life had become a burden to him and oftentimes he says he almost wished that he might die. Then he spent miserable days and sleepless mibhts, now he is enjoying life. Then spent miserable days and sleepless nibhts, now he is enjoying life. Then his feet, hands and limbs were stiff and swollen and he was tormented with a constant stinging, creepy and swomen and he was termental with a "constant stinging, creepy sensation in his body which gave him no rest day or night; now he is as supple as ever he was, with the stiffness, the swelling and the creepy sensation all gone. He attributes it all to the use of Dr. Williams' Pink Pills.

Pills.

Mr. Gardiner is a man of about 65 years, an old and highly respected resident of Smith's Falls. Having heard a good deal of talk about the improvement effected in his health by Dr. Williams' Pink Pills health by Lr. Williams' Pink Pills the "Record" sent a reporter to ascertain the exact truth and Mr. Gardiner told him substantially what is related above. He said that he tried a number of doctors — as good doctors as there were in the country—but got no relief. He was given to understand that the trouble was caused by bad circulation given to understand that the trou-ble was caused by bad circulation of the blood, but nothing did him any good. He could not wear boots his feet were so swollen and when he tried to walk, his legs felt—like proved and when he had taken twelve boxes he was so well that he did not need any more. It is several months since he has taken them and he has had no return of the trouble. When the reporter saw him

trouble. When the reporter saw him he was wearing his ordinary boots and he said he could get into and out of a buggy as well as any man of his years in the country.

Dr. Williams' Pink Pills are the friend of the weak and alling. They surpass all other medicines in their tonic, strengthening qualities, and weak, weak and destundent, people make weak and despondent people bright, active and healthy. These pills are sold by dealers in medicine, or can be had, post paid, at 50 cents per box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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MENEELY BELL COMPANY TROY, N.Y., and

SUGGET BELL FOUNDRY,

THE WEEK IN IRELAND.

AN IRISH SYNOD.—It is a wonderful thing how prome are some Protestant religione bodies, especially in Ireland, to allow politications where the main object of Protestant Christianity, and that the salvation of main some that the main object of Protestant Christianity, and that the salvation of main some that the salvation of Belfast would be congenial for the members of the Synod, and that they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom any dread flow, and they would be free gom and the flow of t

uage of the Coronation Oath. This was a fruitful subject for anti-Papal invective. In frct, it was a rattling fine opportunity for a number of reverend delegates to hold forth upon a question that comes within the range of their erudition. This must have been a lively debate; the only trouble being the absence of any antagonists. There is no real fun in beating the air and fighting an absent enemy, although it may be very much safer than wrestling with a foeman in real earnest. From the Coronation Oath, the Synod passed to the consideration of Trinity College, and declared most emphatically against the nationalization of that institution.

that institution.

So all this politics, under the mark of religion, means simply that the Synod of Down, Connor and Dromore would prescribe ocercion for the needless of Indian and Indiana. more would prescribe coercion for the people of Ireland, and in order to make use of having that whip lash the fellow-countrymen of its reverend members, it would foster the well-known anti-Irish spirit of old Trinity, and prevent the vast majority of Irishmen—who happen to be Catholics—from having any opportunity of escaping the ordeal. We are not told that the Synod took up any other questions; however, we may safely surmise that it closed with prayers to Heaven, asking the Almighty to bless the very Christian and very charitable intentions of its members.

UNITED IRISH LEAGUE. — An important circular has been issued from the headquarters of the United Irish League, 38 Upper O'Conneil street, Dublin, from which we take

from the headquarters of the United Irish League, 38 Upper O'Connell street, Dublin, from which we take the following extracts:

The United Irish League having created the present opportunity, and the only existing means of grappling with and destroying the demon of alien rule, from which our misfortures spring, no man claiming to be a Nationalist can any longer find an excuse for standing outside the ranks of this Nationalist organization. In view of the magnitude of the task, and the urgency of Ireland's need, the Standing Committee desire that every branch of the League should convene a full meeting of the Nationalists of its parish, and afford to all an opportunity of joining the League, and taking part in the good work of saving this ancient mation, and promoting the interests of country and individuals. While our comprehensive claim for national self-government entitles us to the support of all who hold the faith of Ireland a Nation, the details of our broad and generous programme give us an additional claim upon all who wish to see wrongs redressed, conditions improved, industries revived, emigration stopped by the opening of a home prospect for youth, a university in the advantages of which Catholics can participate, the Gasife language and literajure cultivated, and peace and prosperity scentry or class can be proved sincere only by promoting mad actively scenarized and determined agitation. Trofessed benevolence towards country or class can be proved sincere only by promoting mental actively joining the sele organization capable of reducing benevolence to curtice and causing urrest until access is attained.

Though we are strong in the possible of a sole and faithful party in Tailiament, who will do what

all the adult Nationalists in a parish have been enrolled as members of the branch the secretary should fill up and return to this office the accompanying card, so that a complete census of effective Nationalists may be drawn up. Let us hope to receive this card from you soon. bearing a number entitling your branch to rank among the strong ones.

A VIOLENT STORM. -Probable A VIOLENT STORM.—Probably no more violent storm has swept over the North of Ireland since the great one of 1894 than the tempest which raged from an early hour on Nov. 12 till early next morning, and affected Belfast with particularly serious results, says the "Irish Weekly." The city suffered severely in many respects, and to add to the in many respects, and to add to the general confusion and wreckage caused by the fury of the winds and general confusion and wreckage caused by the fury of the winds and rains, another destructive element stepped in, and fire capped the citmax most effective. The condition of the city last night showed the very heavy mark which the ravages of the storm had left on it. The streets were strewn with broken slates and glass, and many signs of the violence of the winds were to be seen on the less-protected house property. From an early hour in the evening, and indeed during the major portion of the dry, the sire twere deserted of parsengers, and but for an odd straggling tramcar, and now and then a couple of policemen or a stray wayfarer, very few signs of life were visible. In the central portions of the city and in the neighborhood of the Castle Junction, the thoroughfares ordinarily crowded with traffic were almost desolate. Few cared to brave the many dangers which attended the passage through the city, and the accidents, fatal and otherwise, which had happened in the earlier part of the day were not calculated to inspire the nervous with any further courage. The amulance was fer the day were not calculated to in-spire the nervous with any further courage. The ambulance was fre-quently requisitioned during the day and evening, and the Foyal Fospital authorities were kept busy dressing the wounds of these who had come to grief in their conflict, with the elements.

IN THE HOUR OF DEATH

The shortest and salest means of discovering the habits needed to make us ready for death is to discovering the habits needed to make us ready for death is to discover the characteristics that belong to the act of death ineit of all these, strely the one thit must first, and most forcibly, strike every thinking mind, is that of its absolute solitude. We hear talk, not unfrequently amongst the 'houghtless, of people's 'happy deaths,' because such persons' death-beds have been surrounded by relations or 'riends, by loving care, and genuine grie at their loss; and, correspondingly, of 'sad deaths' in the case of these who have died alone, and uncarefor as regards human care. But a moment's serious reflection shows that such expressions are utterly shallow; that they do not truly apply to death at all, though they may be perfectly true as to dying. Such talk arises from the fact that so many forget to distinguish letwen these two acts; forget that-closely though one may affect the other—they are at shifted reparate. In short, people who talk thus cannot stop to reflect what the act of death really is; that the belongs simply and solely to one single moment, that moment when the, soul actually departs from the body it has inhabited throughout 1'fe.

True, up to the surreme moment human help may avail us; human love, and human prayers and ministrations may make our death-bed honored, and help us in our dynnats. But when this moment does

come, then all else must go. We may be surrounded, if married, by husband or wife, children, and 'children's children to the third and fourth generation; "if single, by our dearest friends; if religious, by a whole community, offering the purest prayers; we may have the Church's sacraments, and her final words sending forth the Christian soul, and calling those gone before to our aid. Yet, this cannot alter the absolute and utter loneliness in which the soul—be it that of prince or pauper, cleric or layman, genius or idiot—must needs go forth, the very instant it is called, to meet its God. This is the bare and simple truth, which it is useless to try to gloss over, and the thought of which is so awful when realized even for a few moments, that the strongest soul trembles before its.

The one consideration, practical to our present purpose, that springs irresistibly to mind, in view of that terrible moment, is surely this: For whose opinion shall we care when we find ourselves standing thus naked and alone, face to face with the Redeemer, who is to judge us? Certainly not for that of the friends, tenderly loved and deeply revered as they may have been, whom we have had to leave behind. Their judgment of anything can no longer affect us in the smallest degree. One feeling only will surely, then, possess every

had to leave behind. Their judgment of anything can no logger affect us in the smallest degree. One feeling only will surely, then, possess every faculty of our spiritual being — the craving to know what God thinks of

in life, will most correspond to this awful characteristic of lonelines at death? Undoubtedly, the habit of looking straight at God, of thinklooking straight at God, of thinking only of His judgment, and not
of our fellow-men's, in everything
we do; of living, in short, as though
our souls were already alone with
Him as they will be when they
leave the body. This is, of course,
absolutely impossible outwardly.
Seeing that most of our duties here
relate in some way to our fellowrelate in some way to our fellow-creatures, we cannot avoid deferring in much of our conduct to their wishes and opinions without positive abandonment of that duty. This deference, however, concerns, so to speak, only the superficial part of mind and soul. There is an inward habit attainable which, even though but imperfectly practiced, will go far towards producing such a sense of "solitude with God" as is here in question, and which, when attained in its fullest degree, has enabled many a saint to live a life devoted to the most distracting and active works for his fellow-creatures' benefit, with the eye of his soul fixed upon God, and seeking His verdict almost as clearly and undeviatingly as though it was already freed from the body.

This habit is one called in Catholic spiritual language "a pure intention." It is a habit misunderstood, or but partially understood, by many' but when once made clear, immediately seen to be necessarily a powerful help to preparing the soul for that inevitable moment when

immediately seen to be necessarily a powerful help to preparing the soul for that inevitable moment when the approval of our Maker will be literally the only thing that matters to us. What the habit is, exactly, and how it may be confused with another and much easier one, will best be told by a quotation from the Benedictine edition of that wonderful book "The Spiritual Conflict and Conquest," in which the subject is so clearly put that no-body could misunderstand it. "Spiritual writers draw a disting-

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tion between a 'pure' and a 'right intention. A pure intention is when the beginning, prosecution, and con summation of an action is performed solely for the glory of God, without the alloy of any human motives, so that the action is altogether superent and becomes as it were divine. Ferfect purity of intention is not the utmost rarity, and is found only in perfect souls. A right intention is found where the main and the substance of an action and its chief aim are directed indeed to God, yet not so perfectly as to exclude the entrance of human or selfish motives, which detract from the supernatural merit of the goad action and render it proportionately impure and unpleasing to God."

This passage is taken from a "note" to a chapter which treats fully of the direction of the will towards God, to the whole of which chapter any reader—not already knowing the book—may turn, with great profit, for a full and beautiful drawing out af the point in question. But the short extract here given is enough to show how the mere desire to possess such a habit of soul as this—which means desiring the grace to wage a censeless war against inward vanties and human respect—must, in its If, he some preparation for the time when hu-

ing the grace to wage a ceaseless war against inward vanifies and human respect—must, in its if, te some preparation for the time when human blame or applause will make no difference to us; and that if, when the grace comes, we have the courage to use it, even intermittently, it must produce in us by degrees a sensitiveness as to what God is thinking of us, which will grow stronger and stronger as life goes on, thus making our fear of human judgments weaker, and our souls solitary and independent.

Surely, then, with the solitude of death before us, we cannot do better than let the first "Hail Mary" of the week be said for the grace of purity of intention in all our actions. If, for some time to come, our prayer only enables us to aim more successfully than before at a "right" intention, it will not be wasted.—Martin Peaks.

The War in South Africa And Its Problems.

The London correspondent of the New York "Herald," Herbert Paul, in his regular weekly contribution, presents some features of the heated and lively discussion now going on and lively discussion now going on in England in connection, with the war in South Africa as follows:— He says the announcement, which, though not official, is understood to be authentic, that Parliament will meet on January 16 takes nobody by surprise.

The date is nearly a month earlier than usual, but the financial necessities of the Government are pressing.

ressing.

Indeed, high authorities say that

Indeed, high authorities say that they are unable to see how the way in South Africa can be carried on after the end of this month without an application for money to the House of Commons.

At the end of last session ministers contemplated the reduction of the British troops in South Africa by seventy thousand men.

In the course of September, so far from that having been possible,

In the course of September, so far from that having been possible, fresh reinforcements were sent. More are going.

The cost of the war cannot be less

ment in any event.

The case of Sir Redvers Buller threatened at one time to make trouble, for the popularity of Sir Redvers with the working classes is unbounded, but the plea that the House of Commons should not interfere with military discipline is likely to prevail with the discontented ministerialists, as it did in the case of Sir Henry Colville.

It must be remembered that this Parliament was elected on one issue and one issue only.

The majority of the electors who went to the polls last year voted for concluding the war by annexing the Souch African republics.

The Liberals say plausibly enough—and truly, as well as plausibly—that the people were deceived by being told that the war was over when it was not. The Liberal say long the souch African republics.

The Liberals say plausibly enough—that the people were deceived by being told that the war was over when it was not. The Liberal imperialists condemn the "khaki election" and the false pretences on which it was not. The Liberal condemn the "khaki election" and the false pretences on which it was not. The Liberal imperialists condemn the "khaki election" and the false pretences on which it was not. The Liberal imperialists condemn the "khaki election" and the false pretences on which it was not. The Liberal imperialists condemn the "khaki election" and the false pretences on which it was not. The Liberal imperialists condemn the "khaki election" and the false pretences on which it was not the war, but condemning against the war, but condemning the conduct of the Government cannot annul or recall the beast.

Whatever may be thought of the land is in the least.

whatever may be thought of the trick from the moral point of view, from the political point of view it succeeded.

Men elected on a policy of unconditional surrender are not going to endanger their seats by running the risk of another dissolution.

Sir Henry Campbell Parameters

risk of another dissolution.

Sir Henry Campbell-Bannerman's specches at Flymouth and Bath have given great satisfaction to advanced Liberals, and, as I helieve, to the immense majority of the party which he leads, but it would be useless to deny that there are eminent, influential Liberals who do not agree with him, for, while he accepts as inevitable the annexation of the republics he insists upon the offer of reasonable terms to the Boors, and he repeats his protest ngainst the methods of borbarkm which are given as an excuse for the concentration camps.

Sir Henry was exceedingly well received, and there is a strong feeling among Liberals 6that he defined the specified of the control of the concentration camps.

THE S. CARSLEY CO. LIMITED.

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SATURDAY, November 80, 1901.



High Grade Furs

promise generous warmth in the face of winter's biting blasts. The best the market affords stylishly made and tastefully lined; bought when furs were lower priced than now, and sold for little more than it would cost to replace them to-day,

NEW FURS

Dark Natural Water Mink 2 heads 6 tails, extra large, New Black Thibet Boas, 43 inches

Mew Black Thibet Boas, 43 inches and Mew Black Thibet Boas, 43 inches Black Thibet Boas, 43 inches Muffs, 83.65.

Muffs, extra large size, to match, 84.75.

New Muffs, four bars to match, 82.55. New Electric Seal Ruffs, with 8 tails, \$4.40.

Electric Muffs, choice skins to match, \$3.00.

These are Hints: CHOICE FURS.

New Electric Seal Jackets, \$33,75 New Electric Seal Muss to match, \$3.00.

New Muffs, four bars to match

New Black Astrachan Jackets, 36-in., \$30.00. New Round Muffs to match, \$3.30.

We make to order all Fur Garments, according to your measurements, without extr. charge. Furs repaired at at ortest notice.

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New Colored Covert Cloth Dress Goods in all the newest winter shades, rich pearl finish. Special 98c yard.

New Colored Zibeline Dress Goods in a variety of pretty stripes, all the very latest colorings. Special price, \$1.20_yard.

Extra quality Colored Zibeline Dress Material in a beautiful range of winter shades, makes a handome suit. Special price \$1.45.

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Heavy Black English Worsted Dress Goods, extra quality, makes a handsome tailored suit. Special price 90c yard.

New Black Zibeline Dress Material in pretty neat self stripes, extra fine quality. Special price \$1.20 yard.

Heavy quality New Black Zibeline Dress Suitings, very rich finish, makes a very smart costume. Special price \$1.50.



HUGE JACKET SALE

300 Stylish Jackets at Half Price.

Crowded every day with hundreds of ladies eager to par ticipate in this great Half Price Sale of Ladies' and Misses"

Original Tickets on each Carment.

In order that I dies may see what this i iscount means, the original tlekets marked in plain first will remain on each garment, another ticket will be placed alongside with the sale price in blue pencit.

THE S. CARSLEY CO. LIMITED.

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serves the most loyal support in the very difficult task, which was none of his own seeking. But how far the Liberal party is

The cost of the war cannot be less than the familiar million and a quarter pounds sterling a week, it it has not now risen, as many believe, to a million and a half.

But the Chancellor of the Exchequer is a careful man, and probably reckons upon a Parliamentary indemnity if he has gone beyond the strict letter of the law.

The conservative whips have no apprehension of any serious revolt in their party. There are some discontented men, typified by that exceedingly clever, independent gentieman, Nr. Gibson Bowles, but the tory rank and file are regarded as certain to vote with the Government in any event.

The case of Sir Redvers Buller threatened at one time to make trouble, for the popularity of Sir.

"The hope of the land is in the unity of the home. It is the lack of this that promotes divorces and breaks up families, separating husband from wife, and child from perent. It is a vice which attacks society at almost every point, but mainly at the two extremes, the highest and the lowest, and some of the exhibitions which are made in the divorce courts by the so-called smart set," who hold themselves

apart as being better or more select than others, have shocked the moral sense of the people. The ease with which divorces are obtained is one of the greatest promoters of vice, and it is doing its part in undermining the foundation upon which true civilization and the social fabric rest. One of the first and greatest reforms in the interest of social purity would, therefore, be to do away with divorces, and so put immediate to the ate.

GRAND TRUNK SALLYEY mproved Service via G. T. and D. & H. Between Montreal and New York

TOURIST SLEEPERS leave Montreal eve y Monday and Wednasday at 10 50 p m. for the accommodation of passengers holding first or second class tickets to China, and west thereof as far as the Profile Coast a nominal charge is made for second

CITY TICKET OFFICES, 137 St. James Street, Telephones Main 460, Main 461, or Bonaventure Station.

PROVINCE OF QUEBEC,
District of Montreal.
Notice is hereby given that the
Estate Leon Benoît Alfred Charlebois, of Lapraire, will make application to the Legislature of the
Province of Quebec, at the next session, to be authorized to sell its immoveable properties and to make a
division of the assets of the said Estate.

INTENDING PURCHASERS

Topi cently expressed o ing the custom titles for members

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FRANCE'S DAN in, and not from think apparent to th administrative Franc tainly the unbeliever elm of State to-da able of staying the of misfortune that m try. Their methods culated to drive Fra increasing rapidity brink of ruin. It we fluence of Catholicit. climbed to the higher her nationhood ev has equally been und of the anti-Catholi now sways her desti has sunk to the low her genius has reach over our exchanges the following editori

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