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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 comforting 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 His point have been developed by His 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, fulfills, 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 delusions 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 her 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 instances 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 functions 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 characteristic 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 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 exactitude. 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 voices, 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 those 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 nothing to regret 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, "Ill-gotten 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 the person whose right he has injured for all loss sustained, unless he is absolutely unable to do so; in which case he must obtain from his creditor, 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 restore what he has robbed... he shall surely live, which he committed, 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, to make ourselves 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, lxxiv, 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 prou 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, 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 \$1,000,000 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

It is the custom when they are some melodious commence with an include, to dispose audience, whether trumpet or drum tler strains of the leading air, with runs and va anon through the tors and preacher words to introduce even the hardh does the same. tion to deviat lex examples, th fix a few suitab marks to the sor tory which I sh pages, in obedie my most gracious perial Highness enia, the consor er. And the task to the best of my to the canons of may apply to me: are country-bred, Full well do I on which the An on me to undert was one day last Mary, my dear w or of accompany Highness, as was Cately at Terveu she had erected, pel she went alm Court was move boring town of B hermitage in the On the day in nal pilgrimage he until a late hour because about no with thunder and over Terveu. say nothing was ning, nor were th just come into e the hall, although stony fell, and f sky led one to f might be done, the parish church by the sexton, a our St. Hubert's amid the roll of the voice of a lit prayer. Thus we the power the Ch the spirit of evi, says: fulgura fra Towards evening drive away th the setting sun a and the varied r 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 picturatio amictu Ingentem fugae bus arcum. Which lights up the many-colored And spreads her over the clouds In a little whi oriel window of ing the bow whic heavens as a pled Noe, when my gr marked that the over towards Lo minutes the rain said. "Then we customary visit to ours in the Chap Fathers; it is o thanks for the experienced." Sh her cloak, which shape to those v guines, and we th stairs, followed vants. In additi ants, the capti Court, Robiano, 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 de, the Archduch cite the Rosary, while we and th swered the respon along the path b large pond, lead wood. The foliat tent suffered fro here and there a will leaves lay some drops we showered down c shook the overh lady paid no hes tudy tried to say her in the copse on e birds trilled the joyously as if no ever drawn in payment of a life insurance risk.

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 Apostle. 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 completed 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 Boi.' 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 Patriarch 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 loosed 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

burst In glory on the eternal years.

"Tower of our Hope! through thee we climb Finite creation's (opmost 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

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.

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, being canonically resident in Greece, and for 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 1889, 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 the particular attention of our Catholic fellow-citizens here in Canada, to the remarks both written by the correspondent and quoted by him from eminent Catholics of London, who take a deep interest in the concerns of the Association. He says:—"The need for such a society is manifest from the words of the Hon. Mr. Justice Walton, at the recent dinner of the Benevolent Society for the Relief of the Aged Poor which we marked. The more we can see of each other, the more the laity can attend to 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

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 by advertising 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 the Bishop-elect, 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.

The Bishop made no predictions in regard to the outcome of the mission. The subject has been sufficiently aired in the columns of this and other Catholic journals. The population of the Catholic population is so ripe, have its able representatives in the hierarchy of this country. But it is safe to assume that these representatives will not be Bishops by virtue of their own pre-eminence ability.

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.

THE MAYORALTY.

"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

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.

MARVELLOUS ACCOMPLISHMENTS.

As in Costumes, so in Furs; this has been a year of marvellous accomplishments. As in Costumes, so in Furs; the choicest productions and the most elaborate novelties have been gathered by, and are now shown by Chas. Desjardins & Co., the largest retail furriers in the world.

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 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 considerable 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, Bligny 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 who 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."

LATE FATHER JAMES.—On Thursday next, the anniversary of the death of the late lamented Father James Callaghan, a solemn service will be held at Notre-Dame Church, at 8 o'clock. In our next issue we will publish the last discourse delivered by the devoted priest, in St. Patrick's Church.

C. M. B. A. BRANCH NO. 232.—On Friday evening next, Feb. 7th, Branch No. 232, of the Catholic Mutual Benefit Association, Grand Council of Canada, will hold the third of the series of progressive eucharistic parties and socials, in the Drummond Hall, at 8 p.m. sharp. This will be the last social of this organization before Lent.

ST. ANN'S WARD.—The four candidates for civic honors in this district are Irish Catholics. As we have already stated, we would not take sides in the contest, we merely wish to reiterate that statement, and say as has been so often said in former civic battles by men of days past: "May the best men win."

LOCAL NOTES.

Rev. Father Quinlivan, pastor of St. Patrick's, will, so we are informed, leave for Paris, France, within the next ten days, for the purpose of consulting a specialist in that city in regard to his illness. No words are available to us to give expression to the deep regret we feel that such a step is necessary. We have at various times penned lines of appreciation of the zeal and devotion displayed by Father Quinlivan in all that concerns

HOURS OF SERVICES.

ON SUNDAYS AND HIGH MASSES, at 6, 7, 8, 9, 10 o'clock and Benediction, at 8.30. English service, (except on August and September of Rosary, congregation of English, sermon and solennization at 7.30 p.m.

ON WEEK DAYS.—Masses at 5.30, 6 and 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 pledges in Church. General Communion Name Society at 8 o'clock. Matulation of office of Holy 7.30 p.m.

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

FOURTH SUNDAY.—Mary, general Communion, 7 o'clock Mass, meeting in Patrick's (girls) school p.m. Promoters of Sacred Household meeting in large 2.45 p.m., distribution etc., in library, 92 Alex on 4th Sunday, 8 to 6 p.m. evening service, and day, after evening service.

FIRST FRIDAY DEVOTION, the Blessed Sacrament, exposed all day in St. every first Friday, solennization and Act of Reparation p.m., followed by short

LADIES OF CHARITY, Tuesday at 2 p.m., again to make garments for There are some sixty members of whom attend regularly to join in this high

Glimpses of

Hon. David Mills, Minister of the Dominion of man of distinguished ability makes him a remarkable versatility and his worldly city for labor. He is a man who, knowing the time, seem never to wane; whose leisure is something agreeable to but productive at the wholesome fruit for their Our readers are aware many years, the Hon. was one of the most poets amongst Canadian As a jurist he holds a place as professor of Law at Toronto University, filling with distinction the Minister of Justice, he time to write articles on important questions of interest for the leading Great Britain. Any of the nature and extent of devolving upon the Ministry, cannot fail to be the multiplicity of which Mr. Mills deals, of own department in the a department which is the ground of all the difficult other branches of the tion.

ALDERMANIC ELECTIONS.

O'NEILL AND MONAGHAN.—Our friends in St. Gabriel and St. Antoine South should not hesitate to mark their ballots for Mr. P. Monaghan and Mr. T. J. O'Neill. Both are well-known in their respective parishes and bear the reputation of being men of honesty and integrity.

ST. ANN'S WARD.—The four candidates for civic honors in this district are Irish Catholics. As we have already stated, we would not take sides in the contest, we merely wish to reiterate that statement, and say as has been so often said in former civic battles by men of days past: "May the best men win."

THE COST OF WAR.

It was stated recently in the debates in the House of Representatives that the war in the Philippines has already cost this Government \$800,000,000 and that it was now costing at the rate of \$12,000,000 a month, says the Philadelphia 'Times.' It is estimated that Great Britain has spent more than a billion dollars on the war with the Boers. An interesting fact is the increasing cost of war. The wars of Napoleon for thirteen years cost France a billion dollars. The four years of civil war in the United States cost four billions, or a dozen times more per year than Napoleon's cost France. Now Great Britain has spent in three years on a small war as much as Napoleon spent in thirteen years in a series of great wars. This too without the use of her navy or contact with a great power.

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.

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. Banns 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 8.30 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, \$19.00; 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; 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 McCabe, Mr. McCarrey, 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. Reymmmmmmmmm 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 Britton 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.

"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 is 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 "Summum 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 compatriots 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 "Official Journal" announces that it cannot consider a railway strike, affecting as it does great public interests, in

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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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That's All!! 25 cents per half pound package. 50 cents per pound package. Breakfast Cream Coffee 40 CENTS PER POUND.

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 Per case of 12-1 Per case of 24-2 Per case of 15 Stone Jugs. Stone Jugs. Stone Jugs. Glass Jugs. (\$16 Gallons.) (2 Gallons.) (3.16 Gallons.) (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.

's Little Joke.

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

OUR BOYS AND GIRLS.

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

I WAS GOING TO.—Children are very fond of saying, "I was going to."

SETTING AN EXAMPLE.—Polly Jenkins came into my room the other day with a very tired look.

A Mother's Warning.

SPEAKS OF A TROUBLE THAT AFFLICTS MANY YOUNG GIRLS.

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

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.

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.

ST. ANN'S T. A. & B. SOCIETY. Established 1863.—Rev. Director, Rev. Father Flynn, President.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month.

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.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street.

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.

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."

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 of (a) 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.

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.

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

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

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THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oils, 137 McCORD Street, cor Ottawa.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 54 Prince Arthur Street.

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

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

BUCKEY BELL FOUNDRY, THE S.W. VAN DUSEN CO., Cincinnati, O.

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

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.

A party of turf-cutters are peering 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.

"The old man turned slowly and looked full at Lizzie. 'Is it b' marryin' you're axin' me?' asked Robin, and before the solemnity of his face, Lizzie dropped her eyes."

You really ought to try 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 w' her fifty years. It's astonishing, it is till ye lose her. Now, ye never know till then. Losin' anythin' 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. 'Lizzie her face all wet with tears, ran to Robin, and deftly began plucking away the sprigs of heather from his hat. 'An' now, some way w' me,' she said, 'till I help you catch the ass, an' get the scraws for the fire.'—Catholic Citizen.

FEDERATION OF SOCIETIES. In a recent issue of the "Universe," of London, Eng., refers to the federation of American Catholic societies and says—

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 dread 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 Hartly, 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.

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 Hartly 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.

The church and its contents were insured for \$75,000. The loss is reckoned far in excess of that amount. The people of New Britain have contributed so generously to the erection of their beautiful church and its model parochial residence, that the fame of their liberality was spoken of throughout the diocese.

Rev. Michael Tierney, who was made bishop of the diocese, he was succeeded by Rev. Father Hartly, who came here from Hartford. Father Hartly is the present pastor of the church. He built the rectory about two years ago at a cost of \$80,000.

Advertisement for On Jellies Pure Refined Paraffine, Imperial Oil Co. Includes an image of a lamp.

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.

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 98.

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

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.

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

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

DISCOUNTS, 10, 15, 20, 25, 33 1-3, 50, 75 Per Cent! It Will Pay to Buy NOW for Future Use! Read these Discounts!

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.

GO TO SADLER'S...FOR... Handsomely bound Prayer Books. Neatly mounted Prayer Beads.

D. & J. SADLER & CO. 1669... NOTRE DAME STREET. OIL-SMELTER-MINES.

DOUGLAS, LACEY & CO., Bankers & Brokers, Fiscal Agents, Members N. Y. Consolidated Stock Exchange.

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.

JOHN MURPHY & CO.

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

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THE S. CARSLY CO., LIMITED.

JACKET SALE!! EVERY GARMENT REDUCED From 25 to 75 Per Cent. Off.

More About the Sale of Boys' Clothing. Hundreds of parents and guardians are taking full advantage of this Great Sale of Boys' Clothing.

UNDERWEAR SALE. Men's All-wool Scotch Knit Underwear, double breasted shirts, pants, trouser finish, regular 50c.

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.

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 Hypotheque.

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."



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 to 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 administ 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 a "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