

The True Witness



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EPISCOPAL APPROBATION.

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

NOTES OF THE WEEK.

IMMORAL LITERATURE — Like his every movement for the good both temporal and spiritual of the community, the action of His Grace Archbishop Brushet, on the occasion of his official visit, last week, to the newly-elected Mayor of Montreal, has provoked the most favorable comment on all sides. Truly he is the good pastor, 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 Legislature dealing with this matter in the sense indicated by the Archbishop.

It may not be known to any of 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 volumes that have ever been penned. These are the germs of a moral plague that is worse than any physical plague that ever came from the 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 ago 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 notice what she was reading. The writer would never have paid any attention to her, or her book, had it not been for her evident anxiety to hide even the head-lines of the pages. His curiosity being thus awakened, before Craig street was reached he got an opportunity of seeing the cover. It was only a glance, but that glance revealed the name of the author. That was enough. That young girl was on her way to work in some departmental 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 distilled. It was quite easy to see the end. Unless by some veritable miracle, that young girl is doomed. Bad companions are evil, but such a book as that is a million times worse.

Where did she get that work? She got it here in Montreal. We could almost tell you the store, the street, the number. It is this class of literature that His Grace aims at, and in 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 effects of immoral literature. It affects all sections of the community. None there are who can afford to tamper with it. It is a matter that concerns every honest citizen—Catholic and Protestant, Jew and Gentile—for all are bound to respect the common moral law and to protect their children against a poison that is sure to bring them moral death—a life of corruption in this world and one of damnation in the next.

BRITISH POLITICS — The situa-

tion in Great Britain to-day is not unlike that experienced in Canada during the early part of this winter: the question is, "will there, or will there not be a dissolution of Parliament?" Some pretend that before two months the present Parliament will be dissolved, to be followed by general elections almost at once. Others, equally important persons, believe that Mr. Balfour will hang on as long as he has a comfortable working majority. Although 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 a small issue last week the Government had only fourteen, and a turn over of only eight votes would have placed in a minority. But that does not affect the grand total of the representation in the House to-day. It must also be remembered that in the vote on Mr. Morley's amendment, quite a large number of the Government's normal supporters voted against it.

It was in 1900 that the present 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 twelve months, with the total cast for the Ministerialists, we find the former much in excess of the latter. The 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 Rule.

Thus, no matter how matters turn, whether there is a dissolution or not; whether, in case of a dissolution, the Conservatives or the Liberals come back to power; whether or not their policies are modified; the Irish party, provided it remains united, has the balance of power in its hands. This is the one great hope of Redmond and his compact following. The securing of a Home Rule measure, 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 of that measure will never be an act of graceful acknowledgment of a right, it will be a concession in face of a political necessity. But we do 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 acknowledged and the legislation is granted. As the weeks go past the crisis seems to grow more acute.

PERSONAL.

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

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

Ecclesiastical Notes.

OBITUARY—During the month that has just elapsed quite a number of religious have gone to their eternal reward, and, as is customary, "La Semaine Religieuse" asks the faithful to offer up prayers for the repose of their souls. Amongst other pious and noble souls that have gone to their reward are mentioned:

Sister Apaline, (Julia Laurion), of the Sisters of Providence, who died in 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 McDonald), of the Sisters of Ste. Anne, who died at Victoria, B.C.; Sister Josephine Dumouchel, of the Sisters of the Sacred Heart, who died in 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 of Notre Dame, who died in Montreal; Sister Sainte Honorate, (Marie-Isabelle Roy), of the Congregation of Notre Dame, who died in Montreal; Sister Sainte Marie des Neiges, (Marie Zelia Dupere), of the Congregation of Notre Dame, who died in Montreal; Sister Marie de la Croix, (Delonia Fradette), of the Sisters of the Good Shepherd, who died in Montreal;

The list is quite a lengthy one, and while we know how the lives 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" the 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.

- April 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 Gonzague.
- 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. Elizabeth.
- 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. Valier.
- 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. Cugonde.
- 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. Edward.
- 30—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. Denis.
- Sunday, 4.30 p.m., Infant Jesus.

- May 2—Monday, 3 p.m., St. Gabriel.
- Monday, 4 p.m., St. Charles.
- Monday, 7.30 p.m., St. Anne's.
- 3—Tuesday, 7.30 a.m., Hochelaga Convent.
- Tuesday, 2.30 p.m., St. Bridget's.
- Tuesday, 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 Heart.
- Thursday, 7.30 p.m., St. Peter's.
- 6—Friday, 7.20 a.m., Mount St. Mary.
- Friday, 4 p.m., Notre Dame.
- Friday, 7.30 p.m., Ste. 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 the 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 drama 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 old parish will commemorate the day by holding two performances, afternoon and evening, in the Windsor Hall. Striking scenes in the history of Ireland will be reproduced by the 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 management 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 in the evening. Arrangements are now in progress.

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

INCOME OF CLERGY.

A Roman paper states that a circular has been sent from the Vicariate to all the priests in Rome requiring them to state their age, residence, native diocese, occupation and income. It is reported that the Pope has decided that no priest's revenue is to exceed £240 annually, and that these provisions are but the prelude to a most important announcement which will affect the clergy of the whole world.—Liverpool Catholic Times.

The War

At the beginning of the week the reports from Port Arthur stated: Gen. Stoessel, commander of the 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 question 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, falling 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 we will not yield. We must fight to the finish, as I, the commandant, will never give an order to surrender. I 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 no 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. Mishchenko, 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 provisions. The Korean officials are fleeing from the places traversed and are informing the Japanese of the approach of the Russians. The Cossacks have seized the telegraph line in Northern Korea.

A Japanese Major, Togo Tazuro, 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 the 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. The people 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 uninterruptedly. Their health and spirits are excellent.

Chefoo, Feb. 20—The Twentieth 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 Japanese troops have landed at Chemulpo. 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 here 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 foremost flag, which remained above water when the ship went down.

A despatch from New Chwang, published in the Gazette on Friday, in referring 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 arrival of the Japanese fleet, which is expected when the river opens, probably a fortnight hence.

The United States gunboat Helena and the British cruiser Espiegle are 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 would 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 line. There are practically no defences 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 Alexieff proposes to remain at Mukden indefinitely, as that city is the centre of the Chinese administration, and 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 account of the exposure of the railroad at these points.

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

Sir Robert Hart, director of Chinese Imperial maritime customs, after sounding Russian opinion in the matter, has 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 Korea that the 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 2000 feet, are being erected. Owing to the heavy movement of rolling stock, carrying reinforcements, war munitions and commissary stores eastward, there is great danger that in bringing back the empty cars 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 Siberia say that the army reserve men from the rural districts seem to be much more anxious to go to the front than the townsmen. Many of the latter are presenting physicians' certificates of illness.

The Government bank balance of March 1 showed a decrease of only \$4,000,000. The 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, the sources of Rockefeller's greatness. Triggs will have to go in July, and he is the man who declared Rockefeller to be greater than Shakespeare. What is the professor to do if the men who flatter the founder and those who attack his business are in equal danger? If these removals shall suggest to the members of the faculty the propriety of confining themselves to their duties and mixing common sense with their learning, they will have a good effect on the University.—Philadelphia Record.

LENTE PASTORALS OF IRISH PRELATES

The Irish Weekly, of Belfast, Ireland, in referring to the Lenten Pastoral of Irish prelates, says: The Pastoral of the Irish Bishops to their respective dioceses on the eve of Lent are replete with reading

for the deep and earnest consideration of the people. His Eminence the Cardinal Primate brings before the minds of the faithful of his Archdiocese 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 degeneration 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 scorching mass of impotence and confusion. Yet the Church laments the obstacles which are being raised, by the influence of evil, to the success of her mission, and mourns especially the sad fate of multitudes 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 France. In our own country His Eminence notes with regret that the echoes of the distant storm sometimes reach us. Happily these echoes are faint and far between.

His Eminence alludes in weighty words to the paramount necessity of Catholics vindicating their rights to the 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 aim as it is the duty of every Catholic Irishman. His Eminence writes, not in the spirit of fault-finding, but from a sense of duty, and is generous in his recognition of the work of the Irish Parliamentary Party. The promises of Ministers on university equality are well described as shadows and promises written in water. The Catholic people have again been grossly deceived and betrayed by the Government. The Cardinal's advice to the people is to avail themselves, with earnestness and perseverance, of the means of primary, secondary, and especially of technical education, which are placed within their reach. These, with their native talents, may enable them to 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 Ireland the annual sum paid to the State as duty on spirituous drink is eleven million pounds. From the merely material standpoint, what a fearful loss! "Were this sum, or even a fraction of it, yearly spent on education, on developing the resources of the country, on improving the 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 the fatal flow of emigration, which is draining away the very lifeblood of our country." Another widespread evil is gambling, particularly in the form of "backing" horses. Once it 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 persevered in it generally ends in ruin. It is draining the much-needed resources of the people into the pockets of the most worthless and despicable members of society, professional sporting characters, especially in England."

The Cardinal makes the very gratifying announcement that the restoration of the National Cathedral of St. Patrick is fast drawing to a termination. The solemn consecration has been fixed for Sunday, the 24th July. That will be a day of great gladness to all Irish Catholics. The Archbishop of Dublin will sing the solemn Mass of Consecration; and the Archbishop of Tuam has placed at the Cardinal's disposal, for the consecration sermon, his brilliant gifts of learning and eloquence. The

Archbishop of New York, a distinguished son of the Archdiocese of Armagh, has promised to testify by his presence his love for the old land and his devotion to her patron saint and apostle. Besides the members and apostle. Besides the members of the venerable Hierarchy, His Eminence hopes that the occasion will be honored by the presence of other prelates and distinguished visitors, 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 consequences, and defends the Church against misrepresentation and prejudices—the Church which, notwithstanding the assertions of a false philosophy, "is the friend of science and the promoter and patroness of all true learning and scholarship," as well as the guardian of true liberty, and the guide and the friend of progress. From the warfare waged by the French authorities against religion and Christian education Dr. Henry draws the moral that the Irish people should be on their guard against giving countenance to educational schemes subversive of the managerial control under which religious instruction is imparted in their primary schools. His Lordship repeats 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 intoxicating drinks as a perpetual incentive to sin and a fruitful source of evil, plunging families into ruin. The Lord Bishop of Derry discourses of vital points of Catholic doctrine.

Like his brethren in the venerable Hierarchy, Dr. O'Doherty stigmatises intemperance as the one great blot on the face of Ireland. His Lordship strongly recommends the Anti-Treating League, which, if established, would check effectually the practice of drinking at markets and fairs. His Lordship believes that it affords to the people of the rural districts a protection against the inducement to drink when they come on business to the market towns, and that to the inhabitants of the towns themselves it is a powerful preventive 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 encourage them to read them. "Their perusal will furnish useful and healthy information, and will serve to check the spread of the pernicious literature from England that is flooding the country." His Lordship eloquently exhorts to the due observance of Sunday as the keystone that holds together the ordinances of religion, pronounces 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.

The Lord Bishop of Dromore deplores the fact that many questions which concern the vital interests of the country are still left in an unsatisfactory condition, amongst them the land question and the scandalous unfairness of the State system of education. "But," says the reverend prelate, with a ring of hopefulness and resolution in his words, "however long delayed, a settlement must eventually come, wrong, 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, on our own determination, if we are ever to see the end of this crying and cruel injustice. Our people must be taught to take an active and intelligent interest in this question, which is absolutely one of national importance." Dr. O'Neill proceeds: "Whatever chance there may be of successful action will depend largely on a full and constant attendance of the Irish Party throughout the session. But to enable them to maintain this they must receive enthusi-

astic and unstinted support from the constituencies at home. We consider then, it is the imperative duty of not only by generous contributions such support is at once forthcoming, but only by generous contributions to the Parliamentary Fund, but in every way by which the Government can be made to understand that in demanding university education for 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 particularly animadverted on—the scandalous custom of supplying drink at wakes—"an abuse which is not only a heavy tax on the slender resources of many, but still worse, a shame and a reproach to us as a Catholic people." Dr. O'Neill warns his people against betting, a practice pernicious in itself and fatal in its consequences. The Lord Bishop of 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 spiritual ideals of our people." In the Pastoral of the Bishops of the South and West strong and earnest protest is made against the continued inequality in higher education. Indignation amongst Irish Catholics against this State-worked injustice is intense and universal.

SECOND AUSTRALASIAN CATHOLIC CONGRESS

As briefly stated in our last issue, the second Australasian Catholic Congress has been fixed for October 23 to October 30 of the present year. The date was fixed and other arrangements made at a representative meeting 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 of the definition of the Immaculate Conception, it might be found desirable to make the Congress in some way special in connection with that dogma 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, and that the approaching completion of the Cathedral Hall should enable them to hold it at the time proposed under the most favorable circumstances. It would be the duty of the officials of the Congress to draw up at an early date a syllabus of subjects of Australasian interest, and this would be circulated, not only throughout the Commonwealth, but New Zealand and the various centres 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 value. On the suggestion of the Archbishop, the following officers were appointed:—President of honor, Cardinal Moran; acting president, the Archbishop of Melbourne; vice-presidents, the Archbishops and Bishops of Australia; hon. treasurers, Very Rev. Dean Phelan and Mr. Moran; hon. general secretaries, Dr. A. L. Kenny, K.G.G., and Rev. J. McCarthy. 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 entitled to attend the meetings of Congress, and to receive a memorial volume of the proceedings. Those present formed the provisional committee of Congress, with power to 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 secretaries 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 committees to look after the many visitors 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 Tablet.

THE SCHOOL QUESTION.

Rev. James M. Hayes, S.J., who 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 statement 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 resolutions and statements have been given out by ministers of different denominations, and among these a 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 resolution 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 so 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 resolution 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 motives that Catholics base their objections to the system, the answer may perhaps be given in words of 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 of the Provinces of Upper and Lower Canada in 1841, when we were in a minority and entirely in the hands of the French Catholic population. We can not forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best, and I would be untrue to what is just if I forgot to state that the distribution of state funds for educational 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 Catholic element could control them, and not only the liberty but every facility for the establishment of separate dissentient schools wherever they were deemed advisable."

"The difficulty, then, is not insurmountable. True, our government, unlike our northern neighbor, knows no denomination—knows nothing but citizens—and can not consequently portion out public funds pro rata, as it were, among the different religious bodies. No one has better knowledge of this, or less need of being ineptly reminded of it, than Catholics. This does not mean that our Government or any other can withhold injustice withheld from even the humblest citizen, whether Jew, Catholic, Protestant or agnostic, his due share of all public benefits. And this precisely is what Catholics have in view when they complain, not as Catholics, but as citizens, of not being allowed to share equally with their 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 respects 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 acknowledges that it should be the aim as

it is the strict duty of a government 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. This is what this new educational law proposes to do for all the people of England. It is based on the principle that 'equal work is entitled to 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 entitled 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 of secular instruction. In all justice, then, the religious schools if they give the same amount of secular instruction as the others are entitled to the same support for the secular instruction they give. Why not? Can any man except an unreasonable bigot see why they should not be 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 for it. What can be more just and sensible than this plan, 'an equal 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 the term 'Godless' to the present public school system, I will be pardoned as a 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 in 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 a dozen years ago, when stating the strong legal and constitutional objection to the grievance at that time, as now, protested against by Catholics, uses the following editorial language in Waterman's Journal: 'It would certainly seem to be an act of tyranny on the part of the majority to tax the minority for the support of schools which they honestly think are 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 a carefully prepared report touching the school question. The spirit of the report may be seen from the following extract: 'As matters now stand the non-religionist party are, in some of our states, oppressors.' The non-religionist exacts money from the religionist for the purposes of a common education, and then refuses the religionist any voice on influence in the management of 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 separated; believing that the absence of positive moral culture is a culture of immorality, just as the absence of certain elements in the atmosphere 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.

B. McMichael, D.D., the scholarly president of the Protestant institution, Monmouth College, Illinois, expressed himself very frankly on the subject. "After commenting on a then recent 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, and therefore she must educate her own children. . . . She only asks that she be not robbed of her resources by taxation, and compelled to support an atheistic system that robs her of hearthstones and her altars of her sons and daughters.'

"Now it seems to be that if a system characterized as 'tyranny' by an honored jurist of Massachusetts, as 'oppression' by a state council of Congregational ministers in California, 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 be called even unfair by its chief victims, the Catholics, without being themselves 'most emphatically declared' by the Chicago Baptist Ministers' Association to be both 'undemocratic' and 'un-American,' then indeed will it have become apparent that the use of two weights and two measures has not yet become a lost art in Chicago.

"As regards the charge that the system is un-American—that is, unworthy of America, unworthy of a 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 no country in the 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. Not satisfied 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 agnostics and infidels.'

"Now, being neither agnostic nor infidels, the rights of conscience, we claim, are the rights, 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 well 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. The money will therefore be expended on the Church, which is one of the newest and handsomest in Brooklyn.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 5 new Subscribers to the True Witness

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

SATURDAY, MARCH 5, 1904. OUR CURBSTONE OBSERVER.

This week I want something that is both practical. I read that one of the worthiest Montreal had dismissed taken by the city for having rendered his generous by removing the down to the boards, said, in giving his judgment was the neighbors, who move their snow and ice have been sued. This be the way to look a neither a lawyer, nor one versed in the mutations of the city; no person who would prize the judgments of sequently, I have n against the decision of I take it for granted t legally and theoretically, my years of observa Curstone, teach me t Infernal nuisance in neighborhood is the c ever bent on cutting t ice down to the bare s the tiny strips that ex 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 pause your own experiences manner.

MY OWN EXPERIENCE had a house of my own, when I used to rent a house in winter in a flat, in thirty-six flats; twelve to speak, of three flats can understand that the sidewalk, in front of door, was not more the wide. All went well un great snowstorm came. point each one had sho space and the entire from clean. But after the there were three houses which no shovelling was had been unoccupied; and nanted by a woman all who was ill, and the th habit by people who di some reason 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 the the balance of them had away the flying snow. A cond snowstorm came r worse, for the work was irregular. Finally, the February came, and of ants, only four had digging and shovelling, t and cleaning, thus creat ditches that constituted tiffly-constructed man-tr snow continued to fall, c ed it off in a reasonable these four ceased not t drains. One night I wa home from a meeting; it ightly dark; the lamp light 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-k the man take a head in the snow-drift; scar disappeared than the lady and attempted some kind

Ruling Passion Stronger than

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OUR CURBSTONE OBSERVER.
ON SPRING SIDEWALKS.

This week I want to talk about something that is both timely and practical. I read the other day that one of the worthy Recorders of Montreal had dismissed an action taken by the city against a citizen for having rendered his sidewalk dangerous by removing the snow and ice down to the boards. The Recorder said, in giving his judgment, that it was the neighbors, who did not remove their snow and ice, who should have been sued. This may, in theory be 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 criticize 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 extend from his front door to the street. And if I were a betting man I would be willing 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 manner.

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, on 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 was clean. But after the first storm there were three houses in front of 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, for some reason or another, see 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 irregular. Finally, the month of 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 drains. One night I was coming home from a meeting; it was exceedingly dark; the lamp light that used to cast a feeble ray along the street front had been extinguished. I saw a lady ahead of me, and in front of her a man. As I was fumbling in my pocket for my latch-key, I noticed the man take a header and dive into the snow-drift; scarcely had he disappeared than the lady stumbled and attempted some kind of a half

somersault in front of me; forgetting all about the intervening hole, that I perfectly knew was there, I dashed forward to lend my aid; I 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 succeeded in getting up, and instead of I aiding her, she was obliged to 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 pig-headed sense of duty had impelled him to scrape and dig, in spite of the very obvious fact that he was simply destroying the level of the 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. I never built a sidewalk, nor was I 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, he must surely have some idea of the sidewalk question. I have come to my own conclusions about how sidewalks should be looked after, how snow should be treated, and I could give a few profitable pointers to 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 matter how strictly it is enforced there will always be some exceptions, some few delinquents—and one of 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 the 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 in digging down to the sidewalk, he 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 business of the scavengers; and in this line I am quite an adept. I have seen a lot in my time, and am familiar to a great degree with ash-barrels and sloop-buckets, and I can inform the Health Department of many things not often reported, regarding rag-pickers and coal-cleaners.

he lingered in the neighborhood of his previous exploits, and was captured in an attempt to rob a bank, just as he 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 he attempt again the crime that was before his undoing? It was an all-mustering greed of money. He had seen money piled up behind bank counters, and the sight had upon his soul the fascination of the basilisk. 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 doom.

This only shows how wise the 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 over 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 of 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 influence. The Church must supply this want, and without her beneficent ministry all civil law is a mockery.

Speaking in general, these violent 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 for 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 concubinage and adulterous marriages in which a Catholic figure as the woman in the case. It seems the current literature they read and the 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 some truth, and a vast deal of nasty sentiment in their productions. It is 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 divorced 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 very well. Girls must be prudent; parents must be watchful, and the priests of the Church must, from time to time, raise their warning voice if this growing infamy would be checked.

and looked charming in a tailor-made suit of blue, and white hat. The groom was attended by his father. The nuptial benediction was given by the Rev. Father Cantin, 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 assisted 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 prepared. 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.

Mixed Marriages

How much the Church abhors mixed marriages may be inferred from the fact that she withholds her blessing, does not permit the priest to assist in sacerdotal robes, and forbids their celebration in the house of God.

Christ, knowing the weakness of human nature, and the heavy burdens of the married state under the new dispensation, raised matrimony to the dignity of a sacrament. Baptism 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 Sacrament of matrimony. A baptized non-Catholic, when marrying, receives the Sacrament, but whether he receives it worthily depends on the state of his soul. In order to receive this sacrament worthily Catholics prepare themselves carefully; ordinarily they make a general confession some weeks before the marriage, because sins committed after the Sacrament of penance or by perfect contrition. A baptized non-Catholic receives it worthily only, if he was never guilty of a mortal sin, or obtained forgiveness through the Sacrament of penance, or by perfect contrition. As he does not receive the Sacrament of penance for him the only means of obtaining forgiveness is perfect contrition. But do they even think of eliciting an act of perfect contrition? Moreover is the Catholic contracting a mixed marriage duly prepared to receive the Sacrament worthily? Those who 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 a sacrilege, are excommunicated; that is, cut off from the Church. Those who obtain a dispensation, and marry 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, which matrimony confers on those who are well prepared, and which Christ intended for the married couple to 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 one 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 detests 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 persons 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 contracting parties should be equal. In a mixed marriage this is far from being the case. The Catholic is bound 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 proportions.

The pledges required by the Church are but too often violated. We can call to mind several who, having signed the agreement containing the 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 the violation of the required pledges: "This promise is sometimes readily enough made, but we have examples to show, how shamefully it can be broken. There are here and elsewhere melancholy instances of the bitterest and most unrelenting persecution of the Catholic party, until the very soul of the too confiding being is a slave, and this, in violation of the

most solemn pledges, given to the intended and her relatives, and to the 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 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 parents, 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 their 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, but 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 carelessness of parents in the practice of their religion. As a result of the want of proper instruction, and the influence of example 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-operation 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 sixty-six are not church members. What 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 to 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 raise his children in the true faith, if the mother is a stranger to that faith? What excuse can be brought 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 to 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, all 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 the non-Catholic party has been gained over to the true faith by the prayers and the edification of the Catholic husband or wife. But we cannot conceal from ourselves that, far from being the rule, these cases are only the exception.—Extracts from Pastoral Letter of Bishop Richter, of Grand Rapids.

Notes From Outside Districts.

From Our Own Correspondent.)

Tingwick, Feb. 29.

A solemn Requiem Mass was celebrated here for the repose of the soul of our late Bishop, Mgr. Gravel. The Church was draped in black. Our pastor, Rev. Father Jutras, officiated. 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,

Ruling Passion Stronger than Death

(From The Western Watchman.)

A prisoner escaped from the St. Louis jail six months ago, who was awaiting trial for murder. His partner 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 nerve 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

penetration. If this man had turned his talents to honest enterprise, he would certainly have made his mark. He would have made a great general; a splendid speculator, a successful engineer; perhaps a world-renowned inventor. Having turned his attentions 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 precautions. After his escape six months 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 globe between himself and a Missouri court. But, strange to say,

Lenten Sermons and Missions.

BY OUR OWN REPORTER.

It would be difficult to find a more splendid opportunity of receiving instruction in Catholic doctrine than is afforded the people of Montreal during the present Lenten season.

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."

This doctrine, said Father Doherty, according to some was conceived in a spirit of intolerance and cruelty, but it must be remembered that truth must always be intolerant towards error.

The statement was sometimes made that provided a man lived a good life, religion for him was not necessary, or that one religion was as good as another.

Was this intolerance? It should be remembered the membership of the Church was made up of good and bad. They all had the same exterior signs.

Father Doherty's conclusion was there was no harshness or cruelty in the doctrine of "out of the Church there was no salvation."

Turning to the second sermon of Rev. Father Delor, at Notre Dame, who began last week by preaching on "The Word of God," we find the

preacher treating one of the most consoling of doctrines—that embodied in the Sermon on the Mount. Without going beyond the first words of Christ, "Blessed are they..."

At the Cathedral on Sunday, Rev. Father Colombari preached his second Lenten sermon, and selected for his subject "Penance." He pointed out that it was by penance that Christ performed the work of redemption.

Thus have we run rapidly over the subject-matter of three sermons, all very different in character, yet, like the rays that converge to a focus, all springing from the same source of Catholic doctrine.

AT ST. PATRICK'S.—The unmarried women entered upon their mission of one week on Sunday last at this Church, and the attendance was a record one.

ample of their mothers, wives and sisters.

AT THE GESU.—The subject of next Sunday evening's discourse in the Gesu will be: "Unity as at once an essential attribute and a distinctive mark of the Church of the Living God."

AT ST. HENRI.—On Sunday, March 6, will open a week's mission for the English-speaking Catholics of that district. The exercises will be held in the basement of St. Henri Church, and will be conducted by the Rev. P. McDonald, of St. Gabriel's parish.

AT ST. ANTHONY'S.—If evidences were necessary to show the progress made by St. Anthony's during recent years, they were to be had in abundance in the attendance at the Lenten Mission conducted by Rev. G. O'Bryan, S.J., and Rev. O. B. Devlin, S.J.

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 charge of drunkenness.

HIGH RENTS.—Owing to the scarcity of houses, proprietors have this year again increased rents. This has had the effect of inducing many to build homes for themselves.

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. Patrick's night.

THE NOVENA in honor of St. Francis Xavier, which is annually preached in the Basilica, came to a close on Sunday evening last.

LENTE MISSION.—The women's mission at St. Patrick's was brought to a close on Tuesday night. Perhaps never before was a more successful mission given in St. Patrick's.

THE DAY WE CELEBRATE.—It has been definitely decided by the 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.

Christian Brothers from France

A despatch from New York says: On the French line steamship Champagne, from Havre, which docked in New York on Monday morning, were seventy-five Christian Brothers, whose destination is Montreal.

OUR TORONTO LETTER.

(From our Own Correspondent.)

MRS HUGH RYAN.—A cablegram received a few days ago announced the death at Cairo, Egypt, of Mrs. Hugh Ryan, of this city.

The death of Mrs. Ryan was a great surprise throughout the city, where she was everywhere known on account of her large charities.

REV. FATHER HENNING.—Last week'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.

The Catholic Young Ladies' Literary Association also keeps him in memory as its founder, and for the many excellent and varied lectures which he prepared and delivered for their benefit.

DEATH OF MOTHER FRANCIS.—News has come to hand of the death of Mother Francis, head of St. Joseph's Orphanage, Indian Mission, Fort William.

PROF. LOUDON AND THE IRISH.—In a letter to the "Catholic Register" defending himself against what was probably an unintentional misconstruction placed upon words of the Professor, in his introduction of Mr. 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 were conspicuous by their absence from Mr. Yeat's lecture."

LECTURE ON JOSEPH HOWE.—On Tuesday last a lecture under the auspices 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 Society is doing and at the same time to learn something about one who is evidently little known.

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occupied the chair, while the proceedings were opened by a short but pithy speech by Lady Edgar, President of the Society.

Mr. Morang is publishing a work entitled "Makers of Canada," and this accounts in part for his interest in the subject. The lecturer opened his lecture by a story of a party of Canadians lately driving together, amongst them was a gentleman from Nova Scotia who talked and told much about one Joseph Howe.

Joseph Howe was of English descent, son of John Howe, who settled first in Boston, then in Nova Scotia. The father is spoken of by his afterwards famous son as the loving playmate, guide and inspiration of his boyhood years.

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 compact," mostly, too, one in which the Church of England claimed the largest membership.

He became the rage. There were Joseph Howe hats and Joseph Howe boots, Joseph Howe streets and Joseph Howe halls. Mothers called their babies after him, and he was everywhere hailed as the man of the day.

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antiquarian research of the world, coupled with the most sweeping reform of the drama conceivable, will not interest the Irish mind unless the heart is first reached.

This, of course, may be far from 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 of the Irish people, as an element not to be neglected, or an important factor to its poetical inspiration.

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.

Deceased was only 56 years of age, having been born in 1848. He appears to have been associated with the Society of Jesus practically the whole of his life; commencing his studies at Stonyhurst when a boy of ten years of age.

His course of theology was completed at St. Beuno's College, North Wales. After the usual three years' probation as a member of the Society, Father Colley was at once appointed Rector of Stonyhurst. He held this position for six years when his health broke down.

During the time he was Rector and Prefect of Studies at Stonyhurst, deceased was a prominent member of the Catholic Head-Masters' Conference, and through Dr. Vaughan, then Bishop of Salford, he received a special letter from Pope Leo XIII containing His Holiness' approbation of the English philosophical course, which Father Colley established on a firm footing at this time.

CONDOLENCE.

At last regular meeting of Division No. 1, A.O.H., resolutions of condolence 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 Dublin, 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 prominent and best known figures in commercial 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 £290,000 a year from lands that were once devoted to the Catholic Faith and the bringing up of Catholic youth.

POLITICAL

We have all read of the Senator Hanna, of Ohio, took place in Washington of weeks ago. The late worth an immense fortune of millions. He was "King Maker," for re principal architect of tial fortunes of the sought to send to the He was the most striking a practical politician States has produced in cades. He was a man kindly manners and bel who came in contact was popular, beyond t with his employes. All recommendations that value and go to place the common level of the But it would not be sa the young generations of or of Canadians either, to follow him in his politic His ideals were not of t solidify a nation, rather such as usually have led fall of great powers.

The following remarks York daily give us an ic methods and his ideals: was the full flower of the 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 Govern day—they are based same grounds. The frien ernment seek to impress with the importance of the progress made, of the rev tained, of the surplus se opponents of the Govern all their energies and devc talents to prove that such is not due to the Govern to their policy, that the r not what has been repres that the surplus is not o ary, but misleading. It closes down the one par and points to it as a sig times and an evidence of ness of its special argum

THAT CHRISTIAN ME

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"The history of Cathol in Japan presents some fr should be recalled in my answer this question. "1. Christianity was into Japan by St. Francis 1549, and, as a result, of seconded by the zealous of successors, 2,000,000 Jap including men and women of life, became Christians. "2. An era of persecutio this remarkable conversion which nearly a thousand 200,000 native Japanese perished, those remaining tated over the island. Th shop was burned alive i the doors of Japan were the outer world, ar anity appeared to be abso tinct. "3. In 1858, when Jap aries were allowed ninster to European journing to the island, and 10,000 Japanese were fou without priest or altar, I served intact the Cath transmitted from their

POLITICAL IDEALS OF THE HOUR

(By a Regular Contributor.)

We have all read of the death of Senator Hanna, of Ohio, which event took place in Washington a couple of weeks ago. The late Senator was worth an immense fortune, reaching the millions. He was called the "King Maker," for really he was the principal architect of the Presidential 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 employees. 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 for 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.

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 obtained, of the surplus secured; the opponents of the Government bend all 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 closes down the one party rejoices and points to it as a sign of the times and as evidence of the soundness of its special arguments; if a

new industry is established, the 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 possible scandal—real or imaginary—to prove that the election was not fairly won and that the result did not represent the sense of the people. Then comes the long list of personal accusations against the leaders, or the successful candidates, of the 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 greatest 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 he 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, reap a considerable degree of prosperity, but it will inevitably be the illustration of Goldsmith's trite lines:

"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 Canada in the years that are gone. They were giants wrestling in the arena of public affairs. They laid deep and broad the foundations of the country, the constitution that governs us, and they had commenced to embellish the superstructure. And the country still possesses men of lofty ideals; but they seem to be feeble to cope with the avalanche of the commercialism of the hour.

THAT CHRISTIAN MENACE.

The Boston Sunday Globe has a symposium under the heading: "Would the success of Japan contribute a menace to Christian civilization?" Of the four contributors to this page one is Rev. Father Jas. Anthony Walsh, Diocesan Director of the Society of the Propagation of the Faith. His reply to the above question contains much important historical information. Father Walsh says: "The history of Catholic missions in Japan presents some facts that should be recalled in any attempt to answer this question. "1. Christianity was introduced into Japan by St. Francis Xavier in 1549, and, as a result, of his labors, seconded by the zealous efforts of his successors, 2,000,000 Japanese, including men and women of all ranks 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 scattered over the island. The last bishop was burned alive in 1624; then the doors of Japan were closed to the outer world, and Christianity appeared to be absolutely extinct. "3. In 1858, when Japan again was allowed to minister to Europeans sojourning 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 allowed, and since then Christianity has met no direct opposition from the Government. In fact, when in 1877, a persecution threatened the Church in Korea, and the vicar-apostolic, Mgr. Ridel, was arrested, the Japanese Government interfered in his favor. "Applying these facts to the question proposed, it would seem that the Japanese, as a people, are not by nature opposed to Christian truth. On the contrary, they have shown in the past a strong inclination to embrace it, as is evident from the large proportion of earlier Christians grounded firmly in the faith within an incredibly short time. "The rulers, it is true, have been in times past hostile to Christianity; but it does not necessarily follow that the success of Japan in the present struggle will be the signal for fresh edicts of persecution. The atrocious cruelties of former times were born of political rather than of religious hatred, being due largely to a mistaken fear of European invasion. "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 substitute.

"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 to 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 becomes threatened with extinction; and its further material success is usually an increasing menace to its religious development.

"With victory to Japanese arms, lust for 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 conspicuous 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 financial institution which takes a very different view of the subject. A notice has been posted up in the Corn Exchange National Bank, in that city, which reads as follows:

"Employees of this Bank, receiving a salary of less than \$1000 a year, must not marry without first consulting 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 same occasions for spending his cash. Take two young men, equally desirous of doing well and acting rightly, both occupying bank positions, and both receiving one thousand dollars per year. The married one has got rent, light, groceries, meat, milk, ice, clothing, laundry, carfare, medical attendance, entertainments and Church incidentals to meet. 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 accordance 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 spend his evenings and his holidays "out," while the other spends his at home. And then his temptations are as ninety to one hundred compared with those of the married man.

It is unnecessary to go into other details, for they can be imagined as easily as described. On the whole, we are of the opinion that instead of discouraging, the bank officials should encourage marriage, and offer higher salaries to married men.

IRISH CAUSE IN ENGLAND.

IN MANCHESTER—From the columns of the "Catholic Times," of Liverpool, we glean the following:

To consider the question of the establishment of a temperance branch of the United Irish League in South-west 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 throughout 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 meeting had been convened, in reply to numerous requests, to consider the 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 Irish interests.

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 generally 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 establishment of a branch of the United Irish League, and Mr. Shaughnessy, 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 meeting, 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 made 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 meeting of the branch of the United Irish League, held at their rooms, Phoenix Hall, Low-hill, Mr. Mitchell, vice-president, was in the chair, supported by Messrs. J. T. O'Reilly (hon secretary), M. Sullivan, (treasurer) M. Devaney, W. S. Hall, E. McCann, etc. The secretary read the correspondence, which included a letter from Councillor Austin Harford, acknowledging a vote of confidence passed 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 regretting his detention so long to the injury of his health, as was announced at a previous meeting and in the press.

The very important subject for debate on Sunday, the 7th instant, was "Is Irish music at the Meetings of the branches of the United Irish League conducive 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 particular mention may be made of Mr. McKittrick, whose singing of "The Memory of the Dead," "St. Patrick's Day," and "I Am an Irishman," were warmly received, as was also a sketch by Misses Morion and Agnes Hunter. The popular song, "The West's Asleep," was by request rendered by the chairman.

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 Quebec and surrounding parishes, others present were: Sir Louis Jette, Lieutenant Governor; Hon. Charles Fitzpatrick, Minister of Justice; Hon. John Sharples, Hon. N. Garneau, Hon. Judge Pelletier, Mr. George D. Davie, Lewis; Deputy 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 by 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 Taschereau, and her nephew, Mr. H. J. Kavanagh, K.C., Montreal. Mr. T. M. Maguire, one of her sons, was unable to attend the funeral owing to a severe attack of la grippe.

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 of Rev. A. E. Maguire, with whom the deceased lady resided. Leaving the Presbytery at 9 o'clock the remains were followed to Sillery

DENTIST.

Walter G. Kennedy, Dentist, 883 Dorchester Street, Corner MARSFIELD.

SOME OF THE VERY FINEST FLORIDA ORANGES AND FLORIDA SHADDOCKS THAT HAVE COME TO THE MARKET THIS SEASON. Fraser, Viger & Co.

DEERFOOT FARM DAIRY SAUBAGES AND BACON. Deerfoot Farm Little Sausages, in 1-lb packages, made of the choicest part of Young Pigs and Pure Spices.

IVANHOE SMOKED BLOATERS. Heads and tails cut off and inwards removed, all ready for the broiler, 1 dozen to the box.

CAMBERT CHEESE. CAMBERT CHEESE. Finest Imported, 30 cents each. White 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, "Yellow" 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 (individuals.) Fine French Soups—Green Turtle, Terrapin, Mock Turtle, Oxtail, Julienne Mulligatawny, Vegetable, Pea, Tomato, Chicken, Chicken Consomme, Chicken Gumbo, (Okra), Petite Marmite, Consomme, Mutton Broth, Printanier, French Bouillon, 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, Cal's Tongue in Sauce, Picquante, Cal's Tongue in Tomato Sauce, Chicken, Sauté a la Marengo, Braised Beef a la Jardiniere, Beef a la Mode, Chicken Curry a l'Indienne, Hungarian Goulash, Sauerkraut and Sausages, Chicken a la Provancale.

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 glass 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 baskets. Finest Washed Figs, in 3-lb baskets.

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

Finest Selected Mess Mackerel, in 10-lb. kts. \$2.00 per kit. Peerless Mess Mackerel, in 5-lb. tins, \$1.25 per tin. FRASER, VIGER & CO., THE NORDHEIMER Building, 207, 209 & 211 St. James St. MONTREAL.

Jubilee 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 Conception of Our Blessed Lady, says:

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 infallible Magisterium, proclaimed and promulgated that it was revealed by God that the Blessed Virgin at the first instant of her Conception was free 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 of man, there was offered towards the venerable Mother of God and the Vicar of Jesus Christ no testimony of good will which was more universal or of more general accord. Now, venerable brethren, have we not 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 Blessed Virgin, with the deepest gratitude for her favours; and we have an assurance of the accomplishment of our desires in the fervor of all Catholics, ever ready and anxious to multiply proofs and testimonies of affection and homage towards the great Mother of God. But we do not wish to conceal the fact that our desire has, 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 Conception 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" (Jer., 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 of grace 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 the Immaculate Conception when the Blessed Virgin commenced at Lourdes these marvellous apparitions which led to the erection of grand buildings in her honor, where the wonders which came to pass every day through the intercession of Mary were 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 to excite singular fervour among Christians was what His Holiness spoke of in his first letter—the necessity for the restoration of all things in 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 sons, 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 in

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, a great means of defence against the errors and corruptions of the present time and against attacks on the Faith, and he asks that during the Jubilee of the Immaculate Conception all should pray and beg of God through the intercession of the Blessed Virgin that those who have abandoned the truth should again embrace it. We know by experience that such a prayer springing from 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 Blessed 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 Christ—might be the more easily obtained, 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. Wherefore relying on 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 unworthy, he makes the following announcement: To all and each of 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 February to the 2nd June, inclusively, the Feast of Corpus Christi, shall have three times visited one of the four Patriarchal Basilicas and there during some time have prayed for the freedom and exaltation of the Catholic Church and of the Apostolic See, for the extirpation of heresy and the conversion of all who are in error, for concord amongst Christian princes, for peace and unity amongst all the Faithful, and according to the intentions of the Holy Father, and who within the time named shall 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 in the time specified or for three months, not necessarily continuous—to be definitely fixed by the judgment of the Ordinaries and in accordance with the convenience of the Faithful—prior, however, to the 8th December—shall have visited the Cathedral Church three times, if it be in the place, or the parochial Church, or in the absence of that the principal Church, and shall have devoutly performed the other works mentioned, His Holiness grants and imparts a Plenary Indulgence from all their sins, permitting at the same time that the Indulgence, to be obtained only once, may be applied by way of suffrage to the souls that have passed away from this world united to God by charity. He also grants that travellers by sea or land can gain the Indulgence when they 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 sexes but 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 remain intact. In conclusion His Holiness expresses the earnest hope that under the auspices of the Blessed Virgin this Jubilee will be the means of bringing back to Christ many of those who unfortunately are separated from Him.—Liverpool Catholic Times.

fair to be ready for a pastor of its own as soon as a pastor is ready for it.

The non-Catholic mission idea appealed at once to the pastor's zealous and generous spirit, and after the first night he took charge of the question box himself with tact and ability, but I fear also with amazement. Its contents revealed his 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 suggestive of false teachers.

The people of Genoa seem to be much interested in sisters and nannies. "Why don't they let them out?" was urged repeatedly. The protestation that the clergy had nothing to do with the management of nannies; that sisterhoods were not founded by the Church as such, but were the growth of individual piety and charity among good ladies; that these women are becoming sisters governed themselves, elected their own superiors, etc., was light to some, and bewildering to others.

"Then when the nuns take the scarlet veil, why do they never see the light of day again?" was another example. "I am sixty years old and I never yet read in the papers an account of a nun's funeral. Please explain what they do with them." That terrible "they" is always the offender. Father Wendling explained that it was not because nuns do not die, they do not be buried in the

cemetery like other people. He suggested a trip to Toledo nearby, and the reading of a more metropolitan journal than the Genoa Times as 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 question box and the missions precisely to dispel the ignorance, we took occasion to urge that since 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 to the representatives of the Church 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 accounts for the fact that so often the moment we invite the people of a town to a calm consideration of their differences in the hope of discovering and recognizing the truth, a revival is suddenly arranged." This remark was greeted with a burst of approval which seemed surprising till we learned that a revivalist was holding forth even then in the neighboring Methodist Church.

Next evening the audience was very 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 Universe.

OUR BOYS AND GIRLS.

THE LOST CHILD.—Almost frantic the poor woman entered the police station. "Have you seen my boy, Sergeant? O what shall I do? What shall I do? He's lost, he's lost!"

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

"My little boy, my little Lawrence! He's lost! He's lost!" sobbed the mother.

Gently and kindly the Sergeant comforted her, and little by little was able to obtain from the heart-broken 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 Catholics, devoted to their faith, the father and mother had placed the little one, at his baptism, under the protection of the 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 whereabouts, 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 where 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 little wanderer cross their path. One 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 forthcoming.

Feeble and more feeble became the mother's steps. Fatigued with her long and fruitless journeyings, her strength sapped by the force of her anxiety, she was about to turn homeward. Her thoughts as to what she would 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 message and the mother, hearing them, her own anxiety for the moment allayed, devoutly crossing 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 sojourn upon earth. Could she doubt that He, the great sharer of earth's sorrows, would hear the prayers of a broken-hearted mother?

From the High Altar she passed to the Chapel of St. Anthony. Above the altar rose a large statue of that 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 oblivious to all else. His intercession for the recovery of her own little boy she earnestly sought. The whole story of little Lawrence's disappearance from their home, her anxiety, deep-

ening into positive fear as the moments passed by and he did not come, she told to the Holy Saint. Her faith in the power of his aid, made him appear very real to her, and never doubting he would find her boy, she gave herself up to the ecstasy of the moment, and gradually sank exhausted to the floor.

As her 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. She saw 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 book 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. Strangely 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 side Chapel, the Chapel of the Immaculate Conception. As they approach the beautiful statue of Our Lady, a 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 a moment, however, for, full of faith, poor woman as she was, one glance at the faces of St. Anthony and the Holy Child reassured her. With a prayer of thanksgiving, she quietly and calmly arose, and as quietly left the Church. Along the way she had so shortly before travelled in 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, either 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 lately appeared to tread, led by the Holy Child. To the Chapel of the Immaculate Conception she directed her way, and pausing but to glance at the face of the Holy Mother, she stoops and finds her baby boy. Fast asleep the little fellow lay on the steps of the Immaculate Mother's altar—the Immaculate Mother herself seeming by her outstretched arms to be both guarding him and indicating his place of rest. Words fail to describe the joy of that poor mother, whose heart had but so lately been well nigh broken with her loss. We will leave her, gentle reader, pouring out the flood of gratitude and thanks which flow from her heart to the Immaculate Mother who had protected her baby boy; to the Holy Child who, in 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 her faith, had helped her to find the little one who was lost.

Contributed by C. A., Montreal, March 1st, 1904.

"I saw your advertisement copyist, and came to apposition."

Mr. Whiting, attorney at law, looked at the specter of an old man. His white; trouble and time had a face that at one period had been firm and handsome, old frock coat was spotted in places like satin, was without a stain, but unmistakable evidences of a young man.

"I can write a good hand should very much like to position," continued the man. "I think it would hardly respond the attorney. "are small, and I was looking young man."

"Oh, well, sir, I don't expect large wages. Of course I am a young man, but I am as good of them. I am only sixty—I am as spry as ever," and figure straightened perceptibly. "I'm sorry," said Mr. Whiting, turning again to his work, have made partial arrangements fill the place."

A shadow of great disappointment overspread the applicant's face.

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

"Very well, Mr. Bates," the speaker spoke to his managing clerk had been standing by with of papers—"you may take a tleman's address."

The old man followed the the other room and saw on the memorandum "James M. 139 Bolton street."

As he watched the young man's fingers over the blotting paper he said: "You will be sure to know if the other party do come, won't you?"

There was a note of pleading tone that made Bates look a speaker more closely. The first lost its erectness; the hope which had illuminated his face, when he had first entered, and in its place was a shadow of despair.

"Are you sure you would position?" the young man said. "It pays only fifteen dollars a month."

"Oh, yes, yes indeed! I was very glad to take it. I was willing to work for almost anything to get work. Everybody young men nowadays. I think would be just the place for me."

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

Every evening found Mr. Mcweary and footsore, returning little that which he and Mrs. Grogan called home. All day long had been walking the streets, in elevators, or climbing staircases for an opportunity to work chance to live. He had been a number of bills by merchant professional men, but they were old accounts, chaff that he thrashed over for years, and was more exercise than profit undertaking to collect them.

Money was too precious to for care, so he walked miles. This day had been but petition of many others. Disappointments had been accumulating; he was staggering under the Moreover, he had that morning drawn from the bank the last dollars of years of savings.

"The Lord only knows," he muttered, as he shook his gray hair, "what will become of us unless get something to do. This week can't bear to tell Beth."

His lips were moving, his head shaking, and his hands opening nervously when he aroused from his reverie by a "Good evening, Mr. McGregor." Raising his eyes he beheld Mr. Whiting's managing clerk, leaning by his side.

"Ah, good evening, good evening! You startled me. I did see you. I was busy—ah—er—thinking."

"Poor old chap!" thought Bates. "I suppose 'just this has been the only business he had for some days.'" John remembered the time when he, a man full of vigor, had walked streets day after day. He remembered the disappointments, the nervousness and the awful eagerness his quest for work as he saw money diminishing. What if he had been an old man whom no one had? He gasped at the thought of the horror of those days came to him. He did not know Mr.

SAINT JOSEPH.

Thrice happy Saint, when in thine arms,
The Infant Savior took his rest,
Didst thou foresee that life's alarms
Should close for thee upon His Breast?
Couldst thou foretell those Baby-hands
That then, all-trusting, clung to thine,
Would loose for thee 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 be!
When all is dim upon my sight,
And earth no more a charm doth hold,
Come thou, dear Saint, in vision bright,
And in thine arms thy child enfold!
—Amadeus, O.S.F., in St. Anthony's Messenger.

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 know what he would have said of a criticism so full of meaningless praise that it renders the object of it ridiculous instead of honored. Some time since a Catholic American orator delivered a very fine address in an academic hall, and it appears that he even treated his subject with more than usual spirit—and this is saying a great deal, for he is certainly one of the most spirited speakers on 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 home with animated delivery of gesture and action, gave a treat of sound oratory that is rarely one's fortune to listen to. During the oration many passages of genuine eloquence and phrases of crystallized thought 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-

though only "passages of genuine eloquence" were worthy "of everlasting remembrance." The speech was "filled with logical thought of a great mind," just as if a great mind could conceive illogical thoughts. Then we have "a magnificent series of well-developed original thoughts," which must certainly have been most entertaining and instructive. But it surprises us not a little to find that series "expressed in forcible and telling periodical climaxes driven home with animated delivery of gesture and action." Spikes, nails, wedges, and such-like things are driven home, sometimes with animated gesture, always with action, but we have never had the "fortune" of seeing any person drive a climax home. "A treat of sound oratory" is also something that we have never enjoyed. In fact we have heard of sounding oratory, but we are not aware of that class or oratory called sound—probably in contradistinction to unsound oratory. However, we are told, later on, about the genuine eloquence, and we suppose it means the same thing as sound oratory. It is also quite possible that the logical thought of a great mind is the same as the phrases of crystallized thought that were worthy of everlasting remembrance, and that were placed before the listeners. The listeners must have been a tame proceeding after the driving home of the climaxes. But probably the orator had grown weary, or was overcome by his super-human exertions at the outset.

A MINISTER'S VIEW.

"Englishmen, Irishmen and Scotchmen" was the subject of a lecture by Rev. C. O. Johnson of Toronto, at Coenhill Methodist Church, Rochester, N.Y., recently. A large audience filled the auditorium of the church. Among other things he said: "If I were conducting a funeral I would take John to dig the grave; for he would dig it square; I would 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 least hypocritical of the three. He is more childlike, more gullible 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. The 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 plenty of work at home; they find neither time nor any desire, nor any pleasure, nor duty to appear on the public platform. Their field of work is their happy home. Their influence will be felt in public life. Good wives and faithful mothers will educate good husbands and faithful sons.—St. Anthony's Messenger.

Question Box Revelations

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

the last night the house was crowded.

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. The fact that 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 ago a poor mission chapel without a resident priest, shows that the church in a healthy condition in the country places Genoa also bids

THE DAY OF YOUNG MEN.

By A. H. MARTIN.

"I saw your advertisement for a copyist, and came to apply for the position." Mr. Whiting, attorney and counsel 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 spotted, 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 the position," continued the man. "I think it would hardly suit you," responded the attorney. "The wages are small, and I was looking for a young man."

that in his dreams the night before he had seen his own old father, for whom he was now able to provide, wandering 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."

THE LATE MME FABRE. On Friday night, the 26th February, at her late residence, LaGaucherie street, peacefully passed away Mme. E. R. Fabre, nee Luce Perreault. The deceased lady was the mother of the late lamented Mgr. Fabre, first Archbishop of Montreal. She was ninety-two years of age—a rare and glorious old age that God had given her. Mme. Fabre was the daughter of the late Julien Perreault and Euphrosine Lamontagne, and was born on the 11th June, 1811.

YOUNG IRISHMEN'S L. & B. A. The members of the Young Irishmen's Literary and Benefit Association have been engaged for some 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 manner.

JOHN MURPHY & CO. Spring Novelties IN ALL DEPARTMENTS. Latest Weaves In Dress Goods. New Wash Fabrics. JOHN MURPHY & CO. 243 44, Catherine Street, corner of Metcalfe Street.

THE HOME. Will a woman who has shirked the noblest duty on God's earth—her house and family, and home duties—

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 machinery.

THE HORRORS OF WAR. The distance," he says, "is 6700 yards (nearly four miles) from the enemy. The artillery is in position, and the command has been passed along the batteries to open fire.

THE HORRORS OF WAR. The distance," he says, "is 6700 yards (nearly four miles) from the enemy. The artillery is in position, and the command has been passed along the batteries to open fire.

OGILVY STORE. Embroidery Loom Ends. Great Lace Sale. New Goods in Every Dept. JAS. A. OGILVY & SONS, St. Catherine and Montainn Sts.

JAPAN AND WESTERN EDUCATION.

(From "The Messenger" Magazine.) Miss Hughes, sister of the late Rev. Hugh Price Hughes, has spent the year 1902 studying the Japanese educational situation in behalf of the British Government, lecturing also and doing other educational work for the Japanese Department of Education. 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 Messenger.

The Japanese are extremely teachable. 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 few 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 to western life and thought, and with great foresight they give more time to the study of English than any western nation gives to the study of a foreign language. Great care is taken of health. The schools are well built, admirably ventilated and lighted, and many hours are devoted to gymnastics and games. In regard to religion, extreme tolerance is 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 weak ones.

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 textbooks is much exaggerated and the pupils are not taught to think for themselves or to work by themselves. The obsolete method of acquiring English by translation is too largely followed. There is little co-operation 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 head-masters, especially in the non-elementary schools, do not appear to perform the same function as a good head-master in western countries. They have apparently much work 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 stimulating force of a good English head-master. There are, however, some rare exceptions to this generalization.

The chief defect of Japanese education at present is the very small supply of good teachers. A large number of unqualified men are employed, 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 proportion only are excellent teachers, and this is spite of the fact that the Japanese possess many qualities which under favorable circumstances ought to make them first-class pedagogues.

Teachers who have been sent to western 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 of 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 a division in the camp of teachers. In Japan a great dividing line separates university men from those who have been at Normal schools or who have received only a commercial education.

These are a few of the principal 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 thoroughly awake.

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

plete superior education, teaches the 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 generally 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. The highest salary meted out to a native professor is one thousand two hundred yen per annum (the yen is 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, political, economic and social, by Henry Dumolard-Paris, 1903) late professor 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 medicine, fifty in literature, eighteen in science, forty in agriculture and eighty in civil engineering. Dumolard'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 To-kyo, 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 whole kingdom.

Some fifty years ago this idea would have seemed incongruous. The intellectual pleasures of university life were the exclusive right and privilege of men only. Nowadays, however, things are changed; the sons of working men and women have a right to share in the benefits of a university education. Japan, though Oriental and with a life of seclusion 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 has been covered with schools and schools of all kinds: general, technical and commercial, and in spite of the hampering poverty 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's university. The word "university" may seem rather high-sounding and displeasing, but it must be remembered 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 the workers a strong stimulating power and shedding over the future bright and hopeful prospects of happier days.

It was Mr. Karuse, himself a Japanese, educated at first in Doshisha College and afterwards in America, that the work owed its origin. While studying in the States, he admired the ideals and methods of the West, and felt convinced that what Japan wanted most was a higher education for its women. When he returned home his plan was already matured. It was, however, 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 importance of the work, and this helped largely to overcome all initial obstacles. Count Okuma assisted much with money, and what was more appreciated, lent his sympathy to the enterprise. At the close of 1899

a piece of land was secured in a high and healthy suburb of Tokio, and a building erected thereon with all possible 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 or four girls occupy a room, live there in thorough Japanese fashion, and take their share of domestic work as at home. The simplicity of their lives, the rooms almost empty of furniture according to our social requirements, contrast strangely with the overcrowded, luxurious students' 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, 1901, and were attended by an unexpectedly large number of students. The curriculum, wisely adapted to the conditions in which the pupils were recruited, embraces a large preparatory department, wherein 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 girls. The course generally lasts from three to four years. The third and superior department is collegiate. The branches taught include, first, domestic economy or household management 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 national 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 department number about 400, and come almost exclusively from the 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 public lectures are likewise given to the whole college department on subjects of 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 carried out chiefly with a view to this object; if the students are too westernized they will not make good Japanese wives. Old traditions must, therefore, not be abruptly discarded; they have a deal that is good in them and may accordingly be 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 conditions require, a far fuller measure of freedom, knowledge, activity and 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. Mr. Naruse and several of the staff are Protestants; a large number of the girls in the English Department come from Protestant mission schools and are Christians; but on the other hand, a considerable amount of the funds in behalf of the work is bestowed by pagans; several of the admirers and many of the ablest supporters of the college are non-Christians and Japan itself is officially non-Christian. The university, aiming at being a national institution, decided that it should adopt the same attitude as the Japanese Government towards religion, namely, that it should be non-religious, while allowing at the same time absolute toleration to all religions. Nevertheless, it must not be considered that the spiritual and moral side is altogether neglected, for some lectures are occasionally being made on ethics. As a rule, the head-master himself and the dean of the college take up this subject, and the lessons are said to be most serious and practical, and other

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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 convinced that education is a necessary factor of progress. It has also realized the superiority of western ideals and methods; it considers that knowledge 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 forgetting 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 her as heretofore. Vainly may we reckon upon the influence of Confucianism, Shintoism, or Buddhism, the laws of necessity and self-respect, these are all weak factors. Without Christ, the moral man is unregenerate and this will, despite generous efforts, clog her onward march towards true progress and a full realization 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 duties?" While the organ in question makes an answer, it would seem 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 readers; therefore, we reproduce his answer in full. Rev. Dr. Baart says: "The terms Auxiliary, Suffragan, 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 residential sees subject to a metropolitan. The term is derived from suffragari, to assist, because the bishops assist the metropolitan in consecrating bishops, 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 diocese. "Coadjutors, auxiliaries, suffragans are given to bishops who either wholly impeded from themselves ruling their 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 matters all that the episcopal office requires, which the bishop of the see retains only his title and habitual jurisdiction. Such is the case when a coadjutor is appointed to a Bishop who has become insane or been suspended. "The letters of appointment in 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 of jurisdiction except as desired by the bishop of the diocese; for the coadjutor is appointed only to assist the bishop, not to rule subjects. "The appointment of coadjutors is either temporary or perpetual with the right of succeeding to the bishopric. In the former case, the appointment lapses with the death of the diocesan bishop. Thus at present neither Bishop Muldoon nor Bishop McGavick is auxiliary or coadjutor or suffragan to the Archbishop of Chicago. When the appointment is perpetual or with the 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 succeeded, Archbishop Kain in St. Louis, and thus Archbishop Moeller has been appointed to the succession in Cincinnati. "Whether a coadjutor or auxiliary

bishop, with or without the right of succession, exercises any jurisdiction while the diocesan bishop is in charge depends on the will of the diocesan bishop. Hence it is neither in accordance with law nor fact to say, as does the "Catholic Advance" of Wichita (vol. iv., No. 44) that "an auxiliary has no jurisdiction, his duties are restricted to the administration of the Sacraments";—neither is it correct to say: "A coadjutor usually exercises the office of vicar-general." Usually this is not the case, even in the United States. The coadjutors in Boston, Cincinnati, New Orleans, San Francisco, are not vicars-general. On the other hand, the bishops who are termed auxiliaries 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 appointment as auxiliary or coadjutor to the bishops of those sees. "The answer in the Catholic Advance is essentially wrong, for there is really no difference between an auxiliary and a coadjutor bishop. Both must be appointed by the Holy See. When the diocesan bishop is not succeeded, neither a coadjutor nor auxiliary 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 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.

CATHOLICS OF Persecution and martyrdom said to be almost the normal condition of the Church in sanguinary edicts penalized of Christianity. The surrounded by the sea on and on the fourth separate mainland by an uninhabitedness 10,000 square miles maintained its rigorous down to a comparatively No communication was with foreign ships except boats, and even shipwrecks were thrown into prison from the land was cut off tier guards, whose task was easy by the desolation country and the absence through it. It was not that a commercial treaty w

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THE MASS.

(By a Regular Contributor.)

The second part of the Mass consists of the prayers from the Introit to the Offertory. After the Gloria in Excelsis the priest makes the 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 us that the sacrifice of the altar is the same as that of the cross. He then kisses the altar to imbibe from the 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 these words the priest commences the prayer called Collects. This prayer is so called: 1st, because it is for the assembled faithful, the word collect signifying assembled; 2nd, because it contains, in an unbridged 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 instructions they have heard; so called because it is sung on the steps, or 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 Gospel. The above 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, New 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 of St. Paul. 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 saint. Three things contribute 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— presenta 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 destined to convert the nations! But may be his doctrine was plausible and sufficiently attractive to guarantee success? It was no such thing. He said that he "knew nothing except his Master crucified"—Non nisi Jesum crucifixum, non nisi Jesum Christum, et hunc crucifixum (I. Cor. ii., 2). That is to say, he only knew what could scandalize and

appear a madness and a folly. How 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 Gospel with the flower of rhetoric and the charms of eloquence. But he tells us that he cannot mix human wisdom with divine wisdom—it is the will of his Master that his words be as hard as his doctrines are incredible: Non in persuasibilibus humanae sapientiae verbis (I. Cor. ii., 4). Behold 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 Gospel of Jesus Christ. St. Paul cries out, "I preach to you a hidden wisdom." 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 preach 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 in the womb of Mary, and in the Divine writings and the words of His Gospel that are to be found in all ages. "I preach a hidden wisdom and a God crucified." Look not for embellishments of style in the word of that God who rejected all the 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 despises 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 orators, 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 Athens's senators pass from the Areopagus to the school of this barbarian. Paul had means of persuading 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," says Bossuet, "that keeps up on the plain the impetuosity with which is leaped 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 man.

But we have almost forgotten the Mass. We diverged into these reflections upon the Epistles, etc., just as we were coming to that part of the Mass called the Gospel. In our next issue we will continue from this point.

CATHOLICS OF KOREA.

Persecution and martyrdom 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 wilderness 10,000 square miles in extent, maintained its rigorous isolation down to a comparatively recent date. 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 frontier guards, whose task was rendered easy by the desolation of the country and the absence of roads through it. It was not until 1876 that a commercial treaty was signed

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 pioneer 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 kingdom. 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, fell 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 succeeded in making his way once more into the midst of the lost or scatter-

ed flock. The courage and perseverance required to reach them may be measured by the fact that one of his priests spent ten years in a series of attempts to penetrate the barriers in which he succeeded in 1852. Yet few and insufficient as were the missionaries under these circumstances, their labors were crowned with an abundant harvest. In 1866 the Catholics numbered 25,008, among whom were several native candidates for the priesthood.

The enthusiastic piety of many of the converts seemed to open the vista of a future full of promise, and it 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 persecution burst in full force on pastor and flock. On March 8, the vicar-apostolic was beheaded with three companions, and before the end of the month five other priests had suffered martyrdom. These executions were the prelude to a general massacre of native Christians, in which some 10,000 perished, including those who died of hardships and sufferings endured in seeking to escape. For ten years Korea remained inaccessible to Catholic missionaries. Deprived of priests and 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. Only 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 find but a few thousand scattered here and there among the pagans. Only the most urgent work could be undertaken. At first no regular ministrations, much less the keeping of registries, was to be thought of. Not till later on was it possible to 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 rich 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 believes the real figures would have been nearer 45,000. The figure of 10,000 given in Reuter's telegram, as the number of Catholics in Korea, must therefore be a misprint, or must apply only to the capital. "One seminary," says Monsignor Mutel, in conclusion, "has just given us three native priests; with them ends a series of students which have made a part of their studies in the Pinnang College. We have thus at present 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 wonderful than that of their efforts to penetrate the almost impassable barriers of the hermit kingdom, with death generally as the reward alike for failure or success. Nor does their earnestness fail to win admiration 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 missionaries of 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 missionary. However out of sympathy with the dogmas of the Roman Church, their poverty, endurance, patience and suffering excite the admiration of all. "Every thoughtful missionary is forced to ask himself whether the

Reformation did not go too far; whether 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. Presbyterians and Methodists from the United States came first, but number scarcely 200 converts between them, while no returns are made by the six other non-Catholic societies represented in the peninsula. Thus the Church has a free field in an area where she has purchased pre-emption with the lives of her servants.

A CATHOLIC AMERICAN'S NOBLE ENDOWMENTS.

To his already munificent gifts to educational and charitable institutions in Omaha, Count John A. Creighton has added another large sum by bequeathing to Creighton University, frequently endowed by him, both the Arlington and Creighton blocks. When seen Count Creighton was 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 the amount. Count Creighton treated the matter in his usual modest manner. He acknowledged that the 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 I leave, and I feel that I could give 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 educational 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 the 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 originally endowed by Edward Creighton, and the work which he began has been watched over with a fatherly care and interest by his successor. It is in charge of the Jesuit fathers. "I think," said Count Creighton, "that it is the greatest institution of its kind in the West. A boy may get his education there without it costing him a cent, except for books, and if he cannot afford to buy these, they will be furnished. There are few people, I suppose, who know this."

Besides his contributions to this institution, Count Creighton is the 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 has ever been heard.

The Craze for Quinine.

"The use of quinine is growing apace on the part of the general public," 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 demanded for colds and fevers, but for stomach disorders and a score of other ills. "One customer of mine recently became slightly nauseated after eating, and he took quinine, in the full belief that it would at a period to the sick feeling, while another in-

INDIVIDUAL KNOWLEDGE.

BY "CRUX."

This is not a general essay on the subject of "individual knowledge," but rather a few comments that I 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, consequently 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 paragraph the writer lays down as an axiom that "it is a rare and most exceptional qualification, this power to educe moral and spiritual manhood out of developing natures of 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 intellectual faculties of those under his care.

A SERIOUS QUESTION:—The writer to whom I refer speaks as follows:

"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 a 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 a boy voluntarily speaks of himself?"

AN EXAMPLE.—If he—the head master—can do this for ten out of each hundred of his flock, he is to be congratulated as rarely fortunate and especially endowed. Questioning a fine, frank-hearted boy after a disastrous 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 the moral pathway, which the pupil experiences, and as an illustration of 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 wrong, does not seem to be a natural part of the relations between pupil and master, although the latter fills the place of the 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 already too complex and terribly responsible office. The last thing that a normal, healthy, natural boy would think of doing would be to seek a quiet half-hour for advice about

a temptation or a wrong already done."

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 classes, our labors, our ambitions, and the expectation of our prizes—both 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 be 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 confidant 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 this individual knowledge of each 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 from which I have just quoted had not the most remote idea that he was advancing an irrefutable argument in support of the Sacrament of Penance and the institution of the confessional. Still, such is the case. It is often that out of the mouths of the most unwilling God draws truths and teachings that they never dreamed of expressing. When I began to read 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 the Church, and that illustrates the wisdom that governs her system—a wisdom so great that it cannot be human, 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 tribunal of Penance, applies equally to every detail of her system, be it her teachings moral or dogmatic, her discipline, or her government.

the craze for quinine is most noticeable, and I think the people ought to know that while it is a good thing for certain ailments, when taken under the directions of a physician, it has somewhat injurious effects when taken promiscuously and for any old trouble whatever. If the heart is weak a heavy dose of quinine will have a bad effect on it, producing palpitation in many cases. It will also cause headaches, congestion in the nasal passages, and quite a few other ills.—St. Louis Globe-Democrat.

THE TWO COUSINS.

By MARY ROWENA COTTER.

CHAPTER V.—Continued.

"She can't," said Virginia, if she has entered 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 wearing that horrible dress that will make 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 home, 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 room, where, in the designated place, she found a bulky envelope addressed to herself in the 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 letter, then unfolding it she saw that it was a deed which made her the owner of Alexia's beautiful home and the furniture thereof. Virginia was but human, and a thrill of pride took possession of her at the thought that the home she had almost envied her cousin, and had lamented 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 remembered that the pleasant rooms might never again be brightened by the face she loved, she threw down the paper saying, "I can never go there." 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 autumn 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 would be much better to go there for the present than to remain at home with her parents, as she had intended doing for a time, she consented, 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 in 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 in such a gloomy place as this. I am so sorry that I did not come before to take her home." As she entered the grounds and saw that they were strudded with pretty flower-beds and shrubbery, her mental comment was: "It is not so bad after you get inside, but Alexia must go home, for this is no place for her."

Virginia had never realized until her cousin 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 whom she hoped to find unchanged, 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 impatience.

The portress left her in the pleasant 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 the 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 to 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 had 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 Hurley would have taken her seat immediately, but something in the devotion of those around her, and the sanctity that seemed to fill the very atmosphere, impelled her to fall upon her knees, and with bowed head she remained in this position until recalled to herself by the sweet strains of the organ, and the nuns singing the beautiful hymn of the 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 wavy hair hung loose, and their heads were covered by long white veils, and wreaths of orange blossoms.

Slowly down the aisle the procession moved and knelt at the altar railing to offer their pure hearts to their Creator. Virginia's eyes filled with tears as they rested upon one beloved figure, 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 would have been to lead this fair bride to the altar. Often since her cousin left home she thought how, on the evening of her own marriage, Alexia had said that she too hoped soon to wear the bridal robes, and in her mind she had chided her for this falsehood, but she understood it 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 like a frown rested upon her brow when she remembered Andrew Hurley, 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 forever their bright worldly robes, and be vested in their new garb of sacrifice. Virginia's admiration deepened when her cousin faced her; then their eyes meeting for the first time, in one brief glance, each seemed to read the innermost soul of the other. On the face of one still lingered a look of inexpressible sadness, while in her heart was a feeling much like that Alexia had experienced, more than two years before, when she felt that Robert Hurley was stealing away her cousin. But Alexia's countenance now beamed with a bright, heavenly light which greatly contrasted with her cousin's face and told that

all was peace and tranquillity within. 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 unmoved 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 over 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 tranquillity of the other's face. Alexia, or rather Sister 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 did?"

"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 is elsewhere."

"I cannot feel that your place is here," said Mrs. Hurley sadly, and she paused as if almost ashamed of her efforts to awaken regret in the bosom of her cousin, then continued, "your place is at home, as the wife of Andrew Hurley, who loves you more than life itself."

"No, Virginia," said Alexia, "please do not speak thus, for as 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 for."

"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 far better as it is, for I am very happy. 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 her.

When Virginia was ready to go she whispered to her cousin and said, "I almost forgot to tell you that Andrew found your pearl prayer beads in the carriage on the night of my marriage, and he wished me to ask if you wish him to send them to 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 them?"

"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 wished."

"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, pretending to heed them not, gave her a loving farewell kiss, telling 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 feelings, "I can never come here to see you again, but will try to remember you as the dearest companion of my girlhood days."

CHAPTER VII.

Virginia Hurley kept her promise 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 also caused her husband to lose his only brother. For 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 a little older she knew Virginia would 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 looking wonderingly at her, she added, "And this is your baby. Come and kiss me dear," 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 the mother proudly, and as he clung close to her she smilingly added, "but you see he is afraid of you, or rather that dress."

Alexia's smiling face and kind words, however, soon drew him to her side, and while she talked with his mother he sat on her lap, closely examining every detail of the habit of which he had been afraid, and finally, being tired after his long ride in the carriage, he fell asleep with her cross firmly clasped in his hand. In the meantime Mrs. Hurley had withheld even the slightest hint of the bitterness 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 regarding 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 since we have had our little boy, that I 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 sad 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 this world, "Alas! will it always be thus?"

Mrs. Hurley's quick eye caught the glance, and mistaking its meaning she burst out impetuously, "Oh, 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 received no reply she continued, "I see how it is with you women. Shut up as you are from the world and all worldly pleasure, you can realize nothing of the happiness to be found outside these walls, and therefore try to content yourself with your lot. Alexia, how can you do it?"

Instead of giving away to impatience, 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 more peace and contentment here 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 for and unnatural for women to shut themselves up as you have done when there is so much good to be done outside."

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

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

sess the true spirit of charity, and among those who would do good many have not the necessary means."

"Unfortunately what you say is but too true," said Sister Agnes Bernard, "and for that reason we Sisters are needed all the more to care for the orphans, the sick, and the unfortunate."

"Undoubtedly you women are doing a good work," said Virginia, "but as I said, it is uncalled for you to give up all pleasures as you do; God never required of us 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.

"Probably not," said her cousin, a 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 at Nazareth was the first convent and Mary the first nun. How absurd, for Mary mingled among her own people like other women, had a home of her own, and a husband and child to love her, while you know nothing of human love."

Vainly did the young Sister try to turn the conversation into a more pleasing channel, for Virginia, who felt that to persuade her cousin to leave the convent, even now, after having made her profession, would be a very noble work, would not desert her torture.

In tones of the most touching pathos, which would have almost melted the heart of a worldly woman, she told of how, broken-hearted at the loss of the one he loved, her husband's brother had left home. Not for 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.

At last Virginia said, "Alexia, your heart is too tender to be shut 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 heart." A gleam of triumph crossed the speaker's face as she continued, "Think you not, cousin, that I did not read your thoughts in the look you gave him when I told you how happy I was. I know you too well not to understand the meaning of that look of sadness which you would fain have hidden from me. If you women could realize what it is 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 pleasure of our own gathered around us in a 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 Arthur was awake now, and putting him gently from her Sister Agnes Bernard left the room, followed by the glance of her cousin, who muttered half aloud, "What a 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 her cousin."

Sister Agnes Bernard soon returned leading an angelic little creature, no larger than a child of three, though her face looked much older. A mass of golden curls, tied with a blue ribbon, crowned her pretty white face, and a pair of big blue

eyes seemed to rest upon Virginia when she spoke to her, 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, she 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 weak she was from cold, and 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 Sister,' she had said in reply to a question as to where her home was, 'I have no place to go, and if you will only let me remain until morning, on my baby's account, I will go away.' In the morning mother and child were very ill, and something was said about applying to the police. 'I was in the room,' said Sister Agnes Bernard, 'and we thought she was asleep, but I shall never forget the look that was on her face, when, opening her eyes, she said imploringly: 'In God's name please don't, for they will tell him where I am, and I want to stay here and die in peace.' They tried to question her, but to no avail, and soon she relapsed into a state of unconsciousness, in which she remained for two weeks, raving with brain fever, while her little girl, whom the doctor said was recovering from a light attack of scarlet fever, had caught cold from the exposure, which 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 Sister not to tell him where she 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 Sisters drew the story from her. Left an orphan at a tender age, she had 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 angry. 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.

On her seventeenth birthday she became his wife, and for a time her life was a very happy one, until they removed to the city, where her husband obtained a good position; but with it came bad companions who 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, they 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 Redmond, the chairman, presiding, a resolution expressing satisfaction at the fact that Conor O'Kelly, 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 exiled fellow-countrymen" was adopted.

Women Discuss Domestic Service.

The Domestic Service problem is one of the most pressing for solution and occupies the minds of our matrons in every city of importance on this continent. Effort after effort has been made to enlist the sympathies of all classes of householders. The most recent move in the endeavor to find a solution of the difficulty 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 detail both its business and ethical aims.

That the corporation is intended from the start to be a paying proposition, as well as a philanthropic 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 less so. Here are some of them:

"The Guild aims to raise the standard 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, etc., 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 or servants, she would be debarred from the privileges of the guild.

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

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 everywhere.

"Can it be done?" they ask, from?"

"Is it not well established that the American girl will have none of living out?"

Said a worker in a charitable organization 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 have some 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 so far?"

When this question was put to 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 reluctance, "I have had one applicant. 'You see,' she went on, 'we are only just started. Give us time. I have not the least doubt that before long we will have girls from the stores, the factories, the public schools, all eager to learn.'"

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending 28th Feb., 1904: Irish, 152; French, 116; English, 24; other nationalities, 13. Total, 305.

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A Wonderful Woman.

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

Yet who better holds the real purpose of life than they? Who better than they understands the theme? Where are we to find nobler and loftier impulses than those they 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 excellent 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 opens 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 country has yet produced. Her works 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 a 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 the mustard seed planted, she did watch its growth, and to much of her own tender care is due the spread from Carondelet over the entire country.

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 Will. Her sole and supreme ambition 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 it and always were the results of her labors betraying her. Her interest in the Indian could not be better known if it had been cried out on the public highway. Neither did she conceal her zeal on behalf of the negro, for it was by her direction that a sister was sent some years ago to St. 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 similarity to those of St. Theresa. Well deserving, therefore, is she to be 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 his 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 impostors, to wit: The Syrup of Our Lady of Lourdes, the Miraculous Lotion of our Lady of Lourdes; the Miraculous Elixir of Our Lady of Lourdes, etc., 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 a cure. 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 everywhere.

A FAMOUS LIBRARY BURNED

The University Library of Turin, 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, a 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, Hebrew, Arabic, Persian, Coptic and Turkish manuscripts, some 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 steel, 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 patents 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 inventions in our country.

- Nos.
- 84,832—Fredrik Ljungstrom, Stockholm, Sweden, milking machine.
- 84,827—Arthur H. Borgstrom, Hangö, 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, Dalsbruk, Finland, furnace or kiln for roasting finely crushed ore, etc.
- 85,174—Robert Emonds, Aix-la-Chapelle, Germany, arc lamps with oxygen pump.
- 85,178—Louis Rouy, Paris, France, Zither.
- 85,132—C. C. Van der Valk, Voorburg, Holland, safety device for strong current overhead conductors.
- 85,233—Messrs. Carmichael, Paris, France, process for oiling and finishing textile material.
- 85,426—Paul de Hemptinne, Ghent, Belgium, apparatus or appliances for use in casting hollow ingots by the aid of centrifugal force.
- 85,449—Julio Guimaraes, Hamburg, Germany, photographic apparatus.
- 85,476—Leon Lemaire, Puteaux, France, Gas generator for gas engines.

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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. Michael's during four years two masses a month according to the intentions of those who contribute 50 cents yearly.

These two masses are said for 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 intentions 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 two masses in every month, they 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 relatives.

Communications may be addressed to the Pastor, Rev. J. P. Kiernan, 1602 St. Denis street, Montreal, P.Q.

Business Cards

THE Smith Bros.' Granite Co.

The following was clipped from the "Granite," Boston, Mass.:
"Illustrated in the advertisement of E. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug-drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."
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Society Directory.

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

ST. PATRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 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; Recording Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. ANN'S T. A. & B. SOCIETY.—Established 1863.—Rev. Director, Rev. Father McPhail; President, D. Aillery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 167 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

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, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcey; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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Vol. LIII., No.

ST.

Before another issue of Ireland's National Festival, 1904, and gone. Next week an opportunity of giving a full account of the day in which the day will be detailed. These are details that dramatic representation orations from leading of our race in Canada, go to make up the expatriate sentiment that every true Irish heart, however, of the day's celebration; in it all it is the religious passion. Prior to any purely national sentiment of the "Ancient Rites" to the temple of God honor to the Patron which a grand procession in which all Irishmen courage of their conviction take part. And with our general day shall we have the pride of incorporation count of that tradition the Faith of St. Patrick as it ever has been ages of glory and age since the Apostle of Ireland the triumphant leaf to illustrate of all mysteries, at But even this week the day is upon us; and do not seek to anticipate will take place, we may glance at the situation as this year 1904 presents contemplation. We might our subject, as did the by reviewing the triumph of our ancestors, by the claims of Ireland to titles she has received how she was the "Land the "Home of Sanctity ing, the "Shrine of Heroes," the "Isle of Martyrs," and the "Empire of the Western World." I sources of a legitimate clearly set forth on the tory, have been so eloquently vibrantly celebrated, in verse, that it would cold repetition were we in our humble way, to today. Leaving the glory to wrap the hill-land's past; leaving the sorrow and misfortune of the slopes of long centu-