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ME STREET

The True Witness



Vol. LI, No. 31 MONTREAL, SATURDAY, FEBRUARY 1, 1902. PRICE FIVE CENTS

OUR NEW STORY.

As will be seen by another page of this week's issue we commence the publication of a most highly interesting historical romance of the time of Queen Elizabeth. The title of the story is "The Wonderful Flower of Woxindon." It is from the pen of Rev. Joseph Spillman, S.J. The readers of the "True Witness" who have read the story of "The Secret of the Confessional" by the same author, published a little over a year ago, will welcome this new work which is based upon the most authentic of historical facts, as the author says: "It might even be entitled Babington's conspiracy," as the story is woven from the tissue of events that gave Mary Stuart to the scaffold, and which crushed the hopes of the Catholic party of that period. We will not forestall the pleasure our readers must derive from the careful perusal of this splendid story, rather will be satisfied with a simple direction of their attention to its presence in these columns, leaving to themselves the appreciation of a work that should be read by every lover of Catholic literature.

NOTES OF THE WEEK.

HALIFAX SPEAKS.—On the 22nd January, St. Mary's Hall, Halifax, was crowded with over eight hundred Catholics, called together by Archbishop O'Brien, to enter a protest against the declaration attached to the oath of accession. Amongst those who spoke to the resolutions that were moved and adopted were Sir M. B. Daly, Mr. Justice Meagher, Hon. Wm. Chisholm and Hon. Senator Power. The resolutions, two in number, contained an emphatic protest against the insult offered their religious convictions, which as loyal Canadians they resented, and a statement that as the religious belief of Catholics does not diminish their loyalty, they resent being singled out for condemnation by the said declaration. The most important portion of the report which we received consisted of the very appropriate remarks of Archbishop O'Brien. It is a well known fact that whenever His Grace of Halifax speaks he always gives expression to ideas of the highest importance, couched in language the most chaste and eloquent. In his opening remarks the Archbishop said: "We have met here to-night to protest emphatically against the further continuance of a declaration, blasphemous in itself, most insulting to nearly one-half the people of this Dominion, and painful, as we must suppose, to the sovereign who is forced to echo the unholy words, and the base calumnies, well do they be, of an evil age. For the declaration to the oath of accession is all this. And yet, as a means to secure a Protestant succession, it is as inadequate in its precautions as it is offensive in its phraseology."

This is the language of not only a distinguished prelate of the Catholic Church, but also of one of Canada's foremost literary sons, and one of the most eminent scholars in the British dominions. Surely voices like these must be heard beyond the Atlantic.

SUNDAY SHOPPING.—We have heard much ado about the closing of small stores, tobacco shops, newspaper depots, candy stores and such like, on Sunday. We find, and quite justly, that six days of the week should be sufficient for all citizens to make whatever purchases they might need, without occupying the one day of rest, the one holy day of the seven, in the operations of trade. But we are, after all, away behind (or, if you like, away in advance of) other sections of the Christian world in regard to the observation of the Sunday. From a Chicago contemporary we learn that the State Retail Clerks' Association met the other day at Springfield for the purpose of devising means of obtaining a Sunday closing law. In explaining the situation the article in question gives us some details that might constitute a very fine text for a series of sermons upon the Lord's Day. Take the following paragraph as an example: "An unwritten law has closed the larger business establishments down town on Sundays. The public recognize the justice of the fact, down town purchases are made during the week, and nobody feels any inconvenience because the stores are closed one day in seven. But in the strictly retail districts it is different. In those districts there seems to be an unwritten law also, but an unwritten law, not for the clerks, but for housekeepers and housewives. A very large number of women put off buying what is needed, for the Sunday dinner, or for Sunday comfort, until Sunday morning. This may be due sometimes to the fact that the wage-earner of the house

called into existence for the protection and advancement of Catholic interests in this city by the consolidation of the Catholic vote, and by the selection of suitable candidates to represent Catholic interests at the public boards. I am satisfied that the Executive Committee consisting of about 75 laymen (representative of every congregational district in the city), and 15 clergymen have exercised a wise discretion in the selection of candidates, and that they have been actuated by the purest motives in their decision. Up to the present there has been displayed a willingness to submit personal interests and ambitions to the judgment of this committee. I regret to find that an exception to the rule has recently occurred. A gentleman, for whom I have always entertained the highest regard, has thought it right to appeal to the people against the vote of the Executive Committee, although he submitted his name to it for nomination, after almost a week's consideration and consultation with his friends. Such conduct is neither honourable nor calculated to advance Catholic interests or any other public interest so far as I can see. Dr. McDonnell, the candidate selected by your committee, has given ample evidence of his capacity to represent Catholic interests. He has devoted a great deal of time and attention to further the interests of the Catholic poor as a poor law guardian. Apart from his services, if he were even an untried man, like his opponent, we are bound to support him as the selection of this Association. I have every confidence that the good and faithful Catholic electors of the Falls will follow my advice, as they have always done, and vote solidly and early for Dr. McDonnell, the standard-bearer of the Catholics of Belfast.

SELLING TO MINORS.—On January 1st, 1902, the Intoxicating Liquors Act, of 1901, passed by the Imperial Parliament, came into force, and now all interested, in one way or another, are anxiously watching the operation of the new law in order to note its results. The question which it was intended to regulate is one that affects us in Canada as well as the people for whom the law was enacted. The purpose of the Act is to prevent children under the age of fourteen being sent to purchase drink and to fetch it home from the public house. There was an amendment proposed to the Bill, by Lord Hugh Cecil, to the effect that a publican could serve a child under fourteen with drink but in quantity of not more than one pint, and this only in a "corked and sealed" bottle. Commenting upon the Bill, one of the leading English organs says that the best result of it so far is that the publicans are so irritated over the trouble of having to find out the exact age of each child customer, they will in future refuse to serve all children with drink. If we are not greatly mistaken, we have a law here that forbids the sale of liquor to minors, under severe penalties. But it does not appear to be a law that has received any degree of enforcement. There is no calculating the injury that is done by the selling of liquor to young boys or girls. Not that the children are liable to drink the liquor purchased as much as the habit they contract of visiting places from which they should be excluded, and the sad example that they help in creating by becoming the instruments of their parents' evil doings. Unnecessary to dwell upon the moral danger for the future generation that lies in this practice of selling liquor to children.

THE FRENCH REPUBLIC.—"A Melancholy New-Year's Day," is the title of M. Jules Lemaitre's review of France for the year 1901. Possi-

bly no more severe criticism of the present government has yet been penned; and what makes it stronger is the fact that it appears to be justified by the events recorded. He declares that the people of France are very easily satisfied since they accept the word "Republic" as a definition of their country's system of Government, while they know it to be a "most brutal oligarchy." His indictment is concise but pointed. He says, in one place: "Our liberties have been violated—liberty of conscience, liberty of association, liberty of instruction. It is forbidden even to persons as respectable and as inoffensive as the Benedictines and the Carmelites to live and meditate in common. Liberty dead, likewise the prosperity of the country, a budget of three billions and a half, and a deficit of nearly two hundred millions; these are the last statistics. Twice criminal are those to whom we owe this miserable situation. For, in the first place, they have known how to do nothing in four years of legislation for those whom they call the most numerous class, or the proletariat, and consequently they ridicule us when they speak to us of their love of the people; and afterward, they have rendered impossible by their lack of foresight and by their dishonesty the great laws of social amelioration that they continue to promise with a mechanical impudence."

In defining the spirit of the Government as Masonic, he tells us that two qualities characterize Masonry, and they are "religious intolerance, and the most hypocritical humanitarianism." Considering the influence that France always exercised upon the whole of Europe, under the restoration, the monarchy of July, the second republic and the second Empire, he concludes that this Republic has lowered France to the perceptible degree in the eyes of the world, and that European civilization has retrograded in the year 1901. Beyond all doubt this is not complimentary to the Government that has so recently played the petty tyrant upon the most defenceless of its subjects, and did so in the name of liberty. Strange, indeed, is France's conception of liberty. Well did an Irish orator once say, in referring to the great Revolution, "they did all in the sacred name of Liberty, yet in the deluge of human blood they left not one mountain-top for the Ark of Liberty to rest upon."

A FEW DIVIDENDS.—In this age when it is so difficult to secure, especially from what is generally known as pew rents, the required funds to maintain the Churches throughout the country, it comes as a surprising piece of news, that in one parish out in Wisconsin, the priest has actually paid a dividend to each pew-holder in his congregation. The story of this exceptional case is told thus:— "St. John's Church at Little Chute, Wis., is probably the only church in America which has ever paid to its parishioners a dividend on its own pew rentals, but such was the unusual announcement made Sunday by the pastor, Father Knetzel. The pew rents for the last year were about \$200 in excess of the year before, and as the revenues of the church were more than sufficient for its needs by about the same amount, and there is no church debt upon which to pay the surplus, the pastor declared a dividend of \$1 each of the one hundred and seventy-two pews and paid the amount over to each pew-holder."

What we regard as the most important point in this information, is the fact that no church debt exists, and that the rents were so much in excess of the previous year. The conclusion is simply this: the parishioners have been all faithful in the performance of their duties towards

church and pastor.

THE POPE'S HEALTH.—So many and so frequent have been the stories, more or less sensational, that have of late been circulated regarding the state of the Pope's health, that it comes well from a correspondent of the "Freeman's Journal" to set at rest all minds regarding two very important points. The first is in regard to the periodical rumors of the Pope's death; the second concerns the actual reasons given by the most reliable medical authorities for the continuation in mental and physical health of Leo XIII. We will, for the benefit of our readers, take each of these questions separately, and lay before them the very sensible statements of the correspondent in question. After dealing in a general way with these attempts at sensationalism, which the Roman purveyors of news matter fall back upon, when other items of interest are lacking, the correspondent explains that if there were any immediate danger of the Pope's death, the first to be warned would be Cardinal Martelli and Cardinal Gibbons. Neither of these would be so notified unless there were some official and authentic pronouncement to that effect by the Papal physicians. If such declaration were made by the physicians, Cardinal Rampollo, the Secretary of State, would at once cable the two Cardinals in America, who would thereon, proceed to Rome without delay. The writer says:— "Nothing would interfere with their departure, unless it would be physical disability. They are prepared to go at any time, and would, of course, take the quickest methods of transition. They would reach the Eternal City, barring delays or accidents, within ten days, sufficient time to take part in the Sacred College in the election of a new pontiff."

So it may be safely concluded, as far as this continent is concerned, that unless the immediate departure of the two Cardinals corresponds with the reception of the news that the Pope is in danger, that news may be put down as false and mere guess work, or sensationalism. We now turn to the very lucid and very wonderful explanation of the Pope's apparent immortality, given by Dr. Lapponi. This we reproduce in the exact words of the correspondent above mentioned. He says:— "All the world knows that Dr. Lapponi has for a great many years been the private medical man of Leo XIII.; he has studied with unremitting care all the health phases through which his illustrious patient has passed during the last quarter of a century. Dr. Lapponi declares that he has not read anything in the history of medical cases so remarkable as that of His Holiness. All men after reaching a certain age begin to suffer from the malady known as senile debility, which progresses day by day and eventually kills them— if death is not produced by some other cause. Until seven years ago Pope Leo was no exception to this rule. He possessed a splendid constitution which would in any case have enabled him to resist old age for a long time, but the malady of senility continued to make normal progress. Then suddenly the progress stopped and has never since been resumed. It follows from this that His Holiness has, absolutely speaking, as long a lease of life today as he had seven years ago. This explanation, the accuracy of which I can vouch for, should serve to dispose for good and all of the absurd reports that are cropping up from time to time concerning the physical and intellectual decay of His Holiness."

It seems to us that these statements should suffice to discredit any or all of the reports that are sent broadcast over the world, concern-

ing the illustrious Vicar of Christ.

AN ELECTRIC CURE.—It would seem as if electricity were becoming man's servant in almost every sphere. The latest attempts at utilizing the wonderful fluid are in the direction of curing consumption. According to reports, experiments have been made in London and that remarkable results have followed. According to the "Herald's" European edition, we learn that:— "These experiments, for the most part, have been conducted by Dr. T. J. Bokenham, an eminent West End surgeon, in the course of his private practice, but with the knowledge and approval of leading consumption specialists. For various reasons, but principally because of evil results which might ensue if the system were used by any but the most experienced medical men, with a perfect knowledge of the forces they were dealing with, the experiments have been quietly conducted. Applications, for details of the methods used have not been encouraged."

We need not enter into the details of the two systems employed. In fact the accounts given us are rather too technical, and we are not sufficiently acquainted with either electricity or the medical theories concerning consumption, to give any opinion upon the subject. However, we may say that:— "Dr. Bokenham's experience is that in very bad cases of consumption the cough has been greatly reduced, night sweats have disappeared, the appetite has improved and there has been a great gain in weight and general health. So that even if the consumption bacilli have not been destroyed, it is certain that their virulence has been much decreased; that they have been brought under control and that the patient has felt cured."

It is quite within the range of possibility that this terrible disease could be cured by the means thus used. In fact we are told of several cases of apparent cures, and of one particular bad case. Anyway, if the discovery should result in a successful treatment of a disease that has baffled all human skill heretofore, the world will be deeply indebted to the one who produced such happy results. But we prefer, before taking all that is said for granted, to await further developments and more positive experiments.

LEGENDS AND SAINTS.—The "London Standard" has supplied the world with a lengthy article under the title, "The Humors of Celtic Saints," in which it purports to revive some local legends concerning certain saints in England. The title is badly chosen for there is no evidence of humor in all that is told about the saints than might be found in "Robinson Crusoe," or "Baron Munchausen." In the next place the saints mentioned are not Celtic, they are Saxon, and they lived at Land's End and near the Lizard. According to the supposed legends unearthed by the "Standard," these so-called saints were far from being humorous or saintly; one of them was a thief, another was a quarrelsome stone-thrower, a third would have been a model for O'Connell in his encounter with Biddy Moriarty, a fourth was a swindler, and all of them were more or less viciously inclined fools. We are perfectly aware that in the real lives of the Saints there is a clear distinction drawn between that which is authentic and that which is legendary. But the legends in no way clash with the authentic facts relating to the lives of the Saints. In the present instance the legends set forth by the "Standard" are not only the products of the imagination, but are actually inventions calculated to cast discredit upon the lives of any or all of saints. If the writer of the article in question thought for a moment that he was producing something humorous he certainly is the only living being who could detect the slightest approach to humor either in the account given, or in the actions and words of the fictitious characters whom he invented for the time being.

Pastoral Letter

of Rt. Rev. J. M. Emard

CHRISTIAN JUSTICE AND ITS OBLIGATIONS.

Joseph Medard Emard, by the grace of God and the favor of the Apostolic See, Bishop of Valleyfield.

To the clergy, secular and regular, religious communities and all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Dear Beloved Brethren.—The first year of the new century is drawing to a close. Thanks to the extraordinary favors granted to the entire world by our Holy Father, the Pope, extending to all the churches the benefits of the jubilee, this first year has been marked in our regard by the most signal and the most consoling manifestations of piety. In all our parishes, eagerly responsive to the zeal of their pastors, the faithful have hastened to fulfill, on the appointed days, the conditions of a jubilee which would at once purify their consciences, sanctify their souls and be the starting point of a purer life, of a more rigorous and more faithful observance of the divine commandments.

In order to confirm the good dispositions you have given evidence of during the jubilee year, we take advantage of the occasion offered us by its close and by the coming in of the new year, to converse with you upon one of the most important obligations of the Christian life, that of justice.

It is in God Himself, dearly beloved brethren, that we must contemplate in the entire breadth of its meaning. It is difficult to discriminate between justice and sanctity, which admits neither imperfection nor limit. It is by His justice that God governs all things. It is because of this attribute of justice that God's judgments are most inexorably equitable; it is because of this attribute that He rewards and punishes. His justice has obtained for us the Incarnation, God made Man, in order to offer to God a complete expiation for the sins of men. Justice in God, with this quadruple character of absolute sanctity, of equitable rule, of unerring adjudicator, and of retribution commensurate with merit, becomes, then, the model of justice in man, in the Christian, who, created in the likeness of God and called to sanctity, should let his soul become irradiated with the divine perfection, which he should reflect in all his conduct.

What, then, is justice in man? To begin with, the assemblage of all virtue practised with the help of grace, so that a person would say of such a man: "He is a just man," an expression freely made use of by the sacred writers.

And it is in using this term in its full sense that the saints in Heaven are spoken of as the just; that is to say, that after having practised all justice upon earth, they possess its full reward in Heaven. "Blessed are they who hunger and thirst after justice, for they shall be filled." St. Matt. v. 6. But to define more closely our subject, we shall say that justice is understood in a more restricted sense as the virtue which inclines man to cede or render to his neighbor all his rights.

Now this virtue may be exercised in many spheres and under most diverse circumstances.

A citizen complies faithfully with the laws of his country; he is just before the law.

The State, by its representatives in the different degrees of the social organization, distributes equitably amongst the citizens themselves, honors, employments and offices; this is an example of distributive justice.

The magistrate, from his tribunal, exercises vindictive justice, when, in the terms of the law and according to the dictates of his conscience, he liberates the innocent and punishes the guilty.

All these varied forms of justice flow from the same principle, namely, that in all things and everywhere, we must respect the rights of all and give to each according to his merit.

But it is of justice understood in a still more restricted sense that we would speak to-day to recall its rigorous obligations.

Not satisfied with presiding over men's relations to society in general, justice descends to the intimate intercourse of citizens among themselves, and makes herself, by the influence she exercises over individuals, consciences, the powerful protectress and avenger of the rights of each one and, especially, of his right of property, and thus understood, finds her expression in the words of Our Lord Jesus Christ: "Render to Caesar what belongs to Caesar." Matt. xxii. 21. By these words the Saviour proclaimed anew the divine commandment: "Thou shalt not steal; thou shalt not covet thy neighbor's house; neither shalt thou desire his servant, nor his ox, nor his ass, nor anything that is his." Exod. xx. 17.

The universe is, then, God's handiwork and belongs to Him; the earth is His domain with all that it contains, and this right of supreme ownership is inseparable from God. Nevertheless, in His merciful goodness, the Lord has declared Himself that He granted to man the free enjoyment of the goods of this world, and, under the aegis of His paternal Providence, the right to possess as his own and to employ for his ad-

vantage the effects to the ownership of which he may acquire a legal title.

As to the faculties of the soul and the advantages of the body, evidently, man can have no other domination over them than that of use; he should preserve, develop and perfect his faculties and his powers, and tend by means of them to his last end, but he may not regard them as his; he may not acquire, possess and dispose of them, as he may of exterior goods.

In fact, as to the latter, man is truly master when he possesses them legitimately; for, the right of ownership has not been devolved in a general manner, upon humanity, as a whole, but upon each man in particular, and upon each group of men legally constituted a corporate body and forming then, a distinct collective personality.

"Increase and multiply and fill the earth and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. Behold, I have given you every herb bearing seed upon the earth and all trees—to be your meat and it was so done." Gen. I. 11.

This right of ownership has its foundation in nature herself, who makes each man as such, free in his movements and independent of all, except of God. It has been solemnly proclaimed by God, who has made it the object of one of His commandments. It has always been recognized and protected by civilized nations; Jesus Christ reaffirmed it; our Saviour's teachings upon it; our Apostles, and the Church, fulfilling throughout the ages her mission of protection especially to make this claim of ownership acknowledged by and rendered to all.

Through her, slavery has disappeared from the midst of Christian peoples, and the liberty of the full possession and the free disposal of property, legally acquired, has been rendered to everybody.

The right of ownership is, then, sacred, inviolable; it is the basis of all social organization, and because it comes from God, it should be protected by a divine virtue; this virtue is justice.

It is, in fact, justice, the faithful interpreter of the divine will, who says: "Thou shalt not steal." Exod. xx. 15. That is to say, you shall not take, nor keep, nor injure unjustly what belongs to another, and "You shall render to Caesar what belongs to Caesar."

For every man, the right of ownership must be acquired by a legitimate title; these titles are numerous. The first is that of occupation, effected by a person before any other, upon an object belonging to no one and, consequently, without proprietor. This title of first occupant rarely occurs in the actual state of society.

Another title which in the greater number of cases affirms itself is that of labor. By the sacrifice made of his time, his energy and his strength, a man who has labored, has acquired a clear title to the value of his labor, and becomes thereby the unquestionable proprietor of this value.

Legitimate succession which substitutes the heir or legatee for the person who has bequeathed his goods, confers this title.

Prescription, that is to say, possession begun in good faith, with the necessary titles and preserved without interruption or dispute during a period of time sufficiently long gives also in cases defined by the law a legitimate title to property.

In fine, the divers contracts in use among men and which serve to transfer property from one to another, establish in favor of the acquirer, the same title as that possessed by the previous holder; as deeds of sale, deeds of gift and deeds of exchange. These contracts when they are clothed in legal phraseology and when the goods in question are legally at the free disposal of the possessor, become so many means of establishing among men relations necessary to their welfare.

But to accomplish this they must be based upon the strictest justice, and must be regulated according to its laws.

The mission of justice is, in fact, to maintain among men in their daily intercourse an equality compatible with those differences and disparities which are inevitable in fallen humanity, and to search for the disappearance of which would be in vain.

Men differ from one another physically, intellectually and morally. Health, energy, talent, aptitudes, ambitions differ, and even if, to suppose the impossible, it should happen at a given moment, that there was established among men an equal distribution of the goods of this world, the next day would produce changes which would excavate new abysses between citizens differently gifted. The words of our Lord will never cease to prove true: "For the poor you have always with you."

Moreover, everybody needs his neighbor. If all were rich, all would be poor, and no one would be able to obtain from his neighbor things even of the most pressing need.

It is, then a law of Divine Providence which presides over the economy of human activity, and it belongs to justice to protect the rights of each and of all, which rights are intimately blended with divine government.

The world is divided into several classes, each forming a social and

indispensable wheel in the social organization. The working class, the most numerous and not the least important, is formed of all those who by any manual labor whatever, gain their daily bread and that of their families, and, at the same time, procure for society in every branch of industry, all that is necessary for the material prosperity of humanity.

The workman, a man necessary to society, fulfils, then, a double mission. Day after day he passes in hard labor, sacrificing his health, even life itself to gain bread for his family. In this, he has for a model our Lord Jesus Christ Himself, who was a workman and son of the carpenter's tools, protected his mother from poverty and misery. The workman of Nazareth, behold the type of the Christian artisan laboring for his home!

Another mission of the working man is to aid society in the trade that he follows; he labors for others; he engages himself in justice to give his time, his attention, his knowledge and all the skill that he possesses for the benefit of the person who employs him. He must furnish, besides, according to the terms of his contract, the materials agreed upon without, in any way, diminishing; and, above all, never taking for his own, things which belong to his employer or to his customers. These are the duties of his state. In return the workman has a clear, inalienable right to liberty, to respect and, still more, to a just salary, equivalent to the amount of labor accomplished and capable of procuring for him an honest living, suitable to his condition. "The bread of the needy is the life of the poor; he that defrauded them thereof is a man of blood." Eccl. xxiv. 25. If the wages of a workman are withheld from him, he and his are deprived of the food they need; is not this, in a way, to be condemned to death?

Accordingly, the pious Tobias gave to his son the following counsel: "If any man has done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all." Tobias, iv. 15.

This is, in fact, what St. Paul says: "Every workman is worthy of his hire." St. Luke, x. 7. "And the Council of Trent says: "They are pillars of the goods of others who pay not their workmen or their servants the price due to make it evident that the laws of justice should strictly preside over the intercourse of the working class among themselves with their employers, and generally speaking, with all to whom their labor is due.

At the same time is made manifest the obligation of equitable and just conduct towards workmen and the necessity of granting them in full measure, what they gain so legitimately.

No man, dear brethren, is sufficient to himself. A nation cannot any more than an individual procure for itself all necessities without help from without. Hence, commercial relations among people, as well as among citizens.

Commerce, under one form or another, is practised by all men. Who is there who has, not, every day, something to buy, to sell, or to exchange?

In speaking of justice in commercial transactions, we touch upon a subject of universal interest, although the special class of men who make commerce their business is here more directly concerned.

It is very probable that justice encounters in commerce more occasions for the application of her laws, while it is, at the same time, in the various commercial transactions that her precepts are more frequently applicable to man, yet, saith Holy Scripture, "As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast." Eccl. xxvii. In the merchant's calling there are special dangers for the soul on account of the great desire a merchant has to become rich in a short time. This desire, if disregarded, is capable of leading into the gravest delusion anyone who would fail to keep constantly before his mind the dictates of probity and good faith.

Whoever offers for sale, merchandise or provisions, be it the case of the farmer offering the produce of his farm, or the merchant behind his counter, or simply a man who wishes to get rid of some article by selling it, should, as seller, be guided by justice in order that he may not fix an immoderate or exorbitant price, that he may give full measure, or complete weight that he may make known the exact quality of the goods he offers, without, in any way, by evasion or otherwise, taking advantage of the ignorance, credulity, or over-confidence of the buyer. "A deceitful balance is an abomination before the Lord." "Devise not a lie against thy brother." "Do not fraud." Proverbs.

Because commerce is indispensable to the common good, it is but right towards all that it should be based upon the strictest honesty. Honesty should be the genuine characteristic of the competition, the struggle, so lively and so ardent among merchants whose real prosperity will be stable in proportion to the amount of justifiable confidence on the part of the customers on which it is based.

The same thing is true in regard to a nation. The fundamental changes

occasioned in international relations by material progress in every direction have brought face to face all the countries of the world in a peaceful but extremely intense contest, each trying by industry and commerce to surpass others. Industry and commerce have become powerful factors of national prosperity, and are at the base of the great patriotic questions. Now, it is with a nation as with an individual; upon its reputation for honesty and justice in its natural enterprises or in its commercial transactions will depend its ultimate success, and this common good name constitutes a public patrimony for the acquisition and the preservation of which everyone should do his part by a personal probity beyond reproach. "Justice exalteth nations," because God protecteth and bleaseth them; Justice for a people, as a whole, means the practice of this virtue by all its citizens." Prov., xiv. 34.

Individual integrity is particularly called for in those local co-operative societies based upon mutual confidence where each puts in his share of the common stock of agricultural products and partakes of the profits in proportion to his contribution.

It is evident that in those co-operative enterprises whose object is the production of certain commodities for export, it is necessary, cost what it may, for the peace of one's conscience and to preserve for his own esteem, respect and patronage of foreign countries, that everyone concerned should be proof against all dishonesty, guided at every step by justice, and not subject to fear the visits of a civil officer, more or less strict.

Men belonging to the so-called liberal professions, and more particularly lawyers, on account of their instruction, their standing and the mandatory power with which they are clothed, are in a position to exercise over their fellow-citizens, the most beneficial influence. And the science, their social rank, and the fact of their being the acknowledged interpreters of the law, give to them in all their proceedings an exceptional ascendancy.

How cogent may be their agency in establishing the reign of justice among those who have recourse to their services for their calling is a veritable ministry!

After the vocation of the priesthood it seems to us that there is none more beautiful than that of the lawyer, who, with a right conscience, a knowledge scrupulously kept up, frankness, always gives heed to the minutest circumstances of each case more anxious about the rectitude of his conduct than its legality. Such a man, far from turning to his own profit, the spirit of vengeance or dispute, endeavors to conciliate minds, to settle peacefully unimportant quarrels, to avoid vexatious suits; for such, Prov., xxviii. 24. In inevitable and justifiable lawsuits he shuns all occasions of unfairness, he rejects all false or doubtful testimony and spares all needless expense.

These men are the benefactors of their fellow-citizens. Acting in this spirit, they, on their own part, are faithful to the laws of justice, and, by their pure and elevated magistracy, secure their observance by all around them. They form a direct contrast with those ambitious and ambitious lawyers to whom St. Augustine addresses this bitter yet well-merited reproach. "Give back what you have received, because you have spoken against the truth when you have pleaded to defend justice when you have trampled under foot the right and caused the lie to triumph."

Holding the highest rank in society are men possessing the esteem and confidence of the citizens and for that reason charged by them to administer in their name and for the common good all matters affecting the well-being, material or moral of the constituents by whom they have been chosen. Thus, assuming the heaviest responsibilities, the gravest obligations, the duties they have to fulfill are essentially based upon justice. A man thus placed should act towards his constituents as the head of a family, watching over their interests, using his energy for them, and when the public good conflicts with his private advantage, he should put the latter in the background to give his preference to the former.

The administrative acts of public officers, as well as the acts proceeding from other social duties must then be conformable to the dictates of justice, and it is strictly forbidden for them to make use of their position to further their own private interests to the public detriment, a position which they occupy solely for the public good.

The same must be said of persons holding subordinate positions of trust and receiving a salary in proportion to their labor. This salary is the just and full compensation for their employment and the public, who give it to them are as much entitled to receive from them conscientious services as are individuals from their employers.

By their adherence to the principles of justice in these difficult positions often rife with temptations excited by avarice and the criminal desire of speculation, public officers merit the praise addressed by the Holy Spirit to servants and faithful administrators who fulfil the duties imposed upon them by religion and by their consciences.

It would be a grave illusion to imagine that one is less bound in justice towards society as a whole than towards the citizens taken individually. Right is the same everywhere, and retains its character of integrity whether in the relations of individuals to each other or in their relations to society, as a whole.

Even in the bosom of the family, dear brethren, the ordinary laws of

justice find their daily application. The father is bound in conscience to furnish to each one the necessities of life, and, especially to provide, in as far as he can, for the full development, physical, moral, and intellectual of his children. For this purpose he must scrupulously keep for his family the total fruit of his labor, withdrawing none to be lost, in vain amusements, and still more, he must refrain from using any of it for the gratification of his disorderly passions. The wife is, on her part, obliged to manage her household affairs with order and economy thus rendering possible the judicious application of the salary or earnings of her husband, and so realizing in herself the portrait of the valiant woman delineated by the Holy Spirit Himself.

Having thus constantly before their eyes this union of their parents in labor and economy, children will be formed from their earliest years to reverence their father for his hard labor. Putting to profit, while young, the advantages obtained for them by the self-imposed sacrifices of their father and mother, when the proper time arrives they will add their labor to the common fund and never permit themselves to abstract anything from their parents for "He that stealeth anything from his father, or from his mother; and saith, 'There is no sin,' is the partner of a murderer." Prov., xxviii. 24.

Parents should show themselves uncompromising in regard to their children when inculcating the notions of justice and exacting of them the practice of this virtue and a horror of the least theft, after the example of Tobias, who, before tasting of the kid which his wife had received, said: "Take heed, lest perhaps it be stolen, restore ye it to its owners, for it is not lawful for us either to eat or to touch anything that cometh by theft." Tobias, II, 21.

A first theft is the mark of a bad inclination which must be corrected at whatever cost if the parents would avoid the most terrible humiliations in the future.

It often happens that aged parents, after having worked hard and weakened by age and exhausted by fatigue confiding in the affectionate gratitude of their children give themselves to them; that is to say that after certain legal formalities they give to them their property abandoning themselves to their mercy and expecting to receive in return for so great liberality the care and attention necessary to their old age. How great the obligations flowing from such an act, and from particular situation in which it places both parents and children.

A son who has thus received all his father's goods on the condition of keeping, feeding, and maintaining his aged parents if he has not an upright conscience and an affectionate heart is exposed to fall short of the most common claims of justice as well as of the most ordinary obligations of filial love.

Those, also, who expose themselves to sin against justice in regard to their families who contract the unfortunate habit of playing for money and who fear not to risk and to lose thereby considerable sums, which are thus diverted from their legitimate and honest use.

Experience teaches us but too well how disastrous the passion for play is, for those who allow themselves to be seduced by it. How many families have in a single day, been thrown into discomfort and even misery because the father has squandered a part of his fortune at cards. Cards, intemperance, worthless lawsuits are three, unfortunately, too frequent sources of injustice and of domestic affliction which it is our duty to point out.

Under the ordinary circumstances of life it is almost impossible not to contract debts. Moreover, debts may be legitimate when they are incurred in the daily course of commerce, and when they are contracted on reasonable credit proportioned to one's resources, and with not on the intention of paying, but to the well-founded assurance of being able to fulfill the obligation with exactness. From the moment debts become due, they represent the property of others which may not be retained without injustice.

It is necessary then to provide for the full payment of a debt at the date of its maturity. To refuse to pay a legitimate debt would be to violate the right of property. In order not to hold others' goods unjustly, one must be able to impose sacrifices upon himself, to deny himself, what is superfluous, to limit his expenditure, to practise strict economy, and, more than ever, proportion his living expenses and those of his family to the revenue that he can dispose of, after making due allowance for the obligations he has to meet.

The conscientious debtor is not one of those persons of whom Holy Scripture speaks, "Who, till they receive, kiss the hands of the lender, and, in promises, humble their voice, but, when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time, and, if he be able to pay, he will stand off, he will scarcely pay one-half, and will count it as if he had found it." Eccl. xxix.

Much less are honest creditors of the class of those who profit by the disappearance of a document, a mistake in the date, a defect of form, or of the purely legal prescription of a promissory note refusing upon such pretexts to settle an unquestionable debt, which, in spite of all legal protections, will weigh upon the conscience till judgment day.

We do not speak here of debts in the ordinary sense of the word, alone, but we refer as well to the compulsory contributions levied by the state, by society and by the Church.

One is obliged in conscience to pay taxes and duties as well as tithes and other charges imposed by religious authorities for the support of worship and the maintenance of the

ministers of the Lord, and, if in such matters a person may not be brought before the civil tribunals, this fact should only be a stronger motive to incline him to obey his conscience and give whatever is due. We may deceive man, but we cannot deceive God. "For man seeth these things that appear, but the Lord beholdeth the heart." Kings, xvi. 7. "Thou art just, O Lord, and all thy judgments are just." Tobias, iii. 21.

For, dearly beloved brethren, there is this difference between justice and the other Christian virtues; as for the latter, the person who has sinned against them has no right to regret it and to accuse himself of his fault; to receive pardon, while, in the case of the former virtue, he who sins against it can only be pardoned when all the wrong committed against the neighbor, is fully repaired by restitution. The natural law itself imposes this obligation, insisted upon by all laws, human and divine, an obligation from which God, the guardian of justice, Himself, eternal justice, could not free a conscience. "And if that wicked man restore the pledge and render what he had robbed, and walk in the commandments of life, and do no unjust thing; he shall surely live and shall not die." Ez, xxxiii. 15. "Render, therefore, to Caesar the things that are Caesar's." St. Matt., xxii. "Neither thieves, nor covetous... shall possess the Kingdom of God." I Cor., vi. 10.

Even in this world, and this is an axiom confirmed by experience, "Illegotten goods bring no profit."

He who has been guilty of an injustice, either in taking or in retaining what belongs to another, or in causing damage to his property, is then bound to make such compensation as shall completely indemnify him for all loss sustained, unless he is absolutely unable to do so; in which case he must obtain from his creditor, or from his victim, the pardon of his offense.

St. Augustine says that, in sins against justice, repentance without restitution is only a semblance of repentance which cannot give eternal life. "If I shall say to the wicked: Thou shalt surely die, and he do penance for his sin, and shall render what he has robbed... he shall surely live, and shall not die. None shall be imputed to him." Ezechiel, xxxiii. 14, 15, 16.

Furthermore—and it is important to note the fact—this obligation bears down heavily upon all those who have, in any way, direct or indirect been abettors, accomplices or accessories of the injustice; he, for instance, who has helped, or who has unjustly obtained by another, he by whose order or command an injustice has been perpetrated, he whose duty it was, by office, to prevent the act, and who, nevertheless, failed to do so—each in proportion to his share in the guilty deed, or to the unlawful advantage he has reaped from it, is obliged in conscience, before God, to make restitution, and this independently of the action of human laws. Restitution alone, whole, entire, complete—and made in good faith, can right something which has been committed.

But it often happens that the person to whom restitution should be made cannot be located, and is, therefore, out of reach. Although restitution to the person injured, for this or other similar reason be impossible yet, the obligation remains and must be discharged by almsgiving. In cases of that sort they may be substituted for the party aggrieved, "for such is God's will, that you yourselves friends of the mamon of iniquity, Luke, xvi. 9, which is in your possession but which is not yours, and which you cannot keep if you would, save your soul.

Although, in this letter, we have been able to give but the merest outline of the vast subject of Christian justice, yet, the little that we have said should be sufficient to recall to your minds its principal obligations. It belongs to you now to descend to the minutest details of your life and question your conscience demanding its testimony—which it will not fail to give you—in regard to the manner in which you have, up to the present moment, fulfilled the duties imposed upon you by God Himself.

The Christmas season brings us to the crib of the Infant Jesus in whom we adore our model, preeminently, the Just One, He Who came upon earth to establish there the reign of justice and through justice, that of peace with God, with one's neighbor and with self. "Justice and peace have kissed." Psalms, lxxv. 11.

In closing, dearly beloved brethren, with all the fervor of our soul, we call down to the most abundant blessings of Our Lord Jesus Christ, through the intercession of His divine Mother, upon you all, upon all the families of this diocese, upon all its parishes and their devoted pastors.

This present Pastoral Letter shall be read and published the first Sunday after its reception, at the prona of all parochial churches and chapels and in chapter, and in all the religious communities.

Given in Valleyfield, at our episcopal residence under our signature and seal, and the counter-signature of our Secretary, December Twenty-fifth, 1901. Feast of the Nativity of Our Lord Jesus Christ.

JOSEPH-MEDARD,
Bishop of Valleyfield.

By order of His Lordship,
Louis Mousseau, Priest,
Secretary.

A LARGE CHEQUE.—A cheque amounting to \$1,000.00 has been received at St. Paul, Minn., for payment of the policy on the life of the late Frank H. Peavey, the Minneapolis millionaire.

It is said to be the largest cheque ever drawn in payment of a life insurance risk.

AN HISTORIC ROMANCE
OF THE
Times of
Queen Elizabeth

CHAP.

It is the custom when they are some melodious music with an introduction, to dispose audience, whether trumpet or drum, the strains of the leading air, with runs and variations through the words to introduce even the hardiest to the same. I do not desire to deviate from the usual practice, but I have a few remarks to the contrary which I shall venture to introduce, in obedience to my most gracious Highness, the consort. And the task to the best of my power, to the canons of my art, may apply to me: I am a country-bred, Full well do I know the An on me to undertake was one day last Mary, my dear wife or of accompany Highness, as was Cately at Tervue Castle of the Capuc she had erected, pel she went almost Court was moved boring town of Ber hermitage in the On the day in al pilgrimage he until a late hour because about no with thunder and over Tervue, saying nothing was ning, nor were they just come into the hall, although stony fell, and I sky led one to f might be done, the parish church by the sexton, and our St. Hubert's amid the roll of the voice of a lit prayer. Thus we the power the Ch the spirit of evil, says: fulgura frangit Towards evening drive away the the setting sun and the varied rainbow appeared heaven. The Arc well read in the mind the lines: Irim de coelo mi Only this time gan goddess Jun token of peace earth, but the Heaven, invoked the hour of danger. Quae picturata amictu Ingentem fugam bus arcum. Which lights up the many-colored And spreads her over the clouds In a little while oriel window of the bow which heavens as a pledge Noe, when my gr marked that the over towards Lov minutes the rain said. "Then we customed visit to ours in the Ch Fathers; it is o thanks for the experienced." Sh her cloak, which shape to those v guines, and we th stairs, followed vants. In addition, the capts Robiano, who had come to the suite of the Prin and prudent man, men of the guard as there were a about in the we our way led us. After a short p of St. Hubert, at the, the Archduch cite the Rosary, while we and th swered the respon along the path b large pond, lead wood. The foliof tent suffered from here and there a will leaves lay some drops were showered down c shook the overh lady paid no hes tined to say her in the copse on el birds trilled their joyously as if no ever drawn in payment of a life insurance risk.

Lord, and, if in person may not be the civil tribunals, only be a stronger to him to obey his... man, but we cannot for man seek those appear, but the Lord... Kings, xvi, 7... O Lord, and all are just... Tobias, beloved brethren, I am a sinner, and I am a sinner, and I am a sinner...

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

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

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

CHAPTER I. It is the custom of musicians when they are about to execute some melodious symphony, to commence with an introduction or prelude, to dispose the mind of their audience, whether by the sound of trumpet or drum, or with the gentler strains of flute or violin, for the leading air, which will recur with runs and variations ever and anon through the composition. Orators and preachers too, say a few words to introduce their subject, and even the hardheaded philosopher does the same. It is not my intention to deviate from such excellent examples, therefore I will prefix a few suitable explanatory remarks to the sorrowful but true history which I shall record in these pages, in obedience to the desire of my most gracious mistress, her Imperial Highness Isabella Clara Eugenia, the consort of our Stadtholder. And the task shall be performed to the best of my ability, according to the canons of art, that no one may apply to me the words of Virgil: Rusticus es Corydon! iThou art country-bred, O Corydon!

emitted their delicious fragrance. As we recited the glorious mysteries who must raise his heart in prayer to our risen Lord and His glorious Mother, that after all the changes and troubles of this stormy life, we might be taken up to the everlasting peace of their kingdom above. On reaching the end of the beech walk, she wished the path slopes downward through the pinewood to the valley below, we heard the bell of the Capuchin monastery close by ringing for vespers. Thus we arrived at the right moment to join in the simple but devotional service of the Fathers. When vespers were ended, we went as usual to the monastery garden, which the Archduchess, as a member of the Imperial House, had received permission from the Pope to enter whenever she wished to walk with her suite. There we seated ourselves beneath a spreading oak, and my old friend and fellow-countryman, Brother Anselm, brought us fresh milk in wooden bowls, and slices of home-baked bread with delicious butter. Having set this refreshment before us, he was about to withdraw, with a deep obeisance, for his humble manner betrayed to no one that he was a son of a noble family of St. Barbe. But this Her Imperial Highness would not permit, she made him sit down upon the bench beside the Father Guardian, while she began to converse about England, my unhappy country, where under king James, Catholic priests were still cruelly butchered for the Faith. In that year of which I speak, his year of Grace 1616, no less than five priests had been put to death, although the persecution was somewhat less violent than in the days of his predecessor on the throne. At the solicitation of the Archduchess Brother Anselm, with the permission of Father Guardian, related some reminiscences of his uncle, Sir Francis Walsingham (of unluckiest memory) telling us of the snares spread by that famous politician of the Queen of Scots, snares craftily and cruelly woven, in which, as will presently be seen, not only that illustrious Princess was entangled, but a considerable number of my best friends were taken. In fact it was only by a hair's-breadth that I myself and my wife escaped falling into his coils. Brother Anselm interested us all so much in his narrative that we remained sitting under the oak until the monastery bell rang for compline; when her Imperial Highness instantly rose, and taking leave in the most gracious manner of the two monks, invited them both to visit her at an early hour on the morrow at the Castle, as she had a proposal to make to them. I did not know at the moment to what she referred, but I was destined soon to learn. When, on our homeward way, we emerged from the forest and came out into the meadows, the scene which met our view was one which I have seldom seen equalled in splendor. The sun was just setting behind the hills of Cortenberg, and masses of cloud, driven by the wind into fantastic forms, gilded crimson and gold in the evening light, while the tender green of the wood was tinged with that peculiar roseate hue than which nothing more lovely can be imagined. The Archduchess, who had hitherto been walking along in silence, stood still to gaze on the beautiful spectacle, manifesting to me God's power and greatness. At that moment the Angelus rang out from the church tower, and we all devoutly repeated the angelical salutation. As the sound of the bell died away, one of the many nightingales which each year make the wood melodious with their music, began its evening song. Knowing that her Highness had a fancy for classical allusions, I was at the point of quoting the lines: Quails populea moerens Philomela sub umbra, As in the shade of the poplars Philomel pours forth her plaintive note, when she turned to me unexpectedly and addressed me in the following words: "Do you know, my dear Windsor, what I have been thinking of whilst walking through the silent wood, and contemplating the beautiful sunset? Perhaps it is hardly fair to ask you a guess. I have been thinking of you, and your dear wife, and good Brother Anselm. It seems to me this day may be taken as typical of your life; the morning, one of chequered sunshine and shade, followed by a fearful tempest with thunder and lightning, which wrought sad havoc, but which passed over our heads, leaving you, by God's mercy, comparatively unscathed; and even bringing happiness and blessing in its train, and when the fury of the storm had subsided, it gave place to a fair and peaceful eventide, so that you can truly say: post nubila Phœbus; when the clouds have passed the sun shines forth."

ing, it was exclusively due, under God, to the kindness of our illustrious mistress. Thus I could say with the shepherd Tityrus: Deus nobis haec otia fecit; the all merciful God had granted us this time of rest before the grave, that we might close our days in tranquility and freedom from care. The Archduchess smiled pleasantly, and said she thought the leisure I enjoyed was hardly as complete as that of the individual to whom I compared myself, who had nothing to do but blow his shepherd's pipe to his heart's content. If my duties as Court physician were light, owing to her excellent health, my post of secretary was by no means a sinecure. And she was going to propose that I should undertake a work, which would require many days and weeks for its completion. The idea that had suggested itself to her was this. My good wife, Brother Anselm and I myself, had from time to time, either when gathered around the hearth on the long winter evenings, or whilst seated under the shady oak, in the monastery garden, related to her tales of the awful persecutions that had overwhelmed us in England, and of the wonderful flower that blossomed at Woxindon, now it was her great desire to have these narratives, which were told in a fragmentary manner and by word of mouth, committed to writing, in consecutive order, and so as to form a complete whole. She desired moreover that I consented to undertake this labor of love, I should trim my pen and set to work the very next day, with the help of God; because during my sojourn in Tervuren I should have far more leisure and quiet for my task than whilst in Brussels. When I perceived what was the drift of all the Archduchess's prettily turned speeches, I tried to make my escape out of the net she had laid for me, but it was already too late, I was compelled to yield to her wishes. This I did the more readily, because she brought cogent reasons to bear on me, as for instance, that it was incumbent on me to write this record of the past,—called memories by the French—not alone for my own sake, but to clear the memory of my friends, above all the unhappy Queen of Scots, who had been unjustly put to death, and against whom the enemies of Holy Church have invented and published many slandering stories. My wife, too, threw her influence into the scale, and, had not gratitude to my patroness been a sufficient motive to actuate me, I should have taken up my pen for the sake of domestic peace, for Mary knows how to make me repent if I deny her any reasonable request. Whilst walking home down the hill, therefore, we discussed the manner in which the plan could best be carried out. The Archduchess said that, as our respective narratives would mutually complete one another, we three, Brother Anselm, my wife and myself, should meet together and severally narrate the story of the events in chronological order, as they took place. It was with this object that she had invited the Capuchin Brother to come up to the castle with Father Guardian on the morrow. After our conference, it was to be my part, for as much as Providence had gifted me with a good memory and a rapid pen, to commit to paper what had been related, and at the next meeting to read it over, for correction and amplification. After that it should be neatly transcribed in an elegant book, which she would order from Brussels. This arrangement was accordingly carried out only as Father Guardian was of opinion that it would be out of keeping with the simplicity of the Rule for a Capuchin to be a daily visitor at the Court, our conferences were for the most part held at the neighboring seat of Count Robiano, who kindly placed at our disposal a room opening into the grounds of a quiet country, there, or when the weather permitted, sitting under the beeches and elms of the meadow adjoining the garden, and not far from the monastery, we reciprocally related our respective reminiscences, almost exactly as they are transcribed in the following pages. It appeared to me, recalling the comparison made by the Archduchess between my day of life and the day then drawing to a close, that an account of that day, the one on which I received the commission to write this history, would form the fittest prologue or introduction to my narrative. I have therefore laid it before the reader. I shall now turn from the present, from the peaceful repose of a quiet country life, and think myself back into the troubled past, the scenes of strife and bloodshed of some thirty years ago, amid which may Providence be my guide!

flower, I must say a few words about our dear old home. It was an estate called Woxindon, not far from Harrow-on-the-hill, about 12 miles from London; somewhat farther than is than our own Tervuren is from Brussels, and separated from it by a wood, St. John's Wood, just as we were shut off from the capital by the forest of Audehem. From our watchtower we could look over the tops of the trees and descry the grey wall and gloomy turrets of the Tower on the other side of the city. Whenever wind and weather permitted, my dear grandmother, leaning on my sister Anne's arm, or on mine, used to ascend the winding stairs leading to the flat roof of the turret. There, looking across to the Tower in the far distance, we would kneel down and recite a prayer for many Catholics and Priests, venerated Confessors of the Faith who were immured in its darksome dungeons. There were always about fifty there; with a large proportion of those we were personally acquainted, for Woxindon was known to friend and foe, as the principal place of refuge for priests in the neighborhood of London, in fact, the south of England, and Seldom a month passed without one receiving a domiciliary visit, generally at night, from Topcliffe and his myrmidons, who turned the castle upside-down, pulled down partitions and broke through walls, only to go away at last, cursing and swearing at the futility of their quest. Topcliffe was a thoroughly low, bad man, a Puritan in whose veins ran adder's poison; possessed not by one, but by a legion of devils breathing hatred against the Papacy. The mere sight of him made me shudder; not so my light-hearted sister Anne, who mocked and derided him, although my father repeatedly forbid her to do so. At the close of one of his fruitless searches she came forward and courted him, asking sarcastically when we might expect the great pleasure of another visit from his Honor, the side door-master-Jailer. She would be glad to know, in order that some fitting preparation might be made to receive him, by the erection of a triumphal arch, something in the form of a gallows, perhaps. Thereupon Topcliffe cast a vicious glance, like a poisoned arrow, at the girl, saying: "You will not have much cause to rejoice, my young lady, when I come again. I hope ere long, with the help of God, to wed you and a good many more inmates of this pestilential den to the hangman's rope." Such was the cruel threat he flung at us as he rode off with his followers. And, sad to relate, the very next time he succeeded in capturing Father Thompson, or Blackburn (the name of his native town under which he sometimes passed) as he stood vested at the altar, delivering a stirring discourse upon the Holy Souls, for it was All Souls' Day 1585. At the time we could not conceive how Topcliffe had contrived to surprise us; later on we discovered, to our sorrow, that a wretched traitor had given him the sign, by means of a cloth hung out of a window, and had also left a side door unlocked, so that the servants were in the house, before the priest could slip into his cleverly contrived hiding place. You should only have heard the cries and lamentations of us women on the one hand, and on the other the mocking laughter of those devilish bloodhounds, as they pounced upon their prey. My father happened to be absent just then, so that the sheriff's officer took my uncle Robert, the supposed master of the house, away to the prison with the good priest, who gave us his blessing as he went, though his hands were tied together. My sister Anne made no courtesies and no mocking speeches this time. From that day forth our grand mother went more often than ever to the top of the watchtower to pray and look towards the Tower of London, where the good priest was imprisoned, and Newgate, where her son Robert languished in confinement. And, truth to tell, I must confess that to my youthful impatience her prayers seemed terribly long. My eyes used to follow the long band on the Thames, as it flows by Whitehall, Westminster with its desolated abbey, Chelsea and Putney, where the river loses itself amongst the green hills of the west. Beautiful Woxindon! the beloved scene where my happy youth was spent! How picturesque the little village of Harrow, and the little church with its ivy-clad walls and tower, looked nestling on the gentle slope of the hill opposite to the castle! There the ancestors of our race were interred, from Godelac, who received Woxindon in fief from Richard II., down to my grandfather, who died before the end of the reign of Queen Mary, by the Puritans, called Bloody (a name which far better her sister Elizabeth held) He was laid solemnly to rest in consecrated ground; the last of the Bellamys, alas! who will have this final consolation, in England, at least. For when my dear, mother died, six years ago, we buried her in our garden. Far, far away over the hills one saw the fertile, undulating plains of Middlesex, dotted about with farms and hamlets innumerable, with noblemen's seats, and villages, woods and meadows, stretching away until even my sharp eyes could no longer distinguish them in the blue haze of the horizon. In the East, St. John's Wood shut off the prospect. Amongst the green tree-tops, at no great distance rose the so-called "Old Castle." This was a huge ruined stronghold, formerly the residence of our ancestors, until it was destroyed in the Wars of the Roses, and Woxindon was built on a more accessible spot. Not only on the east side did the lofty beeches and oaks reach almost to the walls of our garden, but on the south and west also. Our grounds, with their shady walks, neatly trimmed yew-hedges, verdant lawns, gravelled paths, fountains and terraces, bespoke both the wealth and the taste of the owner. The Bellamys of Woxindon always ranked among the richest land-

ed proprietors of Middlesex aristocracy. How happy our life might have been in the stately manor house of our beautiful estate, had it not been for the cruel persecution, which, increasing in ferocity from year to year, hung like a black cloud over its towers and smiling gardens. Already father found it almost impossible to pay the enormous fines imposed by Parliament, not merely for hearings mass, but for non-attendance at the Protestant service. There were increased nearly every year, and really amounted to hundreds, even thousands of pounds. To meet these demands, one piece of land after another had to be mortgaged or sold to the Pages, my grandmother's nephews, who, for the sake of temporal advantage, acting against their conviction and conscience, had conformed to the new religion. This gave my father much sorrow and anxiety, inasmuch that he repeatedly asked divert priests, whether, in order to avert the ruin of the whole family, it was not permissible occasionally to assist at the Anglican sermons, thus conforming outwardly whilst still protesting inwardly. But every conscientious priest made the same reply, that such a thing could not be sanctioned by any means, since to be present at the Anglican service was considered by our antagonists as a sign of apostasy from the Catholic faith. His pious mother, too, entreated him rather to sacrifice his property to the last farthing, than to stoop to such a course. He then called us all together one day in the upper room which was used as an oratory, and explained to us clearly the state of circumstances. He then bade us on the following morning, after due deliberation and earnest prayer, give him our opinion as to what course ought to be pursued. This we did, and the result was that all unanimously declared they would rather, like good Lady Trevign, who was then under a roof, beg their bread from door to door throughout the length and breadth of the land, eye and in foreign lands, too, than even outwardly and in appearance only forsake and deny the Holy Roman Catholic and Apostolic Church. The example of the good old Eleanor in the days of the Machabees, who preferred to die a cruel death sooner than even seem to have transgressed the law of God, was set before us by our good Bartholomew, (or Barty, as we called him for brevity's sake). He was a child-like, simple soul, whom the country people termed silly, but who certainly was wise in the sight of God. He related this history from Holy Scripture with pious fervor; it was the longest speech I ever heard from his lips, and touched us all profoundly, so that the tears came into our eyes. Father's youngest brother Jeremy, too, (Remy we called him) declared himself ready to quit his father's house for the sake of the Faith. Uncle Remy had a joke, even about serious matters, so, being a short, stout man, he announced his intention, seeing that he had weight enough to carry without the addition of a beggar's wallet, to cross the Channel and enter the Duke of Parma's Light Cavalry, provided Queen Elizabeth was pleased to lay hands on Woxindon. On hearing that, my sister Anne burst out laughing: "My uncle Remy in the Light Dragoons!" she exclaimed, "why he weighs twenty-five stone! I shall follow the regiment, too, to see such a wonderful sight." Then suddenly turning grave, she added: "There is no need to ask Mary and me. We would rather die a thousand times over than deny our Faith." Of course I agreed to that heartily, though I did not add that the mere thought of leaving Woxindon made me cry. My little brother Frith, too, looked up gravely from under his clustering curls, and said he would not mind going berging in the least; only he should ask the Queen to let him have his pretty grey pony with him, so that grandmother, who could not walk far, might ride on it, as he had seen the children who they passed by the castle a few days ago, with horse and cart and dancing bear. Grandmother praised her little pet for his thoughtfulness and rewarded him with a picture of Our Lady. But father said we must be prepared to make the sacrifice not only in word but in deed; meanwhile we must retrench as much as possible, and reduce our establishment. He and his brothers would help in the field work and in the stables, and we, that his two daughters, must occupy ourselves in the kitchen, and in the garden; but as far as the hospitality offered to strangers, especially to our persecuted fellow-Catholics were concerned, no alteration should be made, as long as he could call an acre of land and a stone of the manor house his own. Such was the unanimous resolution solemnly made before Almighty God in the upper room of Woxindon on one of the first days of April, in the year of Grace 1586. And, singularly enough, on the very next morning, as I was sweeping out that same chamber, I perceived retrench as much as possible, and at which the more it grew, the more we wondered. It sprang up and grew in the ceiling between the principal rafter and the mortar, both of which are covered with a smooth layer of cement or gypsum, so that we could not conceive how any seed could possibly have lodged there; nor how, without any earth or moisture, the plant could strike root, and flourish as it did. When I first espied it, it could scarcely be seen, and I very nearly pulled it up, but on second thought, I left it there, to see if it would grow in such a place. It soon shot up, and put out branches and leaves, and amongst the beautiful green leaves, which were heart-shaped and serrated at the edges, five stalks appeared, each about the length of two fingers, with a little bud at the end. In the course of time these buds blossomed into a delicate flower, cruciform with four slender red petals. And after the flowers had faded, it put forth its fruit, without rain, or

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dew or sun; they had the appearance of fine, blood red berries. Never at any time had we had or seen any like plant, and we called it nothing but the beautiful flower. We all went every day to look at it; grandmother above all took the greatest delight in it, for she regarded it as a pledge of divine favor. Many were the different significations given to it; Father Weston, who often stayed in our house at that time, before the commencement of his long incarceration of seventeen years, looked upon it as a symbolical of the five Sacred Wounds, although he declared it to be his opinion that there was nothing extraordinary in the flower itself, only the way in which it had sprung up, and its manner of growth, might certainly be called very marvellous. But that I leave to be taken for what it is worth, everyone is at liberty to form his own conclusions about the flower. Later events will perhaps show that it was not without its own significance. (To be continued)

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An Irish Poet.

AUBREY DE VERE.

BY CRUK.

When the death of the late venerable Irish poet and litterateur, Aubrey Thomas de Vere, was announced last week, it fell to my lot to prepare some short notes on his career. Eighty-eight years constitute a long span of life, and a man who has been unceasingly active with his pen during all that time, must necessarily have done much for either the good or the bad; in the case of de Vere it has been pre-eminently for the good. Possibly his retiring life and his devotional habits have prevented the general reading world from knowing all that should be known of this unique character in the annals of Irish literature. I feel that I have been too absorbed in the study and delights of his noble productions to be able to measure his worth with the impartiality which one should bring to such a criticism, or appreciation, as this. I would feel too prone to go off in visions and holy dreams of an almost celestial character were I to attempt writing all I have felt and experienced under the spell of his chaste and noble muse. I therefore prefer to tell what others thought of him, and leave to his works the easy task of building up the fame which he deserves and which his humility ever shunned. I will begin with a quotation from Henry Morley's introduction to one of de Vere's books.

SIR AUBREY DE VERE.—It is thus Morley refers to the elder de Vere: "The name of Aubrey de Vere is the more pleasantly familiar because its association with our highest literature has descended from father to son. In 1822, Sir Aubrey de Vere, of Curragh Chase, by Adare, in the County of Limerick—then thirty-four years of age—first made his mark with a dramatic poem upon Julian the Apostate. In 1842 Sir Aubrey published Sonnets, which his friend, Wordsworth, described as 'the most perfect of our age'; and in the year of his death he composed a dramatic poem upon 'Mary Tudor,' published in the next year, 1847, with the 'Lamentation of Ireland and Other Poems.' Sir Aubrey de Vere's 'Mary Tudor' should be read by all who have read Tennyson's play on the same subject."

AUBREY THOMAS DE VERE.—I will continue the quotation from Morley: "The gift of genius passed from Sir Aubrey to his third son, Aubrey Thomas de Vere, who was born in 1814, and through a long life has put into music only noble thoughts associated with the love of God and man, and of his native land. His first work, published in 1842, was a lyrical piece, in which he gave his sympathy to devout and persecuted men whose ways of thought were not his own. Aubrey de Vere's poems have been from time to time revised by himself, and they were in 1884 finally collected into three volumes, published by Messrs. Kegan & Paul. The first volume contains 'The Search After Prosperine and Other Poems—Classical and Meditative.' The second contains the 'Legends of St. Patrick and Legends of Ireland's Heroic Age,' including a version of the 'Tain Bo.' The third contains the plays, 'Alexander the Great,' 'St. Thomas of Canterbury,' and other Poems."

LEGENDARY WRITINGS.—Were I to be called upon to make a selection from these works, I would decidedly take up the 'Legends of St. Patrick'—first published in 1873. To my humble mind there is nothing more beautiful in the English tongue than these legends, or poems, upon the various events—authentic and unauthentic—in the life of Ireland's patron saint. It would be impossible to quote, or to select, any quotations from those sublimely poetic legends. But a few lines taken from de Vere's own preface may serve, at once, to indicate the purpose of the poems, and to give an idea of the spirit that animated the poet. Remember, however, that this is cold prose, not the glowing verse that constitutes the body of the work. De Vere then says: "The ancient records of Ireland abound in legends respecting the greatest man and the greatest benefactor that ever trod her soil, and of these the earlier are at once the more authentic and the nobler. A large tract of Irish history is dark; but the time of Saint Patrick and the three centuries which succeeded it, were her time of joy. A poet once remarked while studying the frescoes of Michael Angelo in the Sistine Chapel, that the Sibyls are always sad, while the Prophets, alternated with them, are joyous. In the legends of the Patriarchal Cycle the chief-loving old Bard is ever mournful, for his face is turned to the past glories of his country; while the Saint is always bright, because his eyes are set on the glory that has no end. The beautiful legend in which the Saint bestowed the tongue of the dumb child, was an apt emblem of Christianity imparting to the Irish race the highest use of its natural faculties." These extracts may indicate the purpose of the legends. I will now close with his own

cluding remarks on the life of Saint Patrick—they will tell the story of de Vere's religious soul: "After these miracles, therefore, after resuscitating the dead, after healing lepers, and the blind, and the deaf, and the lame, and all diseases; after ordaining bishops and priests and deacons, and people of all orders in the Church; after teaching the men of Erin, and after baptizing them; after founding churches and monasteries; after destroying idols and Druidical arts, the hour of death of Saint Patrick approached. He received the Body of Christ from the Bishop Tassach, according to the counsel of the Angel Victor. He resigned his spirit afterwards to Heaven in the one hundred and twentieth year of his age. His body is still here on earth, with honor and reverence. Though great his honor here, greater honor will be to him in the Day of Judgment, when judgment will be given in the fruit of his teaching, as of every great Apostle, in the union of the Apostles and Disciples of Jesus; in the union of the Nine Orders of Angels, which cannot be surpassed; in the union of the Divinity and Humanity of the Son of God; in the union, which is higher than all unions of the Holy Trinity, Father, Son, and Holy Ghost."

OUR LADY'S LAUREATE.—Now we will turn to the grandest, the most glorious title that the pen of poet could win for a gifted son of genius: 'Laureate of Our Lady.' I may as well here remark that de Vere was a convert to Catholicity. While in Rome, after his conversion, he was received several times in private audience by Pope Pius IX. On one of these occasions the great Prefect of the Immaculate Conception urged upon the poet to dedicate some of his great powers to the honor of the Mother of God. It was in compliance with this request that de Vere wrote his glorious volume, 'Ancilla Domini' (The Handmaid of the Lord); and it was the contents of this book of poems that earned for him the enviable title of 'Laureate of Our Lady.' If any of my readers should chauce upon the volume of the 'Ave Marie,' for the latter half of 1893, they will find therein two very learned and appreciated papers on this phase of de Vere's life, from the pen of the Rev. R. O. Kennedy. They will learn therefrom that the poet's work in honor of Mary is remarkable, both for its strict theological bearing and its poetic inspiration. In the plan of this work we find the poet following the Blessed Virgin from her own early childhood, on through each scene, until she reaches the close of her sublime mission on earth; then does he follow her, under the many titles bestowed upon her in the Litany, until he has gathered all the human race, with its joys and its sorrows, its virtues and its crimes, in one form or other, under the shadow of her protecting arm. But the most beautiful of all his conceptions and descriptions are those minute and familiar details in the home life of Mary, above all years of the Mother with blessed with years of quiet existence in the company of her Son. How I would love to quote from that volume; but how do so? It is the wealth of gems that dazzle, that confuses, that makes selection impossible.

ANCILLA DOMINI.—I will quote Father Kennedy's closing words, as they may convey that which I could never do without filling columns with selections from de Vere's poems: "From this it can at once be seen the sublime nature of his poetry—sublime objectively and subjective. Of those who read this book there will be only one class disappointed—the class that think they can read as they run. Mr. de Vere in all his works is worth pondering on. No one taking up one of his works, and more particularly his 'Ancilla Domini' or 'May Carols,' need be afraid that it is time going to be lost. On the contrary, it is time and knowledge and reverence about to be gained. But, if so, it is, as with everything valuable, at some cost—at the cost of reading carefully, and often of reading a second time; nay, the present writer confesses he has sometimes read a third time; but then with such an overflowing satisfaction that he has more than once shut the book, as if his enjoyment would let him read no more." I cannot refrain from citing the last lines of his 'Turris Eburnea—the Tower of Ivory.' It seems to me that it fittingly describes the poet's hopes and aspirations, and now that he is dead it might well be engraven upon his memorial stone. It is thus he writes of God and of the Mother of God: "The scheme of worlds, which vast we call, Is only vast compared with man, Compared with God, the One yet All. Its greatness dwindles to a span. A lily with its isles of buds Asleep on some unmeasured sea, O God, the starry multitudes, What are they more than this to Thee? "Yet girt by Nature's pretty pale, Each tenant holds the place assigned To each in Being's awful scale. The last of creatures leaves behind. "The abyss of nothingness; the first Into the abyss of Godhead peers, Waiting that mission which shall

burst In glory on the eternal years. "Tower of our Hope! through thee we climb Finite creation's remotest stair; Through thee from Zion's height sublime, Toward God we gaze through clearer air. "Infinite distance still divides Created from creative power; But all that intercepts and hides Lies dwarfed by that surpassing Tower."

THE DEAD POET.—With Newman and Faber is Aubrey de Vere ranked in the category of the sweet singers of the Blessed Virgin's praise. He has

Notes and Comments.

PONTIFICAL COMMISSION.—His Holiness has named the Rev. Dr. C. P. Grannan, of the Archdiocese of New York, and of the Catholic University at Washington, American Consulor on the Pontifical Commission on Questions Concerning Holy Writ. This is a tribute to the Catholic Church in America, and, in a special manner, to the great Catholic University of America. We have a particular interest in Dr. Grannan's promotion, inasmuch as he is one of the scores upon scores of eminent prelates and priests, whose course of studies was completed in the Grand Seminary of Montreal. It would be highly interesting to note the great churchmen of the last fifty or sixty years, whose theological studies were prosecuted in this city. In more senses than we may think is Montreal really 'the Rome of America.' After spending seven years in Rome, and taking the highest degrees in Philosophy and Theology, at the Urban College of the Propaganda, Dr. Grannan came back to America. In connection with his present selection, and the general formation of the Commission, we find the following interesting details in an American contemporary:—

"On his return to America he was engaged in parochial work in New York, becoming canonically resident in that archdiocese. After two or three years he was called to the chair of sacred Scripture and dogmatic theology at Mount St. Mary's College, Emmittsburg, Md. He was called to the Catholic University before its opening, in 1899, and spent two years in Paris and Berlin, devoting himself to further study of the Holy Scriptures. He travelled in Egypt, Palestine, Syria, Asia Minor and Greece, and for the last ten years has been in active work in the Catholic University at Washington as professor of sacred Scripture. The English speaking part of Catholicity is further represented on the commission by the Rev. Dr. Robert F. Clark, of the archdiocese of Westminster, England, and the Rev. David Fleming, the Irish scholar who is at present the superior general of the Franciscan order."

SOCIAL INTERCOURSE.—One of the most flourishing Catholic organizations in all England is the Catholic Association, of Paternoster Row, London. The grand aim of the Association is social intercourse between Catholics. We take a couple of extracts from correspondence which was published in a recent issue of the Liverpool 'Catholic Times.' The more we see of the attention of the clergy at gatherings like this, the better it is for us and the stronger will be our position in this city, and the greater will be the success which we shall attain in every undertaking we have in hand. Sir Westby Perceval, K.O.M.G., in his speech, also said: "A note has been struck by our chairman as to the value of these gatherings from a social point of view, which appeals to us very forcibly. It is a sad want in Catholic London that so few opportunities are afforded Catholics to meet each other." Commenting upon these remarks, the correspondent adds:— "It cannot be too strongly pointed out that the gatherings of the Catholic Association are designed to

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"Mr. James Cochrane will be the next Mayor of Montreal." This remark was made by a prominent citizen yesterday afternoon to a representative of the 'True Witness.' While we would much prefer to have, as we have frequently stated during the past four months, an Irish Catholic representative in the mayoral chair for the next two years, we have no hesitation in saying that we sincerely hope the above prediction may be realized. Mr. Wilson Smith has already occupied the office, his friends, to some extent, stood in the way of an Irish Catholic candidate; while on the other hand, Mr. Cochrane, whose name had been mentioned in connection with the office several weeks ago, when approached by the 'True Witness,' frankly acknowledged that it was

struck the last holy chord from his Irish harp, and the strings, for all time to come, are broken. But the echo of his hymns will not die upon the hills of time. The notes that he awakened will survive him and go ringing down the future, chanting an undying requiem for the aged bard whose most precious gifts were laid on the most holy shrine. It is not for us to lament the death of Aubrey de Vere—for his span of life was more than full, and could not be expected to extend much further—but it is for us to thank God that the poet of Our Lady had lived, had sung, and had left such a splendid heritage to the generations to come; it is for us to pray that he has the reward, in peace and God's glory, of his long life of beautiful devotion.

all the very want to which attention is here drawn. The machinery exists and it requires only Catholics themselves to set it in motion. Ample opportunities are afforded by the Catholic Association for social intercourse, and it should be the aim of every Catholic not only to support such a society but to bring it under the notice of fellow-Catholics and to induce them to join. The need for Catholic social intercourse, especially in this vast metropolis, is a great one, and each and every member of the Association and reader of this circular should endeavour to supply this need, which can best be done by bringing the Association under the notice of one's friends and acquaintances, and advocating its claims as far as possible."

SCOTLAND AND SCOTCHMEN.—Rev. Father Athanasius, O. F. M., speaking at the monthly meeting of the Brothers of the Assumption, held in London, Eng., made the following references to religion, and Scotchmen. He said Scotchmen were most generous to religion, and most in question. Their charity was not confined to their own parish. If there was a bazaar or a social reunion in one parish all parishes united to support it. The same unity was seen in elections, when Catholics from every parish came to assist a Catholic candidate. The Scotch were well educated, and parents did all they could to get their children well educated. That was the great reason why Scotchmen filled so many important positions in this country. Catholicity had made great strides in Glasgow, and he was especially speaking. Eighty years ago Catholics had to meet and go to church in gangs for protection. Now the Archbishop was one of the most respected amongst the citizens.

A POLISH BISHOP.—The secular papers have been interviewing Bishop Messmer, of Green Bay, Wis., upon the much-expected appointment of a Polish Bishop in the United States, says the 'Catholic Universe.' He is quoted as saying that the Polish Catholics of America are making an organized effort to secure the appointment of a Bishop to represent the race in the American hierarchy. They have adopted resolutions to this end and two Polish priests, Fathers Kruska, of Ripon, Wis., and Pitass, of Buffalo, have gone to Rome to present the resolutions and a petition to the Holy Father.

A GENEROUS DEED.—A philanthropic Catholic lady of New York, Mrs. Thomas F. Ryan, has arranged for the building, in one of the most beautiful suburbs of that city, of a well-equipped country sanitarium for the convalescent patients of St. Vincent's Hospital. The Sisters will have charge of the institution. It will include a large farm, where vegetables, fruit and flowers will be grown to supply both the city hospital and the sanitarium. One of the features will be a special accident ward for railroad employees injured in the vicinity. This unique and practical charity is only one more in the long list of Mrs. Ryan's benefactions. She and her husband are among the best-known Catholics in New York.

A CATHOLIC CLUB.—Portland has a new Catholic Club. It is named after the great Frederick Ozanam. Bishop O'Connell is honorary president, and the Rev. James A. Carey is spiritual director.

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the turn of an Irish Catholic, and that he was ready to support any candidate whom our people would nominate. This is not the only evidence of sympathy and goodwill which Mr. Cochrane has shown towards our co-religionists and fellow-countrymen. We hope they will bear this in mind when marking their ballots.

Some Lessons and Examples.

The Daily Mass in the Cloister. The Scapular.

CATHOLIC DEVOTION.—Many who are outside the Church have expressed their astonishment at the regularity with which Catholics attend Mass. That they should flock to the Church on special occasions, when they may expect exceptional music and eloquent sermons, is not a matter of surprise to any one; but what cannot be readily understood is the pains taken, under frequently adverse circumstances, to attend a Low Mass in the very early hours of the morning. The other morning, long before the stars had vanished from the sky, the writer was going along St. Alexander street, when he noticed in the cold of the winter's early hours, an old lady, leaning heavily on a cane, wending her feeble way to St. Patrick's church to attend Mass. What devotion, what piety, what seriousness must not that aged soul possess! There was nothing to prevent that zealous Catholic woman from enjoying the sweet consolation that comes from the altar. The air might be chilly, the winter advanced, the streets snow-covered, the hour early, her own strength impaired, but all that did not matter. The attractions and comforts of the home might suggest rest and ease, but yonder, in the church, the attractions and consolations that a lively faith create, were stronger than all others. That is the spirit that belongs to our faith, that is inculcated by our Church, and that the world cannot understand.

CLOISTERED DEVOTION.—It was evening, and the writer was passing by the Hotel Dieu. The doors of the elegant chapel were still open to the public, and he quietly dropped in to pay a short visit to the Blessed Sacrament. There were no lights, save the sanctuary lamp and a few floats around the altar. There was a profound silence in the temple, and apparently not a living person under the sacred roof. Suddenly a soft and apparently distant murmur arose, like the far-off harmony of trained voices breathing in whispers: It was the evening office being recited by the cloistered nuns, behind the gratings that separate them from the exterior chapel. There was a solemnity about the half-meditative prayers that issued from the hidden enclosure, that penetrated the sanctuary, and seemed thence to take flight heavenward. While the busy world was rushing homeward from toil and daily occupations, intent on the affairs of life and the few hours

of rest from the whirl of business, there, within those quiet precincts the self-sacrificing daughters of the Church, are offering their souls in prayers to God, and interceding between Him and the sinfulness that is abroad. What a lesson for the Catholic to study!

A PROTECTING SCAPULAR.—We have been taught by the Church that the protection that is extended to the one who wears that 'livery of Mary,' known as the scapular, is of such a nature that its evidence cannot be mistaken. Thousands of instances have been authenticated in which the most wonderful intervention of heaven in favor of those who had been enrolled in and were faithful to the obligations of the scapular was made manifest. The following case, which we take from an American Catholic contemporary, would seem to add to the list above referred to, and certainly constitutes a fresh incentive to all Catholics to place themselves under the special protection of the most powerful of all God's creatures, the One whom He selected to be the Mother of His Divine Son, and whom that Son left to the human race as the Mother of all faithful Christians on earth. The following is the account of the event in question:—

"What is regarded as another miraculous intervention of God, through the medium of the scapular, is related in the case of Peter Weldon, a devout Catholic who resides at a Sparrows Point, at which place, a few miles from Baltimore, on Chesapeake Bay, is located one of the largest steel and ship-building works in the country. Mr. Weldon, while running a yard engine at Sparrows Point last summer was dreadfully burned by molten metal and slag, and was so seriously injured that his physicians considered his death inevitable in a very short time. For many years, however, he had worn a scapular, and to this fact attributes his recovery and restoration to health and strength. The molten metal burned considerably flesh from a portion of his body but in the region of the heart, where a hole had been burned deeply in the chest, was discovered a material, or substance, which proved to be the scapular worn by Weldon. The scapulars were not injured in any way, and to having them on his person he firmly believes his life was saved, and he expresses the most profound gratitude that his injuries were not fatal. The case has excited much interest in medical and religious circles, and cannot be considered otherwise than a divine interposition and a most remarkable confidence in the power of faith and God's goodness."

Father Lacombe at the Gesu.

Preaching at High Mass, on Sunday, in the Church of the Gesu, Bloutry Street, the Rev. Father Lacombe, O.M.I., the venerable missionary of the North-West, made an appeal in behalf of the good work in which he has been engaged for over half a century. "I have come," he said, "to ask assistance from the charitable Catholics of the Province of Quebec, French, Irish and English, whose charity and generosity are proverbial. I thank the Jesuit Fathers for allowing me to preach in their church. I may call them my colleagues, for they, too, are missionaries. It was they who first preached the Gospel here, and evangelized the Indians just as we are doing out in the North-West Territories. The faith is spreading amongst the Metis Indians, amongst whom are many very devout and practical Catholics. There is a large number of Catholics amongst the immigrants that arrive thence from Europe, and their spiritual interests have to be looked after, otherwise many will fall away from the faith, as has been the case with millions of immigrants in the United States. The heads of the families generally hold fast to the faith; but with their children it is too often the contrary case. There are eleven millions of Catholics in the United States today, but according to the best ecclesiastical authorities there ought to be twenty millions. Mixed marriages have caused innumerable apostasies; but, indifference, arising from the want of spiritual supervision, has produced still more. Let us see that such will not be the case in Canada, especially in the North-West. Money and missionaries are urgently required—money to build chapels, schools and priests' houses, and charitable institutions. It is 53 years since I went out as a missionary to the Indians of the North-West. Before I set out for my journey the great Bishop Bourget gave me his blessing and said: 'Our aims and our prayers will follow you wherever you go. I have been so long working amongst the Indians in that district that I hope to end my days there.' A large collection was taken up."

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of rest from the whirl of business, there, within those quiet precincts the self-sacrificing daughters of the Church, are offering their souls in prayers to God, and interceding between Him and the sinfulness that is abroad. What a lesson for the Catholic to study!

A PROTECTING SCAPULAR.—We have been taught by the Church that the protection that is extended to the one who wears that 'livery of Mary,' known as the scapular, is of such a nature that its evidence cannot be mistaken. Thousands of instances have been authenticated in which the most wonderful intervention of heaven in favor of those who had been enrolled in and were faithful to the obligations of the scapular was made manifest. The following case, which we take from an American Catholic contemporary, would seem to add to the list above referred to, and certainly constitutes a fresh incentive to all Catholics to place themselves under the special protection of the most powerful of all God's creatures, the One whom He selected to be the Mother of His Divine Son, and whom that Son left to the human race as the Mother of all faithful Christians on earth. The following is the account of the event in question:—

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HOURS OF SERVICES.

ON SUNDAYS AND HIGH MASSES, at 6, 7, 8, 9, 10, 11, and Benediction, at 8.30. Singing service, (except on August and September of Rosary, congregation of English, sermon and collection at 7.30 p.m. ON WEEK DAYS.—Masses at 5.30, 6 and 7. Winter, Masses at 6, 7 o'clock.

PARISH SOCIETY.

FIRST SUNDAY OF Holy Scapular Society, and investment in scapulars after Vespers in the General Communion Heat League at 8 o'clock. SECOND SUNDAY.—Temperance Society, including of temperance pl Vespers in Church. General Communion Name Society at 8 o'clock. elation of office of Holy 7.30 p.m.

THIRD SUNDAY.— Society after Vespers, in Church, after which social attended in large sac

FOURTH SUNDAY.— Mary, general Communion o'clock Mass, meeting in Patrick's (girls') school pers.

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Glimpses of

Hon. David Mills, Minister of the Dominion of man of distinguished ab makes him a remarkable versatility and his won city for labor. He is o men who, knowing the time, seem never to w ment; whose leisure is something agreeable to but productive at the s wholesome fruit for their Our readers are aware many years, the Hon. was one of the most po ers amongst Canadian As a jurist he holds a d place as professor of l Law at Toronto Universi filling with distinction t Minister of Justice, he time to write articles o portant questions of In terest for the leading m Great Britain. Any of the nature and extent of devolving upon the Mini tice, cannot fail to be the multiplicity of su which Mr. Mills deals, o own department in the a department which is t ground of all the difficu other branches of the tion.

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ST. PATRICK'S PARISH WEEKLY CALENDAR.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

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 8.30 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, 8 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 Benediction 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 charit-

able and meritorious work.

PARISH REGULATIONS.

SICK CALLS.—Except in extremely urgent cases, sick calls should be delivered by personal message and not by telephone. Experience has taught us that telephone calls are subject to many inconveniences.

Excited or inexperienced persons often go to the nearest telephone and give a wrong number or defective information. The priest is thus misled, cannot find the place, and has no clue to correct the error. The result is that the sick person is sometimes dead before the mistake is discovered. For a hurried call, the surest and quickest way is to call a cab and come for the priest.

In ordinary cases a messenger should call at the presbytery and deliver the message personally to the priest and not to the porter. In case of the priest's absence, the call may be left with the porter, taking care to give name, street and number, stating whether the case is urgent or not. It is wrong and unwise to say a call is dangerous when it is not. People who do this sometimes share the fate of the boy who shouted wolf, wolf, when there was no wolf, and who was devoured when the wolf came, because no one believed him. Sick calls should not be deferred to evening or night when they can just as well be sent early in the day.

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.

Fanns 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.

The following are the classes with tariff of funeral services in St. Patrick's:—1st class, full draping of entire Church, deacon and subdeacon, 4 chanters, two bells rung, price, \$125.00; hour, 9 o'clock.

2nd class, full draping of Sanctuary, lower gallery and pulpit, deacon and subdeacon, 4 chanters, two bells rung, price, \$75.00; hour, 9 o'clock. 3rd class, draping of 3 altars, stalls, chanters' and celebrant's bench and pulpit, 3 chanters, deacon and subdeacon, two bells rung, price, \$50.00; hour, 9 o'clock. 4th class, half draping of high and

side altars, chanters' and celebrant's bench and pulpit, without deacon and subdeacon, 2 chanters, one bell rung, price, \$25.00; hour, 8 o'clock.

5th class, half draping of high altar only, 2 chanters, celebrant only, one bell rung, price, \$18.00; hour, 7.30.

6th class, mourning altar fronts 3 altars, 2 chanters, one bell rung, price, \$11.00; hour, 7.30.

Fifteen minutes grace is allowed for the first four of these services, but not for the two last.

The organ alone costs five dollars extra. Full choir and organ cost \$25.00 extra in each case.

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; 2.30, discursive 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.

WEEKLY CALENDAR.

Sunday, Feb. 2.—Sexagesima, (Candlemas Day.) Monday, Feb. 3, St. Blaise. Tuesday, Feb. 4, Commemoration of our Lord's Passion. Wednesday, Feb. 5.—St. Agatha. Thursday, Feb. 6.—St. Titus. Friday, Feb. 7.—St. Romuald. Saturday, Feb. 8.—St. John of Matha.

TO COMPLETE ST. PATRICK'S.—Many and flattering were the compliments paid by visitors to the beauty of St. Patrick's interior decorations during the course of the summer months. Certain it is that few churches in this country surpass it in real artistic beauty. All the parts, harmonize so perfectly, and the whole is so quiet, so unobtrusive and so soothing to the senses, that it has taken time for the parishioners to realize how truly beautiful it is, especially after an absence of some months, and seeing the best to be found elsewhere, do they begin to feel how religious and devotional is their own parish church. There are some things, however, which remain incomplete, and now, after a rest of a couple of years, since any heavy expense was undertaken, it would be well to think of completing what remains to be done. First, there are the six windows in

the body of the church. On the Epistle side, besides those in the sanctuary, we already have the windows of St. Patrick and St. Bridget. There remain those of St. Columba, St. Thomas of Canterbury, and St. Margaret of Scotland, to complete the list of our national Saints. It is our wish to have the three nationalities, Irish, Scotch and English, that compose our congregation, duly represented. On the Gospel side the idea is to have the leading saints of the church in general. Those of the Blessed Virgin and St. Ann are already in position. After these we would like to have the three remaining windows dedicated to St. Peter, St. Paul, and the great St. Martin of Tours, who was a relative of St. Patrick, and in great honor amongst the children of the latter. These six windows would add immensely to the beauty of our already fine church. By ordering them together we could get them for five thousand dollars, whilst singly their price would be as the others, eleven hundred dollars each. No more beautiful or appropriate monument to the memory of a deceased relative could be erected, and no surer means of securing prayers for the deceased, where these prayers would be said with the most fervor.

We see that, elsewhere, as in the United States and Ontario, people consider it a favor to obtain a memorial window in memory of a departed friend or relative. The same may be said of our non-Catholic fellow-citizens in Montreal. In their churches, almost all the fine windows are memorials. Are our Catholic people less generous or less thoughtful towards those who were dear to them?

Next week we shall have something to say about other features necessary to the full completion of our grand old church.

CHOIR NOTES.—At High Mass, Prof. Fowler will play a selection on the organ at the offertory, introducing Irish melodies, and at the conclusion of Mass, he will play the march from Athalia, of Mendelssohn. The Sanctus, Benedictus and Agnus will be sung in music by the choir.

At Benediction, in the evening, the choir will sing Gounod's "O Salutaris," and Haydn's "Tantum Ergo." Mr. J. J. Rowan will sing an "Ave Maria" from the Intermezzo. The next general rehearsal in preparation for the coming charity concert will be next Wednesday night in the large sacristy. The programme for this concert promises to be very attractive. Besides the renowned contralto soloist, Miss Margaret Anna McCarry, Mr. McCarry, the noted exponent of Dr. Drummond's beautiful Canadian poems, will recite some of them in costume.

Mr. Thomas Cowan, a wonderful soprano singer, will sing; and Miss Frances McGovern, a very talented violinist, will accompany with an obligato. Many other attraction, that we will publish in our next calendar will contribute to make a very artistic concert. The tickets are now ready for sale and can be obtained from any of the Ladies of Charity, at the Presbytery, and from Prof. J. A. Fowler. The tickets are all fifty cents, and all the seats reserved.

CHILDREN OF MARY.—This Sodality held their annual election of officers at the monthly meeting, on Sunday last. The result was as follows: President, Miss Robinson; Vice-President, Miss Quinn; Treasurer, Miss Grant; Secretary, Miss Doyle. They decided to hold their usual monthly communion at seven o'clock Mass on each fourth Sunday instead of at 8 o'clock as heretofore. Miss Mary Frances Conway, a member of the spiritual benefit branch, was recommended to the prayers.

HOLY NAME OFFICERS.—On Tuesday evening last, the Holy Name Society elected the following officers for the ensuing year: President—Hon. Justice Curran. Secretary—John Warren. Treasurer—C. Fawcett. Master of Novices—M. J. Stack. Consultors—P. Reymmmmmmm Consultors—W. E. Doran and P. Reynolds.

FIRST FRIDAY.—Solemn Exposition of the Blessed Sacrament all day Friday. Solemn Benediction at 7.30 p.m. Immediately after Benediction Solemn reception of new promoters. General reunion of associates. A plenary indulgence is available for all members on usual conditions.

FUNERAL SERVICE.—A funeral service was celebrated on Tuesday last, at 8 o'clock, by Rev. Martin Callaghan, for Mrs. Thomas Gerald Burns.

A requiem Mass was chanted on Thursday, at 7.30, for the intention of contributors to the Purgatorial fund.

BAPTIZED.—Robert Emmet Cherry. Gerald Maurice Dooner. Graham James Grant. Alma V. Mochoon. V. Mary Ashton.

MARRIED.—William Powell and Margaret Hight. William Britt and Elizabeth C. Murphy. Michael J. Barry and Catherine Hough.

DEATHS.—Edmund White. Mary Frances Conway. Catherine Byrne, wife of Thomas Gerald Burns.

Glimpses of Public Men

Hon. David Mills in a New Role.

Hon. David Mills, Minister of Justice of the Dominion of Canada, is a man of distinguished ability. What makes him a remarkable man is his versatility and his wonderful capacity for labor. He is one of those men who, knowing the value of time, seem never to waste a moment; whose leisure is employed in something agreeable to themselves, but productive at the same time of wholesome fruit for their fellow-men.

Our readers are aware that, for many years, the Hon. Mr. Mills was one of the most powerful writers amongst Canadian journalists. As a jurist he holds a distinguished place as professor of International law at Toronto University. Whilst filling with distinction the post of Minister of Justice, he has found time to write articles on many important questions of Imperial interest for the leading magazines of Great Britain. Any one knowing the nature and extent of the duties devolving upon the Minister of Justice, cannot fail to be surprised at the multiplicity of subjects with which Mr. Mills deals, outside of his own department in the Government, a department which is the dumping ground of all the difficulties of the other branches of the administration.

We have just received a little volume which places the Minister in a new and most favorable light. No one suspected that, to his other gifts, Mr. Mills could lay claim to a vein of poetry. The preface modestly informs the public that the little volume of poetry was written "at spare moments as a relaxation from official labors." Many of the poems were written to his grandchildren to interest them. Happy grandchildren to have wholesome lessons conveyed to them in so delightful a form. The most striking verses on

"Life" end with the following stanza: Let us make of life a blessing, Facing calmly storm and flood, Good upholding, wrong redressing, Standing by the true and good. There are many gems in the booklet, which will not only repay perusal, but are worthy of being committed to memory. One of the poems breathes such a Christian spirit, that we give it in full: "THE HEM OF HIS GARMENT."

Could I touch but the hem of His garment, My heart to itself seems to say, The trials and sorrows that pain me, Would they not at that touch pass away. I bear in my heart untold sorrow, That has come in my sick soul to dwell, Could I but touch the hem of His garment, That touch would this sorrow dispel.

There is health in the hem of His garment, There's a cure for my soul that's so ill, Let me stretch forth my fingers and touch it, And the storm in my heart shall be still. The mists shall depart from before me, In life's desert pure waters shall spring, And the song birds that warble in Eden, Again in my glad heart shall sing. There are still some men in public life to whom the words "Surrender Corda" are not a vain sound, and the Hon. Mr. Mills is one of them.

LILIPULIAN PARISHES.

Mother England is in possession of one sort of eddily at least which America cannot boast of, and that is insignificant small parishes in her State Church, the equals of which do not exist in the track of

that Church in this country, even in the least settled sections of our wildest regions.

Think of an ecclesiastical territory with less than a dozen inhabitants! England has seven of them, according to the census taken this year, and they are, veritable, legal, existing parishes, even though some of them have no churches, some only ruins of churches, and some patched up ruins and little chapels in which services are sometimes held.

The smallest of these lilipulian parishes is Southam, twelve miles from Grimsbury, Northamptonshire. The census taker of last April found only one inhabitant in the parish, and since then his death has been announced.

Montensthorp, three miles from Oakham, contains a single house, with four inhabitants. The house is part of a hall nearly all fallen to decay, in which the chapel has been preserved. Occasionally the service is read there. Llancoart, three miles from Chepstow, is another one dwelling parish, with four inhabitants. It has a ruin of a church where services are held at long intervals.

Yet another parish with four inhabitants is St. Christopher-le-Stot, in the heart of London, and included in the Bank of England. In 1870 the government feared that the church might be a tempting fortress in case of attack on the bank, so, through act of Parliament, it came into possession of the entire parish. The site of the church is now part of the bank. The head porter of the bank and his family are the only parishioners.

The parish of St. Bartholomew, near Sudbury, in Suffolk, has a church, a farm house, and a cottage, with seven inhabitants, — a New York Herald.

Quebec Irishmen and Irish.

A meeting of prominent Irishmen of the Ancient Capital was held in Tara Hall, the other day, under the presidency of Mr. Felix Carbray, for the purpose of organizing a branch of the United Irish League in that city. The chairman delivered a patriotic speech. The "Daily Telegraph" thus sums up the result of the meeting:— "It was clearly evident that Quebec Irishmen heartily endorse the movement which has now been so auspiciously started in our midst to assist the Irish cause, and there is

every reason to believe that a substantial sum will go forward from the Ancient Capital, which will not only prove sympathy with and approval for the cause at issue, but will also materially assist the brilliant Irish leader and his competitors in the determined effort which they are now making to secure for Ireland what is only her just rights."

The election of officers resulted as follows: President—Mr. Felix Carbray. Vice-Presidents—Messrs. J. Breen and P. S. Murphy. Treasurer—Mr. Jas. Collier. Secretary—Mr. J. W. M. Wallace.

HE KNEW IT ALL.

I knew a man who thought he knew it all, He knew how earth became a rolling ball, He knew the source and secret of all life, He also knew how Adam came to fall.

His knowledge was of such stupendous girth, It took in everything upon the earth And in the heavens; but most strange to say, He didn't know a thing of real worth.

He knew where people go when they are dead, He knew all wonders ever sung or said, He knew the past and future; but for all He didn't know enough to earn his bread.

He was a marvel of omniscience, He knew the secret of the whence and hence, He was a bundle of great theories; The only thing he lacked was common sense. —Denver News.

Roman Government and Strikes.

A report comes from Rome that the "Official Journal," on Jan. 25, announced that the government had taken a decided stand in view of the rumors of an impending strike upon all the great railways in Italy. The Cabinet announces that it cannot consider a railway strike, affecting as it does great public interests, in

OUR MAIL ORDER BUSINESS

from all parts of Canada is growing by leaps and bounds. Every mail brings us orders, and every express and freight train leaving the city carries our fine goods to all parts and all sections of this glorious Dominion. No order too small to be filled, and no order too large to be executed. Telephone our Branch Exchange, Main 3404, connecting with all departments. Orders by letter, telegram or telephone promptly attended to. FRASER, VIGER & CO.

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Breakfast Cream Coffee, fresh roasted every day.....40 cents per pound Breakfast Cream Coffee, fresh ground by electric power three times per day.....40 cents per pound Breakfast Cream Coffee, our special blend, and a combination of the finest Coffee grown.....40 cents per pound Dry cured, after the Danish process. The sweetest meats cured in Canada.

Every Ham and every piece of Bacon guaranteed. Ask for our "Special" Hams and our "Special" Breakfast Bacon. Fraser's "Special" Hams and Fraser's "Special" Boneless Breakfast Bacon

BOLS' LIQUEUR GIN.

The finest in the world. Oldest and purest obtainable. "It Acts on the Kidneys."

BOLS' VERY OLD GENEVA.

THE NE PLUS ULTRA OF SCHIEDAM. (YELLOW COLORED BY AGE)

Per case of 12-1 Stone Jugs. (3.16 Gallons.) Per case of 12-1 Stone Jugs. (3.16 Gallons.) Per case of 15 Glass Jugs. (2 Gallons.) Per case of 15 Glass Jugs. (2 Gallons.) From and after this date the prices for Bols' Liqueur Gin will be as follows: Per single jug \$1.20 .95 .65 .75 Per case..... 13.25 9.50 14.25 10.00

FRASER, VIGER & CO. Sole Agents for Er ven Lucas Bols, Amsterdam.

the same category with a strike of ordinary workers, but will class such an action as a strike of public servants, punishable under the penal code.

While determined not to allow a railway strike, the Cabinet recognizes the right of the working classes to improve their own condition, and therefore the government has

approached the railway companies with a view to obtaining the desired concessions, which it is confident it can do.

Our influence is measured and expressed by our example. We can lead others no farther than we go ourselves.

OUR BOYS AND GIRLS.

's Little Joke.

There was once a small child who would never say "please,"

from his birth had been set apart entirely for a religious life and trained exclusively for it.

How interesting the work is can be judged from the fact that when Mass is said at 6 o'clock on winter mornings there is no difficulty whatever in having the altar boys on hand in time.

Any boy who shows signs of keen intellect, general good behavior and refinement of manners, is noted by the priest as they go through the school on their tour of inspection.

It is often wondered whence come the boys who appear and are so much above the average in appearance and in manners and in intellect.

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A Mother's Warning.

SPEAKS OF A TRUCIDE THAT AFFLICTS MANY YOUNG GIRLS.

Headache, Dizziness, Heart Palpitation, Fickie Appetite and Falter the Early symptoms of an easy.

From the Sun, Orangeville, Ont. Hard study at school, coupled with the lack of attention which every young girl merging into womanhood should have, is responsible not only for the many pale faces and attenuated forms met with such lamentable frequency, and is responsible also for the loss of many valuable lives.

First there is an occasional plexion from which stages, if these early symptoms are neglected, the condition gradually grows worse and worse until decline or consumption sets in and death claim another victim of parental neglect.

Upon mothers especially devolve a great responsibility as their daughters approach womanhood. The following truthful story told a reporter of the Sun by Mrs. O. Herman, of Third Avenue, Orangeville, carries a lesson to other mothers.

About fifteen months ago my daughter, Kate, while attending the public school studied hard. We noticed that she began to complain of headaches. This was followed by listlessness and an utter indifference to the things that usually interest young girls.

We consulted a doctor, and she took bottle after bottle of medicine, but with no benefit. Often she would arise in the morning after an almost sleepless night, her limbs all in a shiver and her head reeling.

At this stage my husband suggested that we should try Dr. Williams' Pink Pills, and he brought home several boxes. Kate had only taken the pills a few weeks when there was a great change for the better.

She grew stronger, began to eat better and to have better color, and from this stage it was not long until she was again enjoying the best of health and able to resume her studies at school.

As one priest said, "We don't expect boys to be saints, and we allow for the fact that boys are boys, and also that in most cases their home surroundings are not fitted to develop the best in them."

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Society Directory.

A.O.H., DIVISION NO. 3. Meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alexander D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred J. Devlin, Rec.-Secretary; 1528F Ontario street, L. Brophy Treasurer; John Hughes, Financial Secretary; 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

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

A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meeting are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Mrs. Nora Kavanaugh, recording secretary; 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer; Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director Wm. E. Doran, P.P. President; Wm. E. Doran, 1st Vice, T. J. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding Secretary, F. J. Curran; B.C.L.; Recording-Secretary, T. P. Tansey.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seigneurs and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—Organized, 13th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan, C.L.L.; President, F. J. Curran, C.L.L.; Recording Secretary, Fred. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

Advertisement for Pure Gold Select Pure Spices, in 5c and 10c Packages. Full measure. Best quality. Your Grocer has Them.

A woman has on a man when he's wiser than she is. It's astonishing, it is till ye lose her. Now, ye never know till then. Losin' anything else in the world's nothin' to it; nothin' at all. Ye get used to that in a week, or a month, or so; but never do ye get used to the other. Never, never. Ah, well I know it. Twelve months ago and a day I buried Mary. That's a longish time, ye'd think, but enough, anyway, to get used to missin' her. But, somehow, I can't get used to it. (He then rambles into thoughts of his loneliness.) So, ye'll see that mebbe, when all's considered, I've had enough of marryin' to do my time.

FEDERATION OF SOCIETIES.—In a recent issue of the "Universe," of London, Eng., refers to the federation of American Catholic societies and says:— "The English Catholic laymen follow suit; may they form such an organization shortly in the United Kingdom. It such came to pass

PUBLIC NOTICE.

Notice is hereby given that the City of Saint-Henri will apply to the Quebec Legislature, during the coming session, to obtain: 1st. Amendment of the Quebec Act, 61 Victoria, Chapter 55, Section 660, to the effect of authorizing the said city to issue bonds bearing varying rates of interest.

2nd. Amendment of the Quebec Act, 60 Victoria, Chapter 62, Section 650, for the purpose of granting from the said Act the following words: "which privileges are hereby ratified and confirmed," to declare said ratification and confirmation to be null and to have always been without any effect.

3rd. Authorization to enter into an agreement with the Montreal Abattoir Company, by the terms of which the said Company will renounce, for itself and its successors or representatives, the operating of its public abattoir on certain conditions, in the City of Saint-Henri.

4th. Amendment of the Act 60 Victoria, Chapter 62, Section 450, to the effect of comprising in the enumeration contained in that Section, farmers and gardeners who sell, retail, exhibit, peddle, or offer the products of their farms and gardens for sale.

5th. Amendment of the Act 60 Victoria, Chapter 62, Section 491, for the purpose of adding thereto a proviso that each day of violation of said regulation will be considered to constitute a distinct and separate offense, each such offense to be punishable in the manner provided in said section.

6th. Amendment of the Act 60 Victoria, Chapter 62, Section 547, for the purpose of replacing the words "thirty days" by the following words "two months."

7th. Amendment of the Act 62 Victoria, Chapter 61, Section 2, for the purpose (a) of erasing therefrom the proviso, (b) to grant the City Council the power to name a person to examine the engineers or stokers of the steam boilers in use in the City, and to accord certificates of capability to them, on such conditions as the Council may deem proper, and calculated to oblige such engineer or stoker, before acting in such capacity, to undergo such examination and obtain such certificate.

8th. That any constable may be allowed to apprehend and arrest, without warrant, inside the limits of the City of Saint-Henri, all persons wandering about, loafing, drunk, lying out, disturbing the public peace, or whom he has reason to believe intent on evil, in no matter what field, road, highway, street, lane, yard or other place, or loading therein without being able to give a satisfactory explanation of himself, and to hand him over to any police officer in charge of any of the police stations of the City of Saint-Henri, to be taken before the Recorder's Court.

9th. That any constable or officer may be permitted to apprehend and arrest on sight, day or night, any person violating the regulations or by-laws of the City of Saint-Henri, when such violation is punishable by fine or imprisonment, to be taken before the Recorder's Court.

10th. That the Recorder's Court be allowed to proceed in the absence of the accused and to confiscate his deposit, when he does not appear on the day following his arrest or on any other day fixed by the officer in charge of the station in which he is detained, or by the Court.

11th. That any person detected committing any offense that comes under the jurisdiction of the Recorder's Court, on the street, in a field, in a yard, or other place, may be at once taken and arrested without warrant, to be brought before said Court.

12th. That any person creating noise in a yard, by shouting, singing, blaspheming or insulting others, and thus disturbing the peace of the neighbors, be considered a vagabond and idler, and may be condemned by the Recorder's Court to a fine of not more than fifty dollars, and to imprisonment for not more than six months.

13th. Amendment of the Act 60 Victoria, Chapter 62, Section 554, to the effect that the Recorder's salary be unchangeable.

14th. The repealing of the Act 60 Victoria, Chapter 62, Section 576, and the replacing of the said section by a similar one, but conformable to the Code of Procedure in force.

15th. That the articles of the Code of Civil Procedure from 590 to 593 inclusively, and from 549 to 558 inclusively, be applicable, mutatis mutandis, according to the case, to the Recorder and to the Recorder's Court.

16th. The amount or value mentioned in sub-section 2 of Article 59 of the Code of Civil Procedure, be fifty dollars, instead of twenty-five.

17th. Amendment of the Act 60 Victoria, Chapter 60, Sections 5 and 6, and the Act 60 Victoria, Chapter 62, Sections 158 and 159, for the purpose of making the election of the Mayor and of all the Aldermen, bi-annual and general, after 1903 inclusively.

Saint-Henri, 28th December, 1901. PRIMEAU & CODERRE, Attorneys for the City of St. Henri.

every disability under which Catholics now suffer would soon disappear. No Government could withstand an organized body of 4,000,000 Catholics ready to vote as one man in order to redress their grievances. Such an insult as the Corporation Oath would not, under the changed circumstances which Catholic federation would bring about, remain on the Statute Book twenty-four hours; all that Catholics ask for in the way of fair treatment for their voluntary schools would be granted, and England, Scotland, and Ireland would be better places for Catholics to live and thrive in.

Business Cards.

Something new

to put on your pipe.

Fowler's automatic draft regulator, regular draft at all times, no overheated furnaces, no burning out of grades, nor escaping gases in cellar or room. For 7 in pipe \$3.50. A great coal and trouble saver.

GEO. W. REID & CO., Roofers, Asphallers, Heat Contractors, 783-785 Craig Street.

T. J. O'NEILL, Real Estate Agent, 180 ST. JAMES STREET.

Realty collected. Renting and repairing attended to and included in commission. Monthly returns of all collections. Special attention given the property of non-residents.

M. SHARKEY Real Estate and Fire Insurance Agent, 1840 and 1725 NOTRE DAME ST., Montreal.

Valuations made of Real Estate. Personal supervision given to all business. Telephone Main 771.

G. O'BRIEN, House, Sign and Decorative Painter, PLAIN AND DECORATIVE PAPER-HANGER.

Whitewashing and Tinting. Order promptly attended to. Terms moderate. Residence 645, Office 647, Dorchester street, east of Bleury street, Montreal. Bell Telephone, Main, 1405.

CARROLL RBOS., Registered Practical Sanitarians, Plumbers, Steam Fitters, Metal and Slate Roofers, 795 CRAIG STREET, near St. Antoine Street. Drainage and Ventilation a specialty. CHARGES MODERATE. Telephone 1886

CONROY BROS., 228 Centre Street. Practical Plumbers, Gas and Steam Fitters, ELECTRIC and MECHANICAL BELLS, etc. Tel. Main 3552. Night and Day Service

T. F. TRIHEY, Real Estate. Money to Lend on City Property and Improved Farms. VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET. TELEPHONE 3833.

THOMAS O'CONNELL Dealer in General Household Hardware, Paints and Oils. 137 McCORD Street, cor Ottawa PRACTICAL PLUMBER. GAS, STEAM and HOT WATER FITTER. RUTLAND LINING, FITS ANY STOVE, CHEAP. Orders promptly attended to. Moderate charges. A trial solicited.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 54 Prince Arthur Street. Special rates for Charitable Institutions. TELEPHONE, EAST 47

CHURCH BELLS. CHURCH BELLS Chimes and Pools, Best Superior Copper and Tin. Get our price. MCHANE BELL FOUNDRY Baltimore, Md.

WENDELL BELL COMPANY TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior CHURCH BELLS.

SCHOOL BELLS, PHALS AND CHIMES OF LARGEST SUPERIOR LIGHT COPPER AND BRASS. BUCKEY BELL FOUNDRY, THE W. W. VAN DUSEN CO., Cincinnati, O.

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. 100

LAWRENCE RILEY, PLASTERER, Successor to John Riley. Established in 1868. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postorders attended to. 48 Parson Street, Point St. Charles.

Respect for Old Age.

As a preface to the story we submit, we may make a remark, that it is not for children, for children cannot understand.

In the wrinkled brow of age, in the withered hand of the grandfader or in the patient face of the old mother, there are records of a life of unselfish care and labor, sometimes of heroic devotion, often of sorrow over broken ties and memories of "the tender grace of the days that are gone.

This lesson is put home to a thoughtful girl in one of the stories told by Shan Bullock, a new Irish folk story teller whose recent book, "Irish Pastors," the reviewers are praising.

A party of turf-cutters are resting at midday. They are joined by a poor old man Robin, who, like some of the others, nods off asleep over a fire they have kindled. Lizzie Dolan, a bouncing girl, shortly to be married, her courting forms the main theme of "The Planters"—is one of the party.

Lizzie's eyes fell upon the sleeping figure of her Robin. He looked woe-ful and at sight of him—at sight of his time-beaten face, his ugliness, and upon those old, tortoise-pine dribbling chin—the girl shivered in the sunshine. "Lord, the ugly old man he is," said she, "the ugly old sinner."

AT RIGHT PRICES.

Small boys, as a rule, are not pleased with the amount of reverence that is necessary for the performance of such solemn offices as these youths are engaged in.

FURS AT LOW PRICES.

The great stock of furs at Chas. Desjardins & Co.'s necessitates considerable reduction in the price of each article. Never has Montreal seen such a sacrifice of furs. Come one, come all.

A Church Destroyed by Fire

St. Mary's church, New Britain, one of the most beautiful in New England, was destroyed by fire early on Wednesday morning, last week.

The church and its contents, says our contemporary, were valued at about \$150,000, and it is a total loss. After the firemen had the fire under control there was a tremendous explosion, and after this there was no hope of saving the fine edifice.

The alarm for the fire was sent in from Box 42 at 12:10 o'clock and fifteen minutes afterwards the dreaded general alarm was turned in. This called out the entire department, three steamers, four hose carts, hook and ladder truck and aerial truck.

The fire was first located between the floors at the rear of the church. After a half hour's work the firemen supposed they had the fire under control. At this time a tremendous explosion was heard and columns of flames shot up to the roof of the church. In five minutes the whole interior was a roaring furnace.

Fathers Leddy and Harty, who were sleeping in the parish house nearby, were aroused when the fire fire was discovered and ran to the church. The priests ran into the burning structure and endeavored to save the blessed sacrament.

It is supposed that the flames melted a gas pipe and the explosion was from gas. This is the only theory advanced for the explosion. The boilers are not in the portion of the building where the fire started. Shortly before 2 o'clock the flames spread to the parochial residence adjoining the church. The firemen saw that it was impossible to save the church and they directed their efforts to fight the fire in the parochial residence.

On the north side there are several small sheds and a dwelling-house. These building caught fire, but the flames were put out after a hard fight. One shed at the rear of the church was destroyed.

Assistant Engineer William Sullivan was struck on the head by a slate from the roof. A severe gash was cut in his head and he was taken to a physician's office where the wound was dressed.

The fire was discovered by a young man named William Riley. When Father Harty and his assistants, Father Leddy, O'Connor and Welch, reached the scene, flames were breaking from between the floors of the chapel and main church at a point not far from the altar. Shortly afterwards an explosion took place which was quickly followed by another and a greater one.

On the arrival of the firemen, the interior of the church was a roaring furnace, flames bursting through the roof, and after an hour's work, it was evident that the magnificent church could not be saved.

The roof was quickly destroyed, and the beautiful stained-glass windows broke into thousands of pieces. Many explosions were heard. Within two hours the magnificent structure was a pile of smouldering ruins. Everything in the main church was destroyed. Organs, altars, statues, and pews, all fell before the roaring flames.

It is not yet known whether the fire so far injured the walls of the church as to make them useless. They stand over the ruins, but evidences of the tremendous heat are everywhere to be seen. A new church will be constructed with all due expedition.

Rev. Michael Tierney, who made bishop of the diocese, he was succeeded by Rev. Father Harty, who came here from Hartford. Father Harty is the present pastor of the church. He built the rectory about two years ago at a cost of \$30,000. It was one of the handsomest parochial residences in the state.

On Jellies preserve and pickles, spread a thin coating of PURE REFINED PARAFFINE. Will keep them absolutely moisture and acid proof. Pure refined Paraffine is especially useful in a dozen other ways about the house. Full directions in each package. Sold everywhere. IMPERIAL OIL CO.

CROSS ATLANTIC IN FIVE DAYS. A despatch from Berlin says:—The North German Lloyd Company is building what will be the biggest steamship in the world and the first to cross the Atlantic in less than five days. The new vessel will be christened in the summer of 1902 by Emperor William, who will give the great vessel his own name, Kaiser Wilhelm II.

The steamer is now being hurried to completion at Stettin and will have a contract speed of twenty-four and one-half knots an hour, calculated to propel it from Lizard Head to Fire Island in four days and twenty hours. The new vessel will exceed its predecessors in every respect. Its length will be 707 feet,

COLONIAL HOUSE PHILLIPS SQUARE. Great Annual DISCOUNT SALE. Important Announcement!

For the convenience of those who have not been able to complete their purchases, we have decided to extend the present sale to SATURDAY, 8th FEBRUARY. All Discounts advertised will, therefore, hold good until that date, and many special lines will be offered in the different departments at prices to clear.

This sale has beat all previous records by many thousands of dollars, and we will endeavor to show our appreciation of the patronage extended to us, by making such offers during the next ten days as will satisfy the most exacting Bargain Hunter.

It must be almost unnecessary to call attention to any particular goods after three weeks' constant advertising; so many fine lines are now offered at half price that it almost partakes of the matter of A Half Price Sale.

5 Per Cent. for Cash in Addition to all Other Discounts or Reductions. Special Attention Given to Mail Orders. HENRY MORGAN & CO., MONTREAL.

CARPET SALE. ALL NEXT WEEK at January Discounts in addition to our low prices and excellent values in Carpets, Rugs, Curtains. Homes carpeted and values extraordinary.

MAIL ORDERS FILLED. THOMAS LIGGET, Empire Building, 2474-2476 St. Catherine St. Phone Up 957. THE TRUE WITNESS AND CATHOLIC CHRONICLE

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seven feet longer than the Celtic. Its horse-power will be 40,000, 4,400 greater than its nearest rival, the Deutschland.

This latest greyhound will be equipped with six separate decks, one more than has hitherto been known in shipbuilding. It will cost 15,000,000 marks (\$3,570,000), will carry 1,238 cabin passengers, 784 steerage, and 545 of a crew. Captain Englehart, who will command the vessel, is now in Stettin overseeing the fastening of every bolt and rivet.

PRIEST'S WILL.—Judge Leslie W. Russell, in the Supreme Court, Brooklyn, has handed down a decision upholding the transfers of policies of life insurance made by the late Father John M. Kiely, of the Church of the Transfiguration, Brooklyn, to his cousin, Father Jeremiah J. Healy.

This ends a fight begun in the courts in August, 1899. After the priest's death his nephew, John M. Kiely, who had not been heard from for several years, filed objections to the probate of Father Kiely's will, as well as beginning actions to set aside the transfer of the insurance policies.

In dismissing the suit Judge Russell lays particular stress on the fact that not a particle of evidence was given to show that Father Kiely was not in full possession of his mental faculties when he made the will and transferred the policies. Parishioners who do their duty by their Church might do well to form an association for showing up the meanness of copper Catholics.

NOTICE. The testamentary executors of the F. X. Beaudry Estate will petition the Legislature of Quebec to obtain certain powers as to the conditions of the loan mentioned in the 1 Edward VII., Chapter 93.

JOHN MURPHY & CO.

Discounts, 10, 15, 20, 25, 33 1-3, 50, 75 Per Cent!

It Will Pay to Buy NOW for Future Use! Read these Discounts!

- Colored Dress Goods, 10 to 75 per cent. Black Dress Goods, 10 to 33 1-3 per cent. Plain and Fancy Silks, 10 to 25 per cent. Linens, 10 to 33 1-3 per cent. Table Damask, by the yard, 33 1-3 per cent. Table Napkins, 10 to 25 per cent. Prints, 33 1-3 per cent. Muslins, 20 to 25 per cent. Fancy Gingham, 25 per cent. Blankets, 10 to 20 per cent. All our Ready-to-Wear Goods, at Clearing Discounts. Chinaware, Glassware, Enamelware, Tinware, 10 to 33 1-3 per cent.

A REMINDER! Remember our Special Sale of Toilet Soaps all this week.

JOHN MURPHY & CO. 2343 St. Catherine Street, corner of Metcalfe Street. Terms Cash. Telephone, Up 2740

GRAND TRUNK RAILWAY SYSTEM Week of Sports AT QUEBEC Feb. 3rd to 11th. First Class Round Trip Tickets will be sold as follows: Montreal to Quebec \$4.75 AND RETURN

TOURIST SLEEPERS leave Montreal every Monday and Wednesday at 10:30 p.m. for the accommodation of passengers holding first or second class tickets to Chicago and west thereof as far as the Pacific Coast. A nominal charge is made for accommodation in these sleepers. Berths reserved in advance. CITY TICKET OFFICES, 137 St. James Street, Telephone Main 400, Main 401, or Bonaventure Station.

GO TO SADLER'S ...FOR... Handsomely bound Prayer Books. Neatly mounted Prayer Beads. Crucifixes in Metal, Pearl, Ivory, etc. Religious Pictures, small and large. Medals in Gold and Silver.

STATUARY IN METAL. FOR THE POCKET. BLESSED VIRGIN, 5c, 10c, 15c each. Larger Size, 35 cents.

D. & J. SADLER & CO. 1669 NOTRE DAME STREET

OIL-SMELTER-MINES. Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty. DOUGLAS, LACEY & CO., Bankers & Brokers, Fiscal Agents, Members N. Y. Consolidated Stock Exchange, 66 BROADWAY & 17 NEW ST., NEW YORK.

NOTICE. The Fabrique of the Parish of Notre Dame de Montreal will apply to the Legislature of Quebec, at its next session, for an act to better define the rights of the grantees of burial lots in the Cemetery of Notre Dame des Neiges, and those of their heirs, also to make more complete the dispositions of the laws now in force concerning the administration of said cemetery. TAILLOIR, BONIN & MORIN, Attorneys for the Fabrique of Notre Dame de Montreal.

THE S. CARSLY CO. LIMITED. Notre Dame Street, Montreal's Greatest Store. St. James Street

JACKET SALE!! EVERY GARMENT REDUCED From 25 to 75 Per Cent. Off. Thousands of Ladies' Jackets on sale at EXTRA REDUCED PRICES.

Ladies will be quick to recognize that this is a rare opportunity of buying really high class jackets at phenomenally low prices. Read what the reduced prices say:— Ladies' Fawn Jackets beaver cloth, 22 inches long, fitted back, double breasted fronts, lined throughout best silk, finished stitching and pearl buttons. Regular \$15, for \$3.75. Ladies' Coats half fitted back, new length, Good Quality beaver cloth in fawn and blue, lined throughout, finished pearl buttons. Regular \$8.25, for \$6.20. Ladies' 3-4 length coat in fawn beaver cloth, cut double breasted, beautifully trimmed with fancy stitching, lined satin. Regular price \$3.50. Sale price \$19.15.

More About the Sale of Boys' Clothing. Hundreds of parents and guardians are taking full advantage of this Great Sale of Boys' Clothing. More great piles of Boys' and Youths' Suits go on sale Extra Reduced Prices. Just read what these reduced prices say:

- 125 Boys' Navy Blue Serge Sailor Blouse, Suits, collar trimmed with gold, red and navy, pants lined; regular value at \$1.25; sale price .80c. 150 Boys' All-Wool Fancy Tweed Suits, in pleated and plain coats, well made, and lined throughout, sizes 22 to 25 inches chest measure; regular value \$2.50 to \$3.50; special sale price \$1.99. 225 Boys' Extra Quality All-Wool Tweed Suits, plain escarp, pleated and double breasted style, well lined and strongly sewn, sizes 22 to 25 inches chest measure; regular \$3.50 to \$4.00; sale price \$2.50. 375 Pair Boys' Good Strong Navy Serge Pants, double stitched, lined throughout, sizes 4 to 11 years; regular 35c; sale price 25c.

UNDERWEAR SALE. Men's All-wool Scotch Knit Underwear, double breasted shirts, pants, trouser finish, regular 50c, either of them during sale 39c. Men's Heavy Fleece Lined Underwear, suitable for present wear, well finished, soft and warm, Shirts and Pants. Sale price 47c. Men's Shetland Lamb's Wool Underwear, Scotch Knit Shirts, double back and front, pants trouser finish, regular \$1.00. Sale price 73c.

MAIL ORDERS PROMPTLY FILLED. THE S. CARSLY CO. LIMITED. 1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal

VOTE FOR T. J. O'NEIL, REFORM CANDIDATE. ST. ANTOINE WARD SOUTH. SEAT NO. 2.

Advise your friends to vote in my favor. Friends willing to send sleighs communicate with Central Committee, 1095 St. James Street.

Remember the Electric Light Contract. NOTICE. A bill will be presented to the Quebec Legislature, at its next session, to modify the charter of the 'Compagnie Hypothecaire' (5th Vict. ch. 76), by transferring the name of the Company in the English version into 'The Mortgage Company' and by defining the costs of organization mentioned in Article 72 of said charter. Montreal, 25th January, 1902.

NOTICE. Notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, for a Bill incorporating an Association to be known under the name of 'Followers of St. Anthony of Padua, Montreal,' of mutual benefit purposes. Montreal, Jan. 25th, 1902.



Vol. LI, No. NOTES

ABOUT PENSIONS graph, in an American commences thus:—'T sioning ex-presidents. We are not conversant the ex-Presidents of Republic; but, we h that there have been great Republic who n life, the sums that t in a position to hand it may—speaking of try—we are strongly not a few of our public men stand in sion, and that it wo ingly creditable to t they were allowed t small revenue in t years. We have men ed from office to off appointments, resign battle for a princip other positions, ascen highest place within country, and then co one jump, to the ver ladder, there to rec altered circumstances ters of age on their l that they began a th tury or more ago. T sion, no superannuat men. They gave the manhood, their talent their opportunities t and the country c plates them as they cult avenue of pri is a lesson to read graph which we have who will teach it to control the administr country's affairs? A DELICATE CON item of news from N forms us that a Mrs York, who is at pres mer city, received a ing five two-cent st plains that:— 'The stamps were to some which the w from Mrs. Ryan's po ty years ago, when s er in the Newark U This is an evidenc cal results of the C ings and of her disci ters regarding consi small thing, no dou show the way the w is a pity that the s does not animate the of human race.

UNKNOWN BENE very exceptional cas with donations to in been reported of the Hospital. It appea and a woman gave the sum of \$38,000, said: 'I have tried who the generous do he adds:— 'I wish to thank t only learn that the woman and her brot faith—in recognition tarian character tions.' This is not the gen ployed by those v donations. As a ru difficulty in finding are. In fact, they special delight in ha published broadcast try. We do not den be publicly thanked they may have given to us that the satisf by the lady and ge case could not be pu the notoriety in the

CONTESTED WIL writer in one of a pecu contestation. He s 'Not long ago, a ing property valu chiefly acquired in ness and partly in vestment. He appea a reasonably correct nary ways, and in hi ed about \$15,000 ty. But relatives claimant of kinsh began a contest of suppose that the 'fat pickings before finally settled. It t The aged man hugg the last and the ch intended. He was