

REV. ELIAS H. YOUNAN, CS.P.

in St. Patrick's Church, beginning on Sunday evening last. The sacred sion, most of those present being Protestant. A large number received the grace of entering the True fold, as was the case when the same zealous preacher occupied the pulpit of the same church last year, with a milarly meritorious object in view This year, too, a question box was placed in the church for earnest seekers after truth; and only questions relating to doctrine were answered, those of a personal or frivlous character being ignored.

Montreal has long been a fruitful ield for the Catholic missionary Twenty years ago and at periods, the Redemptorist Fawhen they came to this city directed the grand inspiring ation now passing away always reerred to with great fervor and pride, ealized this; a local priest, a native of this city, associated with St. Patrick's Church since his ordination, has for years in his quiet and humble way been instrumental nder God in bringing a large number of non-Catholics into the True cold. Since last year this good lork of conversion has become more quiblic, owing to special servors and work of conversion has become more public, owing to special sermons and services in St. Patrick's. Many unthinking Catholics consider that there should be more converts than there are; but they do not know how many there are, how wonderfully numerous they are, taking all the circumstances into account; nor do they reflect on the amount of prejudice that is removed by these serthat is removed by these ser-s to non-Catholics, even in cases no conversion takes place.

where no conversion takes place. Father Younan in his sermons treated of such subjects as God, His Son Jesus Christ, the revelations of God, and the teachings of Our Saviour, where those revelations and teachings are to be found in their completeness, the Church which has taught them from the time of Christ, who founded it, to the present day the necessity of Faith in Christ; His Passion and His death on the cross for the salvation of mankind; and the two great sacraments of the cross for the salvation of mankind; and the two great sacraments of the Church, confession and communion. The opening sermon was preceded by the singing of the first hymn on the St. Patrick's Church hymnal, "Nearer, My God, to Thee!" and was followed by the singing of Cardinal Newman's beautiful hymn, "Lead, Kindly Light," by the choir.

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THE SERMON. — There is nothing nobler, said the Rev. preacher, than to lead to God a soul that has been wandering outside the Fold of the Good Shepherd. It is far more meritorious, far more divine, than to gain the whole world. There are over 300.000.000 Catholics in the world, leaving out of the reckoning those belonging to the Greek and the American churches; while Protestants of all sects hardly numbered 100,000,000. If therefore, every Catholic would bring one heretical soul into the True Church there would be no more

SUNDAY EVENING. — The Rev father Younan delivered a series of luminous and eloquent sermons to non-Catholics this week in St. Patrick's Church, beginning on Sunday evening last. The sacred delifice was crowded on each occasion, most of those present being nows the secret difficulties and sorrows and sufferings of every human

> practices the teachings of His Son, who is the fulness of revelation, it is easy to obtain certain, absolutely certain, salvation. Faith, as St. Paul says, is the substance of things hoped for, the evidence of things unseen. There is a natural craving in the heart and intellect of man for eternal life, for happiness here and happiness hereafter, and this cray. happiness hereafter; and this craving can only be satisfied by God. To ing can only be satisfied by God. To secure eternal life, eternal happiness, we must believe what God's Church teaches and live up to that belief. Faith in God is necessary for all men; faith in Christ, too, is necessary for all Christians, in order for them to be saved. Those who are outside the Catholic Church by their own free will those who know their own free will, those who know the light of faith and yet deliberately shut it out from their intellects, are certainly lost for ever, if they continue in that state

The tendency of the age is to have no authoritative teaching, no creed, simply sentimentality, with nothing binding on the intellect, with a freedom to accept or reject as people pleased. The light of Faith gives to us true freedom—'the freedom with which Christ has made us free.'' It gives us the certainty that there is a God, that He sent His Son to save us by His Passion and death on the cross, that God is our first beginning and last end, that He loves us, and is offering His mercy to us. Let us pause a few moments, and instead of thinking of our own petty and trivial worldly affairs, let us try to realize the agony of Our Lord in the Garden of Gethsemane. His heart was sorrowful, so sorrowful that He could have lain down to die. A chalice was presented to Him by God the Father. He looked at it; He gazed into it. What did that chalice contain? It contained the sins and iniquities and enormities of all mankind, from the days of Adam till the end of time. This vast multitude of sins, of crimes, of depravity, of murder committed and to be committed hy old and young, by beggar and king, came over Him, and entered His heart and His mind. He was as a moral leper in the sight of accept or reject as people The light of Faith gives to

God, who hates sin. Jesus hates and loaths sin too; yet all the sins should be all the sins and loath sin to be appeared to take away original or substance of the sould it for leave, in the substance of the sould store the sould it for leave, in the substance of the sould store the

mercy: let us accept the teachings of Christ, who is the way, the truth and the life; let us show our gratitude by practising those teachings in our daily lives; let us follow Him even unto death, doing good all the time, not for ourselves only, but for others, for the love and glory of God.

The third hour's agony of Our Lord was caused by His thinking of so many men being lost for ever for whom His blood was to be shed. The Eternal Father willed to accept knows the secret difficulties and sorrows and sufferings of every human heart and soul, has a special remedy of or each, and an efficacious and infallible cure for all—the blood of His only Son, applied by the sacraments of penance and communion.

Faith in Christ and His teachings, and the grace of God to put these teachings into practice in our daily lives, are necessary to salvation. To have faith the intellect must be enlightened from on high, and the will and heart moved. The light of conscience is the law of nature. If a man follows the light of his conscience and leads a good life he can be saved, though he be a pagan, and yet we are told that none can be saved, though he be a pagan, and the life; let us show our gratitude by practising those teachings in under by one who will be follow from the sacraments of the law of the sacraments of the sacraments of the sacraments of the grates of the law of the sacraments of the grates of the grates of the grates of the grates of the law of nature. If a man follows the light of his conscience and leads a good life he can be saved, though he be a pagan, and the life; let us show our gratitude by practising those teachings in our daily lives; let us follow Him chow it weru muto death, doing good all the time, and there in the file lives in other sacraments of others, for the love and glory of Odd.

The third hour's agony of Our Lord was caused by His thinking of so many men being lost for ever for whom Ilis blood was to be shed. The Eternal Father willed to accept the sacrifice of His Son, and He showed Him all the glory of His Eternal Sonship, and millions and He showed Him all the glory of His Eternal Sonship, and millions and He showed Him all the glory of His Eternal Sonship, and millions and He showed Him all the glory of His Eternal Sonship, and millions of souls saved by His precious Blood. Then Christ rose up. ready to sacrifice Himself, to put Himself into the hands of His enemies, to suffer, and to die a terrible death. He was not man now, but god, once mor

real Catholics doubtless considered it to be generous and broad-minded for an evening newspaper to devote a column of space daily to Father Younan's pulpit utterances in St Patrick's Church. But there are two points about this non-Catholic Patrick's Church. But there are two points about this non-Catholic reporting of Catholic sermons which should be borne in mind. In the first place, the reports are, as a rule, inaccurate. For example, the report printed on Tuesday evening of Monday evening's sermon, stated "the first question" Father Younan answered was as follows: "What does Christianity signify?" And it makes the Rev. preacher reply that it is a sacrament. The question put to Father Younan, and the reply to which will be found below, was, as a matter of fact, not "What does Christianity signify?" but "What is the signification of christening a child?" In the second place, such inaccuracies do the preacher an injustice by misrepresenting what he said — by making, him appear to say thingsthat are abourd. The moral is obvious. It are absurd. The moral is obvious. It is only in a Catholic newspaper that accurate reports of Catholic sermons and ceremonies and Catholic news in general are to be found.

THE QUESTION BOX .- "What is THE QUESTION BOX.—"What is the signification of christening a child?" "Is it merely a sign or a pledge?" was the first question put to Father Younan through the question box. He replied to it and others as follows on Monday evening's sermon: The questioner evidently means to ask: What does christening signify? It is a sign of being a Christian. It is not exactly a pledge, except in the sense that it pledges the child to Sonship, with God. By Baptism one becomes a member of the Christian Church It.

moral A communication asking twenty questions, not one of which involved a point of doctrine, was also received by the Rev. Father. It finished by stating that the writer would meet the former "in public discussion at any time." Father Younan said that he did not take part in public discussions because they led public discussions, because they to nothing. He would have a vate discussion with the writer vate discussion with the writer, if the latter wished, although such dis-cussions seldom led to any practical result. One of the questions was about the Trinity, which the Rev. Father was called upon to explain. "I cannot explain it," he replied, "It is a mystery, and must be re-

"I cannot explain it, he replied, "It is a mystery, and must be received by Faith; for it is above human comprehension." If the questioner is sincere, and has ever opened his Bible, he will see there many references to the Trinity. All Scripture teaches that there is but, one ed his Bible, he will see there many references to the Trinity. All Scripture teaches that there is but one God. In the Scripture of the New Law. God the Father is mentioned frequently; in some ten or twelve times in one chapter—as "My Father" "God the Father." "Our Father." There are more than thirty passages in which Jesus Christ is called the Son of God,—"This is My beloved Son," "My only begotten Son," etc. It is the same with the Holy Spirit of God. Many distinct references were made to Him, as well as to the other two Persons of the Blessed Trinity. There is one God, and in this God there are three Divine Persons, equal and distinct. This man also asks about the Scriptural authority for the existence of hell. There are one hundred and ten passages of Scripture referring to the torments of hell, not to mention the words "Eternal Damnation" in the New Testament. He must have the words "Eternal Damnation" in the New Testament. He must have never read the Bible, else he would not have asked such questions

THE SERMON. - Non-Catholics

who are intellectually clever are con-tinually denying the Divinity of Christ. But look at the consequence of that false teaching. If Christwere not God, but only man, how If Christ could you account for the wonderful spread of the Catholic Church, the spread of the Catholic Church, the Church of Christ? How could you account for so many millions of men and women overcoming their passions, overcoming what is known as the "world?" How could you account for the three hundred vears of martyrdom which marked the early age of the Catholic Church? How could you account for the fact that after nineteen hundred ware the after nineteen hundred years there are millions and millions of men and women leading good and holy lives? How could you account for the fact that the Catholic Church triumphed over the mighty power of pagap Rome? How could you account for the fact that for nineteen hundred years the finest and brightest intellects have adored Jesus Christ as the Son of God. Surely this is not human, it is Divine. What do the clever non-Catholic men of to-day offer in place of Christ? Nothing. The denial of the Divinity of Christ, however, is not new. It was denied in the time of the Apostles. It was denied by the Jews, and then it was denied by the pagan. Hold fast, my after nineteen hundred years there

that poor Judas did not comprehend, as the other apostles did not comprehend, as the other apostles did not comprehend what Christ had said so often about His approaching sufferings and ignominous death on the cross. Like them he did not comprehend how the Son of God would allow Himself to be held by His enemies, to be scourged, crowned with thorhs, and nailed to a cross. He thought that being the Son of God, He could easily escape from His enemies and from the cruel tortures and death they had planned for him. Every soul has a worm, a canker in it: the fairest fruit, like the brightest intellect has this worm, this canker, eating away at it for years if est intellect has this worm, this can-ker, eating away at it for years if it is not cut out. Go into your se-cret hearts, and seek out this cor-rupting sin of pride or human pas-sions, or whatever fault it may be; and get rid of it while there is yet time. Go to the Master, and not to his enemies. Do not read the books of scepties and unbelievers, but in-stead pray humbly and sincerely to stead pray humbly and sincerely to God for grace to believe, to subdu God for grace to believe, to subdue and destroy your besetting sin. Let there be no Judas here. God is call-ing you. Make your minds to to Him, to accept His teachings, to do His will, and you will certainly be happy for ever.

Peter, in his generous way, was al-

ways forward in declaring his loyal-ty to his Master. He cut off the ser-want's ear when His Master was about to be captured. He boasted hat, though others might deny His that, though others might deny His Master, he would never do so. It did not enter into his mind that he could ever deny his Master. Yet when our Lord was captured Peter ran away, like the rest of the apostles. But he loved his Master, and instead of hiding himself like the others he turned and followed. Him others he turned and followed. Him others, he turned and followed Him He wanted to be near Him. knowing what he said in his fright and agitation, he denied his Master and agitation, he denied his Master three times. His sin was worse than that of Judas; for he was an apostle; he denied the Divinity of Christ. Still he kept near the Master, who looked at him in pity and love. And he repentedi and wept bitterly and wept all his life. When the Lord afterwards asked him three times: "Simon lovest thou Me more than these?" Peter gave the same answer: "Yes, Lord, thou knowest." It was the pity and love which the It was the pity and love which the Master had for Peter that induced It was the pity and love which the Master had for Peter that induced Him to ask the question three times. He desired to give Peter an opportunity of making three professions of love to blot out his three denials. The Master told him to feed His lambs and His sheep; He gave him the kevs of Heaven: He raised him up to take His place at the head of the Catholic Church.

There are many in Heaven who had fallen here and repented. Through repentance their sins became stepping stones leading to God. Peter fell: Paul, who converted pages patients was come a presenter. came stepping stones accessory.

Peter fell: Paul, who converted nagan nations, was once a persecutor of Christ, and fell; Augustine fell: and so did others who are saints in Heaven to-day. Be generous to God. Give Him your love-nav. vour lives. Let no obstacle great or small go between you and God, neither the love of woman nor of father and mother. A time will come when you will be alone with God, and no women, no father or mother will be there. Life is short. It is not worth living except for God, Think

of eternity, repent, be generous in your love of God, and you will have everlasting joy and glory.

Tuesday Evening.

THE QUESTION BOX.—To a question evidently put by a person whose feeble criticisms on Father Younan's sermons appeared side by side with reports of the learned breacher's remarks in an afternoon newspaper, the Rev. gentleman replied at the outset of his discourse on Tuesday evening. The critic asked on what authority Father Younan, had stated that Christ's agony in the garden on Mount Olivet was suffered as a man and not as God. Almighty God, said Father Younan, suffered during His life on this earth as a man; and He suffered as a man only. Jesus Christ is one person, true God and true Man, This one Person has two distinct natures, the nature of God and the nature of man. A pivine Person took upon Himself the nature of man, Jesus Christ has a human body and a human soul; and this human body and son a retypospatically. THE QUESTION BOX.-To a quesman soul; and this human body and soul are hypostatically united His Divinity, to His Divine Person

His Divinity, to His Divine Person. Jespis Christ suffered and died in His human nature only; for a Divine Person is impossible. When we say that God suffered, we mean that Christ suffered in His human nature.

The second question was "How can I believe that God who is infinitely good; created some men who are to be eternally punished?" The answer is very simple, replied Father Younan, Man is human, not Divine. Design human, man has a right to imman, natural happiness. His end is natural, But eternal happiness is dinatural. But eternal happine vine. Man has no right to it ly good and merciful. It is easy to keep His commandments: to acc His teachings, the teachings of His Church and to live up to them. Man Church and to live up to them. Man has free will, and can either accept or reject the teachings of the Divine Redeemer; by rejecting them he merits eternal punishment. If every man who goes on sinning were saved, there would be no goodness of God, no justice of God, no God at all.

all.

"Justification by Faith alone,"
was the subject of another question.
It is an immoral doctrine, said Father Younan. It is the same thing
as to say: "I believe: I will sin; I will
sin against the light of Heaven." as to say: "I believe; I will sin; I will sin against the light of Heaven." Faith without good works is dead, as the apostle tells us. It would be absurd if God said: "Believe in Mv Son, and go on sinning." Faith alone cannot justify. The damned believe in Jesus Christ. The devils believe in Jesus Christ. We must not only believe, but act up to ear belief. Faith and works must go hand in hand. "Justification by Faith alone" is not only immoral but blasphemous.

The dogma of infallibility came up

The dogma of infallibility came up gain through a question as to whe her the Pope could not consider his as matters of faith and morals. No, declared the Rev. F6-ther. The Pope only gives his deci-sion on faith and morals after a council of the Church has decreed that in questions of doctrine he is-infallible. The doctrines of the Catholic Church have been known to the world for centuries—from tha the world for centuries—from the time of the apostles. A council of the Catholic Church, which was divinely founded by Christ, who bides with her forever, who is depository of truth, has decided that the Pope, the head of that in that the Pope, the head of that infallible teaching Church, the successor of St. Peter, the Vicar of Christ, is infallible when teaching matters of faith and morals. That the Church is infallible has been held and taught by the common consent of theologians of all ages.

"What sort of a place is Purgatory?" is the strange query put by an inquirer. The Rev. Father answered: "I don't know. All we know is that it is a state where some

is that it is a state where some souls suffer for a time before they souls suffer for a time before they are fit to go to Heaven. They go to Purgatory because nothing defiled can enter Heaven; venial sins must be forgiven before the soul guilty of them enters Heaven. That sins are forgiven in Purgatory is clear from what Our Saviour said about the sin against the Holy Ghost. He said that it shall not be forgiven in this world or in the next. Bellef in Purgatory has come down to us from historic ages. In olden times sacrifices were offered up for the souls of fices were offered up for the souls of the just; and the Scripture tells us fices were offered up for the souls of the just; and the Scripture tells us that it is a holy thing to pray for the dead. Why should we pray for the dead if our prayers did not benefit them? As to another question—where will the soul go whose body dies at the end of the world in venial sin?—it must be remembered that sincere repentence, one act of love for God, is sufficient to atone for venial sin. Besides, the sufferings caused by the world coming to an end would blot out venial sin.

There is one all important truth which I desire to Impress upon you and that is that there must be on earth a divine, infallible teacher: that it must be living and have lived from the time of Christ, and must live till the end of time; and that there must be only one true divine, infallible Church. If that is not so, (Continued on Page Five.)

Professor Goldwin Smith's article "the Progress of Religious upon Thought in the Nineteenth Century." I touched upon his elaborate introduction two weeks ago; last week I selected a few passages from the body of his contribution,; this week I would like to comment briefly upon the concluding portion of that extraordinary and characteristic production. Despite the errors historical, theological and otherwise into which the professor has fallen, one would very reasonably expect that some practical lessons would be given at the end, as a re sult of his elaborate study of every imaginable section of Christianity but I am forced to conclude that the eminent writer is as far astray at the end as he was in the beginning and that he must have taken the pains to build up this Babel monu ment of confused ideas merely for the purpose of displaying his extensive reading, rather than with an aim to ameliorating the situation by some practical suggestion.

Before closing, he undertakes to present the story of the Russian Church and to institute comparisons between it and the Latin, or Catholic Church. That he has read a goodly number of magazine articles upon the subject of Russia and her religion, I can have no doubt but I seriously question if he knows any more about the Russian Church than about the Catholic one. In the case of the latter he has furnished sufficient proof already, that he knows very little about the theology of Catholicity, much less about the claims of the Church, and decidedly nothing about the spirit of that institution. I will take up a see what can be made of them. He writes :

"In our survey of the religious world we are apt to leave out of sight a fourth part or more of Christendom. When the Anglican bisheps some years ago were challenged to say whether they were or were that in communion with the Eastern Church, that is with the Church of Puesia their answer was in effect. Russia, their answer was in effect that the Eastern Church was so remote that they could not tell.

Does he mean "remote" in its origin, or is the term taken in the employed by Goldsmith's "Traveller.

"Remote, unfriended, melancholy,

How could the Anglican bishops. from a theological standpoint, be in communion with the Oriental Christians? They have nothing in common. Politically there might be some connection between the two between the two both are governed by the mutable laws enacted by laymen, or dictated by rulers. The Russian Church draws its inspiration from the autocrat of all the Russias; the Anglican Church is created by act of Parliament and maintained by the power. The close family relationship etween the Czarina and Edward VII., might constitute a binding link between the two. But otherwise I cannot see what hyphen could possibly bridge the abyss that separates these two churches. Mr. Smith says:

"Itt differs theologically from the Roman Catholic and the churches on the article in the Creed respecting the procession of the Holy Chost. But its more respecting the procession of the Holy Chost. But its more practical grounds of difference probably are its abhorrence of images and of insurumental music and its practice of baptism by immersion."

Does he consider that the dogma regarding the Holy Ghost is not more practical—that is importantthan the question of images, music, and the form of baptism? What has become of the Professor's theological declares the Protestant churches to erudition? The article of the Creed be outside the pale of "traditional" concerning the Holy Ghost is the assertion of one of the fundamental dogma of Christianity; the other subjects affect the discipline of the Christian Church; the former is a "sine qua non," ot is an essential the latter may or may not be absolutely so. At all events they are of minor importance, and not, as the Professor loosely puts it "more practical grounds." He says:—

"It is more sacramental than the Roman Catholic Church, administering the Eucharist as well as baptism to intant While it abhors images, it adores pictures, provided they are archaic and not works of art, having an instinctive perception of the tendency of art to open the door for humanity."

"Less sucramental" he means: for. if degrees be admitted in the sacrantal character of churches, that ich is most sacramental is the one

In the last two issues of the "True | that places the highest value upon I attempted to cram into the sacrament and guards it with short space an appreciation of a the greatest care from even the refew of the most striking points in motest chance of a profanation. The Russian Church neither abhors images (for it makes considerable them), nor does it adore tures, any more than the Catholic adores any creature or created ject. We are now told that the Czar presides over the councils of the church, and that the "abolition the Patriarchate removed the last rival of his power. Peter the Great when asked to restore the office, exclaimed: 'I am your Patriarch flung down his hunting-knife on the table and said: 'There is your Pa-

> Just what Henry VIII, said, and did, in regard to the Anglican Church; only Henry declared that he would be the future Pope, and it vas an axe, not a knife that he let drop. No wonder there should be a sympathy between the two and tha Mr. Smith has been able to say :-

"Attempts have been made both by Gallicans and Anglicans to negotiate a union with the Eastern Church as a counterpoise to the Papacy. But they have been baffled by the intense nationality and antiquated ritualism rather than by the difference about an article in the Athanasian Creed." Athanasian Creed.

Now all this time I have been watching for some conclusion, practical statement, or suggestion

"Such is the position in which at the close of the last century Chris-tendom seems to have stood."

So, after all Christendom only seems" to have stood in "such" a position at the close of the last cen tury! What position? As to all-important question, we are just about as wise-or a little less so being more confused-as when we commenced the perusal of this prefew of his concluding passages and cious document. Of course, he tries to explain the meaning by the following :-

> "Outside the pale of reason son, we do not say of truth —were the Roman Catholic and Eastern churches, the Roman Catholic Church esting on tradition, sacerdotal au-hority, and belief in present mir-cles; the Eastern Church supported by tradition, sacordotal authority nationality, and the power of th Czar."

> Why "outside the pale of reason" he does "not say of truth?" Human reason-being fallible-may pect truth; but that which is within the pale of truth, must also be within the pale of reason-for truth is logical. He asserts that the Catholic Church rests on tradition, sacerdotal authority, and belief in present miracles; very true, and three good stones they are in that basis but there are others even more important. He could have truthfully mentioned history, the Scriptures, the Fathers, the unbroken series of Christ's vicars, and the words of Christ. But where does Protestantism stand; or where did it stand at the close of the last century ? Goldwin Smith says :-

> Outside the pale of traditional "Outside the pale of traditional authority and amenable to reason stood the Frotestant churches, urgently pressed by a question as to the sufficiency of the evidences of supernatural Christianity, above all, of its vital fundamental doctrines of its vital fundamental doctrines-the Fall of Man, the Incarnation the Fall of Man, the Incarnation and the Resurrection. The Anglicar Church a fabric of policy compound-ed of Catholicism without a Pope and Biblical Protestantism, was in the threes of a struggle between and Biblical Protestantism, was in the threes of a struggle between those two elements, largely antiqua-rian and of little importance com-pared with the vital question as to the evidences of revelation and the divinity of Christ."

Remember that this was written by Goldwin Smith, the ex-professor the fabricator of "pure English," the enthusiastic apologist of Procent this statement as exact? whence, then, did they authority; ' spring? If they are "amenable reason" they must, as yet, be estranged from reason-for that which is amenable cannot be in possession of that to which it is amenable. The rest of the paragraph is mere balderdash, or meaningless generalities But the remedies for all errors that he suggests are very amusing. He thus expresses them :-

"The task now imposed on the liegemen of reason seems to be that of reviewing reverently, but freely and impartially, the evidences both of supernatural Christianity and of theism, frankly rejecting what is untenable, and if possible laying new and sounder foundations in its place."

This paragraph settles the matter as far as Goldwin Smith, as an authority upon Christianity, is con-cerned, He places Christianity and the "liegemen of reason" (Tom Paines, Voltaires, Volneys, "et hoc omne,") to review the dences in either case and to reject and thus lay "new and sounder foundations" than those laid Christ in the beginning. Here is in fidelity of the rankest; infidelity presupposes an infidel, and such on his own reasoning must be Professor Goldwin Smith.

REV. FATHER SEELOS, C.SS,R.

Merits for Beatification Considered at Baltimore

News has reached New Orleans of the sitting in Baltimore of an ecclesiastical court, in whose decision

shashcal court, in whose decision New Orleans Catholics will take considerable interest.

The court has been organized to consider the merits of the Rev. Francis Kavier Seelos, C.SS.R., for beatification, the first step in the process of canonization. The name of Father Seelos is well known in the tification, the first step in the process of canonization. The name of Father Seelos is well known in the Redemptorists parish of New Orleans, where there are families who cla m his miraculous cure of some of their immediate ancestors. Father Seelos spent only one year of his life here, where he died in the yellow fever epidemic of 1867. His remains lie now in St. Mary's Assumption Church (German), over which devout Catholics bend in prayer. That part Catholics bend in prayer. That part the sanctuary has become a shrine in fact, and lighted candles attest the faith which worshippers have in his intercessory powers with the great Jehovah

voluminous sketch of Father A voluminous sketch of Father Seelos was published in 1887 by Father Zimmer, C.SS.R., and from its pages were gathered yesterday some of the most important events in the life of the candidate for beatification. Only a very few of the Redemptorists in New Orleans now were associated with Father Seelos. transferring, as they do, from one part of the country to another so frequently. Brother Hermann, who will celebrate his golden jubilee as a will celebrate his golden jubilee as a priest next year, was here during Father Seelos' brief stay. Father DeHam, now passed away, was another who knew him well. The parishioners, however, remember him with the deepest affection, and among them he is still spoken of as "Blessed Father Seelos." Blessed Father Seelos

Father Seelos was born in Fues-sen, Bavaria, Jan. 11, 1819. His pasen, Bavaria, Jan. 11, 1819. His parents were devout Catholics, and from his early boyhood he planned for himself a life in the priesthood. He was educated with the greatest care, in the best schools available; first at the college at Angsburg, Bavaria, and then at the University of Munich. With the completion of his college education he made his plans to study for the priesthood. plans to study for the priesthood Inclining to a religious life, and 'atracted toward the Redemptorists Order by the accounts of fellow countrymen who had entered before countrymen who had entered beforehim, he applied to the superior of the Redemptorists in North America for admission. He was required think over the matter further before pressing his application, and while biding his time entered the ecclesiastical seminary in Dillingham. Bayastical seminary in Dillingham, Bav aria, Nov. 3, 1842. He was admit ted, after a rigorous examination and during his short stay there wor the golden encomiums of the faculty and their predictions that he was t a great light in the Catholic

While in the seminary, the letter While in the seminary, the letter came, granting him permission to enter the Redemptorists' Order, and March 17, 1843, in company with two of its members, he started on his journey to America. He arrived in the city of New York, Easter Monday, April 17, and was there welcomed by the superior. Up to the time of the coming of Father Seelos, there had been no American Seelos, there had been no American novitiate for Redemptorists, so that Father Seelos was the first of the school that has since prepared hundreds for Redemptorists' Orders. He was invested with the habit, May 6, 1843, at the St. James House, Baltimore; professed, May 16, 1844; ordained December 22, 1844, by the Archbishop of Baltimore, and said his first Mass Christmas Day. by the

His first work as a priest was done in Baltimore. He was very shortly transferred to Pittsburg, where Father Newman, afterwards Bishop Newman, was the rector of the house. His extraordinary qualifications for the priesthood, which devoloped rapidly, brought him to the attention of his superiors, and his first promotion came in 1847, when he was made master of novices at Pittsburg. While occupying this position, he had under him, Father John Duffy, afterwards superior of the house in New Orleans, and who died in this city, in 1874, Father Seelos was made superior of the Pittsburg house, in 1851. He died this post until 1854, when he was appointed to the rectorship of St. Alphonsus' Church, Baltimore, where he remained until 1857. He was His first work as a priest was done Alphonsus' Church, Baltimore, where he remained until 1857. He was then transferred to Annapolis, as superior and master of novices, and after one month, was sent as prefect of studies to Cumberland, Md. It was while he was in the house at Cumberland, in 1860, that he was proposed for bishop to the Holy See, by the bishop of Pittsburg, who, resigning on account of ill health, desired him as his successor. Fearful of such responsibility Father Seelos pleaded with the superior general in Rome, to use his influence at the Vatican, to cancel his name from the list of candidates. His petition was heeded and Father Seelos remained in his convent. In 1862, Father Seelos was transferred with his students to Annapolis, away from the scenes of the war between the States. From 1863 until 1866, he remained until 1857.

was superior of the Redemptorists' missions, and in that office visited a number of the larger cities of the North.

He was transferred to New Orleans in 1866, and reached this city September 28, where he was welcomed by the superior of the New Orleans house, Father John Duffy, his former novice. Father Seelos is quoted as voicing these prophetic words shortly after his arrival. "Here is my home, and here will I die." He was appointed prefect of St. Mary's Assumption Church and school prefect of the lay brothers, spiritual director for the Archonfraternitv of the Holy Family, and spiritual director and confessor for the Notre Dame Sisterhood, offices filled now by Rev. Father Muehlsiepen, C.SS.R. Father Seelos made his way at once into the hearts of the people of his parish and of the community, and it soon came to be recognized that he was a man of extraordinary piety. He was especially popular as a confessor, and as a worker in the schoolroom he had no peer at that time. He gained a reputation for miraculous healing powpeer at that time. He gained a reputation for miraculous healing power and there are people living to-day who claim to have witnessed some of his cures. Father Seelos will be remembered by some of the other Catholics of Natchez, as having conducted the spiritual retreat for the priests of that diocese, during February 1867, an honor which is only deputized to priests of recognized ability. er at that time. He gained a re-

ability. Father Seelos on July 17, 1867, blessed the statue of the Mater Do-lorosa, which is standing in St. Malorosa which is standing in St. Mary's Church to-day, and he voiced the wish on that occasion that he would be buried at its feet. He wished, too, that he might die on Friday or Saturday, the days on which the Saviour and the Virgin Mary had expired, and both of these wishes were granted to him. He died on the evening of Friday, Oct. 4, 1867, with yellow fever. During his illness prayers were offered in all lorosa illness prayers were offered the churches for his recovery, people wept outside of the convent walls, and the three papers of New Orleans published daily, reports of his condition. The physician who attended him in his last illness, Dr. Dowler, discovered that one of his lungs had been completely destroyed by consumption, and declared it as wonderful that he could have kept at his work under the physical suffering he had been silently enduring. Among the last words of Father Seelos was an expression of happiness at dying wept outside of the convent an expression of happiness at dying a Redemptorist. He breathed his last in the habit of the order, surrounded by his brother priests chanting a by his brother priests chanting a hymn to the Virgin Mary. He died hymn to the Virgin Mary. He died at the age of forty-eight years and nine months, and was buried, as was the custom then, in the sanctu-ary of St. Mary's Church. He was so highly regarded by the members of the order here that when Father DeHem came to die he asked to DeHam came to die he asked thave placed in his hands the crucifi which had rested hourly upon the living heart of Father Seelos.

The ecclesiastical commission which has begun its investigation into the has begun its investigation into the life of Father Seclos will come to New Orleans in the course of it work, and it is probable that the remains of Father Seclos will be dis interred. That will not take place however until the fall, as in such important matters every move it made very slowly.

CATHOLIC EDITORS ON MANY THEMES.

The "Catholic Universe" of Cleveland says :

Rev. C. W. Carroll, a Protestant minister, stated in his sermon last Sunday that "Married men live lorger than bachelors." He said that "statistics show that the mortality rate among Protestant minis-

no place.

There is a drain on the physical strength of the iCatholic priest of which a Protestant minister does not

we would like to see the mathema-tical process by which Rev. Mr. Car-roll or his statistician demonstrates that the mortality rate among the Catholic priests is 112 per cent.

DESERTED IN OLD AGE. - The

dren and relatives to die by the roadside unless rescued by the good Samaritan. It is a sad tale and one which is retold every day in our

THE HOMES OF THE POOR IN ENGLAND.

The twelfth annual meeting of the Sheffield Association for the improvement in sanitary conditions and the better housing of the poor was held recently in the Temperance The Very Rev. Bernard Vaughan, S.J., in supporting the adoption of

The Very Rev. Bernard Vaughan. S.J., in supporting the adoption of the annual report, said that the fact that the new century was just commencing caused them to contrast the present with the past, and look forward to the future. At the beginning of the last century they had struggles for political, social, and relictors freedom and were just restruggles for political, social, and religious freedom, and were just recovering from the horrors of the French Revolution. In the early years of the century the banner of political freedom was unfurled, and the people fought so well that the Reform Bill was passed in 1832. Then the middle and upper classes ground the workers down again in the Lancashire mills and other places, making in some instances the Lancashire mills and other places, making in some instances 500 per cent. profit. Then the poli-tical banner was unfurled, and the Franchise Bill was passed in 1867. places, making Franchise Bill was passed in 1867. That measure being passed, there was now no political slavery to keep them back from obtaining housing reforms, which they should strive for, not merely as men, but as citizens in an empire which prides herself on political freedom. He would like to ask how that political freedom was being used, and how many men were using their political freedom as men, as citizens, and as tality rate among Protestant ministers is 35 per cent., while among Catholic priests it is 112 per cent."

We can believe that, as a rule, 'married men live longer than bachelors,' because they are more regular in their habits and more sober in their conduct. Many of "the men around town" are given to too much indulgence, and are unrestrained in their lives.

The statement regarding ministers dom mere using their political free-dom as men, as citizons, and as members of the first empire of the world, and not merely with paround their conduct. Many of "the men interest extending to the extent of the empire. Besides political free-dom freedom from some of the worst forms of disease and sickness. At the beginning of the last continuous conti their lives.

The statement regarding ministers and priests is unfair, and, we think, untrue. We challenge the proof. The life of a priest is far different from that of a minister. The priest has at least three times as much work to do. He not only has the care of the spiritual affairs, but also of the temporalities of the parish. He is the superintendent of his school and the man of affairs in the congregation. He spends hours in the congregation. He spends hours in the congregation. He spends hours in the confessional and says Mass fasting. On Sundays, as a rule, he does not break his fast until afternoon, and preaches at least twice on an empty stomach. He visits the sick, and no contagion keeps him from the sick room, where Protestant ministers, by their own admissions, declare that they have no place.

There is a drain on the physical

All this had been altered. How was it, then, that when volunteers were needed for South Africa last year, out of 11,000 who volunteered only 3,000 were accepted as fit, and only 2,200 were of moderate build? It was because the conditions of the people were such as to prevent the building up of a healthy race. He would not say anything about the condition of the homes of the people in Sheffield, because he wished to continue his life a little longer (laughter). In the city of London, there were a million of people housed as they should not be, and 140,000 houses were condemned by the sanitary inspectors as unfit for human habitation. There was a striking contrast between the conditions in the East and West of London. Taking the East, and excluding the West, one person in every three died outside his own house—in a workhouse, infirmary, hospital, or some such institution. If the average was taken, including the inhabitants of the West-End, one in every five persons died outside his or her homo. In the East-End the people were huddled together in a shameful manner. He had known of four, six,

ly with the old virus in his blood, until his vanity gets a great shock and then his heart grows bitter. If he is not a celebrity he is let alone to stumble along as best he can. He finds his Catholic acquaintances wearing their religion perfunctorily. It is vital, no doubt, but it does not influence their manners. As to their morals, that is a different thing, but he sees that they go as far as they can without committing grave sin. Their code is not "keep the commandments," but break them as far as you can without falling into mortal sin. He finds that while the conscience is considered, character "is neglected, and that the ideals of the sweetness, the sincerity, and zeal of Catholic life do not, as far as he sees, generally exist.

He has come into the Church for peace but he has brought the same old emotional, yearning heart withhim. His mind has been, touched only superficially. He finds coldness and indifference everywhere—and he leaves the sacred portal, wretched, unfriended, to go back to his husks. Shall we call him rude names, or learn to save him by reforming ourselves? out in the ble

DESERTED IN OLD AGE. — The following is taken from the Michigan "Catholic":—

"Please pray for the repose of the soul of John Schultz, aged 40 years, of Grandville, Kent Co_ who died at the Asylum Monday last. His family were notified, but would not bury him. The Kent County officials also refused. The body would have been sent to Ann Arbor for dissection, had not it been claimed by the clergy This is another case of desertion of relatives and friends. How little can man count on friends in hours of need."

The above clipping which we reproduce from our e. c., the Kalamazoo Augustinian, speaks for itself. There are too many such cases, and they give us a faint idea of the selfishness that is around us. Helpless creatures, who, in earlier years may have been good providers and good citizens, are left by unnatural children and relatives to die by the good If they wanted their children to grow up to respect them they must give the children some reason for that respect. How could husband and wife respect each other, and the children respect the parents when they were huddled together, all living in one room, perhaps with others besides those of one family? If they had such homes there could be no reverence and respect. Where there be bred for the purposes of bacteriological research. If there was no
respect for the body there was non
for the soul. The people lived in
dirt, lav in dirt, kept warm in dirt,
and if they came out it was the
worse for the community. Was that
social or political freedom? The
man might come out with a vote,
but what use was that if there was
no health in the home. If the men
did not keep their own homes in order, how were they going to keep
their district in order, their city in
order the empire in order? Out of order the empire in order? Out of such nests of filth and vice were cre ated ruffians and anarchists. It seened hard to take the roof from the heads of the people, but such deas now existed would have to be as now existed would have to torn down to get rid of the vice and degradation which, stead of humanizing the man, alized him. Their aim must is start at the bottom of the lato humanize first, and show a man how to be a man and not a brute Once humanized, they could then civilize and Christianize a man, and leave God to canonize him (ap-

plause! As a man, as a citizen of this empire, and as a Christian, he was for the better housing of his poorer brethren They must get the men out of their present homes, and start them again in places fit to live in, and not leave them in places not fit for swine. He trusted that the work would be carried out in Sheffield so that every man would have a home, and bring his children up in such a way that they, when they left that home, would say they intended to have a home like their father had (loud applause). plause!

PAPER COFFINS. - One of the PAPER COFFINS.— One of the latest things to be made of paper is coffins. It has been demonstrated that paper coffins are waterproof, fireproof and acid proof, practically indestructible. In their cheapest indestructible. In their form they are 50 per cent. than plain pine boxes, and again they may be made as handsome as a rosewood casket.

Montreal City and District Savings Bank.

The Annual General Meeting of the The Annual General Meeting of the Stockholders of this Bank will be held at its Head Office, 176 St. James Street, TUESDAY, 7th May next, at 1 o'clock p.m., for the reception of the Annual Reports and Statements, and the election of Di-

By order of the Board, HY. BARBEAU

Montreal, 80th March, 1901.



A Lady of Quality

knows real value and genuine meri QUALITY is the

of the make up of SURPRISE So QUALITY in the secret of reat success of SURPRISE Soap-QUALITY means pure hard seep rith remarkable and peculiar qualities or washing clothes.

ther practised ce of pleasure certainly very ple using to remark arities and chara neighbors, and wh special practice o minute observatio quently unseen sr the recollection noticed through t other hand, ther painful. unnecesse flections that spri servations, and w peace of mind to the one who life's current with special attention place around him. observed things th been much happier come to my notice distracting and un tions none have more than the day as the young girls and the cigarette the young boys go tention to dot dow servations regarding subjects, but I rea organ, an editoria question, which ex my ideas that it s of writing them o

tions to a few gen As to the theatre liberty of reproduc most striking pass orial, after which personal observation question writes "The increase of

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munity, are among quieting social phe day. There never ving illustration of old proverb that f old proverb that for contempt. Not so production of a play was always precede that it had been su ful process of disit the managerial pla—not Toronto, be mulate public interby preliminary him improprieties contadomestic audacities European abominal exaggeration to exaggeration to a ventionalities of ci ventionalities of ci outraged to-day up stage—not in all ti—as habitually and they are in Paris, even the Theatre A nudities of speech a only not resented mently applauded, as matters of course as matters of cours girls, still in schoo it, who never ought such pollution, leas such pollution, leas company of young is a very serious of at all easy to deal ly the baser daily itself partly responisting condition of couragement which unscrupulous manag moralization which n the public mind its exploitation of a mai and disgusting; pers, although they play by advertising it by denunciatio come to such a pactites that the sure a theatre, and enric to say that the shoof the stage is not This fact is notorio its exploitation of This fact is notorio perfectly well know who make a practice scribing all the more tures of a vulgar or sentation, under the hibiting a virtuous

"Of course, there body of reflective playgoers, who avoid drama as they would drama as they would only on account of the account of only on a consense, and who as unfavorable journal and are minority, and are minority, and are megligible quantity speculative promotes who cares nothing who cares nothing who cares on only on a policy self and his profession impotent in the man impelled by the necessaless to supply what mands."

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BY OUR CURBSTONE OBSERVER.

source of pleasure or of worry. It is certainly very pleasant and very amusing to remark the various peculiarities and characteristics of our neighbors, and when one has made a special practice of this more or less minute observation, the result is frequently unseen smiles produced by the recollection of what had been noticed through the day. On the other hand, there are very often painful. unnecessarily painful, reflections that spring from such observations, and which disturb the peace of mind to a degree unknown the one who drifts along with life's current without paying any place around him. I have frequently observed things that I would have been much happier had they never come to my notice. Amongst these distracting and unpleasant observations none have ever worried me more than the day-theatres—as far as the young girls are concerned and the cigarette smoking-as far as the young boys go. It was my in tention to dot down a few of my observations regarding both of these subjects, but I read , in an Ontario organ, an editorial upon the former question, which expresses so exactly my ideas that it saves the necessity of writing them out; as to the second question I will have frequent opportunity of fully treating it in detail so I will confine my observations to a few general statements.

As to the theatres, I will take the liberty of reproducing a few of the most striking passages in that editorial, after which I shall add a few personal observations. The editor question writes :-

"The increase of coarseness in the

theatre, and the complacency with which offences against good taste are regarded by audiences supposed are regarded by audiences supposed to be representative of the most highly cultivated classes of the community, are among the most disquieting social phenomena of the day. There never was a more striking illustration of the truth of the old proverb that familiarity breeds contempt. Not so very long ago the contempt. Not so very long ago the production of a play from the French production of a play from the French was always preceded by assurances that it had been subjected to a careful process of disinfection, but now the managerial plan in many cities—not Toronto, be it said—is to stimulate public interest in a new piece by preliminary hints concerning the improprieties contained in it, and domestic audactities are added to European abominations. It is no exaggeration to say that the conventionalities of civilized life are outraged to-day upon the American stage—not in all theatres, of course—as habitually and as flagrantly as they are in Paris, not excepting even the Theatre Antoine. And these nudities of speech and action are not only not resented, but are vehemently appliauded, and are accepted as matters of course, even by young virls still in school or interest out are vas always preceded by assurances such pollution, least of all company of young men. The evil is a very serious one, and one not at all easy to deal with, Undoubtedly the baser daily press has made itself partly responsible for the existing condition of affeire by these isting condition of affairs by the en-couragement which it has given to unscrupulous managers and the de-moralization which it has wrought the public mind and conscience by exploitation of all that is abnor its exploitation of all that is abnormal and disgusting; but the newspapers, although they can help a dirty play by advertising it, cannot hurt it by denunciation. Things have come to such a pass in the larger cities that the surest way to crowd a theatre, and enrich its manager, is to say that the show in possession of the stage is not fit to be seen. This fact is notorious, and must be of the stage is not fit to be seen. This fact is notorious, and must be perfectly well known to the writers who make a practice of minutely describing all the more atrocious features of a vulgar or salacious representation, under the pretence of exhibiting a virtuous indignation."

ministron. under the pretence of exhibiting a virtuous indignation."

"Of course, there is a considerable body of reflective and intelligent playgoers, who avoid the degenerate drama as they would the plague, not only on account of its bad morals, but its general stupidity and tedicusness, and who are influenced by unfavorable journalistic reports. But these are, after all, a very small minority, and are treated as a negligible quantity by the ordinary speculative promoter of stage plays, who cares nothing about art, or manners, or morals, so long as he can draw a crowd. His excuse, when rebuked for a policy debasing to himself and his profession, is that he is impotent in the matter, being compelled by the necessities of the business to supply what the public demands."

"But if the self-respecting part of the community, the men who fre-quent the best clubs and the women who fill the churches, could be in-duced to absent themselves from the theatres which offer salacious, insi-dious or vulgar shows, and to turn a cold shoulder to the men who write them, as they would to other person who did not know how to behave himself properly in pri-

It is a question, in my mind, whether practised observation is a ple." vate life, much good might be done there is still much force in example."

On general lines nothing could be more exact than what the abovequoted article contains. Coming down to special cases, it has struck ne forcibly that the afternoon performances in many theatres are a source of injury, or danger - to the ay the least-for young girls. I am not questioning the morality of the plays; I suppose them to be thoroughly good. It is the fact of so many girls and young ladies frequenting the matinees, Standing on the curbstone outside the theatres of our own city I daily observe troops of girls ranging from ten to twenty, flocking in about two special attention to what Is taking lo'clock in the afternoon. About half past four they all come out again. and generally go off for a walk with the young men who accompany them. It is vain that I ask myself what these young girls should be doing during the two or three hours that they spend, almost daily, with their 'fellows,' listening to some sensational dramatic representation.

Not a few of them should be school; others have duties at home to perform that are thus seriously neglected; and all should be under the eye of some interested and attentive person, parent or relative. Many of those girls are too young to appreciate or benefit by the legitimate drama; yet they are sufficiently young to receive false impressions from the sensationalism upon the stage; and not one of them old enough to be self-reliant and to pass through the dangers of company without risk. It is not of the theatre, nor of the manager that I complain; but of the parents who should be able to find some less dangerous pass-time for their children. In this matter the parents have a sacred duty to perform the neglect of which they are sure to run sooner or later

I have observed, more and more as the weeks go past that the young boys, from eight or ten up to any age, are becoming (with rare exceptions) terrible smokers of cigarettes. A man in the north end of the city, who keeps a little candy shop, told me that he paid his rent each month with the profit made upon the sale of cigarettes. I am not going to preach a sermon on this subject; I merely intend relating a few scientific facts, and I will leave the rest to the studious perusal of the readers :

I claim that cigarette-smoking is purely and simply a method of sui-cide. The young lad who can do away with a couple of packages in a day is on the highway to death and miserv before death. There is no poison like that of the cigarette Liquor is preferable; it may exhibit as matters of course, even by young Liquor is preferable; it may exhibit girls, still in school, or just out of it, who never ought to be exposed to sleep will generally get rid of the sleep will generally get rid of the immediate effect. Not so with the cigarette. They do not intoxicate one until later on in life.

There are five ingredients in each igarette, any one of which is lated to destroy human life. First. there is the oil of tobacco; second. the oil in the imported paper, which is nearly as destructive; third, the arsenic introduced to make the paper burn white and add a peculiar flavor; fourth, the saltpetre put in the tobacco to prevent it from moulding; and finally, the opium that is sprayed over the tobacco to give it the insidious influence which it possesses over the brain. Can you wonder that the animal life of young man is killed with such a disease? In the cigar and pipe we have but one poison-nicotine -but it is not inhaled.

While tobacco is comparatively dangerless, the passion for cigarettes with their opium, arsenic, saltpetre, seems to have become almost universal, and it is visibly destructive of energy and even life. I will take occasion later on to dwell more fully on this subject.

TRISH EMIGRATION LAST YEAR.

Irish emigration returns issued state that the number of emigrants who left Irish ports in 1900 was 47,107, or 10.5 per 1,000 of the es-47,107, or 10.5 per 1,000 of the estimated population of Ireland in the middle of the year, being an increase of 3,347 as compared with the number in 1899. The number of males who emigrated last year was 23,295, or 2,727 more than in the previous year, and of females 23,-812, an increase of 620.

Of the 47,107 emigrants in 1900, 45,288 were natives of Ireland and 1,819 were persons belonging to other countries. Compared with the corresponding figures of 1899, the number of emigrants, natives of Ireland, shows an increase of 4,056,

to other countries shows a decrease of 709.

Of the 45,288 natives of Ireland who left the country last year, 3,857, or 3,2 per 1,000 of the population of the province in 1891, were from Leinster; 17,938, or 15,3 per 1,000, from Munster; 9,438, or 5,8 per 1,000, from Munster; 9,438, or 5,8 per 1,000, from Ulster, and 14,060, or 10,5 per 1,000 of from Connaught—the total number being equal to 9,6 per 1,000 of the population of Ireland in 1891.

Comparing 1900 with 1899, Leinster exhibits an increase of 315, Munster an increase of 2,175, Ulster an increase of 737, and Connaught an increase of 829 emigrants.

The total number of emigrants—natives of Ireland—who left Irish ports from May, 1851 (the date at which the collection of these returns commenced), to December, 1900, is 3,841,419—2,003,344 males and 1,888,075 females. The highest number in any one year was 190,322 in 1852, and the lower 32,241,11892.

ber in any one year was 190,322 in 1852, and the lowest 32,241 in 1898. -Pall Mall Gazette.

CHRISTIAN BROTHERS AND EDUCATION.

It is peculiarly pleasant at a time when such bitter opposition is offertion to the work of the Brothers of the Christian Schools. Not only had the Brothers the highest awards for education in the first class, but they also had prizes in many other classes. Their agricultural institute at Beauvais was marked out for special honor, and their school for deaf mutes obtained a like distinction. To Brothers Alexis. Petronius, Senaclasses. Their agricultural institute mutes obtained a like distinction. To Brothers Alexis, Petronius, Senateur. Charles, and others medals indicating the notable services they have rendered to education were granted. Altogether exhibition juries gave the Brothers thirteen gold, twenty-one silver, and fourteen bronze medals, besides many "hon' orable mentions" for their labors in the schools against which the new bill is directed. The French Governthe schools against which the new bill is directed. The French Government know well enough the value of the work done by the members of the religious Orders, but they are, like all politicians, at the command of those who can organize the constituencies best. It would be worth the while of French Catholics to bring over one or two American political managers for a while and to litical managers for a while and to learn a little of their skill in check-mating enemies.—Liverpool Catholic

A GOOD PRICE.-At an auction sale at Charlestown, N.H., last week an almanac of the year 1667 was sold for \$155. Only one other copy of this issue is known to be in this country, and that is in the library of the American Antiquarian Society of Worcester Society of Worcester

Tunes

They Don't

Many people don't notice that the new papering and draping don't seem to match with some pieces of well used Furniture. It is easy to make them match properly by having the Furniture re-covered and polished up like new. We can tell you exactly what it is going to cost if you ask us.

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Chronic Constipation

(CATARRH OF THE LIVER)



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your hands and feet are cold. Or, you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. Your skin is either a muddy yellow, or covered with unsightly pimples. Perhaps you feel blue, without energy, and generally miserable; or your food doesn't taste good. Yet, perhaps, you feel sometimes hungry, at other times no appetite at all. This is because the waste matter, which should be promptly thrown out, is kept in; it poisons and disorganizes the whole it poisons and disorganizes the wh ed to the religious Orders on the system. Chronic constipation is par-continent to notice the testimony ticularly bad at this time of year. The body should now be getting rid The body should now be getting rid of the accumulated poisons and refuse of the winter. If it does not succeed it means a low state of health all summer, It cannot succeed unless the bowels are open and

Chronic constipation comes from a liver which is diseased, and so cannot produce the necessary Bile. The Bile is Nature's Purgative. Artificial purgatives can never cure. The more you use them the more you have to. They usually do much harm. Notice how weak they make you feel. You can't keep on draining your system like that without suffering for it. To help Nature you must strengthen.

The only way to cure Chronic Constipation permanently is to cure the Liver. In America the most common liver trouble is Catarrh. Dr. regular.

liver trouble is Catarrh. Dr. Sproule was the first to discover this. As a result he has cured where

chronic constipation caused all vour other wretched feelings? Perhaps your hands and feet are cold. Or, you feel dull and heavy during the day. You can hardly keep awake after a hearty meal. Your skin is either a muddy yellow, or covered either a muddy yellow, or covered it is the control of the control o

SYMPTOMS OF CATARRH OF THE LIVER.

This condition results from the liver being affected by Catarrh ex-tending from the stomach into the tubes of the liver.

- 1—Are you constipated?
 2—Is your complexion bad?
 3—Are you sleepy in the daytime?
 4—Are you irritable?
 5—Are you nervous?
 6—bo you get dizzy?
 7—Have you no energy?
 8—Do you have cold feet?
 9—Do you feel miserable?
 10—Do you get tired easily?

- 10—Do you get tired easily?
 11—Do you have hot flushes?
 12—Is eyesight blurred?
 13—Have you a pain in the back?
 14—Is your flesh soft and 'labby?
 15—Are your spirits low at times?
 16—Is there a bloating after eating?
- ing?
 17-Have you a gurgling in towels?
 18-Is there throbbing in stomach?
- 19-Is there a general feeling of lassitude? 20-Do these feelings affect wour
- 21-Are you short of breath upon 22-Is the circulation of the blood sluggish?

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Montreal, 19th. February, 1901. GEOFFRION & CUSSON, Attorneys for l'etitioners

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EPISCOPAL APPROBATION.

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

"PAUL, Archbishop of Montreal."

SATURDAY MAY 4, 1901.

Notes of the Week. the manner in which the reverend preacher has answered some of the

JUBILEE VISITS. - To-morrov the third of the jubilee processional visits to the churches indicated, will take place for St. Patrick's parish. The arrangements will be the same as on last Sunday. The men will meet at a quarter before two and the women at a quarter before three. Last Sunday, when congratulating the men upon the splendid atten lance to the jubilee regulations the Rev. Pastor, Father Quinlivan. dwelt upon the fact that if the people of the parish were to stand to gether upon all occasions as they have done in this instance, the result would be far beyond their expectations. In delivering the last sermon of the retreat preparatory to the jubilee, Rev. Father Ryan made mention of the same subject and laid down some practical rules for the future guidance of the par-

FIRST COMMUNION. - After the day of one's baptism that of the First Communion is the most glorious in the life of a young person When we contemplate that event with the eyes of Faith, we behold in all the ceremony and circumstance of appeals to the heart and touches the very innermost chords of our nature. The fact of being permitted to take Holy Communion presupposes a state of perfect innocence, a state of grace. The young soul comes in contact, for a first time, in this Sacrament of Love, with Our Divine Lord. He it was who bade the little children to go unto Him, and who seemed to enjoy beyond all other acts that of ministering to th wants of the young. Then the day is made memorable by the honors, the presents, the congratulations which the young person receives When we look back over the year that are forever gone, we cannot but wish ourselves back to the far-away day when we made our First. Communion. Life's pathway may have been rugged and very steep, years may have been as a vast de sert; but First Communion day ever an oasis in that otherwise dreary, or disturbed expause. It is a day of light, of joy, of peace, great Faith, of strong Hope, of in tense Love or Charity. Almost from assert itself the Catholic child looks forward with brightest anticipations to the time when the permission will be given to receive Our Blessed Lord in the Adorable Sacrament of the altar. With fervor and impatience does he behold that hour draw nigh, and does he prepare for it by learning all the elementar truths of our Holy Religion.

According to actual practice in this diocese, the First Communion is followed, almost at once, by Confirmation. Fed, for a first time, with the Bread of Life the young soul is in a fit condition to receive that fortify ing sacrament which episcopal hands confer. Thursday last, for St. Anthony's parish, was that memorable In the early morning the boys and girls, attended by parents, relatives and friends, assisted at special Mass, during the course of which they received Holy Commu-In the evening His Grace the Archbishop confirmed them all. double event was most successful and it was one of the grandest dis plays of devotion in the history the parish. On Sunday, 12th May St. Patrick's parish will enjoy similar day, and it is anticipated that an unusually large number will participate in the blessings graces of that occasion. The Confirmation ceremonies will take place in the evening as usual.

FATHER YOUNAN'S MISSION .-One of the leading features of this week's paper will be a faithful and full report of the mission to non Catholics at present being carrie on by the eminent Paulist. Father St. Patrick's. We have paid special attention to the ques tion box. Catholics, as well as Protestants, will feel a deep interest in but which, with all our scie

the manner in which the reverend most striking and pertinent ques tlons in the box.

CATHOLIC SAILORS' CLUB -

Last week the formal opening of the Catholic Sailors' Club took place This week the first concert of the season was given. Everything promises a very successful summer. The Club is one of those Catholic institutions that have prospered despite all obstacles, barriers, or impedi-Mr. F. B. McNamee who, during the past two or three years has been one of the most active members of the Club, has intimated his intention to retire from the Club or from active participation in its administration. Unless Mr. McNamee tended action, the Club will suffer a great loss

A REMARKABLE ADDRESS.

We publish in full, in this issue the very remarkable and historic address, delivered at the annual concert given by the St. Patrick's Society of Montreal, on the 15th Janu ary, 1872, by the eminent criminal lawyer of Quebec, the late John O'Farrell. Not only was Mr. O'Farrell a distinguished member of the the grand occasion a something that Bar, but he was known as one of the most universally read men of his day. Above all did he excel in Irish history and literature; he was a veritable walking encyclopaedia Irish folklore, poetry, and authentic history

> The lecture, or address, which now reproduce is a splendid evidence of his vast store of knowledge regarding the Irish race in Canada. It s a subject that should be dear to every Irishman in this Dominion. How very few of us know anything about the part played by our people in the building up of Canada, Some of us may imagine that we possess pretty fair idea of the story ir people here; but when Mr O'Farrell's lecture has been read, we will all have to admit that we have been in comparative ignorance of a subject that should come home is as a personal matter of interest.

Nearly thirty years have gone past ince this lecture was delivered and we doubt if there are many alive today who listened to the delivery of it. Yet the speaker said that he was only performing a work that others should continue, and the lesson he thus taught seems to have been wofully neglected, for there are few Irish Canadians to-day who attempt anything serious in regard to the history of our race in this coun-

In his concluding remarks, Mr. O'Farrell said, "We all must feel some pride in knowing that our race as filled so large a space in the brightest pages of Canadian history it is also time that others should be made to feel that Irishmen cannot be considered aliens, or ostracized as such, on a soil made famous by their deeds, and hallowed by their blood.

It was our sincere approval of such sentiments that caused us to revive a brilliant effort that has long since been forgotten - even as has been the one who delivered it We trust that our readers will en joy both benefit and amusement from the perusal of these pages.

THE MONTH OF MAY.

May is the most beautiful month of the year, for it is the time of revival, of renewal of life, of resurrection. Poet has sung and writer has depicted in charming prose all the grandeurs of this glorious month We have no intention of attempting any word-painting of the scenes that surround us, as winter's last breath vanished before the balmy sweetness of spring's couriers. The verdure in the valley, the foliage upon the hill, the leaping brook, quiet lake, the noble forest, the wild-flowers in profusion, the budding trees, the returning birds, the lengthening days, the invigorating warmth; all these are phenomena in nature which we yearly experience.

are unable to explain or understand For all the world May brings re-juvenation; but for the Catholic it has a much cance. It is the month dedicated in a special manner to Mary, the Mother of God

During this month prayers will be said, canticles will be sung, and every person will be invited to the beautifully decorated shrine of that Blessed Mother. All nature contributes to the perfecting of the tion paid to Mary. It is not neces sary for us to insist upon as large an attendance, as is possible, in each parish, at the daily assemblies of the faithful, which we call so loving ly the "Month of Mary." Past exthat perience has taught us some Catholics frequently grow lukewarm in their general devotions, they are stirred into activity during the month of May. The only thought which we would care to develop in a brief manner is the significant one that the Church of Christ alone pays due homage to the most honored of all God's creatures. Frankly, we fail to understand

religion, purporting to be Christian

that neglects or purposely spurns

Mother of God. Is it possible the that Protestantism-even the most serious phase thereof, can pretend to please the Almighty, or to love the Son of God, while heaping insult upon the one selected to be His mo ther? Of all the absurdities of error this seems to us to be the most striking. Yet. Protestantism is pased entirely upon the Bible, and it refuses either to accept the Bible in its most authentic form, or else to so accept it with the provision of each chapter carefully examined and amended to suit every whim of restless creed. Protestantism spurn the idea of saying "Hail Mary; will not admit that the one destined from the beginning to bear in her womb the Redeemer of our race should be "full of grace; " nor will it stand erect in the presence of God and declare His Mother to be blessed. Still the Bible feaches us these things in terms the most explicit. In the Gospels you read the story of the annunciation. Open at the "Magnificat," that hymn of rejoicing that St. Luke has embodied in his Gospel, and you will learn that the "Angel of God" declared unto Mary that she was full of grace, that the Lord was with her, that she was blessed amongst all women; and the Church has ever since constantly repeated that salutation. How recon cile such precepts with a practice the reverse of that indicated by the volume of Holy Writ? This is not the place nor the time to drift into an argument upon the great truths told us regarding Mary; but we could not help pointing out the inconsistencies, the lack of logic, the absence of all seriousness in the attitude assumed by thousands of so called Christians towards the most powerful advocate that we have in

heaven But for the Catholic there is warmth, a loveliness, a charm in the devotions of May that seem to carry him nearer to God, that fill his heart with a love that cannot vanish while time lasts. There is no load-stone of religion, apart from the tabernacle, that draws the Catholic more powerfully to the centre of unity and prayer, than the altar of Mary with its flowers, its lights, its perfumes, its symbols, and its gen eral aspect of pure and deep 'devotion. The children of Mary be other than the children of Christ To the mother they appeal that she may exercise her influence with her Son, in their behalf; and never was it known that any one ever appealed in vain to Mary.

We are now fully into the month of May, the month of Mary, and it is for each of us to take advantage to the fullest extent of the great privileges and the countless bless-ings that the devotions of this month procure for the faithful. It. is, therefore, with a sincere fervor that we now usher in the month of May, 1901, the first one of the young century, with words drawn from the very Bible of the Protest. ants' so-called belief : "Hail Mary, full of grace, the Lord is with thee blessed art thou amongst women.

CATHOLIC SUMMER SCHOOL

The officers of the Catholic Sum er School which gathers yearly at Plattsburg, have announced the pro gramme for the session of nine weeks, which opens in July. departure is the introduction of departure is the introduction of three special study courses of six weeks each for the benefit of professional people, viz., a course in logic, under the Rev. Dr. Siegfried of Overbrook University; a course in Shakespeare by Profs. Taafe and Coleman of the college of the city of New York, and a course in the writing of English by the Rev. John Tafbot Smith, LL.D.

This year an effort has been made to give the faculty of the school a thoroughly representative character as far as the prominent colleges are

concerned. The Washington University is represented among the lecturers by Mgr. Conaty, its rector; Prof. Robinson of the law department; Prof. Chas. Aiken and Prof. Charles Neill; Ottawa University sends the Rev. M. J. Fallon; Georgetown University, the Rev. Dr. Pardow; Boston College, the Rev. Thos. Gasson; New York city College. Messrs. Taafe and Coleman; St. Thomas College of Washington, the Rev. James J. Fox. The University of Pennsylvania has a representative in Dr. James J. Walsh, the lecturer on biology and the history of scientific progress. In addition, such lecturers as the Rev. Joseph Delaney, Henry Austin Adams, the Rev. P. J. Mahoney, Miss Eugenie Ulrich, Walter P. Terry and the Rev. Herbert Farrell of New York; Herbert Carruth, Thomas A. Mullen and the Pear Mortiner Traveney of Roston. ed. The Washington Univer rarell of New York; Herbert Carruth, Thomas A. Mullen and the Rev. Mortimer Twomey of Boston; Mgr. Loughlin of Philadelphia; the Rev. Charles Sheedy of Pittsburg, and the Hon. Thomas Linehan, of New Hampshire, will discuss various questions.

questions.

The main topics of the regular lecture course, which is altogether distinct from the study course, are to be American history, contemporary rationalism, Buddhism, biology, ethics. thics, economics, progress of ciences, history and literature. For the teachers of the public schools in New York examinations will be held New York examinations will be held in the study courses according to the requirements issued by Supt. Maxwell of New York's public schools. In a late circular the su-perintendent demands from students at a summer school that they bring home certificates of attendance and of successful examination and also pote-books that will serve as a supnote-books that will serve as a sup-plementary evidence of the work acomplished.

new departure at the Another Another new departure at t school is the establishment of choral union, which will prese Rossini's "Stabat Mater" at the of July and Handel's "Messiah" the close of August. The work this department has already begunder Prof. Charles F. Hudson, Plattsburg. ent of a ill present at the end under Prof. Plattsburg.

PROVINCIAL EXAMINATIONS FOR DIPLOMAS.

In "La Semaine Religieuse" is a etter from the secretary of the Central Board of Catholic Examiners consisting of directions to persons who propose undergoing the examin ation this year. The date of the ex aminations this year is the 26th June and following days; the pro gramme of the examinations for different diplomas is exactly the same as last year. The various localities which examinations are to be held are mentioned. All applicants notify the secretary at least onth prior to the date fixed examinations. And in accord one month prior to the date fixed for the examinations. And in accord with the subjoined formulas, each one of them must hand in—1st, a certificate of morality and of

certificate of morality and of religious instruction, signed by the parish priest, or the priest ministering in the parish, and for the six months prior to the application; 2nd, his, or her baptismal certificate; 3rd, the fee required by the Board—which is \$8.00 for elementary diploma, \$4.00 for model diploma, and \$5.00 for the academic diploma. To be admitted to examinasix following is the form to be sent to

at (name place), county of (name county), have the honor to inform 'county), have the honor to inform 'you that it is my intention to present myself at (name the place), 'in order to undergo the examination in (state if in French, or Engilish, or both), for an (elementary, model, or academic) school teachers' diploma. I have the honor to enclose you the sum of \$ (amount according to fees required), and 2 certificate of morality and religious instruction from my parish priest as well as my baptismal certificate

'My diploma should be addressed 'to me to (name post office).

(Signature of applicant).

(Signature of applicant).

For any applicant who had failed, for one reason or another to pass last June, should renew the application, mentioning the number on the role that had been assigned to him, or her, but not sending a baptismal certificate. Any of these candidates who are obliged to pay the fee over again should enclose the same. Applicants who failed last June, for a first time, provided they come up again next June, have no fees to pay; but henceforth persons failing to secure diplomas and coming up again for examination, must pay \$1.00 for an elementary, \$1.50 fy a model, and \$2.00 for an academic diploma. Persons who failed in 1898 and 1899 should comply with the same conditions as when cruming up for a first time. for a first time

The secretary insists upon early applications, and not to have aspirants wait till the end of May to apply. Money-letters should be registered. By following these instructions the aspirants will nid the members of the Board conssiderably in their labors.

ST. MARY'S PARISH.

The St. Vincent de Paul Society The St. Vincent de Paul Society have been doing noble work the past hard winter in providing some thirty poor families with fuel and provisions, and the dozen active members who have spared no pains to keep those poor people comfortable, are deserving of much commendation, and they in turn desire to publicly thank the kind gentlemen and firms who have from time

to time donated money and provi-sions, also the kindly disposed lad-ies who have sent in clothing, etc. Yet now at the close of the season, finds themselves in debt, and have finds themselves in debt, and have announced a concert to be given next Monday evening in St. Mary's Hall, Craig and Panet streets. The St. Ann's Young Men's Society have kindly volunteered to provide the entire programme, and will be, no doubt, a pleasant evening for the people of the East End. The St. Vincent de Paul Society expects from the proceeds of this concert to discharge their indebtedness and be free of any obligations at the commencement of the relief season next autumn. It is to be hoped that their expectations will be realized, and that the hall will be packed for this most worthy object. most worthy object

MISSION WORK TO NON-CATHOLICS.

Father Brannan's Experiences in the Western States

Some of the obstacles encountered by priests engaged in missionary work among non-Catholics in the the West are entertainingly described by Rev. P. F. Brannan. "No one who has ever lived in a small writes the priest, "can realize va potential factor an alarm of "can realize what in accomplishing the disintegra tion of an audience. At Fayette-ville, Ark., I had not been speaking more than ten minutes when we had

ore than alarm.

'I had some former experiences of similar character, so I said: 'My don't be excited. I will site than the said of the sa a similar character, so I said: 'My friends, don't be excited. I will sit here in the judge's chair and await your return while you go down stairs and locate the fire, and if you don't locate it—and I don't think you will—come back and I will finish what I have to say.' As I expected, there was no fire, but a false alarm. there was no fire, but a false alarm. I told my addience that I was used to those kind of things: that I was going to stay for a week, and it was no use to try to intimidate me in any way.
"Some time before that, in a Tex-

"Some time before that, in a Texas town, when I began my lectures they tried to drown me out with a brass band at the courthouse door bråss band at the courthouse door. The county judge, who had been a prominent official in President Cleveland's first administration, came to my rescue and stopped the band. The next day it was currently reported that I would not lecture any more. I traced this false report till I got it to the door of the Episcopal minister. I told the people that if the courthouse stood and I was a living man I would be there every iving man I would be there night that week, regardless of they might hear or from whom they Next night the band again began

to play and the judge again came to my rescue. I thought all resources were about exhausted in an endeavor to hinder the prosecution of my but there was one more The next night I had been talking about next night I had been talking about fifteen innutes when the cry of Fire! fire! was heard. The courthouse bell was furiously rung, pistols and guns were fired off and a sufficiency of fear was engendered to make an appropriate preliminary to the day of judgment. I told my quidience not to get excited. 'Go down.' I said, 'and see where the fire is and 'and see where the fire is, and were seated I said: 'My friends! there is no false alarm about the fire there is no false alarm about the fire I am talking about to-night.' This elicited a hearty laugh, and they were kept there an hour and a half lenger. At this place I had to plough my way through the prejudice of the people. A few months later, with the assistance of the Protestants, one of the handsomest little Catholic churches in the State was built." was built.'

WEDDING BELLS.

A most pleasant marriage ceremony took place at St. Patrick's Church on Monday morning. Rev. Father Ryan, rector of St. Michael's Cathedral, Toronto, being the celebrant, when previous to the nuptial Mass, he united in wedlock, Miss Mary Ryan, eldest daughter of John J. Ryan, and Mr. Ed. C. Ryan, son of Edward Ryan. The bride was given away by her father, and was attended by her sister. Sadie. as bridesmaid. Mr. John M. Power doing the honors as best man. The bride wore a gown of old rose cloth with gold applique, her sister being similarly attired. Many friends attended at the Church, and after the ceremony drove to the residence of the bride's parents. tened at the Church, and after the ceremony drove to the residence of the bride's parents. Dorchester street, where the wedding breakfast was served, the Rev. Father Ryan being among the guests, and who in happy words proposed the health of the newly married couple. The father of the bride thanked the Rev. Rector in feeling words for his kind wishes, and assured the Rev. Father that they were under lasting obligations to him for being present, and the hearty interest he had taken in uniting the happy couple. Breakfast over the wedding party accompanied the bride and groom to the G.T.R. Depot, where they took the Delaware & Hudson train for New York. The bride's going away costume being wedgewood blue lady's cloth trimmed with blue satin applique and gold braid, hat to match. The presents were numerous and costly. eremony drove to the residence the bride's parents, Dorches

A NOVEL, IDEA.—According to our American exchanges the Rev. Thaddeus Hogan, pastor of St. John's Church, Trenton, N.J., is

anxious to have all the members of his church married. Father Hogan said last Sunday that after a reasonable time had elapsed he would compel each single man and woman to tent a whole pew in his church as a license fee for single blessedness, It is evident that Father Hogan's advice is meeting with a great deal of success, for since the last lecture several engagements have been announced.

AFFAIRS IN FRANCE.

Sacred Heart," in its last number, in referring to the iniquitous Associations Bill, says:—

The dangerous and unjust character of the bill is quite well understood; it is seen to be a sop to the Socialists, who have one of their number, Millerand, actually in the number, Millerand, actually in Ministry, and who are in France, Ministry, and who are in France, de-cidedly revolutionary. The Govern-ment is deliberately encouraging the men and the doctrines, whose fruit men and the doctrines, whose fruit were the horrors of the Commune. Hence, protests have been made by men of all professions, positions and beliefs. There are most striking signs of a popular awakening and re-signs of a popular awakening and re-action. The nefarious measure has unmasked completely the men who control the Government just now, and revealed the presence in the Chamber of a compact and disciplin-ed body hostile to the persecution of the Church. Generally speaking, this body counts 239 deputies, many of whom are not Catholics at all, and all or most of them attached to republican institutions and all or most of them attached to

and all or most of them attached to republican institutions.

A committee, formed by prominent merchants, cultivators and manufacturers, representing 200 Chambers of Commerce, and 42,000 adherents, have published a statement signed by the heads of various societies and organizations and organizations and representing organizations and representing all industries and employments, in which statement it is estimated that by the Associations Bill, 20,000 establishments will be closed and 200,000 persons, patrons of trade, etc., will be a commercial loss of 200,000,000 francs, Moreover, 1,000,000 francs, Moreover, 1,000,000 francs, Moreover, 1,000,000 francs, stiger, 1,000,000 francs, moreover, moreov 000,000 francs. Moreover, 000 children, costing 1,000 each, will be thrown out of costing 1,000 and at least 100,000 their teachers out of France, and the loss to trade will amount 100,000,000 francs, making a total loss of 300,000,000. Further, the expelled religious will probably leave a debt of 75,000,000. Nor are those all the losses to trade, and all the injurious consequences. At least 10,000 merchants will be ruined, and 200,000 male and female employees will be thrown out of work of the Edict of Nantes a this!

The ancient radical, Lockroy. koowledges that it is a mistake to expel the religious orders, and fore-tells that this piece of persecution will simply lead to the formation of lay associations and to a reaction such as took place in Belgium.

There are distinct and impressive ndications of a Catholic awakeni indications of a Catholic awakening. All over France the people joined in a nine days' prayer for the religious orders. At its close the ladies of Lyons made a public vow to decorate the shrine of Our Lady of Fourviere. The basilica was reserved for men, the crypt for women. A thousand men arriving before the services began, could find no standing room on the first night. So great was the throng that the clergy could scarcely pass through. So many the throng that the clergy c scarcely pass through. So r were not present on the height Fourviere since the dread day war in 1870. At Paris, the C nal went to Montmartre, and Mo were said on that morning for religious in all the churches of were said on that morning religious in all the churches city at the same hour. The ance at the Redemptdrist 'in Bordeaux was never su within the memory of the Twenty thousand persons surpassed crosses as souvenirs of the mission and as a protest against the insult to the crucifix. A national pilgrim age to Lourdes is being organize for the end of April. In 1899, 50 000 inen took was to the crucific against the control of the control of the crucific against the cross-section of the cross-sect pilgrimage to Lourdes; now it is estimated that there will be 100,000.

LATE MR. JAMES WARREN.

It is with deep regret that we chronicle the death of Mr. James Warren, one of the most promising young Irish Catholic business men young Irish Catholic business men of this city. Deceased, up to his last illness, held a responsible position in the establishment of the James McCready Company. He was a member of the Knights of Columbus and the Shamrock A.A.A., and was highly esteemed by the members of both organizations.—R.LF. was highly esteemed by the mer bers of both organizations.—R.I.P.

ST. BRIDGET'S NIGHT REFUGE.

Report for five months, from 1st December, 1900, to May 1st, 1901. The following number of people had a night's lodging, and breakfast: 9,276.

TRUSH WOMEN IN OFFICE.—An Irish woman has been elected to one of the leading municipal offices in Victor. Colorado. The successful candidate is Miss Nellie E. Donodhue, who went from Worcester, Mass. to Colorado a few years ago and was recently chosen city treasurer of Victor, on the Democratic ticket defeating her male opponent on the Republican ticket by a majority of 102 votes, and running ahead of the successful candidate for Mayor 46 votes. Miss Donohue is a native of Ireland, and she and her sister. Johanna M. Donohue, took out naturalization papers, in Worcester about six years ago, being the first women to take out such papers in Massachusetts. TRISH WOMEN IN OFFICE.- An

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of the paper.

I maintain the and that sa Faith must ac above men's in sion. Another Almighty God under penalty lieve a fallible

THE SERM proceeded to di moving picture Our Lord, his Our Lord, his his hearers to suffering. Why submitted to atone for our committed in tion by those who are those who are are in their n hood, and those sin of the flesh and souls of the The wisest ma The wisest ma it—the stronge by it; David, heart, the Roy We are all fall not time that that we showe God for havin and Blood, sou beloved Son for being sincerely being sincerely by resolving to ating Christ His Blood in th munion, we cleansed from ter how dark, the Catholic out to every s out to every s of mercy, parde the soul who h sacraments, and the Blood of C

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THE QUEST sins against th why are they hereafter?" Th tion answered b tion answered the Wednesday ever as well as most tions put to me swered in my states of the work of th ful rejection of s also a sin ag

The second quantities also a sin again the second quantities and the Blood of Purgatory?" So by Him to the Answer: The B Answer: The B-saves from all can save millic souls. But that we are to do ne giveness. The s channels through comes to our s comes to our s Purgatory beca not atoned orrow for them sorrow for then their love for G fustice of God thief on the cro itent, and had God. Therefore "This day thou Paradise." "Why are the the kingdom, it

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900. Further, the ex-will probably leave, 0,000. Nor are those o trade, and all the quences. At least s will be ruined, and d female employees out of work. Think Nantes after al

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and to a rece in Belgium

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AMES WARREN.

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are awakening and rearious measure has are in their manhood and woman-hood, and those who are old. This sin of the flesh eats into the hearts and souls of the finest and fairest The wisest man, Solomon, fell by it—the strongest man, Samson, fell by it; David, the man after God's arious measure letely the men it—the strongest man, Samson, fell by it; David, the man after God's heart, the Royal prophet, fell by it. We are all falling by it. But is it not time that we ceased sinning, that we showed our gratitude to God for having given us the Body and Blood, soul and divinity of His beloved Son for our salvation? By overnment just n ne presence in compact and discip to the persecution Generally speaking, s 239 deputies, many of Catholics at all, of them attached to beloved Son for our salvation? By being sincerely sorry for our sins, by resolving to live better lives, by of them attached to tutions. formed by prominent vators and manufac-ing 200 Chambers of 4 42,000 adherents, eating Christ's Body and drinking His Blood in the Sacrament of Communion, we can have our souls cleansed from every stain, no matter how dark. This is the beauty of the Catholic Church, that it holds out to every sinner the sacraments of mercy, pardon and love. Happy is the soul who has a right to these. Body and drinking a statement signed various societies and and representing all depresenting all depresenting all depresents, in the sestimated that ions Bill, 20,000 estable to be closed and 200,the soul who has a right to these sacraments, and who is filled with the Blood of Christ. l be closed and 200, trons of trade, etc., and that thus there

Wednesday Evening.

THE QUESTION BOX .- "What are sins against the Holy Ghost, and why are they not forgiven here or hereafter?" That was the first ques-tion answered by Father Younan on Wednesday evening. This, he said, tion answered by Father Younan on Wednesday evening. This, he said, as well as most of the other questions put to me, I have already answered in my sermons. When a mandies impenitent, hating God, he commits a sin against the Holy Ghost; and surely it cannot be expected. and surely it cannot be expected that God will forgive him. The wilful rejection of the light of Faith also a sin against the Holy Ghost

is also a sin against the Holy Ghost. The second question was: "Does not the Blood of Jesus save us from Purgatory?" See the words snoken by Him to the thief on the cross. Answer: The Blood of the Redeemersaves from all sin. One drop of it can save millions and millions of souls. But that does not mean that we are to do nothing to merit for we are to do nothing to merit forgiveness. The sacraments as are Purgatory because their venial sins Purgatory because their venial sins are not atoned for, or because their sorrow for them is not sufficient, or their love for God not perfect. The fustice of God requires this. The thief on the cross was perfectly penient, and had a perfect love for God. Therefore Christ said to him: "This day thou shalt be with me in Paradise."

Why are the words For thine is

As all the Gospels did not contain them the Catholic Church left them out. King James's Bible is said to contain over two thousand mistakes. The revised edition of the Protestant Bible goes back closer to the Latin Vulgate, and I doubt if the words are in it. Let the writer consult it for himself. As to the question regarding the Apostles' Creed, the words explain themselves; the creed drawn up or taught by the apostles we know from tradition and history that the apostles met and drew up the different articles of the creed; and it was the Catholic Church, not the Protestant Church, that put these articles together. "I believe in one, holy, Catholic and Apostolic Church." can only mean the church existing at the time of the apostles, and the Church that has continued to exist for 19 centuries till the present day. Use your reason. Every other Church has the date of its beginning in history, asd differs from the Catholic Church, which began with the Apostles. No one says that the Presbyterian Church is the same as the Baptist or the Anglican Church. They all differ from one another in doctrine, rejecting some of the teachings of Christ's Church and retaining others, just as it pleases them. But none of these churches existed at the time of the apostles, none of them existed until lifteen hundred years after Christ. Therefore, the one Church which exist now and will exist till the end of time, with which Christ. has promised to be until the consummation of the world, with which He guaranteed that the Holy dhost would abide for ever, must be the only true Church, and its teachings and doctrines must be infallible. As only one Church can be true, can be wrong. If Presbyterianism is right, Anglicanism must be wrong, and so on. As there is but one Lord one Faith, one Baptism, the "branch"

NIGHT REFUGE. months, from 1st to May 1st, 1901. mber of people had g, and breakfast: been elected to one nunicipal offices in o. The successful s Nellie E. Donos nunicipal offices in o. The successful s Nellie E. Donot from Worcester, do a few years ago, chosen city treason the Democratic her male opponent n ticket by a mates, and running sessful candidate for Miss Donohue, took n Dapers, in Worvears ago, being ot take out such passetts.

s are requested of any change ess, in order to pt delivery of

where believed by the Church to be infallible, and does the Greek Church believe in it?" was still another in-quiry. This gave Father Younan an opportunity of delivering an import-ant—for non-Catholics, of course— and unanswerable pronouncement on the doctrine of infallibility. As the Greek Church does not recognize the NON-CATHOLICS. (Continued from Page One.)

I maintain that faith is impossible, and that salvation is impossible, faith must accept mysteries-truths above men's intellectual congrehension. Another great-truth is this: Almighty God could not bind man, under penalty of dammation, to believe a fallible teacher.

THE SERMON.— Father Younan proceeded to draw a vivid and soulmoving picture of the scourging of Our Lord, his object being to help his hearers to realize that dreadful suffering. Why, he asked, has Christ twomitted to that suffering? To atom for our sins of the flesh, sins committed in thought, word and action by those who are very young, those who are youthful, those who are in their manhood and womanhood, and those who are old. This heatens and unanswerable pronouncement on the doctrine of intellibility. As the Greek Church does not recognize the supremacy of the Pope, they do not, he said, believe in his infallibility. The answer to the other and chief question may be divided into two parts. I have already replied to it, but as it is asked again, I will proceeded to reply. First, was Jesus Christ the Son of God and a Divine Teacher? Second, did He leave on earth before He ascended to Heaven, an infallible teaching Church to take His place. He was, and He did, Numerous texts of Scripture prove this. He commanded the Apostles to go and "teach" all nations what soover He had taught them; He told them that He would always be with them, and so would the Holy Ghost; the put them in His place, when He said: "As the Father hath sent Me, so I send you; He that receiveth we in the dready replied to it, but as it is asked again, I will proceeded to reply. First, was Jesus Christ the Son of God and a Divine ceed to reply. First, was Jesus Christ the Son of God and a Divine ceed to reply. First, was Jesus Christ the Son of God and a Divine ceed to reply. First, was Jesus Christ the Son of God and a Divine ceed to reply. First, was Jesus Christ the Son of God and a Divine ceed to reply. First, was Jesus Christ the Son of God and a hear the Church, let him be as hear the Church, let him be as the heathen and the publican," etc.

The Scripture puts a curse, an anathema, on anyone, though he be an angel, who teaches any other doctrines than those of Christ's Church established by the apostles.

It is self-evident, then, that the Church is infallible in doctrine, in teaching—but in nothing else. In 1870 the Pope sat in council: the representatives of the universal Church met in Rome. The question before the Church then was not is

Church met in Rome. The question before the Church then was not is the Pope infallible or not? Is it, or is it not opportune to define the doctrine of the Pope's infallibility, already held and taught from the beginning? Is this the proper time to define it, or shall we postpone the definition till some other time? The majority decided that that was the opportune time to define this docopportune time to define this doc-trine already held and taught; and when they did so the minority with when they did so the minority with the exception of two or three went on their knees and accepted the de-cision of the majority as inspired by the Holy Spirit. The Pope then de-fined the doctrine as part of the de-posit of truth, of which Christ had made her the infallible guardian. The head of the Church, the rock on which the Church, we founded the The head of the Church, the rock on which the Church was founded, the successor of St. Peter, who received this command "Feed my lambs, feed my sheep," was acknowledged, as had been done before in doctrine, to partake of the infallibility of the Church whenever, speaking in council, he spoke on matters of faith and morals. The Pope is fallible when speaking to a friend, when Church whenever, or cil, he spoke on matters of faith cil, he spoke on matters of faith and morals. The Pope is fallible when speaking to a friend, when writing to a prelate. He may deny the teachings of the Church as a constant of the church as a consta

the teachings of the Church as a mere man; he may be damned. But as Pope he is the successor of St. Peter, the Vicar of Christ.

There is a good deal of talk about the Bible, about reading it, and studying it. It was never meant, to be a teacher of doctrine. It is merely a record, an incomplete record of events. Our Lord did not command the apostles to write. He commanded them to teach; and the successors in the Church are still teach-cessors in the Church are still teach-cessors in the Church are still teachcessors in the Church are still teach ing. Only five out of the twelve wrote. The New Testament was no wrote. The New Testament was not written until nearly a century after Christ. The books of the Bible, of which twenty are missing, were not put together until the Church—the Catholic Church, of course, for then there was no other Church—called the Council of Carthage in the year 397 for that purpose. But the teaching Church was teaching all the time. Its authority is higher than "Why are the words 'For thine is the kingdom, the power, and the glory' left out of the Lord's Prayer by the Catholic Church;" was the next question. I must ask the writer, said the Rev. Father, who put them into the Protestant prayer? Loes he know? I defy him to tell me. They are not in the Latin Vulgate Bible, which comes to us from the 5th century. They were put in King James' version in the 16th century—eleven hundred years after. As all the Gospels did not contain them the Catholic Church left them out. King James's Bible is said to Father Younan concluded an elogard the contain them the Catholic Said to Father Younan concluded an elogard the contain them the Catholic Church left them out. King James's Bible is said to

Father Younan concluded an elo-quent sermon on the Crucifixion by a fervent appeal to make a confession of faith, to repent, to make an act of love for God, that very night. "Come to Jesus and have your souls washed in His Blood without delay. Come at once this very night."

PROSELYTISM IN PUERTO RICO.

The Rev. Jose Rivera, of St. Mary's Seminary, Baltimore, has Mary's Seminary, Baltimore, has prepared an article, in Spanish, on the peculiar methods of proselytizers down in Puerty Rico, and a translation of the same has been made for the English Catholic press of the United States. Serious as the matter is, there is a grim humor about the incidents as related by Padre Rivera, and a strain of sarcasm mingled with wit, in, his comparisons between a Catholic priest and one not a priest. The principle features of the article are as follows:—

features of the article are as follows:

"The Protestant preachings continue in Tricoche Hospital without any great novelty and without the authorities taking the trouble to investigate the right by which such arbitrary acts are committed. Last Surday the chief of police, Mr. Teller, who is also a Protestant minister, appeared at the hospital, accompanied as he was the Sunday before by a large crowd, for the purpose of holding non-Catholic ceremonies. The superioress, enforcing the order she has from the civil authorities to refuse admission to any one who cannot present a written permission from the Mayor, asked Mr. Teller for the official letter granting him permission to act there in the capacity of a Protestant preacher. But Mr. Teller, caring little for official letters or anything of the sort, represented to the Sister that not only was he a preacher, but also the chief of police, and furthermore informed her that if she permore informed her that if she permission that the chief of police, and furthermore informed her that if she permore informed her that if she permore informed the supplementation of the supplemen

sisted in denying him an entrance he would forthwith place her under ar-

rest.
"This is the fact as it happened last Sunday, without adding or subtracting a word—a fact more serous than it seems at first sight to be and which calls for a few oppor-

"In the first place we ask what right has this minister Teller to preach Protestant doctrine in a Catholic institution founded by a Catholic and in which all the inmates without exception are Catholics? He has no right at all, and therefore his entering there is a flagrant intrusion. He inflicts by violent means his heretical doctrines on the patients and tramples in the very lent means his heretical doctrines on the patients and tramples in the very dust the Constitution of the United States which he, more so than a common citizen, is bound to respect and which decisively declares that no one shall be troubled in his religious beliefs. This fanatic not only disturbs the peace and quiet of Tricoche Hospital by preaching to the patients there against their wishes, but usurps the office of the Catholic priest, who alone has the tight to preach to the Catholic faithful. "Now, if there were in the hospi-

preach to the Catholic faithful.

"Now, if there were in the hospital Protestants, then to them, and to them only, he might privately preach, but by no means should he be permitted to do so publicly in an institution where there is not a single Protestant. Mr. Teller, therefore has no more right to preach in Tricoche Hospital than a Catholic priest has to preach in a Protestant church. His great principle seems to be, where there is might there is right. This is evidently so, from the fact that he threatened a poor. right. This is evidently so, from the fact that he threatened a poor, weak, timid Sister with arrest if she attempted to molest him in his work of mercy. What a bold, chivalrous character.

"It has always been our impression that in matters of religion every one might follow his own choice. But now we clearly see that when argument fails to convince when argument fails to convince one, it is allowed to resort to the sword. Until now it has seemed to us that the office of preaching was one of peace, one of charity, that it was altogether incompatible with the duties of chief of police, Minister of War, etc. And since the Protestant religion is so extremely tolerant as to permit these two opposites to be united in one person, as in to be united in one person, Teller, it should at least 'n not found them nor exercise them at one found them nor_exercise them at one and the same time. It would be a pretty idea indeed if the Catholic vicar of this city were at the same time chief of police as well as priest, and were to carry in one hand the crucifix and in the other the sword; or that when ascending the pulpit in uniform to preach, and being told by one that his appearance was altogether out of place. was altogether out of with the office he was about to discharge, were to say 'Hold your tongue, you impudent rascal, or I

shall arrest you! shall arrest you!'
"This is what the Rev. Teller is
doing at Tricoche Hospital, with
this difference, that the Catholic
priest would, after all, be preaching
to Catholics, while Teller preaches
to Catholics, he himself being a Protestant.

estant.
"We had still to see this state of affairs in Puerto Rico, where nearly every anomalous thing has happened. And this has come to pass without the civil authorities taking step to protect the outraged and trampled rights of the Catholics. 'El Ideal Catholico' protests with all its strength and energy and calls the attention of the Catholics of Ponce and of all the island to the outrageous abuse of their rights in ricoche Hospital. And if this be ot enough, we call upon the ordinot enough, we call upon the or nary of the diocese that he may. means which the law provides, obtain for us the rights which — as a perfectly constituted society - Catholics have a right to expect.

HAPPENINGS IN IRELAND.

HOME RULE CAUSE.—Mr. John Redmond, M.P., speaking at Carlow, said that already the Government was tottering. The session had only lasted about two months, and yet lasted about two months, and yet they had given the Government a shock which it had taken years to give other Governments in the past, and if only the Liberal party would take heart of grace and organize themselves into an Opposition one half as determined, persistent, and able as the Irish Opposition, between them they would drive the Government from power before twelve months were over. There was only one thing which could reunite the Liberal party and enable them to form a strong Opposition and the Liberal party and enable them to form a strong Opposition and have any hope in the near fature of returning to office, and that was to cease talking and quarrelling about the war, and take up again the great question of Home Rule, putting it back into the place it occupied in the days of Gladstone and Parnell. The Liberals could never get back into power without the help of the Irish party, and therefore it was to their interest to put the Irish question in the forefront of their question in the forefront of their was to their interest to put the Irisa question in the forefront of their programme. They were rapidly drifting to the time when either the House of Commons must be practically abolished and all power vested in the hands of a Cabinet or a Dictator, which he regarded as impossible and absurd, or else the whole structure of the Legislature would have to be changed by the devolution of the work to elected representative bodies in various parts of the kingdom. That would be an enormous step on the road to Houselle. He looked to a great moveormous step on the road to Home. Rule. He looked to a great movement in Ireland to make it impossible to govern the country by any other method than that of Home Rule.

Mr. Harrington, M.P., Lord Mayor Mr. Harrington, M.P., Lord sayor of Dublin, who also spoke, said the Irish party looked to the people to show their brethren abroad that dissension and division in Ireland had closed for ever, and that, not only in name, but in reality, the frish people had come together determined to support their organization and make it potent for their purposes and a terror to the enemies of their country.

THE LEAGUE. - Speaking at a THE LEAGUE. — Speaking at a United Irish League demonstration at Longford recently. Mr. John Dillon, M.P., said when himself and Michael Davitt stood around the standard of the Land League twenty-one years ago they were told they were extremists, violent men, and to-confiscators of property: that they failed in their objects, and did no good for the people of Ireland. Today there were a number of respectable people who were auxious to share in the spoils when the fight was over gave them the cold shoulder in those days. Many men told them that the United Irish League was an organization which would be found a popular and the special and the speci them that the United Irish League was an organization which would be found only in the wilds of West, Mayo; yet it was beyond all question of dispute that the Land League, in its time, not only crossed the Shannon but the Atlantic Ocean. They then told the farmers that until they made it hot for landlords, land grabbers, and bailiffs no Parliamentary party would be able to do anything for them. To-day they shared in the proud feeling that above all other movements this movement of the United Irish League had broken the back of Irish landlordism.

IRISH INDUSTRIES.—A meeting of the Irish County Councils General Council, a body consisting of delegates from a large number of Irish councils, has been held in Dublin under the presidency of Sir Thomas Esmonde, M.P. A resolution was unanimously adopted, advocating that practical support should be given by the people of Irishad to given by the people of Ireland to Irish manufacturers. The resolution also recommended that advertise of Ireland to also recommended that advertise-ments issued with regard to all sup-plies needed in public institutions throughout the country should state that preference would be given to articles produced in Ireland, provid-ed they were of satisfactory quality and fair price, and that all tenders must mention whether the goods ten-dered for were of Ligh manufacture. must mention whether the goods tendered for were of Irish manufacture; that all other public bodies under the control of the representatives of the Irish people should pass a similar resolution suited to their particular requirements; and that the Bishops of Ireland and the heads of institutions and religious orders be asked to take what steps they thought advisable to advance the industrial prosperity of Ireland. Mr. Cogan, M.P., thought that if all the Irish people took a leaf out of the Irish people took a leaf out of the book of the Volunteer movement of 1782 and wore Irish goods it would be a great advantage to Irish industries.

A ROYAL RESIDENCE .- The que tion of a royal residence in Ireland which has attracted attention in certain quarters, according to an English Catholic newspaper, is believed to be coming rapidly within the sphere of practical politics. The project is ject is now under consideration, and it is believed that any opposition to the suggestion will come from the Treasury rather than from the royal

I learn, on what I regard as good I learn, on what I regard as good authority (says a correspondent of the "Chronicle.") that the King will probably select the site for the royal residence when he comes to Ireland next year, and that the Duke of Connaught will most likely be the first occupant of the new residence. The present official quarters of the Duke of Connaught at the Boyal of Connaught at the Royal Hospital. Kilmainham, are quite in-adequate, and the official presence of a member of the royal family in Ire-land has accentuated the need of a royal residence in this country.

AN IRISH CENTENARIAN .-- Mrs AN IRISH CENTENATION.
Ellen O'Mullane has just died at
Gneeves, near Millstreet, County
Cork, at the age of 118 years. Her
three daughters are still living: the
eldest is 82. She also leaves twenty-five grandchildren and eighteen great grandchildren.

STRANGE TRAGEDY IN TURKEY

Orthodox Mohammedans are horrifed at the rapid spread of intemperance in Turkey, and they point to a recent tragedy as a striking example of the evil that is wrought by indulgence in strong drink, says an Americar dail" newspaper.

Rassim Bey. a captain of police at Phanaraki, on the Sea of Marmora, invited his friend and colleague Tahsin Effendi to take supper with him some days ago. The invitation was accepted, and the two friends enjoyed a hearty meal, after which they began to drink brandy. Tahsin Effendi, after drinking a few glasses, Orthodox Mohammedans are horri-

they began to drink brandy. Tahsin Effendi, after drinking a few glasses, felt that he had quite enough, and, as he saw that his host was nearly intoxicated, he suggested that they stop drinking and go out into the fresh air. In Turkey, however, it is not considered good manners for a host to stop drinking as long as any of his guests remain sober, and therefare Rassim Bey, instead of adopting the suggestion. filled his adopting the suggestion, fille riend's goblet with brandy

therefare Rassim Bey, instead of adopting the suggestion, filled his friend's goblet with brandy once more and insisted that he should drain it at once.

With a smile, Tahsin Effendith thrust away the brimming goblet which his host held out to him, whereupon Rassim Bey became furious and vowed that if he did not drain it at once he would shoot him like a dog. To his guest this seemed a good joke, and he laughed heartily at it, but still he persisted in his refusal to take the proffered goblet, saying bluntly, that he had drunk quite enough, and that he did not see any sense in drinking more than was good for him. Hardly had he uttered these words when Rassim Bey drew his revolver from his pocket and shot him dead, emphasizing the action by thrusting the weapon into his face, just as a moment before he had thrust the goblet.

Tahsin Fefendi rolled under the table a corpse, and at the ghastly sight his host's senses returned and

Tahsin Effendi rolled under the table a corpse, and at the ghastly episcosight his host's senses returned and him.

MARGAUX CLARET

\$3.50 per case of one dozen quarts, . \$4.50 per case of one dozen pints from and after this date—1st May, 1901.

"CLUB" CLARET (Our Bottling and our Brand) \$4 50 per case of one dozen quarts, \$5.50 per case of one dozen pints.

FRASER, VICER & CO., ITALIAN WAREHOUSE207, 209, 211, ST. JAMES STREET

he fled for his life. In Phanaraki he had one very intimate friend, an artillery officer, and he took refuge with him and told him the whole story. The officer promised to harbor him as long as he could, but he advised him to surrender to the authorities, and this advice 'Rassim Bey took. What the result of this trial will be cannot be foretold.

SPIRITUALISTS AND THEIR TRICKS.

"San Francisco is now and always has been a hotbed for spiritu alists, trance mediums, clairvoyants and others of that kidney," said a

"Some years ago a fellow who had made a small fortune in the business retired on his sheckles and bought a beautiful farm in the southern part, of the State. I had a winter place not far away, and, as a matter of course, we became acquainted. He was one of the most interesting characters I ever met in my life, although I must confess he had no. though I must confess he had more conception of moral scruple han a chimpanzee. He lived to talk than a chimpanzee. He lived to talk about his past career and was perfectly conscienceless in regard to his exploits, which he related with a cynical humor that was immensely amusing. Some of the things he told me were very curious, and none more so, than his explanation of the 'sealed question' trick. It seems he had been famous for that 'manifestation,' as he called it, and it certainly must have been deeply impressive to the average dupe. The pressive to the average dupe caller was first shown into a The a waiting caller was first shown into a waiting room by an attendant, and request-ed to write whatever question he deod to write whatever question he desired the medium to answer and seal them in an envelope. For that purpose there was an ordinary flattopped desk at one side of the room supplied with stationery and lead pencil. The visitor was then left alone and, as the bare walls offered no opportunity for peep-holes or spying, he generally went to the desk without hesitation and followed directions, calling the attendant by a bell when his guestions lowed directions, calling the attendant by a bell when his questions were duly written and sealed. A few moments later he would be ushered into the presence of the medium, who would proceed to go into a trance and answer each question in its exact sequence as written, the ervelope being all the while in the visitor's pocket.

"The explanation of this seeming "The explanation of this miracle was beautifully sumple. Under the thin baize cover of the desk was a sheet of carbon copying paper was a sheet of carbon copying paper." was a sneet of carbon copying paper attached to a metal slide, which could be drawn out through a slit in the wall into the next room. When the dupe rang for the attendant the medium merely pulled out the slide and had a legible copy of the ques-

and had a legible copy of the questions.

"I asked him what he did when the visitor, for any reason, failed to use the desk or did the writing in his lap. 'He was told that the spirats were refractory that day,' he answered laughing heartily, 'and was swered laughing heartily,' and was swered laughing heartily, 'and was asked to call some other time.' '—
New Orleans Times-Democrat.

THE POPE'S FREEDOM. — Ever since the Vicar of Christ was deprived by force of that freedom which is the inalienable right of every citizen, the subject of Papal temporal rights has been one of the burning questions of the times. We are told that the other day the official organ of the present decidedly anti-clerical of the present decidedly anti-clerical Cabinet devoted a violent article to the rumored visit of the King of the Belgians to the Pope, endeavoring to prove that the visit in question would constitute an insult to the Belgians to the Pepe, endeavoring to prove that the visit in question would constitute an insult to the King of Italy. Leopold II. has remained in Florence, and has not visited the Eternal City at all, either incognito or officially, but it cannot be denied that the ravings of the Government organs, excited at the mere idea of a Catholic Soverthe mere idea of a Catholic Sover eign doing homage before the Vicar of Christ, are symptomatic of the situation in Rome, where the Pontift, though proclaimed free and independent by the law of guarantees, is not oven permitted to receive those princes who are anxious to visit the visible Head of Catholicity. For it cannot be doubted that nothing but the fear of giving rise to international complications and diplomatic "ennuis" prevents many Catholicity. eign doing homage before the Vica matic "ennuis" prevents many Catholic Sovereigns from journeying free-ly, as they formerly did, to the tomb of the Apostles.

THE "CRAVEN" MIXTURE. The "Arcadia" of Smoking Mixtures

We regret to state that, at the we regret to state that, at the moment we are completely out of the "Craven" Mixture. Not a tin left in stock. The demand has been so unexpectedly large supplies have run short, but we are expecting a shipment by every incoming steamer.

In the meantime we can furnish consumers with the rest of

CARREBA'S FAMOUS BLENDS "SIL PHILIPS" (Extra Special), invented by Col. Sil Phillips, in

where in Canada. FRASER, VIGER & CO... Import Importers

The Summer Packing Season

has set in with us and commencing to-day, Wednesday, 1st of May, we will be compelled to keep the Italian Warehouse open every evening for the proper execution of all packing orders entrusted to us.

CAMPING STORES FOR ALL.

The heat of courts for the commencing of the commenci

The best of everything, the best of goods, and the best of packing.
Derby's "Pic-Nic" Spring Lambs'
Tongues in pint and quart glass
jars, pickled and spiced.
Derby's Lamb Tongues, pint glass
jars, 60 cents each.
Derby's Lamb Tongues, quart
glass jars, 90 cents each.
197 cases Franco-American Food
Co.'s

READY-MADE FREECE SOUPS,

All Kinds,
In quart, pint and half-pint cans.
Broths for Invalids.

Beef Tea and Chicken Broth, in half-pint cans.

Troffled Game Pates. Partridge, Quail, Grouse, W Ouck, Chicken and Chicken Liver, Wild

8 oz. cans. Readg-made French Entress

Braised Beef a la Jardiniere, Beef a la Mode, Veal and Green Peus, Calf's Tongue, Tomato Sauce, Calf's Tongue, Sauce Picquante, Chicken Curry a l'Indienne, Chicken Saute a

la Marengo. All in 8 oz. cans. ROYAL ENGLISH PLUM PUDDING In individual cans and in 1, 2 and 3 lb. cans.

PLUM PUDDING SAUCE

French Custard, Wine Sauce, in half-pint cans. THIS SEASON'S MAKE OF MAPLE SYRUP and SUGAR

is, of course, all over and it has proved an unusually short yield. The quality, however, is very satisfactory, our instructions to the dif-

in tins of all sizes and quart bottles, as follows:—

HILLHURST FARM

STANSFEAD COUNTY

Pare Maple Syrup.

44 Cans J. Walsh's, Stanstead,
Pure Maple Syrup, in large cans,
\$1.00 per can, \$11.00 per dozen cans.

MIS-ISQUOI COUNTY Pure Maple Syeup.

50 Cans James Westover's Pure Taple Syrup, \$1.00 per can, \$11.00 Maple Syrup, \$1.00 per can, \$11.00 per dozen cans.

187 Cans Clark Hall's Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen.

BROME COUNTY Pure Maple Syrup.

66 Cans Chas. Mudgett's Pure Ma-ple Syrup, \$1.00 per can, \$11.00 per

dozen.
40 Cans A. W. Westover's Pure Ma-ple Syrup, \$1.00 per can, \$11.00 per

dozen.
296 Bottles A. W. Westover's Pure
Maple Syrup, 30 cents per bottle,
\$3.25 per dozen.
1.210 packages in all. Every bottle

FRASER, VIGER & CO. 207, 209 & 211 St. James Street.

HAD HIS STOMACH CUT OUT.

Paul Krueger has had his stomach cut out at the hospital of the Illinois Medical College, Chicago. It was an alternative between dying within a week or two of a cancer that involved the whole stomach or taking his chance on the operating able He chose to take the chance and Dr. B. B. Eads, professor of surgery in the college, cut his stom-

Krueger lived through the ordeal, and now, six days later, is alive and on the road to recovery.

of the St.

Saturday, May

to keep her until tion; but she knew ford the burden of was forced to acc

are as well acquainted as I am, and which can add nothing to your knowledge of the facts, or to your love of the old land; but striking out into regions hitherto unexplored, I shall open up to your gaze some few pages of Canadian history shaped by Irish minds, illumined by Irish genius or made famous by Irish valor. I shall begin the history of a now forgotten Irish colony on the banks of the St. Lawrence, leaving to

other hands the task of completing what I shall have begun. It is not generally known, that long before Wolfe had scaled the Heights of Abraham, a large Irish element had settled down in Canada, intermarried with the French, and had become absorbed in the French population of this country; and I almost fancy that I see some of my hearers politely lift their eyebrows, and smile incredulously at my asserhearers politely lift their eyebrows.
and smile incredulously at my assertion that the closing scenes of the
French wars in Canada witnessed
more than one wild Irish huzzah, at
zome new triumph, on American soil,
of the Irish brigade of glorious memory. When my attention was drawn
to this subject by the venerable

to this subject by the venerable O'Callaghan's statement that the Bearn Regiment is supposed to have been a portion of the Irish brigade serving in Canada, I felt inclined to doubt the statement, because neither Forman nor O'Connor make any mention of the fact. Subsequent researches made by me have, however convinced me that the brigade servicenting the service of the convinced me that the brigade services is the convinced me that the brigade is the convinced me that the brigade is the convinced to the convinced to the convinced me that the brigade is the convinced to t convinced me that the brigade serv-ed here and I thought that I could not better employ the half hour al lotted to me for my address this evening, than by endeavoring to do evening, than by endeavoring to do a tard act of justice to that Irish worth which had helped to hew down the mighty forests of this fair province, than by rescuing from oblivion that Irish valor, which if it had, at length, failed to conqu?r vastlv superior numbers, yet had several brig days, and among them one that rivals in glory the never to be forgotten Fontenoy. My task this evening, then, shall be to show that a considerable portion of the French-speaking population of the French-speaking population of this province is of Irish extraction, this province is of Irish extraction, and that such Franco-Irish element was still further increased, at the conquest, by the absorption of the sheltered remnants of the Irish brigade, then serving in Canada; and I shall conclude with a brief sketch of the services of the brigade on American soil.

If any gentleman, in the course of my remarks, desires to sift the ac-curacy of my assertions, I shall be happy to oblige him; for I have here with me for reference most of the books, and extracts from the public documents which go to prove my

tatements.

In this work, just issued from the rels. and compiled by the Reverend Father Tanguay from the parish regsters of Lower Canada, we have a omplete record of every marriage, with and death, that has taken lace, among the Catholic settlers, rom the first settlement of the first settlement of the

down to our own days.

Of the 2,500 families that made up the population of Lower Canada, at the close of the 17th century well nigh one hundred familes are shown ingn one hundred damiles are shown by this book to be natives of Irecases either the husband or the wife is also shown to be of Irish origin. In most cases, as I shall presently show by illustration, the worthy old French priests who have made the entries in the pregisters have so gal-French priests who have made the entries in the rregisters have so gal-licized the orthography of the Irish names as to render them undistinguishable from the French settlers pro-per; and my statement of this even-ing would not be susceptible of proof per; and my statement of this even-ing would not be susceptible of proof were it not for the statements in the entries themselves that the persons therein mentioned were natives of Ireland. In some cases the good old Cure seems to have hopelessly aban-doned the attempt to spell the Irish name, and he merely entered the bap-tismal name, just adding after it, the word "Trlandais." or "irlandtismal name, just auctional name, 'Irlandais,' ord "Irlandais," or "irland-as the case might be. For inaise." as the case might be. For instance, who would have dreamt that "Thimote Sylvain" was intended for "Timothy O'Sullivan," son of Cornelius Daniel O'Sullivan, County of Killarney, and of Elizabeth McCarthy, his wife, both citizens of Cork, in Ireland. Yet such is the case; for, in January, 1720, Timothy, O'Sullivan, then practising as a surgeon, was married at Pointe aux geon, was married at Pointe aux Trembles, near Quebec, to Marie Gautier widow of Christophe Dufros and mother of Gautier widow of Christophe Dufros de la Jemmerais. and mother of Madame d'Youville, foundress of the General Hospital or Grey Nuns of this city and to remove all doubt as to his Irish birth, O'Sullivan has taken care to furnish posterity with a certificate signed by Fitz James, Duke of Barwick, Lord Clare, Mr. Rute, Mr. Duglas, Mr. Couq, all colonels of Irish regiments in the service of France, and all attesting the nobility of O'Sullivan's descent, and his parentage, as I have given them above, and relating his sixteen year's service as Captain of Dragoons in the Irish brigade; the certificate further states that, having sailed for Ireland, to recruit for his regiment, he was taken prisoner by pirates and brought to New England, whence he escaped to Canada. It requires, moreover, but little effort of the imagination to discover in the Alaries, Alains, Mainguys, soner,

ber, 1670, was an Irishman? Yet the Register leaves no room for doubt upon the subject; he was the son, says the Register, of "Connor O'Brennan," and of Honorah Janehour. of St. Patrick's (Diasonyoen) Ireland, his real name being "Teague Cornelius O'Brennan." In this connection I may mention that, when I was pursuing my studies in the college at Quebec. our rector was the Rev. Dr. Aubry, a worthy and pious Divine and one of three brothers in the priesthood in Lower Canada, and the priesthood in Lower Canada, and the priesthood in Lower Canada, and the uncles of two other young Canadian clergymen. Dr. Aubry, until quite recently lived in the firm belief that he was of purely French extraction: in fact, if my memory serves me right, he used playfully, at times to pull my little ears for being, as he used playfully to say, such a wicked little "Irandais." Now the researches of Father Tanguav in the musty old Church registers of Lower Canada have revealed e St. Lawrence, leaving to hands the task of completing ters of Lower Canada have revealed the astounding fact that Dr. Aubry is, after all a countryman of our own, an "irlandais," a lineal descendant of that Teague Cornelius O'Brennan: another of his descendants is parish priest, in the town of St. Johns, near this city, Montreal. Who, again, I ask, but one able to answ?r the sphinx, could fancy that John Houssye dit Bellerose was an Irishman. He was so nevertheless: the astounding fact that Dr. Aubry

Irishman. He was so nevertheless was married here on the 11th Octo was married here on the 11th October, 1571; and as the Register attests. he was born in the parish of St. Lawrence O'Toole, Dublin, and he was the son of Matthew Hussey and of Elizabeth Hogan, his wife, both Dubliners and both under the protection of that very Irish saint, O'Toole, If I mistake not, Mr. Bellesser, the resultance of Lawrence and the second of the s

O'Toole, If I mistake not, Mr. Belle-rose, the member for Laval, can trace back his pedigree to our friend Jack Hussey, from Dublin.

Thus also we find Jean Baptiste Riel, married at Isle du Pads, on the 21st January, 1704; he is sur-named "Sansouci." which we may translate either "careless" or "De'il may care," as we please; this "Riel" is described in the Register as hav-ing been a native of St. Peter's paring been a native of St. Peter's par-ish, in the city of Limerick in Ire land; from the closeness of the dates, 1698 and 1704, from the sing dates, 1698 and 1704, from the singular nick-name (sansouci) he bore with his comrades, and from the consonance, "Riel" and Reilly, I should be inclined to think that our Isle du Pads friend was Jack Reilly, the de'il-may-care, all the way from Limerick, and that he must have given and taken some hard knocks under Sarsfield. This "Riel" or Reilly, as he should be called, is the direct ancestor of "Louis Riel" of Red River fame; and this fact may serve River fame; and this fact may serve to account for the close subsisting between Riel and O'Dono

Again Louis de Buade, Count de Again Louis de Buade, Count de Frontenac. while Governor here had a trust—servant named "Pierre Lehait," as chamberlain; and at the same time there lived in Quebec, a man who was married at Ouebec on the 9th September, 1699, as "Jean Lehays;" and yet the Registers show that these two men were brothers, named John and Peter Leahey, respectively, and that they were hey, respectively, and that they were the Irish sons of Thomas Leahey and Catherine Williams, of the County

of the s.
Thus it is with John, Daniel and the up da, at Thomas and Catherine Casey; and well thus, also, it is with John Edmunds shown and his wife, Mary Kelly, and thus and his wife, Mary Kelly, and thus it is with the 130 couples I have mentioned; the Church Registers unmistakably show, and state in so many words, that those parties were natives of Ireland. In some cases begides these these three parties. natives of Ireland. In some cases besides these, there are a few per-sons described as being Scotch, who sons described as being Scotch, who were undoubtedly Irish; for instance, I find the burial of a nun of the Hotel-Dieu of Quebec, Soeur Marie de la Conception, by the name of Marie Hirouin; and by other entries I find her real name to have been Mary Kirwan. She came to Canada in 1642, and was buried in 1687; she is stead to have been the carehter. is stated to have been the daughter of a Scotch noble; but this is dently a mistake, for who ever heard

dently a mistake, for who ever heard of a Scotch Kirwan?

I could thus go through the list of unmistakably Irish settlers in Lower Canada during the first century of its history; but I have mentioned enough of them for the purpose in view and what I have shown in connection with the fact that the disbanded soldiers of the Carignan Regiment settled in the neighborhood of Quebec makes it highly probable that, in the original owners of the lands fronting the St. Lawrence near Quebec, are to be found the descendants of the "Wild Geese:" in deed, if an extreme resemblance, nay in many cases a perfect agreement of the names in sound in both languages, be a safe criterion, one may readily trace in the French-Canadian Martins. Nolans, Nolins, Halles, Burrettes, Morins, Querins, and Bourkes on the south shore opposite. of a Scotch Kirwan?

Told in an Address Delivered by the Late Mr.

John O'Farrell, Advocate, of Quebec,

John O'Farrell, Advocate, of Quebec,

Society, in Wontreal, 16th

January, 1872

Governor of Three Rivers; a few particulars of his life are given in the Abbe Faillon's life of Madam d'Youville.

In like manner, who could guess that "Tec Corneille Aubry," married at Quebec, on the 10th September, 1670, was an Irishman? Yet the ber, 1670, was an Irishman? Yet the her, 1670, was an Irishman? Yet the her, 1670, was an Irishman? Yet the her, 1670, was an Irishman? The the following names which abound there for that period, a most reber, 1670, was an Irishman? The following names which abound there for that period, a most reber, 1670, was an Irishman? The following names which abound there for that period, a most reber, 1670, was an Irishman? Teague Cornelius O'Brennan," and of Honorah Janehour, of St. Patrick's (Diasonyoen) Tieland, his real name being "Teague Cornelius O'Brennan." In this connection. I may mention that, when I was pursuing my studies in the college at Quebec, our rector was the Indian period, I was pursuing my studies in the college at Quebec. Our rector was the Indian period, I was pursuing my studies in the college at Quebec, our rector was the Indian period, I was pursuing my studies in the college at Quebec, our rector was the Indian period, I was pursuing my studies in the college at Quebec, our rector was the Indian period, I was pursuing my studies in the college at Quebec, our rector was the Indian period, I was pursuing my studies in the college at Quebec, our rector was the Indian period, I was pursuing my studies in the college. Belet Boilan, Trehet, Martin Lafon.

Rec. Dr. Aubry, a worthy and pious provided period of the remarkable are from the remarkable are repressive to the Quebec. I have searched through the registers of the Quebec. I have searched through the registers of the Quebec. I have searched through the registers of the Quebec. I have searched through the registers of the Quebec. I have sea

Apart from the remarkable agreement of the names in sound, three striving circumstances tend to strengthen the belief that those names are of Irish origin, and these ircumstances are: Firstly,—That in searching through

the registers. I have found the per sons bearing those names intermaried more frequently with each oth than with persons bearing oth

names.
Secondly.—That they generally assist as groomsmen and bridesmaids at the weddings of each other; and Thirdly.—That, after the conquest, when the Irishman, fresh from the sod, drops into Quebec, the registers show him to be best man or godfather, on every available occasion, among the families bearing those names.

It would seem indeed, as if the It would seem, indeed, as if the persons bearing those names had long formed a sort of colony apart and were drawn more closely together and irresistably attracted towards every fresh Irish arrival by some common, and very strong, bond of union. A few examples drawn from the registers of the parish of Quebec, about the time of the Conquest, will serve to make this quite plain

plain.

On the 19th February, 1759, before the Conquest, a soldier of the Regiment of Berry is married, and his best man is Sergeant Noel Francois Nicholas Finegan (Finegan), of the same regiment. On the same day Pierre Belet (Bailey), is married and his best man is Nicholas Martin (Martin), another soldier in Boishebert's Company. On the following day, Martin in his turn married, and his best man is Antoine lowing day, Martin in his turn married, and his best man is Antoine Jacson (Jackson), but whether civilian or soldier, the register does not state. On the 26th Feb., 1759, Pierre Louis Helleine dit La Jeanesse (evidently an Alian), a soldier, is married, and his best man is Nicholas Devin (Bevlin). On the 23rd April, 1759, Louis Nicholas Lachaux dit La Grenade, a soldier in Montresson's Company, is married to Elizabeth Donlan, (Donnellan), the best son's Company, is married to Elizabeth Donlan, (Donnellan), the best man being Pierre Boillan (Boylan), corporal in the same company, and one of the invited witnesses, who signs the register, is Captain Delaine, of the same company. On the 24th June, 1760, after the Conquest, Martin Echenner, who may or may not have been a Shanahy, is married, and the three witnesses to his marriage are Duffy dit Charest, Barthelemi Hill, and Guillaume DuBary; that entry speaks for itself.

On the 7th of August. 1761, Mrs.

ry; that entry speaks for itself.
On the 7th of August, 1761, Mrs.
Janson is godmother to Massey's
child. On the 21st of September of
the same year Thomas Cret (Carey)
is married to a Moran; on the 27th
of September, of the same year, Louis
Langlois and Charlotte Moran are
sponsors for the child of Jan Lange sponsors for the child of Jean Lang lois. On the 7th of November of th same year the undoubtedly James Matthews and Miss Janson dit La Palme, are sponsors for a daughter of Delzennes; on the 23rd of Novemof Deizennes; on the 23rd of November of the same year, Jean James is married to Francoise Guery; on the 25th of November of the same year. Charles Martin is godfather to the daughter of Michel Jourdain (Jordan). On the 1st February. 1762. Charles Orion dit Charper (circ dan). On the 1st rebruary, Charles Orion dit Champagne, (Prop.) is married, the witnesses are Francois Belet. Joseph L'alais and three "Maclures," (the father and two sons). whose Irish origin I have ascertained beyond all doubt, as I shall presently state.

sently state.

It is also a very striking fact that all the families bearing the Irish names I have mentioned, exhibit an exuberant fondness for the Christian names of Bridget and Judith: there names of Bridget and Judith; there is a Bridget in every family of them, and a Judith in every-third or fourth family; and although I have found none of the male children christened by the name of Patrick, that circumstance has but little weight; because, on perusing the list of officers of James' army and of the brigade, I find but one "Patrick" among them, the Earl of Lucan, Patrick Sarsfield

Another strongly complementing

Another strongly corroborative circumstance as to the existence of the Irish colony I speak of, is to be found in the name "Trou de St. Patrice," St. Patrick's Hole, borne by a small, but very safe, anchorage ground at the Island of Orleans, 16 miles below Quebec; that very significant name was not given to the place yesterday, nor yet the day before yesterday; for a French manuscript, over a hundred years old, the Hartwell Library manuscript, a copy of which is to be found in the library of the Quebec Historical Society, gives an account of the siege of Quebec by Wolfe, and speaks of that anchorage ground by its name of "Trou de St. Patrice," as if the place, long before that time, had borne that name. Again, Governor de la Gallisioniere, in writing from Canada to the French War Minister on the 28th of May, 1746, says, "Mr. de la Grois a returned French prisoner, had heard Generals Shirley Another strongly corroborative

ther Ferland, the historian of Can-ada, moreover informs us that the harbor in question bore the name of "St Patrick's Hole" fully seventy years before the

years before the Conquest. Such exceptional devotion

Such exceptional devotion in a French country to an Irish saint can have had its rise in one source only, and is the strongest possible corroboration of the statements I have been making.

The year after the conquest three Irishmen — unmistakably Irish (for the registers state they were born in Ireland) appear in Quebec; their names are Daniel Donne, William Curtain and Jeremiah Duggan; Duggan is the barber mentioned by Smith, the historian, as having ioined the Irish American General, Monted the Irish American General Monted the Irish American G ed the Irish American General Montgomery at the siege of Quebec, in 1775, at the head of 500 Canadians. As soon as Donne, Curtain and Duggan appear on the stage, scarcely a christening or wedding takes place among the families bearing the Irish names I have mentioned without the signature of one of the three in the register, as godfather, best man or witnes and Duggan eventually marries a granddaughter of old Abraries and supplementation of the control of the three in the register. ed the Irish American General, Mont-As soon as Donne, Curtain and Duggan appear on the stage, scarcely a christening or wedding takes place among the families bearing the Irish names I have mentioned without the signature of one of the three in the register, as godfather, best man or witness and Duggan eventually marries a granddaughter of old Abraham Martin and Curtain marries a niece of one Langlois, whose name denotes him to have been an Dr. O'Callaghan (once a fellow-townsman of yours), under the auspices of the State Legislature of New York, From those papers, to be found in the tenth volume of that work of O'Callaghan's, and from other sources that I shall draw convincing proof that the Irish brigade served of years in Canada, from 1755 to 1760. denotes him to have been of Eng-

denotes him to have been of English-speaking origin.

Among those whose names I have mentioned above, there are two families which deserve especial notice at my hands, they are the Maclures and O Neills. From family papers in the possession of Hon. M. de Lerv of Quebec, it appears that the Maclures had come from Ireland to Canda forty years before the conquest. lures had come from Ireland to Canada forty years before the conquest;
and, on the extinction of the name
here, the family property amassed
here, consisting of Dexter's (now
Mills') Hotei, Quebec, passed to collateral heirs now residing in Letterkenny, Ireland, and drawing their
rents through Mr. Hossack, of Quehec.

With regard to O'Neill, when Wolfe was thundering with his cannon at the gates of Quebec, in 1729, this O'Neili, had occasion to have child baptized; and, whether he ad reason to fear the operation of iaid reason to fear the operation of British laws as to treason, or whether he had a wholesome recollection of the English Statute, awarding the penaity of death for treason to any one assuming the name of O'Neill. I know not,—but, certain it is, that, on signing the act of baptism as the father, he wrote his name Onellc in one word, without the apostrophe, and with a minuscule n, and, after the Conquest, as

the apostrophe, and with a minuscule n, aod, after the Conquest, as year after year rolled by, and he saw nobody hurt, his Irish orthograph improved, until, on the 24th November 1761 when, being a witness to the marriage of his niece, he signed the register in genuine Irish style. "P. O'Neill."

I could multiply examples of such entries, which have brought conviction to my mind that many of the 400,000 Irishmen, who are proved by the records of the war office in Paris to have served in the armies of France from 1645, and their descendants must have been rewarded with grants of farms in Lower Canscendants must have been rewarded with grants of farms in Lower Canda; and the number of Irish families thus settled in this country, and mustering several hundreds, with one century for expansion, must have formed a very large proportion of the 60,000 souls, who passed with Canada, in 1759 under the British flag.

I may be asked how have those I may be asked how have those Irish names disappeared,—the answer is simple; many of them have not disappeared others of them have disappeared. I shall show how. The Abbe l'aillon tells us that, with reference to all English-speaking persons the French being mediate for more appearance. sons, the French being unable to pronounce their names, used the Christian name, and added L'Anglois aftian name, and added L'Anglois after it; he teis us, moreover, that Dr. Timothy O'Sullivan was called Sylvain by the French who could not pronounce the name; and that the Doctor acquiesced in the change, corresponded in that name with the French authorities, and received from the French king a diploma as surgeon by the name of Sylvain. In thrown over the new the new table to the surgeon by the name of Sylvain. surgeon by the name of Sylvain. ike manner, since the Conquest have found Jeremiah Duggan's name changed to Jeremie De Ganne. William Curain's name changed to Guillaume Cotonne. Edmond to Cotonne, Edmond to Rouge-Edmonds to Haimond, Leahy to De la Haye, Daly to Dalais, Pen ny to Pene. Fitzsimmons to Simo and Shallow to Chale; for thes changes I refer to entries to be

FOR OLD AGE

To the old, as to babies, the even balance of health is more important than anything else in the world. The possible health, in age, is not high and strong; it is only even.

There is no end, but death, to the trouble that comes of its loss.

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found in the Quebec parish church register in February, 1762.
Comparatively large as that Irish colony must have been, it received a large accession from the shattered remnants of th? Irish brigade, who, after having served through the war, settled in this country after the Con-ouest.

quest.

But before noticing the brilliant achievements of the brigade here, it is fitting that I should briefly state is fitting that I should briefly state the evidence we have of this important fact in the history of Canada. Unfortunately the records of the war office in Paris from 1736, which would have settled the question beyond all doubt, are missing; some scatterine papers only remain; enough, however remains to convince any unprejudiced person of this great hitherto unknown feature of Canadian history. The scattered documents remaining have been compiled and published by the venerable Ir. O'Callaghan (once a fellow-townsman of yours), under the austrownsman of yours), under the austromysman of yours).

368, of the published documents drawn from the archives of Paris, we find a letter to the Count d'Argenson, the French Minister of War, from the French Commissary General, Doreil (whom, from the name, I more than suspect to have been an O Reilly) that letter contains the following passage: "I regard, then, as certain, my Lord, that the king will send some reinforcements next will send some reinforcements next year. In that case, permit me an observation, whereupon I have conferred with Mr. de Vaudreuil, who agrees with me in opinion. agrees with me in opinion. Among the number of battalions, that you will order over, I think it would be well to send over one Irish batta-lion, the rather as it would possess all the necessary resources to re-cruit itself.

At page 925 of the same volume, we find a Mennoir without date, but supposed to have been presented in 1754 to the King by the minister D'Argenson, acting upon that suggestion, and recommending that Irish troops be sent to Canada. In volume VII., page 270, of the same work and in volume I., page 494, of another work the document-494, of another work the document ary history of New York, we find, copied from the "London Archives" the sworn declaration of a soldier of Shirley's regiment, made before Sir the sworn declaration of a soldier of Shirley's regiment, made before Sir Charles Hardy, and transmitted by him in 1756 to the Lords of Trade in England. That affidavit states: "Claude Frederic de Hutenac, of Major-General Shirley's regiment declares that on Monday, the ninth of August a Prowagley went out of clares that on Monday, the ninth of August a Prowgalley went out of the Harbor of Oswego, and discovered the French camp about a mile from the fort." After describing the siege of Fort Oswego, a Council of War that was held, and the hoisting of the white flag by the British as a signal of surrender, this soldier, who was a deserter from the French and must consequently have known the brigade, goes on to say; "upon which this declarant said to "upon which this declarant said to Colonel Littlehales, if you are going Colonel Littiehales, if you are going to give up the fort, you must suffer me, who ain a deserter from the French, to make the best of my way, because they will have no mercy upon me, the Colonel gave me and seven other deserters leave; but, before we got quite clear, we saw the French from the opposite side of the harbor getting into boats, and harbor getting into boats, among them some clothed with faced with green, who belong to the

Irish brigade."

In reference to that affidavit, ies, prohibited the employment of the brigade against England; the exas plain the sort of veil that has been thrown over the presence of the brigade here, and would also explain the disappearance of the Paris Arch-

Again in his journal of the captur

Again in his journal of the capture of Fort Oswego, to be found at page 494 of volume I. of O'Callaghan's Documentary History of New York, de Montalm goes out of his way to inform the King that two of the inform the King that two of the regiments made prisoners there, namely Shirley's and Pepperel's, had been engaged (on the British side of course) in the battle of Fontenoy. It is difficult to suppose that this episode in Montcalm's Journal was suggested by anything else than the recollection of that new triumph of the brigade over their hereditary foes.

To that direct evidence of the earnest appeal of the commissary for

To that direct evidence of the earnest appeal of the commissary for Irish soldiers, that concurrence of the minister in the suggestion, and that proof of their actual presence at Oswego, in 1756, I may add the testimony of the author of the Irish Settlers in America, to the effect that Dr. Edmund Hand, who afterwards rose to the post of Adjutant-General under Washington, had originally come out to Canada with the brigade, and served there with them, as surgeon, until the close of the war.

them, as surgeon, until the close of the war.

Apart from all that we have, at pages 750 and 759 of volume X. of the Documents relating to the history of New York, two lists of the officers of the French army killed and wounded at the battle of Ticonderoga, for Carillon, as the French term it. a majority of them are unmistakably Irish, for instance: "Adjutant de Macarti (MacCarthy evidently), Captain de Patrice (the son of Patrice, evidently a Fitzpatrick), Duglas (most likely the officer who signed O'Sullivan's certificate), Adjutant Carlan (evidently Carolan), de Moran (evidently Moran), Forcet (a Forsyth), de Harennes (evidently O'Honohue). Besides that list of killed and wounded, we meet fre- (Concluded on Page Seven.)

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LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.80 p. m., and third Thursday, at 8 p. m., of every month. President, Miss B. Mack: Vice-President, Miss B. Harvey; Financial Secretary, Miss Emme Doyle, 68 Anderson street, Telephone, 1006 Main: Treasurer, Mrs. Mary O'Brien; Recording Secretary, Lizzie Howlett, 383 Wellington street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings. LADIES' AUXILIARY to the An-

A.O.H.-DIVISION NO. 2.- Meets 1. O.H.—DIVISION NO. 2.— Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairies streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherines street; Medical Adviser, Dr. Hugh Lennon. 255 Centre street. Lennon, 255 Centre street, telephone Main 2239, Recording Secretary, Thomas Donohue, 31f Hibernian street, — to whom all communications should be adan communications should be addressed; Peter Doyle, Financial Secretary; E. J. Coller, Treasurar. Delegates to St. Patrick's League; —J J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A.O.H., DIVISION NO. 3 .- Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: Dame street, near McGill. Officers. Aid. D. Gallery, president; T. McCarthy, vice-president; F. J. Devlin, recording-secretary, 1635 Ontariostreet; John Hughes, financial-secretary, L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

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ST. PATRICK'S T. A. & B. SOCIETY Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Manly after Vespers. Committee of Man-agement meets in same hall the first Tuesday of every month, at 8 p.m. Rev. Father McGrath, Rev. President: James J. Costigan, 1st Vice President; Jno. P. Gunning, Secre-tary, 414a St. Antoine street.

M.B.A. OF CANADA, BRANCH 26. .M.B.A. OF CANADA, BRANCH 26.
—(Organized, 13th November, 1883.)— Branch 26 meets at 5t. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Brasch may communicate with the following officers: Frank J. Curran, Br. C.L.; President; P. J. McDonagh. Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY, established 1863. — Rev. Lirector, Rev. Father Flynn. President, D. Gallery. M.P.; Sec., J. F. Quins, 625 St. Dominique street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

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OF PITY. assist and pro-Homeless Boys-Ohio. Material ents year. The efits are very pplication, each ess gratis a Can-leads with 500 aces, also indul-

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En'S L. & B. As-ranized April, 1874, c. 1875.—Regular-held in its hall, first Wednesday of the So'clock, p.m. anagement meete-fourth Wednesday, President, M. A y-Treasurer, M. J. munications to be Hall. Delegates to ague, W. J. Himague, W. J. Hi

IARY to the An-Hibernians, Divi-he above Division rick's Hall, 92 St. rick's Hall, 92 St.
on the first Sunon, and third
p. m., and third
p. m., of every
at, Miss S. Mack:
Miss B. Harvey;
ary, Miss Emma
son street, Telei: Treasurer, Mrs.
Recording Secrelett, 383 Wellingrision Physician,
Jurran, 2076 St.
pupilication forms. pplication forms from the members, fore meetings.

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of St. Gabriel New
tre and Laprairies
d and 4th Friday
, 8 p.m. President,
885 St. Catherine
Adviser, Dr. Hughntre street, 2239. Recon 239. Receipts as Donohue, 31 Recording as Donohue, 31g t, — to whom ns should be ad-yle, Financial Se-Colfer, Treasurer. Patrick's League; J. D. S. McCarthy

hird Wednesday No. 1863 Notre McGill. Officers: r McGill, Officers: president; T. Mc-dent; F. J. Devin, y. 1635 Ontario-ghes, financial-se-y, treasurer; M. of Standing Com-M. Stafford.

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Meets in its hall,
eet, on the first
onth, at 2.30 pm.
Rev. B. Strubbe,
D. J. O'Neill;
irray; Delegateseague: J. Whitty;
M. Casey.

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cond Sunday of:
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reet, immediateommittee of Mansame hall the first
month, at 8 p.m.
rath, Rev. Presistigan, 1st Vice.
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DA, BRANCH 26.

18th November, 26 meets at St. 22 St. Alexander Monday of each lar meetings for business are held-4th Mondays of p.m. Applicants any one desirous right the branch with the followwith the followk J. Curran, B.
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ary; Robt. Warcretary; Jno. H.
rer.

B. SOCIETY, esn. President, D.

-In Sumatra, if idow, immediated's death she t her door, upon ed. So long as natra forbids her e first rent, howlay aside her he first offer she

Saturday, May 4, 1901

Our_ Boys and Girls.

WHAT ST. JOSEPH DID .- Some years ago a young girl well-known to the writer of this article, was out of employment. She was destitute of means of support and needed to

and shelter.

She had friends who were willing to keep her until she secured a position; but she knew they could ill afford the burden of her support. She was forced to accept their hospitality for a time and in every way possible she aided in the work of the household.

household.
She began the devotion of the "Thirty Days' Prayer" to St. Joseph. Each day she visited the church nearby. and kneeling before our Lord in the Tabernacle, begged St. Joseph to obtain from our Lord some employment whereby she might

some employment whereby she might earn her living.

Day after day went by and no work. Her faith never faltered.

When she was not doing something for her good friends, she prepared her clothes as if to leave them soon, and frequently would mention things that would need attention when she

position. She received Holy Com-munion the morning of the thirtieth day and again the morning of the thirty-first. During the forenoon of the thirty-first, a gentleman came to the house and offered her a position much better than any she had hoped to obtain. She knew nothing about the vacancy, had not seen the ren-tleman for many months, was but little acquainted with him, and did not know that he knew she was in

the city,
The position was most suitable in every way and she performed the work to the satisfaction of her em-

Some months after, when an op-Some months after, when an opopertunity presented itself, she asked
her employer how he happened to offer her work that day. He could
give no reason. He said he often
wondered why he thought of her and
why he went that day to seek her
at the home of people whom he
thought might know something
about her. When she told him about
her petition to St. Joseph he seemed
to be convinced that it was the holy
saint who had directed his actions who had directed his actions that day. Ever after he had great devotion to St. Joseph.—E. W., in the Sunday Companion.

THE JEW'S TEST.— We were down in the Ghetto of the old riverside town, I and the humble Jew glazier, Nat.an Abrahamson.

I always thought of the Apostles when I looked at Nathan's gentle Semtitic face, with fits long curling beard, its clear olive tints and its great, dark, soft eyes, full of indescribable pathos— the "sufferance" that was "the badge of all his race." He was a rara avis among

gether before, and now, for a number of miles, the road led through a wild and thickly-wooded part of the

wild and thickly-wooded part of the country.

"My. grandfather carried a large amount of gold in a belt round his waist, under his clothing. He had told his friend of this as they were starting on their journey about 5 o'clock in the morning. A dangerous bit of mountain, which must be crossed by noon, made an early start necessary. It was a mild winter day, but still dark.

Before daylight they had reached the first wayside cross that had marked their two miles from home. As there passed before it, it seemed to my grandfather that his companion paid no attention to the sacred image. But in the gray mists of the backward dawn, he could not be certain of this. He was sure the Catholic had muttered no prayer, nor crossed himself, as he knew was customary.

"However, they pushed on in significant to the sacred way.

"However, they pushed on in silence. The sun came up after a while in all its glory, and the hoar-

frost. like a veil of white gauze be-sprinkled with diamonds.

"Just on the outskirts of the wood, they came upon another way-side cross.

"It was broad daylight now.

"M" grandfather looked sharply at his companion. He was deathly pale. His chin was sunk upon his breast. His chin was sunk upon his breast. He trudged past the great Crucifix without looking at it, without crossing himself, without lifting his hat from his head

One hand was hidden in the folds of his cloak, the other hand at his side, its pale fingers twitching hor-

ribly.

"My grandfather stopped short in
the road and exclaimed:

"I am not going any further today. I must return to my home."

"What is the matter?' muttered his companion in a strange, choked

says Garneau, that he was deterred by de Vaudreuil's positive orders only from withdrawing to St. Helen's Island, and there defending himself to the last extremity with the remnant of the French troops. What other portion of the French army I ask, than the Irish soldiers, thus threatened with summary military vengeance for high treason, could have been interested in that article? Who but Colonel Power. Captain Lake, and their Irish comrades, has reason to fear the conservation.

stance, we find in de Montcalm's Journal, p. 494 of the first volume of the history of of the first volume of the history of the first dash Williams in the property of the first dash williams of th

moved forward for months, and his troops were eventually disbanded and replaced by another corps.

That heroic little band, bearding 3,000 men entrenched within a fortness, you may say, and breasting for two hours a perfect hurricane of fire, and disabling of the enemy three times their own number, equal, if they do not surpass, Leonidus and his 300 Spartans at Thermopylae.

That battle of Lake George, a defeat though it was in military parlance had all the consequences of a victory for the French; for it re-

could have been interested in that "with is the matter" muttered his companion in a strange, choked voice.

"Everything is the matter," said my grandfather. "Bad luck is on the first wayside cross a while ago. "In incident, too, of de Vaudreuit journey. When we passed the first wayside cross a while ago. "In incident, too, of de Vaudreuit journey. When we passed the first wayside cross a while ago. "In incident, too, of de Vaudreuit journey. When we passed the first wayside cross a while ago. "In incident, too, of de Vaudreuit journey. When we passed the first wayside cross a while ago. "In incident, too, of de Vaudreuit journey. When we passed the first wayside cross a while ago. "In incident, too, of de Vaudreuit journey. When we passed the first wayside cross a while ago. "In the incident, too, of de Vaudreuit journey. When we have a season for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first came here, and this as a reason for not delivering the troops first the troops first came here, and this as a reason for not delivering the troops first the troops first have been destroyed since the troops first have been destroyed since the first while ago. "In the first way th

description of the control of the co of Ticonderoga or Carillon, as the French are wont to call it. On that day, 8th July, 1758, three thousand men of the brigade assisted by 450 French-Canadians, utterly defeated 15,000 of the very best troops in the British regular army; on that occasion they withstood for six successive hours the headlong fury of five times their own number, repelling seven successive charges of the entire body of the enemy, and killing or wounding 3,000 of the enemy, with a loss to themselves of 30 officers and 340 men only It was at this battle that the Irish officers, whose names I mentioned to you, received their wounds; their names are taken from the official returns sent after the battle by de Montcalm to the French Minister and to Governor de Vaudreuil. The names of such brave men deserve to be embalmed in Irish.

These fine wounds the successive charges of the enemy, with a loss to themselves of 30 officers and 340 men only It was at this battle that the Irish officers, whose names I mentioned to you, received their wounds; their names are taken from the official returns sent after the battle by de Montcalm to the French Minister and to Governor de Vaudreuil. The names of such brave men deserve to be embalmed in Irish.

These fine ma trial, and procured a supply. Very soon I could see that they were faished to continue their use. In all I took about ten box as a strong as ever. The pains was as strong as ever. The pains was as trong as ever. The pains was as trong as ever. It was at this battle that the Irish officers, whose many years had entirely disappeared, and an ache or pain, so that I may safely say that my cure is permanent. I would advise all similar sufferers to try Dr. Williams' Pink Pilks, for knowing what they have done for me, I am confident that they care trially are sold by all delaws.

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rom the Brockville Recorder.

county there is no man be known than Mr. Chas. H. Wilcox known than Mr. Chas. H. Wilcox. He has resided in the vicinity of McIntosh Mills for years, and during much of the time has conducted a very successful saw-milling business, All of Mr. Wilcox's neighbors know that he was a great sufferer for years from a lame back, and most of them know that this affliction has now hampily bassed away. Mr. Wil now happily passed away. Mr. Wil-cox says he owes this happy release from pain to Dr. Williams' Pink cox says he owes this happy release from pain to Dr. Williams' Pink Pills, and those wno know him will not for an instant question the sincerity of his statement. He gives the story of his suffering and subsequent cure in the following statement:—"One day while working in the mill, and engaged in lifting lumber I had the misfortune to severely wrench my back. I was so badly injured that I had to be carried home, and for six months I was practically unfor six months I was practically unable to move, and suffered great torture. The doctor told me that I had ture. The doctor told me that I had a scanty artillery, besiege and capture 1.800, there being 2.000 other enemies within call, the party attacked naving also a superior fleet on Lake Ontario."

On the 14th August, 1757, the brigade assisted by a small number of French-Canadians and Indians, reduced Fort William Henry and captured 2,460 prisoners, with an immense amour to five the final dians, held at bay a superior force that had been sent under Webb to raise the sige.

But the crowning glory of the brigade was on the memorable day of Ticoaderoga or Carillon, as the French are wont to call it. On that day, 8th July, 1758, three thousand injured my spine and that I

they cannot be less other cases."

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BOTTLED TEAR CURE. —A physician who has recently returned from Persia says that the natives still believe that human tears are a remedy for certain chronic diseases. At every funeral the bottling of mourners tears is one of the chief features of the ceremony. Each of the mourners is presented with a sponge with which to mop his face and eves and after the burial these sponges are presented that an official who squeezes the tears into bottles, which he keeps.

THE DAYS THAT WERE AND ARE NOT.

Tis Spring-time in the forest glade And from each leafy bough The wild-birds sing their song of spring,-But, childhood! Where art thou?

Gone with the visions of the past, That bright and joyous train Of happy dreams we dreamed in youth So fleeting and so vain!

Gone with the evening's golden light From off the mountain's brow— O days of youth! O days of truth— Fair childhood, where art thou?

I seek you in the woodland paths
And in the forest shade
I seek you in familiar haunts
Where we in childhood played.

I hear the fitful breezes sigh.
The tall, dark pines among
Like mystic voices singing low
Of the days when we were you

The phantoms of our early days From us for ever fly.

Montreal, April 30th, 1901.

GLEANINGS.

IRISH CENSUS.—The Irish propaganda has produced its effect upon the Irish census returns, many of the forms, much to the disgust the enumerators, having been filled the enumerators, having been filled up in Irish. It is confidently expected that, notwithstanding a great decrease in the population, the result of the census will show a considerable increase in the number of speakers of Irish, the activity of the Gaelic League having produced a very remarkable effect in the country.

THE SULLIVAN TESTIMONIAL. THE SULLIVAN TESTIMONIAL.

The proposed testimonial to Mr.

T. D. Sullivan, the veteran Irish Nationalist, poet and editor, has now reached a total of over twelve hundred pounds. Subscriptions have come in not only from every county in Ireland, but also from England and Scotland, Mr. Sullivan's services to Ireland have extended over considerations. to Ireland have extended over considerably more than half a century, and include many publications, literary and historical, which have done much to keep alive the National spirit in the country. His "God Save Ireland" is recognized as the Irish National Anthem.

A NEW CHURCH.—With impressive ceremonies the handsome new Church of Our Lady of Good Counsel, in East Ninetieth street, New York, was consecrated by Archsel, in East Ninetieth street, New York, was consecrated by Archbishop Corrigan on Sunday last. Begun in 1886 and built mainly by small contributions, the church has been completed and paid for largely through the efforts of the Rev. William J. O'Kelly, its rector, who has had charge of the parish from the time it was first organized.

Mass was celebrated for the first time in the chapel of the church on December 19, 1887, when the side walls were unplastered and a temporary roof of rough planks afforded little protection to the worshippers. Services have been held within the structure since that time.

structure since that time.

A DEVOTED PRIEST.—Rev. Patthing more than a cup of coffee with which to sustain himself.

CHINA'S BILL - John Chinaman CHINA'S BILL.—John Chinaman is just now facing the outcome of his outburst of fanatical hatred against Europeans in general in June and July last, when he tried to massacre the inhabitants of the legations. says an exchange. It is announced that the little bill presented by the European Governments ed by the European Governments amounts to £62,000,000, which is made up in the following manner: Russia, £18,000,000; Germany, £8,000,000;

Russia. £18,000,000; Germany. £14,000,000; France. £8,000,000; Japan, £6,000,000; United States, £5,000,000; Great Britain, £4,800,000: Belgium, £1,158,000; Italy. Austria, and Spain, £6,000,000.

It will be observed that in the above Great Britain's is almost the smallest claim, and, as might heve been imagined, Russia's the largest. We wonder if the British claim includes compensation for the claim includes compensation for the destruction of the English Catholic churches, schools, etc., or whether, as usual, the Protestant missionary will reap, all the cash benefit out of the late disturbances in the Celestial Kingdom?

Household Notes.

all parts of the house. Bric-a-brac and all frail articles should be put away with care, gas globes should be taken down, chandeliers dusted and covered until the cleaning is complete. It is well before beginning to take up hall and stair carpets. While their absence detracts from the appearance of the house it does not affect the general comfort of its inmates, and it is as well to have them out of the way while the work is going on, also getting them in readiness for the finish. The hall and stair carpets should be the last thing done. The cellar is as important as the drawing-room and should come in for a general overhauling, while a weekly sweeping and airing should not be neglected. If house-cleaning is done in this way the male members of the family need hardly know that it is going on, and without that usual attendance of turnoil things do not get misplaced, and the rooms can so quickly be put to rights when all the articles are at hand and anxious searching for things lost does not cause waste of LITTLE THINGS.—If we wish to make those about us happy, we must consider their tastes, consult their feelings, think of their comfort, in a word, it means effacement to a certent extent, says a writer. Little things make up the web of our life at home. Little things make us happy and little things make us miserable. A word, a hint, a look, has power to transmit, us with joy or sting us with anguish. If we would make our homes what they should be, we must attend faithfully to the little things which make them so. If we make this rule, how pleasant will be our homes, how proper our habits, how beautiful our lives! How LITTLE THINGS.-If we wish to

easy and graceful will become our home manners, how elegant and appropriate our home language, how pure and lovely our home characters. Home excellences are the ones we should covet. Home morality and religion are the best. Home iove and worth only are real and lasting. Home virtue is for the skies. easy and graceful will become

SPRING CLEANING. - Mos SPRING CLEANING. — Most men and some women labor under the hallucination that the only way to "clean house" is to upset everything in general and make the entire household utterly uncomfortable, says a writer in the "Catholic News." No greater mistake can be made. This does not apply to families who go away for the summer and do not return until their dwellings are fully prepared for the winter by a corps of servants and made ready for their reception. This chat is to the women who manage their ter by a corps of servants and made ready for their reception. This chat is to the women who manage their own households. The best way to do house-cleaning is to begin at the top of the house and do the entire floor before attacking the next one, or, if too many of the rooms are occupied to permit this, they may be done singly and with very little fuss or bustle. As a beginning, all pictures and hangings should first be taken down and thoroughly dusted and put out of the way until wanted Every article should be removed from the room before taking up the carpet; the floor should be carefully swept and every portion of the room dusted. If papering is not to be done the walls and ceilings should be dusted, every inch of the surface. This may be done first with a soft brush and gone over a second time with a cloth. Warm water with a dash of ammonia is good for wood work, whether painted or oiled. Too much ammonia will injure paint or varnish, but a very little removes much ammonia will injure paint or varnish, but a very little removes all dirt and finger marks, and if properly washed the surface becomes clean and glossy. Wash only a small perly washed the surface becomes clean and glossy. Wash only a small space at once and dry it with a dry flannel; rub dry and continue the rubbing until it shines and proceed thus until all is done. To use soapor strong washing powders or using a brush destroys the gloss on paint if it does not remove it altogether. It should not be left wet any length of time. but be done quickly, as soaking paint does it a great injury. The sashes of windows 'should be done the same as the other painted portions, leaving the glass to the last. Very little water is needed for this, and ammonia may be used in the water in larger quantity. The cloth should be wrung out and rubbed over the glass until all specks are removed, and then the glass should be polished with chamois, or glass powder may be rubbed on and then polished off. Floors should be scrubbed with a brush and plenty of clean water, soda, soap or washing powder. All wardrobes, closets. scrubbed with a brush and plenty of clean water, soda, soap or washing powder. All wardrobes, closets, drawers everything should be turned out, dusted and cleaned. Mattresses and pillows should be beaten, dusted and sunned. Upholstered furniture should be treated in the same manner; in fact, everything in the room, all bedsteads, chairs, tables, should have a thorough outdoor airing. Any woodwork about upholstered furniture should be rubbed with a flannel cloth and some good oil polish. Furniture cared for in this manner will keep its look of in this manner will keep its look of newness as long as it is treated thus newness as long as it is treated thus. All of us have at some time entered what appeared to be a well-ordered house, where everything was bright and apparently free from dust, and yet it had that stuffy, dusty odor which suggests anything but cleanliness. Why is this? It is simply caused by superficial cleaning. The carpets have been taken out and cleaned, but they have been returned to unwashed floors. Having always been covered with carpet the floors A DEVOTED PRIEST.—Rev. Patrick M Tondy, pastor of St. Jerome's Church, New York, died recently of nervous exhaustion, induced by overwork. His parish was one of the largest and strongest in Greater New York, and Father Tondy is widely known for his intense devotion to his work. His unselfishness was absolute. Reserving for himself not even time for sleen he went about his duties always doing good. The poor of his parish looked upon him as their protector, and their admiration for him amounted almost to worship. He seldom slept more than four hours a day, and often went from early morning until late at night with nothing more than a cup of coffee with has been cleaned it should not be re-arranged until the next day, doors and windows should be left open for and windows should be left open for at least twenty-four hours, that everything may be pure and com-pletely dried. After that there will be no danger of dampness or ill smells in your room or anything un-wholesome for its occupant. Clean-ing house in this manner destroys the germs of moths which lurk everythe germs of moths which lurk everywhere. These general rules apply to all parts of the house. Bric-a-brac and all frail articles should be put

to rights when all the articles are at hand and anxious searching for things lost does not cause waste of time. The custom so general in England is becoming more popular here every year. That is, using rugs instead of carpets. This makes it possible to keep rooms clean without such frequent general upsetting.



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ENAMEL CALF,	Goodyear We	lt				83 00
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SPLENDID STOCK OF LATEST STEINWAY PIANOS NOW IN WAREROOMS.

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pear, a process that will at once drive the vermin away, their dislike to the smell of peppermint being strong. If they should return later, a repetition of the treatment will banish them again. It is not stated

whether the remedy acts equally up-on rats, but the experiment could be made, although, as has already been told, chloride of lime put plentifully in rat-holes is usually successful in driving them from the premises.

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Colored Fabrics.
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Fancy Ponge Sateen
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SUMMER HOSIERY. Ladies' Plain Black Cotton Hose, full fashioned fest dye, all sizes. Special,.....16c pair

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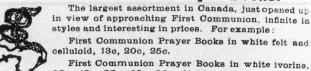
Boys' Fancy and Plain Tweed Suits, in plaited, double-breasted and plain sacques, good farmer's satin lining, strongly sewn, and neat fitting garment.

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ined box, \$2 00, \$2.50. White Pearl Beads for First Communion, 25, 35, 50, 75c, \$1.00 Dark Red Beads for First Communion, 45c, 90c.

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that "Big Charley," a monster eleplant, killed his keeper, Henry Huffman, formerly with the La Pearl Circus, a resident of Columbus, Ohio. The killing was witnessed by several showmen at the winter quarters of Wallace's circus.

In the early morning "Big Charley" made an attempt to kill Alex. Morisit, but failed. He was not taken to task and chastised as usual for the assault, and seemingly he considered that he could take further privileges. When Henry Huffman took the herd of elephants to the Mississinewa River to bathe, he met his death. As soon as the water was reached "Big Charley" wrapped his trunk about Huffman and hurled him into the stream. Huffman was uninjured and returned to the elephant Pearl Circus, a resident of Colum-

ured and returned to the elephant

into the stream. Human was uninjured and returned to the elephant and spoke reproachfully.

; Why, Charley, I did not think that of you, he said. "Ain't you ashaned of yourself?"

Human had not gone a step nearer before the animal roared. and grabbing him, threw him into the water, forced him to the bottom and then stood upon him, drowning him and crushing the body.

"Big Charley" then started up the road roaring, while all the other elephants followed, and the entire herd raced for quite a distance, causing a panic. The news of the killing soon reached the secretary of the show, Mr. Cory, who in the absence of Mr. Wallace, ordered the big elephant killed. Apples containing strychnine were sent for and some thrown in front of the big elephant,

ELEPHANT KILLS A KEEPER.

The report comes from Peru, Ind., hat "Eig Charley," a monster eleloudly. He was shot again several times and died in agony. The keep-ers then quickly rounded up and cap-

ers then quickly rounded up and captured the other elephants.

"Lig Charley" was 43 years old, and, weighed three tons. In his lifetime he has killed four men. He was valued at \$10,000. Henry Huffman was well known in the show business, and previous to joining the La Pearl Circus worked in the zoos in Fairmount Park, Philadelphia, and Central Park, New York city. He had had charge of "Big Charley" for seven years. seven years.

COUNTRY ROADS.

Farmers of Wabash County, Indiana, according to the New York "Post," are building good roads by co-operation and at much reduced cost. They have an agreement among road-building, each owner of land abutting on a way to be improved pledging in work or cash \$1.50 per each acre within half a mile of the road. may be made within three years, and the burden thus distributed hardly felt. The work is done in full seasons, and gravel roads have replaced the old mud highways over many miles of turplike. On the completion of a road the task of maintaining it is assumed by the county authorities.—Toronto Globe.

Sir William' Uninterrup



honor of which Sir recipient. In the surgical a fore breakfast the 1 presented Sir Willia address in French. his forty years of t erous service in veritable apostleshi that asylum of suffe with all the ener and with all the li could give and all solation which his position could bring impossible to count impossible to count persons whom he restored to health hearts of so many diseased or cripple sons or daughters. particularly," the a "you have rendered are invaluable by ginstruction in the which you know so which vou know so sent, and in forms

bration, or have ad

sent, and in forms ive. When we go or to struggle for istence we shall lessons of kin devotedness, which if or you the af patients and the gratique of you others may boast seated, in other lan great masters in the we are able to point and with undiminis master who to-day forty years of int the Hotel Dieu."

Sir William Hings "My young friends, to-day another proc sity. During the foliate in the law of the work of the week of the week of the work of the week sity. During the to have been connected pital I was never mit my labor here poor health until the grippe, as you known and the beginning and showed the influence more than session. I hope it with the the session of the lessons yhere. I have endea my ability permitte your duty in all cir to your patients an especially to that sesneted by your pren, and last, and yourselves. You are