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TRILEY, Estate, in City Property and Improved Farms, Imperial Building, James Street.

O'CONNELL, Household Hardware, Paints and Line of Wall Papers, Montreal and Ottawa Streets.

MISSION NO. 8, meets on third Wednesday of each month at 1868 Notre Dame Street.

A. & B. SOCIETY, 1868, Rev. Director, Flynn, President, Sec., J. F. Quinn.

WOMEN'S AUXILIARY, Organized Oct. 10th, 1885, meetings on 1st Friday of each month.

WOMEN'S SOCIETY, Established 1856, incorporated 1864, meetings in Hall, 92 St. Alexander Street.

WOMEN'S SOCIETY, 1885, meetings in St. Lawrence Street, on the 1st of each month.

WOMEN'S SOCIETY, C. O. F., meetings on the second and fourth of each month.

WOMEN'S SOCIETY, T. A. & B. Society on the second Sunday of each month.

WOMEN'S SOCIETY, CANADA, BRANCH, meetings on the 13th November, 18th December, 23rd January.

Gardien de la Salle de Lectures, Assemblée Legislative

True



Witness

Vol. LI, No. 39

MONTREAL, SATURDAY, APRIL 5, 1902.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited, 2 Rusby Street, Montreal, Canada.

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.

NOTES OF THE WEEK!

AN AMERICAN CATHOLIC PRESIDENT. In a recent number of an American contemporary, the Marquis of Fontenay, wrote a very interesting syndicate letter, in which he foretold a future Catholic President for the United States.

There is something very significant in the fact of Switzerland, the home and cradle of Calvinism, accepting a Catholic President. Not so much is it important that a President should be elected - which might chance to happen under certain circumstances - as the fact that the dark Calvinistic prejudices that could hear nothing good of Catholicism must necessarily be dispelled to a great extent by the actual experience of a Catholic chief magistrate.

Although there is nothing in the constitution of the French Republic that prescribes any religious qualifications for the President of the Republic, yet the fact remains that none but Catholics have been elected until now, and that on a rumor being started at the time of President Faure's election to the effect that he was a Protestant he hastened to deny the imputation, which he regarded as fatal to his political prospects and proclaimed himself a Catholic.

This paragraph is calculated to awaken a feeling of surprise and one of assurance. We cannot but experience astonishment when we learn that no man, who is not a Catholic, could expect to gain an election as President of the French Republic, and yet that each President of the French Republic has been forced to submit to the anti-Catholic dictation of secretaries and of masonic legislators. Still it is a significant fact that he is more certain of being acceptable to the country if he is, at least, nominally, a Catholic.

And beyond all these considerations we find the confirmation of that oft-repeated statement, that France is either Catholic, or Infidel, but not Protestant. If the continental Catholic people fall away from the Church, they fall into atheism and rank infidelity - but they do not

become Protestant. In fact, Protestantism seems to be considered as a mere phantom, a meaningless substitute for a reality. Hence the fact that Italy, Spain, France and other like Catholic lands have produced so many Infidels; but, as to Protestantism, it has no place in their estimation. Speaking of the United States, the Marquis says: 'I suppose in course of time we shall have a Catholic as President in this country. There is nothing in the United States constitution to prevent it, and if a nation with such strong and narrow religious prejudices against the Catholic Church as the Swiss feel that they can without danger elect a Catholic as their executive there is no reason why the Americans, with their immeasurably superior breadth of view and freedom from religious bigotry, should object to a suitable Catholic candidate for the Presidency merely on account of his faith.'

This seems to answer a question that has frequently been asked: 'Is there anything in the constitution of the United States that would prevent a Catholic from occupying the position of President of the Republic?' We never yet seen it plainly pointed out that there is aught, beyond the will, or the prejudices of the people, that could prevent a Catholic from becoming President. Yet, we can understand that such prejudices have, so far, been sufficiently strong to make it impolitic, and too hazardous for any party to stake its chances of success upon a platform that would support a Catholic candidate. Still, the giant strides that the Church has been making, within recent years, in the Republic, indicate a growing power, an increasing influence, and a corresponding emancipation from all political ostracism, on the part of the Catholic element. If matters progress during the coming decade, as they have advanced during the past ten years, we would not at all be surprised to find some day that the Marquis of Fontenay's prediction had been verified.

THE SWAY OF CARICATURE

We have always maintained that the most dangerous enemy of Ireland of the Irish race, of the Irish cause is the one who, with pen, or pencil, or voice belittles, caricatures, misrepresents and defouls the Irish character. Be he the publisher of a popular magazine, the manager of a large theatre, the writer of petty paragraphs, the clown in a burlesque show; be he of any other race, or be he Irish, either by birth or extraction; no matter what sphere he occupies and no matter what his qualities or his position, he is an enemy of the race and a slanderer of a whole people, an enemy to be dreaded and a foe to be crushed. We have before us a couple of ex-sensationalists, with the corresponding comments thereon, and we feel inclined to reproduce them exactly as they are printed. Nothing could express better our sentiments in this regard than the same comments, and nothing could illustrate better the class of injurious warfare on Irish character that is carried on by those who feel that they can do so with impunity. The extracts and comments run thus: -

The first is entitled 'A Model of Virtue,' and is taken from 'Judge.' It was sent to our contemporary, the Boston 'Pilot' - Mrs. Kelly - 'So they sint yure poor little Timmy t' th' reform school? Sich a good child, too.' Mrs. Grady - 'Sure an' he wor

shot, Mrs. Kelly. Ivirytthing that darlint iver shotle he'd bring roight home t' his mother. He wor thot good Oi wor goin' t' make a priesht out av 'im.' To our mind this scarcely needs, nor does it quite deserve any comment; still the following, taken from the 'Pilot,' is brief and to the point, and covers the ground very well: -

'We presume that our contributor did not waste ten cents in buying the paper from which that elegant piece of humor is taken. If he did he spent a dime foolishly, since any corner blackguard would have insulted him as stupidly for nothing. Perhaps he found it in a barber shop or some such place, where Judge seems to circulate chiefly. If so he can save himself further insults by avoiding that shop and telling the proprietor why. Papers of that class cater to a certain low taste, and if they find that it does not pay, they quickly abandon the dirty business. The publishers of Judge are also the publishers of 'Leslie's Weekly,' and probably of other periodicals which would insult Catholics in the same vile way if they dared. Remember these things when making up your mind what not to read. It would be really unkind for any Catholic to offend them with unwelcome patronage or to intrude in any place where they are distributed.'

There is a deal of good advice in these remarks. We never could exactly tell why so many of our people are given to encouraging this vile, anti-Irish, and above all anti-Catholic literature, and the places in which it is sold. But we cannot allow the second extract to pass unnoticed, for it is still more suggestive of the mean and low slandering that has obtained to a great degree in certain sections of the social world of late years. It is as follows: -

'George Mullarkey, a curb broker, won a wager the other day by his personally conducted parade of one dump cart in Wall Street. His first operation was to corner the shamrock market. Then he leased a cart engaged in removing material from the caisson work on the new Stock Exchange building. He also procured an old silk hat, an immense sash of green ribbon and several clay pipes. He decorated the hat with the shamrocks and the pipes and put it on his head, and tied the sash about his waist. He also decorated the horse, harness and cart with green, and at the appointed hour drove proudly about, followed by a large and admiring crowd of small boys.'

Commenting upon this piece of miserable journalism the 'Irish World' says: -

'We reprint the above item from a New York daily of 18th inst. Unless the name of the individual made disagreeably notorious by the paragraph quoted is, like his attire as described, a mendacious assumption, he belongs to that too numerous class of Irishmen's sons who, apparently, take delight not only in burlesquing and in trying to make ridiculous the race and country to which they owe some little respect, but who sit in many of our so-called theatres and enjoy, applaud and encourage the absurd antics of mountebanks and buffoons in their scandalous attempts to belittle and disgrace their own immediate ancestry. Something may be overlooked in the case of wretches who go through this form of foolery for hire. It is their only means of livelihood. They are generally ignorant and illiterate bores, entirely unfamiliar with any sentiments of reverence or affection, and, if not engaged in their congenial occupation, their names would probably increase the length of the criminal calendar. But when a volunteer in this sort of business puts himself on exhibition in the public streets for the purpose of ridiculing his own people and to win the laughter of the unthinking multitude, no words of censure can be too severe for his disgusting act.'

We have no idea of what a curb broker is, nor of his duties; but we presume that he is in some legitimate line of business. Men who can thus play the fool in order to cast ridicule upon their own people are unfit to associate with honest laborers in any branch of business, trade, or work. Still they are not a whit worse than certain (happily few) Irishmen of a degree of social pretension who make it a point, in

order to please those upon whom they fawn for recognition or favor, to 'ridicule and laugh at their own race and to join or lead in all species of calumnies and slanders upon those from whom they spring to whom they owe all that they have. Such a character must have been in the mind of T. D. Sullivan, when he wrote his clever poem on the 'Anti-Irish Irishman.'

PASSING OF THE DEVIL.

Since the so-called higher criticism, in matters pertaining to religion, has come into vogue, and has become a species of fad, men, who have no better and no more profitable employment, are in every sphere of literature, attempting to upset all the fixed dogmas of Christianity. Since the late Dr. St. George Mivart undertook to demonstrate that a limited degree of happiness was to be had in Hell, writers for various publications have been seeking to create a little sensation, and incidentally a small amount of notoriety for themselves, by attacking the various teachings of the Church. Nothing is easier, and nothing more liable to be accepted with pleasure by the mass of superficial readers, than aught that is calculated to disabuse them of serious and distasteful impressions, or to establish the non-existence of that which they do not wish to have in existence. Hence the lectures, sermons, essays, articles and other pronouncements that tend to abolish the idea of a state of future punishment, are all acceptable to those whose lives are not of that class that might save them from the ordeal of such punishment. Rather than alter their ways of living, give up their evil habits, and curb their passions, they would prefer to hulk themselves into a false security with the belief that Hell is merely a fiction and that the Devil, or Satan is not a personal being, but is the expression of an evil principle.

The 'International Review' of last month contains an elaborate contribution on this subject, from the pen of Mr. F. C. Conybeare, of the University of Oxford. It is not very clear whether the writer actually believes in the personality of Satan, or whether he is attempting to prove the non-existence of that fallen spirit. He goes over the long list of the various conceptions formed by man, at different times, of the Devil; but does not apparently challenge any of them. However, he tells of the peculiar manner in which his mother was wont to teach him the elements of religion. He tells that he can go back half a century when he was learning the catechism at his mother's knee, and remember 'how scrupulously careful she was to explain to us that the name 'Satan' or 'Devil' was not the name of a real person but a manner of signifying an impersonal evil principle.'

In the first place, this is a very striking illustration of how careful mothers should be when teaching children their prayers and the fundamental principles of religion. In fact, it is unsafe for any mother, no matter how well instructed, to take upon herself to pronounce upon dogmatic questions, especially when the young mind is not yet capable of analyzing the subjects; and is liable to receive impressions that time cannot efface. Again, we see how foolish it was for that good and well-intentioned mother to hazard comments on subjects beyond her reach. To substitute reason for faith is a most mischievous method of teaching the young. Suppose some person - or the boy, himself, had been old enough to so reason - were to accept that mother's argument, and, at once, apply it to God, stating 'then the name 'God,' or 'Almighty' is not the name of a real person, but a manner of signifying an impersonal good principle,' what answer could she give? By the very same means, which she employed to efface in her son the belief in Satan, he effaces in her the belief in God. This little digression will suffice to show that there is nothing stable nor secure that does not agree with the methods of the Church. Hence the importance of parents teaching their children to pray, and instructing them in the strict terms of the catechism, and then handing them over to priests, nuns, or other religious teachers, when the time comes for their religion.

It would lead us too far afield to follow Mr. Conybeare through all his misrepresentations of the Catholic Church and of her institutions; but we cannot avoid pointing out how shallow are the arguments advanced by the would-be learned against the personality of Satan. We are informed by one of our regular contributors, that he had intended dealing, in a special manner, with this subject, and such being the case, we will leave it in his hands, satisfied with having warned our readers against all such false and dangerous literature and against the dangers of disbelief in what the Church teaches.

THE IRISH CONSCIENCE.

Much indignation has been aroused amongst Irish Catholics by the covert suggestion that they are not a conscientious race contained in the following words addressed by Lord Rosebery to his audience at Liverpool: 'It is the eternal incompatibility that exists between a slow and conscientious Protestant Anglo-Saxon race and a quick-witted Celtic Roman Catholic race.' Apropos of this matter, Mr. McKnight, a well-known business man in Liverpool, is addressing to the members of the committees of the Senior and Junior Reform Club in that city a letter giving startling extracts on the subject from most prominent public men of the past two centuries, including British historians and statesmen, all Protestants.

What may, or may not have been intended by the above remark of Lord Rosebery may possibly constitute subject for discussion; but, when we consider that he is a pronounced opponent of Ireland and the Irish cause, we may be justified in attributing to him no friendly feeling in his utterances. By the way, we might draw attention to the fact that the 'wiping' of Ireland and Home Rule, 'off the slate' has been the index to Lord Rosebery's true sentiments - clothe them as he may in more or less obscure allusions. If Chamberlain is to-day foremost in the unionist ranks and entirely separated from his first party, it is simple because he has not been able to keep down his anti-Irish prejudices, nor to conquer his antipathy towards the promoters of Home Rule. The same spirit had been manifested by Lord Rosebery, and has led him to split with such liberal leaders as Morley and Campbell-Bannerman. Hence it is that we conclude, if Lord Rosebery meant anything at all, it was certainly not favorable to either Irishmen or to Catholicity. The sluggishness of the Anglo-Saxon as contrasted with the quick-wittedness of the Celt, may be a fair enough characterization of both races; but it has nothing to do, in any form with their respective, predominant creeds. The employment of the word 'conscientious' in connection with the Anglo-Saxon Protestantism, may imply a corresponding lack of conscientiousness, on the part of the quick-minded Irishman in regard to his Catholicity. But we do not see how the words could possibly apply - leaving aside all the idea of their respective religions. Because the Anglo-Saxon Protestant is slow to apprehend - therefore very impervious to the light of Truth - does not argue that he is specially conscientious; for, once he has made up his mind as to the Catholic Church, no argument, no proof, no matter how convincing or how clear can dispel his invincible prejudice. This does not argue conscientiousness on his part; rather the very opposite. On the other hand, the fact that a Celt is quick to grasp a situation, ready to seize upon an argument, and capable of understanding, at first glance, the import of a question, by no means indicates that he is not conscientious when he adheres to his Faith. In fact, it would mean, to any rational mind, the very opposite. So that there is no logical ground work for such an argument, or assertion. If, then, Lord Rosebery intended to convey anything in the form of a thought, he was simply beating the air to discover some juggling means of doing injury to the national character of the Irish.

A JUST DEBT.

The various organizations of Catholic laymen in this country owe much of their strength and prestige to the fostering aid of the Catholic press. Catholic journals are ever ready to place their columns at the service of these bodies and to do all in their power, to wield all their influence, to exert all their endeavors to make known, to make favorably known and to spread to the utmost limits, range and membership our Catholic lay societies. These unselfish labors cannot be said to be fairly required. Officers and organizers of these organizations are anxious to employ the Catholic press for the furtherance of their aims, but very unwilling to exert any influence or authority for the propagation and encouragement of the Catholic press. This is a grievous error of policy and of judgment. The laity of the country are now well organized, but their permanence in unity and their growth depends, and must inevitably depend in no small degree, upon the manner of their support by the Catholic press. Let our lay organizations do something for the cause of Catholic literature, for the apostolate of Catholic journalism. Their own best interests will be most securely fostered by this course, which a spirit of true reciprocity demands be pursued for the sake of honesty. Catholic Universe.

Late W. J. McElroy,

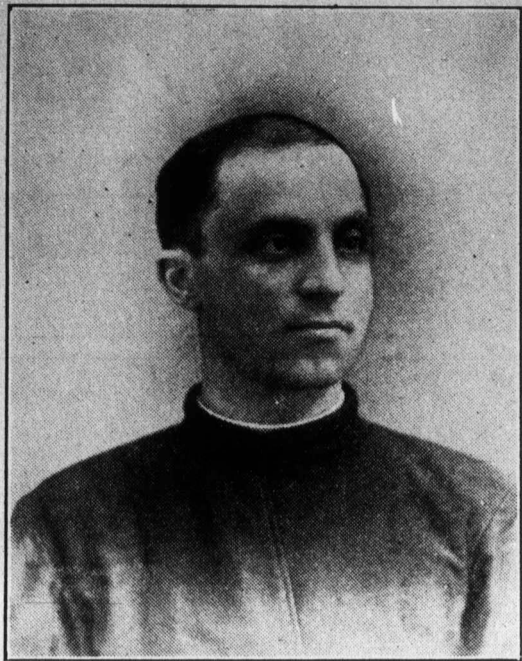


In our last issue we briefly noticed the death of Mr. William J. McElroy, one of the most popular members of the inside staff of the Montreal Post Office. Mr. McElroy entered the civil service in June, 1880, nearly twenty-two years ago, and was a prominent and much esteemed member of the Irish Catholic section of the Post Office staff, which has rendered valuable assistance in that branch of the civil service.

Deceased was an enthusiastic and tireless worker, a man of original ideas. In his particular department - the Directory - the work was of a character that required the closest attention and the greatest patience. That Mr. McElroy possessed the qualifications to ably discharge the duties of his office is admitted by other members of the staff and by his superiors. During his long association with the Post Office he was never summoned before his superiors for any infraction of the rules of the office. This fact should be borne in mind by the authorities now that he, the sole support of a wife and eight children, has been called to his reward.

In religious and national societies deceased had taken quite an active interest. He was a past President of Branch No. 41 of the C.M.B.A. of Canada, and also associated with other organizations. In his sphere he performed many good works; he was a warmhearted Irish Canadian, a zealous Catholic, a loving husband, and a kind father. - R.I.P.

THE MISSES DOWD, so well known in connection with St. Patrick's School, and in the parish of St. Patrick generally, will have the sincere sympathy of hundreds of friends and acquaintances in their sad bereavement caused by the sudden and unexpected death of their aged and respected father.



REV. L. LALONDE, S. J.

A Striking Lenten Sermon

BY

REV. L. LALONDE, S. J.

AT THE

GESU, MONTREAL

TRANSLATED FROM THE FRENCH

BY

Miss Bellelle Guerin.

the solidarity of action of a universal people, whose chief is Christ and whose fatherland is Heaven!

With these conclusions, which are so evident in theory, it is difficult to understand that in practice we meet with contrary results. It is because the present state of society has reversed the order of things. Our neighbor has become an adversary, or a subject of speculation, each action is of value only in so far as it is of value to ourselves, and in the materialism in which we are submerged, that which pays is alone of consequence. Our age with its rush of business, its struggles for existence, its ferocious appetites is not worse perhaps than other ages have been, but it is different. It stands with outstretched hands, eager to grasp all within its reach; "Make room, make room," it cries, while with restless eyes, dilated with cupidity, eyes that dare not look up to Heaven, it watches for the gold that may have dropped from the hands of another. Our age in fact, has so accustomed us to "Each man for himself" that the word and action have passed even into Catholic lives. One would believe that the verb "to have" had taken the place of the verb "to be." For do we not, with the most innocent cynicism say of our friend that "he is worth so much," when we mean that he possesses a certain amount; and strange to say, the unflattering imputation does not offend him. In fact, to conjugate the verb "to be" nowadays, one must include the verb "to have;" formerly it used to be said: "I am just, thou art noble, he is good." Now it is: "I am, thou art, he is just, good, or noble, inasmuch as I have, thou hast, he has—riches."

This false conception of true Catholicity has so impregnated us, that many,—and good people, too—smile at the mere name of a practical Catholic, just as they would at the ridiculous figure of a Don Quixote. Alas, it is because the picture of some that they have known, passes before their eyes like a caricature. The picture is that of a false Catholic.

THE FALSE CATHOLIC.—Unfortunately, this mistaken idea is held by a great many. They will call a man a good Catholic, for instance, who has been baptized, goes to Mass on Sundays, prays, or at least seems to do so, and who approaches the sacraments at Easter time. One who is peaceful, submissive and neutral; who will never tell you either what he is nor what he believes, even if you were to do injury to his Faith, so long as you do not trouble him. Scandal touches him not, and if he has been discovered in an intrigue, he takes care to show that he has been the victim, for a dove does not attack a serpent, nor do lambs devour wolves. His reserve is so great that it might be called cowardice, since he seems generally to be craving pardon of his friends for being a Catholic. In the presence of a blasphemer, he would be confused that you should think him innocent of mortal sin, and he would blush, as at an insult, if you called him devout.

Such a one, in his home, leads a well regulated life,—three meals a day,—abstains from meat on Friday. In his intercourse with his children, his gentleness seems, at least to himself, to be evangelical. He gives orders which are not obeyed, he changes them to advice, which is not heeded; then, he expresses sorrow, but rather than have unpleasantness, he who should command, ends by becoming himself the obedient one.

His idea of social life is to approve of all things, that he may be well thought of by all men; so wherever he goes he bows to right and left, with equal courtesy to those who persecute and to those who are persecuted, and he grasps, with the same warmth, the hand of the friend and of the enemy of his religion. He avoids every society or Catholic undertaking, which the world might disapprove of, for, above all things he wishes to gain approbation for himself, and just as he takes up his convictions when he enters his home, he drops them at the door behind him, when he leaves it. Why, indeed, should he be asked to make unnecessary sacrifices, since he performs his duties, pays his dividends, keeps his boys at college and makes brilliant matches for his daughters?

This is the picture which the world forms of a good Catholic, it resembles him in just as much as a caricature resembles an original. There are some traits that might be recognized, but the ridiculous side has been so often represented by our enemies, that timid minds become afraid and we behold men to whom baptism has given the proudness of names, the highest of dignities, the most beautiful traits of soul, and a nobility whose crest and titles are emblazoned by God

Himself, and yet, who dare not raise their heads!

Alas, it is a sad truth that there are Christians, who by hanging on to devotion with fangs of hypocrisy are a discredit to Catholicity. They are the parasites who fasten like moss to the trunk of a great tree. But the Church should not be judged by these unworthy exceptions, nor should we, by neglecting to accomplish her works, allow ourselves to be classed with them. Does a great and sincere mind judge of a whole by some minute details which disfigure it?

What would we say of a traveller, who from the summit of Mount Royal, gazing at the marvellous view before him, the distant mountains upon the blue horizon, the fields overflowing with yellow harvests on which the midday sun poured down its ripening heat, the river St. Lawrence flowing on calmly and majestically between two curtains of green, seeming, after the tumult of Lachine Rapids, peaceful as a beautiful soul which has conquered a great passion, what would we say if such a one, turning from the magnificent landscape before him with a disdainful smile, remarked that within the fields of waving corn some ravishing insects might be hidden, that some caterpillars crawled on the swaying branches of the trees, or that perhaps a snail was measuring its slimy length on the emerald banks of that azure stream. Such a one would indeed be unworthy of the glorious landscape, his path should lie in lanes.

Nevertheless, such is the conduct of those who, while contemplating the divine whole of Catholic action, offer as a plea for their want of interest, the fact that amongst individuals there may be found parasitical hypocrites, creatures who sometimes succeed in daubing all with their infamous colors. And they exaggerate the number of these, in order to find some excuse for the human respect they would like to call dignity, and the indifference they find would justify.

There was once a man who was the predecessor of this type, we are told in the Gospel that his name was Nicodemus. He too, was a Disciple of Our Lord, but being afraid of the censure of the Jews, he came to the Saviour under the shadow of the night. He seems to have been the first who loved a religion whose works and worship sought obscurity.

CONDITIONS OF ACTION.—Having indicated the obligations incumbent on each member to act in with the whole of that body of which he forms a part, it remains for us to study the principal conditions by which this activity should be directed.

First, we must be persuaded that every Catholic, be he ever so humble, has an influence to exert and works to accomplish; temporal works, on which we will not insist here, as they appeal so largely to sentiment, and even the strongest minds are more easily led by sentiment than by principles of Faith or Reason; and spiritual works of which Our Lord has given us an example and which, He told us, cover a multitude of sins.

These works concern us all, even as the precept of loving our neighbor, and principally of loving our neighbor's soul, concerns us. Therefore, in order that they may be accomplished, it is a necessary condition that there be no rivalry in the ministering of them. Although the one is spiritual and the other temporal, no opposing interest must ever forge a separation between the laic and the clerical.

And, why should we fear such a separation? Are not we all working for the same end, to which all are subordinate? Are not we all members of the same family, soldiers of the same army, commanded by the same chief? We profess the same Faith, receive the same sacraments, adore the same God, then why should we fear the distrustful voice which calls out that there is an enemy in our midst? An enemy? Does it not seem impossible? Have not we all, though one may wear a frock coat and the other a cassock, learned the same catechism which has taught us that man was created to adore God, to know Him, love Him and serve Him, and thereby to acquire Eternal Life? Do we not know that the object of Civil Society is to help us in this service to obtain Eternal Life?

It alone is the great universal end for all. Not more for one than for another, not more for the layman than for the priest, not more for the King than for his ministers, not more, not less for the great lady who sweeps the rustling silk of her skirts over the gorgeous carpets of her brilliant drawing room on the way to her carriage, than for the little Sister, in her humble gown of black or grey, who spends the night by the bedside of the dying, in the miserable hovels of the poor.

Eternal Life, that is the end; and outside of it all else,—all—is but a means. The means, however is worthy of the end and derives its value from it. And whether it be called fortune, science, health, profession or trade, it is of worth only when united to that end which it helps to obtain. Fortune is worthless if it elates the soul instead of helping to save it, and so is science, unless it illumines the road to Eternal Life. Medicine is helpless if it helps not the life which cannot die, and health avails us nothing if by it we live not in such a way that we will live forever with God.

CATHOLIC UNION.—If, then, the end is one and indivisible and that all the rest is but a means to attain it, why in the very heart of the Church is there a species of antagonism between two powers, one civil, and the other religious, a sort of opposition of interests, one temporal, the other eternal?

Will not victory for one mean the undoing of the other since they have not been made to destroy each other by rivalry, but rather to consolidate each other by union and dependence?

It would be necessary to travel far back into the past, to find the origin of this distrust which stifles so many great impulses, destroys the germ of heroic acts, and makes purely human institutions out of noble works which a breath of Catholicity would have imbued with a life divine.

It was Protestantism, with its liberal judgment, that germinated the first microbe and cast it into our modern life. It fell among high places, and attacked Governments, and from thence the homicidal doctrine has descended to us. That doctrine which would cut a man in two, dividing his soul from his body, and which may be known as "The Separation of Church and State." Many a well-intentioned Christian on account of temporal interests, injured pride or ill-directed zeal, has caught the malady, and felt within himself in his own internal government this separation of Church and State.

Once this occurs, it means disaster, for, although his actions may keep their external form, they are dead. They may preserve the appearances of a body, but the soul has departed and life has gone, the body is nothing but a corpse.

How shall we preserve ourselves from this death? We who would live in the body and spirit of Christ, who would fain accomplish works that will be registered in the books of Eternal Life?

Where is the hand that can dive deep down into our organism and drag out the evil and destroy it? Ah, it would be a long and wearisome task, better far to take such precautions as will preserve those who have not yet been tainted.

CATHOLIC FIRST.—A Catholic must always remember that before and above all else in life he is a Catholic. Generally speaking, a king must forget that he is a king, before he will lower himself to do a mean act, and so, when a Catholic forgets his dignity, it is not long before he subordinates it to his state of life, and to the exigencies of his temporal interests; yet, his state is merely an accidental means given him to effect his union with God. Numerous and varied as are our methods of gaining a livelihood, so also are the means given us for obtaining our salvation. They are as links in a chain which is riveted in God, and though they may be far distant from each other and very dissimilar, they are inseparably joined to the first ring which gives them their value and which binds them to the Almighty.

For instance, the politician may be indifferent to the tradesman, the grocer to the merchant, the doctor to the lawyer, but not one of these can detach himself from the Christian within him. To unlink himself from the chain which binds him, would mean to separate himself from God.

Politicians, doctors, lawyers, we may live without, nor must we be of their class. Jesuits may not be considered necessary, nor need we be of their Order; God alone is indispensable, and without Him we can have no life.

All, then, must ever remember that religion is first and before all else, since it gives to man his character. His profession or trade, whatever it be, is merely a qualification to tell the class to which he belongs. Has not the politician, before receiving a commission from his country, received a higher commission from his God? The doctor and lawyer, have they not, before obtaining these earthly degrees, obtained the noblest of all titles when they were made children of the Church by baptism?

Worse still would be he, who would harbor in his heart a spirit of antagonism towards those members of the great family who are, as it were, his older brothers and sisters; I mean the priests and nuns, who would decry them, invent and magnify their faults, who would struggle to lessen their influence by malicious jibes and jests? Ah, most unworthy would such a son be. Even those outside the pale of the Church must regard such a one as a renegade and a traitor.

MINFUL OF DIGNITY.—To be constantly mindful of one's dignity as a Catholic is a necessary condition to fulfill its obligations. Yet, this must be done with subordination. We are not permitted to take upon ourselves a sacerdotal mission; rather must we make the lay mission, which is our own, respond to the precept God has given us, when he confided to each one of us the care of our neighbor. Ours must be a ministry in which caution never excludes zeal, nor in which tact excludes ardor, where example given at the proper time, and counsel gently and decidedly offered will be productive of lasting good for the salvation of souls. Above all it is a ministry in which the ingratitude of those who receive must never have power to lessen the love of those who bestow.

Oh, how great must be our love, to reach the summit of this height where Jesus, our model, has stood before us!

To labor for others, and to be misunderstood by them. To do good, and have evil done us in return. It is bitter, but it must be endured.

Some day it may happen that having given a part of your life to awaken that life which never dies in the soul of another, when blessed and happy at the result of your labors, you have heard a heart throb with spiritual life, its cords vibrating at your kindly words and becoming attached to your own heart, because through it, it has become reunited to God. If at that hour, when desiring to do good, you are accused of doing wrong, when trying to console and convert, you are accused of dishonesty and perversion, when malicious lips will whisper vile untruths about you, and even those whom you thought your friends will allow your name to be bandied about with all the crudity of malignant and sensational slander. Oh, terrible indeed will be that moment, and bitter that trial to bear! And when the demon of calumny having caught you in its vicious clutches, striving to resist its power, tears blind your eyes, and your heart sinks with discouragement within you. When your pride revolts, and your whole being rebels against the insults offered to you, will you throw yourself on your knees and cry out from your soul before your crucifix: Oh! Jesus, too much do my sufferings resemble your own! If it belongs to the refinement of civilization to attack and destroy all those who would lend it a helping hand, then give, Oh, give us a place of solitude where the ungrateful enter not, lead us to some spot where tranquilly and peacefully we may dwell, where we need not have your works to propagate, nor call on others to bless Your Name!

But oh, no, no. Let us arise with courage! Catholic action demands just such a struggle. What must be crushed before bread can be made. Virtue bows its head to every breeze like a frail flower, if its roots are not buried in pain. Words are barren when they are not moistened by tears. The heart is cold and dry from which warm life blood does not flow. He is not a Christian who is not another Christ, who becomes a Saviour.

Ah, behold Christ the Saviour. He loved the world. He blessed it. He saved it, and what did an ungrateful people bestow upon Him in return? Only a crown of thorns to bind His brow. And nails to pierce His hands. Yet He has said to us: "Look upon Me, and do as I do."

I know that it requires a great deal of merit for me to get to Heaven, but what I lack I will obtain from my treasury, which is the Heart of Jesus.—St. Bernard.

The more you are beaten about by the winds of temptation, the deeper must you cast your roots by a profound humility, in the Sacred Heart of Jesus Christ.

ON JUSTICE MAHON.—One distinguished High Court

Province of Ontario. Hon. Hugh MacMahon, native of Canada, in Guelph on the 1836. His parents were of Ireland. Justice, a gentleman, and he pursued the education. For some time the sketch held employment Canadian Government, feeling that the civil prospects for an resigned and applied study of law. In admitted to practice, into partnership with the late Thomas B. I. whom he remained for Brantford. His par came county judge, though the clientell Mahon was large, at ventured on a change resided at London, who quired an extensive 1876 he received his from the Ontario G in 1885 the Dominion him a similar distinction sented the Dominion

OUR CURBSTONE OBSERVER.

HERE is an open

run some open able to a hi doubt all m ended, from time to better in the end to ture of a danger th than to be ignorant existence. This g been expressed in so different ways that volume to repeat the different authors. O known is to the eff forewarned is to be fo all this has reference natural dangers that is, however, an ene can possibly defend and that is an evil tongue. The word of the victim of it is aware of it ever hav he has no idea th impressions are against him; and wh of the wrong, he is able of counteracting He may be able to s on the subject to on ple; but it is beyond follow the story in cesses of the social wherein it has deve pand its poisonous in itself, would form esting and a very th

SKETCHES OF IRISH-CANADIANS.

Hon. Justice H. MacMahon.



HON. JUSTICE HUGH MACMAHON.—One of the most distinguished members of the High Court Bench in the Province of Ontario is the Hon. Hugh MacMahon. He is a native of Canada having been born in Guelph on the 6th of March, 1836. His parents were both natives of Ireland. Justice MacMahon's father was a gentleman of classic attainments, and he undertook to supervise the education of his son. For some time the subject of our sketch held employment under the Canadian Government, but in 1857, feeling that the civil service offered no prospects for an active mind, he resigned and applied himself to the study of law. In 1864 he was admitted to practice, and he entered into partnership with his brother, the late Thomas B. MacMahon, with whom he remained for five years at Brantford. His partner then became county judge of Norfolk. Although the clientelle of Mr. MacMahon was large, at Brantford, he ventured on a change, and went to reside at London, where he soon acquired an extensive practice. In 1876 he received his patent as Q.C. from the Ontario Government, and in 1885 the Dominion conferred upon him a similar distinction. He represented the Dominion in the dispute

concerning the boundaries of Ontario, which commenced in 1879, and when the matter was finally carried to the Privy Council in 1884, he was one of the counsel who went to England on behalf of the Government of Canada to plead the case before that tribunal. Judge MacMahon had few equals at the Bar of Ontario as a pleader in criminal cases. In 1883 he removed from London to Toronto, where he again built up a lucrative practice. In November, 1887, Sir John A. Macdonald offered him a judgeship of the common pleas division of the High Court of Justice of Ontario. This was a singular mark of confidence, as Mr. MacMahon had always been politically opposed to the Government of Sir John. Judge MacMahon was promoted upon his merits as a distinguished member of the Bar. His career since his elevation justified the choice of the Right Hon. leader of the Government of that day. In the words of Mr. Davin in his work on "The Irishman in Canada," "Justice MacMahon is one of the most enlightened Irishmen in the Dominion; he uses his voice and pen to promote that cordial feeling between his countrymen which it is so desirable should exist in their own interest and in the interest of Canada."

OUR CURBSTONE OBSERVER. ON INSINUATIONS!

HERE is an old axiom that runs somewhat this way "an open enemy is preferable to a hidden foe." No doubt all men have experienced, from time to time, that it is better in the end to know the nature of a danger that awaits them than to be ignorant of the fact of its existence. This great truth has been expressed in so many and such different ways that it would fill a volume to repeat the sayings of the different authors. One of the best known is to the effect that "to be forewarned is to be forearmed." But all this has reference to physical or natural dangers that menace. There is, however, an enemy that no man can possibly defend himself against, and that is an evil or slanderous tongue. The word of injury escapes, and the victim of it is generally unaware of it ever having been spoken; he has no idea that false or bad impressions are being created against him; and when he does learn of the wrong, he is entirely incapable of counteracting it in any way. He may be able to say a few words on the subject to one, or a few people; but it is beyond his power to follow the story into all the recesses of the social organization, wherein it has developed and expanded its poisonous qualities. This, in itself, would form a very interesting and a very timely subject for

of omission. There are positive and there are negative wrongs that may be perpetrated. If I were asked to indicate the worst class of insinuation I would say that it consisted, very often, in the unspoken word. Take for example a couple, or more, of people who meet in general conversation. The name of a neighbor, or of one with whom there are some of them well acquainted, while others of them do not know him quite so intimately, comes up, and a person present says of the absent one that he is a good man, or that he is worthy of certain support, or deserving of a certain office, or any such remark as may fit the circumstances. The insinuating individual does not deny the good qualities of the absent one. He is in accord with the one who praises the object of the discussion. Still he adds a blank to the conversation; he says, for example—"Yes, he is a fine man, a deserving fellow, but it is a pity he should have a fault"—or else, "but appearance are not always truthful;" or, "if all is not known," or "if they knew all I do," or some such remark. He has really said nothing positive, he has indicated no wrong, no flaw of character; he has merely created a suspicion, that may, or may not have any foundation. He has injured that man's character, he has cast a doubt upon his integrity, he has left it an open question whether he really deserved such commendations or not, he has lowered that person in the estimation of those who had such a high opinion, possibly he has injured him in his chance of life; in a word, he has stabbed him in the back, giving him no opportunity of defending himself, and has, like a coward, gone off under the protection of his mean insinuation. He is decidedly guilty of a great sin in the eye of God, of a mean act in the eye of society, of a crime in the eye of humanity. The law of the land cannot reach him, no more can the victim of his insinuation—but he may rest assured that there is a justice that will sooner or later make him repent his deed.

AN EXAMPLE.—I was led to these reflections by a fact that came to my knowledge a few weeks ago. A young man was about to be offered a very remunerative and enviable position by the head of one of our leading business firms. It chanced that his name came up, in the course of a conversation, at a lunch in one of the downtown restaurants. The head of the firm in question was present. One or more of the gentlemen there spoke highly of the young man. Finally turning to an intimate acquaintance of the family, one of them asked,—"don't you think that J. has a fine career ahead of him?" The other merely shrugged his shoulders, winked, and replied, "well, I never tell tales out of school." What he meant would be hard to understand, and possibly he could least explain his own meaning. However, the head of the firm, who had been interestedly listening, there and then changed his mind, a doubt had entered it, and the young man never got the expected chance; nor will he ever be able to trace the cause of his failure. What is the reader's opinion of the one guilty of such an insinuation? It is quite possible that he still passes for a friend of that family, and may be of the young man whose future he had so wondrously injured. Needless to multiply examples. It is a safe motto to beware of the insinuator.

MR. REDMONO'S SPEECH IN LONDON!

AT the St. Patrick's Day banquet, held in London, England, Mr. John E. Redmon, M.P., chairman of the Irish Parliamentary Party, presided and delivered one of his characteristic speeches. He said in part:—

Those annual occasions were, in his opinion, of great value to those Irishmen whose ordinary avocations were of such a character as to prevent their active interference in Irish National affairs. Those gatherings afforded an opportunity to them, once a year, at any rate, to make what might be called a public profession of Nationalist faith, to renew their pledge of devotion to the prosperity and freedom of the land of St. Patrick. That night all their hearts were filled with love of Ireland. That night all their minds were filled with the thought of her past, and anxiety and solicitude about her future. He found that night his mind carried irresistibly back to the first occasion when he was present at a St. Patrick's Day

banquet in London. It was more than twenty-five years ago when that great Irishman—whose greatness he did not believe was yet sufficiently appreciated and acknowledged by the Irish people—Isaac Butt—was in the chair. He himself was but a lad, and his father was a member of the Irish Parliamentary Party. At that time he well remembered how high were their hopes and how boundless their enthusiasm, and how strong their confidence in the future of their cause. Twenty-five years had passed since then, and one great awful fact stood out through all those years. During that period of twenty-five years more than one million of the flower and strength and manhood of the Irish race had left the shores of Ireland, and the one great awful fact that stood out that day after a lapse of twenty-five years was that this emigration from Ireland still continued and was going on at this very moment.

KEEP THE PEOPLE AT HOME.—For the prelate and the politician alike, for the Englishman and the Irishman alike, he would say, there was one great duty of the moment, and that was to make some effort to keep the Irish people at home. If the people continued to leave Ireland as they were doing at the present time, the prelates and the priests in the near future might find those stately edifices that had been raised by the devotion, the generosity, and the faith of the Irish people to the worship of the living God, those great edifices which had been erected upon the ruins of the old churches where their forefathers worshipped and which were destroyed by the hand of oppression—they might find in the near future those stately edifices desolate—the churches left, but the worshippers gone. And the politician who was to-day engaged in the effort to regenerate and emancipate the nation might soon find there was no nation left to regenerate and emancipate. If that emigration continued as it was going on at this moment, Englishmen—and he did not say it by way of a threat—might soon find out, and find out when it was too late, that, in the inevitable justice of Providence, there was a Nemesis for the exterminators of the people. And if the Irish people continued to go from the country as they were still going the Irishman in every land would turn his gaze towards the cradle of his race, and see only a depopulated and degraded province, not Irish, not English, but a mixture of the worst qualities of both. Therefore it seemed to him that the paramount duty of the moment was to do what they could to stem the tide of emigration. He asked, how could that be done? He looked at it from the point of view of the politician, and his belief was what they wanted in Ireland was one breath of freedom. The young men of their race flew away from Ireland to-day, they flew away from the British flag, which for the Irish people in the past had been the symbol of oppression. They flew away from Ireland as a land where native opinion had no force and no influence in the government, where the government was foreign, and founded upon force. They flew away, and it was worth the while of English statesmen to consider this fact—they flew away, but they did not go to the English colonies, they did not follow the flag. No; they left Ireland because it was not a free country, and they went to America because there they lived under a free and independent flag. The first essential, in his opinion, to keep an Irishman at home was to give him freedom in his own land, to give the Irish people at home the power of governing Ireland. Second that, and indeed largely independent upon that, as a means of arresting emigration, was the movement that was on foot to stimulate Irish industries. He believed, in the first place, that Ireland could never be prosperous industrially until it was a self-governing country, and the very least that Ireland could ask from her sons in order to support those industries was that they should always give preference to home-made goods.

THE GAELIC LEAGUE.—There was another movement on foot which had for its object the arresting of the stream of emigration. He alluded to the Gaelic movement. In his opinion that movement was one of the most remarkable movements which ever sprung up in any nation in the world. It was a non-political movement in this sense, that there were men in the Gaelic movement who were not Nationalists, men in the movement who were not politicians, and, speaking in the name of the Irish Nationalist party in the House of Commons, and also in the name of the members of the United Irish League in Ireland, he said that every member of the Parliamentary Party, every member of

the United Irish League, was a supporter of the principles of the Gaelic League. He had always been a supporter—an enthusiastic supporter—of it, and if he had not been able to take as much part in the actual work of the Gaelic League as he could have wished it had not been because he did not desire to do so, but because his hands were full in the conduct of the National political movement. He was happy that night to be able to congratulate the Gaelic League movement on its unprecedented success. A few months ago there seemed to be a danger of some friction arising between the Gaelic League and the political movement. He viewed that prospect with alarm, and he was happy that night to say that the danger had passed, and the two great movements—the one auxiliary to the other, the one, he might almost say, necessary to the other—were working in absolute harmony for the benefit of Ireland; and he desired to congratulate his friend, Dr. Douglas Hyde, one of the best Irish Nationalists that he knew, on the success of the movement with which he was so closely identified. That movement had not merely been one, as some people in England seemed to imagine, for the revival and spread of the old language of Ireland, but it had another and wider scope. It had had for its object, in the words they were so familiar with, the creating of public opinion in Ireland and making it racy of the soil. To-day happily it was no longer unfashionable to be Irish in Dublin. To-day it was happily no longer a source of shame or humiliation to have an Irish name or an Irish accent. To those three great agencies he had mentioned he looked for the arresting of the tide of emigration. In that spirit he greeted them that night in the name of Ireland, when they were celebrating the festival of St. Patrick, and when their hearts were filled with the sweet, tender, and glorious memories of the past. With an undying faith in the destiny of their race, and with confident hope in the future, let them all reverently pray God save Ireland.

IRISH NOTES.

CATHOLIC ACTION.—In a circular letter, which was read in all the parish churches of Belfast on a recent Sunday, His Lordship Bishop Henry, in referring to the annual meeting of Catholic householders, says:—

I attach the greatest importance to the objects for which this annual meeting is held; namely, of a Congregational Committee, whose duty it will be to promote the indispensable and urgent work of registration and to advance Catholic interests generally; and, secondly, to elect suitable delegates to take part in the deliberations of the Executive Committee of the Catholic Association.

It is, to say the least, most desirable that Catholics should co-operate in the heartiest manner with one another, especially in Belfast, where unfortunately sinister influences are continually at work, not only to retard their religious and social advancement, but in many cases to thwart the modest aspirations of individual Catholics even among the humbler classes. In these circumstances it behoves Catholics to help one another in accordance with the instruction of St. Paul: "Let us work good," he says (Gal. vi., 10), "towards all men, but most of all towards those who are of the household of faith." The Catholic Association, with the zeal and loyal support of priests and people, can be made a useful instrument against unreasoning opposition to Catholics as such. Not until we are accorded the full measure of our rights as citizens, and until the religion of our people is no longer an obstacle to their advancement, can we hope for a becoming Christian spirit of toleration and respect among all classes of the community.

The Catholic Association, while aiming at concerted action among Catholics for the public good, does not entertain any sentiment of hostility nor feeling of bitterness against those who are of a different religion. Our claim is for distributive justice—for a fair share of representation on the public boards, and for equal treatment against exclusiveness in appointments to positions of trust and emolument. The record of the Catholic Association justifies the hope that the persistent efforts of the united Catholic body in the ranks of that organization will eventually lead to the attainment of our just and reasonable demands. The experience of every succeeding year brings with it fresh reasons for renewed energy and vigilance in prosecuting the aims and objects of the Association.

A NEW PRESBYTERY.—The 17th of March was a red letter day in the parish of Ahoghilly, the occasion being the laying of the foundation stone of the new parochial house. After nine o'clock Mass, which was celebrated in St. Mary's Church by the Rev. John Nolan, P. P., a procession composed of the entire congregation was formed, and headed by acolytes and cross-bearer proceeded to the site selected for the new house. Here the ceremony of blessing and laying the first stone of the building was performed by the Rev. Gerald Nolan, M. A., B.D., professor St. Malachy's College, Belfast.

AN IMPRESSIVE CEREMONY.—There was an immense congregation in St. Malachy's Church, Armagh, recently, the occasion being the anniversary of the consecration of Ireland to the Sacred Heart. His Eminence Cardinal Logue presided. An eloquent sermon on devotion to the Sacred Heart was preached by the Rev. Peter Sheerin. The Blessed Sacrament was then exposed on the High Altar, and His Eminence the Cardinal Primate recited the Act of Consecration. Solemn Benediction of the Most Blessed Sacrament, given by the Cardinal, concluded the impressive devotions.

THE KING'S VISIT.—The Belfast "Irish News" in reference to this question, remarks:—

The abandonment of the King's visit to Ireland forms the chief subject of conversation at present in political circles. It is freely stated by public men who claim to know the facts, that the King himself does not approve of the decision, but that he does not feel justified in ignoring the representations of the Cabinet. The advice tendered to him was, it is said, based on the fact that public opinion in Ireland runs so high on such things as the Boer war and the Coronation oath that hostile demonstrations in the cities would be inevitable, and that the spread of the United Irish League in the agricultural districts has produced such feelings among the people that in many districts they would insist on presenting political addresses as "petitions of right."

Another difficulty was the question of addresses from the Orange Society. His Majesty is said to have been anxious to be spared the necessity of receiving such addresses and taking one consideration with another his advisers thought it well to dissuade him from the journey. The King himself was anxious to go. His views on the question of Home Rule are not unfriendly to the Irish people, and he was perfectly confident that his reception would not have been a hostile one.

A GOLDEN JUBILEE.—The celebration on St. Patrick's Day, of the golden jubilee of the Very Rev. Patrick O'Keane, P. P., of Down, was an event which awakened the greatest enthusiasm in that district.

During the lengthened period which the venerable jubilarian has been amongst the people, they have been enriched indeed in their spiritual requirements. The fruits of his assiduous attention to the great responsibilities of his holy office abound in plenitude throughout the parish, and in order to show that his labors were appreciated his grateful parishioners marked the attainment of his jubilee in a manner that speaks so well for their loyalty to the priesthood.

DEATH OF A NATIONALIST.—On St. Patrick's Day the funeral took place, to the cemetery at Errigal-Kieran, of Mr. Peter Keenan, Tírmaskea. The deceased was one of the most popular and sterling Nationalists in this part of the county. It was mainly through his successful work in organizing the party in South Tyrone that Mr. William O'Brien was returned for the constituency.

MONTREAL CITY AND DISTRICT SAVINGS BANK.

The Annual General Meeting of the Shareholders of this Bank will be held at its Head Office, 176 St. James Street, on

TUESDAY, 6th MAY NEXT.

At 12 o'clock noon.

for the reception of the Annual Reports and Statements, and the election of Directors.

By order of the Board,

A. P. LESPERANCE,

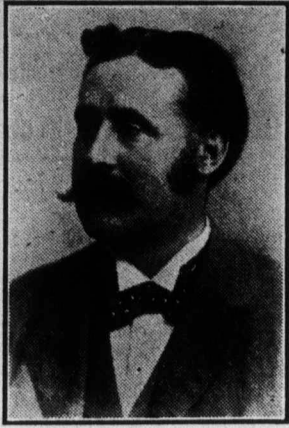
Manager.

Montreal, March 31st, 1902.

The greater the love, the greater the capacity for grief. There is nothing deeper than the wounds of a friend. When those we love doubt us, it breaks our hearts.

True blessedness consisteth in a good life and a happy death.—Solon.

DEATH OF FRANK J. HART.



LATE FRANK J. HART.

A FEW HOURS after we had printed our last issue on Thursday last, the sad news which caused such a terrible shock to all classes in Montreal—the death of Mr. Frank J. Hart—came from Colorado Springs. The details of the sudden passing away of this truly great man of business affairs have already been published in the daily press. The end came at a period of life which may be termed the very prime of physical and mental fitness; when he was engaged in maturing other plans to crown, so to speak, one of the most successful commercial careers in our circle during the past quarter of a century. Whether we consider Mr. Hart's personality as a member of the business world, as the head of a family, as a public citizen, as a man of sterling and proven faith, or as an Irish Canadian, in the broadest and truest acceptance of that term, we cannot fail to note how perfectly his life harmonized with the requirements of each of these spheres. If we were called upon to select a model for the encouragement and imitation of our young men—above all our young Irish Catholics in this Dominion—we could not find one better calculated than he was to serve as a beacon light to commercial prosperity, social distinction, domestic felicity, and Catholic happiness. Many-sided indeed has been that comparatively brief career.

IT IS A CUSTOM in the world to-day, when a man who has attained any remarkable degree of success in business or in financial enterprises, dies, to ask "how much has he left?" It is a sordid question, but it indicates that the world still judges men by their means. It asks what he had, not what he had done; what he left behind, not what he has carried with him. Beyond the knowledge of the one potent fact that the late Mr. Hart had been exceedingly prosperous in business, we know not, nor do we seek to know, nor does it specially interest us how the world's question may be answered. But we are aware of a magnificent heritage that he has bequeathed, by his death, to his family, to the community, to his co-religionists, and to his fellow-countrymen. He has left behind him the priceless legacy of a grand example; he has left to those who loved, to those who knew him intimately, to all, the memory of sterling honesty, of uncompromising justice, of unbounded generosity, of talents consecrated to the advancement of every noble cause, of experience devoted to the augmentation of human happiness, of labor in the field of educational improvement, of municipal progress, of religious development, of social purification, of domestic perfection, in a word, he transmits, by his sudden and unexpected disappearance from the active arena of life, to his children and to his country the magnificent heritage of practical Faith, unswerving patriotism, and unqualified public and private integrity.

WHAT MONUMENT can the hands of gratitude and love erect to the fame of such a citizen, such a Christian, such a man? The hand of time will obliterate the name and the record of virtues from the most stately and enduring shaft; his monument was long since fashioned by his own hands, moulded by his own efforts, constructed by his own skill, perfected by his own judgment, and adorned by his own rich and appreciative sentiments; his monument, is his family; his sons who will carry on and complete perpetuate and augment the splendid commercial fabric that

their father's talents, labors and honesty had founded, had fostered, had associated them with, and had left as a model—in the temporal sphere—of what the Irish Catholic can accomplish in a land such as ours.

WHEN WE REFLECT upon all that this one man has accomplished in such a comparatively short space of time, and when we hear his name upon every lip associated with the highest civic, social, and religious administration, we feel a pardonable pride of our being. We feel proud that he was a model, a practical, an outspoken Catholic, whose religious convictions were only the more respected on account of the respect that his individuality commanded in all who were not of his Faith. We feel proud that he was an Irish Canadian; son of an Irishman, and one whose patriotism—both as regards the old land and the new—was of that sterling, and yet unostentatious character, which is calculated to win adherents to any cause, and to raise a nationality many degrees in the esteem and respect of all other elements of the community. We feel proud that he was the product,—educationally and morally—of our Christian Brothers' Schools, and that he carried into life, and into every avenue thereof, the results of the training, the instruction, the commercial education, the religious principles, and the social and moral precepts that he had imbibed and received as a youth on the benches of the grand old school.

THE DETAILS of such a biography belong to so many records and so many annals, that we dare not, at this moment, and in the presence of the sudden catastrophe that came to his home and to his dear ones, attempt their recapitulation. Our sympathy with the bereaved mother of his children, with those children, themselves, with that other and more aged mother whose heart must have stood still under the shock of the news, is such that it will not allow us to intrude on the sacredness of the sorrow and the profundity of the gloom that has enveloped them. Nor can we go over the story of some of our greatest and most noble institutions—religious, educational and commercial—associated with their development, did not last long. It was ment and their well-being. The Church, the Board of Catholic School Commissioners, the Catholic High School, the Board of Trade, the immense fruit industry, the Civic Council, in a word, the foremost institutions of our city. Over such a grave and beside the ashes of such a man, we can do nought but respectfully uncover the bowed head and offer up a fervent prayer for the repose of his immortal soul. That in the full noon of his prosperous life he should have been so unexpectedly summoned away, is the most painful reflection of all; yet, knowing him as we did, we feel, to its fullest, the great consolation that he was one of those whose lives are a perpetual preparation for the inevitable, and whose soul are ever ready to appear before the dread tribunal of God.

A FEW DETAILS.—It is in this spirit that we now turn to the details of the life which has been made the subject of so many obituaries in the secular press. Mr. Hart had reached his 51st year at the time of his death. Immediately after leaving school he entered as a clerk in the grocery establishment of David Crawford. Shortly after he was taken into partnership, but this as-

dissolved to admit of his forming a business connection with another clerk in Mr. Crawford's store, under the firm name of Hart & Howard, their store being at the corner of Dorchester and Beaver Hall Hill. Two years later Mr. Hart went out of business on his own account.

It was then that he proceeded to lay the foundation of his future fortunes. Entering the employ of his father as bookkeeper for the firm of Hart & Tuckwell, he at once commenced to master the intricacies of the fruit trade. When his father died he was taken into the firm, and subsequently, on the death of Mr. Tuckwell, he assumed full control.

He was a governor of the Catholic High School; a director of the Canadian Rubber Company, a director of the Union Cold Storage Company; president of the Montreal Fruit Auction, director of the Canada Paper Company, vice-president of the Virtue Mining Company, a shareholder in several banks, including the Molsons; and an executor of the James McCready estate. Mr. Hart was also a large owner of real estate.

Perhaps the greatest public distinction was brought to Mr. Hart by the term of two years which he served in the City Council, being elected by acclamation, in St. Antoine East in February, 1900. At once appointed chairman of the Fire Committee, Ald. Hart immediately set himself the task of placing the brigade on a satisfactory basis. This he succeeded in doing, despite all obstacles that confronted him.

In the Board of Trade, both in the ranks of the members, and in the Executive Council where he served a couple of terms, he did yeoman service for his creed and race in the endeavor to secure for them that measure of representation to which their citizenship entitled them. Much could be said upon this subject.

The mother of the deceased is still alive, Mrs. Martin Hart, resident at 609 Cadieux street, and is now about 75 years of age. Besides a widow, who was formerly a Miss Saunders, and whom he married a quarter of a century ago, he leaves three sons—Charles M. and Frank, who are associated with their father's business; Thornley, who is employed in the Canada Paper Company, and a daughter, Miss Muriel.

THE FUNERAL which was held on Tuesday morning, was attended by all classes of citizens. At the solemn Requiem Mass, which was chanted at St. Patrick's Church, the professors, teachers and pupils of the Christian Brothers, Catholic High School and St. Patrick's (girls) Academy, were present as were also the representatives of the various public bodies with which the deceased had been associated. A strong detachment of the Fire Brigade and City Police were also in attendance. The choir of the Knights of Columbus, under the direction of Prof. J. A. Fowler, rendered the musical portion of the service, which was most impressive. At the close of the Mass and chanting of the "Libera" the remains were taken to Cote des Neiges Cemetery for interment in the family burial plot.

THE IRISH FRANCISCAN MARTYRS!

BY
REV. FR. ANTONINE,
O.M.F.
MGR.
CORNELIUS O'DEVANY,
BISHOP
OF
DOWN
AND
CONNOR;
AND
REV.
PATRICK O'LOCHRAN,
SECULAR
PRIEST.

Most of the authorities we have for the life and martyrdom of Cornelius O'Devany, the great and

Venerable prelate of Down and Connor, were his contemporaries. Thus Roche, Wadding, the Four Masters, O'Sullivan, and Father Mooney, although they were not witnesses, received the entire details of the martyrdom from those who saw the holy Bishop and his companion generously shed their blood for the Faith.

Dr. O'Devany was born in 1533. He belonged to a respectable family in Ulster. Before he was twenty years of age he received the habit of St. Francis in the Abbey of Donegal. Not many years after his religious profession he was sent to Rome, where he attained a high degree of learning and sanctity. His singular gifts and great virtues attracted the attention of Pope Gregory XIII., and, on the 18th of April, 1582, he was appointed to succeed Donough O'Gallagher as Bishop of the united Sees of Down and Connor. He was consecrated on the Feast of the Purification in the following year, and soon after returned to his native country.

It was the same Pontiff, Pope Gregory XIII., that consecrated Dr. O'Hely six years before, and appointed him to the See of Mayo.

Bishop O'Devany, before he set sail for Ireland to take possession of his See, was well aware that the English ruler was endeavoring to crush the Catholic religion in his native land by plunder, fire and sword. He knew that the fair plains of Ulster were devastated by an infamous and cruel soldiery, but all this could not deter him from courageously entering upon his office as pastor of the people committed to his charge. He was one of the prelates who, in 1587, met in the diocese of Clogher, and there solemnly promulgated the decrees of the Council of Trent before a great number of the clergy.

Five years after he was taken and imprisoned in the Castle of Dublin. Fitzwilliam, then Lord Deputy, wrote to the English Prime Minister, Burghley, from Dublin, October 26th, 1588: "There is a prisoner in the Castle, one Cornelius, Bishop of Down and Connor, who having escaped, and being apprehended again, had in his possession a commission from the Bishop of Derry, a copy whereof your lordship shall receive enclosed, authorizing him as the Vice Primate to grant pardons and indulgences; who, albeit a most pestilent and dangerous member and fit to be cut off, yet being informed that we cannot here otherwise proceed against him than in the course of pramunire, I humbly beseech your lordship's directions and assistance for some other means whereby we may be rid of such an obstinate enemy to God and so rank a traitor to Her Majesty, as no doubt he is. The "commission" was merely a document granting certain faculties in the administration of the Sacrament of Penance. For three years he had to endure the most incredible hardships and sufferings of hunger, thirst, and nakedness. Unlike the other prisoners, he received nothing in the shape of food or drink from his merciless jailers. About this time there were some persons confined in the castle for civil offences, and they were plentifully supplied with food at their own expense. The holy Bishop was just a storey above these men, and could hear their voices. Wishing to discover a means of communicating with them he made a diligent search of the floor of his cell, and found that there was a board loose. This he easily managed to remove, and spoke to the prisoners underneath. They told him they were willing to share with him what they received, but that they could not give him much. He then let down his braces through the hole, drew up first a dry crust of bread and afterwards a cup of insipid beer. With these—shall we call them delicacies—which he daily received, he succeeded in prolonging life.

At length, by Divine Providence, he was released, and returned to the exercises of his sacred office. Very soon after the Queen's minister regretted having liberated him, and tried every art and means to get him again into their power. The holy Bishop, in attending to the wants of his flock, proceeded carefully and cautiously lest he might again, through inadvertence, fall into the hands of his enemies. However, he perceived that this concern for his own safety interfered a good deal with the discharge of his sacred duties, and he, therefore, resolved to devote himself without reserve to the spiritual wants of his people.

At length he was seized by the soldiers in the house of a Catholic while he was in the act of administering the Sacrament of Confirmation to a number of little children. This was in the month of June, 1611. The priest, Patrick O'Lochran, was taken prisoner the same month in the port of Cork, having

just returned from Belgium. He was accused of "having traitorously gone to Belgium in the same ship with the fugitives, Earls O'Neill and O'Donnell." He replied that, although he had been to Belgium, he was ignorant of O'Neill's and O'Donnell's flight, and had simply gone to that country to pursue his studies. All the same, he was thrown into a dungeon, whilst the Bishop was kept in custody in the Castle, and succeeded in saying Mass daily by stealth.

When the priest was asked would he wish to be tried by a jury of twelve men he answered, "If the twelve men were Irish they themselves would be in danger; if they were Protestants they might be induced by fear or reward to commit sin and condemn him. He did not desire that worthy Catholics should be brought into danger or heretics induced to sin. He therefore placed the entire matter into the hands of a judge in whom he hoped to see both equity and justice." The judge, Dominic Sarsfield, who was a bitter enemy of bishops, priests, and everything Catholic, said, "as you decline the trial appointed by law, the decision of the cause rests with me."

The charge against the Bishop was that in the last war instituted by the Earl of Tyrone he had, by advice and help, sided with the Earl contrary to the obedience he owed his Sovereign, and was consequently guilty of high treason and treachery towards his native country.

The Bishop calmly repudiated the charge. He said he was a Divinely consecrated Bishop, and that as such he was bound to discharge the duties connected with his high office, with due regard to the salvation of the souls committed to his care, and, as his See lay in that part of Ulster which Earl Hugh held by force of arms, it was his duty to direct as best he could all classes of people in the path of virtue; that he had no knowledge of warlike concerns, and consequently could not engage in such matters. Besides, the Earl would pay no attention to his suggestions. As far as he could, both by word and deed, he had opposed vice and crime and encouraged the practice of virtue. If he thus faithfully discharged his duty as pastor of his flock, he was not ashamed of it, even though it might be brought as a crime against him. And yet he would remind them that when King James ascended the throne, he had proclaimed, by the voice of a herald and publicly posted up in writing, a pardon for all offences and crimes before committed. He could, therefore, put forward a double defence—First, what was alleged against him was no crime; secondly, that even if it were one, it was forgiven by the King's pardon; otherwise, the Act of Oblivion, instead of being an Act of clemency, was nothing else but a snare.

"A son of Belial" came forward and accused the Bishop before the Court of being in the company of Earl Hugh in a certain castle shortly before his flight, and suggested to him the means of putting it into execution. The holy Bishop proved by witnesses above all suspicion that he was not in any part of that province at the time, nor within several days' journey of the place, so that he could have no knowledge of, much less could he have advised, the expedition. The questions of fact were to be decided by a jury of Englishmen and Scotchmen, to whom the accused was not known. There was one Irishman in the jury who dissented from the verdict in open court. When the Bishop protested against being tried by laymen, the judge alleged the example of Christ, who submitted to the judgment of Pilate. Then the Bishop said, "If you are not ashamed to imitate Pilate, I am not sorry to imitate the example of Christ." The judge forthwith pronounced the sentence, "that Cornelius O'Devany, Bishop of Down and Connor, should be taken back to prison, and then drawn in a cart to the place of execution, there to be hanged on the gallows, and cut down whilst alive, stripped, embowelled, his heart and bowels burnt, his head cut off, and his body quartered." The same sentence was pronounced on the holy priest Patrick O'Lochran.

The Bishop did not deny that he had been in the company of Earl Hugh. He admitted the fact openly, but he denied there was anything criminal in such an act. If they imputed it to him as a crime, then he appealed to their mercy. But if they desired his death, they should spare his good name, and put forward the true reason why they condemned him to die. The words of the Bishop had the desired effect. Seeking to avoid the charge of cruelty, they made his life depend on the will of the King; and no longer veiling their plan, but

showing themselves in their true deformity, they offered him his life if he would abandon the Catholic religion and embrace their sect. The moment the Bishop heard this, with heart overflowing with joy, he exclaimed in a loud voice, "I call on the whole world to witness that I wish to die in the Catholic faith and for its defence. I would be unjust to myself, and deny God, if for a temporal advantage I should abandon the true Faith."

Having succeeded in obtaining his wish, he showed the greatest contempt for the goods of this perishable life, and prepared himself to embrace with fortitude and courage the cross the Lord was pleased to send him.

A pious girl who used to take to the Bishop and priest the food with which the Catholics supplied them, asked him about his health. He replied: "For the last ten years, my child, I have not had better health; nor have I had greater strength of body or peace of mind. One thing only do I feel anxious about—that God would deign to lead me by the way of martyrdom to His Heavenly Kingdom and His Heavenly Presence rather than let me die of old age and perish of decay in this prison. You, my child, have done me many and great acts of kindness, for which I am thankful, and I would repay thee if I could. I know that God will reward you. I beg of you to add one more act of kindness to your many good deeds. It is that when I am put to death (God grant that I may be) you will take care to have me clothed and buried in my Franciscan habit, which I made choice of in my youth and value more than any episcopal insignia or armorial bearings.—Belfast Irish News.

LETTERS TO THE EDITOR.

INFORMATION WANTED.—A correspondent writing under date, March 3, from Belmont Road, Liverpool, England, is anxious to learn the address of his three nephews, Patrick, Joseph and Michael Cassidy. He says that they emigrated to Canada about fifteen years ago. The "True Witness" will be obliged to any of its readers who will furnish any information regarding the parties.

AN APPRECIATIVE READER.—We are, says a Maple Island subscriber, all delighted as well as instructed with the interesting articles which have been published in the "True Witness" of late, and are also thankful for your kind consideration in furnishing us with such a large quantity of reading for the small sum of one dollar. May that measure of success attend the old organ it so well deserves.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1,024. Dame Mary Anne Thompson, of the town of St. Paul in the District of Montreal, wife of Alphonse N. Brunet, plaintiff, vs. the said Alphonse N. Brunet, defendant.

Public notice is hereby given that an action for separation of property has been this day instituted between the above parties. Montreal, April 2nd, 1902. SMITH, MARKEY & MONTGOMERY, Attorneys for Plaintiff.

COAL MINING.—More than 140,000 men are engaged in anthracite coal mining.

Rain and sweat have no effect on harness treated with Eureka Harness Oil. It resists the damp, keeps the leather soft and pliable. Stitches do not break. No rough surface to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of Eureka Harness Oil.

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A SOCIAL AND PRESENTATION



MR. GEO. A. CARPENTIER.

C.M.B.A., BRANCH The fraternal spirit which in the ranks of the men C.M.B.A. has been seldom so enthusiastically put as on Easter Monday of Branch No. 232 of the Grand Council of Canada closing eucure and social mond Hall. Members p sister branches, leading citizens of the professional ranks, and commercial ranks, and beautifully gowned, and function, and entered in test for the prizes with a spirit of sociability have been a source of n to the executive man this truly progressive the seventy-five tables, artistic manner in the hall, were seated nearly dred ladies and gentlemen jority of whom were n the art of eucure. As contest was most excitingly two and a half hours some prizes which were on the stage, in full players, were the subject attention during the p various encounters. Th was announced as follows: Ladies: 1st prize, (Bisque China), Mrs. F. prize, Fancy Vase (Aus Miss J. Ryan; 3rd prize (cut glass), Mrs. W. G. Gentlemen: 1st prize Lamp (brass mounted lass McGillis; 2nd prize the (cut glass), William 3rd prize, Pudding St. China), J. H. John.

When the above men and gentlemen were presented the trophies they had received an ovation. Sentations were made by gentlemen who are known and enthusiasts of the C.M.B.A. in this Sars, President of Branch No. 26; Cnan McGillis, T. P. Tansey, Armour, Bro. P. J. President R. J. Cherry 232.

At the close of the prizes the majority of and the zealous and t man of the Social Cor George A. Carpenter, lowed their thoughts t anticipation of the del that were to follow. bers of the executive e have a method of their prising even such a n tive young brother George A. Carpenter, exaggeration to say, original in conception ly effective in attainin in view.

After the last prize sented Chancellor Tho who is a stalwart of in C.M.B.A. ranks, req "ention of the audience moments to perform s he considered one of the ant he had undertaken years. Continuing, he present were aware of Bro. George A. Carpe deder yeoman service t the social and eucure past years, but, such Cowan, you may not with many sacrifices w penter has made in t increase the members Branch with which I h to be associated, and knowledge of the gran objects of our associa done noble work in ou tizing this, as we did executive and a few t tender Bro. Carpen ognition, at the first

FEATURES
OF
Catholic
MAGAZINES
FOR
THE MONTH
OF
APRIL!

CATHOLIC LEAKAGE. - This a theme upon which the "Guidon Magazine" remarks:-

Ten millions lost to the Catholic faith in this country! It is no wonder that such a statement makes our eyes stick out and causes a cold chill to run down our spine. Yet this is the deliberate conclusion of an Irish missionary priest who labored for a number of years in the United States, and whose experience gave him ample opportunity for observation and study. His conclusions were published, a few months ago, in the "Irish Ecclesiastical Review." For us who have been accustomed to glory in the spread of our faith in this western world, who point with pride to an increase in our number such as no denomination can, who show others with no little satisfaction our beautiful churches, schools, institutions of charity, it is not pleasant reading to be told that with all our advance and increase we are still far behind what the Lord has a right to expect of us.

The writer of the article in question maintains that whereas we have now in the United States 10,000,000 Catholics, considering the immigration from Catholic countries, such as Ireland, France, Canada, Italy, Poland, and Catholic Germany, we should have 20,000,000 instead. He concluded, therefore, that one out of every two Catholics coming to this country is lost to the faith. It requires not much study of the case to see the seriousness of its import. We are constrained to admit the totality of our loss, but take exception to his method of getting there. There is not a priest nor bishop in this country who has the care of souls who will acknowledge that one out of every two of his flock falls away from the fold. There is no place in the country where there is anything like this defection. Yet there is a loss to the faith. Its cause is far reaching, and swells the number of those lost to the Church as great, and greater, perhaps, than the figures given. It is the case where a parent loses his or her faith entirely, or is so indifferent to the practice of religion as to allow the children to cease its practice.

The loss of the faith of one is not much,—not much, numerically,—but when that one be a parent and the loss involves that of children and children's children, a few generations will count lost hundreds instead of units.

One such case was recently told us by a priest. He found by accident a dying man. The man's name led the priest to believe he was a Catholic, but the sick man said, no, he was not nor ever had been. On further inquiry he admitted that his father was a Catholic, but an indifferent one, who allowed his seven children to be brought up in some Protestant belief. The priest inquired how many children the sick man had, and was told nine, adding that each of his brothers and sisters had equally large families, all of them Protestants, of course. Here were more than fifty in a single generation lost to the Church, solely through the indifference of one Catholic parent. Multiply these fifty by nine more for the next generation, and you will see how the progression goes on.

It is useless for us to dwell upon the responsibility before God that falls upon such parents, and to tell them of the wrath they lay up for themselves in the great day of wrath. They will not read these lines; they have long since closed their ears to mentions of this kind. We can only earnestly strive to prevent others from following their example. We can only humiliate our-

selves before God for the loss of these sheep of His flock, and try to guard so faithfully those entrusted to our particular care that we may say with the Good Shepherd Himself, "Of those whom thou has given me, I have not lost any one."

A LIVING WAGE.—Rev. John A. Ryan, S.T.L., of the Catholic University of Washington, in a most interesting and practical manner discusses the subject "What Wage is a Living Wage, in the 'Catholic World' magazine. We take the following extract from the article:—

On page 688 of the seventh annual report of the Commissioner of Labor will be found a letter from Mrs. J. E. B., the wife of a workman. The family is seven in number, and so may be regarded as normal. The husband receives \$576 per year. In the letter sent to the Department of Labor, the wife gives a detailed account of the annual family expenditures for all purposes except clothes and sundries. She describes at some length her truly ingenious planning to economize in the matter of food. It is safe to say that the average housewife could not maintain a household as cheaply as does she. Yet she is obliged to confess that in her efforts to make both ends meet she is like "the kitten that twirled round and round trying to catch its tail." The object sought was always in view but never within reach.

I attach the greatest importance to the account of this family's cost of living, because I think that it is the very lowest that is compatible with decent and reasonable living. The letter referred to is most interesting and instructive. For purposes of comparison I submit the average cost of living of the 2,132 families mentioned above. (Seventh annual report of the Commissioner of Labor, pp. 1678-1682.) The average size of these families is 5.7, or somewhat under what we have taken to be normal, namely, father, mother, and four or five children. Following is their average annual expenditure for various purposes:

Food	\$287.06
Rent	72.58
Fuel	35.75
Lighting	4.90
Clothing	107.40
Taxes	5.43
Insurance (property)	6.47
Insurance (life)	20.22
Organizations (labor)	6.06
Organizations (other)	6.60
Religion	10.29
Charity	2.80
Furniture and utensils	19.79
Books and newspapers	5.35
Amusements and vacations	9.36
Intoxicating liquors	15.98
Tobacco	10.48
Sickness and death	22.31
Other purposes	38.19
Total for all purposes	\$687.02

The total number of families entering into this statement, it will be remembered, was 2,132. Their average total expenditure for all purposes for one year is given in the report as \$610.61. The discrepancy between these figures and the total given above is due to the fact that hundreds of the families investigated paid out nothing for several of the purposes specified in the list. Or, the sums that they expended on these accounts were not included in the computations of the report. For example, the outlay for insurance on property is given for only 198 families; the average contribution to labor organizations is based on reports from but 155 families; and so on. Hence the total actual expenditures by all the families (2,132) for all purposes, divided by the whole number of families, gave \$610.61, instead of \$687.02. The latter number would be the actual average if the families who expended nothing (or whose expenditures were not taken into account) for certain of the purposes specified, paid out for the said purposes an average sum equal to the average expended by the families whose accounts were included in the report. Here, however, our main concern is with the separate items of expenditure. Let us go over them briefly to see whether any of them should be dispensed with, diminished, or increased, in estimating the content of a living wage.

The average expenditure for food was \$287.06. In all of the Northern States but one, and in two of the Southern States, the average is considerably above this figure. Now, in the workman's family already cited, the annual food account was but \$220.62. With regard to this difference of \$66.44, two observations must be made; first, that the average housewife is not as good a manager as "Mrs. J. E. B.," and, secondly, that her description of the kinds and amount of food used shows that, in spite of her remarkable planning, her family did not have a reasonable amount of healthful, nourishing food. Hence we shall

add something less than ten dollars to her account, making the irreducible minimum of the laborer's annual expenditure for food \$280. Thus we have reduced the figures of the labor report list by \$57.06. The annual outlay for rent is given in our list as \$72.58. The average number of rooms per family is 4.7, which certainly represents the smallest size compatible with proper and reasonable living. In all the Southern States but one, the rent-cost was below this average of \$72.58, but the average size of the houses was only 3.4 rooms each. For fuel the average expenditure of the families in the report was \$33.75. "Mrs. J. E. B." paid out but \$24.00 on this account; but she was able to buy coal at 2 dollars per ton. This is much below the retail price of that commodity in most localities. However, let us reduce the list figures to 30 dollars. "Lighting \$4.90" is surely a sufficiently low estimate. Clothing \$107.40 per year, with the average number of children 3.5 per family. This is below the average number in families of full size, which, as estimated above, is 4 or 5. The parents of the families investigated in the report were of all ages of matrimonial existence, from one year upwards. The average number of children per family, and consequently the average cost per family for clothing the children, was lower on that account. However, we shall let these figures stand, and assume that the total cost of clothing father, mother, and children is \$107.40. "Taxes \$5.40." Almost half the families investigated made no returns for this account. Let us reduce the amount to 3 dollars. "Insurance on property, \$6.47." This seems low enough, but we shall make it 5 dollars. "Life insurance, \$20.22." We shall eliminate this altogether on the assumption that from the time of his majority until his family attains its full size, and from the time that his children become wage-workers until he ceases to work himself, the laborer will be able to save enough to provide for his old age. His expenses will, of course, be smaller during these two periods. We shall also assume that his total savings are sufficient to cover the annual expenditure for "Sickness and Death," which the report gives as \$22.31. As human nature goes, this places upon him a seemingly unreasonable burden, but we shall let it remain. "Labor organizations, \$6.06; other organizations \$6.60." When we recall the imperative necessity of organization for the laborer, and when we reflect that "Other Organizations" include social and mutual benefit associations, we shall conclude that these figures could not well be reduced. "Religion, \$10.29; charity, \$1.80." Both amounts seem very small. "Furniture and utensils, \$19.79;" an irreducible minimum. "Books and newspapers, \$5.35." School books for the children are included in this account. It is a ridiculously small expenditure for the intellectual life of an American family in the twentieth century. Let us raise it to 10 dollars. "Amusements and recreation, \$9.36." This is about one-third of the amount expended for these purposes by the same class of laborers in Europe (seventh annual report p. 852). It should be raised to at least 20 dollars. "Intoxicating liquors, \$15.98." Let us reduce it to 10 dollars. "Tobacco, \$10.48." Reduce to 8 dollars. "Sickness and death, \$22.31." As already stated, we assume that the laborer provides for these needs from his savings during the earlier years of his adult life. "Other purposes, \$38.19." To one who reflects for a moment on the numerous occasions of expenditure that must come under this head, the amount will seem incapable of further reduction. Our "revised list" of the minimum annual expenditures of a workman's family for one year, for all purposes, is therefore as follows:

Food	\$280.00
Rent	30.00
Fuel	30.00
Lighting	4.90
Clothing	107.40
Taxes	3.00
Property Insurance	5.00
Labor Organizations	6.06
Other Organizations	6.60
Religion	10.29
Charity	2.80
Furniture and Utensils	19.79
Books and Newspapers	10.00
Amusement and Vacation	20.00
Intoxicating Liquors	10.00
Tobacco	8.00
Other Purposes	38.19
Total for all purposes	\$584.61

The investigation from which these figures have been derived was

made in the year 1891. In the following year the chief of the New York labor bureau estimated that the cost of living had on the whole become cheaper since 1880 (Levasseur, "The American Workman," p. 409). During the period of industrial depression that elapsed since 1891 the price of the principal necessities of life was considerably less than at that date (Bulletin No. 27 of the Department of Labor, p. 263). In 1900, however, the cost of living was 6 per cent. higher than in 1890; since that time there has been an additional increase ("Dun's Review," January 4, 1902. Therefore, at the time that the quotations in our list were obtained, the price of the necessities and comforts of life was, to say the least, not exceptionally high, being lower than it had been 10 years before, and notably lower than it is at present (February, 1902).

Again, the families whose expenditures are contained in this list were engaged in the cotton industry. They lived consequently in the smaller cities, where most of the conditions of living could be had as cheaply as in the larger cities, while the outlay for house accommodations, car rides, recreation, and social position, would be smaller than in the great centres of population. We may conclude, then, that a yearly income of from 550 to 600 dollars is, in the case of any American laborer, an irreducible minimum. Making an allowance of 10 per cent. for lost time the average number of working days in the year is 282 (Cf. Levasseur, op. cit., p. 399, and Spahr, Present Distribution of Wealth in the United States, p. 100). The income just named would, therefore, be equivalent to 2 dollars per day. I call this an "irreducible minimum" because it seems to me that any smaller remuneration is certainly insufficient for decent living. Whether this wage is itself a full living wage I do not undertake to say. In certain sections of the country, where both the cost and the standard be answered in the affirmative. Speaking generally, however, the estimate which places a family living wage at 550 to 600 dollars per year, or 2 dollars per day, must be regarded as doubtful.

ABOUT THE PHILIPPINES.—Much has been spoken and written concerning the question of education in the Philippines. "The Messenger" magazine, New York, adds this chapter to the controversy:—

Mr. Fred. W. Atkinson, who is the recently appointed superintendent of education in the Philippines, informs us in the "Atlantic Monthly" for March, 1902, that "the problem of establishing a modified American school system in the Philippine Islands is also the problem of supplanting an old system deeply interwoven with the religious beliefs and social institutions of a semi-civilized people." There are two or three things which worry us in this announcement. First, does not the problem consist rather in how he can most efficaciously supplant the religious belief of this alleged semi-civilized people? Has any radical change been attempted except that of forbidding all religious instruction in the schools? Whatever supplanting has been hitherto done is in the matter of Catholic teaching. In the second place, we would like to know how he proposes, by his educational methods, to uplift into his civilized plane, this semi-civilized people? We ask this because we have under our eye a copy of the "Atlanta Constitution" of February 3, 1902, which states that "although we have imported all the fads and fiddlesticks from the hotbeds of Boston 'culchah,' the mean-looking, measly fact (so the editor emphatically, if not elegantly, describes it) remains, that in proportion to our white population in the South we have as many men who cannot read or write as we had fifty years ago." We ask, in alarm, is that to be the condition of the Philippines fifty years hence, when the fads and fiddlesticks shall have been tried on the Malays? The workable conditions were assuredly better among the Georgians and Tar Heels than among the Moros and Tagalogs.

Thirdly, we are moved to enquire how comes it that these people are semi-civilized, who, as the writer informs us, "had a school in nearly every organized town." He says it is because "religious ideas absorbed so completely the attention that a lamentable backwardness is noted in the advancement of public education." The educational system to be supplanted was "an anachronism, recalling European systems of more than a hundred years ago. Its instruction was weak on the side of thought work and only fair in formal work. Nearly every organized town had its school, and in it, pu-

ils were taught to obey, to read and write, more or less mechanically, the native dialect and the catechism. In vitalizing power it was wholly lacking." Were one inclined to be captious, he might object to some of the phrasings of the superintendent, but they are sufficiently clear to let us see what is the head and front of the offending in this Filipino school system. Assuredly it is not very grievous. It incultured religion. To bring in a better condition of things, Mr. Atkinson informs us, "vast amounts of money were expended on American school books and furniture"—that is its commercial aspect—and "one thousand teachers, normal and college graduates, have been appointed, and eight hundred have already arrived from the United States. These teachers report that they are comfortably settled and welcomed everywhere."

Over against this picture of scholastic bliss, we have the damaging article of Mr. Stephen Bonsal, in the "North American Review" for March, entitled: "The Philippines—After an Earthquake, the same month, by the way, in which Mr. Atkinson's contribution appears in the "Atlantic." Bonsal begins by asserting, apparently without fear of being challenged—and the acceptance of his article by the "North American," as well as the writer's own reputation support the contention, that "his experience among Malay people qualifies him to better understand the conditions there than any other average American could." Having declared his right to speak, he then, in absolute contradiction of Mr. Atkinson, says: "Simultaneously with the gift of civil government it was announced that, over a thousand college and normal school graduates were shipped across the Pacific to inaugurate a liberal educational policy. This act, we were told, would immediately bring in an era of good feeling and quench the last embers of rebellion, but I regret to say," he adds, "that these dreams have not been realized up to the present writing. Zorilla, who was certainly not a clerical, once said in the Spanish Cortes, that a single friar was worth more in the matter of preserving the sovereignty of the Philippines than a regiment of cavalry"—a statement, we might interject here, which was also made the other day in Washington, by our own U. S. General Hughes. "Might we not have expected," continues Bonsal, "the same results from our public school teacher?" Unhappily no, for "before the transports ever reached Manila, it was found that a minority of those teachers were not qualified at least, in character to inculcate American ideals in our little brown wards, and in one transport, at least, the behavior of eight of the selected teachers was such as to justify the authorities in refusing to allow them to land and they were sent back to San Francisco." "What legends," he exclaims, "would have sprung from our frail educators of both sexes been friars!" "and," he adds, "if but a few of the stories which are discussed in Manila, are true, the casual investigation as to character which the unfortunate eight failed to pass, might with advantage have been extended and made more rigorous. Whatever may have been the faults of the religious corporations such mistakes as these could never have been brought home to the friars. No friar was ever sent to a distant, isolated station in the Philippines until he had undergone a searching examination in the matter of morals as well as in humanities. When he reached the field of his life labor he was welcomed as a god." Nevertheless, we must admit that if the first thing these teachers were expected to do, was to dispel the illusion that they were religious teachers they were well qualified for their task. Instead of the teachers being welcomed everywhere, as Mr. Atkinson assures us, Bonsal says that "two weeks after the schools were opened many of the teachers informed me that the attendance dropped off thirty or forty per cent., and instead of being happy and enthusiastic in their work, 'many of them did not hesitate to say that they came out to the Islands under a misapprehension. Some were living, and with good reason, in daily fear of being killed. In many I remarked strong commercial proclivities, and the expression, 'there ought to be money in this or that,' is on many tongues. The Filipinos notice that a considerable number of teachers have already resigned, some to enter upon business pursuits." As an example of the exalted culture of these people who are going to vitalize and uplift Filipino education, Bonsal narrates that he was listening to a teacher who was trying to explain the George Washington myth about the

cherry tree. When the little brown boys heard it they all exploited with laughter, whereupon the American schoolmarm turned to him with: "Say, ain't this fierce?" That lady was certainly up to date. She was not an anachronism.

According to this almost too candid writer, "we are very popular with the Mohammedan population, because of their impression, based upon observation and report, that we are not Christians." Every self-satisfied American ought to be extremely flattered by this quick recognition of our dominant virtue. Besides, we are very discreet on the question of slavery. The Mohammedans would howl if we acted otherwise. Religion can be destroyed. The Catholics will be silent, but not the Mussulman on the subject of slavery or polygamy. Nor, according to Senator Patterson, would your average Baptist or Methodist acquiesce so tamely. The whole world would hear from him, and probably grant what he clamored for.

As for the pacification of the Islands he denies absolutely that it has been effected, and he believes that "in all history no instance can be found of another nation, however young, however full-blooded, permitting itself such an extravagance with such poverty of results." Which of these two authorities are we to accept? That of Bonsal who, as far as we know, is no man's man, or that of Atkinson, whose salary and position depend on the character of the report he makes to the Government, and who, with the best intentions, is likely to be biased.

A BLIND GIRL'S TRIUMPH.—Ruth Everett, in the "Rosary Magazine," tells a touching story of a blind girl, from which we take the following extracts:—

Madeline Gertrude Wallace is now about twenty-two years of age; she lost her sight at eight, but regained it to some extent until she was eleven, when it left her entirely, and was followed by her hearing about a year later. In addition to these afflictions her health was, until quite lately, extremely poor. Of course a child of eleven has but the shackliest foundation in the way of an education, and at that time of life, religious matters have not, as a rule, much fascination; but are looked upon as duties, more or less onerous, things to be done, and as the bard of the Avon would have it, "done quickly." The blind can attend Mass, because they can hear. The deaf can attend, because now the good fathers have learned the art of talking with their fingers to congregations of deaf-mutes who listen with their eyes. But how is not one who is deaf and blind shut out from holy things of this nature?

But for the fact that by God's mercy there was born in Madeline Wallace a great love for her holy religion, she would never have been able to accomplish the things she did. After her family had abandoned all hope that she would ever have her sight and hearing restored, Madeline was placed in the New York institution for the blind, where she was the only deaf-blind pupil. Before her entrance in the school, Mr. Wait, the superintendent, caused what is known as the glove alphabet to be taught to a number of the girls, that by this means Madeline might, from her first entrance in the school, feel a sense of companionship. The poor child's school studies were so broken in upon by ill health, she being the most of the time in the infirmary, that she did not make the progress that, with her bright mind, she otherwise would have done. However, she did learn the system of raised letters for the blind, that is taught in that institution, known as "New York Point," and which was invented by the present superintendent, Mr. William Wait. She learned New York Point, and many other useful things—but it was not her desire to excel in learning; she chose rather to excel in goodness.

Her own affliction brought keenly home to her the sufferings of others who are blind. She realized the necessity of books of a devotional nature that the Catholic blind could read; and, deaf and blind that she was, she became a most valuable assistant to the Rev. Joseph M. Stadelman, S.J., founder and director of the Catholic Free Publication Society, a society that prints and distributes to all public and private libraries, without any cost whatever, books of a devotional character for Catholic readers—the society asking simply that the books be given a placement in the libraries where those who usually accompany the blind to such places, can have access to them—not relegated to some obscure corner, where they would escape the notice of those for whom they are intended.

BOUNDARIES OF PALESTINE.—Patrick's parish extends west and Grant streets to Mountain and McCord streets. Above Sherbrooke runs from Amherst street to the west end of the city. Summary: on the south from the corner of McGill street to the corner of Gill to river and along east as far as Grant; the limit is the old city boundary line between the city and St. John the Baptist and running from the corner of Amherst street and Napoleon streets. A Ward lies in St. Patrick's parish.

WHO ARE PARISHES?—All Catholics residing in the city, and whose language is English, belong to St. Patrick's parish. All other languages belong to the French parish, St. Joseph's, St. Louis, according to local families where French are equally spoken, the head of the family, what parish the family belongs to, when the mother tongue of the family is French and to St. Patrick's when the mother tongue is English. In cases especially on occasion of parties should consult one of the pastors of the city which they live.

HOURS OF SERVICES.—ON SUNDAYS AND HOLIDAYS: Low Masses, at 6, 7 and 8 o'clock. High Mass, at 10 o'clock.

The Late Father Quinn.—The news comes that Quinn, pastor of St. Patrick's, who had died on the 12th of last month, and health. Father Quinn perhaps the most prominent Irish-speaking member of the Society in Canada. Father Quinn was a member of the largest and most important Irish Catholic congregation in Montreal, and credit be it said that, had not the personal and illustrious Father Quinn passed him in many of his qualifications of a parish priest, Quinn was a man of ordinary prudence and whom all his people had complete confidence in.

Catholic Federation.—CATHOLIC FEDERATION, secretary of the National Federation of Catholics, in a communicative letter, writes that the federation is rapidly growing, and that it is a total membership of 350,000. According to John T. Chicago, president of the body of the Ancient Order of the Sons of the Holy Family, its entire membership is estimated at the national level to be held in Denver, Colorado. The federation has its greatest strides among the Catholic societies in the west. The Central V. headquarters in Chicago, attended all the German Catholics in fifteen states. Attention of the viceroy in his attention to New Jersey.

BEQUESTS.—By the late Michael Gill \$500 to St. Agnes' and St. Joseph's Hospitals, St. Joseph's

ALL COMMUNICATIONS TO THE EDITOR.

THE LATE FATHER QUINN

Catholic N

cherry tree. When the little brown boys heard it they all exploited with laughter, whereupon the American schoolmarm turned to him with: "Say, ain't this fierce?" That lady was certainly up to date. She was not an anachronism.

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(Continued on Page Eight.)

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

BOUNDARIES OF PARISH.—St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street, it runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS.—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one of the other French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS.—Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers

and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS.—In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH.—Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY.—Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY.—Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY.—Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc. in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS.—The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benedic-

tion and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES.—Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided. Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Faans are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holydays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice

and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES.—It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises—2 o'clock, opening prayer, recitation; 2.20, disciplinary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

NOTES OF THE WEEK.

LIBERAL DONATIONS.—A handsome addition to the adorning of the Sanctuary has been received in the form of sixty muslin surplices, which the altar boys wore for the first time on Easter morning. The material which includes a large quantity of rich lace, was the gift of the lady promoters of the Sacred Heart League. The task of making the surplices is also due to the zeal of one of the promoters. We have likewise to acknowledge from a promoter a very, costly piece of drapery, donated to the shrine of the Sacred Heart, being the result of eleven months of patient labor. This artistic piece of work was so much admired by a Protestant lady that a similar one was promised by her for the shrine of Our Blessed Lady. Gifts of this kind are practical and useful. Contributing as they do to enhance the beauty of the Holy Place, and coming so near to the person of Our Lord, they cannot fail to please Him, and to draw down special blessings upon the liberal donors.

HOLY WEEK OFFICES.—The offices of Holy Week were followed with interest and devotion this year. The Grand Seminary kindly sent, as in previous years, a certain number of young men to take part in the ceremonies and singing. It was most edifying on Good Friday afternoon to notice the goodly number of young people that were making the Way of the Cross, about the hour when the Church commemorates the death of the Saviour. If it is part of the happiness of the blessed to know and see from above the doings of those that were dear to them upon earth, it must have been a source of particular delight for our much regretted pastor to behold his parishioners and his Church on the evenings of Palm Sunday and of Easter, when old St. Patrick's looked its best.

THE LATE PASTOR.—Mention has already been made of the letters

received from Father Quinlivan. In all of these he insists upon the many acts of kindness shown him by his conferees priests in Paris. Father de Foville, S.S., who for many years resided in Montreal, was our late pastor's almost inseparable companion during his recent stay in the French Capital.

Besides Father Quinlivan had a number of very dear friends, whom he had known intimately during the two different novitiates he made at Issy, near Paris.

A few days before the sad 12th, our late beloved Pastor had the happiness of celebrating Mass at the famous shrine of our Lady of Victories, which attracts so many pilgrims by its devotional character.

In this pious sanctuary of Our Blessed Mother he must have particularly remembered the intentions of our children, as he promised to do so when taking his final leave of them on February the 10th last.

MONTHS' MIND.—A solemn Mass of Requiem and "Month's Mind" will be offered up in the name of all the parishioners, for the repose of the soul of our late Reverend Pastor, on Saturday morning, April 12, at 8 o'clock.

DIRECTOR OF THE ASYLUM.—The Rev. Father Leclair has been placed in charge of the temporal administration of St. Patrick's Asylum. Father Leclair filled the same position many years ago, prior to his departure for Rome.

CATECHISM CLASSES.—Next Sunday, after an interruption of a few weeks, the catechism classes will be resumed.

It is expected that both teachers and pupils will keep up the good record of punctuality that was noticed since last September.

EASTER DUTY.—Next Sunday the Easter duty season closes.

Families who have sick persons and invalids who have not been able to leave their homes and perform their Easter duty, will do well to notify the priests in due time.

The Late Father Quinlivan.

The news comes that Rev. Father Quinlivan, pastor of St. Patrick's, Paris whither he had gone for rest died on the 12th inst., in and health. Father Quinlivan was perhaps the most prominent English-speaking member of the Sulphur Society in Canada. He succeeded Father Dowd in the management of the largest and most important Irish Catholic congregation in Montreal, and to his great credit he said that, though he had not the personal magnetism of the illustrious Father Dowd, he surpassed him in many of the practical qualifications of a parish priest. Father Quinlivan was a man of extraordinary prudence and discretion, in whom all his people had the most complete confidence. — Northwest Review.

Catholic Notes.

CATHOLIC FEDERATION.—Anthony Matre, secretary of the National Federation of Catholic societies, in a communication to Bishop McFall, writes that the movement is rapidly growing, and it is anticipated that before mid-summer there will be a total membership of 350,000.

According to John T. Keating of Chicago, president of the national body of the Ancient Order of Hibernians, that organization will merge its entire membership into the federation at the national convention, to be held in Denver, Colo., in July. The federation has thus far made its greatest strides among the German Catholic societies of the middle west. The Central Verein, with headquarters in Chicago, has federated all the German Catholic societies in fifteen states. It is the intention of the Verein next to turn its attention to New Jersey.

REQUESTS.—By the will of the late Michael Gill \$500 each is left to St. Agnes' and St. Mary's Hospitals, St. Joseph's Home for

Homeless Industrious Boys and the Protectory. In the event of the death of three sisters before him, the sum of \$9,000 reverts to the Sisters of Charity of St. Vincent's on the Hudson, New York.

MANHATTAN'S DIRECTOR.—Brother Jerome succeeds the late Brother Charles as director of Manhattan College. He was selected by the Board of Visitors. The Board of Trustees will meet later to name the president. Brother Charles was president and director. Brother Jerome was born in St. James' parish, New York city, and entered the Order of Brothers of the Christian Schools in 1877. He was a teacher in several schools, and then was promoted to be a professor at Manhattan College. His next post was as sub-director of the Albany Academy of the Brothers and teacher of the first class there. Then he was transferred to be director of the Brothers' High School in Dover, N. H., where he remained a few years. For three years he has been director of the Albany Academy. He raised the standard of the academy and accomplished great work under the regents. Brother Maurice, formerly sub-director succeeds Brother Jerome.

NEW YORK'S JUBILEE GIFT.—The sum of \$48,000 has been forwarded to His Holiness from the archdiocese of New York. The amount was obtained by levying assessments on each parish in accordance with its financial standing and was cabled directly to Cardinal Rampolla, Papal Secretary of State, on the day of the recent Pontifical Mass of Thanksgiving for the Holy Father in St. Patrick's Cathedral, which was attended by all the bishops of the province. The acknowledgment of the receipt of the money was sent by Bishop Farley then in Rome.

THE DOMINICAN FATHERS have purchased four acres of land directly opposite Keane Hall, Washington University, where they intend to erect a Seminary or House of Studies for the education of their own students.

HANDSOME BEQUESTS.—The will of Mrs. Sarah Ferris Devlin, filed for probate on March 27, in Boston, gives \$50,000 to the Catholic University of Washington, "for the erection of a library building or such other building as the University is most in need of, in the opinion of its executive officer." Bequests of \$5,000 each are given to four Catholic charities in Boston.

A GOOD WORK.—A most praiseworthy project is that of the C. B. L. of New Jersey, to establish a fund of \$5,000 towards endowing a room in St. Gabriel's Sanitarium Home in the Adirondacks for the use of the members of the Order in that district, who are in the lesser stages of consumption.

LARGE DONATIONS.—A wealthy English Catholic resident in Paris, Mr. Wm. Watkins, has left a sum of \$20,000 to the Cardinal Archbishop of Paris and a similar sum to the Pope for charitable purposes.

NEW CHURCHES.—Plans have been prepared for five new churches in Baltimore.

Our Boys and Girls.

ONLY.

'Twas only a bright "good morning" That was flung from over the way, But it left its cheerful memory Through a long and weary day.

'Twas only a gentle handclasp That was given in sudden mood, But it made all earth seem brighter So that even work was good.

'Twas only a bunch of flowers That grew in a garden fair, But all their hidden beauties Were seen by an invalid there.

'Tis only a word or a gesture, An act, or a thought of ours, May prepare for unborn millions A path of thorns or flowers.

BE A GOOD READER.—Learn to be good readers, which is, perhaps a more difficult thing than you imagine.

CHOOSING OFFICE BOYS.—George Sexton, who has charge of two hundred boys in a big department store, loves to talk about boys. "Boys are not a necessary evil at this establishment," he said. "They are the material out of which men are to be made."

"How do you choose your cash boys, Mr. Sexton?" I asked.

"My first question is, 'Where is the boy?' You see, it all depends upon the boy himself. You can judge the boy better from his appearance, his manner, his dress, and the way he comes into an office than from any description of him. Character shows forth in little things—you can't hide it. I take boys by what you might almost term first impressions. I have 'sized a boy up' before he asks me for a place. The removal or non-removal of the hat on entering the office, the respectful and self-respecting way in which a boy addresses me, the way in which he meets my look and questions, all give me an idea of his bringing up, and the 'stuff' that is in him. As to appearance, I look at once for these things: polished shoes, clean clothes and clean face, hands and finger nails. Good clothes are not requisites. A boy's clothes may be ragged, his shoes have holes in them, yet his appearance may still give evidence of a desire to be neat. I will not employ a cigarette smoker if I know it. As for reference, a boy's teacher is the best reference he can have. The recommendation which a good boy in our employ gives a boy in our employ gives a boy applying for a position always receives marked consideration.

"Good cash boys don't stay cash boys long. Some lads who came here as cash boys in 1897 are now junior salesmen. Others have good positions throughout the house. "A cash boy's first advance is to stock boy, office boy, or cadet. A stock boy attends to the boy work in whatever stock he is in. A cadet is a general utility boy. An office boy works around some one of the

offices of the house. We promote according to merit, length of service, or both combined. Wherever possible, we try to give our oldest employes the preference, but if one boy who has not been here as long as another shows greater fitness for a vacancy, in justice to the house and the boy he gets it. A cash boy here gets \$2.50 a week; when he has been here three months, \$3; or, if he has shown marked ability, \$3.50.

"The great trouble with the American boy is he doesn't stick. After he has worked hard at one place for six months or a year, just as he is in line of promotion, he throws up his prospects because some other firm offers fifty cents a week more, and off he starts all over again in a new house, whose ways and business he must learn.

"We like boyish boys—full of fun. The liveliest are generally the best workers. The boy who loiters when sent on a message, the boy who sneaks around the house avoiding work and the boy who is always late are the boys who lose positions."—Success.

HOW BESSIE SAVED UNCLE.—A seaman named Frank Moore deserted from the Belgian steamer Rhyndland in Philadelphia, and that is a criminal offence in most countries.

He escaped detection for a long time until he ventured into Belgium and was recognized by a former shipmate. He was arrested, tried and convicted, and thrown into prison at Antwerp to serve a term of imprisonment.

One day there arrived for King Leopold of Belgium a letter, and it read so strangely that the king's private secretary laid it at once before His Majesty.

It was from Bessie Keim, a niece of the prisoner, living in Philadelphia, and pleaded for the release of her uncle. Bessie had never written to a king before and her letter was not couched in diplomatic language. She told her story childishly, but very pathetically, saying how, six years before, her aunt was dying, and that the dying woman's only prayer was that she might live to

see her brother Frank. The letter to that effect which the uncle received was shown to the captain of the steamer who was asked to give the seaman permission to go and see his sister. This the captain refused and then the uncle deserted.

Little Bessie, after reciting the circumstances, gravely said: "Your Majesty, if you had been in his place, would not you have done the same?" and concluding, "Hoping you will pardon Uncle Frank for deserting and me for writing."

King Leopold was affected by this touching appeal. In a short time Bessie received a letter from a high government official, informing her that her uncle had been released, "out of compliment to His Majesty's little friend."

JOCKO AND THE JAM.—A sweet little story concerning a pet monkey and a pot of jam is vouched for by a Johns Hopkins University man now residing on McCulloch street.

It was in the country and all on a summer's day the family monkey was seen scudding homeward literally drenched in raspberry jam. He was pursued by an irate neighbor with uplifted broom, but once safe on the home plat he swung himself lightly into the nearest tree and peacefully listened to her tale of wrong.

It seems the neighbor had some hours before been making jam, a great bowl of which sat cooling on a table beneath the trees. This the monkey spied, but had scarcely started liberally helping himself to it when he was discovered. With loud outcry and the broom the lady started toward him, when the mischievous beast, knowing his minutes were numbered, hastily overturned the bowl on the table. Then rolling himself joyously in it several times from head to heels he scampered beyond her reach. During the recital of her woe and in fact for the remainder of the day, the monkey sat scooping the sweetmeat from his body and licking his paws with glee.—Baltimore Sun.

Let us speak loving words while it is not yet too late.

Features of Catholic Magazines

(Continued from Page Six.)

But Madeline was not content to be an assistant to others; she marked out for herself a work among the blind and this labor she attended to faithfully and indefatigably, from first to last.

Click! click! click! went Madeline's stylus; through the metal rod down on the soft paper underneath, for many an hour of the day and evening.

The wish nearest to Madeline's heart was to become a Sister. Of course her affliction stood greatly in her way; and the matter was in abeyance for a long time before it was finally settled.

CURATE AND PEASANT.—Apropos of the fine physique of the Irish Curate a story runs in a certain diocese, of a young man just ordained in Maynooth and sent to his first curacy.

This gate the countryman proceeded to open. But, before he could well lay his hand on it the young priest dashed at it, cleared it and the ditch behind it at a bound, and stood smiling in the field, with face to the peasant still fumbling with the gate.

"I beg pardon, your reverence, but please tell me are there any more of your likes in your family at home; any bould daring sons, I mane, of the same make as yourself, God bless you?"

"Thank Heaven for that same," exclaimed the man, "sure it would be a murder the grand stock-o' ye should run out an' you priested!"

"Oh, yes," said the Curate, laughing, "I have several brothers, and there are two among them I wouldn't care to handle or to challenge in any bout."

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RUSSIAN EGGS.—England buys from Russia \$15,000,000 worth of eggs per annum.

AUSTRALIAN BUTTER.—Victoria, Australia, ships to London each year about \$8,000,000 worth of butter.

OCEAN FLYERS.—A first-class ocean steamer requires the services of about 120 firemen.

MOTOR PARCEL vans will begin running a night service between the Liverpool and Manchester postoffices this month.

AN ELECTRIC DETECTOR.—In Toledo, O., the post office department will place on each letter box an electrical device which will record at the central office when the box is opened.

DEATH RATE.—Russia's death rate is 51 per 1,000, and is increasing, according to the Imperial registrar general's latest annual report.

Market Report.

GRAIN—Wheat, No. 1, Northern, at 76c; No. 2, 76c; Ontario, No. 1 spring wheat, afloat May, 76c; No. 2, 75c; No. 2, oats, locally at 46c to 46 1/2c ex-store, and feed barley, 56c ex-store; buckwheat, 67c afloat May, low freights; peas, 90c, high freights; rye, 64c afloat May.

FLOUR—Manitoba patents, \$3.90 to \$4.10; strong bakers, \$3.50 to \$3.80; straight rollers, \$3.45 to \$3.60; in bags, \$1.65 to \$1.72 1/2; Ontario patents, \$3.70 to \$4.

FEED—Manitoba bran, \$10.00; shorts, \$21 to \$22, bags included; Ontario bran in bulk, \$19; shorts in bulk, \$21.

ROLLED OATS—Millers' prices to jobbers, \$2.15 to \$2.20 in bags, and \$4.30 to \$4.40 per barrel.

HAY—No. 1, \$9.50 to \$10; No. 2, \$8.50 to \$9.25; clover, \$7.50 to \$8; in car lots.

BEANS—Choice primes, car lots on the track, \$1.05 to \$1.10.

PROVISIONS—Heavy Canadian short cut pork, \$21.40; selected, \$22.50; compound refined lard, 8 1/2c to 9 1/2c; pure Canadian lard, 11c to 11 1/2c; finest lard, 12c to 12 1/2c, and hams, 13c to 14c; bacon, 11c to 14c; dressed hogs, \$8.25 to \$8.65; fresh kill abattoir, \$9 to \$9.25 per 100 lbs.

CHEESE—Ontario colored, 11c to 11 1/2c; Eastern Townships, 11 1/2c to 11 3/4c; Quebec, 11 1/2c to 11 3/4c.

POTATOES—Choice stock, 50c to 75c per bag on track.

EGGS—Strictly new laid, 12c to 12 1/2c.

MAPLE PRODUCTS—New syrups at 6c to 6 1/2c per lb., in wood; tins, 55c to 60c; sugar, 8c to 8 1/2c.

BUTTER—Choice creamery, current receipts, in jobbing lots, 22 1/2c; seconds, 20c to 20 1/2c; fall, 18c to 18 1/2c.

LIVE STOCK—There were about 250 head of butchers' cattle, 30 milch cows, 200 calves and 10 sheep offered for sale at the East End Abattoir on Thursday. The butchers were present in large numbers, but trade was slow owing to the high prices at which the cattle were held, and the sale made were from one-quarter to a half cent per lb. higher than on last week.

A STRANGE RUMOR.—It is stated at Halifax that the Dominion Government will send a contingent of over 100 school teachers to South Africa within a month or so.

WAR'S WORK.—Of the 110,000 American soldiers who participated in the Mexican war only about 5,000 are living. At a reunion in Independence, Mo., recently, there were present 47 of these veterans, whose average was 79 years.

A POINTER.—American grocers ruin thousands of bottles of good olive oil by keeping it on shelves exposed to the heat and light. It should always be kept in a cool, dark place.

TRADE INQUIRIES IN ENGLAND.

The following were among the inquiries relating to Canadian trade received at the Canadian Government Office in London during the week ending March 17th:—

A London firm of wholesale exporters, cabinet-makers ask to be referred to Canadian shippers of chair stock—sets, backs, legs, etc.

An Irish exporter of sponge cloths, which can be woven to any pattern, and used where cotton waste is employed, at less cost; and of Irish moss, is desirous of finding a market for these goods in Canada, and of being referred to buyers in the Dominion.

A commission agent at Newcastle with good connection, wishes to hear from Canadian manufacturers desiring representation in that quarter.

The manufacturers of certain table dainties are desirous of doing a business with Canada in these goods.

A north of England house manufacturing quilts and towels make inquiry respecting the opening that exists for their goods in the Dominion.

The agency for a Canadian exporter of wood pulp is desired by a Brussels firm who could take up the representation for Belgium and Holland.

The following trade inquiries were received at the Canadian section of the Imperial Institute during the week ending March 17th:—

A firm of merchants would like to hear from Canadian manufacturers of doors and mouldings who are in a position to contract for large and regular supplies.

A London firm wishes to be placed in touch with Canadian sawmills which can supply packing case shooks.

You Don't Have to Go Far

To find the reason why the TRUE WITNESS AND CATHOLIC CHRONICLE has for so many years received recognition from advertisers as a Newspaper entitled to a foremost place among Canadian Weeklies.

It is well established; it circulates among the prosperous homes of Montreal and the various Provinces in Canada; it is a clean, reliable, family paper and occupies a field not reached by any other journal.

It cannot well be ignored in any effective advertising intended to influence the family trade throughout Canada.

We will be pleased to submit estimates on any proposed line of advertising.

TRUE WITNESS Ptg. & Pub. Co. Ltd., Montreal

CANADIAN PACIFIC

48.65

PACIFIC COAST.

Until April 30, 1902, Colonist Rates from Montreal to

VANCOUVER, VICTORIA, SEATTLE, TACOMA, PORTLAND, NELSON & ROSSLAND \$48.65

SPokane, Wn. \$46.15 BUTTE, Mont., and HELENA, Mont. \$45.65

SPRINGFIELD MASS. Through Coach and Sleeping Car. From Windsor St. Station 7:45 p.m. daily, except Sunday.

MONTREAL—OTTAWA. SLEEPING CAR SERVICE on Train leaving Montreal (Windsor St.) at 10:05 p.m. daily. Passengers from Montreal can remain in Sleeper until 9 a.m., and passengers from Ottawa can board Sleeper any time after 9 p.m.

CITY TICKETS and Telegraph Office 129 ST. JAMES STREET, next Post Office

GRAND TRUNK RAILWAY SYSTEM THE INTERNATIONAL LIMITED

Lv. Montreal daily at 9 a.m. ar Toronto 4:50 p.m., Hamilton 5:55 p.m., London 7:42 p.m., Detroit 9:40 p.m., Montreal (Time), and Chicago at 7:20 a.m. A Cafe Parlor Car is attached to this train, serving meals a la carte and refreshments, at any hour during the day.

FAST NIGHT EXPRESS Lv. Montreal 10:30 p.m. daily ar Toronto 7:15 a.m., Hamilton 8:30 a.m., London 11 a.m., Chicago 8:45 p.m. Through Sleeping cars are attached to this train.

SPECIAL COLONIST RATES To Western and Pacific Coast Points Will be in effect until April 30th, 1902, as follows:

Seattle, Victoria, Vancouver, Portland, Rosland, Nelson, Trail, Robson \$48.65

Spokane \$46.15 Anacanda, Butte, Helena \$46.65 Colorado Springs, Denver, Pueblo, Salt Lake \$46.65

Sau Francisco, Los Angeles \$49.00

CITY TICKET OFFICE, 137 St. James Street, Phones Main 460 and 461, and Bonaventure Station

JOHN MURPHY & CO.

The Perfection of Fit and Finish Guaranteed in Ladies' Tailoring and Parisian Dressmaking.

NOVELTIES IN Dress Goods!

A Full Range in all the Leading Lines to Select From ! ! ! !

New Colored All Wool Crepe-line—All the latest shades, 60c per yard.

New Colored Voile de Paris—Special line, 48 inches wide, in all New Colors, 75c per yard.

New Pin Spot Crepe-line—A leading novelty for Blouses, and all-wool, 65c per yard.

Three Special lines in French Organdie Muslins—The latest Spring Colors and Patterns. Prices 25c, 35c and 50c per yard.

New Silk and Linen Pineapple Cloth—One of the Most Stylish Fabrics for the season. All prices in stock.

300 Pieces New Fancy Dimity Muslins—Leading Lines, 15c and 25c per yard.

New Colored Linens For Fancy Work—Colors: Sky Blue, Old Rose, Nile Green, Pink, Navy Blue, Cardinal, Cadet Blue, and Erab, 36 inches wide, 45c per yard.

New White and Colored Washing Silks—All the New Spring Colorings; Our two leading lines ARE SNAPS, 50c and 75c per yard.

New Fancy Blouse and Dress Silks—All the Novelties to select from. Prices from 75c to \$3.00 per yard.

JOHN MURPHY & CO. 2325 St. Catherine Street, corner of Metcalfe Street. Terms Cash. Telephone Up 2740.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

makes delicious coffee in a moment. No trouble no waste. In small and large bottles, from all Grocers. GUARANTEED PURE.

THE S. CARSLY CO. LIMITED.

Notre Dame Street. Montreal's Greatest Store. St. James Street. SATURDAY, APRIL 5, 1902.

ABOUT NEW CARPETS!



The Big Store Carpet Stock is radically different from that of any other Carpet store in Canada. Its prominent characteristics are LOW PRICES, NEW DESIGNS and LARGE ASSORTMENT.

KIDDERMINSTER CARPETS.

New Kidderminster Carpets, 1 yard wide, reversible, very handsome new designs. Special 29c, 35c, 48c, 60c yard.

TAPESTRY CARPETS.

A splendid range of Tapestry Carpets, handsome goods. Special 23c, 32c, 40c, 48c.

BRUSSELS CARPETS.

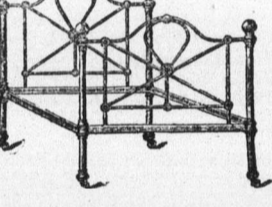
New handsome Brussels Carpets in latest styles with borders to match. Special 89c yard.

Oriental Rugs!

Just received a large shipment of Oriental Rugs and Carpets among which are some magnificent designs, suitable for library and dining room carpets, also some specially good hall rugs and palace strips.

Table listing rug sizes and prices: 1 1/2 x 3 feet 39c, 3 x 3 feet 75c, 3 x 6 feet \$1.50, 4 x 7 feet \$2.50, 6 x 9 feet \$4.50, 7 1/2 x 10 1/2 feet \$6.57, 9 x 10 1/2 feet \$7.88, 9 x 12 feet \$9.00, 10 x 12 feet \$10.50, 10 x 14 feet \$11.70, 10 1/2 x 15 feet \$13.13, 12 x 15 feet \$15.00.

Iron Bed Offer.



One Iron Bed, One Bed Spring, one Fine Mattress, \$7.00 complete.

This Iron Bed shown in illustration is finished in white enamel and ornamented with brass knobs, sizes 3 feet and 3 feet 6 inches, 4 feet and 4 feet 6 inches wide.

This Spring is extra fine woven wire, strong and serviceable. The Mattress is No. 1 quality wool both sides, covered with fancy striped ticking.

The complete outfit to-day \$7.00.

New Wall Paper.

FOR THE KITCHEN—Hundreds of new, neat and dainty patterns at prices from 3 1/2c to 7c roll.

FOR THE BEDROOM—Very pretty designs in handsome colorings, from 5c to 9c roll.

FOR THE SITTING-ROOM. Very stylish patterns in Art Gold, with 9 and 18 inch frieze to match, from 14c to 23c roll.

FOR THE DRAWING-ROOM. New designs in shades of green, terracotta, old blue, etc., from 23c to 37c roll.

Jardinieres. Large Majolica Jardinieres, all shapes and sizes, in new colors and tinted effects, just arrived direct from the potteries, 500 to be sold. Price 25c each.

THE S. CARSLY CO. LIMITED. 1765 to 1733 Notre Dame Street, 184 to 194 St. James Street, Montreal.

SPRING LINE 1902.

We are prepared to exhibit our complete new lines in Carpets, Floor Coverings, Rugs, Curtains, etc. for this season.

For extent of assortment, beauty of styles and intrinsic values they will strongly interest all purchasers.

Mail orders executed with special care. THOMAS LIGGETT, EMPIRE BUILDING 2472, 2474 and 2476 ST CATHERINE STREET

J. J. & S. DUBLIN Pure Pot Still Whisky



J. J. & S. DUBLIN Pure Pot Still Whisky

J. J. & S.

Is appreciated for its fine quality, age, mellowness and palatability. Commands the highest price in the Markets of the World.

BUSINESS TALKS BY PRIEST AND LAYMAN

THE OLD AND NEW.

years ago likely to be the city youth of to-day practical benefit? "In their details and young men at large—n veteran William J. Ona been an observer of me for two generations. ber, careful methods of ago are as applicable founding of fortunes a were in history. But tately for the young strenuous age. The spiri tion has gone too far ments of gaming, from tossing by the newsbo 'margining' in the buck led the young men of t upon the methods of t times fifty years ago j would look upon the n at that time in sending from New York to San

"You can't reach the young men of Chicago, by saying to them the way to build, a safe, d lasting fortune is by sl and that this accretion gin with the first sala draw. Tell a young man be taking up business l on a salary of \$10 a w be laying some of it a chances are that he w you. Why? Simply l temptation to spend n great as it is now. Ye of saving is easier to a week than it will be \$25 a week, and you r that it is the one do that must be at the fo fortune building.

"In the nervous ener sent there is a genera broad to shelve almo sophy of materialism fi as being out of date. so easy to say, 'Yes, y so and so once, but y now.' "But a truth is a tru permanent fortune mus duct of sound, conservi is truer to-day, aln ever was before. Most o men of to-day began fo ing from the ground u gan when habits of th ality were far more ge old and young than th and, while they work for less pay, they save ney.

"I have looked to t always, as being the li cation between the you yesterday and the you day. I don't know bu is productive of the sp vagance. It represents ruin. It creates a fee stabbleness. Certainly th war in this country c traits and characteristi ple. Excitement took t repose. Speculation steady trade, and this the spirit of gambling, or another form has b ously widespread.

"Too many young have become infected w sion. There is a haste Conservative methods are too slow. The hop fortune without labor widely alluring. "This is a fatal delu where wealth is thus g more often a curse th The fortune quickly without labor generall ily dissipated. Yet ju tent that we see fatten tunities held out to yo the making of fortunes short cut, just to that may guess that these are accepted.

"The ness M title o given Church recently, by Rev. Morg dy, says the "Catho and Times." We are fast putting c of business as "a dang said Father Steady. T many people in busin

RPETS!

ck is radically different
et store in Canada. Its
LOW PRICES, NEW
SORTMENT.

make a beautiful and
very high standard of
commonplace styles,
s that are eminently
home beautiful is one
Store, and here are
it beautiful at a small

ARPETS.

versible, very handsome

e, 80c, 95c, \$1.00 yard

PETS.

some goods. Special

al 60c yard.

styles with handsome

PETS.

yles with borders to

ds. Special 97c yard.

in latest styles with

ugs!

Rugs and Carpets
able for library and
all rugs and palace

.....\$7.88
.....\$9.00
.....\$10.50
.....\$11.70
.....\$13.18
.....\$15.00

Wall Paper.

FOR THE KIT-
CHEN - Hundreds
of new,
neat and dainty
patterns at prices
from 3 1/2c to
7c roll.

FOR THE BED-
ROOM - Very
pretty designs
in handsome new
5c to 9c roll.

DINING-ROOM. Very
new in Art Gold, with
frize to match, from
11c.

DRAWING-ROOM. New
designs of green, terra-
cotta, etc., from 23c to

linieres.
Jardinieres, all
in new colors and
just arrived direct
series, 500 to be sold.

O. LIMITED.
nes Street, Montreal.

1902.

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ON.

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PERE BUILDING
2, 2474 and 2476
ATHERINE STREET

J. & S.

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highest price in

BUSINESS TALKS BY PRIEST AND LAYMAN.

THE OLD AND NEW.

Are the experiences and methods of the man who began building his present fortune fifty years ago likely to be regarded by the city youth of to-day as of any practical benefit?

"In their details and as affecting young men at large—no," says the veteran William J. Onahan, who has been an observer of men and things for two generations. "The sane, sober, careful methods of fifty years ago are as applicable to-day to the founding of fortunes as ever they were in history. But they read too tamely for the young men of this strenuous age. The spirit of speculation has gone too far. The excitement of gaming, from the penny-tossing by the newsboys to the 'margining' in the bucket shops, has led the young men of to-day to look upon the methods of founding fortunes fifty years ago just as they would look upon the methods used at that time in sending merchandise from New York to San Francisco.

"You can't reach the masses of the young men of Chicago, for instance, by saying to them that the only way to build, a safe, desirable, and lasting fortune is by slow accretion, and that this accretion should begin with the first salary that they draw. Tell a young man who may be taking up business life that even on a salary of \$10 a week he should be laying some of it aside, and the chances are that he will laugh at you. Why? Simply because the temptation to spend never was so great as it is now. Yet this habit of saving is easier to acquire on \$10 a week than it will be afterward at \$25 a week, and you may be sure that it is the one dominant trait that must be at the foundation of fortune building.

"In the nervous energy of the present there is a general disposition abroad to shelve almost any philosophy of materialism fifty years old as being out of date. It has been so easy to say, 'Yes, you could do so and so once, but you can't do it now.' "But a truth is a truth, and that permanent fortune must be the product of sound, conservative building is truer to-day, almost, than it ever was before. Most of the wealthy men of to-day began fortune building from the ground up. They began when habits of thrift and frugality were far more general in both old and young than they are now, and, while they worked longer hours for less pay, they saved more money.

"I have looked to the civil war, always, as being the line of demarcation between the young man of yesterday and the young man of to-day. I don't know but what war is productive of the spirit of extravagance. It represents waste and ruin. It creates a feeling of instability. Certainly the great civil war in this country changed the traits and characteristics of the people. Excitement took the place of repose. Speculation supplanted steady trade, and this has led to the spirit of gambling, which in one or another form has become dangerously widespread.

"Too many young men of to-day have become infected with this passion. There is a haste to grow rich. Conservative methods in business are too slow. The hope of gaining fortune without labor has become widely alluring.

"This is a fatal delusion. Even where wealth is thus gained, it is more often a curse than a blessing. The fortune quickly gained and without labor generally is as speedily dissipated. Yet just to the extent that we see flattering opportunities held out to young men for the making of fortunes by some short cut, just to that extent one may guess that these propositions are accepted.

"The Ideal Business Man" was the title of a discourse given in St. John's Church, Altoona, Pa., recently, by Rev. Morgan M. Sheedy, says the "Catholic Standard and Times."

We are fast putting conscience out of business as "a dangerous thing," said Father Sheedy. There are too many people in business who seem

to have resolved that they will have nothing to do with it, just as the murderer resolved in Richard III., and for these reasons:

"A man cannot steal but it accuseth him. 'Tis a blushing, shame-faced spirit that mutinies in a man's bosom; it fills one full of obstacles; it is turned out of all towns and cities for a dangerous thing; it beggars any man that keeps it." Are we coming to this in our business methods? Let us see. Here are a few examples that have come under the observation of a single person who knows business and professional circles thoroughly.

A butcher is approached by the new cook of a family which he has long served. She demands \$5 a month or their meat will be ordered elsewhere. He refuses, since the family are old customers of his. She says she will make him do it or take away his trade. He still refuses and she burns or spoils the meat prepared for the table. The lady writes to the butcher to know why the quality of his meat has deteriorated, and when he seeks an interview and explains the reason, she says: "That is nothing to me. I can get a butcher any day, but a good cook is hard to find. Make it right with the cook, and I don't want to hear any more about it." He gives the cook her \$5 and makes the bill \$7 larger.

Take another instance: A young lawyer is approached by a manufacturer of bricks, who promises him a per cent. if he will induce his clients, who are building a large block, to use his bricks in their houses. He refuses. But how many architects demand such toll?

A druggist in a certain town offers a physician a percentage on all prescriptions sent to his office. He knows it is a very common practice but he refuses as a man of honor. He is asked to take stock at a nominal rate in land companies in North Carolina, with house lots thrown in, if he will only send his patients to this place. He knows that this is done by a neighboring physician.

Clergymen and churches even are almost daily solicited with tempting offers and big discounts if they will only influence their congregations to patronize this or that store, or call for this or that brand of soap or coffee. Thus it goes. The taint of fraudulent deceit infects classes of business or professions that claim honorable rules and traditions. The old maxim that honesty is the best policy is discarded. In fact, dishonesty has become so prevalent a sin, from the sale of a railroad to the purchase of a pound of sugar, that it is hardly taken account of any more in business transactions. All one looks out for is to escape not moral, but legal punishment—the jail.

Because we have banished conscience from many walks of the business world, trustfulness and good faith, honesty and fair dealing, security, integrity and honor are fast disappearing from the great marts and centres of commercial and business life. How often have we heard that "an honest, conscientious man can no longer succeed in business?" There was a time when conscience reigned supreme and honor was the very soul of business activity. It should be the aim of the moralist and preacher to bring business men back to the methods and practices of those days. Then a man's word was his bond; now it is difficult to prepare a bond that will hold the crooked man straight.

Let me describe for you the good merchant. He is, above and before all, a man of conscience; he has a sacred regard for the principles of justice; he deceives no customer by lying; he tells the truth and prospers; his is a one-price store; his word is better than another man's oath; though never so rich, he owns no wicked dollar; all is openly, honestly earned. He is just with the weak as well as with the strong; he takes advantage of no one; his counting-room or store is the sanctuary of fair-dealing and justice; industry and honor go hand-in-hand with him; he gets rich, but no one becomes the poorer because he is rich; he does not boast nor advertise his justice and honesty; there is no need for men to see it; his profession of religion is not colored by the thought of gain; he consecrates his life and his business to the service of God and his fellow-man; he looks out for the welfare of his employees; if they are his help, he is theirs; he helps the weak that help themselves; he is, in fine, a great moral force in the community—a saint in trade.

We thank God that there are such men in this town and in every business centre. Would that they were more numerous! Would that they could stir others to be like them! They stand clear amid the dust of trade and commerce; they prosper, but riches have not hardened their hearts; they are true to the light within them in all their dealings,

hence heaven's blessings rest upon them and the works of their hands. They are the ideal captains of industry, the true princes of trade and commerce of whom our country is so justly proud. May their number multiply!

Striking Lesson.

We have before us an extract from James R. Randall's correspondence to the "Catholic Columbian." It is thus that the correspondent tells of the existence, necessity and too frequent absence of the love of God—

"It is an amazing thing and a terrifying thought that so many men do not love God at all and many who do not even love Him much. Yet, how powerful are the arguments addressed to our reason, our sentiments, our common sense, our hopes, our fears, all of our senses, emotions, and every faculty of mind and soul for loving God—our Creator, our Redeemer, our first beginning and last end. How gross and sensual must be our human nature when that love is absent or feeble. How fascinatingly appalling must be the world, the flesh and the devil when we turn to them sympathetically and away from Him, who unspeakably sacrificed Himself for us and who, long and patiently, seeks our affection. And men who aspire to do great things, what wonders can they not perform with His love, remembering humbly that of themselves they are nothing and can do nothing."

Turning from this touching argument in favor of the one grand sentiment that should fill the Christian breast, we came to a very nice story that the writer relates, and one that illustrates another grand sentiment, and goes to prove the effectiveness of the proper Catholic training of youth. He tells it thus: "Our preacher mentioned that in a hospital a young man languished with a throat affection. The surgeon declared that only by a heroic operation could his life be saved. The youth consented to the ordeal. Before applying the knife, the doctor said: 'My son, I must tell you in advance that when I am through with you, never again will you speak a word; you will be dumb to your dying day, no matter how remote that may be. So if you have any message, speak it now, for it will be, as I said, the last? The young man was expected to send a tender message to his mother, his father and other members of his family, but it was not so. 'Doctor,' he replied, 'I am ready to utter my last words, and they are: May the name of Jesus be ever praised and loved!' And until he regained his faculties in the Real Land of the Living, he never more articulated in human speech."

This, decidedly, is a grand lesson, and one upon which it would repay every Catholic to reflect, that it might serve as a beacon-light for future guidance.

Regarding Leo XIII.

Even were this not a year of jubilee for the Venerable Pontiff, who so gloriously occupies the Papal throne, his personality would always command a special attention, and all information connected with his long and wonderful career would deserve particular notice. Of late, of course, rumor has been busy with his name and with all his movements; speculation has exercised its prophetic, but not always successful, powers in trying to set a limit to his earthly existence; but he moves along, apparently oblivious of all these inventions, and fulfilling quietly and regularly the great duties of his sublime office.

It had been stated, by the everlasting press correspondent, that he had already selected his place of burial and had designed the tomb, and even given orders for the preparation of the same. Reliable information from the Vatican goes to show that, not only is this a pure fabrication, but that the Pope has not even as much as hinted to any person, not the most intimate Cardinal of his household, where he would like to be laid at rest. It is quite possible that in his will he has made such a provision; but that is a document that no human eye will read until after his death. So, unless, he personally tells some person of his household about his desires in that connection, all rumors, or statement must be baseless guess work.

It has often been a matter of astonishment for strangers how familiar Leo XIII. is with the different parts of Europe and of America. There seems to prevail a general im-

pression that the Pope can know but little outside of Rome, or of the Vatican. Never was there a greater error. In his younger days, as Cardinal Pecci, the present Pontiff, resided in various parts of the world. For a long time he was nuncio at Brussels, and there came in contact with representative personages from almost every civilized country in the world. It was there that he met the late Queen Victoria, and formed a friendship that continued unbroken throughout the length of the Queen's wonderful reign.

Of his crossing and re-crossing the Atlantic he has frequently written, and he retains a vivid recollection, and enjoys speaking with certain of his many visitors on the subject. But it is not generally supposed that His Holiness is well acquainted with England. In fact, when he visited England, in the forties, he was quite fluent in the language, which, from disuse, he has since somewhat forgotten; but he still retains sufficient to enable him with a little practice to get back to the conversational powers that he once possessed. In this connection, there is a very interesting editorial item in the London "Daily News," in reference to the Pope's birthday, in which that organ says:—

"The Grand Old Man of the Vatican, who completed his 92nd year on Sunday last, is the only Pope who has strolled along Piccadilly and occupied a seat in the Distinguished Strangers' Gallery at the House of Commons, where he had the pleasure of hearing a speech by Daniel O'Connell, the Irish leader of the period. The Pope has always been fond of recalling this experience when receiving Irish pilgrims and visitors. The Pope, then Archbishop Pecci, spent the whole of February, 1846, in London, for the first few days as the guest of the Brazilian Ambassador, and afterwards in apartments off Piccadilly. He admired Regent street, and spent several afternoons in Hyde Park. He was introduced to Lord Palmerston by the Austrian Ambassador, and attended a reception at the Foreign Office, Queen Victoria, whom he had previously met when Papal Nuncio at Brussels, invited him to a State reception at a Court, and he was also present at a great ceremonial in which the Queen took part." Pope Leo at that time had a serviceable acquaintance with the English language, and conversed in it with Charles Lever, the rollicking Irish novelist, Lady Seymour, the Weld family, and Dr. Whately, the Protestant Archbishop of Dublin, with whom he established cordial relations. While in London the Pope officiated in two churches—the old Sardinian chapel, still standing on the western side of Lincoln's Inn Fields, and St. Mary's, Moorfields, the old London Catholic Cathedral, recently demolished, and its site sold to a syndicate by Cardinal Vaughan for £200,000."

Hence it is that we see in Leo XIII. the two-fold characteristics of Vicar of Christ and Supreme Ruler of the Church—that is to say, High Priest, in the fullest acceptance of the term, and Statesmen, in all its proper significance; man of God and man of the world.

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THE HONOR ROLL OF IRISH SURNAMES.

One hundred of the principal surnames in Ireland, from the most numerous represented down, with official estimate of the number bearing the surname (including varieties in spelling), follow:—

Table listing 100 Irish surnames and their estimated number of bearers, such as Murphy (62,600), Kelly (55,900), Sullivan (43,600), Walsh (41,700), etc.

name Kelly, 9.2 the name Sullivan. One characteristic of Irish naming is that it is personal (as sharply distinguished from place-names), which applies to the whole Celtic group, as contrasted with the Latin-Teutonic system.

Vocation And Longevity.

That man's occupation has much to do with his span of life is the conclusion reached after long study by Dr. J. T. Arlidge, the famous British specialist. The pampered rich, who have little or nothing to engage their time, are the shortest lived of all classes he says.

dictates. Lawyers are not so sturdy a lot. Incessant mental activity, with victories to enthuse and defeats to depress, helps to impair the vitality of the man. A lawyer's life abounds in excitement, and has little of the peaceful quiet that adds to man's days on earth.

Points About Lace!

It is well to be up on lace lore this season, for with the revival of the genteel old-time decoration comes a demand for some idea of the characteristics of the different patterns for which one pays such fabulous prices.

HEALTH IN SPRING.

NATURE REQUIRES ASSISTANCE DURING THESE MONTHS. To Help Throw off the Impurities That Have Accumulated During the Winter Months—Purgatives should Not be Used—It is a Tonic That is Needed.

IRISH PIONEER DAYS IN MONTREAL.

The "True Witness" Files of 1850. TAXES AND VALUES.—The total assessment for the year on the nine Wards into which the city is divided was £189,729.

THE CHRISTIAN BROTHERS.—An American correspondent writes: "My first call, after breakfast, was at the Christian Brothers, an institution for the gratuitous education of boys."

MR. BROWNSON'S LECTURES.—On Wednesday, Oct. 30, Mr. O. A. Brownson, editor of Brownson's "Quarterly Review," delivered the first of a series of lectures upon the Church and Civilization.

A MARRIAGE NOTICE.—In this city, on the 19th of February, 1850, at the French Cathedral, by the Rev. Mr. Connolly, Mr. M. P. Ryan, to Miss Margaret Brennan, all of this city.

NOTICE.

Application will be made to the Parliament of Canada at its present session by the Lake Champlain & St. Lawrence Ship Canal Company for an act declaring the corporate powers of the Company to be in full force and extending the time for the completion of the construction of the Canal and amending the Company's Act in such respects as may be necessary for its purposes.

SUPERIOR COURT.

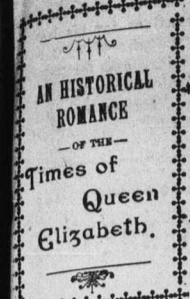
PROVINCE OF QUEBEC, District of Montreal, No. 855.—Dame Emma Savage, of the parish of St. Martin, District of Montreal, has this day, instituted an action in separation as to property against her husband, J. Pierre Marchildon, of the same place.

PICHOE & CORDEAU, Attorneys of Plaintiff. Montreal, 17th Feb., 1902.

Let us endeavor so to live that if our loved one passes from our sight forever in this world, no memory of cruel words spoken shall cause us bitter regret.

Society Directory.

- A.O.H., DIVISION NO. 8, meets on the first and third Wednesday of each month, at 1883 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec-Secretary. 1528P Ontario street; L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.



"Well said, youngster, the Queen, who seemed to be impressed by the child and spoke more kindly. "Your wishes shall be that young lady is protected."

Directory.

SSION NO. 3, meets on Wednesday at 1863 Notre Dame...

A. & B. SOCIETY. 1863.-Rev. Director, Flynn, President, D. J. Sec., J. F. Quinn...

WOMEN'S AUXILIARY. Di. Organized Oct. 10th, 1897. Meets on 1st Monday of each month...

WOMEN'S SOCIETY.-Established 6th, 1856, incorporated 1864. Meets in Hall, 92 St. Alexander...

YOUNG MEN'S SOCIETY. Organized 1885.-Meets in its hall, 22 St. Alexander...

WOMEN'S COURT. C. O. F. Meets on 2nd and 4th Monday of each month...

WOMEN'S T. A. & B. SOCIETY. Meets on 2nd Sunday of each month in St. Patrick's Hall...

WOMEN'S CANADA, BRANCH. Organized, 18th November, 1892. Meets at St. Patrick's Hall...

NOTICE.

Western and Southern Counties. The Company will apply to the Government of Canada...

WOMEN'S & LACOSTE. The Company. 8th, 1902.

WOMEN'S NIGHT REFUGE. Meets on 2nd Sunday, 1902. -Males 338, females 228...

A woman is like good presence is taken as a curse, while its absence is universally commented upon.

THURSDAY, APRIL 5, 1902.

The Wonderful Flower of Woxindon. By Rev. Joseph Spillman, S.J.

PUBLISHED BY PERMISSION OF B. HERDER, St. Louis, Mo.

"Well said, youngster," rejoined the Queen, who seemed to be favorably impressed by the child's speech...

Elizabeth next inquired, who the gentlemen were in the boat. "This one with the gay cloak and fine doublet is Mr. Babington..."

"By my troth, Sir Christopher Hatton, you might learn from this little lad how the Master of Ceremonies should present people to his Sovereign!"

The Queen frowned on hearing this, and looked anything but graciously at Babington and me. Babington, always more prompt at action than myself, hastened to make a profound obeisance...

"What does excommunicate mean?" asked the child. "Accursed! given over to the devil!" "Nobody ever said anything like that to me," Frith replied.

There was a momentary hesitation on Frith's part, and the Queen, who was observing him nar-

rowly, was opening her lips to make some sarcastic remark, when the boy, quietly coming to a decision, rejoined: "Right willingly. Here, catch it; it would be a pity if it fell into the river."

"Nothing very much. Do you see the fourth window in the row under the eaves? There is a man looking out at us; that is my dear Uncle Robert; he is put in there because he went to Mass. Anne and I wanted to ask him how he was, but the watchmen came down with their spikes and halberds..."

Then Frith told his tale, much as he told it to us, the Queen meanwhile sometimes laughing, sometimes chiding. When he had ended, she said: "With regard to your uncle's release, we cannot decide the matter at once, but must take counsel with our advisers."

The boy looked frightened and clung to his sister; and I confess it sent a pang to my heart to think of the difficulties and hard struggles that lay before him, if he was to keep true to his faith.

Long before this conversation came to an end, the Queen's attendants, and the ladies and gentlemen of her suite, who were following on about a dozen gaily decorated boats, had arrived on the scene.

And while the royal barge moved on its stately course down the Thames, amid the peal of bells from the church steeples, and a salute from the Tower guns, we too turned, and rowed rapidly home-

wards, after Frith and Anne had waved a farewell greeting to their uncle. Now that the gentle reader has become acquainted with St. Barbe, or as we now call him, Brother Anselm, we will let him take up the narrative, and relate in his own words the events of his life...

CHAPTER XII.-I am now about to relate my history, such as it is, or rather the record of God's mercies towards me, unworthy as I am of His grace. I do this, not only because our Rev. Father Guardian has enjoined it upon me in virtue of holy obedience, but for my own humiliation on the one hand, and on the other for the praise and honor of the triune God...

It will be well, more in explanation than in excuse of after events, to begin by saying a few words about my youth, which was by no means a happy one.

I was born in the year of grace, 1559, the second year of Queen Elizabeth's reign, on St. John Baptist's day; on the very day, observe, fixed by Parliament for the abrogation of the Mass, "the idolatrous" mass, as it was termed, throughout England; the adoption of the new liturgy or divine service as appointed by the Queen, being then made compulsory. I need not say whether that day was to be considered fortunate or unfortunate, "dies fastus" or "nefastus!" My unhappy parents, on whose souls may God have mercy, had been schismatics under Henry VIII., reformed under Edward VI., Catholics under Mary; consequently under Elizabeth they conformed to the new regulations. In this respect they acted like the majority of the English nobles, and it is to be hoped that they did not fully know what they were doing. I was baptized according to the new ritual, for the pastor of my native place in Kent had chosen to conform, in order to escape the heavy fines or imprisonment which were the penalty of disobedience, and the name of Francis was given me. I rejoice to think that our Holy Father of Assisi took me under his protection, although I was not named after him, but after my uncle, Sir Francis Walsingham, who had been a fellow student with my father at King's College, Cambridge, and married his sister, my aunt. My father had also married Walsingham's only sister, so the connection was twofold.

When I was about four years old, my parents were both carried off, within a few days of one another, by an epidemic that visited our home in Kent. It is a great consolation to me to know that a faithful servant fetched one of the old priests to them on their death bed, for I have every reason to hope that they made their peace with God before quitting this life. My education was confided by my Uncle Walsingham, who was also my guardian, to a stern Calvinist, who early infused into my youthful mind a profound hatred of the Pope and of the Catholic Church. I heard the Holy Father designated as Antichrist, the Cardinals and Bishops as a brood of devils; while priests were called ministers of Baal, and the Church of Rome herself was denominated the harlot of Babylon. I too, in my ignorance, took these names upon my lips, for which may God forgive me! My teacher did not scruple to apply these and other yet more opprobrious epithets to Dr. Martin Luther, to Zwingli, to the Anglican bishops, to every one, in fact, whose tenets were not precisely those of the Genevan Apostle. But his fiercest invectives were reserved for the late Queen Mary, whom he called by the foulest names. During her reign some of his relatives or friends had perished at the stake on account of their obstinate adherence to the Calvinist heresy. Thus he continued to fill my youthful imagination with darksome images, and my heart with antipathy and detestation towards

everything Catholic, until I began to think the Christian religion was a religion not of love but of hatred. Another object of his special aversion was the Queen of Scots, on account of the stand she had made against John Knox and the Scottish Reformers; he rejoiced when she fell into Elizabeth's hands, and was by her placed in captivity. That was in the summer of 1568; I yet remember the day when the tidings reached us in Kent, for in honor of the joyous event I had a whole holiday given me, a most unheard-of privilege.

After I had left this tutor, whose name charity forbids me to mention, and in whose heart I pray the seed of grace may be sown in return for the evil he implanted in mine, I was sent to King's College, Cambridge, where my father and uncle had been. Whilst there I did not hear the same vehement abuse of the Catholic Church, though I heard little said in her favor. The ideas, however, which my tutor had led me to form of the Anglican Establishment and the bishops appointed by Elizabeth, were greatly modified and altered. I considered it to be a Christian and true church, although for myself I still clung to what appeared to me a purer and better creed than that of the Puritans, who were so called because they had purged away all the errors of Popery. I passed through the usual course of classical study without distinguishing myself in any way, and was then placed by my uncle with a barrister in the Temple to study civil law. Somewhat later I was sent to Paris, more perhaps with a view of learning the French language, than for the sake of attending the lectures on jurisprudence at the University. Whilst I was there my uncle obtained for me the post of secretary to the English ambassador, one which he himself had formerly filled and I began to tread the smooth and slippery paths of diplomacy.

I cannot say that my residence in Paris tended to give me a better opinion of the Catholic Church. Henry III., who was then upon the throne, was a slave to his passions; his mother, the famous Catherine de Medicis, did not do her religion much credit, and the Court imitated the royal example only too faithfully. To this was added the fierce hatred against the Huguenots, which was intensified by the war and by the massacre of St. Bartholomew. I used to attend a Calvinistic conventicle, where the forcible language employed by the preachers recalled the utterances of my tutor in early days. We had orders from Elizabeth through Lord Burghley, to form by every means in our power the religious strife in France, as well as the insurrection in the Netherlands, since England had nothing to fear, while they lasted, from the two great Catholic powers of which she stood in dread. I was then initiated into not a few intrigues and underhand practices. Only on the day when all secrets are revealed, will it be made known to what expedients the politician will resort for the purpose of attaining the end he has in view. And yet the very persons who acted in this manner, reproached the Jesuits with taking it as their principle, that the end justifies the means!

When the Duke d'Alencon, one of the King's brothers, was in treaty for Elizabeth's hand, and travelled to London with a grand retinue, I was chosen to accompany him. The Duke was twenty-four years old, the Queen twice his age; and I confess I blushed for my Sovereign when I saw her behaving like a young maiden towards her youthful suitor. But my Uncle Walsingham explained to me that the marriage of the Queen to a French prince was expedient as the only means of counteracting the power of Spain, which was increased by an alliance with Portugal. I was present at the banquet which the Lord Treasurer gave at Burghley House on the 30th of April, 1581, in honor of the distinguished guest. That day was a memorable one for me, because I then for the first time saw Judith Cecil, Lord Burghley's daughter, who later on, in the Providence of God was to exercise a most beneficial influence over me. My uncle directed my attention to this rich heiress. My fortune, he told me, was not equal to my birth, and he would not have much to bequeath to me, as he had not amassed wealth in the service of his sovereign. His colleague Burghley, on the contrary, had been enriched by the acquisition of large estates on the confiscation of the church property. Of course, the number of aspirants for the hand of his daughter was not small, but that must not deter me from attempting to win the prize, as he saw no reason why I should not be successful. In fact, my grave and sedate manner might perchance prove an attraction to the girl, whose own demeanor was quiet and reserved. No-

thing moreover would give him greater satisfaction than the match. Walsingham's wish was tantamount to a command for me. But when once I had seen the lovely maiden, I needed no urging on his part to induce me to approach her. During my presence in London I often had occasion to go to Lord Burghley's house on official business, and thus the opportunity was afforded me of seeing his daughter at a time when she was not surrounded with a crowd of admirers. Our conversation generally turned upon serious topics, often questions of a religious and philosophical nature were discussed by us. Her clear intelligence detected the inconsistency involved in Calvin's terrible doctrine of predestination; she was the first to point it out to me. In vain did I seek to find a flaw in her reasoning; the doctrine of free will, which she expounded to me, appeared far more just and right; but how astonished I was, when, at a subsequent period, I discovered that the arguments she used were, in accordance with the teachings of the Catholic Church which I held in such horror! It was after my return to Paris that I found this out, and I immediately wrote to Judith Cecil, informing her that her views on the subject of predestination were those held by the Papists, and warning her, lest she should be ensnared by them to her eternal destruction. This was not the only theological love letter I addressed to her, and her answers to them were such as would have taxed a clever hand than mine to refute.

In the meantime we were not idle at the embassy. Through the reports of spies it had become known to us that the Duke of Guise was planning an invasion of England, in view of liberating Mary Stuart, to whom he was related, placing her upon the throne of England which belonged to her by right, and re-establishing the Catholic religion by force of arms. In imagination I saw the fires of Smithfield re-kindled, of which I had been told in my childhood, and I knew that the victims would be taken from those whom I counted my best friends. We therefore, made every exertion to avert the catastrophe. I was despatched in all haste to London. In consequence of the information I gave, Francis Throgmorton's house was searched, and in it the whole plan of the invasion was discovered. After that the Queen received me very graciously, and Lord Burghley distinguished me with so many marks of his favor, that I was generally regarded as his future son-in-law, the more so, because his daughter made no secret of her liking for me. This, together with the conviction that I had been the means of unmasking traitors to their country, prevented me from grieving, as I should otherwise have done, over the bloodshed that followed the discovery of the plot. Unfortunately, a considerable number of innocent priests were sacrificed on that occasion, whose blood may God not lay to my charge.

The Spanish ambassador, Don Bernardino de Mendoza was also implicated in the plot; he was compelled to leave London at once. The King of Spain appointed him to the post of ambassador in Paris, and it was natural to suppose that he would lose no opportunity of revenging himself on Elizabeth and Burghley for his abrupt and ignominious dismissal. My uncle gave me instructions to watch Mendoza narrowly, and sent over some of his most experienced spies to work under my orders. Before long we got wind of a new design, of which, as it appeared, the King of Spain was this time the originator. This was hardly to be wondered at for Elizabeth had sent forces under the command of Leicester to aid the insurgents in the Netherlands, and the English fleet under Sir Francis Drake was laying waste the coast of Galicia and the Spanish colonies in the West Indies. But we were unable to learn anything further about this design, until the wretched apostate Gifford came to our help. About this man a few words must now be said, which will lead up to the subject of Babington's conspiracy.

Gilbert Gifford belonged to one of the best families in Staffordshire. For the sake of the Catholic faith, his father had been reduced from opulence to penury, and had spent long years in prison. In order to secure a Catholic education for his son, a lad of remarkable talent, he sent him across the Channel, at the risk of incurring a severe penalty, to the seminary founded at Douay by Fr. Allen. The fact that the boy early evinced, besides considerable mental gifts, an unruly disposition, a frivolous character, and an utter indifference to religion, may have determined the father to confide his training to Catholic priests. He was removed by the hand of death before he had the sorrow of seeing how vain had been all his care on behalf of his son. In the class room

Gilbert easily distanced his fellow pupils; and when the seminary was removed from Douay to Rheims, he was appointed Professor of Philosophy, although only twenty years of age. His lectures were admirable, but his morals left so much to be desired that after repeated admonitions and chastisements, his superiors threatened him with expulsion from the seminary. Thereupon he ran away, taking with him a sum of money which the Duke of Guise had given him as a benefaction to the seminary. In Paris, whither he betook himself, the misappropriated money was quickly squandered in riotous living. Like the Prodigal, he began to be in want; but he did not, like the Prodigal, return in contrition to his father saying: I have sinned before Heaven and before thee. On the contrary, the unhappy young man took another step on the downward road; he gave up his religion, and plunged into the abyss of unbelief.

Such were the circumstances in which Gifford found himself, when I accidentally made his acquaintance about the new year 1586. We had met in a tavern, and hearing who I was, he had requested the host to introduce him to me, as a fellow-countryman of good family. As he was well, almost elegantly dressed, and knew very well how to behave, I invited him to sit down at my table, near to a warm fire. At first our conversation was on general topics, the state of England, the last news from the Low Countries; but presently, after casting around him, to ascertain whether there was any one who understood English near enough to overhear us, he drew his seat closer, and said he wanted to say a word to me in confidence. He then offered his services to me as a spy. No one he asserted, could be found better able to serve England in this capacity than himself, since he came of an old Catholic family, and had the highest references, which would ensure him admittance to the salons of the Spanish ambassador, of Charles Paget, the exiled Archbishop of Glasgow, and gain for him the acquaintance of Thomas Morgan and other partisans of Mary Stuart. Provided, we would promise him the same remuneration which Walsingham's other spies received, we should have every reason to be content with the service he would render us.

I declared myself willing, at least to test his ability to serve us, and gave him a few sovereigns in advance. It was agreed between us, that we should meet at the same place a week hence, for it would have been imprudent in the highest degree for him to be seen at the English embassy, since that would awaken the suspicions of Mary Stuart's party. We then parted. I cannot say how distasteful to me was intercourse with such traitors. It was, however, unavoidable, for the statesmanship of these days consisted to a great extent in the employment of these men, contemptible as they were in every respect. My uncle Walsingham himself expended enormous sums out of his private purse on these vile spies. There were more than a hundred in his pay, and the most valuable, although the most despicable of these were apostates and even fallen priests. The knowledge of this led me to form a very low opinion of the Popish clergy; I did not remember the old saying: "corruptio optimi pessima;" the higher the state, the more terrible the fall from it.

(To be continued.)

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