

WHAT HAS THE CENTURY FOR ERIN?

"The National Hibernian" is the latest acquisition to the ranks of Irish Catholic journalism on this continent. It will be published monthly and will, as may be inferred from its name, be conducted in the interest of that great old growing Irish national organization the A.O. H. of America, and of which we have many prosperous divisions in Montreal.

During the past century the Irish exile has allied himself with all forms of national character. He has particularly engrafted himself upon American life. Giving his share toward the material development of the resources of this great country, he has participated in its political advantages and contributed his enthusiastic patriotism to the strength of our political life.

Ireland will continue to give to the new century the same noble traits which made the Celt ideal: God, country, knowledge—sentiments that are sources of national greatness. The children of Ireland have carried these sentiments in their wanderings through the world, and have made them elements of strength wherever they have built themselves into the lives of nations.

What has the century for Erin? May we hope that it will see the world's scattered Gael united in advocacy of Ireland's right to self-government? May we see a people united at home, unselfishly devoted to the successful solution of local self-government? May we see all selfish endeavor and all factions merge in one grand party which will welcome all men who love Ireland and whose motto is "Ireland above party."

One source of hope is in the Irish language movement, which is stirring the people to the very depths of their souls. A people with such literature will prove its right to be free. The early traditions of our race are in the grand old language of our fathers, which nurtured our religion, our scholarship, our history and our national traits.

Another source of hope is in organizations like that of the Ancient Order of Hibernians, which exist to keep the hearth fires of Irish nationality burning throughout the world. They aim to unify the race in true brotherhood, studying together the history of a mighty people, whose tents are pitched in every land, and whose hearts are true to all the instincts of freedom.

At the dawn of the new century the heart of every Gael burns with love for his motherland, dearer to him because of her sorrows. His eyes turn lovingly toward the land of his fathers in the fondness of the dream that they may see the sun of liberty rising over the hills of his dear Ireland. At the dawn of the century the earnest prayer of every son of the Gael is that the new century may contain the blessings of freedom for his motherland.

Christianity and Brains. Henry Austin Adams, M.A., well known in Catholic circles in Montreal through lectures delivered under the auspices of the Montreal Free Library some time ago, recently delivered a lecture, in Chicago, entitled "Christianity and Brains" in which he vigorously arraigned the so-called "intellectual" of certain schools and universities.

member inculcates true principles of life and conduct. A Catholic elected or appointed to public office must, if he is a worthy member of the Church, do even justice to all citizens, Catholics, Protestants or Jews. The better Catholic he is the more impartially will be his dealings. He will be above any consideration except that of honesty and justice.

There may be a tendency on the part of our people to vote for a man because he is a Catholic, a Catholic. This is a mistake. Let them vote for a man for the reason that he is a good Catholic if they will (other things being equal), because a good Catholic cannot fail to be a good man and a good citizen.

It must not be inferred from all this that we are not aware of the excellent records of Catholic office-holders in general. Whatever may be said to the contrary by their bigoted and malicious political adversaries, Catholics in public life have in most cases done their duty faithfully to the community, and reflected credit upon the Church by their sterling worth and incorruptible honesty.

IN MEMORIAM. SISTER MARY WILLIBROD. Grand and elevating is the Catholic Church in all her phases. In the splendor and eclat of her joyous festivities and in the simplicity and reserve of her mourning ceremonies, she speaks to the spiritual realm.

CATHOLIC EDITORS ON MANY THEMES. CHURCH IN SCOTLAND. From a source not over friendly, yet reliable, the British Weekly, we learn that the Faith is making giant strides in the land of Mary, Queen of Scots, says the "Catholic Union and Times."

NUNS AND MONKS. Referring to the monastic state of life, the Bishop of Newport recently made the striking observation that "the cloister is not a hospital for cases picked up on the battlefield of the world, but a school for making strong characters stronger, noble minds nobler, ardent hearts still more ardent and devoted."

CATHOLIC PRINCIPLES AND CATHOLIC POLITICIANS. The newly elected mayor of Worcester is the first Catholic to be chief magistrate of that city. We trust that he will prove so efficient an executive as to reflect credit upon the Church to which he belongs.

THOMAS LIGGET'S REMOVAL SALE. Still interests buyers of Carpets and Curains. Oldcloths and Rugs. New premises nearing completion, you are entitled to all our heavy discounts until we move.

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EVERY CATHOLIC Young Man. Should possess a copy of "The Catholic Student's Manual of Instructions and Prayers." For all seasons of the Ecclesiastical Year.

ROOFERS ASPHALTERS. Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc. GEO. W. REID & CO., 783-785 Craig Street.

CARTER'S 10c Gold Cure 10c. CURE IN A DAY. P. McCORMACK & Co., Agents, Cor. McGill and Notre-Dame Sts.

NOTICE. The Montreal and Southern Counties Railway Company will apply to the Parliament of Canada at the present session, for an Act extending the 4-day fixed for the construction of the Railway.

W. GEO. KENNEDY, Dentist. No. 758 PALACE STREET, Two Doors West of Beaver Hall Hill.

YOUNG IRISHMEN'S L & B Association. Grand Celebration in Honor of Ireland's Patron Saint. ST. PATRICK'S EVE, - - SATURDAY, MARCH 16th, 1901.

NOTICE. Notice is hereby given, that, at the next session of the Quebec Legislature, the Company called "Le Credit Foncier du Bas-Canada," incorporated by the Act 59 Vict., ch. 64, will apply for amendments to the Charter.

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TERMS, PAYABLE IN ADVANCE.

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.

PAUL, Archbishop of Montreal.

SATURDAY.....MARCH 9, 1901.

NOTES OF THE WEEK.

THEATRES IN LENT. — Standing upon a corner of Craig street, or one of St. Catherine street, any afternoon, or evening, a person is almost carried away by the streams of humanity flowing into or bursting out from the different theatres of the city.

As a matter of fact, we are aware that there are many Protestants, whole communities of them, who would not, under any circumstance, frequent a theatre during Lent. But even were this not the case: is it, at all, likely that all the people, male and female, young and old, whom we see flocking thus to the theatres, are Protestants? It is scarcely possible. With the immense Catholic population of Montreal, it is not too much to say that a tenth any way of the theatregoers are Catholics.

Were this the case, it would be a sad commentary upon the condition of things in our city. It would indicate that a considerable percentage of a Catholic population either knows nothing about the rules and the spirit of the Church or else, knowing them, pay so little heed to them, that they violate the former with impunity and oppose the latter in a most scandalous manner. But, there is no use in mincing matters. "Facts are facts" — as Dickens' school-master used to say. The truth is that the nine-tenths of the theatre-going people, in one section of the city, and the seven-tenths of them in another section, are Catholics. What are we to conclude from this state of affairs. That the Church has relaxed her teaching in that direction? Not at all. On the contrary, the very Pastoral Letter in which the Archbishop modifies some of the regulations concerning fast and abstinence, makes mention of the "holding aloof from theatres and places of dangerous amusements. Emphatically does every pastor warn his congregation against indulgence in such enjoyments during the season of penance."

A PROTESTANT'S SENSE OF DUTY.—In the ordinary course of life, and amidst every-day events, there are incidents which frequently pass unnoticed, yet the recording of which would serve as eloquent lessons for our study and examples for our imitation. Some times the circumstances of individual humility or private desire for silence prevent the journalist, presenting his readers with the story of any of these incidents; however, it happens also that he does not deem them worth the trouble of writing out—when subsequent events prove that he was mistaken. We purpose, this week, briefly telling of one or two facts that have come to our knowledge, and leaving to our readers the duty of drawing the lessons.

A few weeks ago a certain Protestant gentleman—a very prominent man in social and commercial circles in this city—presented himself at St. Patrick's presbytery, and informed the clergy that he wished to rent a pew in the Church. He also asked to be allowed to select the pew. When taken to the Church, he carefully examined every pew that was to be rented, and after locating one, with a full view of both the altar and

the pulpit, he paid the yearly rent and took possession of it. No question was asked regarding his reasons for taking the pew; but it transpired, on the following Sunday, that he employed two or three Catholic servants, and that he wished to afford them every facility and every advantage of attending to their religious duties and of hearing Mass in a proper and satisfactory manner every Sunday. With him it was a matter of conscience; he fully appreciated the obligations of masters towards their servants; he also knew the value, for a Catholic, of the Mass on Sunday, and he was aware how Mass should be heard in order to be beneficial for them.

How many Catholic masters, or employers ever consider what they owe, in this sense, to their servants? How many secure pews in the Church for their domestics and make it a point to see that they attend to all their religious duties in the manner prescribed by the Church? If parents have duties of the gravest responsibility in regard to their children equally have they duties of paramount importance in regard to their servants, and to every member of their households. To many Catholics, who are well able to do it, neglect to have pews even for their own families in the Church? Very much could be written upon this small incident, yet volumes could not add to the importance and the significance of the lesson to be drawn therefrom. We will now pass to another incident of a highly instructive character.

THE IRISH M. Ps.—As a rule the Protestant press may be relied upon to present the most exaggerated phase of every sensational piece of news concerning the Irish party in the Imperial House. We have learned from experience: to take the first despatches, in all such matters, with a very big "grain of salt." Consequently we prefer to await the full particulars of the recent event in the House of Commons, before pronouncing any opinion thereon. When our regular Irish exchanges come to hand we will be in a position to say what we think of ejection of the Nationalist M. Ps. from the House. So far it would seem to us that a great deal of noise is being made about a "tempest in a teapot."

APPEAL TO PROTESTANTS. — We have read so much concerning the Coronation Oath question, especially since the debate in the House of Commons, that we did not think anything of great importance could be added to what has already been written or said regarding the question. However, the appeal made by an English Catholic organ to the common sense of fair-minded Protestants, strikes us as very pertinent. It says:—

"We must say we are greatly disappointed at the attitude of Protestants respecting the Coronation Oath. Whenever they imagine that any Catholic of eminence in Great Britain, Ireland, the colonies, America, France, Italy, Spain, or elsewhere evinces an illiberal spirit they are quick to criticize him in the press and to hold him up to reproach. In vain do we examine the pages of the daily journals now for any considerable number of letters from Protestants asking that the relic of bigotry which survives in the Coronation Oath of the King should

be done away with for ever. And yet there could scarcely be a question of greater moment to the King and the interests of the Empire than the redress of this Catholic grievance. The foul accusation of superstition and idolatry is flung, with a presumption which bespeaks untutored savagery, not merely at the millions of Catholics in the British dominions, but at many of His Majesty's predecessors on the throne—men whose names are mentioned with pride in the pages of English history, and who in their day signally contributed to the building up of British power. Though you differ from them, why in the name of common sense try to brutally brand them as idolatrous and superstitious? Nay, why seek thus to stigmatize the King's own niece, daughter of Princess Alice of Hesse and Empress of Russia? Above all, why thrust this provocation to disloyalty in the faces of from ten to twelve million people within the confines of the Empire—statesmen, Parliamentary men, judges, magistrates, men of influence in every grade of life. As we have said before in dealing with this subject, only an enemy of the country can desire the retention of the anti-Catholic declaration in the Coronation Oath."

DUELLING IN GERMANY.—Lieutenant Ruger, of the German army, has been condemned to twelve years of imprisonment for having murdered Captain Adams. The ultimate result of this sad tragedy is likely to be the abolition of duelling in the German army. The facts of the case are these:—

Lieutenant Ruger's brother, for some insult, was forced to fight a duel with Captain Adams. In order to save his brother from certain death, and preserve his life, to his wife and family, Lieutenant Ruger, who is unmarried, entered the quarters of Captain Adams, and shot him dead at sight. For this crime, how ever fraternal, noble may be the motive of it, Lieutenant Ruger has been justly, and even leniently, punished. But who shall avoid condemning the inhuman code of honor, which has impelled a man, from considerations of brotherly love, to commit a deed so heinous? As the "Vossische Zeitung" says: "We cannot condemn the act without condemning the state of affairs which drove a man whose character had hitherto been free from reproach to take such a step. The event impels us to enter our most emphatic protest against the compulsion to fight duels, and to demand that this compulsion should finally be abolished."

It is to be hoped, by all honest men, that the desired result will be obtained; for duelling is a relic of barbarism, and is only sustained on account of a certain code of fancied honor. There is no honor in duelling: no honor can be vindicated by such a means: it is stupid, vicious and unworthy of civilization.

MARRIAGE.—Rev. Canon Archambault, of the Cathedral, has delivered two magnificent sermons upon the contract and sacrament of marriage. "La Semaine Religieuse" contains a very careful synopsis of both sermons—which actually constitute only one treatment of the subject—and no Catholic, who can do so, should be without reading and studying these timely addresses.

LEO XIII'S BIRTHDAY

On Saturday last, the 2nd March, the Holy Father, the immortal Leo XIII., celebrated his ninety-first birthday, and his special physician declared, on that occasion, that his health and vitality were exceptionally good. The sun of the nineteenth century has set, and with it the most glorious beams that illumined the sky of a hundred years have disappeared. From Napoleon to Victoria, from O'Connell to Gladstone, from Father Matthew to Lacordaire, in every sphere, religious, political, administrative, social, educational and scientific, the grand lights that illumined the space of that century have all vanished—leaving but names and memories behind. Yet the dawn of the twentieth century still beholds, in undiminished vigor, the purest and grandest of all these beams, still shedding glory upon the world, still showering blessings on mankind—in the person of the Venerable Vicar of Christ, the saintly and learned prisoner of the Vatican.

Ninety-one years is a long span of life; longer still is it, when we contemplate all that has been crowded into those few years. What a wonderful life, that of Leo XIII! Not in appearance a robust man, still he carries his load with a reserve of strength rarely to be found in any human being. That he is already looked upon as a great Pope, as well as a great statesman, litterateur and ruler, is amply borne out by the testimony that even Protestantism pays to his exceptional worth. Leo the Great met Attila at the gates of Rome and drove back the northern barbarian to his own land. Greater than his sublime predecessor, Leo XIII. has grappled with all the social problems of the hour, and he has treated them as a master as well as the vice-gerent of the Founder of Christianity. While Leo XIII. lasts, a beam of the nineteenth century will gild the sky of the twentieth. He stands alone, aged, bent, yet powerful and vigorous as a youth—the type of that immortality which is

already his share. Like Simeon of old he seems to have been reserved by Providence for some grand purpose, the accomplishment of which is fixed for a time known only to God.

As we contemplate the noble figure of the great Father of all Christendom, bending under the weight of ninety-one years, and dictating mandates of wisdom and learning from the down-fallen throne of the Caesars—we feel impelled to repeat the grand tribute paid by the Irish Protestant orator, Charles Phillips, to another Pontiff:—"I have seen the Venerable Head of your Church (the Catholic Church), go forth gorgeous with the accumulated dignity of ages, every knee bending and every eye blessing the prince of one world and the prophet of another. I have equally beheld him with his crown crumbled, his sceptre a reed, his throne a shadow, his home a dungeon; but if I have, it was only to prove that the simplicity of the patriarchs, the piety of the saints and the patience of the martyrs had not wholly vanished from earth; it was merely another evidence, for those whose faith was failing or whose fears were strengthening, that their glorious leader arose, like the last mountain of the deluge, inimitable amidst change, magnificent amidst ruin, the last remnant of earth's beauty, and the last resting place of heaven's lights."

As the ages of the Church's duration are now numbered by twenty, and as the years of the Church's Head are now counted by ninety-one, we cannot but note the resemblance between the immortal institution and the imperishable famous Pontiff. May his years be yet many on earth, is the prayer that we offer up on this joyous occasion.

MORTUARY FLOWERS.

Last week we published an editorial comment, from a Catholic exchange, upon the interesting subject of flowers for the dead; in this issue will be found a short, but pointed letter, signed "Charity," on the same theme. We agree with our correspondent that a spiritual bouquet in the form of prayers, Masses, and offerings for the repose of the departed soul, is what the Catholic should prefer. We admit that the sending of perishable flowers to adorn the coffin is of no practical use to either the dead or the living. Beyond being a means of expressing sympathy and respect the placing of flowers on the bier is an absolutely useless act.

Still it seems to us that we understand the idea of our Catholic contemporary, and if so, we do not think it deserves an unqualified contradiction, or condemnation. In the first place, if the sending of a wreath of flowers does not interfere with the greater and more important duty of prayers and Masses, it certainly cannot be severely censured. If so, we might logically follow out the argument in practice, and condemn the planting of flowers upon the graves of our friends, the decorating of the last resting places of those whom we loved, the beautifying of that sacred enclosure, so appropriately called "God's Acre."

After all flowers are beautiful; they are the most delicate and lovable objects of all the vegetable kingdom, of all God's glorious creatures in the inanimate category. Their perfume is like a perpetual prayer from nature to nature's God; the miracle of their hues, so delicate and so varied, is a constant subject of contemplation for all who see God reflected in the works of His Hand. For this reason do we pluck them, weave them into garlands, and place them upon the altars of our churches. The profession of flowers with which the altar of Mary is decorated in the month of May, or the altar of St. Joseph, in the month of March, by no means replaces the prayers, the invocations, the canticles of praise, or the Masses with which we honor either the Mother of Christ or the Foster Father of Our Lord, during the days specially consecrated to them. But we refer to flowers used in the proper manner, with reason, with consideration for all other circumstances. We know that there are people, even Christians to whom the lines of Wordsworth might apply:

"Who would peep and botanize upon their mothers' graves."

They are of a class with which we have no sympathy and nothing in common. And if the practice of sending flowers to adorn the coffin or the grave of the dead is to replace and to exclude the duty of prayers and offerings of a spiritual nature, then, with "Charity" do we heartily condemn the practice. But to stamp it as pagan and contrary to Catholic sentiment, when it is merely an outward sign of the inward offering, is more than we would feel justified in doing.

In a word, there are degrees of merit in every act of our lives, and when symbolic offering does not militate against a practically effective one, we think that it should not be condemned in an unqualified manner.

AN ANTI-CATHOLIC PRESS.

It is astonishing how easily our people are reconciled to being ill-treated. Our daily press has a knack of publishing, and apparently selecting the most outrageously anti-Catholic despatches, and giving them to their readers without a word of comment. Thus does the daily newspaper shelter itself behind the apparent innocence of merely furnishing general news. Then when an organ of the importance, say of the "Herald" has its slap at the Catholic element, it relies upon effacing the effects with an editorial paragraph pat on the back.

Let us now turn to the American press.

The Madrid correspondent of the New York "Post" sends that paper a lengthy contribution, which the "Herald" reproduced under the heading "Clericalism and its Growth." In a couple of columns this writer seeks to convey an idea of the progress and cause of the revolutionary sentiment in Spain. Of course, he attributes its growth to the growth of what he is pleased to call clericalism—the worst phase of which, to his untutored mind is Jesuitism. Leaving aside the long rig-marole that he offers as a serious historical appreciation, he gives the new drama—"Electra"—from the pen of Don Benito Perez Galdos, as the immediate cause of the present convulsed state of the country. Of this drama, in his brief analysis, the correspondent says: "The hero, posing as a reformed rake, is an intriguing hypocrite, worse than any Jesuit in the cold-blooded pursuit of his cruel ends."

Such is the kind of stuff, the patient perversion of truth, the cunningly arranged deception of the masses, that our Catholic population is asked to swallow, and for which they pay most willingly. We have selected this special correspondence from a host of others, for the reason that it is a striking sample of the sophistry and misrepresentation indulged in by the men, the writers, the journalists, who make it a business to create prejudices against the Church.

We don't doubt for a moment that the play "Electra" has calculated to awaken the evil passions that lie dormant in certain social grades, and to bring about a spirit that antagonizes everything that is venerable or sacred. Just as the cleverly written pages of Voltaire started the fires that burst into a social conflagration during "The Terror." But where the hand of the evil one is apparent, is the fact that the correspondent would have American readers believe that this play is based upon the true condition of things, that it is an exact reproduction of what is daily taking place amongst religious communities in Spain. Therein lies the sting, and the misrepresentation at the same time. The accepting of a fiction, a sensational drama—even if it be by the great novelist Galdos—as the exact historical statement of what actually exists in Spain, and the drawing of conclusions from such a sand-built basis, constitute the offence of the writer. He goes out of his way to fish up his drama, and to launch it at our heads, as an appreciation of the present condition of political affairs in all Spain. But his promise being faulty his conclusion cannot be other than false. The drama is a fabrication of the poet's imagination; it is sensational enough; but it is not true. He takes a supposed isolated case and sets it down as a general condition of affairs; as well try to prove the rule by a single exception—especially when that exception is absolutely baseless.

The whole correspondence would be of little moment and would attract no attention on our part, were it not for the many errors that it contains. We simply draw attention to it for the privilege of showing our Catholic readers what kind of material they love to read. It is high time that this system of cramming should be abolished, and surely no person would regret its disappearance. To fill the minds of the young with such a mess of false reasoning, misrepresentation of facts, and erroneous conclusions can have but one effect—and a very evil one that must be.

Were it not as serious a subject as it is, it would be amusing to note the ignorance engendered assurance with which this anti-Catholic journalism regards the poor Jesuit. What a formidable creature he becomes under the transforming pen of the satirist! The only consolation left us in presence of so much humbug is in the fact that the Jesuit keeps on the "even tenor of his way," without any heed to the little men who bark with canine viciousness at his heels.

DEATH OF FATHER MUNGOVAN.

One of the most prominent Irish-Canadian priests in Ontario has passed to his reward. Father Mungovan, the vice-president and treasurer of St. Michael's College Toronto, died on Saturday last, at St. Michael's Hospital, in that city. About two weeks ago it was deemed necessary that the lamented priest should undergo an operation for a disease of the kidneys and liver. His strength was not equal to the ordeal, and he gradually sank, until, a little after mid-day, on Saturday, he gave up his precious soul to God and closed the earthly career of a good and noble member of the Church's sacred priesthood.

The news was a shock, we are confident, to Rev. Father Quinlivan, pastor of St. Patrick's. The two priests were cousins, and had gone through their educational courses together, and were attached to each other as though they had been brothers—that attachment originating in mutual pursuits and being cemented by mutual feelings of admiration and friendship.

Father Mungovan was 54 years of age, and was born in Stratford. He lived for 20 years in Sandwich, and was a priest for 23 years at Sandwich, Owen Sound and Toronto. He was educated at the Stratford High School and St. Michael's College, a brother of Father Mungovan is editor of the "Grangeville Post."

The solemn obsequies took place on Tuesday morning in St. Basil's Church. His Grace the Archbishop of Toronto was present at the solemn High Mass. The celebrant priest was Father Quinlivan, assisted by Father Brennan, C.S.B., deacon, and Father O'Donohue, C.S.B., sub-deacon. The High Mass was followed by a closing service, conducted by Father Teefe, after which the funeral cortege proceeded to the cemetery, where the last rites were performed by Rev. Father Marjorie, C.S.B.

Among those present were Vicar-General McCann, Fathers Teefe, C.S.B.; Cushing, C.S.B., President of the Assumption College, Sandwich; Kilroy, D.D., Stratford; Mahoney, Hamilton; Semarue, Sandwich; Gallagher, Pickering; Morris, Newmarket; Grannottier, Owen Sound; Jephcott, Oshawa; McMahon, Thornhill; Ward, C.S.S.R.; Ryan, Tawacamp; Welsh, Aboulin; C.S.B.; Tracey, D.D.; Richardson, McEntee; Burke, C.S.B., and many others. The professors and students of St. Michael's College attended in a body.

Thus has passed to his eternal reward, in the mid-day of life, one whose career on earth was marked in an eminent degree by all the virtues that raise man higher and higher in the scale of Christian perfection. Young in years, comparatively speaking, he was old, in the good works that he had performed in the splendid and salutary example that he left to others. Regret can, at best, pronounce no more appropriate word over his ashes, than that which falls from the lips of Mother Church. "May he rest in eternal peace."

RESOLUTION OF CONDOLENCE.

At the last monthly meeting of St. Ann's Young Men's Society, held Sunday, March 4th, the following resolution was unanimously adopted:—

Whereas, it has been numbered among the all wise decrees of Almighty God to summon to Himself ere the prime of his life had well passed, the Rev. Father James Callaghan, the zealous and truly devoted priest whose simple, earnest life of charity and of love has long since endeared him to all; be it

Resolved,—That we, the members of St. Ann's Young Men's Society, sympathizing with them in their sad bereavement, tender to the Rev. Fathers Martin and Luke Callaghan, our sincere, deep and heartfelt sorrow at the death of their reverend and dearly beloved brother. Be it further

Resolved,—That this resolution be placed in the minutes of our society, that a copy be sent to each of the bereft brothers, and to the "True Witness" for publication.

AMERICAN CATHOLIC QUARTERLY REVIEW.

The general index announced some months ago by the American Catholic Quarterly Review, 211 South Sixth street, Philadelphia, Pa., has just reached us, and its value from the readers' standpoint can hardly be overestimated.

The Quarterly has justly been called a "veritable Thesaurus of ecclesiastical and literary lore," and the utility of a comprehensive yet simple index which opens up for ready reference such a treasure can therefore be imagined.

Comprising sixty-four pages of the same size as the Quarterly, and appearing with the same familiar cover, the work may be used in pamphlet form or bound in with the last volume. Upwards of one thousand articles have appeared in the Quarterly since its inception, and these are distributed under subject, title and author's name, rendering the index useful not only to those who possess partial or complete sets, but also to all who may have to consult the bibliographies and as a work of reference.

Owing to the cost of production, the nominal charge of twenty-five cents per copy will be made.

PERSONAL.

Mrs. F. Gannon and her two sons, James and Albert, of Minneapolis, are on a visit to this city, and are staying with Mrs. Thomas Moore, Ottawa street.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 3rd March, 1901: males 405, females 68, Irish 236, French 188, English 34, Scotch and other nationalities 15. Total 473.

ST. PATRICK'S

The annual Catholic societies' Patrick's Hall on and the delegates' enthusiasm in the celebration of the festival. Owing to Father Quinlivan, rick's, who had attend the funeral of Father Mungovan, Father Leclair, Amongst those Messrs. T. J. O'Leary, St. Pat. J. Costigan and Patrick's T. A. Gallery, M.P., and St. Ann's T. A. O'Brien and P. O'Brien and J. C. Carthy and J. C. Carthy's L. & D. Joseph O'Brien's L. & D. Morrow and W. P. Order of Hibernia and P. Kenehan. Men's Society, acted as secretary.

The meeting was short address from The minutes of the read, and then the decided upon as the session. The various process direct from Patrick's Church which will begin sharp. His Grace chesi will be the Mass. After the will reassemble on Legacies were arranged by way of Indeg. Notre Dame, St. Catherine and St. to St. Patrick's L. Carthy was selected an office of marsh. The following w procession:—

- Mr. M. McCarthy—Band—
- The Ancient Order—The Congregation of (Not members)
- The St. Gabriel Bating—Band—
- The St. Gabriel Bating—Band—
- The Congregation of (Not members)
- Holy Name—Band—
- St. Mary's Young Men's Society—The Congregation of (Not members)
- St. Ann's Cade—Band—
- The St. Ann's Young Men's Society—The Congregation of (Not members)
- St. Ann's Total—Band—
- Congregation of (Not members)
- Boys of St. Patrick's—Band—
- The Young Irishmen—Band—
- Irish Catholic Band—
- St. Patrick's Total—Band—
- The Mayor and the St. Ann's Cade

YOUNG IRISHMEN

The officers of the L. and B. Association the following letter with the arrangements for the annual entertainments:—

To our members, trans:—

Following the creation by giving in honor of the Festival (St. Patrick's) made arrangements months ago with M. the then issue of the are, for the rental night of March 18th purpose. The five—"My Geraldine," for production by tion, the Ladies' singing part were engaged had been in p time, all this necessity, when the no change in management, the same hands of Mr. J. New York. Immed was announced, the latter gentleman to him very fully, to carry out the with Mr. Grose, v Her Majesty's The L. & B. A. for this was refused. atres in the city, were placed in th ing position of be able hall for our that night, and, compelled to hold evening, the 18th, National, St. L. The members of musical sections h work the past two sing for the event, excellent programme it being our aim to justice to our re celebrating the an land's Patron Saint, ly trust that the plained above will follow following ally patronized us for which we are

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THE LAWYER'S GHOST...

Having received my license to practice law in due form...

The week after my arrival, as I was seated in my office...

"You had best get the parson, if it is to lay a ghost," I said dryly.

"Well, he used to be a vagabond lawyer, begging your pardon, sir."

"I listened attentively, and then asked: 'What sort of ghost did this Lawless raise?'"

"That very afternoon I took my sign, for I was a great bird shooter, and lounged with it, as a foil to my true purpose, carelessly in the direction of the haunted house."

"By all means, my dear fellow," responded Tom cordially, and evidently delighted to have company and be noticed.

"A fine old mansion," he said, after he had taken me all over the

house, the figure of his poor wife flying before the invasion from room to room.

"Well, there are, of course, old ghost stories to tell such houses," he said, with a twinkle.

"I have known several visitations to earth well established."

"The next day I prepared a string of strong twine, which I dropped in black, so as not to be visible by night."

"I now commenced groaning. After three deep moans I uttered a wild shriek!"

"I never heard the like!" cried his wife, with alarm, looking out. "It seemed to come from about the well."

"It may be worse, for it was wicked of you to pretend the ghost, Tom, of that murdered lady. She may walk! What can it be—I hear groans!"

"I'm sick, as if I was drunk!" But wasn't that a yell!

was now drawn by the doctor, who also held a line connected with it, along the cord towards the house.

"You have! I reckon it was all a cheat put upon you!"

"I took a polite leave of him, and placed delicately half a crown in his palm to buy candy for the children."

"When the bank opened that day my client paid me my fee of five hundred dollars. The purchaser was necessarily taken by me of the stranger."

"By my direction the Commissioner of Agriculture and Dairying took supervision of the food products branch of the Canadian exhibition at the Universal Exposition at Paris."

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fact of it until September had been landed in Great Britain in a better condition than in some of the previous years.

"I passed close to the window, and seemed to approach him. His wife first shrieked (poor woman) and fell. Tom, who had stood in the doorway, unable to endure a shriek with such the apparition seemed about to spring on him—for the doctor, creeping underneath the window, had directed its course towards him—open mouthed and eyes staring at such a burst of terror that I nearly gave up with laughter. He then caught up his wife, and calling to his children, who had gathered about him, fled from the front door, following nothing less would have led him to vacate his comfortable quarters."

"The next morning I had a constable in the house to take possession. The whole village was amazed at what had happened, for Tom and his wife and children all agreed in their story; and as Tom swore that he would never set foot there again, those who knew him believed he had actually seen a ghost; for they were sure nothing less would have led him to vacate his comfortable quarters."

"I was learned from dealers in eggs that Canadian eggs were gaining in favor. The Canadian package is preferred to all others, and the Canadian egg in size, condition and flavor are generally giving satisfaction."

"In 1899 I authorized the establishment of eight additional illustration stations for the fattening of chickens in Great Britain. The demand for fattened chickens is growing rapidly and extensively. In 1898 I authorized the establishment of two poultry-fattening stations, to test the process of poultry-fattening in Canada and to illustrate how it could be applied. Trial shipments of these fattened poultry were forwarded to Liverpool and London. The reports received state that the poultry arrived in fine condition, pleased the trade well in every way and were sold at good prices."

"There are some—they should be fewer—who seem to forget that common, every day manners hold good in Church as well as elsewhere. Manners are but an expression of justice and consideration, which, since we all have to live on this earth, is quite necessary. Where should we be more careful to follow them than in the Church of God?"

"If there is a crowd going into church don't try your utmost to elbow everybody else and increase the general discomfort. Take it easy. Don't aim a blow at the holy hand, dip the finger in lightly and then sprinkle yourself alone, not the others standing around you. Walk quietly down the aisle to your pew and take the most convenient seat therein. Don't lay siege to the end seat and hold it against all comers. Never disturb your neighbors by your prayers. They should know their own, be attentive always to the priest at the altar. A silent good example is most telling and most edifying. Never spit on the floor; it is exceeding bad taste. In going out, after at least a short prayer of thanksgiving, take your time. Don't leave God's house in a great hurry. Try to postpone any prolonged meeting with friends until you are outside. If envelopes are given out you are not necessarily the first to receive a copy. Again take your time. During confession hours never deprive anyone of his or her place. It shows but a poor spirit in which to receive the Sacrament of Penance to rob one of what belongs to him. It is not at all forbidden to allow

another, who for some necessary reason must hurry, to go in ahead of yourself.

MARRIAGES OR BAPTISMS are not occasions on which to satisfy your curiosity. In all things exercise common sense. You would not forget yourself in visiting the house of a friend; do not do so in the house of God. Carry yourself modestly, becomingly, without affection, without prominence. Look to the comfort of others. If any inconvenience must be borne, let it be yourself who will be willing to bear it.

LOVE FOR PARENTS.—In all my travels I have never seen a man succeed in life who treated his parents with contempt, says a writer. I don't know of any evil to-day that this country is more guilty of than the way sons and daughters are treating their parents. If we are untrue to God, we shall find that our children will be untrue to us. I believe many a man that is out of work would find work if he would follow God's way. Let a man turn from his sins and call on God, honestly, you know, and I believe God will open a way.

Love will give, but never will steal. Love will not slander or die. If I love a man, there is no danger of my starting a false report about him, and instead of publishing a slander I will do all that I can to keep it from the public. Love's eye is not covetous. If the heart is filled with love there is no room in it for covetousness.

Business Cards. M. SHARKEY, Fire Insurance Agent. Valuations made. Personal supervision given to all business.

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ASSOCIATION OF OUR LADY OF PITY. Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio.

Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1868, revised 1864.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets.

A.O.H., DIVISION NO. 3.—Meets on the first and third Wednesday of each month.

ST. ANN'S YOUNG MEN'S SOCIETY ORGANIZED 1885.—Meets in its hall, 157 Ottawa street.

ST. PATRICK'S T. A. & B. SOCIETY Meets on the second Sunday of every month in St. Patrick's Hall.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 18th November, 1883.)—Branch 26 meets at St. Patrick's Hall.

NOTES FOR FARMERS.

FARM PRODUCTS.—From the annual report of the Department of Agriculture recently issued, we clip the following notes.

Four agents of the department have been sent to work in Great Britain for the extension and improvement of trade in Canadian farm products.

By my direction the Commissioner of Agriculture and Dairying took supervision of the food products branch of the Canadian exhibition at the Universal Exposition at Paris.

Household Notes.

MANNERS IN CHURCH.—An exchange thus discusses this important subject:—There are some—they should be fewer—who seem to forget that common, every day manners hold good in Church as well as elsewhere.

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