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EPISCOPAL APPROBATION

If the English-speaking Oatholies of Montreal and of this Province consulted their storests, they would soon make of the "True Witness one of the most prosperous and storest, they would soon make of the "True Witness" one of the most prosperous and Oatholic papers in this country. I heartly bless those who encourage this excellent of PAUL, Archbishop of Montreal."

NOTES OF THE WEEK.

IMMORAL LITERATURE - Like his every movement for the good both temporal and spiritual of the unity, the action of His Grace Archbishop Brushesi, on the occasion of his official visit, last week, to the newly-elected Mayor of Montreal, has provoked the most favorable comnent on all sides. Truly he is the good paster, most watchful over his flock, and ever careful of each one within the fold. His Grace drew attention to the deplorable fact that bad literature has found its way into the city, and that the civic and religious authorities should combine to drive out that hydra of moral corruption from our midst. As a practical result of His Grace's representations, a bill will be introduced during the coming session of the Leslature dealing with this matten in the sense indicated by the Arch-

It may not be known to any our readers, and we hope that it is not, that in certain bookstores—generally small newsdealers-of this city are to be found some of the most debasing and corrupt volume that have ever been penned. These are the germs of a moral plague worse than any physical plague that ever came from heart of Asia. And yet these books are publicly exposed for sale, and are so advertised that the general public is not aware of all the abominations hidden under apparently indifferent titles. Some time age the writer had occasion to go down town on an early morning car. Just in front of him sat a young girl of about seventeen. She was reading a book, that had the appearance of a paper-covered novel. She took great precautions to hide the cover and she glanced timidly around her as if afraid that any one should no tice what she was reading. The writer would never have paid any attention to her, or her book, had not been for her evident anxiety to hide even the head-lines of the pages. His curiosity being thus awakened, before Craig street reached he got an opportunity of seeing the cover. It was only glance, but that glance revealed the name of the author. That was That young girl was or her way to work in some departmen tal store, or in some such like place of employment, and she was utilizing the few moments of spare time that she had in saturating her soul with the most infernal poison that the brain of perverted man ever dis tilled. It was quite easy to see the end. Unless by some veritable miracle, that young girl is doomed. ons are evil, but such a book as that is a million times

Where did she get that work? She got it here in Montreal. We could almost tell you the store, the street, It is this class of literature that His Grace aims at, and order to wipe it out, he desires that the iron hand of the law should fall upon the dealers who import and retail such infamous literature It is not necessary that we should dictate a sermon upon the evil ef-fects of immoral literature. It affects all sections of the community. there are who can afford to tamper with it. It is a matter that con-cerns every honest citizen—Catholic and Protestant, Jew and Gentile-for all are bound to respect the com-mon moral law and to protect their children against a poison that sure to bring them moral deathone of damnation in the next.

BRITISH POLITICS - The situa

tion in Great Britain to-day is not unlike that experienced in Canada unlike that experienced in during the early part of this winter: there not be a dissolution of Parlia-Some pretend that before two months the present Parliament will be dissolved, to be followed by general elections almost at once Others, equally important person ages, believe that Mr. Balfour hang on as long as he has a comworking majority. though on a recent vote of want of confidence the Government had only

fifty-one of a majority, and despite the fact that some recent bye-elections have gone against the administration, still there would seem to be a majority of about one hundred and twenty in the House. On small issue last week the Government had only fourteen, and a turn over

of only eight votes would have placa minority. But that not affect the grand total of the re presentation in the House to-day. It must also be nemembered that in the vote on Mr. Morley's amendment quite a large number of the Government's normal supporters voted

It was in 1900 that the pre administration was returned, and it has still two years, or rather three years, of legal tenure of office. But there are accidents and sudden changes that may arise and which must be counted with. If you take the total vote cast for all the opposition candidates at the bye-elections, held during the past months, with the total cast for the Ministerialists, we find the former much in excess of the latter. reverse was the case in 1900. Should corresponding gains be made by the Liberals in all the constituencies, they might secure a majority of one hundred and fifty in the next Parliament. But in that event, in order to secure the stability of their Government, the co-operation of the Irish Nationalists would be necessary That co-operation could only be secured by the fulfilment of their former promise to give Ireland Home

Thus, no matter how matters turn whether there is a dissolution not; whether, in case of a dissolu tion, the Conservatives or the Liberals come back to power; whether or not their policies are modified; the Irish party, provided it remains ed, has the balance of power in its hands. This is the one great hope of Redmond and his compact follow ing. The securing of a Home Rule neasure, be it from Whig or Tory, must be the price of the support that either party needs in order to have a working majority. The granting that measure will never be an act of graceful acknowledgment of right, it will be a concession in face of a political necessity. not think that the Irish people will lose much sleep over the nature of the spirit behind such legislation, as long as the principle is acknowledg ed and the legislation is granted. As the weeks go past the crisis se to grow more acute.

PERSONAL

Mr. James McMahon, well known in the ranks of our young Irish Catho-lies, has taken up the business of an insurance agent. He is associated with the Law, Union and Crown In-

urance Company. Mr. McMahon is active, reliable as energetic and deserves to succeed in his new field of endeavor.

Ecclesiastical

OBITUARY-During the month that has just elapsed quite a number of rel, gious have gone to their eternal reward, and, as is custom ary, "La Semaine Religieuse" asks faithful to offer up prayers for the repose of their souls. Amongst other pious and noble souls that have gone to their reward are men

Sister Apalline, (Julia Laurion), of the Sisters of Providence, who died Montreal: Sister Paul Suzuki (Melanie Beaudry), of the Sisters of the Holy Name, who died at Hochelaga; Sister Marie de la Visitation, (Eulalia Ladouceur), of the Sisters of Ste. Anne, who died at Lachine Sister Marie-Ethelbert, (Mary Mc-Donald), of the Sisters of Ste Anne who died at Victoria, B.C.; Sister Josephine Dumouchel, of the Sisters of the Sacred Heart, who died Montreal; Mother Rachel Turgeon, of the Sisters of the Sacred Heart of Jesus, who died at Sault-au-Recollet: Sister Marie Celina Boucher surnamed Manseau, of the Congregation de Notre Dame, who died Montreal; Sister Sainte Honorate (Marie-Isoade Roy), of the Congregation de Notre Dame, who died Montreal; Sister Sainte aMrie des

Neiges, (Marie Zelia Dupenre), of Congregation de Notre Dame who died in Montreal; Sister Marie de la Croix, (Delonia Fradette), of the Sisters of the Good Shepherd, who died in Montreat

The list is quite a lengthy one, and while we know how the livee of sacrifice led by these good religious bespeak other lives of happiness hereafter, still do they need our prayers in their pilgrimage to God, beyond the grave.

CONFIRMATIONS -We translate from "La Semaine Religieuse" Confirmation itinerary of His Grace the Archbishop for the coming spring months. It will be well for all those interested to note well the dates and the hours.

7-Thursday, 7.30 a.m.-Villa Marie Convent.

7-Thursday, 5 p.m., Grey

Nunnery, Guy street. 17-Sunday, 7 a.m., Academy of St. Louis de Gonzaque. -Sunday, 9.30 a.m., Good Shepherds. -Sunday, 2.30 p.m., Mount

St. Louis. -Sunday, 7.30 p.m., St. Leon of Westmount.

19-Tuesday, 7.30 a.m. -Pensionnat Saint Basile. 20-Wednesday, 7.30 a.m., St. Laurent Convent.

-Wednesday, 11 a.m., College of N.D. des Neiges.

21-Thursday, 3 p.m. Sacred Heart Academy

22-Friday, 7.30 p.m., Lachine Convent. 24-Sunday, 2.30 p.m., St. Eli

zabeth. -Sunday, 4 p.m., St. Henri -Sunday, 7.30 p.m., St. Joseph.

25-Monday, 3 p.m., N. D. des Sept Douleurs.

-Monday, 3 p.m., Con. of St. Paul. 26-Tuesday, 3 p.m., St. Val-

ier. -Tuesday, 4.30 p.m., St. Michel.

-Tuesday, 7.10 p.m., St. Jean-Baptiste. 27-Wednesday, 3 p.m., St.

Jacques. -Wednesday, 5 p.m., Reformatory. -Wednesday, 7.30 p.m., St.

Patrick's. 28-Thursday, 4 p.m., St. Cunegonde

Thursday, 7.30 p.m., St. Anthony's. 29-Friday, 3 p.m., St. John

of the Cross. -Friday, 4.30 p.m., N. D. du Saint Rosarie.

-Friday, 7.10 p.m., St. Ed. 80-Saturday, 8.30 a.m., Holy Name of Jesus.

-Saturday, 11 a.m., Longueuil.

May 1—Sunday, 8 a.m., Cathedral. -Sunday, 2.30 p.m., St.

inday, 4.80 p.m., Infant

May 2-Monday, 3 p.m., St. Gab--Monday, 4 p.m., St. Char-

les. -Monday, 7.30 p.m., Anne's

3-Tuesday, 7.30 a.m., Hochelaga Convent. -Tuesday, 2.30 p.m., Bridget's. -Puesday, 4.30 p.m., O. L

of Good Counsel. 4-Wednesday, 2.30 p.m., St Eusebe.

-Wednesday, 4.30 p.m., The Nativity. -Wednesday, 7.30 p.m., St. Vincent de Paul.

5-Thursday, 7.30 a.m., St Anthony's Academy. -Thursday, 4 p.m., Sacred

-Thursday, 7.30 p.m., St Peter's. 6-Friday, 7.20 a.m., Moun

St. Mary. -Friday, 4 p.m., Notre Dame -Friday, 7.30 p.m., Helene

7-Saturday, 2.30 p.m., Deaf Mutes. -Saturday, 4 p.m., St. Louis

de France.
—Saturday, 7.30 p.m., St. Gregoire le Thaumaturge. 8-Sunday, 2.30 p.m., N. D de Grace.

-Sunday, 4.30 p.m., N. D des Neiges.

Ireland's Festival In Montreal,

ST. PATRICK'S SOCIETY- This organization has appointed a committee to make arrangements for the celebration of the national festival In the evening a banquet will be held in the Windsor Hotel, when themes of the orators of the evening will be Ireland and Canada. Reports indicate that the attendance at the banquet will be a large one.

ST. ANN'S PARISH-The St Ann's Young Men's Society will hold their celebration in the parish hall on Ottawa street. The dramatic section will stage the patriotic dnama of "O'Rourke's Triumph." Features incidental to the performance will be Irish music, vocal and instrumental, rendered under the able direction of Prof. P. J. Shea.

ST. PATRICK'S PARISH-The cld parish will commemorate the day by holding two performances, afteron and evening, in the Windsor Hall. Striking scenes in the history of Ireland will be reproduced by th best talent in the parish. The musical arrangements are under the direction of Prof. J. A. Fowler.

Rev. Dr. Luke Callaghan, to whom the pastor has entrusted the man ment of the details of the celebration, is sparing no effort to make it a grand success.

ST. MARY'S PARISH-This parish will hold an entertainment the evening. Arrangements are nov in progress.

ST. MICHAEL'S PARISH - The young people of the parish will hold their first annual celebration year.

INCOME OF CLERGY.

A Roman paper states that a circular has been sent from the Vicariate to all the priests in Rome re quiring them to state their age, residence, native diocese, occupation and It is reported that the Pope has decided that no priest's reven is to exceed £240 annually, and that to a most important announcemen which will affect the clergy of whole world.-Liverpool Catholic

The War

At the begiining of the week the reports from Port Arthur stated : Gen. Stoessel, commander of garrison here, has issued a general order directing the attention of the troops and inhabitants to the fact that the Japanese intend to land and seize the fortress. The general says that the Japanese consider the seizure of Port Arthur to be a ques tion of national honor, and from their obstinate attacks and bombardments of the forts and bays he can only conclude that the Japanese will make every effort to capture the fortress, failing which they will destroy the railroad and withdraw.

'The enemy, however," proceeds the general order, "is mistaken. Our troops know, and the inhabitants are herewith informed by me that will not yield. We must fight to the finish, as I, the commandant, will never give an order to surrender. bring this to the notice of those less daring, and call on all to become convinced of the necessity of fighting to the death. Those who leave without fighting will not save themselves There is no way out. On three sides there is the sea, and on the fourth will be the enemy. There is

means of escape except by fighting." Notwithstanding the heavy gale which is blowing, the lights of Japanese scouting vessels were visible in the offing during the night.

Liauyang, Manchuria, February 29 -Foreigners living at Yingkow say that the Japanese fleet has received orders to attack and capture Port Arthur on March 1 at all costs.

Gen. Mishtchenko, with a detachment of mounted Cossacks, has reached Kasanja, Korea, and is expected to arrive at Ichio Yang to-day. His men and horses are in good condition and he is well supplied with provi The Korean officials are fleeing from the places traversed and are informing the Japanese of the approach of the Russians. sacks have seized the telegraph line in Northern Korea.

A Japanese Major, Togo Tazusiro and five men, who were captured by Cossacks at Wiju, have been brought to Liauyang.

The concentration of Chinese troops westward of Mukden, in the district of Gubantsa, is not relished by Russians. War material is being brought up, and the militia posts have been strengthened. It is doubted whether the attitude of the population can be relied upon. ple at several points refuse to sell

produce to the Russians. Snowstorms are raging here and the frost is intense. The railroad is working perfectly, and troops are arriving uninterruptdly. Their health and spirits are excellent.

Chefoo, Feb. 20-The Twe twentyninth Japanese Infantry, occupying Ping Yang, midway between Seoul and the Yalu River, on Sunday, met a body of Russian cavalry scouts to the north of Ping Yang and drove them back

It is estimated that 60,000 Japa nese troops have landed at Chemul-The transports are now not escorted by war vessels.

The Japanese sailors who manned the merchant vessels which were sunk at Port Arthur, on landing shaved their heads as a mark of the disgrace they felt at the failure of the project. The crew of the Jinsen Maru wrote their names on the fore most flag, which remained above water when the ship went down

A despatch from New Chwang, pub lished in the Gazette on Friday, eferring to the plans of Russians to meet the enemy, says

The Russo-Chinese Bank is closing preparatory to removing to Mukden. Women and children are preparing to leave here in anticipation of the rival of the Japanese fleet, which is expected when the river opens, probably a fortnight hence.

The United States gunboat Helens and the British cruiser Espiegle making preparations to leave the drydocks in a week's time.

The main mast of the Russian gun-

boat Sivautch has been cut off; this would indicate that she is being dismantled, but otherwise she appear to be clearing for action.

On account of the impossibility of defending the coast of New Chwang until such time as a thaw permits the construction of entrenchments and forts, the Russians have prepared to retire up the main railroad There are practically no deline. fences here, and although the shifting and reshifting of troops and artillery to the small forts at the mouth of the Liao river has an appearance of an intention to defend New Chwang, the military authorities depend upon an island engagement to put a stop to the Japanese advance.

As far as is yet known, the only plans decided upon are, first, that General Kuropatkin's headquarters are to be at Mukden; Viceroy Alexies proposes to remain at Mukden indefinitely, as that city is the centre of the Chinese administration, has a vice-royal bureau; second, that the plain west of Tashihschiao, which is almost impossible to defend. will be held if possible on account of the railway connecting with Port Arthur; thirdly, Hai-Ching and Liao-Yang are the extreme limits to which troops will be withdrawn on count of the exposure of the railroad at these points.

That the Japanese will arrive beore a thaw permits the construction of defences is thought here to be praccically certain. It would appear also that the authorities expect Port Arthur to be besieged.

Sir Robert Hart, director of Chiese Imperial maritime customs, aften sounding Russian opinion in the mathas ordered the Chinese customs lightship and the channel buoy to be placed at the river mouth as usual. This step, however, has no effect upon the neutralization of New-Chwang.

St. Petersburg, March 3.-Since the disappearance of the Japanese fleet from before Port Arthur the Russians have been awaiting anxiously for the next move of the Japanese on sea. There is an inclination here to believe that the Japanese have been discouraged by the failure of their attacks, and perhaps by losses they have not announced.

It is evident even from the meagre information regarding the Russian dispositions in Northern Corea that plan for checking the Japanese land advance is perfected, and that heavy reserves are being brought up to the Yalu river.

Every energy of the authorities is now directed to prevent a blockade on the Siberian railroad. Twenty new sidings, each of 2200 feet, are being enected. . Owing to the heavy movement of rolling stock, carrying reinforcements, war munitions commissary stores eastward, there is great danger that in bringing back the empty cans the whole line may be stopped. With the sidings now building the authorities hope to be able to keep the line clear, and to send eleven trains in each direction daily.

Mail advices from Sibenia say that the army reserve men from the rural districts seem to be much more anxious to go to the front than the Many of the latter are townsmen. presenting physicians' certificates

The Government bank balance March 1 showed a decrease of only \$4,000,000. gold in hand amounted to \$456,000,000.

THE PROFESSOR'S DILEMMA

Chicago professorships pay well, but they are not entirely beds of roses. Bemis had to go, and he always insisted that it was on account of his attacks on corporations, sources of Rockefeller's greatness. Triggs will have to go in July, and is the man who declared Rockefeller to be greater than Shakes-peare. What is the professor to do if the men who flatter the and those who attack his business are in equal danger? If these removals shall suggest to the mem of the faculty the propriety fining themselves to their duties mixing common sense with the,r learning, they will have a good effect on the University.-Philadelphia

LENTEN PASTORALS OF IRISH PRELATES

land, in referring to the Lenten Pas-toral letter of Irish prelates, says:

The Pastorals of the Inish Bishops to their respective dioceses on the eve of Lent are replete with reading

for the deep and earnest consideration of the people. His Emmence the Cardinal Primate brings before the minds of the faithful of his Archdioese many subjects of deep import to their religious and secular welfare, and does so with a lucidity and impressiveness peculiarly his own. In his opening sentences His Eminence reminds his people of the bitter attacks made at the present day on the Church, and of the powers of disorder, anarchy, and social degenera that are arrayed in combat against her. There is no cause for alarm, for, in His Eminence's words, the wave of materialism, naturalism disorder and social degeneracy may swell up and surge against the rock of ages; but it is only to be thrown back in a seething mass of impotence and confusion. Yet the Church laments the obstacles which are being raised, by the influence of evil, mourns especially the sad fate of little ones for whom a dark, hopeless, godless future is being prepared by irreligious schools and irreligious teachers. The evils of irreligious teaching are rampant in In our own country His notes with regret that the echoes of the distant storm times reach us. Happily these echoe are faint and far between.

His Eminence alludes in weighty words to the paramount necessity o Catholics vindicating their rights to religious training of Catholic children. In England and Wales the question is of grave urgency in view of the attempts made to starve Catholic schools. To defeat these boycotted attempts should be the as it is the duty of every Catholic Inishman. His Eminence writes, not in the spirit of fault-finding, but from a sense of duty, and is gener ous in his recognition of the work of the Irish Parliamentary Party. The promises of Ministers on university equality are well described as sha dows and promises written in water. The Catholic people have again been grossly deceived and betrayed by the Government. The Cardinal's vice to the people is to avail them selves, with earnestness and perseverance, of the means of primary, se condary, and especially of technical education. which are placed within their reach. These, with their native talents, may emable them carve out for themselves some path in life, even in the face of adversity and injustice.

The evil of intemperance calls for His Eminence's sternest words. In from England that is flooding the Ireland the annual sum paid to the State as duty on spirituous drink is eleven million pounds. From the merely material standpoint, what a "Were this sum, or even a fraction of it, yearly spent on education, on developing the resources of the country, on improving methods of tillage and establishing local industries, it would make Ireland bloom like a garden. It would create comfortable homes for a teeming, happy and contented population thus contributing more than any other remedy suggested to stop fatal flow of emigration, which draining away the very lifeblood of The Lord Bishop of Dromore de-our country." Another widespread plores the fact that many questions evil is gambling, panticularly in the was limited to the rich. Now it has permeated down to the very poor. "It is a leading cause of intemperance; it often leads to dishonesty; if of aducation. "But," says the reverruin. It is draining the much-needources of the people into the of the most worthless and espicable members of society, professional sponting characters, especially in England.

The Cardinal makes the very gratifying announcement that the restoof the National Cathedral of St. Patrick is fast drawing to a termination. The solemn consecration has been fixed for Sunday, the 24th Archbishop of Dublin will sing the -"Whatever chance there may be of ss of Consecration; and the Archbishop of Tuam has placed on a full and constant attendance of at the Cardinal's disposal, for the Irish Party throughout the sesgifts of learning and eloquence. The tain this they must receive enthusi- Tablet.

The Irish Weekly, of Belfast, Ire- Archbishop of New York, a distin guished son of the Archdiocese Armagh, has promised to testify his presence his love for the old land and his devotion to her patron sains and apostle. Besides the members and apostle. Besides the members of the venerable Hierarchy, His Eminence hopes that the occasion be honored by the presence of other prelates and distinguished possibly even by a representative of the Holy See.

> His Lordship the Bishop of Down and Connor enumerates the prevailing errors and vices of the age and their causes and calamitous conse and defends the Church against misrepresentation and judices-the Church which, notwithstanding the assertions of a false philosophy, "is the friend of science and the promoter and patroness all true learning and scholarship. as well as the guardian of true liberty, and the guide and the friend of progress. From the warfare wagby the French authorities against raligion and Christian education Dr Henry draws the moral that the Irish people should be on their guard against giving countenance to educa tional schemes subversive of the ma nagerial control under which religi ous instruction is imparted in their primary schools. His Lordship peats the affirmation of the Holy See as to the Queen's College being intrinsically dangerous to faith and morals, and renews the claims of the majority of Irishmen to a system of higher education which shall be in harmony with their religious belief Like the Cardinal Primate, His Lordship writes with sorrow of the abuse of intoxicationg drinks as a perpetual incentive to sin and a fruitful source of evil, plunging families into ruin. The Lord Bishop of discourses of vital points of Catho lie doctrine

Like his brathren in the venerable Hierarchy, Dr. O'Doherty stigmatises intempe enance as the one great blot on the face of Ireland. His Lord ship strongly recommends the Anti-Treating League, which, if established, would check effectually the practice of drinking at mankets His Lordship believes that it affords to the people of the rural districts a protection against the in ducement to drink when they come on business to the market towns, and that to the inhabitants of the towns themselves it is a powerful preven tive of intemperance. Dr. O'Doherty expresses an anxious desire that every priest should endeavor to keep a constant supply of the publications of the Catholic Truth Society at the Churches for the accommodation of the people, and encounage them them. "Their perusal will furnish useful and healthy information, and will serve to check spread pf the pernicious literature country." His Lordship eloquently exhorts to the due observance Sunday as the keystone that holds together the ordinances of religion a solemn prohibition against the danger of secret societies and reminds his people of the strict prohibition in his diocese against taking or giving spirituous drinks at wakes, funerals, or on the occasion of funerals. Of other occasions of intemperance His Lordship makes special mention.

which concern the vital interests of "backing" horses. Once it the country are still left in an unsatisfactory condition, amongst them the land question and the scandalous unfairness of the State system wered in it generally ends in ed prelate, with a ring of hopeful-lit is draining the much-need-ness and resolution in his words, "however long delayed, a settlement must eventually come, wrung, it may be, like other concessions from our reluctant rulers, and acquitting us of any debt of gratitude to British legislation. We must, then, rely on ourselves, on our own earnestness own determination, if we ar ever to see the end of this crying and cruel injustice. Our people be taught to take an active and intelligent interest in this question That will be a day of great which is absolutely one of national ess to all Irish Catholics. The importance." Dr. O'Naill proceeds: successful action will depend largely ecration sermon, his brilliant sion. But to enable them to main-

astic and unstinted support from the constituencies at home. We consider then, it is the imperative duty of only by generous contributions ort is at once forthcoming, bot only by generous contributions to the Parliamentary Fund, but in every way by which the Government can be made to understand that emanding university education Catholics the Irish members have the country solidly behind them."

It is most satisfactory to His Lordship to find that temperance efforts in his diocese are being crowned with most encouraging results. One scandalous custom of supplying drink scandaloud custom of supplying drink at wakes-"an abuse which is not only a heavy tax on the slender resources of many, but still worse, shame and a reproach to us as Catholic people." Dr. O'Neill warns his people against betting, a practice pernicious in itself and fatal in its onsequences. The Lord Bishop Raphoe makes special mention of the Gaelic revival, in which Donegal has taken a proud lead. "Having once put our hands to the plough, let us not look back. The language itself will do much to preserve the spiritua. ideals of our people." In the Pastorals of the Bishops of the South and West strong and earnest protest made against the continued inequality in higher education. Indignation amongst Irish Catholics against this State-worked injustice is intense and

SECOND AUSTRALIASIAN CATHOLIC CONGRESS

As briefly stated in our last is the second Australasian Catholic Congress has been fixed for October 23 to October 30 of the present year The date was fixed and other arrange ments made at a representative meet ing of the Catholic clergy and laity, which was held in the Archbishop's library, Melbourne, on December 22. The Archbishop of Melbourne presided at the gathering. In the course of a short address he said that, as next year would be the jubilee the definition of the Immaculate C ception, it might be found desirable to make the Congress in some way special in connection with that dogna of the Church. The congress would not be particularly devoted to any class of subject, but should be made as wide as possible, while avoiding too great prolixity. He mentioned that at the first Congress held at Sydney in September, 1900, it was decided that the next meeting should take place in Melbourne, an that the approching completion the Cathedral Hall should enable them to hold it at the time proposed under the most favorable It would be the duty of the officials of the Congress to draw up at an early date a syllabu of subjects of Australasian interest, and this would be circulated, no only throughout the Commonwealth, but New Zealand and the various cen tres of learning of America and Europe, so that papers might be secured which would make the Congress interesting from an educational point of view, and of great permanent va lue. On the suggestion of the Archbishop, the following officers appointed :- President of honor, Cardinal Moran; acting president, the Archbishop of Melbourne; vice-presidents, the Archbishops and Bishops of Australia; hon. treasurers, Rev. Dean Phelan and Mr. Mornane; hon. general secretaries, Dr. A. Kenny, K.G.G., and Rev. J. Mcarthy. It was also decided that the membership subscription should be the same as at the Sydney Congress, half a guinea, or with two ladies one guinea, members being en titled to attend the meetings of Congress, and to receive a memorial the proceedings. Those present formed the provisional committee of Congress, with power add to their numbers. It is intended to take early steps to bring the Congress under notice in the other States and New Zealand, and secre taries will be appointed in the different centres to forward the work, while later sectional secretaries to attend to the work of the Congress and reception and entertainment com mittees to look after the many visi-tors who are expected to attend the Congress will be appointed. His Grace gave a general invitation to those present to prepare papers for the Congress. In reply to Mr. W. H. Archer, K.S.G., His Grace said that an outline of suitable subjects would be found in the lists issued previous to the last Congress.-New Zealand

THE SCHOOL OUESTION.

Rev. James M, Hayes, S.J., who it is the strict duty of a governmen is stationed at St. Ignatius College, Chicago, and is one of the oldest and best known educators in this country has come forward with a statemen with reference to the situation and outlining the Church's position on public schools

'In reply to an alleged severe arraignment of the present public school system by His Grace the Archbishop of Chicago, series of resolu tions and statements have given out by ministers of different de nominations, and among these set by the Chicago Baptist Ministers' Association.

"In the first of their resolutions the Baptist Ministers' Association sets forth : 'We affirm our confidence in our public school system and our loyalty to it.' In the second resolu tion it is stated: 'Resolved, That we deny the charges that the system is godless and unfair to Catholics.' In the third resolution the Baptist ministers 'most emphatically declare' the making of such charges to be 'undemocratic' and 'un-American' as well as 'unwarranted,'

"In regard to the first resolution I would merely express my admiration for the unhesitating spirit of loyalty to honest conviction implied in it. In regard to the second one, it is precise in statement and so unambiguously worded that to review it is a positive pleasure even to one who, like myself, disagrees in toto with its contents.

"The charges denied by this second are that the system is 'Godless.' that it is 'un-American, that it is 'unfair to Catholics.' Let us consider each charge separately, beginning with the last mentioned.

"Is the present public school system unfair to Catholics? Bearing in mind that rightfully or wrongfully it is maintained on conscientious mo tives that Catholics base their objections to the system, the answer nay perhaps be given in words non-Catholic authorities.

"Now we, the Protestant minority of Lower Canada,' says Sir John Rose, 'can not forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the union the Provinces of Upper and Lower Canada in 1841, when we were in a minority and entirely in the hands of the French Catholic rench Catholic population.
not forget that in no way was there any attempt to prevent us educationg our children in the man ner we saw fit and deemed best, and would be untrue to what is just if forgot to state that the distribution of state funds for educationa purposes was made in such a way as to cause no complaint on the part of the minority. I believe we have always had our fair share of the public grants in so far as the French Ca tholic element could control them. and not only the liberty but facility for the establishment of se parate dissentient schools wherever they were deemed advisable.'

"The difficulty, then, is not insurmountable. True, our government, unlike our northern neighbor, know no denomination-knows nothing but citizens-and can not consequently portion out public funds pro rata, as ineptly neminded of it, than Catho This does not mean that our Government or any other can with-out injustice withhold from even the humblest citizen, whether Jew, tholic, Protestant or agnostic, his due share of all public benefits. And this precisely is what Catholics have in view when they complain, not Catholics, but as citizens, of not be ing allowed to share equally with fellow-citizens in the educational benefits for which all are equally taxed. They notice what is going on in other lands. The new educational bill which recently came into force is non-Catholic. England seems to them to be in many spects worthy of imitation. As the Rev. Father Higgins points out in the Catholic Penny Booklet, this bill starts out well. It frankly adopts the principle of fair play and equal justice to all the schools of the country, a principle that should be the foundation of every school law in countries of mixed religion. The English Government at last acknow-ledges that it should be the aim as

to respect the rights of conscience of all its citizens, and, therefore, to provide impartially for all a system of schools in which all should enjoy equal educational rights. what this new educational law proposes to do for all the people England. It is based on the ple that 'equal work is entitled an equal wage.'

"Every school that does the work of education in a way to satisfy the requirements of the State in all the secular branches of instruction is en titled to state support, no matter to what religious denomination the school managers may belong. The state schools which teach no religion and are therefore fatally defective are nevertheless supported out of the public taxes solely for their work instruction. In all justice, then, the neligious schools if give the same amount of secular in struction as the others are entitled to the same support for the secular instruction they give. Why not Can any man except an unreasonable see why they should not treated alike?

"If, in addition to the secular instruction required by the state, the religious schools also teach religion, because the parents want it, the state can have no objection. It will not pay for the religious instruction but it will not hinder it, because it has no right to do so. The parents want it and they are willing to pay What can be more just and sensible than this plan, 'an wage for equal work'?

"Let the Catholic or Anglican or Methodist school do the same work in secular instruction as the state school, and why should it not receive the same pay from the state for work which fully complies with the requirements of the state? Let us take our stand on this platform, 'The same pay for the same work, That seems to offer to the people of the United States the fairest solution of the school question.

"In reply to the gentlemen who blame Catholics for applying term 'Godless' to the present public school system, I will be pardoned as very old pedagogue for reminding educated men of the all but universal usage of so applying the term. Needless to say to scholars that this usage is well grounded. Its adequate origin is to be found in the fact that not only is no knowledge of God imparted under the system, but that it is not even allowed to be so imparted. A much-venerated friend of mine, the late Bishop Hennessy of Dubuque, Iowa, once remarked public discourse : 'The public schools of to-day remind me always of the inns of Bethlehem, no room for Our Lord in them.' May there not be a lesson for all of us in the words of the holy bishop?

"Judge Waterman of Boston about dozen years ago, when stating the strong legal and constitutional objection to the grievance at that time, as now, protested against by Catholics, ses the following editorial language in Waterman's Journal: 'It certainly seem to be an act of fyranny on the part of the majority to tax the minority for the support of to were, among the different religious schools which they house, bodies. No one has better know-doing more harm than good, and from which they can not derive their full share of benefit."

"In 1880 a Californian State council of Congregational clergymen convened at San Francisco adopted carefully prepared report touching the school question. The spirit of the report may be seen from the following extract : 'As matters nov stand the non-religionist party are, in some of our states, oppressors. The non-religionist exacts from the religionist for the poses of a common education, then refuses the religionist any voice on influence in the management that education. For me, a religionist, believing that a certain moral culture should be joined to all mental culture; believing, indeed, the two can not by any possibility be sepa-nated; believing that the absence of positive moral culture is a culture of mmorality, just as the absence certain elements in the atmosph leaves it poisonously noxious for me. I can pay but can have no say; there must be two taxes and only

one voice.
"In December, 1888, the Rev. J.

isnit of the Protestant institu-Monmouth College, Illinois, ex-ed himself very frankly on the "After commenting on a then

ent plaint of President Porter's that 'the tide is now setting strongly towards the complete secularizing of our public educational system,' the Rev, Mr. McMichael continues : 'Such schools do not provide an education such as the Church requires, therefore she must educate her children. . . . She only asks that she be not robbed of her resources by taxation, and compelled to support an atheistic system that robs her hearthstones and her altars of her sons and daughters.'

"Now it seems to be that if a system characterized as 'typanny' by an onored jurist of Massachusetts, as oppression' by a state council Congregational ministers in Califor nia, and as 'robbery' by an eminent college president in our own state. all of whom are non-Catholic authorities-if such a system can not called even unfair by its chief victims, the Catholics, without being themselves 'most emphatically clared' by the Chicago Baptist Minsters' Association to be both democratic' and 'un-American,' indeed will it have become apparent measures has not yet become a loss

art in Chicago.

"As regards the charge that the system is un-American—that is, worthy of America, unworthy of nation that is constitutionally and traditionally the peer of the highest in its respect for human rights- a glance at the situation to-day will suffice. "What is this situation? "In no

country in the world,' says the Jesuit Father Higgins in the Catholic Telegraph; 'in world except in the United States are Catholics forced to support by taxation a system of Godless schools which they can not use, and then maintain their own schools if they wish to give their children the religious education to which these children are entitled. In no other country in the world does a Catholic majority compel a non-Catholic minority to pay taxes for the support of Catholic schools and then throw on them the burden of building and keeping up their own schools. fied with inflicting this injustice on Catholics, the secularists add insult to injury by the shallow sophistry with which they seek to defend the wrong on the plea of giving Catholics the same sort of schools as suits ag-

nostics and infidels." "Now, being neither agnostic nor infidels, the rights of conscience, claim, are the nights, not of the infidel or agnostic conscience, but the rights of Catholic conscience, which are certainly of as much value in the eyes of the law as those of agnostics and secularists, unbelievers and atheists. Now, if the systematic withholding of these rights be not un-American, might it not be asked what would be un-American?'

DECLINES A JUBILEE GIFT.

Rev. James F. Mealia, pastor of St. Edward's Catholic Church, St. Edward's place, Brooklyn, thanked his parishioners on Sunday for the affection they had shown in presenting him with a jubilee purse of \$1000, but told them he could not accept it as a personal gift. money will therefore be expended on the Church, which is one of the newest and handsomest in Brooklyn.

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This is a splendid opportunity to obtain a most interesting chronicle of the works of Irish Catholic Priests and laymen in Montreal during the pas Fifty years.

OUR CURBSTONE OBSERVER. 茶茶

SATURDAY, MA

something that is bot practical. I read that one of the worth Montreal had dismi taken by the city a for having rendered his gerous by removing th to the boards. said, in giving his juc was the neighbors, w move their snow and is have been sued. This the way to look a neither a lawyer, nor one versed in the mu tions of the city; no r person who would pre ticize the judgments of sequently, I have n against the decision of I take it for granted t legally and theoreticall my years of observa Curbstone, teach me t infernal nuisance neighborhood is the c ever bent on cutting t ice down to the bare s his front door to the I were a betting man I ing to wager a dollar cent that nine out of citizens will agree with contention. To proper the case you must paus your own experiences manner. MY OWN EXPERIEN

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to speak, of three flats can understand that the the sidewalk, in front of door, was not more tha wide. All went well un great snowstorm came. point each one had sho space and the entire fro But aften the there were three houses which no shovelling wa had been unoccupied; and nanted by a woman all who was ill, and the th habited by people who d some meason or another, shovel the front, or have The result was that of thirty-three, twelve dug street level, another doze off about two inches of th the balance of them had away the flying snow. cond snowstorm came worse, for the work was irregular. Finally, the February came, and of ants, only four had digging and shovelling, t and cleaning, thus crea ditches that constituted tifully-constructed man-tr snow continued to fall; o ed it off in a reasonable these four ceased not t drains. One night I wa home from a meeting; it ingly dark; the lamp ligh to cast a feeble ray alon front had been extinguis a lady ahead of me, and her a man. As I was fu my pocket for my latch-l liced the man take a head into the snow-drift; scarc disappeared than the lad and attempted some kind

Ruling Passion Stronger than

A prisoner escaped from Louis jail six months ago awaiting trial for murder. awaiting trial for murder, ner was subsequently tried tenced to be hanged. As caped prisoner's guilt there is, not a particle of doub was this certainty of conv nerved him to make one of daring and sensational es recorded in the annal crime. To have executed daring of the most recklem to have planned it needed more than average quicks enting on a then re-President Porter's s now setting strongly emplete secularizing of cational system, provide an education nurch requires, ust educate her own She only asks that ed of her resources by compelled to support nd her altars of her ers.

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ther agnostic nor its, not of the inconscience, which as those of agnos-s, unbelievers and e rights be not be un-American?'

UBILEE GIFT,

ealia, pastor of lic Church, St. oklyn, thanked Sunday for the shown in prejubilee purse of em he could not onal gift. be expended on one of the new-

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D.D., the scholarly e Protestant institu-h College, Illinois, ex-very frankly on the

OHR ON SPRING SIDEWALKS. CURBSTONE OBSERVER.

something that is both timely and the other day practical. I read that one of the worthy Recorders of taken by the city against a citizen for having rendered his sidewalk danrous by removing the snow and ice to the boards. The Recorder said, in giving his judgment, that it was the neighbors, who did not rebe the way to look at it, and I am neither a lawyer, nor a judge, nor one versed in the municipal regulations of the city; no more am I a person who would pretend to cniticize the judgments of a Court. Consequently, I have nothing to say against the decision of the Recorder. I take it for granted that he is both legally and theoretically right. But my years of observation, on the Curbstone, teach me that the most infernal nuisance in a residential neighborhood is the crank who is ever bent on cutting the snow and ice down to the bare sidewalk, along the tiny strips that extends from his front door to the street. And if I were a betting man I would be will-ing to wager a dollar against a cent that nine out of ten of our citizens will agree with me in this contention. To properly appreciate the case you must pause and go over your own experiences in a serious

MY OWN EXPERIENCE-When I had a house of my own.-that means when I used to rent a house—I spent a winter in a flat, in a block of thirty-six flats: twelve houses, so to speak, of three flats each. You can understand that the space, the sidewalk, in front of each hall door, was not more than six feet wide. All went well until the first great snowstorm came. Up to that point each one had shovelled off his space and the entire frontage But aften the first storm there were three houses in front which no shovelling was done: one had been unoccupied; another was tenanted by a woman all alone, and who was ill, and the third was inhabited by people who did not, some meason or another, eee fit to shovel the front, or have it shovelled The result was that of the other thirty-three, twelve dug down to the street level, another dozen had taken off about two inches of the snow, and the balance of them had just swept away the flying snow. When the second snowstorm came matters got worse, for the work was still more Finally, the month February came, and of all the tenants, only four had kept up the digging and shovelling, the chopping and cleaning, thus creating four ditches that constituted most beautifully-constructed man-traps. The snow continued to fall; others cleared it off in a reasonable manner, but these four ceased not to dig their One night I was coming home from a meeting; it was exceedingly dark; the lamp light that used

This week I want to talk about somersault in front of me; forgetting all about the intervening hole, that I perfectly knew was there, I dashed forward to lend my aid; Montreal had dismissed an action plunged into one of my neighbors' excavations, felt as if I had dropped down an elevator, struck against the opposite ridge, and fell flat beside the prostrate lady. Before I could manage to regain my feet, she had eded in getting up, and instead move their snow and ice, who should of I aiding her, she was obliged to have been sued. This may, in theory aid me. I had sprained my right wrist and my left ankle, I had lost my keys in the snow, and I had smashed my hat. Just imagine how I blessed that neighbor, whose pigheaded sense of duty had impelled him to scrape and dig, in the very obvious fact that he was simply destroying the level of sidewalk and endangering the lives of his fellow-citizens.

MY OWN CONCLUSION .- Now, on this subject of sidewalks. I claim that I am an authority: if experience tells for anything I should have it. never built a sidewalk, nor was ever a corporation contractor, nor did I even have aught to do with the civic business of snow-cleaning but I have, for over twenty years walked the curbstones of the city, and unless a person were blind, must surely have some idea of the sidewalk question. I have come to my own conclusions about how side walks should be looked after, how snow should be treated, and I could a few profitable pointers the Road Department. As far, then, as this question of snow-shovelling goes, I have come to the conclusion that no cast iron rule can be adopted. No such regulation could ever be made universally applicable; for no matten how strictly it is enforced there will always be some exceptions, some few delinquents-and one these is enough to play havoc with a whole block. The only way in which matters could be satisfactorily arranged would be to have people use their common sense, their ordinary judgment. If those tenants in a row all shovel their snow down to board-level, and the tenth did not shovel at all, that one should be forced to do it, or else his neighbors should have the charity to do it for him. Equally, and even more so, if the nine leave the snow in front of their respective houses at a certain height, and the tenth persists digging down to the sidewalk, should be prevented from so doing, or else the others should fill in this ditch and smooth it to a level of the rest of the frontage. Nobody wants clear sidewalks in mid-winter; it is not natural. The snow is there to be walked upon. Provided the footway is level all along, there is nothing more required. I conclude then, the one whose act of commission or of omission causes an unevenness in the pathway should be held responsible for whatever accidents might happen no matter whether that irregularity be a hog'd-back ridge or trough. Next week I intend to have my say about the to time, raise their warning voice to cast a feeble ray along the street business of the scavangers; and in front had been extinguished. I saw this line I am quite an adept. I have a lady ahead of me, and in front of seen a lot in my time, and am fami-her a man. As I was fumbling in liar to a great degree with ashmy pocket for my latch-key, I noticed the man take a headen and dive into the snow-drift; scarcely had he disappeared than the lady stumbled and attempted some kind of a half

he lingered in the neighborhood of his previous exploits, and was captured in an attempt to rob a bank, just was captured the first time, when in an attempt to get away he did murder. Why did this man tarry among his former naunts? Why did before his undoing? It was an allmastering greed of money. He had money piled up behind bank counters, and the sight had upon his soul the fasination of the basil-He studied the surroundings and the methods of every bank within the range of his roaming, and having failed in robbing one, he would, at the imminent risk of capture, try another. He was caught, identified, and is now again on his way to his

This only shows how wise

Church is in teaching her children from early youth self-control. The Confessional is a moral gymnasium in self-discipline. The child is taught the nature and character of temptation, and the surest way to resist it. He is taught the difference between lawful impulse and the passion that impels to wrong-doing. He is made to acquire a perfect mastery his senses, and to bridle his desires lest they carry him into transgressions. This discipline and self-mastery distinguishes the civilized man from the pagan, and the moral man from the libertine. The man who cannot rise above the instincts the brute is not fit for association with human beings. All laws presume this mastery, but what are they doing to encourage and develop it The secular state takes no cognizance of the soul. and the play of the emotions is beyond the sphere of influ-The Church must supply this want, and without her beneficent ministry all civil law is a mockery.

Speaking in general, these lent outbursts of unbridled passion are confined to men. But women are often carried away in a most shocking manner. What men will do and dare for gain women will do love, or that strange infatuation that generally goes by that name. And it seems all the discipline that the Church can impose cannot cope with this sentiment in the hearts of her children of the weaker sex. Every day we are grieved by tales of con cubinism and adulterous marriages in which a Catholic figures as the woman in the case. It seems the current literature they read and plays they witness on the stage succeed in neutralizing their early Catholic training, and they come to think with the rest of the world that love may always find its own perfect defense. Infatuation of love in young women and intoxication in young men make sad havoc of the Church's work among youths. These novels and plays are written by men and their purpose and aim is to corrupt womanhood. There is som truth, and a vast deal of nasty sentiment in their productions. hard for a young girl to resist and control her love. But why was she not prudent? Why did she not study the structure and strength of the bridge before she attempted to cross it? If the young man was not free to marry a Catholic, having been divonced from a lawful wife, or unwilling to live up to the Church's requirements as regards the bringing up of offspring, the fact should be developed before admiration passes into love. Love is blind, but before it becomes blind it could see well. Girls must be prudent; rents must be watchful, and priests of the Church must, from time if this growing infamy would checked.

Notes From Outside Districts.

From Our Own Correspondent.)

Tingwick, Feb. 29.

A solemn Requiem Mass was cele brated here for the repose of the soul of our late Bishop, Mgr. Gravel, The Church was draped in black. Our pastor, Rev. Father Jutras, officiat-The choir, under the direction of Principal Briere, surpassed itself.
Although the weather was stormy
quite a number of the parishioners
attended. The ceremony was very
solemn and impressive.

Feb. 15, a very fashionable marriage took place in St. Patrick's Church. The contracting parties were Miss Marie Anne Cantin, one of our most popular young ladies, and Mr. F. Labelle, of Kingsley. The bride was escorted, by her father,

and looked charming in a tailor-made suit of blue, and white hat. groom was attended by his fathen. The nuptial benediction was given by the Rev. Father Cantin, the by the bride's uncle. Prof. Briere presided at the organ, and solos were 'sung by Miss H. Briere and Miss M. L. Biron.

About thirty invited guests assist ed at the ceremony; there were out of town people. Amongst others were noticed Mr. and Mrs Labelle and Miss R. A. Gagnon, of L'Avenir. After the ceremony the bridal party repaired to the residence of the bride's father, where a bountiful repast was A reception was held at the home of the groom.

Lenten, exercises are held in St. Patrick's Church every Tuesday and Friday afternoon.

. . .

Mr. L. N. Levesque, Inspector of Schools for this section, visited the Catholic school last week,

An Anti-Divorce Pledge

(By a Regular Contributor.)

At an annual meeting of the alumni of St. Ignatius' College, Cleveland, O., Mr. John V. Ginley, J.P., told how he has put into practice his own views concerning divorce. Since last September he has been a Justice of the Peace, and whenever a couple came before him to be married he first asked them to sign an agreement not to ever seek a divorce. It is true such an agreement would not be binding in law, but it has had the effect of making many hesitate before taking such a serious step as marriage. Justice Ginley gives some very sound reasons why the inviolability of the marriage tie is at the basis of society; and he tells how so many unhappy marriages are the results of unneflecting flirtations in the dance-halls, or of the reading sensational novels He says that in his state there are three divorces to every five marriages. All that the Justice says is very good, and he is doubtless very well-intentioned in seeking to check young people from entering thoughtlessly upon the serious state of married life. ; We have no doubt that the alumni that Catholic College were edified by what the Justice said, and comme ded him highly for the courage h displays weekly in regard to divorce. But there is another phase of subject that seems to have totally scaped their attention, and his also. Justice Ginley says that when the

parties seeking to be married by him

sign the agreement or contract, not

to seek divorce, he marries them. But what power has he to marry them ? He has the legal power, given him by the law of the State, to witness and sign a civil contract called marriage. But that is of no value, or should be of none, in the eyes of the Catholic When dealing with matters of marriage and divorce, the law that governs the Church in her unflinching attitude is this: "Whom God hath bound together, let no man In this there is a mention of God being the One who ties the knot, and it is only such as He unites that man is forbidden to separate. In the case of a marriage performed by Justice Ginley God has no part. He does not unite the no part. couple; it is Justice Ginley that does so. Consequently the law of God does not apply; the law of the contract, into which two citizens enter of their free will, and by which wife. And they are perfectly free, before entering upon that contract, to invest it with any conditions they deem proper-for example, the con dition that it shall be binding only as long as both parties are satisfied Divorce is the natural and logical outcome of civil marriage. The wrong done is to marry a couple, not to divorce them. The fact of marrying them is intrusion upon the domain of religion, and a usurpation of God's own prerogatives.

If, then, according to Mr. Justice Ginley, divorce is the curse of society, and the family is the support of the State, the only conclusion is that the Catholic Church, which can-not admit of divorce and which is the bulwarls of the family, is the only power that properly supports the State and the only authority upon which the State can lean and depend when shaken by the immoral-ity of the age and menaced by the spirit of corruption that undermines Mixed Marriages

ing, does not permit the priest to assist in sacerdotal ropes, and forbids their celebration in the house of God.

Christ, knowing the weakness

of the married state under the new

dispensation, raised matrimony the dignity of a sacrament. tism being the first Sacrament, an unbaptized person cannot receive any of the other Sacraments. Hence when an unbaptized person marries he does not receive the grace of the Sarament of matrimony. A Laptized non-Catholic, when marrying, receives the Sacrament, but whether he receives it worthily depends on the state of his soul. In orden to receive tibis sacrament worthily Catholics prepare themselves carefully ordinarily they make a general confession some weeks before the marriage, because sins committed after baptism are remitted only through the Sacrament of penance or by perfect contrition. A baptized non-Catholic receives it worthily only, i he was never guilty of a mortal sin, or obtained forgiveness through the Sacrament of penance, or by perfect contrition. contrition. As he does not receive the Sacrament of penance for him the only means of obtaining giveness is perfect contrition. do they even think of eliciting act of perfect contrition? Moreoven is the Catholic contracting a mixed marriage duly prepared to receive the Sacrament worthily? Those are married by a justice of the peace commit a sacrilege in the very act those who are married by a Protestant minister, besides committing sacraliege, are excommunicated; that is, cut off from the Church. Those who obtain a dispensation, and mar ry a non-Catholic before a priest, do a thing which the Church detests permits unwillingly, and under compulsion, to avoid the greater evil. Is this disposition such as to draw down upon the groom and bride that abundance of graces, natrimony confers on those who are well prepared, and which Christ intended for the married couple enable them to live in peace and happiness until the Angel of Death calls one of them to a more blessed life ?

Peace and harmony depend on similar views, especially in important matters. But what is more important than religion? Catholics believe their religion to be the only true on instituted by Christ to lead men to heaven. How, then, can a Catholic help being anxious and uneasy about the future of the non-Catholic husband or wife? Again, What happiness and peace can there be when the one despises as folly, or even tests as idolatry, that which is dearest and most sacred to the other? What wonder, then, if peace and happiness be rare in families in which this difference of religion exists, are wretched, and end in civil divorce? More than once have we heard sons abandoned by non-Catholic husbands or wives, or, who, in their unhappy condition, have come to ask advice, express their conviction that dispensations for mixed marriages should never be granted.

In a contract, especially in one of such importance as matrimony, the obligation assumed by the contractapply; the law of the ing parties should be equal. In a is applicable; and the mixed marriage this is far from belaw of the State does not say "let ing the case. The Catholic is bound no man put asunder." It is a civic for life, but the non-Catholic, according to his principles, thinks otherwise. If he has a religion, his church does not teach the indissolubility of marriage; much less is it a doctrine of unbelievers. Since the rise of Protestantism and the inroads of infidelity, the frequency of divorce has steadily increased, and is still growing in alarming propor-

The pledges required by the Church are but too often violated. We can call to mind several who, having required pledges, even boasted that they had never made them, or who considered them not binding because made under compulsion. Years ago a venerable Archbishop, in a pastoral letter, penned the following words on "This promise is sometimes readily enough made, but we have examples to show, how shamefully it can be prayers and the edification of the broken. There are here and elsewhere Catholic husband or wife. But we melancholy instances of the bitterest and conceal from ourselves the cannot conceal from ourselves the canno

ed marriages may be inferred from the fact that she withholds her blessing, does not permit the most solemn pledges, given to the intended and her relatives, and to the minister of God, that the minister of God, that the minister of God. minister of God, that the rights of conscience should be held sacred and inviolable. A Catholic priest would not give absolution to a Catholic husband who would persecute his Protestant wife for her religion's human nature, and the heavy burdens sake. Why are not anti-Catholic husbands rebuked into penance and humanity? And why, at least, do Catholic young men and women imperil their peace in time and their salvation in eternity by trusting to such delusive promises?

Those who contract mixed marriages, besides endangering their own salvation, jeopardize the salvation of the future children. Two elements are indispensable for the proper education of children. Good example of parents or guardians, and sound religious instruction. Words move, examples draw. But what example is given to children whose parents differ in religion? One of the rents, by example, teaches irreligion, or a false religion. The natural consequence is that the children practice no religion, or become careless in the discharge of thein religious duties.

Even when the Catholic education of the children has been pledged, in many cases. they are not permitted to attend a Catholic school. are compelled to attend those schools from which religious instruction is excluded, and in which the Catholic religion is but too often reviled. The annual report of schools sent us at the beginning of each year proves this assertion. The answer to the second part of the question: "How many children attend public or district schools?" and "Why do they attend these schools?" is invariably: 1st, on account of distance; 2nd, on account of non-Catholic parents, who will not allow the children to attend the parochial schools; and 3rd, on account of the earelessness of parents in the practice of their religion. As a result of the want of proper instruction, and the influence of ample of the non-Catholic father or mother, the greater part of the children, when grown up, do not attend Church or approach the Sacraments. Our assertion is fully borne out by a recent canvass in the city of Chicago made by the agents of a non-Catholic organization, acting in co-operaion with the federal census bureau, They found that in families, both parents of which are Catholics, eight of a hundred young men do not attend Church; but out of a hundred young men of mixed marriages sixtysix are not church members stronger proof could be desired, to show the dangers to which those who contract a mixed marriage expose the salvation of their children as well as of themselves. How can they hope to save their own souls when they jeopardize the salvation of the children that God may entrust their care? What anxiety must fill the heart of a Catholic mother, when dying, on hearing the sobs of her helpless children, who will most probably soon be under the care of a non-Catholic step-mother, and educated in a false religion or without any religion? (Does not every Catholic young lady keeping company with a non-Catholic expose herself to the danger of such anxiety at the moment of death? And how difficult is it not for a man to his children in the true faith, if the mother is a stranger to that faith? What excuse can he bring on the great day of reckoning?

Parents should remember the sacred duty of guarding their sons and daughters against the dangers to which inexperience may expose them. Yet there are parents so blind the true interests of their children, or so cruel as not only to allow, but even to advise and urge them to risk these evils for the sake of some temporal advantage.

Do not delude yourselves by thinking that when the conditions required by the Church are promised, objections are removed, and that love and attachment are sufficient reasons for disregarding her laws. Do not delude yourselves with the too often vain hope that the readily given pledges will not be violated. Thanks be to God, there are cases in which the promises given before marriage have been kept, and with God's grace

Kuling Passion Stronger than Death

(From The Western Watchman.)

A prisoner escaped from the St Louis jail six months ago, who was Louis jail six months ago, who was awaiting trial for murder. His partmer was subsequently tried and sentenced to be hanged. As to this escaped prisoner's guilt there was, and is, not a particle of doubt; and it was this certainty of conviction that nerved him to make one of the most daring and sensational escapes ever recorded in the annals of local crime. To have executed it required daring of the most reckless sort; and to have planned it needed a mind of more than average quickness—and

enetration. If this man had turned his talents to honest enterprise, h would certainly have made his mark. He would have made a great general; a splendid speculator, a successful engineer; perhaps a world-renowed inventor. Having turned his atten-tions to law-breaking and chosen a criminal career, he is now in jail with the hangman's noose dangling above his head.

'The most extraordinary feature of this man's criminal record is the fact that he had twice eluded his pursuers and was in the full enjoyment of liberty, and both times allowed himself to be captured through reckless indifference to the most ordinary pre-cautions. After his escape six cautions. After his escape six monthe ago he could have travelled over the world and never once be startled by the hand or tread of the sleuth. The press had finished talking about him, and the detectives had lost all track of him. In those six months he could have placed half the globa between himself and a Missouri court. But, strange to say,

SATURDAY, MAR

Lenten Sermons and Missions.

splendid opportunity of receiving instruction in Catholic doctrine than is afforded the people of Montreal during the present Lenten season. In all the Churches, missions and regucourses of sermons are being ached on important points of There is a grand choice to be made; in fact a person conversant with both languages would find it profitable to follow several of se courses; and such could easily some of the sermons are preached in the morning and some in the evening . Especially is it advisable, if possible, to attend more than one course, since the range of subfects treated takes in a vast amount well-informed Catholic to know. Besides, there are many things in our religion which we know well, but which we have partly forgotten; there are others that we find presented to us in a new light, there others which we have not fongotten but which we do not know how to apply in affairs of every-day life.

On Sunday last we had Rev. Father Doherty, S.J., at the Gesu, preaching on the well known teaching that "out of the Church there is no salvation." There is no principle that has caused more controversy than this one, and none that has been the source of more misrepresen-

This doctrine, said Father Doher ty, according to some was conceived in a spirit of intolerance and cauelty, must be remembered that truth must always be intolerant towards error, for it was diametrically opposed to it. Was it not the ac cepted right of every society or body of men to make its own laws, in order to keep together. In ordinary life, a man who broke the laws was punished by a judge. If the offense was serious, he was put into prison and in cases of great gravity, In a higher there was the same justice, and what right had man to question God about the necessity of this? It must be granted that God knows myriads of truths of which we know nothing. He had chosen to reveal to His Church what it was necessary to know, and He demanded of us homage to

The statement was sometimes made that provided a man fived a good life, religion for him was not neces sary, or that one religion was as as another. Now there were many ways for God to redeem men, but He chose one, which was to send His Son to pay the price of redempthat except in this Christ there was no salvation possible. Christ came earth, and His mission being com pleted, He ascended into heaven. But doing so He promised the truth to a chosen band of men, who de up on the first Pentecost His Did He not tell them : 'He that heareth you heareth Me?" Did He not commission them to contruth to every child 'Adam? He, therefore, established a Church. He called it a fold, a city, Now, evidently those ar not citizens who do not belong to the those are not subjects do not belong to the kingdom. This salvation out of the Church was impossible. No man made that sole authority to lay down the conditions of salvation. Was this intolerance? It should

remembered the membership of a Church was made up of good and bad. They all had the same exterior signs. But there was a difference between them, and that difference was, some were good and others were bad. The only way of crace was through the fluor of three sermons, all very different in character, yet, like the rays that converge to a rocus, all springing from the same source of Catholic doctrine. grace was through the Church, but God had not abdicated His right to go beyond it. He might, if He chose, and we know He had done so, convey light to those not in the body of the Church.

Father Doherty's conclusion there was no harshness or cruelty in the doctrine of "out of the Church there was no salvation" The sum doctrine was that Christ had established His Church, and all are called on to enter into it.

Turning to the second sermon of the various exercises.
Rev. Dather Delor, at Notre Dame, To-morrow evening at 7.30 the Rev. Dather Delor, at Notre Dame, To-morrow evening at 7.30 the of the new arrivals are novice, who began last week by preaching on men, married and unmarried, will be the school at Besancon, and "The Word of God," we find the called upon to emulate the good ex-

It would be difficult to find a more | preacher treating one of the consoling of doctrines-that embod in the Sermon on the Mount. Without going beyond the first words Christ, "Blessed are they" the eloquent preacher told of the happiness that Christ promised to whom He designated in the "Beati-tudes." In promising man happiness, He assured him of the attain ment of his greatest desires. all there is a craving for happiness underlying every human action, every underlying every human action human aspination. every desire for happiness is the motive of every human ambition. If you ask happiness of the world, it will offer you riches, honors and power; these must all pass away, and they can neither give happiness, nor save us from the inevitable death that awaits us all. When Christ pronounced a condemnation on the rich He did not mean to prohibit gathering of means and the laying aside of gold for future purposes What He condemned was the placing of all one's happiness in riches. That constitutes the abuse of the good things that God has created man's use. The object of God in creating man was that His creature might enjoy happiness; and had it not been for the fall of man that happiness would Even then God could not allow His creature to drift away from al hope of happiness -hence the great work of redemption. Even in midst of wealth man can be poorpoor in spirit, and athirst for the glory of God, for justice, and for eternal happiness. Hence all men can be aspirants to the happiness which Christ spoke of on the mountain. The encouragement and hope fulness that the sermon of Father Delor contained would repay over might take to go hear him preach,

At the Cathedral on Sunday, Rev. Father Colomban preached his cond Lenten sermon, and selected for his subject "Penance." He pointed out that it was by penance Christ performed the work or redemption; by penance the first Chris tians converted the pagans. The pagans shaped their divinities after the pleasures of the flesh; consequent ly the Christians had to instil them the nobler principles of a religion of penance. This law imposes itself upon us as men, as Christians and as sinners. Treating the subject from these three standpoints, the learned Franciscan developed his arguments in a most convincing manner. There are many ways of prac tising penance. Firstly, by work and man was condemned from the day of his fall to earn his bread by the sweat of his brow. That was one of the penalties imposed on hu manity, by God, fon the sin that had been committed. It is a penance for us to labor, yet in the per formance of that work alone can we hope for a reward. Then penance may be practiced through suffering God has ondained that man must suffer. Whether we believe in penance or not, whether we desire to enance or not, we must suffer all the same. Men will be sick, will undergo privations, will be the victims of accidents, will suffer in one way

human or natural inclinations so many penances. Thus have we run rapidly over the subject-matter of three sermons, all Catholic doctrine, and all casting light upon the same. Imagine, then vast field of Catholic teaching that is exploited by the combined Lenten preachers, in this one city alone; and then form an idea of the immense benefit that the Catholic can derive during this season by a close attention to the preaching voice of our Holy Mother Church.

restrictions that we place upon our

AT ST. PATRICK'S .- The unmar-He who refuses to do this must be classed with those who close their eyes to the light.

All FARRERS S.—The thinking in the mission of one week on Sunday last at this Church, and the attendance was a record one. Every available place in the sacred edifice was occupied at

AT THE GESU-The subject the Gesu will be : "Unity as at once an essential attribute and a distinctive mark of the Church of the Liv ing God."

AT ST. HENRI-On Sunday, March 6, will open a week's missio for the English-speaking Catholics o that district. The exercises will be held in the b ement of St. Henri Church, and will be conducted the Rev. P. McDonald, of St. Gab riel's parish

AT ST ANTHONY'S-If evidence were necessary to show the progres nade by St. Anthony's during cent years, they were to be had abundance in the attendance at Lenten Mission conducted by G. O'Bryan, S.J., and Rev. O. Devlin, S.J., During the present week the male portion of the parish vere afforded an opportunity of displaying their religious fervor, and we are informed that they gave striking proof of their piety and zeal.

NOTES FROM QUEBEC

(From our Own Correspondent.)

CURE FOR DRUNKENNESS -His Honor Recorder Dery has adopted a novel method of treating prisoners brought before him frequently on the change of drunkenness. The prisoner is offered a treatment for the drink mania, sentence in the meantime be ing suspended. An officen is appointed to see that the directions are carried out, the expense being borne by the Provincial Government.

HIGH RENTS-Owing to the scarcity of houses, proprietors have this year again increased rents. This has had the effect of inducing many build homes for themselves. A capitalists also, finding real estate a most profitable investment, have com menced the construction of several rows of houses.

THE NATIONAL FESTIVAL .- St Patrick's Dramatic Club have for some time past been rehearsing "Fag a Bealac," which they will put on the boards in Tara Hall on St. Pat Under the able direct tion of Mr. R. Timmons, it is cer tain to be a great success, as Timmons, though classed as a amateur acton, is fit to enter the ranks of professionals.

THE NOVENA in honor of St Francis Xavier, which is annually preached in the Basilica, came to close on Sunday evening last. The Rev. Father Adam. S.J., who drev quent preaching, the sacred edifice being literally packed at each exer-

LENTEN MISSION-The women' mission at St. Patrick's was brough to a close or Tuesday night. before was a more cessful mission given in St. that suffering as a penance that renders it meritorious in the eyes of God. Again can we do penance by the practice of special virtues.

> THE DAY WE CELEBRATE -It has been definitely decided by Irish Catholics Societies to celebrate the National Festival by a monster procession. Every effort will (be made to make it even a greater success than that of last year, which was considered the finest demonstration held in many years. The route of the procession has been outlined. wh5ich will practically be the same as last year, the starting point be ing from the Sarsfield A. A. A. Hall

Christian Brothers from France

A despatch from New York says: On the French line steamship Cham-pagne, from Havre, which docked in New York on Monday morning, were seventy-five Christian Brothers, whose destination is Montreal. Most of the new arrivals are novices from the school at Besancon, and their

OUR TORONTO LETTER.

(From our Own Correspondent.)

MRS HUGH RYAN .- A cablegram received a few days ago announced the death at Cario, Egypt, of Mrs. Hugh Ryan, of this city. Mrs. Ryan ied by her two daughters, Mrs. Smith and Mrs. Bardwell, had ral months, when she was attacked by an affection of the heart and died after a few days' illness. The body will be embalmed and brought this city for interment in the family mausoleum in Mount Hope Cemetery

great surprise throughout the city, where she was everywhere known or account of her large charities. conjunction with her husband, late Mr. Hugh Ryan, the dec lady was a most generous benefactor to St. Michael's Hospital, the new wing of which was built and fur nished altogether by them. The Chapel at the House of Providence was beautifully and entirely renovated a short time ago by Mrs. Ryan, and many other good works in which she was the actor are known to those who were benefitted by them. The poor and the sick will remember her and her works are before her. May she rest in peace.

REV. FATHER HENNING -Last reek's issue of the "True Witness." containing a fine likeness of the Rev. Father, and an interesting account of the work he has done and is doing at St. Patrick's in Quebec, was read with great interest by his friends in Toronto. St. Patrick's in-Quebec is not the only parish of that name that has been benefitted by the presence of Father Henning. For some years St. Patrick's Toronto him as its head and the time of his incumbency is remembered for the nt sermons he delivered

The Catholic Young Ladies' Lite raryAssociation also keeps him memory as its founder, and for the many excellent and varied lectures which he prepared and delivered The fact that his As their benefit. sociation has lived and flourished with every appearance of still creasing expansion and vigor, over fourteen years, speaks well for the wise and firm basis upon which it was founded; it has members from the different parishes throughout the city, to whom the name of Father Henning is a familiar one.

That the Rev. Rector of St. Patricks of Quebec may long be' spared to benefit the people amongst whor he may be placed, is surely the wish of the many friends who remember him in Toronto.

DEATH OF MOTHER FRANCIS-News has come to hand of the death of Mother Francis, head of St. Jo-Indian Mission. seph's Orphanage, Fort William. A few days suffering from pneumonia, and the Sister who had for nineteen years been the leading spirit in the community of Joseph in that district lay dead in St. Joseph's Hospital, Port Arthur. In the world Mother Francis had been known as Miss Hanna Burke She was born in Pickering, fifty six years ago, and was one of th missionary band who went to Fort William in 1885, She had been in the community for thirty years. Despatches tell us that "Mother Francis was a most amiable person and was beloved by all who knew her. She was charity personified, and her death the Indians especially lose a good friend. Their genuine sorrow when kneeling by hen coffin was taken from the hospital to the Con-

vent at the Indian Mission. The sing-

taken part in by the Indians of the

ing at her solemn Requiem Mass was

choir, assisted by many neighboring priests. The Mayor of Port Arthur and other prominent citizens evinc-ed their appreciation of the work done by the deceased and respect for her memory by accompanying the re-mains to the vault in Port Arthur Cemetery. May she rest in peace.

LECTURE ON JOSEPH HOWE On Tuesday last a lecture under the uspices of the Women's Historical Society was given by Mr. Morang, the publisher. The subject was "Joseph Howe," and the occasion was embraced by a large number of literary people of the city to show their appreciation of the work, the thein appreciation of the work the Society is doing and at the same time to learn something about one who is evidently little known. The Lieutenant-Governor and Mrs. Clarks were present, and Professor Mayor them; all the classical allusions and your learn specific to the little same to the little

occupied the chair, while the ceedings were opened by a short but pithy speech by Lady Edgar, Presi-dent of the Society.

Mr. Morang is publishing a ntitled "Makers of Canada," and this accounts in part for his inverest in the subject. The lecturer ed his lecture by a story of a party of Canadians lately driving together mongst them was a gentleman from Nova Scotia who talked and told much about one Joseph Howe. length another of the party, who had listened attentively, but evidently only half understandingly "Who was Joseph Howe?" haps there are many others might ask the same question. is remembered from the lect-ire Joseph Howe was of English des

cent, son of John Howe, wno settled

first in Boston, then in Nova Scotia The father is spoken of by his after wards famous son as the loving his boyhood years. Joseph always fond of reading, and early evinced high literary tastes. He es tered a printer's office at the age of thirteen and went through the ferent phases of a printer's life until became editor. The publication of articles in which he attacked the governing powers of Halifax, the city in which he lived, led to something altogether unexpected. He was acsused of libel, and finding no lawyer in the city who would take his case so sure were they of defeat—he together all the books on law that he could lay his hands upon and then shut himself up for two weeks to study their concents. When the trial came on he appeared in his own defence, spoke for four hours and a quarter, and was declared by a jury to be "not quilty" From that time he was a leader in

the city. Government of all kinds at that period was in the hands of a few; it was in fact a "family con pact," mostly, too, one in which the Church of England claimed the largest membership. Howe attacked the whole system, One of the things he fought for was eligibility to irres5pective of creed. Most of irres5pective of creed. efforts were successful; in pursuit of the task to which he applied himself nothing daunted him; two three trips to England to see Government and to circulate ideas were amongst his achieve In the stirring times of 1837 onwards he was a leading spirit.

He became the rage. There Joseph Howe hats and Joseph Howe boots, Joseph Howe streets Joseph Howe halls. Mothers called their babies after him, and he was everywhere hailed as the man of the day. He entered parliament was made Senator, and afterwards Lieutenant Governor of Nova Scotia. This last honor was only of short duration he held but one levee, that held after his death when thousands of grateful Canadian countrymen called at Government House to gaze with affection and sorrow on the face

"Joe Howe." The 4th of December next will be the one hundredth anniversary his birth, and Eova Scotia intends press upon the world the worth Joseph Howe, as one of Canada's greatest statesmen.

PROF. LOUDON AND THE IRISH -In a letter to the "Catholic Register" defending himself against what was probably an unintentional misconstruction placed upon words the Professor, in his introduction of Mn. Yeats, the respected head of our University, says: "There was another "thrust" however, which I might well have made but did not, and that was that most of the representative Irish of Toronto conspicuous by their absence from Mr If this be true, and none should

than the gentleman who makes this statement, we might ask, Why? How came it that the representative Irish were absent? In this connection one is not exactly sure as to who are meant by "representative Irish," but accepting it as a general application, there must have been some reason for the com-

As a rule the Irish of Toronto As a rule the Irish of Forest, flock eagerly to listen to anything of interest about their Motherland. Was it menely that the affair was not sufficiently advertised, or was there anything deeper?

Has Mr. Yeats succeeded as yet in

form of the drag of the drama conceivable, will terest the Irish mind unless the eart is first reached

is, of caurse, may be far the cause of the absence quoted, but even before the coming of Mr. Yeats, it struck me as peculiar that in no advance notice of his lecture that came under my notice was any mention made of the religion Irish people, as an element not to be neglected, or an important factor to its poetical inspiration. Without this it would seem impossible to get at the main chord of Irish sentiment and feeling.

PROVINCIAL OF JESUITS DEAD

We record with regret the death of the Rev. Reginald Colley, S.J., Provincial of the English Province of the Society of Jesus. The sad! event took place with unexpected suddenness at Stonyhurst College on Friday morning, February 12th, when deceased was found dead in bed. Father Colley had proceeded thither at the beginning of the present month to receive the final vows of a number of Fathers of the Society, tending to return to London in a few days, but an unusually severe attack of asthma, a malady to which he was constantly subjected, confined him to his room, his old complaint being aggravated by a slight congestion of the lungs. Though not obliged to his bed, he acknowledged that he fely much prostrated. Serious danger does not, however, appear to have been apprehended, and end came quite unexpectedly.

Deceased was only 56 years of age, having been born in 1848. He ar pears to have been associated with the Society of Jesus practically the whole of his life; commencing his studies at Stonyhurst when a ten years of age. He went through all the studies of the classes, and at the completion of the classical course gave heed to the Master's bidding : 'Quid ad te sequere me,' and was forthwith received as a novice in the Society of Jesus. His studies were marked with distinction, and during his philosophical course at St. Mary's Hall, Stonyhurst, he took the

His course of theology was completed at St. Beuno's College, North After the usual three years' probation as a member of the ty, Father Colley was at once appointed Rector of Stonyhurst. held this position for six years when his health broke down. In order to regain his strength he sought a change of climate in South Africa, where he stayed for a year as Rector of St. Aidan's College, Grahams-Obtaining no town. turned to England. He was than made Prefect of Studies at Stonyhurst, and in January, 1901, he was elected Provincial of the Society the English province, a position he retained until his death.

During the time he was Rector and Prefect of Studies at Stonyhurst, deeased was a prominent member the Catholic Head-Masters' Confernce, and through Dr. Vaughan, then Bishop of Salford, he received a spe cial letter from Pope Leo XIII taining His Holiness's approbation of English philosophical which Father Colley established on a firm footing at this time. His chief minded and tender heart, qualities that gained for him the warm miration of all and made him especial favorite among the stude R.I.P.-Liverpool Catholic Times.

- CONDOLENCE.

At last regular meeting of Division No. 1, A.O.H., resolutions of condol-ence were passed on the death of James Byrne, ex-President, and Felix Conlon, who departed this life during the week.

AN IRISH MEMBER DEAD.

Mr. James McCann, M.P. for the St. Stephen's Green Division of Dub-lin, died recently. He had only been ill a few days. The head of one of the leading firms on the Dublin Stock Exchange, Mr. McCann was for many years one of the most pro-minent and best known figures in ercial and financial circles in Ireland.

TRINITY COLLEGE.

At a large public meeting held in Dundalk on Monday for the purpose of considering the University question Mr. Healy said Trinity College had

We have all read of th Senator Hanna, of Ohio took place in Washingt of weeks ago. The late worth an immense fort the millions. He was King Maker," for reall principal architect of t tial fortunes of the sought to send to the He was the most striking a practical politician States has produced in

kindly manners and belo who came in contact was popular, beyond t with his employes. All recommendations that value and go to place level of the the common But it would not be sa the young generations of Canadians either, to follow him in his politic His ideals were not of solidify a nation, rather such as usually have led fall of great powers.

The following remarks York daily give us an i methods and his ideals: was the full flower of t commercialism in politics money in politics as in a railroad, and to look as for the pecuniary return for votes on the basis of terial advantage, to cry rity as the be-all and e government; to organize making its watchword t the market."

These were not the prin Fathers of the Republic. are the ideals that, un seem to prevail in our looking beyond the bor own Dominion, the field tics is not elevating to c Take up the daily politic both sides, and note the for and against the Gover the day-they are based same grounds. The frien ernment seek to impress with the importance of t progress made, of the retained, of the surplus se opponents of the Govern their energies and deve talents to prove that such not due to the Govern to their policy, that the r not what has been repres that the surplus is not c ary, but misleading. I down the one par and points to it as a si times and an evidence of ness of its special argume

THAT CHRISTI

The Boston Sunday Gl symposium under the Would the success of Ja tribute a menace to Chris zation?" Of the four co to this page one is Rev. I Anthony Walsh, Diocesan the Society of the Propag the Faith. His reply to question historical information. Fr says :

The history of Cathol in Japan presents some for should be recalled in any answer this question.

1. Christianity was into Japan by St. Francis 1549, and, as a result, of seconded by the zealous ef ccessors, 2,000,000 Jap cluding men and women o

of life, became Christians. "2. An era of persecution this remarkable conversion which nearly a thousand 200,000 native Japanese perished, those remaining tened over the island. The shop was burned alive in the doors of Japan were the outer world world, a anity appeared to be abso

"3. In 1858, when Jap
aries were allowed
ninster to Europea
Journing in the island, and 10,000 Japanese were fou without priest or altar,

served intact the Cath transmitted from their

reh of the world, most sweeping re-na conceivable, will rish mind unless the

may be far from absence quoted, but ming of Mr. Yeats, seculiar that in no of his lecture that otice was any menreligion of the element not to be important factor aspiration. Without impossible to get of Irish sentiment

JESUITS DEAD

regret the death of Colley, S.J., Prolish Province of the The sad | event unexpected sudden-st College on Friruary 12th, when d dead in bed. Fa roceeded thither at the present month al vows of a numthe Society, in-to London in a few ually severe attack dy to which he was ed, confined him to d complaint being light congestion of th not obliged to ot, however, appear ehended, and the expectedly.

y 56 years of age, in 1848. He apa associated with us practically the commencing his irst when a boy of He went through the classes, and at the classical cours Master's bidding : re me," and as a novice in the His studies were ction, and during course at hurst, he took the London Universi-

eology was como's College, North usual three years' mber of the Sociewas at once ap-Stonyhurst. He for six years when own. In order to th he sought a in South Africa, ollege, Grahamsno benefit, he red. He was than Studies at Stonyary, 1901, he was ce, a position he leath.

he was Rector and at Stonyhurst, deinent member d-Masters' Confer-Dr. Vaughan, then he received a spe ope Leo XIII con-ss's approbation of osophical course, y established on a s time. His chief heart, qualities n the warm ad d made him an nong the students.

LENCE.

Catholic Times.

eeting of Division olutions of condoln the death of resident, and Felix sted this life dur-

MBER DEAD.

nn. M.P. for n Division of Dub-He had only been the head of one s on the Dublin fr. McCann was e of the most pro-known figures in nancial circles in

COLLEGE. c meeting held in

POLITICAL IDEALS OF THE HOUR

(By a Regular Contributor.)

We have all read of the death of new industry is established, took place in Washington a couple of weeks ago. The late Senator was worth an immense fortune, reaching worth an immense fontune, reaching the millions. He was called the "King Maker," for really he was the principal architect of the Presiden. fortunes of those whom he sought to send to the White House. He was the most striking example of a practical politician the United States has produced in many decades. He was a man of easy and kindly manners and beloved by all who came in contact with him; he was popular, beyond the ordinary, with his employes. All these are recommendations that have their value and go to place a man above the common level of the wealthy. But it would not be safe fon either the young generations of Americans, or of Canadians either, to attempt to follow him in his political methods. His ideals were not of the kind to solidify a nation, rather were they such as usually have led to the downfall of great powers.

The following remarks of a New York daily give us an idea of his methods and his ideals: "Mr. Hanna was the full flower of the spirit of commercialism in politics. To invest money in politics as in a mine railroad, and to look as confidently for the pecuniary return; to appeal for votes on the basis of sheer material advantage, to cry up prosperity as the be-all and end-all government; to organize politics by making its watchword the cries of the market."

These were not the principles of the Fathers of the Republic. But they are the ideals that, unfortunately, seem to prevail in our age. Not looking beyond the borders of our own Dominion, the field of our politics is not elevating to contemplate. Take up the daily political press, on both sides, and note the arguments for and against the Government of the day-they are based upon the same grounds. The friends of government seek to impress the readers with the importance of the material progress made, of the revenues ob-tained, of the surplus secured; the opponents of the Government bend their energies and devote all their talents to prove that such prosperity is not due to the Government. but to their policy, that the revenues are not what has been represented, and that the surplus is not only visionary, but misleading. If a factory down the one party rejoices and points to it as a sign of the times and an evidence of the sound-ness of its special arguments; if a the commercialism of the hour.

We have all read of the death of the ready of the party goes wild with delight. Senator Hanna, of Ohio, which event other party goes wild with delight, and hurls the fact at the heads of its opponents as a justification of its special course. If an election takes place the losing party cries out against the corruption practised by the victors, and rakes up every posprove that the election was not fairly won and that the result did represent the sense of the people.

Then comes the long list of personal accusations against the leaders, or the successful candidates, of opposite party. Their private affairs are analyzed for the benefit, but not the edification of the public.

> And these appear to be the highest ideals of our practical politicians. The one who can secure the largest amount of patronage, get the great est number of appointments, display the most dexterity in the juggling art of wire-pulling, and succeed best in the unenviable game of flinging dust in the eyes of the public, is the successful politician. His ideals may be of the most mercenary, he will get the votes; his ideas may be the most restricted in number and in elevation, he will carry the day; he may know as little about the principles of political economy as does about the theorems of philosophy still will he be the representative of the people. This is practical politics, but it is not patriotism nor the science of Government. The country may, under given circumstances considerable degree of pros perity, but it will inevitably be the illustration of Goldsmith's trite

"Ill fares the land to hastening ills a prey,

Where wealth accumulates and men decay."

The country may be young and with the vigor of youthful blood, may resist for a time the fever that burns into its vitals; but, inevitably, must it sink to the level of the ideals that its representative men have set up for themselves. We have had, in the past, men of lofty ideals. There were great politicians in Ca nada in the years that are gone. They were giants wrestling in arena of public affairs. They laid deep and broad the foundations of the country, the constitution that governs us, and they had commenced to embelish the superstructure. And the country still possesses men lofty ideals; but they seem to feeble to cope with the avanlanche of

THAT CHRISTIAN MENACE.

The Boston Sunday Globe has a symposium under the heading: Would the success of Japan contribute a menace to Christian civilito this page one is Rev. Father Jas. has met no direct opposition to this page one is Rev. Father Jas. has met no direct opposition the Government. In fact, when the Government is proposition of 1877, a persecution threatened the Faith. His reply to the above question contains much important historical information. Father Walsh

The history of Catholic missions in Japan presents some facts that

1549, and, as a result, of his labors, seconded by the zealeus efforts of his from the le successors, 2,000,000 Japanese, in Christians of life, became Christians.

"2. An era of persecution followed this remarkable conversion, during which nearly a thousand priests and 200,000 native Japanese Catholics perished, those remaining being scat-tened over the island. The last bishop was burned alive in 1624; ther the doors of Japan were closed to the outer world world, and Christianity appeared to be absolutely ex-

"3. In 1858, when Japan again aries were allowed to mi-ninster to Europeans so-journing in the island, and more than 10,000 Japanese were found who, without priest or altar, had preserved intact the Catholic faith, transmitted from their fathers through 200 years. Within twelve months the number of native Christians had reached 20,000.

"4. When the secret of this discovery leaked out, a fresh persecution was started, continuing until 1873, and during this period from 6000 to 8000 Christians were torn from their families, deported, and tortured, nearly 2000 dying in prison.

"5. In 1873 religious liberty was Church in Korea, and the vicar-apostolic, Mgr. Ridel, was arrested, the Japanese Government interfered in his favor.

"Applying these facts to the ques in Japan presents some facts that should be recalled in any attempt to answer this question.

"1. Christianity and (A) and the proposed, it would seem that the Japanese, as a people, are not by nature opposed to Christian "1. Christianity was introduced truth. On the contrary, they have shown in the past a strong inclinato embrace it, as is evident from the large proportion of earlies cluding men and women of all ranks of life, became Christians time.

> "The nulers, it is true, have been in times past hostile to Christianity, but it does not necessarily follow that the success of Japan in the pre-sent struggle will be the signal fo fresh edicts of persecution. The atrocious crualties of former times were born of political rather than of religious hatred, being due largely to a mistaken fear of European inva-

"There is a menace to Christianity however, which arises not from the jealousy of rulers nor from the fanaticism of the people.

"The spirit of materialism and religious indifference following close upon the so-called European and Am-

erican civilization of Japan, has shattered the ancient beliefs while it has offered in their place no sub-

"The Japanese have plucked the flower of Christian civilization, but have not examined the root, and in the whirl of modern progress they find no time now to look deeply into the spirit of Christianity, while from a superficial view, they are bewildered by the contradictory claims of rival bodies, all of whom are enrolled under the name of Christ.

"Catholic missionaries feel that the spirit of religious indifference which has come with the fever of material progress, is the present menace Christianity in Japan—as elsewhere -and is far more to be feared than the sword or fire of persecution because its influence is insidious.

'Christianity has always been at war with the spirit of worldliness. A nation, like an individual, can become so engrossed with material interests that its religious life comes threatened with extinction : and its further material success usually an increasing menace to its religious development.

"With victory to Japanese lust fon material success will naturally be stimulated, and the chances for Christianity to gain a strong foothold in Japan will be proportionately diminished."

Matrimonial Limitations

(By a Regular Contributor.)

We have often heard of persons encouraging marriage, but it rarely occurs that the discouragement of matrimony is conspicious in the rules or regulations of any institution or society. From the day when God commanded the Patriarch to go forth and multiply the human race, down to this hour, it has generally been conceded that obstacles should not be placed in the way of legitimate marriage. In our own Province, if we mistake not, there is a law recompensing those families whose children reach a given number. In Chicago, however, there is a finan cial institution which takes a very different view of the subject. A tice has been posted up in the Corn Exchange National Bank, in that city, which reads as follows:

"Employes of this Bank, receiving a salary of less than \$1000 a year, must not marry without first sulting the Bank officials and obtaining their approval..'

The officials of the Bank say that

a man cannot afford to keep a wife and family in Chicago, on less than one thousand dollars per year. That may be true in some cases; but it all depends upon what kind of a wife a young man takes. We know scores of young married couples who economize more than could any one of the husbands if he were to remain single. A married man is not exposed to the same temptations as is an unmarried one; nor has he the occasions for spending his same cash. Take two young men, equally desirous of doing well and acting rightly, both occupying bank positions, and both receiving one thousmeet. These he and his wife can regulate according to their income, and even on a salary of \$1000 a thrifty wife will find means of laying aside something "for a rainy day." The young man, who must live in cordance with his position, and who has no family ties as an excuse for economies, has to pay for board and lodging, laundry, carfare, medical attendance and church and charity incidentals; but in addition he has, under the head of entertainments, far more to meet than has the married man. Clubs. dinners, sports, theatres, politenesses to young ladies, and possibly billiards, cigars, treats and such-like, all of which come more easily into his life than into that of the married man, run away with far more cash than do family groceries, milk and ice. Besides he has to 'out." while the other spends his at home. And then his temptations are as ninety to one hundred pared with those of the married man,

IN MANCHESTER-From the columns of the "Catholic Times," of Liverpool, we glean the following: consider the question of the establishment of a temperance branch of the United Irish League in Southwest Manchester, to which reference has already been made in our columns, a meeting of the Irishmen of the district was held in St. George's Workingmen's Reform Club, Hulme, on Sunday afternoon, Feb, 7th. In reply to a circular issued by Mr. Alfred Shaughnessy, the energetic secretary to the Manchester Central Committee, about thirty Irishmen attended, and the proceedings through-out were of that business-like character which argues well for the success of any new movement. At the unanimous invitation of the meeting, Mr Corry occupied the chair, and Mr. A. Shaughnessy was appointed secretary pro tem.

Mr. Shaughnessy said that the meet ing had been convened, in reply to numerous requests, to consider questions of the thorough organization of the Irish vote in St. George's and the adjacent wards, and also to establish a branch of the United Irish League, to be conducted on temperance lines, to serve, not only as a political headquarters, but also as a centre for the discussion of Irish affairs and the safeguarding of all

Referring to the Irish electorate. Mr. Shaughnessy said that though there were about 1200 Irish voters in Municipal and 900 in Parliamentary elections, no real registration, work, in Irish interests, had been done in the district. He pointed to the fact that no register of the Irish voters existed, and said that no effort had been made, for years, to organize the Irish vote. It was gene rally agreed that the apathy and inertness which has hitherto characterized the Irishmen of the district should,, if possible, be overcome, and that, if they were to exercise their full power, it was necessary they should be thoroughly organized.

This led to the question of the astablishment of a branch of the United Irish League, and Mr. Shaughnes sy, in introducing the subject, made a telling speech against the sale of drinks in clubs, and showed conclusively that the new branch would merit general approbation and respect in the district, only if it were conducted on temperance lines. The views expressed by Mr. Shaughnessy were cordially acclaimed by the meet ing, and a resolution that a temperance club be established was enthusiastically carried. A discussion followed as to the cost of establishing and maintaining the new branch, and, as no insurmountable difficulty could be imagined, a small committee was appointed to conduct negotiations for club premises. We are pleased to say that the promises of support which have already been ade guarantee the successful establishment of the branch, and as the committee have suitable premises in view, the formal opening should not long be delayed.

WEST DERBY-At the fortnightly neeting of the branch of the United allowed, and since then Christianity has met no direct opposition from the Government. In fact, when in carfare, medical attendance, enterported by Messrs. J. T. O'Reilly (non secretary), M. Sullivan, (treasurer) M. Devaney, W. S. Hall, E. McCann. The secretary read the correspondence, which included a letter from Councillor Austin Harford, acknowledging a vote of confidence pass ed to him at a meeting held on the 24th ult. There was a resolution unanimously carried tendering to Colonel Lynch their gratification at his release, but at the same time long to the injury of his health, as was announced at a previous mesting and in the press. The very important subject for de-"Is Irish music at the Meetings of

the branches of the United Irish League conductive to the best interests of the Irish cause?" The chairman in an eloquent speech spoke of the ancient bards of Ireland, referring to their great ability and perseverance in preserving under difficulties the music of Ireland. Mr. W. S. Hall (a very popular member), taking the affirmative in debate, gave a very interesting and intelligent address, referring at some length to the important part which music plays in the well-being and comfort of the people of any nation, religiously or nationally. He paid a high tribute to the class of songs and of singers

who attend the West Derby branch. Mr. E. McCann took the negative, and in his brilliant style defended his opinions. He made the best he could of a bad case. However, the meeting with acclamation accepted Mr. Hall's views. The concert came next, in which several ladies and gentlemen took part, but parti-McKittrick, whose singing of "The were warmly received, as was also a sketch by Misses Morion Agnes Hunter. The popular song,
"The West's Asleep," was by request rendered by the chairman.

LATE MRS. HORAN.

Quebec, February 27th, 1404.

Sillery, near here, has not, for a long time, been the scene of such an imposing funeral as that which took place yesterday morning, of Mrs. Frances Agnes Horan, widow of the late Hon. Judge Maguire, Judge of the Superior Court, and mother

Church by almost the entire male population of the parish, testifying the high esteem held for the deceased and for the Rev. Father Maguire. Besides a large gathering of the clergy from Quebes and surrounding parishes, others present were: Sir Louis Jette, Lieutenant Governor; Hon. Charles Fitzpatrick, Minister of mention may be made of Mr. Justice; Hon. John Sharples, Hon. N. Garneau, Hon. Judge Pelletier, Memory of the Dead," "St. Patrick's Mr. George D. Davie, Levis; Deputy Day," and "I Am an Irishman" Attornay Control of the Dead of the De Attorney-General Cannon, Mr. L. A. Cannon, advocate, and many other prominent people.

The remains were received at the entrance of the crowded Church by Rev. Mgr. Mathieu, while the impressive Requiem Mass was sung by Rev. Mgr. Marois, assisted Rev. Fathers Dupuis and Taschereau Father Hickey officiated at the last absolution at St. Patrick's Cemetery The pall-bearers were three sons of the deceased, G. F. Maguire, Prothonotary, New Carlisle; C. H. J. Maguire, Montreal; W. Maguire, M.D., New Carlisle; three grandsons, Messrs. R. Y. Hunter, Montreal; Eug. Taschereau, N.P., Beauce, and Gabriel Taschereau.

The chief mourners were Rev. A. E. Maguire: her grandson, Mr. Andre of Taschereau, and her nephew, Mr. H. Rev. A. E. Maguire, with whom the J. Kavanagh, K.C., Montreal. Mr. T. M, Maguire, one of her sons, was Leaving the Presbytery at 9 o'clock unable to attend the funeral owing to the remains were followed to Sillery a severe attack of la grippe.

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SOME OF THE VERY FINEST FLORIDA ORANGES AND FLORIDA SHADDOCKS THAT HAVE COME TO THE MARKET THIS SEASON.

Florida Grape Fruit-The Golden Eagle Brand-"Mammoths." 30 cents each, \$3.45 per dozen, \$8.75 per case of 36 Mammoths.
Florida Grape Fruit—The Golden Eagle Brand—"Superlatives," 25 cents each, \$2.75 per dozen, \$8.75 per case of 46 "Superlatives." Florida Grape Fruit-The Golden Eagle Brand-"Queens," 20 cents each,

\$2.25 per dozen, \$8.75 per case of 54 "Queens." Florida Oranges, Finest "Indian River" Oranges, from Tarpon Springs, Florida, 60 cents per dozen, \$5.50 per case of 126. Finest Indian River Florida Oranges, 50 cents per dozen, \$5.50 per case

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DEERFOOT FARM DAIRY SAUSAGES AND BACON.

Deemfoot Farm Little Sausages, in 1-lb packages, made of the choicest part of Young Pigs and Pure Spices. Deerfoot Farm Sliced Bacon, in 11b. boxes.

IVANHOE SMOKED BLOATERS.

Heads and tails cut off and inwards removed, all ready for the broiler, dozen to the box.

Ivanhoe Smoked Bloaters, 30 cents per box.

CAMEMBERT CHEESE. CAMEMBERT CHEESE.

Finest Imported, 30 cents each.

White Currant Bar-Le-Duc Jelly, 35 cents per pot, \$3.75 per doz. pots. Red Currant Bar-Le-Duc Jelly, 35 cents per pot, \$3.75 per doz. pots.

NEUFCHATEL CHEESE. NEUFCHATEL CHEESE.

10 cents each, 3 for 25 cents.

Drawing Room Candles, 8s and 12s.

All the fashionable colors, "Pink" Drawing Room Candles, "Lavender" Drawing Room Candles, "Yello w" Drawing Room Candles, "Green"
Drawing Room Candles, "Red" Drawing Room Candles, "Blue" Drawing Room Candles, all in 2 sizes, 8's and 12's, and all in 1-lb. boxes.

100 Cases, 200 Dozen Fine French Ready for all demands.

All kinds, in quart cans, pint cans and half-pint cans (indivi-

duals.)

Fine French Soups-Green Turtle, Terrapin, Mock Turtle, Oxtail, Julienne Mulligatawny, Vogetable, Pea, Tomato, Chicken, Chicken Consomme, Chicken Gumbo, (Okra), Pet ite Marmite, Consomme, Mutton Broth, Printanier, French Boullion, Clam Broth, etc., etc.
Franco-American Plum Puddings, in 1, 2 and 3-lb. tins and individuals

Franco-American Plum Pudding Sauces in tins and glass. Franco-American Ready-made Entrees, in 8-oz. tins.

Veal and Green Peas, Calf's Tongue in Sauce, Picquante, Calf's Tongue in Tomato Sauce, Chicken, Saute a la Marengo, Braised Beef a la Jardiniere, Beef a la Mode, Chicken Curry a l'Indienne, Hungarian Gourlash, Sauerkraut and Sausages, Chicken a la Pro-Franco-American Game Pates (Truffled), in 8-oz. tins.

Woodcock, Chicken, Chicken Livers, Pheasant, Grouse, Wild Duck. Quail and Partridge.

Sliced Smoked Halibut, in 1-lb boxes Boneless Herrings, in small boxes. Boneless Herrings, in small grass jars.

NEW GOODS AND FRESH GOODS ARRIVING EVERY DAY.

Stuffed Dates, assorted fillings, in 1-lb boxes. Stuffed Dates, walnut fillings, in 1-lb boxes. Stuffed Dates, pecan filling, in 1-lb boxes. Figs and Dates in 2-lb. baskets Finest Washed Figs, in 1-lb baskets Finest Washed Figs, in 2-lb bas kets. Finest Washed Figs. in 3-lb baskets.

Beardsley's Shredded Codfish, in 10-cent cartons. Reardslay's Shredded Codfish, in 1-lb. cartons, 25 cents each, Finest Quality Boneless Codfish Steaks, in 5-lb, boxes, 65 cents per

Finest Selected Mess Mackerel, in 10-lb. kits, \$2.00 per kit. Peerless Mess Mackerel, in 5-lb tins, \$1.25 per tin.

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OUR BOYS AND GIRLS.

Inbilee Encyclical of the Immaculate Conception

His Holiness Pope Pius X., in an Encyclical Letter, dated February 2, on the jubilee of the proclamation of the dogma of the Immaculate Con-

In the course of a few months, time

will bring us to the joyful day when,

fifty years ago, our predecessor, Pope Pius IX., of holy memory, surrounded by a large group of Cardinals and Bishops, with the authority of the Magisterium, proclaimed and promulgated that it was revealat the first instant of her Conception from all stain of original sin. There is no one who does not know with what disposition, with what a display of public gratitude and joy, the faithful throughout the world received that proclamation; so that truly, within the memory was offered towards venerable Mother of God and the Vicar of Jesus Christ no testimony of good will which was more univer sal or of more general accord. Now, venerable brethren, have we sound motives to hope, although half a century has passed, that in renewing the remembrance of the Immaculate Conception of the Blessed Virgin an echo, as it were, of that holy will resound in our soul, and that the grand displays made at that distant day, of faith and love towards the venerable Mother of God, will be repeated? Such an earnest desire is in truth inspired by the devotion which we have at all times entertained towards the bBlessed Virgin, with the deepest gratitude for her favours; and we have an assurance of the accomplishment of our desires in fervor of all Catholics, ever ready and anxious to multiply proofs and testimonies of affection and nomage towards the great Mother of

above all, been stimulated by a certain secret instinct that we are not far from the fulfilment of the great hopes with which the minds both of Pius, our predecessor, and of all the Bishops of the universe were inspired, not rashly, by the promulgation of the dogma of the Immaculate Con-

ception of Mary. Not a few are there who complain that up to this day these hopes have not been realized, and they repeat the words of Jeremiah: "We looked for peace and no good came: for a time of healing and behold fear" viii., 15). But who is there that will not censure these as "men of little faith" who neglect to recognize the light of truth? In point of fact, works of God or to judge them by who can enumerate the secret gifts which, through the intercession of the Virgin, God has bestowed on His Church through all this space of time? Continuing, the Holy Father observes that Pius IX. had scarcely proclaimed the dogma of Immaculate Conception when the Blessed Virgin commenced at Lourdes those marvellous apparitions which led to the erection of grand buildings in hen honor, where the wonders came to pass every day united to God by charity. He also through the intercession of Mary were gnants that travellers by sea or land splendid arguments against the incredulity of the age. But the principal reason why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception ought excite singular fervour among was what His Holiness spoke of in his first letter-the necestoration of all things Christ; for every one could see that there was no more secure, no speedier way than through Mary to unite all to Christ and to obtain from Him the perfect adoption of ons, so that we might be holy and

stainless in the sight of God. No one

could doubt this who remembered

that she was the only one amongst

all with whom Jesus, as was fitting

in the case of a son and his mother

was united by a familiar intimacy

and intercourse of thirty years. Mary

the Mother of Christ, was also our

Mother, for we should all bear

mind that Jesus Who was the Word made Flesh was also the Saviour of the human race. Devotion to the Blessed Virgin is. His Holiness says errors and corruptions of the present time and against attacks on the Faith, and he asks that during the of the Immaculate Concep-Jubilee tion all should pray and beg of God through the intercession of the Bless ed Virgin that those who have aban doned the truth should again We know by experience that such a prayer springing charity and supported by the prayers of Our Lady was never in vain.

In order that Heavenly graces more abundant than usual might help us to combine the imitation of the Bless ed Virgin with the ample honors that will be paid to her during the whole year and that thus the object in view-that of restoring all things in Chnist-might be the more easily ob tained, following the example given by his predecessors at the beginning of their Pontificate he has decided to grant to the Catholic world an Extraordinary Indulgence in the form of a Jubilee. the mercy of Almighty God, and on the authority of the Blessed Apostles Peter and Paul, by that power of binding and loosing which Our Lord has bestowed on him, though worthy, he makes the following announcement: To all and each the faithful of both sexes residing in the city of Rome, or about to come there, who from the first Sunday in Lent, that is, from the 21st Fabruary to the 2nd June, inclusively, the Feast of Corpus Christi, shall have three times visited one of the four Patriarchial Basilicas and there during some time have prayed for the freedom and exaltation of the Catho-But we do not wish to con- lic Church and of the Apostolic See ceal the fact that our desire has, for the extirpation of heresy and the conversion of all who are in error for concord amongst Christian prin ces, for peace and unity amongst all the Faithful, and according to intentions of the Holy Father, and who within the time named have fasted once, using only Lenten fare-the days not comprised in the Lenten Indult being excepted and having confessed their sins, shall receive the Blessed Sacrament of the Eucharist; to others residing outside the city, wherever they may be, who time specified or for three months, not necessarily continuous to be definitely fixed by the judgment of the Ordinaries and in cordance with the convenience of the Faithful-prior, however, to the 8th December-shall have visited the Cathedral Church three be in the place, or the parochial Church, or in the absence of that the principal Church, and shall have de voutly performed the other works mentioned, His Holiness grants and imparts a Plenary Indulgence from time that the Indulgence, to be ob tained only once, may be applied by way of suffrage to the souls tha have passed away from this world

> return home provided they perform the works mentioned. To confessors approved by the Ordinaries he gives the power of commuting the aforesaid works enjoined by him into other works of piety and this not only for the regulars of both for all others who cannot perform them, and he likewise grants the power of dispensing from Communion children who, have not yet been admitted to it. The privilege of gaining other Indulgences, during the year, even Plenary ones, granted by him and his predecessors is to main intact. In conclusion His Holiness expresses the earnest hope that under the auspices of the Blessed Vin bringing back to Christ many of those who unfortunately are separated from Him.-Liverpool Catholic

can gain the Indulgence

Question Box Revelations.

A promising mission was given from January 7 to January 13 to the non-Catholics of Genoa in the

the last night the house was crowd-

Father Wendling, the pastor of the flourishing oil town of Gibsonburg, cares for Genoa as a mission every Sunday, riding or driving the twelve miles between masses. he is able to follow the example of his neighbors a little further west, and is putting up a twenty thousand dollar church in the choicest site of Gibsonburg; which was a few years Opera House of that little town. In spite of the biting cold of the first part of the week, the people turned out in satisfactory numbers, and by fair to be ready for a pastor of its own as soon as a pastor is ready for

pealed at once to the pastor's lous and generous spirit, and after question box himself with tact and ability, but I fear also with amaze-Its contents revealed neighbors' religious limitations, and also the crude ideas which made them easy victims for A.P.A. manipulators ten years ago. The questions were civil enough, but sadly uggestive of false teachers. people of Genoa seem to be

nuch interested in sisters and nunneries. "Why don't they let them out?" was urged repeatedly. The protestation that the clergy had nothing to do with the management of nunneries; that sisterhoods were founded by the Church as such, but and charity among good ladies; that these women an becoming sisters governed themselves, elected their own superiors, etc., was light some, and bewilderment to others. let veil, why do they never see the light of day again ?" was another I never yet read in the papers an account of a nun's funeral. plain what they do with them." That terrible "they" is always the offender. Father Wendling explained that it was not because nuns do not

cemetery like other people. He suggested a trip to Toledo nearby, and the reading of a more metropolitan journal than the Genoa Times sufficient remedy.

Somebody wrote to apologize for the ignorance about the Church displayed by many of the questions. Replying that we assumed that the questions were honest, and had the cisely to dispel the ignorance. took occasion to urge that those who had pretended to tell them in the past what the Catholic Church stands for, had led them so far astray, in the future they would come itself when they wanted information about it. "It seems to be the great care of some men that non-Catholics shall not come to know the Church as she really is. Perhaps this ac counts for the fact that so often the moment we invite the people of town to a calm consideration of their differences in the hope of covering and recognizing the truth, a revival is suddenly arranged.' remark was greeted with a burst of "Then when the nuns take the scar- | approval which seemed surprising till learned that a revivalist holding forth even then in the neighboring Methodist Church.

Next evening the audience was ver notably larger, and the mission ended with the best good feeling and congregational singing of "Nearer My God to Thee," which is to be hoped was true .- M. in Catholic Uni-

SAINT JOSEPH.

Thrice happy Saint, when in thine

The Infant Savior took his rest, Didst thou foresee that life's alarms Should close for thee upon His

Couldst thou foretell those Baby-That then, all-trusting, clung to

thine, Would loose for thea Life's slender bands,

And earthly cares from thee untwine?

I, too, am weak, but thou must give To me the aid I ask from thee, That so my span of life I live That death to me no grief may ba! When all is dim upon my sight,

And earth no more a charm doth

hold, Come thou, dear Saint, in vision

And in thine arms thy child enfold!

-Amadeus, O.S.F., in St. Anthony's Messenger.

offer of the formal of the for

PRAISE WITHOUT MODERATION.

(By Our Own Reviewer.)

"The pen of flattery is worse than the pencil of caricature," once wrote an eminent Irish critic. We do not lasting remembrance." The speech know what he would have said of a criticism so full of meaningless praise demic hall, and it appears that he even treated his subject with more ing a great deal, for he is certainly the American platform to-day. In the course of a report of that address an American Catholic organ says:

"The entire speech was filled with logical thought of a great mind, following out his thesis in a magnificent series of well-developed, original thoughts expressed in forcible and telling periodical climaxes driven with animated delivery of gesture and action, gave a treat oratory that is rarely one's fortune to listen to. During the ora tion many passages of genuine elo quence and phrases of chrystallized cal thought of a great mind is hought worthy of everlasting remembrance were placed before the delighted listeners.

To judge from this description of the orator and the oration, he must be a "sledge-hammer" speaker. His "entire speech" is characterized as a "treat of sound oratory, al-

was "filled with logical thought of a great mind," just as if a great mind that it renders the object of it midi- could conceive illogical thoughts culous instead of honored. Some time Then we have "a magnificent series since a Catholic American orator de- of well-developed original thoughts," entertaining and instructive. it surprises us not a little to find that series "expressed in forcible and telling periodical climaxes driver home with animated delivery or gesture and action." Spikes, nails driven home, sometimes with animat gesture, always with action, but we have never had the "fortune" seeing any person drive a climax nome. "A treat of sound oratory" is also something that we have neve sounding oratory, but we are aware of that class or oratory called sound-probably in contradistinction are told, later on, about the eloquence, and we suppose it means the same thing as sound oratory. It the same thing as sound is also quite possible that the logisame as the phrases of crystallized thought that were worthy of lasting remembrance, and that placed before the listeners. placing of this treat before the teners must have been a tame ceeding after the driving home the climaxes. But probably orator had grown weary, or overcome by his super-human tions at the outset.

were worthy "of ever-

THE LOST CHILD.-Almost fran-ening into positive fear as the motic the poor woman entered the police station. "Have you seen my boy, Sergeant? O what shall I do?

"Calm yourself, good woman," spoke the kindly sergeant, "and tell me all about your loss. If there is aught we can do to recover baby, we will do it."

"My little Loy, my little Lawrence! He's lost! He's lost!" bed the mother.

Gently and kindly the Sergeant comforted her, and little by little was able to obtain from the heartbroken woman the facts of her baby's disappearance.

Mrs. Kirwan was a respectable, and hard working woman, whose home was her kingdom. She and her husband had been married about seven years, and had had born to them one little boy, the subject of this story, Lawrence. Pious Cathoics, devoted to their faith, the father and mother had placed the little one, at his baptism, under the pro Mother Immaculate, and though at the date of our story the little fellow was only five years old, their own faithful devotion, and the regularity with which they made their thanks to, and dedicated themselves and their little boy anew to, the Immaculate Mother, had impressed the little fellow also with feelings of devotion to the Mother with the outstretched arms.

Obtaining at the station house no satisfaction as to her baby's where abouts, other than the assurance of everything possible being done for his recovery, the poor mother again stepped out on to the street. Up and down she gazed, seeming to scan every corner, nook and crevice wherein a child could get, but all to no avail. Now and then she would stop a kindly-faced pedestrian, and ask if they had seen her baby boy, but apparently none had noticed the litwanderer cross their path. or two seemingly taking more interest than others, and whose sympathy for the poor mother was stirred to offer their assistance, joined in the search, but though every likely and unlikely place was scanned, no tidings of the little one were forth- | the Church. Along the way coming.

mother's steps. Fatigued with her long and fruitless journeyings, her strength sapped by the force of her anxiety, she was about to turn home-Her thoughts as to what she do there without her boy could hardly take definite form. She dared not let herself think, lest despair should overcome her altogether. Hark! those bells-what are they

saying? The Angelus is their messa and the mother, hearing them, her own anxiety for the moment allayed devoutly crossinging herself, enters the Church, the doorway of which she was passing when the bells began to peal their comforting message to the world. Before the Blessed Sacrament she knelt for a few moments, her sorrow seeming to grow so small when compared with the agony her Lord had suffered during His brief ojourn upon earth. Could she doubt that He, the great sharer of earth's sorrows, would hean the prayers of a broken-hearted mother?

From the High Altar she passed to the Chapel of St. Anthony. Above gratitude and thanks which flow the altan rose a large statue of that from her heart to the Immaculate Saint, the Holy Infant on his book. Steadily she gazed into the face of St. Anthony, whose look of intense love for the infant Jesus fascinated her so that she became on the reall else. His intercession for the reher so that she became oblivious to earnestly sought. The whole story of little Lawrence's disappearance from their home, her anxiety, deepMarch 1st, 1904.

ments passed by and he did come, she told to the Holy Her faith in the power of his aid, What shall I do? He's lost, he's made him appear very real to her, and never doubting he would find her boy, she gave herself up to the ecs tasy of the moment, and gradually sank exhausted to the floor. As hen fascinated gaze rested on St

Anthony's face, she fancied she saw him speak to the Holy Child; he appeared to be telling the Infant Jesus of her and her trouble. them glance in her direction, and felt instinctively they were about to assist her in her search. But see what is happening now? Gently the Holy Child descends from the bools in St. Anthony's hand, down to the floor He slides, and towards her He walks. Extending His little hand, He places it in her own, and gently pulls her to follow Him. Full of faith, she follows where He leads Down the darkened Church they go, and out into the street. Strange it seems to her that as they wind in and out amongst the crowd, now up this street, now down that, the passers by heed them not. Place after place, familiar to her, they pass, until they arrive at the door of her own parish Church. Up the steps, through the great doors, and into the Church she is led by the Holy Child. Along the aisle, until near the Sanctuary, when they turn to a Chapel, the Chapel of the Immaculate Conception. As they approache the beautiful statue of Our Lady, a As they approach glance of recognition appears to pass from the Holy Mother to Her Holier Son-the outstretched arms move downwards, indicating their attention to the foot of the altar. Obediently the poor woman looks, where she is directed, when with a cry of joy she recognizes her own dear little boy, fast asleep.

The cry which escaped her awakened the mother, and for a moment, realizing it was only a dream, disappointment seized her, but only for moment, however, for, full of faith, poor woman as she was, one grance at the faces of St. Anthony and the Holy Child reassured her. With a Holy Child reassured her. prayer of thanksgiving, she quietly and calmly arose, and as quietly left had so shortly before travelled dreamland, she now goes, wide awake Street after street she traverses, arriving at length at the Church- her own parish Church-where for years past her hopes and fears-her prayers and praise-had been poured out, eithen in the Confessional, or before

the Blessed Sacrament. Step by step she wended her way through the aisles, unconsciously taking the same path she had so latethe aisles, unconsciously ly appeared to tread, led by the Holy Child. To the Chapel of the Immaculate Conception she directed her way, and pausing but to glance the face of the Holy Mother, stoops and finds her baby boy. Fast asleep the little fellow lay on steps of the Immaculate Mother's altar-the Immaculate Mother self seeming by her outstretched arms to be both cating his place of rest. Words fail to describe the joy of that poor mother, whose heart had but lately been well nigh broken her loss. We will leave her, gentle reader, pouring out, the flood Mother who had protected her baby boy; to the Holy Child who, dreamland though it may have been, led her to the place where her young child lay, and to good St. Anthony, who, touched by the reality of h faith, had helped her to find the little one who was lost.

Contributed by C. A., Montreal,

A MINISTER'S VIEW

"Englishmen, Irishmen and Scotchmen" was the subject of a lecture by Rev. C. O. Johnson of Toronto, at Cornhill Methodist Church, Roches ter, N.Y., recently. A large audience filled the auditorium of the church. Among other things he said: "If I were conducting a funegrave; for he would dig it square; I would take Sandy for the solemn serwould take Sandy for the solemn service, and Pat to do the weeping. The Irishman is born nearer heaven than the others. The Irishman is the that least hypocritical of the three. He is more childlike, more guilible than the others. But we love him, because he loves so easily in return. The Englishman carries his money

in his pocket, but not loose. Scotchman carries two pocketbooks, and he will take out the smaller when a charitable call is made upon him, but the Irishman has his money in his pocket, and it is loose."

GOOD WIVES.

Good wives and mothers find plen-

SATURDAY, MARCE

"I saw your advertiseme copyist, and came to app

Mr. Whiting, attorney as beheld an old man. His white; trouble and time h ed a face that at one per have been firm and hands frock coat was spe shone in places like satin. was without a stain, but mistakable evidences of we "I can write a good he should very much like to position," continued the n

osition, think it would hardly responded the attorney. "
are small, and I was looki young man."
"Oh, well, sir, I don't ex large wages. Of course I a young man, but I am as go of them. I am only sixty-I am as spry as ever," and figure straightened percepti

"I'm sorry," said Mr. turning again to his work have made partial arranger fill the place." A shadow of great disap

overspread the applicant's "That is too bad," he sa wish you would take my ad if the other party should i

I know I could satisfy you.
"Very well. Mr. Bates," yer spoke to his managing o had been standing by with of papers-"you may take

The old man followed the the outer room and saw en the memorandum "James N 139 Bolton street."

As he watched the young bing his fingers over the bl "You will be sure to know if the other party d come, won't you ?"

There was a note of pleadi tone that made Bates look speaker more closely. The fi lost its erectness; the hope which had illuminated his ance, when he had first ente

ression of despair. 'Are you sure you would position?" the young man

yes, yes indeed! I very glad to take it. I wo ing to work for almost a It is pretty hard for a man o age to get work. Everybody young men nowadays. I the would be just the place for n

"Very well," responded strangely touched by the a distress of the old man. Every evening found Mr. Mc and footsone, returning little flat which he and Mrs.

gor called home. All day lo had been walking the streets in elevators, or climbing stain ing for an opportunity to wo hance to live. He had been a number of bills by merchan professional men, but they wer ly old accounts, chaff that he hrashed over for years, and exercise than pro dertaking to collect them. Money was too precious to

or car fare, so he walked mi This day had been but etition of many others. Disa nents had been accumulating le was staggering under th oreover, he had that morning drawn from the bank the last

ollars of years of savings.
"The Lord only knows," h as he shook his gray what will become of us unle t something to do this week an't bear to tell Beth." His lips were moving, his

ead shaking, and nis hands and opening nervously when l sused from his reverie by a Good evening, Mr. McGregor Raising his eyes he behelf Mr. Whiting's managing clenk ig by his side

"Ah, good evening, good ev You startled me. I di-u. I was busy-ah-ere thinking."

"Poor old chap !" thought Bates, "I suppose 'just thir has been the only business he had for some days." John re red the time when he, a nan full of vigor, had walked cets day after day. He recets day after day. He recets the disappointments, the mess and the awful eagernes is quest for work as he saw

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power of his aid very real to her ng he would find her erself up to the ecsment, and gradually the floor. ed gaze rested on St Holy Child; he ap-

ng the Infant Jesus trouble. She saw trouble. She saw direction, and felt were about to assearch. But see g now? Gently the hand, down to the g His little hand, er own, and gently low Him. Full of vs where He leads d Church they go, street. Strange it the crowd, now up lown that, the pasnot. Place after her, they pass, unthe door of her h. Up the steps,

doors, and into the by the Holy Child. l of the Immacul-As they approach e of Our Lady, a ther to Her Holier hed arms move eating their atten-f the altar. Obe-oman looks, where en with a cry of

ep. escaped her awaknd for a moment, dy a dream, disher, but only for , for, full of faith e was, one grance Anthony and the ving, she quietly and as quietly left g the way ore travelled goes, wide awake she traverses, ar-

the Church- her where for years i fears—her praybeen poured out, sional, or before ent. wended her way les, unconsciously h she had so late-l, led by the Holy pel of the Imma-the directed her but to glance at:

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the Immaculate Child who, may have been, where her young e reality of her r to find the lit-C. A., Montreal,

ot loose. The wo pocketbooks, out the smaller all is made upon an has his mond it is loose.

VES.

others find plenothers find plen-they find nei-desire, nor any o appear on the neir field of work Their influence to life. Good

THE DAY OF YOUNG MEN.

By A. H. MARTIN.

"I saw your advertisement for copyist, and came to apply for the

Mr. Whiting, attorney and counsel or at law, looked at the speaker and beheld an old man. His hair was white; trouble and time had furrowed a face that at one period must have been firm and handsome. The old frock coat was spotless, but shone in places like satin. His linen was without a stain, but bore unmistakable evidences of wear.

'I can write a good hand and should very much like to get position," continued the man.

"I think it would hardly suit you,"
responded the attorney. "The wages are small, and I was looking for a

"Oh, well, sir, I don't expect very large wages. Of course I am not a young man, but I am as good as any of them. I am only sixty-eight, and I am as spry as ever," and the spare figure straightened perceptibly.
"I'm sorry," said Mr. Whiting,

turning again to his work, "but have made partial arrangements fill the place."

A shadow of great disappointment overspread the applicant's counten-

"That is too bad," he said, "but I wish you would take my address, and if the other party should fail you, know I could satisfy you."

"Very well. Mr. Bates,"-the lawyer spoke to his managing clerk, who had been standing by with a bundle of papers-"you may take this gen-The old man followed the clerk to

the outer room and saw entered on the memorandum "James McGregor, 139 Bolton street." As he watched the young man rub-

bing his fingers over the blotter, he "You will be sure to let me know if the other party does not come, won't you ?"

There was a note of pleading in the tone that made Bates look at the peaker more closely. The figure had lost its erectness; the hopeful look, which had illuminated his countenance, when he had first entered, was gone, and in its place was an ession of despair.

"Are you sure you would want the position?" the young man asked.
"It pays only fifteen dollars a week."

"Oh, yes, yes indeed! I would be very glad to take it. I would be lling to work for almost anything. It is pretty hard for a man of—of my age to get work. Everybody wants oung men nowadays. I think this would be just the place for me.'

"Very well," responded Bates, strangely touched by the apparent distress of the old man

Every evening found Mr. McGregor, reary and footsone, returning to the little flat which he and Mrs. McGregor called home. All day long he had been walking the streets, riding in elevators, or climbing stairs, seeking for an opportunity to work, a hance to live. He had been given a number of bills by merchants and professional men, but they were mosty old accounts, chaff that had been thrashed over for years, and there was more exercise than profit in indertaking to collect them.

or car fare, so he walked mile after This day had been but a repetition of many others. Disappointhe was staggering under the load. Gregor watched hen husband as he foreover, he had that morning with- strode down the street.

"The Lord only knows," he mut as he shook his gray head, "what will become of us unless get something to do this week. an't bear to tell Beth."

His lips were moving, his bowed ead shaking, and nis hands closing and opening nervously when he was roused from his reverie by a cheery "Good evening, Mr. McGregor!" Raising his eyes he behelf Bates Mr. Whiting's managing clenk, walk-

ng by his side. "Ah, good evening, good evening, You startled me. I did not see you. I was busy-ah-ere-just hinking."

"Poor old chap !" thought John tes. "I suppose 'just thinking' s been the only business he has d for some days." John remem-ted the time when he, a young an full of vigor, had walked the cets day after day. He remem-red the disappointments, the bit-mess and the awful eagerness of quest for work as he saw his mey diminishing. What if he had

a | Gregor's circumstances, but the symp

toms were hard to mistake.

"I thought I recognized you, but I wasn't quite sure until I caught up

with you. Are you homeward bound?" he asked. "Yes, I guess it is about time I was starting. It is quite a little

"You are not going to walk?" exclaimed the young man.
"Oh, I don't mind it. I am

iaunt from here.'

great walker usually, but I am little jaded to.might." John made no comment, although

he felt certain that he knew why the old man walked. He wished he could think of some way of offering him car fare without hurting his reelings, but notplan occurred to him, so he him good night at the next corner. "What if my father was in that

shape?" he muttered, when he was alone, and he stepped faster, his brows knit and his face troubled.

Places of busines were closing the streets; men with dinner pails jostoilers were hurrying in crowds along tled Mr. McGregor; messenger, boys and men of affairs hurried by heeding. Street car gongs clanged; wheels rattled; drivers shouted, and the world seemed a pandemonium. At a corner a large department store was pouring its flock of clerks into the street. McGregor was forced to pause until this crowd had scattered. He looked at the people hurrying hither and thither. The world eemed so full of work, but there was none for him.

The way had never seemed so long but at last he reached his home and men him at the door with a smile.

"Nothing, nothing!" he said, in response to the unuttered question which he saw in her eyes. He sank wearily into a chair.

"I have tramped miles and miles but it is the same old story. It is 'young men, young men!' The world seems crazy for young men. Youth and energy are everything. Experience and judgment nothing. There is lot of good work left in me yet. They seem to think that a man who is over fifty is good for nothing but the poor-house. He is worn out, and has no business to be alive."

"O James, don't !" exclaimed Mrs. McGregor, who had never heard her husband speak in this way before, for despite all his disappointments and trials he had always kept a cheerful face before her. She came behind him, and throwing her arms about his neck, nestled her cheek against

his gray head. Mr. McGregor started as if caught talking to himself. He reached up, and taking hold of her hanhs, patted and taking hold of her hands, patted 'There now, dear, you must not mind what I am saying. I am a little timed and disappointed. That is all, I am sure to find something to-morrow. I shall be all right as soon as I get some of that good coffee]

smell. Is supper ready?" He strove to banish the gnawing care and appear cheerful in his wife's presence. It was a difficult task, but he succeeded fairly well. They chat ted continually during the meal, hap-Money was too precious to be used | py in the belief that they were ceiving each other. Hope rose the next morning with the sun. could tell what the new day might ents had been accumulating, and have in store for them. Mrs. Mc-

drawn from the bank the last ten dollars of years of savings.

"Who would have thought," she sighed, "that James McGregor would be seeking service with other men?" Ah, the good days had gone! Young men were in command of affairs now; men who did not remember the time when the name of James McGregor was good for almost any sum he might ask at any bank in the city. The day passed as other days had done. Disappointment, disappointment, bitter and deep, met the old

man at every turn. He could hardly summon courage to go home. There was nothing with which to pay. There was no use trying to deceive his poor wife any longer. He must tell her the truth; some of the furniture must be sold. They had not kept very much, but what they had must go. His footsteps dragged. He felt as if he were an executioner on the

way to kill the one he loved.
"I am a failure, a failure!" he kept repeating.

It was not until after lunch that an old man whom no one want.

He gasped at the thought as horror of those days came back im. He did not know Mr. Mcthat in his dreams the night before he had seen his own old father, for whom he was now able to provide, lering disconsolately about in search of employment.

"Mr. Whiting," he said, "have you decided on any one to fill Mr. Hartman's place ?"

"No," responded the lawyer. "None of those who have applied suit me." "I thought you said you had partly arranged for one."

Mr. Whiting smiled."I am afraid that was not exactly the truth. I said something like that, I believe, to that old man who was in, but I did it because I did not like to tell

"But why wouldn't he be all right?" the young man inquired.
"He would be more likely to stay at it than a younger man. Young men are always looking ahead for some-thing better, and aren't as likely to be so careful."

"That is so," responded Mr. Whiting, twirling his glasses on the end of their cord, "but on the other hand, old men are hard to teach, They do not take things up as quickly, and are opinionated and set in their ways. Then, too, he would be likely to be laid up with rheumatism or something just when we needed him most, and we shouldn't like to

be so strict with a man of his years. 'Ho looks strong," John protested, "and I think you would be doing him a kindness if you gave him the

"Perhaps so, but there are ten thousand other old men in the city who are in need of just such kindness. When you have practiced as long as I have, you will have learned that a law business can't be run on a charitable basis. Keep your charity outside of your business you would have your business provide anything for charity."

"That is a good maxim, I suppose," the young man responded with unusual pensistency, "but if you can serve your business and do a needy man a good turn at the same time, I should think it was a good thing to do. I want to make you a proposition. You have agreed that I may attend to any business of my own that I may get. Now I want to make this my business. If you will let him have the place, I will do his work and mine, too, if should miss a day or so at any time. You might tell him it was simply for a month. Then you could see how he gets along, and if he does not suit, you could let him go when his month is up. He need not know that he is on trial. I think, Mr. Whiting, that he is pretty hard pinched, and he looks as if he could do the work all right."

Mr. Whiting thought a moment. It was contrary to his business maxims, but he was secretly pleased with his clerk's championship of the old man's cause. "Very well," he said, man's cause. "you wish "you can try him if you wish shoulder the resposibility."

McGregor dragged himself wearily up the stairs. Mrs. McGregor met him at the door with a radiant face. He could not respond this time. The smile refused to come.

She took him by the arm, saying: You are very tired, dear?'

She opened the door and said softly, "There is some one waiting for you inside."

The information interested him. It would be the landlord, perhaps, or the janitor. The visitor was sitting with his back to the light, but rose,

coming forward, stretched out "Good evening," Mr. McGregor! Mr. Whiting wished me to come to see if you could begin work for him

next Monday.' For a moment the old man like one just roused from a The horror which has possessed him fell from him like a dream The racked nerves relaxed. started to his eyes and blinded him. He sank into a chair, seemingly oblivious to the presence of the strang-

John felt that it was, a scene on which no outsider should intrude, and started for the door. His step roused the old man, who, springing up with unexpected vigor, put out his hand and said:

"Don't go! Don't go! I cannot begin to tell you how thankful I am to you. St down, please, if you are not in a hurry. I suppose, though," with a disappointed expression, "that you want to get home to your din-

ner. I forgot it was so late."
"If you could put up with our plain little table, we would be glad to have you take tea with us," said Mrs. McGregor, cordially.

John did stay, and he afterwards declared that he never enjoyed a meal more. The old people seemed endowed with the fire of youth, for hope and youth are near neighbors. On his way home that evening John said to himself, "John Bates, you

don't deserve much credit for it but that is about the best thing you ever did." He realized as never before the truth of the maxim that the chief perquisite of a place is its op-portunities for doing good.— The

THE LATE Mme FABRE,

On Friday night, the 26th February, at her late residence, Lagauche-tiere street, poacefully passed away Mme. E. R. Fabre, nee Luce Perneault. The deceased lady was mother of the late lamented Mgr. Fabre, first Archbishop of Montreal. She was ninety-two years of agerare and glorious old age that God had given her. Mme. Fabre was the daughter of the late Julien Perreault and Euphrosine Lamontagne, was born on the 11th June, 1811. Two of her brothers were Mr. Chas. W. Perreault, who was member of Parliament in 1837, and Mr. Louis Perreault, owner and director of the Printing establishment which bore his name, and Dr. Adolphe Perreault.

In 1826, the deceased lady married Mn. E. R. Fabre, who some fifty years ago was Mayor of Montreal She was the mother of Lady Cartier of Mr. Hector Fabre, the Canadian High Commissioner in Paris, and of Mrs. J. L. A. Surveyer. She was one of the foundresses of the Providence Home, on Ste. Catherine street, and was associated with a host of religious and benevolent societies. She was a cousin of Rev. Mother Gamelin. Of her descendants there still live the following grandchildren: Messrs. Arthur Ed. Fabre-Surveyer, advocate; Arthur Surveyer, Paul and Gustave Surveyer, as well as three gnand-daughters.

Needless to say that we join, with all our heart, in the expressions of regret and of sympathy that arise on all sides, as well as in the thousands of fervent prayers that ascend to heaven for the soul of the venerable lady—the mother of Montreal's first Archbishop, the gentle saintly Mgr. Fabre.

BROTHER BOUCHARD'S DEATH

Tragic, indeed, was the death of

Rev. Brother Elie Bouchard, of the Jesuit College, Bleury street, Thursday afternoon of last week. The deceased was a lay Brother, and one of the most useful and important assistants in the institution. an expert electrician, and had charge of the entire electric plant of the College and the Church. Fon some time past the Jesuit Fathers had been having repairs done in the academic hall, situated under the Church On the day of the sad fatility, Brother Bouchard and an assistant were painting and decorating. Without anything to his companion, saving the Brother left the apartment wherein he was working, and did not return. Not seeing him come back. the one who was working with him set out to find what he was doing In passing the front of the stage he experienced a strange odor. Leaning over an opening, he baheld a peculiar light flickering in the obscurity below. Thinking it was the beginning of a fire, he sounded an alarm. As soon as the firemen came upon the scene, fireman Nelson descended into the pit whence the faint light came to discover the cause of it. He soon returned, however, horror-stricken. The odor was that of burning flesh, and the victim was Brother Bouchard. They found him lifeless, holding in his hands the two ends of an electric wire. Not without a severe fragments and bullets on his posishock and great efforts, Nelson suction. Men and horses are overwhelceeded in taking the wires out of the Brother's grasp. He had been inkilled. The circumstantaneously stances, so sad and so sudden, of the death of such a good and beloved man imparted a grave solemnity to the event, and awakened deep sym-

Brother Bouchard was a son of Mr. Hermenegilde Bouchard, and was born at St. Irenee, the 19th January, 1855. On the 30th April, 1871, he entered the services of the Jesuit Fathers. He was a man of remarkable piety and of unlimited energy. He was an excellent pain ter, an expert electrician, a first-class carpenter, and might easily be styl-ed "an all round" assistant in the community. His name and memory will be long preserved green in the College, and his soul will receive many a fervent prayer for its eternal repose.

THE HOME.

Will a woman who has shirked the noblest duty on God's earth—her house and family, and home dutics—not shirk the lesser duties to which she aspires in the clubroom—and public halls?

YOUNG IRISHMEN'S

L. & B. A.

The members of the Young Irish men's Literary and Benefit Association have been engaged for time past in making preparations for their annual celebration of St. Patrick's Day, and the enthusiasm and interest already being displayed indicates that this ambitious organization will participate in doing honor to the memory of Ireland.s patron Saint in its usual patriotic

In connection with the celebration, and following its custom, the Association will give an entertainment ir the Monument National on St. Patrick's night which will consist of a Irish drama and a select programme of Irish music and dances. bers of the dramatic club for the past six weeks have been rehearsing Dion Boucicault's romantic Irish drama "Arrah-na-Pogue," and it is the intention to give this play creditable production. The drama is one peculiarly adapted to the talents of the cast selected for its interpretation, who are all amateurs of recognized ability.

This play, with Andrew Mack in the role of Shaun the Post, met with great success in the States last season, being everywhere enthusiastically received. Mr. James J. Mc-Lean will essay the role of "Shaun" in the coming production, and, judging by his past performances in this line of character, he is certain to do himself full justice.

Among those taking part in the entertainment are Mrs. G. B. Arless, jr., the Misses Tina Kitts. Jones, Bertha Crouch, Celia Cote, Flora Jackson, Rose Aspel and Messrs. M. J. Power, J. P. O'Connor, J. J. Rankin, J. P. Cunningham, Mark Duffy, Thos. J. Murphy, James Leonard, James O'Grady, T. P. Murphy and William Mahon

The Horrors of War.

At this moment Japan and Russia are facing each other in a terrible death-struggle, and both are supplied with up-to-date man-slaying machin The carnage that can be produced is something fearful to template. When we read of the battles in olden times, how men cut down each other with swords and transfixed each other with spears, we are inclined to think that our modern methods must be merciful in comparison; but such ,s not the case

In those days there was merit in fighting, heroism of a lofty character demanded, and skill in the use o arms required; but modern warfare would seem to be nothing else than scientific and wholesale murder. Captain Negote, a German officer, cently gave the following description of a modern battle: "The distance," he says, "is 6700 yands (nearly four miles) from the

enemy. The artillery is in position, and the command has been passed along the batteries to open fire. The enemy's artillery replies. Shells tear up the soil and burst. In a short time the crew of every has ascertained the distance of the enamy. Then every projectile charged bursts over the heads of the enemy, raining med by this rain of lead and fron. Guns destroy one another, batteries are mutually annihilated. midst of this fire the battalions advance. Now they are but 2200 yards away. Bullets in great hand-fuls deluge the field of battle. Soon the earth is reddened with The firing lines advance, battalions march after battalions, finally the reserves follow. Yet with all these movements in the two armies there remains a balt a thousand paces wide, separating them, swept by the fire of both sides, a belt in which no living being can stand for a moment. Millions of cartridges, thousands of shells will cover the soil. Melinite oombs will turn farmhouses, villages and hamlets into dust, destroying everything that might be used over, obstacle, or refuge. ment will come when half the combatants will be moved down, dead and wounded in parallel rows, sepa rated one from the other by that belt of a thousand paces swept by a cross-fire of shells which no living becross-nre of shells which no living ca-ing can pass. The battle will con-tinue with ferocity. But still these thousand paces unchangingly separ-ate the foes. Which will have gained the victory ?"

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NOTICE.

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Montreal, 8th February, 1904.

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EDUCATION. JAPAN AND WESTERN

Rev. Hugh Price Hughes, has spent the year 1902 studying the Japanese tional situation in behalf of the British Government, lecturing doing other educational work for the Japanese Department of This talented and observant lady's remarks are the basis of the present article, which, I think, will interest the vast and ever increasing number of those who read

The Japanese are extremely teach They are ready to gain knowledge from any one who possesses it, and they further show great wisdom in deciding how far and in what directions they can best assimilate western knowledge, remaining at the same time passionately Japanese. There are already in the country a able men capable of leading thought on educational matters, men who may compare favorably with the great educators in the West. The Japanese have decided that the English language shall be the gateway western life and thought, and with great foresignt they give more time to the study of English than any western nation gives to the study a foreign language. Great care in taken of health. The schools are well built, admirably ventilated and lighted, and many hours are devoted | science, forty in agriculture to gymnastics and games. In regard to religion, extreme tolerance granted to all creeds, if such some of them may be called.

The above, in brief simplicity, are the best points in Japanese education: the following are the

Knowledge is over-estimated. and mental effectiveness under-estimated. The Japanese are trying to do the impossible, to master the learning of the East and all the learning of the West. Some of their methods are old-fashioned. The value of text- whole kingdom. books is much exaggerated and the pupils are not taught to think for emselves or to work by themselves. The obsolete method of acquiring English by translation is too largely followed. There is little co-opera-tion between the members of the staff of a school as a rule. Even in the same subject, frequently one teacher does not know exactly what others are doing. Japanese headmasters, especially in the non-elementary schools, do not appear to perform the same function as a good head-master in western countries. apparently much work They have to do outside the school, are frequently absent, sometimes do not teach at all, and do not appear to be the intellectual centre of the school, nor to have the inspiring and Engstimulating force of a good lish head-master. There are, however, some rare exceptions to this

The chief defect of Japanese education at present is the very small of good teachers. A large number of unqualified men are em ployed, and the best equipped are frequently overworked, teach in several schools, and migrate constantly over the country. Even among those who are trained, a small pro portion only are excellent teachers, and this is spite of the fact that the ss many qualities which under favorable circumstances ought to make them first-class peda-

Teachers who have been sent to countries have not always been wisely chosen nor wisely placed and sometimes on their return have been given work which is really above them. A large number Japanese teachers do not continue their mental development after they begin to teach. Private schools are at a considerable disadvantage. As in England, and in America, there is in the camp of teachers In Japan a great dividing line se parates university men from those who have been at Normal schools or who have received only a commercial education.

drawbacks in Japanese education at the present day, nevertheless a good work is being done and the field is full of hope, for the country is tho-

Tokio has an Imperial University ince 1877. This establishment. founded in view of imparting a com-

From "The Messenger" Magazine.) plets superior education, teaches the Miss Hughes, sister of the late following branches: law, medicine, following branches: law, medicine, literature, science, agriculture and civil engineering, In 1901 it reached a very high degree of prosperity On the teaching staff there were 175 professors. Foreigners teach the special courses; the others are entrusted to Japanese subjects general ly educated abroad. In the choice of a professor, the Minister of Education is swayed too exclusively by clannish and political motives, and by the school in which the man studied rather than by competency or other necessary requirements. highest salary meted out to a native professor is one thousand two nundred yen per annum (the yen the Japanese silver dollar), or \$550 gold dollars. This paltry sum compels the professors to teach in other schools to make a living. According to Mr. Henry Dumolard (Japan, po litical, economic and social, by Henry Dumolard-Paris, 1903) late pro fessor of law in the university, the native professor is proud, self-confident unscientific specimen of his kind, and little given to study once he has secured a degree. During the same year, 1901, the number of students attending the university was 2500. At the close of the scholastic term, twenty-three graduates in me dicine, fifty in literature,, eighteen in in civil engineering. Dumoeighty lard's appreciation of these students is far from being flattering. After stating that they are endowed with an extraordinary memory, he finds they are haughty, destitute of moral principles, superficial and hostile to foreigners; above all their great ambition is to obtain a degree, as this paves the way to honors and official preferment.

Besides the University of Tobio there is another at Kioto. This latter began work in 1900. These two establishments are the great channels of superior education, eastern and western, for the youth of the

Some fifty years ago this idea vould have seemed incongruous. The intellectual pleasures of university life were the exclusive right and privilege of men only. Nowadays, how ever, things are changed; the sons of working men and women have right to share in the benefits of niversity education. Japan, though Oriental and with a life of seculsion and stagnation borrowed from China has not been behind the times. Her army and navy have moved with rapid strides, her commerce ingeniously adapting itself to modern methods, competes in the far East with her powerful Western rivals : England, Germany and the United States Within forty years the land been covered with schools and schools of all kinds: general, technical and commercial, and in spite of the hampoverty of the country. Thanks to these, the male element has wonderfully progressed, but not the Japanese home. To remedy this drawback the idea dawned upon a foreign-educated and patriotic native to start the work of a woman university. The word "university" may seem rather high-sounding and displease some, but it must be membered that though a thorough ideal cannot be at present realized, still the title indicates the aim which is kept constantly in view. thereby imparting to the work and workers a stnong stimulating power and shedding over the future bright and hopeful prospects of happier days.

It was Mr. Karuse, himself Japanese, educated at first in Doshisha College and afterwards in America, that the work owed its ori-While studying in the States he admired the ideals and methods of the West, and felt convinced that what Japan wanted most was a highhe returned home his plan was already matured. necessary to enlist public opinion in favor of the new idea, to collect funds for the purchase of a suitable site, and to secure a sufficient number of students wherewith to start the work. The difficulty of securing able teachers at the outset was also great but Mr. Naruse possessed an earnest and passionate belief in the import ance of the work, and this belped largely to overcome all initial obstacles. Count Okuma assisted much

ce of land was secured in a high and healthy suburb of Tokio, and a building erected thereon with all pos-sible despatch. This construction still exists. It is a long, two-storied, wooden edifice. The dormitories are a reproduction of Japanese home life, there being only twenty in each home, with a lady at the head. Three on four girls occupy a room, live there in thorough Japanese fashion, and take their share of domes tic work as at home. The simplicity of their lives, the rooms almost empty of furnitum according to our social requirements, contrast strangely with the overcrowded, luxurious stu-dents' apartments of the West, and still they seem to be happy and to enjoy all that is essential for comfort and high thinking.

The classes started on the 20th of April, 1301, and were attended an unexpectedly large number of stu-The curriculum, wisely adapted to the conditions in which pupils were recruited, embraces large preparatory department, where-in every effort is taken to bring all up to a required standard of elementary knowledge. The next division covers the subject-matter taught in a general high-school. Every province in Japan is nowadays bound to have one of these schools for wirls. The course generally lasts from three to four years. The third and superior department is collegiate. branches taught include, first, domestic economy or household manage-ment for the formation of the future housewife. Second, Japanese literature. The women of Dai Nippon, unlike their Chinese sisters, have taken a large share in the evolution of na tional literature. Japanese girls are clever, appreciate literary beauty, and can make, with extraordinary readiness, little poems to celebrate a fine sunset, a flower, the ripple of a brook, the frisk of a butterfly or bid farewell to a departing friend. Third, a superior and complete course of English. This is conducted by two ladies who have taken high academic honors in the University of Cambridge. The girls in this latter partment number about 400, and come almost exclusively from mission schools. The students of all three departments, while spending the greater part of their time on their own peculiar subjects, also study together every week several common subjects—ethics, university history, philosophy, etc. Frequent probleclestures are likewise given to the whole college department on subjects general interest, historical and contemporary. Nor are athletics and gymnastics neglected; some of the girls can already take a spin on the bicycle, while a few of the more vigorous indulge in lawn-tennis, basketball and other modern games.

The all-pervading spirit of the work is that it must remain thoroughly national in spirit, be strongly Japanese and still strongly progressive. In Japan all women marry, and hence education has to prepare only the 'home-maker,' and not the professional. The programme must be car ried out chiefly with a view to this object; if the students are too wes ternized they will not make Old traditions Japanese wives. must, therefore, not be abruptly discarded they have a deal that good in them and may accordingly b utilized to advantage. However, they are insufficient, and new and better ideals must be absorbed. Under this two-fold agency, the old and the new, with what is good in the East and in the West, it is expected to evolve the "modern Japanese wife and mother." a worthy co-partner with man, enjoying, as the new con ditions require, a far fuller *measure of freedom, knowledge, activity power than in the past.

There being no education without religion, a difficult and knotty problem has to be solved-the religious standpoint of the college. Mn. Narus and several of the staff are Protest ants; a large number of the girls the English Department come from Protestant mission schools and are Christians: but on the other hand, a considerable amount of the funds behalf of the work is bestowed by pagans: several of the admirers and nany of the ablest' supporters the college are non-Christians Japan itself is officially non-Christian. The university, aiming being a national institution, decided that it should adopt the same attiaide as the Japanese Government towards' religion, namely, that should be non-religious, while allow ng at the same time absolute tolen ation to all religions. Nevertheless it must not be considered that the spiritual and moral side is altogether casionally being made on ethics. As with money, and, what was more the dean lof the college take up this appreciated, lent his sympathy to subject, and the lessons are said to the enterprise. At the close of 1889 be most serious and practical, which BAILROADS.

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is, indeed, all that we may expect in such abnormal conditions.

Japan, as already said, is filled with pride and self-confidence and her guiding principle is to work out her salvation with as little assistance as possible from foreigners. The work of a university for women fills a real need, and will in a short time have far-reaching consequences. On the teaching staff, the native element in its yet untutored state, is too largely represented. This is a great drawback and will hamper much the progress of the establishment. Nevertheless we are in presence of a great

educational evolution, and it will be curious to watch the development and influence of this movement in the life of new Japan. The country is thoroughly convinc-

ed that education is a necessary fac tor of progress. It has also realized the superiority of western ideals and methods; it considers that know ledge is power and in its eagerness to assimilate it, it knows no bounds. It may even be said that it utilizes it with a too great avidity and for getting the fact that without Christianity, it seizes the fruit without the tree. Christianity being purposely discarded, this must have fatal consequences upon the future formation of the people. The nation may ape some of the aspects of civilized states, stand side by side with the great kingdoms of the western world, but the savage impulse, the unbridled lusts of the natural man the tyranny of evil will sway as heretofore. Vainly may we reckon upon the influence of Confucian ism, Shintoism, or Buddhism, the and self-respect laws of necessity these are all weak factors. out Christ, the moral man is unrege nerate and this will, despite generous efforts, clog her onward march wards true progress and a full reali-

zation of Western ideals. M. KENNELLY, S.J. St. Joseph's Church, Shanghai.

The Titles of Bishops

In one of our Catholic exchanges the question is asked, "What is the meaning of Auxiliary Bishops and a Coadjutor Bishop and their ties?" While the organ in qu While the organ in question makes an answer, it would that its reply is not complete. The question being submitted by "The Review," of St. Louis, Mo., to Rev. Dr. Baart, an eminent canonist, he made reply, in a form that may interest and instruct many of our reawer in full.

Auxiliary, Suffnagan, Coadjutor, as applied to Bishops, are really interchangeable, but practice in certain provinces has determined which is used. With us the word suffragan is used chiefly of the bishops of residen-tial sees subject to a metropolitan. The term is dervied from suffragari. to assist, because the bishops assist the metropolitan in consecrating bi shops, celebrating councils, and other

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such matters. In most countries the term suffragan rather than auxiliary is applied to the titular bishop who assists a cardinal in the word of his

"Coadjutors, auxiliaries, suffragan are given to bishops who either wholly impeded from themselves ruling heir dioceses, or, while not unfit are nevertheless impeded by ill-health old age or business. In the former case, coadjutors have the right to do in both spiritual and temporal mattens all that the episcopal office requires, which the bishop of the see retains only his title and habitual jurisdiction. Such is the case when coadjutor is appointed to a shop who has become insane or been

suspended.

"The letters of appointment such cases will specify the powers of the coadjutor. In the other case, a coadjutor should not interfere in the use of pontificals or in matters jurisdiction except as desired by the bishop of the diocese; for the coadju tor is appointed only to assist the bishop, not to rule subjects.

"The appointment of coadjutors is either temporary or perpetual eding to the bishop the right of succe the right of succeeding to the bishop-ric. In the former case, the ap-pointment lapses with the death of the diocesan bishop. Thus at pre-sent neither Bishop Muldoon nor Bishop McGavick is anxiliary or coadjutor or suffragan to the Abishop of Chicago. When the pointment is perpetual or with right of succession, the coadjuto right of succession, the coadjutor, by the death of the diocesan bishop, at once, without any further document, succeeds to the bishopric, his bulls having been made effective ex hunc ad tunc from the date of issue. Thus Archbishop Glennon succeed. Archbishop Kain in St. Louis, and thus Archbishop Moeller has been appointed to the succession in Cincinnati. "Whether a coadjutor or auxiliary

"The answer in the Catholic Advance is essentially wrong, for there s really no difference between an aux. iliary and a coadjutor bishop. Both must be appointed by the Holy See. When the diocesan bishop is not suseded, neither a coadjutor nor anxi-liary receives jurisdiction from the Holy See. Whatever jurisdiction they acquire, is from the free grant or appointment of the bishop whom they are appointed to assist.
"The term coadjutor is used gene-

bishop, with or without the right of

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while the diocesan bishop is in charge

bishop. Hence it is neither in ac-

cordance with law nor fact to say,

Wichita (vol. iv., No. 44) that "an.

duties are restricted to the adminis-

tration of the Sacraments" :- neither

is it correct to say : "A coadjutor

case, even in the United States. The

coadjutors in Boston, Cincinnati, New Orleans, San Francisco, are not

the bishops who are termed auxiliary of Philadelphia, of Indianapolis,

and of Peoria, have been appointed

vicars general-while again the vicars

general of Baltimore and of Chicago

are titular bishops who have no ap-

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Usually this is not the

office of vicar-

as does the "Catholic Advance"

auxiliary has no junisdiction,

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reneral."

"The term coadjutor is used generally when the appointment is made with the right of succession. In case a second bishop is needed to assist the incumbent and the coadjutor, the term auxiliary is generally employed in his appointment. This is rather to prevent confusion than to denote a difference; for until the incumbent vacates his bishopric, the coadjutor and the auxiliary both depend on him for their jurisdiction and from him both receive diocesan faculties.

We will now pause bef ing to consider the Gosp remaining portions of the of the Mass, in order to tion, most especially, to of St. Paul. They alwa ly always, form a portion Mass; consequently, they great value. Yet they a ple and very unfinished co It will not be amiss to a few moments upon tho that extraordinary man Three thirks controbu to render an orator effec person that is speaking,

SATURDAY, MA

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Gospel The above is the works of Abbe Gaum

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CATHOLICS OF

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THE MASS.

(By a Regular Contributor.)

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The second part of the Mass con- appear a madness and a folly. sists of the prayers from the Introit to the Offertory. After the Gloria in Excelsis the priest makes sign of the cross: 1st, in imitation of the first Christians, who made this adorable sign before and after their principal actions; 2nd, to remind that the sacrifice of the altar is the same as that of the cross. He then kisses the altar to imbibe from bosom of the Savior, represented by the altar, that peace which he wishes the people, in the words the Lord be with you, and to which they reply, and with thy spirit. After words the priest commences the prayer called Collects. This prayer so called: 1st, because it is for the assembled faithful, the word collect signifying assembled; 2nd, because it contains, in an unabridged form, all the petitions offered by the faithful to the Lord. It ends with the words, Through Jesus Christ our Lord, for in the name of Jesus Christ we pray, and the people answer so be it, or amen. Then comes the Epistle, which is taken from the sacred Scriptures, and is generally from the letters of St. Paul. All sit down in order to hear it more recollectedly. Then comes the Gradual, by which people testify their willingness to carry into practice the structions they have heard; so called because it is sung on the steps, grades of the singer's stand. On days of mourning it is called tract, which means lengthened; on days of joy it is called alleluia, the song of the spirits in Heaven. The prose is a continuation thereof, and is called the sequence. ,This brings us to the Gornel The shove is taken from the works of Abbe Gaume, and translated into English by the Rev. F. B. Jamieson, and approved by the Bishops of Louisville, Mobile, Orleans and Galveston, and employed as a Catechism of Historical, Doctrinal Moral and Liturgical exposition in all Catholic Colleges.

We will now pause before proceeding to consider the Gospel and the remaining portions of the second part of the Mass, in order to draw attention, most especially, to the Epistles They always, or nearly always, form a portion of the Mass; consequently, they must be of great value. Yet they are very simple and very unfinished compositions. It will not be amiss to reflect for a few moments upon those works of that extraordinary man and great

Three thirgs controbute generally to render an orator effective :, The person that is speaking, the beauty of the thing spoken of, and the manner in which he speaks. But St. Paul had neither of these three advantages. If you look at his exterior, he admits himself that his appearance is not prepossessing— pre-sentia corporis infirma (Cor. x., 10); if you consider his condition, he was poor, despised, and obliged to gain his living by manual labor. Therefore did he write : "I have been in your midst with great fear and infirmity' (I. Cor. ii., 3), from which it is easy to judge how despised he would seem to be. Such was the preacher des-tined to convert the nations! But may be his doctrine was plausible tee success? It was no such thing. He said that he "knew nothing exciently attractive to guaran cept his Master crucified"-Non judicavi me scire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum (I. Cor. ii., 2). That is to say, he

persuade his hearers? But if his theme is so strange and hard, at least he may use a polished phrase, and cover the rudeness of the Gospe with the flower of rhetoric and the charms of eloquence. But he tells us that he cannot mix human wisdom with divine wisdom—it we the will of his Master that his words be as hard as his doctrines are incredi-ble: Non in persuasibilibus humanae sapientice verbis (I. Cor. ii., 4). Be hold the ways of God! The Heavenly Father makes choice of this man to carry to the Romans, the Greeks, the Barbarians, the lowly, the great, even to the kings of earth, the Gos-pel of Jesus Christ. St. Paul cries out, "I preach to you a hidden wisdom." What is that wisdom? It is What is that wisdom? It is an incarnate wisdom that has willingly accepted the weakness of the flesh. And on this rests the power of the Apostle. "Be not surprised if while I pneach a hidden wisdom I make use of no ornaments of eloquence or lights of rhetoric." That wonderful weakness that accompanies his preachings is a consequence of the feebleness to which the Son of God descended, and as he was humble in his person, so does He wish to be in His Gospel.

Therefore the great Origin fears not to tell us that the word of the Gospel is a species of second body that Christ has taken for our salvation. He means thereby that the Eternal Wisdom became manifest in two ways -in the body that Christ took the womb of Mary, and in the Divine writings and the words of His Gospel that are to be found in all "I preach a hidden wisdom and a God crucified." Look not for embellishments of style in the word of that God who rejected all pomps of the world. The language of St. Paul, far from courting the ear of the worldly, seeks but to explain the faith of Jesus Christ. He ignores rhetoric, he dispises philosophy, but Christ takes the place of both. And that man, ignorant in the arts to please, with his rough phrase and foreign accent, goes into Greece, the mother of philosophers and ora, ofs, and despite all obstacles he there establishes more churches than Plato gained disciples by his divine eloquence. He preached Jesus Christ on the Hill, of Mars, and the wisest of Athen's senators pass from the Aneopagus to the school of this Paul had means of perbarbarian. suading that the Greeks never taught and the Romans had not yet learned. Therefore do we admire in his Epistles a power more than human that does not flatter the ear, but strikes the heart. "As a great river," Bossuet, "that keeps up on the plain the impetuosity with which is leap-ed from its natal hills, so the Epistles of St. Paul, in their simplicity of style, preserve through 'the ages the vigor and might that they drew from Heaven." By that very simplicity did St. Paul subdue all things. He overthrew the idols, established the cross, persuaded millions of men to die for Christ: in his admirable Epistles he gave to the world and to all ages lessons grander, truer, holier than have been given by any other

But we have almost forgotten the Mass. We diverged into these reflec-tions upon the Epistles, etc., just as we were coming to that part of the Mass called the Gospel.

man.

In our next issue we will continue only knew what could scandalize and from this point.

CATHOLICS OF KOREA.

Persecution and martyndom may be Persecution and martyndom may be said to be almost the normal condition of the Church in Korea, where sanguinary edicts penalized the adoption of Christianity. The peninsula. surrounded by the sea on three sides, and on the fourth separated from the mainland by an uninhabited wildermainland by an uninhabited wildermess 10,000 square miles in extent,
maintained its rigorous isolation;
down to a comparatively recent date.
Mo communication was permitted
No communication was permitted
with foreign ships except in Korean
boats, and even shipwrecked crews
were thrown into prison. Access
from the land was cut off by
tier guards, whose task was rendered easy by the desolation of the
country and the absence of roads even with Japan, and the opening of

treaty ports to Europeans and Americans came later still. Yet these difficulties did not daunt heroic missionaries, of whom the heroic missionaries, of whom the ploneen was a Chinese priest. This harbinger of the Gospel succeeded in the year 1795 in his daring attempt to pass the frontier in disguise, and on Easter Sunday celebrated Mass for the first time in the pagan king-dom. He lived and taught for six dom. He lived and taught for six years, but in 1801 suffered martyrdom with 300 of his disciples. His fate did not deter others from following in his footsteps, and many other missionaries shared his crown. The first vicar-apostolic, and two priests, foll victims to a persecution in 1839, and with them 127 natives died for the faith. Catholicism for the time seemed stamped out in blood, and it was not until 1845 that the next vicar-apostolic faured flock. The courage and persever ance required to neach them may be measured by the fact that one of his priests spent ten years in a series of attempts to penetrate the barniers in which he succeeded in 1852. Yet few and insufficient as were the missionaries under these circumstances their labors were crowned with abundant harvest. In 1866 the Catholics numbered 25,008, among whom were several native candidates for the priesthood. The enthusiastic piety of many the converts seemed to open the vista

of a future full of promise, and

might have appeared as though the

nascent Church has survived the

most perilous stage of its existence.

But its progress no doubt alarmed

the jealous timorousness of paganism

and in the year 1866 the storm of

vicar-apostolic was beheaded with

three companions, and before the end

persecution burst in full force

of the month five other priests had suffered martyrdom. These executions were the prelude to a general massacre of native Christians, which some 10,000 perished, includ-ing those who died of hardships and sufferings endured in seeking to ascape. For ten years Korea remained inaccessible to Catholic missionaries. Deprived of priests teachers, the surviving remnant of the Christian population had but the memory of what they had once learned to keep alive the spark of faith in their hearts. But it was ready to revive under favoring circumstances, and there among the pagans. missionaries in May, 1876. "On their return," writes Bishop Mutel, vicar-apostolic, summarizing the history of the Mission in his report for the year 1900, "the Christians had been so persecuted and harried that at first the missionaries could a few thousand scattered here and there among the pagans. On:y the most urgent work could be un dertaken. At first no regular ministration, much less the keeping registries, was to be thought of Not till later on was it possible reckon up our losses. The victims of the persecution may be estimated at 10,000, including both those who had perished at the hands of the executioner. and those who succumbed to misery and every kind of privation. Of the 15,000 survivors, two-thirds remained faithful and awaited but the return of the missionaries to approach the Sacraments. The others fell into a state of tepidity and returned by degrees." The number of apostates was very small, consisting either of neophytes imperfectly grounded in the faith, or of nich people concerned to save their worldly

goods. Of many of the martyrs who died in this wholesale persecution the names and story will never be known but all will be honored comprehensively as Korean martyrs. The subsequent growth of the Church in Korea is due rather to adult baptism than to natural increase, for though the birth-rate is high it is counteracted by a correspondingly high figure of infant mortality. The Catholic population was estimated in 1900 as 42,441, but owing to inevitable omissions the vicar-apostolic lieves the real figures would have been nearer 45,000. The figure of 10,000 given in Reuter's telegram, as must therefore be a misprint, or must apply only to the capital. 'One seminary," says Monsignor Mutel, in care and interest by his successor. It conclusion, "has just given us three native priests; with them ends a "I think," said Count Creighton," series of students which have made a twelve native priests in the mission and thirty-six students in the seminary.

That the ranks of the clergy should be recruited from among the natives is a most hopeful augury for the future of the Church in Korea, and for the solidity with which its teaching is grounded in the minds of the people. To this the heroism and devotion of the missionaries have mainly contributed, since the example of their faith can not have failed to be contagious. No imaginary story of adventure is more won derful than that of their efforts penetrate the almost impassable bar riers of the hermit kingdom, with

death generally as the reward alike for failure or success. Nor does their earnestness fail to win admira-tion from non-Catholic writers, and a Protestant Minister who visited both China and Japan, speaks of them as follows: "It is not surprising that the heroic missionarie the Roman Church win the plaudits of the on-lookers who are not impressed by the pleasant home-life, with wife and children and abundant comforts, of the Protestant mission-nry. However out of sympathy with the dogmas of the Roman Church,

Reformation did not go too far; whetheir the priestly monastic militant types are not, after all, more in accord with the missionary spirit."

The evangelization of Korea was not, in point of fact, attempted by any other Christian community until the opening of the ports facilitated intercourse, nor has much headway been made by them since then. Pres byterians and Methodists from United States came first, but number scarcely 200 converts between them, while no returns are made by the six other non-Catholic ties represented in the peninsula Thus the Church has a free field in an area where she has purchased emption with the lives of her

persecution burst in full force on A CATHOLIC AMERICAN'S pastor and flock. On March 8, the A CATHOLIC AMERICAN'S NOBLE ENDOWMENTS.

To his already munificent gifts to educational and charitable institu tions in Omaha, Count John A Creighton has added another large sum by deeding to Creighton Univerfrequently endowed by him, both the Arlington and Creighton

blocks. When seen Count Creighton wa unable to place any valuation on the property turned over to the university, but comparisons of real estate valuations in the neighborhood of the two blocks places their total worth in the neighborhood of \$250, 000. This estimate would probably fall short of the true value of the property rather than exceed amount. Count Creighton treated the matter in his usual modest manner. He acknowledged that deeds had been signed, but could see

nothing remarkable in the proceeding.
"Well, you see," he said, "I am no spring chicken and I take a great amount of interest in that institution. I think a whole lot of it and it is nothing strange that I should want to see a thing in which I am bound up prosper. I like to make money, but I don't want to take a great deal of it with me when leave, and I feel that I could giv it to no better cause.'

Both blocks included in the gift are well situated and are filled with tenants, paying annually a good revenue, which will now be used towards furthering the work now being carried on at the university.

The Creighton, situated at the corner of Fifteenth and Douglas streets, is a three story brick structure, facing on the former street. It was at one time one of the best store and office buildings in the city, and location is now considered one of the most valuable in Omaha. The property is estimated at between \$150,-000 and \$175,000.

The Arlington block, just west of the Army building on Dodge street, is a four story structure. Its value is placed at between \$80,000 and \$90,000, estimated by recent sales made in that vicinity.

The property will be added to the permanent endowment fund of the university. It was founded and originof Catholics in Korea, ally endowed by Edward Creighton, lora be a misprint, or and the work which he began has been watched over with a fatherly

"that it is the greatest institution of part of their studies in the Pinang its kind in the West. A boy may College. We have thus at present get his education there without it osting him a cent and if he cannot afford to buy these they will be furnished. There few people, I suppose, who know this."

Besides his contributions to this institution, Count Creighton is founder of Creighton Medical College and St. Joseph's Hospital. He has been a generous contributor to about every Catholic institution in the city and has made numerous private benefactions, of which little or nothing

The Craze for Quinine.

apace on the part of the general pub-lic," Edward D. Driscoll, pharmacist tells me, "and a large number of the people possess a veritable craze for it. They dose themselves with quinine on the slightest provocation, and appear to regard it as a universal cure all. Not only is it deman-ded for colds and fevers, but for stomach disorders and a score of

INDIVIDUAL KNOWLEDGE.

BY "CRUX"

of "individual knowledge," but rather a few comments that desire to make upon the special phase of this subject. The thoughts that I wish to write down can be conveyed in a brief space, consequent ly I will not occupy very much space with them. They have been suggested to me by a very interesting article, signed "C," in a recent number of the New York Sun. The subject of the correspondence may be found clearly set forth in the title: Home Thoughts, Our Schoolboys : What Does the Modern Boarding School do Towards the Formation of Character?" In the opening para graph the writer lays down as an axiom that "it is a rare and most exceptional qualification, this power to educe moral and spiritual hood out of developing natures boys massed together and acting on each other like parts of a great complicated machine.

What here is said regarding boys in school applies as well to all the great human family-for we are all parts of the immense social machine. working together and in more or less friction with each other. This consideration leads the writer to speak of that individual knowledge so necessary in the teacher in order that he may be able to properly direct and cultivate the moral and intellec. tual faculties of those under care.

A SERIOUS QUESTION: - The writer to whom I refer speaks

"Individual knowledge can alone give individual influence, and how shall a man attain to personal, confidential, intimate acquaintance with one, or two, or three hundred youths who are only in his sight for small fragment of each passing day? How shall he pass out of the atmosphere of the schoolroom, where each "form" is concentrating such force as it may have, on this or that division of the study appointed for its grade, and where uniformity and the reduction of work to mechanical accuracy can alone achieve progress, into that atmosphere of unaffected and sincere friendship in which boy voluntarily speaks of himself?

AN EXAMPLE. If he-the head this individual knowledge of each hundred of his flock, he is to be congratulated as rarely fortunate and especially endowed. Questioning a fine, frank-heated boy after a disastnous insubordination in a school, I said: "But why not have asked Dr. what you should do?" "O, that is a thing you would never think of doing! He is a man that if he came to any of us and asked us what we had thought or done. we would give him a straight up and down answer, and never try to deceive him, but you could not think of going and bothering him about rows among the boys or inquiring what was your duty.'

LACK OF GUIDANCE.-As an evidence of the lack of guidance, in most unwilling God draws truths at the moral pathway, which the pupil teachings that they never dream experiences, and as an illustration of of expressing. When I began to read the necessity of that intimate confidence which seems not to exist, we have the following:

"The idea of submitting a question of conscience or inquiring about a moral right or wnong, does not seem to be a natural part of the relations between pupil and master, although the latter fills the place of parents from whom the boy is separated for ten months of the year. Filling your place in that most difficult part of a child's education, does not seem to enter into the al-ready too complex and terribly re-The last thing that monsible office a normal, healthy, natural boy would think of doing would be to seek a lings moral or dogmatic, her disquiet half-hour for advice about cipline, or her government.

This is not a general essay on the a temptation or a wrong already

THE APPLICATION -As I remarked concerning a previous paragraph, all this applies to people in the world as well as to boys in school. We are all schoolboys; the world is our school and we have our our labors, our ambitions, classes, and the expectation of our prizesboth temporal and eternal. We need the guidance that is required in the case of the school-boy, and in face, we need it much more, for our obstacles are greater and our temptations more severe. "The idea of submitting a question of conscience or inquiring about a moral right or wrong," is certainly not to found in the general social world today. The very principle of Protestantism which eliminates the Sacrament of penance, that is to say the confessional, from the system of Christian teaching, is the source of this great and all-important lack in the moral economy of our day.

THE SOLE REFUGE:-What a fine illustration, in a limited sphere, of the wisdom of the Catholic Church in her discipline - and dealings with the entire human race. The individual knowledge of the soul is absolutely necessary for the one who is to be the spiritual director of life. And how can that individual knowledge be obtained otherwise than by the laying open all the secrets of that soul before the eyes of the one who is to judge of its condition and point out the means of healing its ills? Such is the secret of the great success of the Catholic Church in the spiritual direction of the faithful. As the boy at school should make a confident of his teacher and ask his advice and expose to his judgment the difficulties that throng around his young life, so does the Catholic in the world go to his spiritual teacher, his guide, and tell him under the seal of the confessional, all his inmost thoughts, his failings, his temptations and his failures; and thus does he place that adviser in a position to direct him, to show him how to correct his errors, to repair his sins, to avoid their repetition, and to build up his spiritual life after the desires of God. It is exactly naster-can do this for ten out of member of his flock that enables the pastor to guide them on the way of salvation; and to this knowledge does Christ refer when He says that the good shepherd should know every sheep in his fold, and be able to call it by its name. And of all the systems of religion that the earth has ever known, none there is, or ever was, that had such an infallible means of conducting the souls of men to God. And, leaving all phrases and comments aside, this is simply the Confessional.

The writer of the article which I have just quoted had not the most remote idea that he was advancing an irrefutable argument support of the Sacrament of Penance and the institution of the confessional. Still, such is the case. It often that out of the mouths of the most unwilling God draws truths and the lengthy article upon the training of boys in the public schools, I never thought that I would find in it an illustration of one of the most glorious and yet most criticized institutions of our Church. But there it is; a positive argument that carries out the unchanged contention of Church, and that illustrates the wisdom that governs her system-a wisdom so great that it cannot be hu-man, that it must positively come from a divine source. And all that we can say regarding the wisdom of the Church in regard to the tribunat of Penance, applies equally to every a ings moral or dogmatic, her

tertains a theory that quinine good for the kidneys and takes the drug regularly when he fancies there is anything wrong with his organs. These are just a few of the foolist These are just a lew of the beliefs that many people entertain regarding qu,nine. I could quote scores of ideas about its use for other physical troubles if it were necessary. How such beliefs have ever ressary. How such beness have ever spring up I cannot imagine, but I know persons who dose themselves with quinine for everything, from a pain in their foot to pneumonia.

"This is the time of year when

, the craze for quinine is most notice the able, and I think the people ought there to know that while it is a good thing for certain ailments, taken under the directions of a physician, it has somewhat injurious ef fects when taken promiscuously and for any old trouble whatever. If the nine will have a bad effect on producing palpitation in many cases. It will also cause headaches, congestion in the nasal passages, and quite a few other ills."—St. Louis Giobe-

Marvellous Power of Church Music

The mind of the church was expressed in a letter of the Congregation of Rites to the Italian Bishops in 1884:

"Figured vocal music which is allowed by the Church is that only se grave and plous strains are suited to the house of the Lord, the divine praises, and which, by following the meaning of the sacred words, helps to excite the people to Thus it is obvious that devotion." we are not obliged to exclude al modern music from use at our None the less, it cannot be vices. doubted that the attitude of the Church towards modern music of toleration, while her generous and unhesitating approbation is reserved for what she considers properly her own-the Gregorian Chant. Judging from the conditions that confront us, especially in our own country, one might well suppose that the facts were reversed; that the church had given her official recommendation to modern music for the churches, and had relegated the Gregorian Chant to monasteries and seminanies

It is pleasant, however, to be able to say, that in other lands conditions are giving some promise righting themselves. In 1868 the eminent Dr. Witt formed the society of the Coecilien-Verein, to clear the church of what he called "unholy, and, for the most part, blasphemous music," and the efforts of this Favarian pniest, as representing a protest against against the prevailing condition of Church music were blessed by Pius IX. The Rev master of Ratisbon, has labored consistently and zealously for a wider diffusion of the true ideals of ecclesiastical music. In France, the Benedictines of Solesmes, who have, in-deed, never in their long career compromised with the genius of music, have for some years a thorough historical and sc entific study of the chant, with the view of making its restoration possible.

In the British Isles, too, the place of the chant is becoming more appre-I have already referred the London Tablet as a prominent organ of the new agitation. Almost weekly it contains forceful articles on the subject, indicating that the importance of good church music is felt throughout the kingdom. At Westminster Cathedral one may hear, on any Sunday, the beautiful strains of the Solesmes Chant sung by a wellturgical music with great effect.

With such achievements-or at beginnings-before our eyes, why may we not be encouraged to undertake similar works in this coun-

clearly, it cannot be urged in opposition to the longed-for revival, that the plain chant is a thing of the past, for as long as the Mass re-tains its liturgal construction it has had from venerable antiquity, long the chant, which was created and perfected for no othen purpose than to fit the liturgy, must remain the peculiar and the most companion of the noble religious service of the church.

But, to come to a further consideration, ecclesiastical music demands an ecclesiastical choir. Beyond the demand for a strictly ecclesiastical music, there is a necessity for ar appropriate and unique rendering of the chant; a necessity based upon the philosophical fact of the powen of An opera, dragged from the stage, chopped to pieces, and sung in concert form, without setting or special costuming, loses much of its force. A pari then, the ecclesiastical chant can have its full ect only if it be rendered in special, appropriate surroundings; and its only true setting, its native place, is the Sanctuary.

It would seem that there can scarely be two opinions on this matter. necessity of a distinctively ecclesiastical music, the neces sary complement is a distinctively rendition, of course, means a boychoir placed in the Sanctuary.

But here is the crux of the situation. Here begins the flood of objections, here enters the element of ejudice, here are exposed the not natural pride and pique and selfthat militate so strongly st any radical change in the

well arguing for the abolition of the mix ed choir, and it would be no enviable distinction to be the prominent object of attack of all the individuals whose glory and pride and protitt are involved in the permanence of the existing condition. And yet we cannot dissemble; we will not mize the consequences of an advocacy of a general adoption of boy-choirs It means, to say it plainly, the abo lition of at least the "better half" to speak, of the mixed choirs. Compromise we can see none. impossibility of inviting women into the sanctuary, we are orced to maintain that the feminin voice, even at its glorious best, lacks ust the essential timbre that is manded in true church music. It is fact that the boy's an undeniable voice contains this element and immeasurably better adapted for the singing of sacred music. This is the frank statement of our idea on subject, and having discharged our shot, we are glad to retire for a moment, under cover of the defence of on undoubtedly eminent authority a musician than Madam no less Melha. She had just sung at the Solema Mass in a certain church, and naturally enough the clergy were, spicing the expression of their grati ude with compliments and wishes that such a glorious , voice as hers might contribute oftener to the dignity and grandeur of the diine service. Imagine their surprise and chagrin when the prima donna gently rebuked them, convicting them of lack of taste in permitting any female voice to be heard during th acred solemnity of the Mass! She said that the boy's voice was much more suited for religious services ; keeping with the sacred character of he ceremonies, and that a woman's coice, trained to perfection though it be must of necessity remain the end unfitted for the peculiar function of interpreting the spirit strictly sacred music

The point is undeniably well taken; the timbre of the voices of a mixed choir does not differ from that of the voices that we are accustomed hear at secular amusements, while on the other hand, in the tones of a trained boy-choir, we have something distinct; something which we begin to associate, not from habit alone, but from instinct, with the Sanctuary and its music. A mixed choir is bound to lead our thoughts to the organ loft, while a chancel choir, by trained choir of boys and men, its location; its appeal to the eye, Across the channel, in Dublin, at the its tone quality, by its tout ensempro-cathedral, a chancel choir has ble, holds our attention to the pro-been organized, which renders the ligress of the sacred ritual. Instead gress of the sacred ritual. Instead of defying the philnsophical principle of the association of ideas, we ought to cherish it, use it, summon it to serve the lofty purpose of raising the mind even to the contemplation the things of God.

But now we are come into contact with the eternal and inevitable objections. "Well enough," says the ceptic, "to talk about the ideal pcs sibilities of the boy's voice, but the plain hard fact is that the chest voice of the ordinary boy can never be so modified and refined as to be come fit for public singing." Now we dare maintain that, in spite of longboys, and ordinary boys, can be train ed to sing with superb flexibility and sweetness. And again, we are glad to take refuge behind the authority of a few great names-Barnby, Stainer, Curwen, Whitney, Roney - who have devoted the energy and attention of years to this branch of their profession, and declare it to be their experience that it is possible to train any healthy, every-day boy to sing in the proper registen. most universal use of the chancel choir in the Anglican Church is itself a great proof of the possibili-ties of the boy's voice. Boys can develop voices full of such sweetness as can be found nowhere else -this is a fact not generally known among our people; preconceived notions are are sceptical and slow to receive it A prominent organist of one of our large cities once said to the writer that it was impossible to bring

boy's voice above F on the fifth If this were true, the most ordinary music would extend beyond the boys' range, and the question of their employment in the church would be closed; but it is not true; had that same gentleman gone the next Sunday to a certain church not far distant from his own, he would have heard the soprano boys soar to a

perfect grace. While, when necessity demands, many boys can take B flat with facility; indeed, the writer has heard, at a choir rehearsal, sing a high C sharp without apparent diffi-culty. It has been well said by a recognized authority, that "there is no top to a boy's voice." No; the possibility of training boys to sing acceptably and with effect presents no difficulty.

"But did you ever hear a boy choir flat?" asks our sceptical Yes; but a skilful choir-masfriend. ter can so train the boys that they will never fall from the given key; while-with regard to the women, the a very vivid recollection of the futile attempts of a great Catholic musician of this country soften the piercing tone-quality his sopranos. And not once or but as often as occasion brought him to a certain Cathedral Church, he had heard a Catholic Sanctuary choir sing unaccompanied long psalms, offertories, processional ms, etc., without departing at all from the original pitch. Another -a non-Catholic choir with which he is familiar—sings every Wednesday evening in Lent a long Litany in procession, without the organ, ways maintaining throughout given pitch. To say that a boy-choir can sing Bach's music without flat ting, is to allege a strong argument in favor of the boys; and yet this is no extraordinary feat for many And we ought not Anglican choir. to be ashamed to take courage from what is done outside. But why deend something which is in no need of defence? It is a face that boys have been and are daily being trained to sing difficult music with facility and grace. This is enough.

Sometimes pastors urge the difficulty of forming such choirs as sufficient reason for not making an attempt. This difficulty, in the maimaginary, for the average city Church has Sunday-school and some sodality fon the men. Here are the means both organize the choir and keep replenished with fresh voices: the Sunday-school will furnish the boys and the sodality the men. Pastors make a mistake in thinking choirs necessary. There are but fe churches in America where a choir of thirty boys and fifteen men would not be ample. In the great Anglidon, the choir numbers only fifty-four voices-thirty-six boys and eighteen men; and yet the seating capacity is more than six thousand !

But a more serious question is that of the choir-master. "Where shall we get," the pastor asks, "an instructor who has the necessary qualifica-This is a matter which lies almost entirely in the hands of those in authority. When pastors in sist on having the strict ecclesiastical music sung by chancel choirs, then musicians will have to qualify themselves. It is true that at pre sent there are not many organists who are familiar with the chant, but the demand will create the supply. If Catholic musicians realized that their success and livelihood depended upon a thorough knowledge of the chant, and the principles of chancel-choir training, they would not delay long considering the matter. Let our priests once take a firm stand in favor of the Gregorian, and there will be no dearth of competent organists and choir-masters.

Clearly, the objections which are urged against the chancel choir ar not of a serious character. Prejudice in favor of the existing scheme naturally blinds many to the advantages of a choir the introduction of which into our churches means such

a complete change. But that the chancel choir is the ideal vehicle of ecclesiastical music there can be no doubt. And it is not an air-drawn ideal; it has been practically tested even in our own country.

Since 1871 there has been a dis tinctive choir singing distinctive mu sic at the Church of St. Paul Apostley New York City. For thirrt-two years this choir has sung with undisputed success the Gregorian Chant, both for the Proper and Ordinary of the Mass. It was organized by Rev. Alfred Young, C.S.P. with the official approbation of Arch bishop McCloskey. At present the choir consists of fifty-one boys and twenty-seven men, who are trained to sing the entire Gregorian service o every Sunday and holyday.

At the Church of the Assumption Morristown, N.J., there is a good Sanctuary choin. It was form ed in 1832 by the Very Rev. Dear Flynn, and sings the chant, and the common is selected from the works of such eminent ecclesiastical comosers at Gounod, Silas, etc. The archdiocese of Boston po

some very promising boy-choirs. The choir at the Cathedral, under the di rection of Mile, de la Motte, ha

achieved many musical triumphs. The scope of its work is rather limited, however, for it sings only the Proper of the Mass and the Responses The choir is best known, perhaps, for its magnificent rendering of the sublime offices of Holy Week,

The St. James' chancel choir wa organized about fourteen years ago by Rev. William P. McQuaid, Miss Mary Roche as instructress; it is made up usually of twenty-four boys and eighteen men. It is auxiliary choir, and sings only the Proper of the Mass and the Antiphons, and alternate verses of the Psalms at Vespers

St. Vincent Church, South Boston boasts of an excellent choir. Unlike the choirs of the Cathedral and James' Church, this chorus of boys and men sings to the accompaniment of the organ. It was organized by Father O'Donnell, in 1880, and its success is due in great measure to his untiring zeal. The choir numseventy-five voices, and under the direction of the Pastor, Rev George Patterson, and the prefect of music, Rev. John H. Lyons, it has made remarkable progress.

A large choir of boys and men was organized at the Mission Church, Roxbury, last fall. The choir-master, Mr. Francis O'Brien, formerly of the Gesu, Philadelphia, gholds daily rehearsals, and the choir is fast be coming a model. The purity of tone of the soprano boys is quite remarkable. The choir can sing the entire service either in Gregorian or in modern music. Under the auspice of the well-known rector of the Church, Rev. John Frawley, C.SS.R. its success is assured

For many years there has been a chancel choir in the Cathedral Albany, N.Y. It was founded in 1853 by Father Wadhams, afterwards Bishop of Ogdensburg. The choristers together with the altar boys form one society, known as the Cathedral Sanctuary Society. The choir the consecration of the Cathedral last fall.

At St. Patrick's Church, Albany, there is also a promising Mr. Maher, the organist and director, has been very successful with boys and men. As at the Cathedral. the chancel choir sings only a part of the service. It is a pity that the scope of the work of such choirs is not wider.

In almost every diocese there are some boy-choirs, which sing parts of the services. In addition to already mentioned we might add the choirs of the Buffalo, Rochester and the New York Cathedrals. At Trinity Church, Georgetown, D.C., a boychoir has been recently organized which is to render the entire service. This choir is trained by Mr. George H. Wells, who is a great enthusiast for the restoration of the chant.

In drawing this article to a close the writer wishes to call the attention of the reader once more to the spiritual end which church music should achieve, and to point out again that in order to reach the standard set by the church we must have distinctive music sung by distinctive choirs. There has been some enthusiasm for reform shown, but it s insignificant when compared with the almost universally prevailing in difference.

A word to those who are working for the amelioration of conditions in this country: let your watchword be 'vigor." Enthus cause is bound to effect some good and energy expended in endeavoring to restore to the Church of the twen tieth century the sublime melodies of the Church of the middle ages, will be energy spent in a work most acceptable to God and sure to merit his blessing. With the young maestro of the Papal choir, let us rejoic that "the cause of sacred music posas His Holiness." The Abbe Perosi declares that next year "a far-reaching movement for the study and execution of plain chant will be inaugurated under the auspices of Pius X."
Truly a happy preparation for the centenary of Gregory the Great, which is to be celebrated in 1904! -William Joseph Finn, in the Catholic World Magazine.

> SYMINETON'S BDINBURGH

GOFFEE ESSENGE

dicious coff se in a moment. No in small and large bottles

PUBLICATIONS. OLD

(By a Regular Contributor.)

Last week I furnished some lengthy ces of patriotism and national love. extracts from the preface to the quaint and unknown poem of James Sylvius Law, entitled "The Irish Ca-tholic." The preface explained pretty clearly why and under circumstances and influences the four first cantos, and subsequently the last canto of the poem were written, will now take a few extracts from the poem itself; just enough to give an idea of the style, form and spirit of the composition, It might be well, however, to first state the principal points of the poem's plan. In other words, a synopsis of the subject-matter of each canto will

FIRST CANTO-The introduction Then or opening of the poem. retrospect of Ireland in the early ages of Christianity; the character of the Irish Catholic; his name illustrious in various nations. This is followed by a survey of later times; the Penal Laws; their attendant evils; an apostrophe to Erin. Then comes an account of the picturesque distresses of the Irish Royalists, at the time of the Revolution; finally a spirited address to the Muse of Liberty, and a prayer for better days.

SESOND CANTO-This opens with painful reflections addressed to Erin; and the Muse Elegy interrogated. Ireland is questioned respecting her misfortunes. The causes attributed to the persecution of Catholics. The poet here refers to the patriotism of the Irish Royalists; then he addresses the Irish Catholics, and the Ministers Great Britain; cautionary reasoning to the latter; their conduct contrasted with impartiality of Nature creation: Man was created free, and should neither be tyrannized over nor enslaved,-Man alone guilty of partiality and injustice in regard to his fellow-creatures.

THIRD CANTO :-Britons are called upon to remember the favors conferred on them by Heaven, and their own unkind behavior to the Irish Catholic; the uselessness of suing for mercy in the hour of calamity, when the claimants are not mercifully inclined; his crime more pardonable who enslaves the sable African, than the conduct of those who make ligion a pretext for persecution; what the Irish Catholic has endured since the revolution. Here an address to Limerick, with marks respecting its treaty. Catholicity, seeing the distresses of her votaries, exhorts them to demand Justice and Emancipation of the English legislators. closes with the Muse calling the attention of the reader to a newly risen luminary.

FOURTH CANTO .- An address to the Prince Regent. (This wnitten in 1812). The dangers of Monarchy and the evils that sur-round the King are pictured. Figures surof interrogatory and reply-what a King truly is-comparisons of monarch to various things according to the eccentricity of his the good and bad Sovereigns trasted-the Prince admonished and dvised respecting the mode of conduct proper to pursue, in onder the affections of his people ecure and to establish . his government should he live to become a King. This is followed by some fine pas sages concerning the two paths the Temple of Fame; caution against adulation and flattery; faction to be suppressed, and avoided as a malicienemy to the welfane of Princes and the good of nations. The canto ends with a detailed account of the expectations of the Irish Catholic.

FIFTH CANTO -This last canto is certainly the most interesting, far as the present is concerned, in regard to the paraspecially in regard mount questions with which we are most intimate. The poet begins by most intimate. The poet begins by congratulating Hiberdia on the happy changes which have taken place among her children—the cause attributed to liberality and philanthropy—the dissolution of Dismion and Bigotry—the fallen state of Orangeism—its total abolition predicted—the triumph of Innocence over its fall—Erin's former and present state (in 1812) contrasted—her happy state—the glorious consequen-

This all leads up to the grand central idea of the whole poem-Emancipation. The poet describes its rapid progress occasioned by the union of the three principal religions in Ireland, represented under the similie of a Shamrock. Then comes gratulations to the Earl of Fingall, and the other Catholic patriots who espoused the cause of their countrypraise bestowed on the Protestant nobleman who advocated Catholic Emancipation-the Marquis of Downshire, Grattan, Ponsonby, Fitzwilliam, Moira. Moira's conduct commented on; division between hope and fear respecting him; the Catho expectations from him. Finally the Irish Catholic is addressed on success; and the poem closes an apostrophe to Erin

THE WHOLE SUBJECT -In the foregoung brief synopsis of the subject matter, the reader has a pretty fair idea of the trend of this peculiar and (strange to say) entirely forgotten, or unknown, poem. all my readings of Irish literature have I ever met with an extract from it, nor even a reference to it. I must have been well known in the early part of the nineteenth century and still not one of the galaxy of writers on "The Nation" ever seemed to have read it-otherwise, surely some extracts, or quotations, would be found somewhere or other, in all the volumes of Irish literature that have been published, or all the lections of Irish poems that have been edited, or all the lectures kindred subjects that have been livered. The only approach to a recognition of this poem that I have come upon is a lecture that Rev. Dr. Cabill delivered in the Mechanics' Institute, Clonmel, in October, 1849. In that lecture I find two lines quoted that are to be found in the fifth

'Erin! Adversity's dark days are

Erin! Thy ancient spirit wakes once Bursting, like sunshine, through a

broken sky; Its long-imprisoned emanations fly."

Yet, while the lines are there, find no mention of whence they taken or by whom they were written. On commencing this contribution, it was my intention to quote several passages from this poem; but I find that I have ready gone beyond the space which in reasonableness I might ask. I will. therefore, content myself with reproducing the introductory lines-or invocation-and will try, next week, to make such selections from the entire poem as may seem to give the mader a fair idea of its merits.

THE INVOCATION.

'To strains, whose wild notes, Zep-Around the Shamrock Island's coast

before, court the Muse, who willingly

new-born lays.

of Fate.

obeys, To strike her Harp-strings to tha

"The true Hibernian Catholic I sing; The faithful subject of Bri

King; His many woes-his tamely-suffered

His faith mistrusted, while stern laws prolong

The evil tenor of his humble state; And adds new terrors to the frowns

The task be mine, with Angel Truth my guide,

My nation's tut'lar guardian, and her pride. And while her holy dictates I re-

hearse, Be partial interest foreign to my Whatever theme-whatever subject

From Irish pens, should nought but truth disclose: So might th' Hibernian author's

Live on the records of his father's

So might he share the faurels and his bays; The tribute honors of his country's

This general introduction gives but taint idea of what is to come: hence I now reproduce it, so as to have tone with all preface and introduc-

SATURDAY, MARC

CHAPTER V.-Con "She can't," said Vin

has entened the convent,

is allowed to come out ntered; and only think is to think of our dear shut up there all her li ing that hornible dress make her look so hideo fairly groaned as she sa her eyes filled with tears "Come, now," said Rol his arm around her, "I to see my wife feeling se have heard of young la the convent after having our Alexia may come ho "Do not be so hasty said her mother, "If, a is no need of your going I doubt not but what sh

return to us and will be come Mrs. Hurley." "Let us hope so," sa "but I almost forgot to left any message for me. 'Yes," said Mrs. Summ a letter in the top dra Will I get it ?" dresser. Will I get it?"
"No," said Virginia, wl

to have no eyes upon her read the farewell message tened to her noom, where, signated place, she found valope addressed to herse delicate handwriting which How her har so well. as she broke the seal an two papers, one a letter, What can this be?" s

as she held the latter, the

it she saw that it was a made hen the owner of Al tiful home and the furnitu Virginia was but human, the thought that the hor mented to see closed after of her uncle, was to be her sant as her own home wa was superior to it. When membered that the please might never again be br the face she loved, she the the paper saying, "I can The letter in wh bade her farewell and ask accept for a wedding gift where she hoped she would her abode as soon as her a long and affectionate in almost every line was : of true cousinly love, she too plainly that Alexia's long been premeditated, an so happy in leaving hom feared it would be hard t her to return. Nevertheless was resolved to go to her

and try to bring her home The united efforts of he and parents proved ineff preventing our young frier starting on what they insi be a useless journey, and tumn leaves were beginni ere she went to Hilton. at first firmly refused to home that had been giv but when Robert told he would be much better to g the present than to remain with her parents, as she h ded doing for a time, she it was to be or Alexia should come.

CHAPTER VI.

It was a bright October the carriage which had br ginia from the station ste ront of the Mercy Conven Alexia," sighed the young glancing at the high bos on either side of the conver and the thorn hedge in fre can she content herself sh such a gloomy place as t so sorry that I did not co to take her home." As s the grounds and saw that studded with pretty flower shrubbery, her mental com"It is not so bad after y side, but Alexia must go l this is no place for her.'

Virginia had never rea her cousin had gone how n had been to her; but, livi had been to her; but, livities, had spent so may hours together, and bein much of the time while he was at his office, she had I value of the companionship lost, and separation, insteading the alignment one. But now

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MARCH 5, 1904.

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m and national love. p to the grand cen-whole poem-Emanpoet describes its ra-casioned by the union incipal religions

sted under the similie Then comes gratu-Then comes g Earl of Fingall olic patriots who es. of their countryon the Protestan

he Marquis of Down-Ponsonby, Fitzwil-Moira's conduct comvision between hope ing him; the Catholic m him. Finally the s addressed on poem closes with

SUBJECT -In the reader has a pretty trend of this peculiar say) entirely forgot-, poem. No place in of Irish literature

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OCATION.

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COUSINS

By MARY ROWENA COTTER.



CHAPTER V .- Continued.

has entened the convent, for no one is allowed to come out after having entered; and only think how sad it is to think of our dear Alexia being shut up there all her life and wear hornible dress that will e her look so hideous..' She fairly groaned as she said this, and her eyes filled with tears.

"Come, now," said Robert, putting his arm around her, "I do not like to see my wife feeling so badly. I have heard of young ladies leaving the convent after having entered, so our Alexia may come home."

"Do not be so hasty, Virginia," said her mother, "If, as your husband says, she can come hime, there is no need of your going for her; for I doubt not but what she will soon return to us and will be glad to become Mrs. Hurley."

"Let us hope so," said Virginia. but I almost forgot to ask if she left any message for me."

'Yes," said Mrs. Summer, "she left a letter in the top drawer of your dresser. Will I get it?"

"No," said Virginia, who preferred to have no eyes upon her when she read the farewell message, She hastened to her noom, where, in the designated place, she found a bulky envelope addressed to herself in delicate handwriting which she knew so well. How her hand trembled as she broke the seal and withdrew two papers, one a letter, the other a

legal document.

What can this be ?" she thought, as she held the latter, then unfolding it she saw that it was a deed which made hen the owner of Alexia's beauiful home and the furniture thereof. Virginia was but human, and a thrill of pride took possession of her the thought that the home she had nented to see closed after the death of her uncle, was to be hers; for pleasant as her own home was, Alexia's was superior to it. When she reembered that the pleasant rooms might never again be brightened by the paper saying, "I can never go The letter in which Alexia bade her farewell and asked her to accept for a wedding gift the home where she hoped she would take up her abode as soon as her return, was a long and affectionate one. While in almost every line was some mark of true cousinly love, she saw but too plainly that Alexia's step had long been premeditated, and she was so happy in leaving home that she feared it would be hard to persuade her to return. Nevertheless Virginia was resolved to go to her to-morrow

and try to bring her home. The united efforts of her husband and parents proved ineffectual in preventing our young friend from starting on what they insisted would be a useless journey, and the tumn leaves were beginning to fall ere she went to Hilton. She had at first firmly refused to live in the home that had been given to her, but when Robert told her that it the evening of her own marriage, almost long drew found your pearl prayer beads would be much better to go there for the present than to remain at home in her mind she had chided her for marriage, and he wished me to ask glance, and mistaking its meaning marriage, and he wished me to ask glance, and mistaking its meaning marriage, and he wished me to she burst out impetuously, "Oh, ed, but it was to be only until Alexia should come.

CHAPTER VI.

It was a bright October day when the carriage which had brought Virginia from the station stopped front of the Mercy Convent. "Poor Alexia," sighed the young woman glancing at the high board fence on either side of the convent grounds and the thorn hedge in front, "how can she content herself shut up such a gloomy place as this. I am sorry that I did not come before to take her home." As she entered the grounds and saw that they were studded with pretty flower-beds and shrubbery, her mental comment was: 'It is not so bad after you get in side, but Alexia must go home, for this is no place for her."

Virginia had never realized until Virginia had never realized until Virginia had gone how much she had been to her; but, living where they had spent so many happy hours together, and being alone much of the time while her husband was at his office, she had learned the value of the companionship she had lost, and separation, instead of decreasing, had increased her love for the absent one. But now in a few

minutes she would see her dear Alexia | all was peace and tranquility withwhom she hoped to find unchanged, "She can't," said Virginia, if she and how her heart beat with joy at the happy anticipation. Her spirits sank when the portress informed her that Miss Grey was on retreat and she could not see her that day.

> "When can I see her," asked Virginia in a tone bordering on impa-

> The portress left her in the plea sant little parlor while she went to consult the Reverend Mother, and Virginia, in the meantime, closely scanned, first the room, then the grounds, as seen from the window, then remembering the smiling countenance and winning manner of the Sister who had just departed, she thought that perhaps the convent might be a happier place than she believed. On her return the Sister told her that the reception of novices was to take place at the convent chapel at eight o'clock the following morning, and invited her to attend, promising that at the close of ceremony she might see her cousin.

who was one of the candidates. What was meant by the reception of novices Virginia did not know, but not caring to express her ignorance, she thanked the portress and went to find a hotel. Of one thing she felt certain, and that was that the ceremony of tomorrow was t_0 remove her cousin farther from her. The appointed hour found her again at the convent, but this time it was more with a feeling that she come to bid her cousin farewell than to take her home. This feeling was deepened as she followed the same Sister she had met the afternoon before through the long halls to the chapel, where she was given a seat

near the altar. On any other occasion Virginia is elsewhere, Hurley would have taken her seat immediately, but something in devotion of those around her, and the very atmosphere, impelled ner fall upon her knees, and with bowed head she remained in this position head she remained in this position of Andrew Hurley, who loves you more than life itself."

Virginia." said Alexia, singing the beautiful hymn of the "please do not speak thus, for brides of Christ. Light footsteps drew near, and turning toward the centre aisle she saw a little girl in white bearing a crucifix, others carrying the habits of the order, and lastly six young ladies in bridal robes of white satin. Their wavey hair hung loose, and their heads were covered by long white veils, and wreaths of orange blossoms.

Slowly down the aisle the proces their Creator. Virginia's eyes filled with tears as they rested upon and never, she thought, had Alexia looked so lovely as in her bridal robes. She could hardly withhold a sigh when she remembered her husband's brother, and thought how happy he have been to lead this fair bride to her. the altar. Often since her cousin left home had she thought how, on all now.

When the candidates arose from their knees Mrs. Hurley took her seat, and during the impressive ceremony remained like one spellbound, only her features changing as she watched every movement, listening attentively to each word spoken by the Bishop and the young women. Now a half smile was visible as she gazed with admiration upon her cousin; then, I must say, something ike a frown rested upon her brow Andrew Hur ley, and the sacrifice her cousin was making; but it soon gave place to an expression of sadness.

Now the bridal train turned to leave the chapel, to cast aside for ever their bright worldly robes, and be vested in their new garb of sacrice. Virginia's admiration deepened then her cousin faced her; then their yes meeting for the first time, in her ne-yes meeting for the first time, ne brief glance, each seemed to read the innermost soul of the other. On s innermost soul of the other. On a face of one still lingered a fook inexpressible sadness, while in her lart was a feeling much like that exia had experienced, more than a years before, when she felt that bert Hurley was stealing away her sin. But Alexia's countenance we beamed with a bright, heavenlight which greatly contrasted

Virginia watched them out of sight with a strong inclination to follow, but it was better that she remained where she was, for she would have been wholly unnerved had she seen her cousin, with a gesture of impatience, like one eager to cast aside a troublesome burden, throw back the long shining locks which she herself had so often wished to possess, and submit them to the scissors. When next she saw her the novice's white veil covered the fair head of her who would no longer be known as Alexia

Grey. The beautiful and touching ceremony was oven now, and above in the parlor, the cousins were fondly locked in each other's embrace. One bathed in tears, while only a look of sympathy disturbed the tranquility of the other's face. Alexia, or nather Sisten Agnes Bernard, (for this was the name she had received), was the first to speak. "Virginia," she said, "please do not weep, I am so very happy. It grieves me to see you.'

"I cannot help it," said the young woman, "when I know that you are

lost to me forever. "No, no, dear cousin," said the young novice, "do not say so, for you are still as dear to me as when we were girls together."

"How can you say so," said Virginia, "after leaving us as you

"As children we can remain together," said Alexia, "but when we grow to womanhood it is but natural for us to leave the home and friends of our childhood and follow our various callings. And Virginia, you should be contented in having so good a husband without wishing for the company of one whose place

"I cannot feel that your place is here," said Mrs Hurley sadly, andshe paused as if almost ashamed of the sanctity that seemed to fill the her efforts to awaken regret in the

> much as I esteem him as a friend, our marriage would have brought a life of unhappiness to us both which you would not wish fon."

"Impossible," said her cousin "when he loved you so devotedly."

"Probably so," said Alexia, "but when my heart was here, as it had been for many months before I entered, I could never have returned his affections, so, Virginia, it is fa sion moved and knelt at the altar better as it is, for I am very happy. railing to offer their pure hearts to I know that he will get over it, and-" Here the conversation, which had been anything but pleasant to the young novice, was interrupted by the entrance of one of the Sisters and although Virginia remained until late in the afternoon, Alexia, fearing lest the subject might be resumed. kept some of her companions near

> When Virginia was ready to go she whispered to her cousin and said, "I you, or will you let him keep them as a little remembrance."

Alexia had at first greatly lamented the loss of her rosary, which she thought she had dropped in the yard, for the last time she remembered of having it was when Andrew had come upon her hiding place, the night of the wedding. After a little pause she asked, "Does he wish

'Yes," said Virginia, "he said he would prize them very highly if he might be allowed to keep them; but would return them if you wishe "Let him keep them," said Alexia, and in her heart she recommended him to the Queen of the most Holy Rosary, begging her to protect him and give him every happiness for time and eternity.

"Thank you, Alexia, for him," said her cousin.

Virginia's tears flowed afresh as she said good bye; but Alexia pre-tending to heed them not, gave her how much she had enjoyed her visit and asking her to come often to see

her.

"No, Alexia," said the woman who could not hide her teelings, "I can never come here to see you again, but will try to remember you as the dearest companion of my girlhood.

CHAPTER VII

Virginia Hurley kept her promis for five years and a half, for although affectionate letters passed between the cousins, the proud woman would not consent to go to the convent to visit one who, though still very dear to her, had not only left all of her friends, but had als caused her husband to lose his only brother. Fon Andrew, on hearing that she had received the habit, had returned at once to Europe and had not been heard of since. When Virginia sent her the picture of her baby boy she longed more than ever to see the young mother and child, but at the same time tried to make excuses for her protracted absence by saying that the baby must keep her at home, and when he was littleolder she knew Virginia come and bring him. Still she kept her unkind promise, and Alexia, hiding her feelings, offered up the cross to obtain blessings for the one who gave it.

She had almost abandoned hopes of meeting her cousin when one morning Virginia, with little Arthur, who was nearly five years old, arrived unexpectedly at the convent.

"You are welcome, Virginia," was all that the Sister could say as she fondly embraced her cousin, then turning to the child who stood lool. ing wonderingly at her, she added, 'And this is youn baby. Come and see me dear," and she bent down to and she bent down to kiss him, but unaccustomed to the black habit of the nuns, he drew back and clung to his mother.

'Yes, this is my boy," said mother close to her she smilingly added. "but ther that dress."

her side, and while she talked with having made her profession, examining every detail of the habit sist her torture. of which he had been afraid, and finally, being tired after his long ride in the carriage, he fell asleep with

In the meantime Mrs. Hurley had withheld even the slightest hint of the bittermess with which she still regarded her cousin's choice. Her conversation had been mostly upon the death of her father, whom she had lost about six months before, and on various topics of interest re garding many of Alexia's old friends but now she commenced telling of her own married life, which had been like one day of unbroken happiness.

"Robert has always been so kind to me," she said, "and we have been so happy together, especially we have had our little boy, that] often wonder if Heaven itself could be any brighter."

"I am glad you find life so bright, said the Sister, and her hand rested lovingly upon the shining curls of the child in her arms; but a expression flitted across her face as she thought occurred to her whose lot it had been to learn something of the sorrows as well as the joys of almost forgot to tell you that An- this world, "Alas! will it always be well not to understand the meaning

Alexia, you do not know how often we have thought of you and wished

that you were as happy as we." "I ask no greater happiness than I now enjoy," was the Sister's quiet reply.

"Alexia," said her cousin, "how can you say so?" and as she ceived no reply she continued, "I see how it is with you women. Shut up as you are from the world and all worldlypleasure, you can realize nothing of the happiness to be found outside these walls, and therefore try to content yourself with your los Alexia, how can you do it?'

Instead of giving away to impatince, as her high-spirited cousin might have done under like circumstances, Sister Agnes Bernard smiled sweetly and said, "Virginia, you sadly misunderstand us, for there is far than the world dreams of, and in what should we find more pleasure than in doing good to others?'

"And in sacrificing all ourselves," said Virginia. "It is uncalled and unnatural for women to shut there is so much good to be done

among those who would do good many have not the necessary means." "Unfortunately what you say but too true," said Sister Agnes Bernard, "and for that reason we Sis-

ters are needed all the more to care for the orphans, the sick, and the un-

"Undoubtedly you women are do-ng a good work," said Virginia, ing a good "but as I said, it is uncalled for for you to give up all pleasures you do; God never required of what man does, and you can do as much good in the world and still not be of the world. Oh, Alexia, if you only knew what human love is, and how much brightness there is in the world, you could never stay here."

"I would not leave here for all the pleasures the world can offer," said Alexia calmly.

"Pnobably not," said her cousin, little impatiently, "because you are deceived and made to believe that you are doing right. Poor Alexia, how sorry I am for you. I have so often thought of one great mistake the Bishop made in his sermon the day you received the habit."

"What was it?" asked the Sister, "I heard him say nothing wrong.".
"I suppose not," said Mrs. Hurley, in a sympathetic tone, "because you had been made to believe that a bishop could not, or would not err. It was when he said that the home baby's account, I will go away." In and Mary the first nun. surd, for Mary mingled among her about applying to the police. own people like other women, had a

you see he is afraid of you, or ra- turn the conversation into a more ly: "In God's name please don't, for cleasing channel, for Virginia, who Alexia's smiling face and kind felt that to persuade her cousin to I want to stay here and die in words, however, soon drew him to leave the convent, even now, after peace." They tried to question her, his mother he sat on her lap, closely be a very noble work, would not de-, lapsed into a state of unconscious-

In tones of the most touching pathos, which would have almost melted the heart of a worldly woman, she said was recovering from a light ather cross firmly clasped in his hand, told of how, broken-hearted at the loss of the one he loved, her husband's brother had left home. Not fon an instant did the calm face of her whose heart had long since been dedicated to her Creator, betray the struggle that was going on within. It was not on account of any regret she felt for the life she had chosen but heartfelt sympathy for him, and sorrow that she had, though unintentionally, cast a shadow over the

> life of so noble a man. last Virginia said, "Alexia, At your heart is too tender to be shut an orphan at a tender age, she had up here, and even though you once scorned the love of a noble-hearted man, I can see but too plainly that you envy me my child; so in spite of all you have done to crush human feeling, you still have a woman's A gleam of triumph crossed the speaker's face as she tinued. "Think you not, cousin, that I did not read your thoughts in th look you gave him when I told you how happy I was. I know you too of that look of sadness which would fain have hidden from me. If to be a mother, and enjoy the tender love of a child, you would then know the folly of remaining here."

"Think you not, Virginia," said Alexia smiling, "that we know not what it is to have a mother's heart and feel the love of a child? True we have denied ourselves the preasure of our own gathered around us in home which might be pleasant, but the love of the orphan more than recompenses us, and for those poor little ones we have a mother's heart. And now. Virginia. I want to show you my little darling."

Little Anthur was awake now, and putting him gently from her Sister Agnes Bernard left the room, followed by the glance of her who muttered half aloud, "What strange character Alexia is. It has always been so hard to understand her, but still she has a wonderful power of making herself loved.

"What is it, mamma?" asked little Arthur.

"Nothing, dear," was Virginia's reply, I was only thinking of Auntie, for such she had taught him to call

Sister Agnes Bernard soon returnthere is so much good to be done butter is so much good to be done butside."

"There are plenty outside to do it" said Alexia.

"Yes," was Virginia's reply, "but infortunately there are few who pos-

sess the true spirit of charity, and eyes seemed to rest upon Virginia when she spoke to ner, but a close look revealed that it was only a vacant stare. Alas! the child was blind.

"What a lovely child," exclaimed Mrs Hurley, "who is she, Alexia, and how came she here?'

"Her name is Agnes Malloy," was the reply, "and she has been with us since she was a year old," but nothing more was said until little Agnes was out of hearing, when Alexia told her sad story, which, alas, ! is only one of many in every city:

"Five years ago last winter, on a cold story night, a young mother had come to the convent and begged for shelter until morning. She did not care so much for herself, could have slept any where, but her baby was very sick, and she feared the exposure might injure her. Who she was, or whence she came, she declined to tell, and the Superior, seeing how weals she was from cold amd believing that she was withholding some painful secret, declined to question her; neither could they turn her away, although unaccustomed to receive strangers about whom they knew nothing, "Dear Sisten," had said in reply to a question as to where her home was, "I have place to go, and if you will only let me remain until morning, on my at Nazareth was the first convent the morning mother and child were How ab- very ill, and something was said was in the room," said Sister Agnes home of her own, and a husband and Bernard, "and we thought she was this is my boy," said the child to love her, while you know asleep, but I shall never forget the proudly, and as ha clung nothing of human love." Vainly did the young Sister try to opening hen eyes, she said imploring they will tell him where I am, and would but to no avail, and ness, in which she remained for two weeks, raving with brain fever, while doctor tack of scarlet fever, had caught cold from the exposure, brought on a relapse. On the body of the young woman, who was not more than nineteen or twenty, were the marks of several severe bruises, while in her ravings she begged the

> was. Enquiries were made in nearly every part of the city, but nothing could be learned until she had regained consciousness, when one of the Susters drew the story from her Left been with the Sisters until she was fifteen, when she went to work for a family who had one son about five years her senior. Young as she was, and unaccustomed to the world, she was never happier than in the company of the young man, who was very kind to her, and when chided by his mother for spending so much time with him, she became In him she saw nothing but virtue, and knew not that he was fond of strong drink, which he would have taken very freely had it not been for the influence she had over him.

Sister not to tell him where she

On her seventeenth binthday she became his wife, and for a time her life was a very happy one, until they nemoved to the city, where her hus band obtained a good position; but with it came bad companions led him to fall into his besetting vices and he was soon discharged.

About this time the little girl was born, and the proud father tried for her sake to do better. Ill luck, however, seemed to attend him, for he could get no work, and then, driven from their little home, where they were unable to pay the rent, found themselves in one dingy room of a rickety tenement.

(To be Continued.)

An Irish Delegate.

At a meeting of the Irish Parliamentary Party, held at the House of Commons recently, John Red-mond, the chairman, presiding, a re-solution expressing satisfaction at the fact that Conor O'Kelley, M.P. for North Mayo, was going to America to help extend the United Irish League there, and bespeaking for him "a hearty welcome from our extled fellow-countrymen," was adop-

Women Discuss Domestic Service.

The Domestic Service problem one of the most pressing for solution and occupies the minds of our matroms in every city of importance or this continent. Effort after effort has been made to enlist the sympathies of all classes of householders The most recent move in the endea vor to find a solution of the difficultv has been the organization of an association known as the Woman's Domestic Guild of America, which opened its doors in New York City recently.

So far the most interesting bit of literature issued by the Guild is a prospectus which gives with some de tail both its business and ethical

That the corporation is intended from the start to be a paying proposition, as well as a philantropic scheme, is proved by the announcement that women joining the Guild are charged \$2, and an additional \$1 every time they obtain a servant through its agency, and that servants must each pay \$1. All this is commonplace enough. The prospectus though, offers other announcements Here are some of them:

"The Guild aims to raise the stan dard of domestic service: to encourage servants to remain in their places by means of a system of prizes and an honor roll; to regulate relations between servants and employers.

The Guild will investigate the character of every servant it sends out. There will be no tolerance of intemperance or dishonesty.

The Guild will establish schools for the training of servants in cooking, waiting, chamberwork, setc., and those whose duties bring them in frequent contact with the family will be taught correct carriage, deportment and respectful address.

Although the prospectus is silent as to servants' possible grievances, says the New York Sun, Mrs. Healey confided that when it was known that an employer was consistently unreasonable with her servant servants, she would be debarred from the peivileges of the guild.

The system of prizes, it was learned, will begin with refunding to servant the \$1 fee at the end of one year, provided she is then with the employer, at the end of two years a \$2 prize and so on. honor roll is a list of names published from time to time in a news-

Unquestionably, however, it is the proposed training of servants and the delightful perspective it opens up of "help" sufficient to meet the demand, which is the most interesting feature of the scheme, and that which has aroused the most intense interest among householders every

"Can it be done?" they ask

"Is it not well established that the American girl will have none of living out ?' Said a worker in a charitable or-

ganization with a sceptical smile: "Now, if Mrs. Irvin or Mrs. Abbe

or Mrs. Healy had something original to propose in the arrangement of household labor, the apportioning of hours, I would really take an interest in the guild; but as far as I can make out their aim is to coax girls to try service by means of free cooking and laundry classes and other training. Well, those ladies may plan up their sleeves that has not yet been tried and which may bring success to their undertaking, but I doubt it.

"Have there been many candidates

When this question was put Mrs. Healey she answered with unabated enthusiasm :

"Why, yes; a number of girls who are now in places have asked permission to attend the cooking classes, and several ladies have expressed a willingness to join the cooking class which is to be held of an afternoon once or twice a week. A small charge will be made."

But how about young girls who have never lived out?"
"Well," with some

with some reluctance. "I have had one applicant.

"You see," she went on, "we are only just stanted. Give us time. I have not the least doubt that before long we will have girls from stores, the factories, the schools, all eager to learn. the public

ST. BRIDGET'S NIGHT REFUGE.

Report fon week ending 28th Feb., 1904: Irish, 152; French, 116; Eng-lish, 24; other nationalities, 13. Total, 305.



A Wonderful Woman.

To the poet, the scientist and the philosopher, life has ever been favorite theme. Eagerly has world waited for the results of their labors, and upon them showered its plaudits and garlands of glory. To day, however, life has become tragedy of dollars, and upon their possession hang both honor and and fame in the minds of ,men. For the profane old world has changed its thoughts and now riots over wealth, power and position intolerently ignorant of the heroines dwelling that other world whose ruler is God and whose sole ambition is sacrifice and religious perfection. the world peopled by the Sisters of the Catholic Church. Yet who better holds the real pur

pose of life than they? Who better than they understands the theme Where are we to find nobler and possess? Among them we find the highest, purest types of womanhood and intellectual attainments that are unsurpassed in women of the world Each is an adept in the work of her doing, many are remarkable.in their excelling qualities. But they neither seek, receive nor wish the plaudits of the world, because the world has no rewards for them to win. They left the world to be beyond it and they live far above it, save as it needs their care. Hence the world hears little of these heroines and knows less of their superior qualities.

Death, however, sometimes the truth to the world. Such was the case with Rev. Mother Agatha, Superior-General of the Sisters of St. Joseph, who has just been laid to rest. A most extraordinary woman, indeed. To our mind the greatest woman whom the Church in this coun try has yet produced. Her work and her attainments bear testimony to the truth of the assertion.

Born on Aug. 31, 1829, she was reared a Protestant until her 18th year, when she was baptized into the Catholic Church. Three years later, or in 1850, she was received as novice in the Order of the Sisters of St. Joseph, and two years later she made her profession. In the year 1871 she was elected Mother-General and continued in that office until her death. Though she did not witness ehe mustard seed planted, she watch its growth, and to much of her own tender care is due the spread from Carondelet over the entire

To-day the community numbers two thousand noble souls. Not only was each of these known to Rev Mother Agatha by name, but also many incidents of their family history. She never faltered in calling the name of each. But most cogent proof of her qualities of character is the fact that she possessed the confidence and affection of each.

Her guiding star was God's holy Her sole and supreme ambi-Will. tion the cause of religion and the spread of the Church. Her zeal for both was not the secret she fancied it,. She always sought to hide and always were the results of her labors betraying her. Her interest in the Indian could not be petter known if it had been cried out on the public highway. Neither did she conceal her zeal on behalf of negro, for it was by her direction that a sister was sent some years ago to Ste. Genevieve to teach them. In all these eventful years not a ripple marred her reign. Great in life, she was even greater in death. the patience and suffering of its preceding days bearing a close sideserving, therefore, is she to called a most extraordinary woman God grant eternal peace to her soul -St. Louis Church Progress.

SWINDLERS.

The Bishop of Lourdes is making an effort to prevent impious swindlers from deceiving people. Some

time ago the Bishop warned flock, and through them the faithful generally, against certain people who are selling "pain azymes," prepared with miraculous water from the grotto of Lourdes! Now he warns them against quite a batch of impudent impositions, to wit : The Syrup of Our Lady of Lourdes, the Miraculous Lotion of our Lady Lourdes; the Miraculous Elixir Our Lady of Lourdes, etc., These quackeries are sold in various places as having some connection with the devotion to Our Blessed Lady, and sometimes are accompanied with a guarantee that they will effect Catholics everywhere, says the Catholic Citizen of Milwaukee, should be delighted that Mgr. Schoepfer has attacked this practice of trading on the religious sentiments of the simple-minded faithful. Such traffic is disgraceful and should be reprobated

A FAMOUS LIBRARY BURNED

The University Library of Tunin, the most famous in Italy, has been partially destroyed by fire. An estimate is that over 100,000 volumes were burned, as well as many rare manuscripts.

The University Library numbered over 250,000 printed volumes and over 4000 manuscripts. It contained the former library and the manuscripts of the House of Savoy,

large number of very rare incunabula Greek and Latin codices, two Irish manuscripts, of the seventeenth century, Egyptian and Assyrian papyrus maps, and valuable illuminated works.

There were numerous Italian, Oriental, Hebraic, Arabic, Persian, Coptic and Turkish manuscripts. of which were written on palm leaves and other very precious manuscripts from Sumatra. Then 1200 Latin manuscripts included palimpsests of Cicero and Cassiodorus, and there were also precious globes of outlined in gold, dating from 1500. The fire is supposed to have been caused by the fusing of electric wires, and the loss will amount to several million lire,

Patent Report.

The following list of Canadian pa tents recently obtained through the agency of Messrs. Marion & Marion. Patent Attorneys, Montreal, Canada and Washington, D.C., shows that foreign investors understand the advisability of protecting their inven-

84,832-Fredrik Ljungstrom, Stockholm, Sweden, milking machine. 84,827-Arthur H. Borgstrom, Han-

go, Finland, process of manufacturing faultless butter from hard frozen cream.

85,000-Richard E. Pennington, Carlton, Australia, nut-locking spring washers adapted for securing nuts in fish bolts.

85,012-Kaspar Kottmann, Zurich, Switzerland, electrically driven mechanism for sawing logs.

85,167-Gustaf O. Peterson, Dals bruk, Finland, furnace or kiln for roasting finely crushed

85,174-Hobert Emonds, Aix-la-Cha pelle, Germany, arc lamps with

85,178-Louis Rouy, Paris, France, Zither. 85,132-C. C. Van der Valk, Voor

burg, Holland, safety device for strong current overhead conduct 85,233-Messrs. Carmichael, Paris,

France, process for oiling finishing textile material. 85,426-Paul de Hemptinne, Ghent

Belgium, apparatus or appliance for use in casting hollow ingot by the aid of centrifugal force. 85,449—Julio Guimaraes, Hamburg

Germany, photographic apparatus 476—Leon Lemaire, Puteaux France, Gas generator for gas en 85,476—Leon

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Building Association in Aid of St. Michael's Parish.

By a resolution passed at a meeting of the Fabrique of St. Michael's dated the 3rd of January, 1904, and with the approval of His Grace the Archbishop, the Fabrique binds itself to cause to have said in St. Michaels during four years two masses month according to the intentions o those who contribute 50 cents year-

These two masses are said members of the Association towards the end of every month. They are said with the intentions of those who contribute fifty cents a year. Contributors may have any inten-tions they please, they alone need know what their intentions are; they may change their intentions from month to month—they may have a different intention for each of the may have several intentions for the same Mass, they may apply the benefits of the contribution to the soul of a deceased friend—These tickets are excellent "In Memoriam Cards" to present bereaved nelatives.

to the Pastor, Rev. J. P. Kiernan, 1602 St. Denis street', Montreal, P.Q.

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Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Fall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Deviln. M.D.: 20c. 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran. B.C.L.: Treasurer, Frank J. Green; correspond-ing Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. AND B. SO. CIETY.-Meets on the second Sunday of every month in St. Patrick's. Hall, 92 St. Alexander street, at 3.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. P. Doyle; Rec. Secy., Jno. P. Gunning, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY established 1863.—Rev. Director. Rev. Father McPhail; President, D. Aallery, M.P.; Sec., J. F. Quinn 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIE-TY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.SS.R.; President, R. J. Byrne; Treasurer, Thomas O'Connel; Rec.-Sec., Robt. J. Hart, Thomas

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month. of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chan-cellor, F.J. Sears; President, P.J. Darcey; Rec.-Sec., P. J. McDonagh; Darcey; Rec.-Sec., F. J. McDonaga, Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medi-cal Advisers, Drs. H. J. Harrison, E. J. O'Connof and G. H. Merrill

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Before another issue Ireland's National Fes rick's day, 1904, wi an opportunity of givi a full account of the in which the day will These are details that ticipated. There wi dramatic representation orations from leading our race in Canada go to make up the exp patriotic sentiment the every true Irish heart. nowever, of the day's c be general; in it all w it is the religious phas

Prior to any purely national sentim dren of the "Ancient F ceed to the temple of (which a grand procession which all Irishmen courage of their convi take part. And with our general day shall we have the

count of that tradition the Faith of St. Patri day as it ever has bee glory and as since the Apostle of In the triune leaf to illust est of all mysteries, at But even this week t

the day is upon us; ar do not seek to anticipa will take place, we may to glance at the situat as this year 1904 prese contemplation. We mig our subject, as did the by reviewing the triump of our ancestors, by reclaims of Ireland to titles she has received how she was the "La the "Home of Sanctity ing, the "Shrine of He triots," the "Isle of Martyrs," and the "En the Western World." I clearly set forth on the tory, have been so eloc vibratingly celebrated, in verse, that it would cold repetition were we in our humble way, to

to-day. Leaving the glory to wrap the hi