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# The Globe and Witness



Vol. LIV., No. 23 MONTREAL, THURSDAY, DECEMBER 8, 1904. PRICE FIVE CENTS

## CHURCH AND POPULAR GOVERNMENT.

### Text of the Holy Father's Recent Important Allocution.

Following is a translation of the recent allocution of the Holy Father: "You are aware, Venerable Brothers, that we have gathered your College around us to-day for a two-fold object—to treat with you concerning the two Beati who are to be enrolled in the list of the saints, and at the same time to make provision for the creation of new bishops.

"But if these two objects are well calculated to produce gladness, not so are the conditions of the times. For, in addition to the most calamitous conflagration of war which has been raging now for many months past in the Far East, and which we, animated as we are and as we must be by paternal charity towards all men, earnestly implore God to bring to a speedy termination, there are other causes nearer at home of a nature to fill us with distress. For, while we contemplate on the one hand the practice in an excellent degree of the Christian virtues, we are at the same time constrained to turn our thoughts to that immense multitude of men who have hardly preserved the name of Christians; and while our heart is consoled by being able to give new-pastors to churches which have been widowed, we are greatly distressed that it is not in our power to remove the widowhood of not a few others.

"You will at once realize that we never refer to that most noble among Catholic nations, which has now and for a long time past become grievously disturbed and agitated owing to the anti-religious spirit of many of her sons. Their recklessness in wrong-doing has reached such a pass that they have publicly driven from the schools and the tribunals the image of Him who is the sole Master and the Eternal Judge of all men. But among the many evils which afflict the Church in that country, we are especially afflicted by the fact that obstacles of all kinds have been put in the way of the election of the bishops. For this marked hostility it would be idle to search for any reason other than that just referred to, for the charge that the Holy See has not observed the conditions that have been agreed upon with France is contrary both to honesty, and to truth. And we think it necessary first of all to-day, venerable brothers, to denounce this calumny in your presence before proceeding to other matters of which we have to speak.

"The facts of the case are public property. At the beginning of the last century, when the horrible revolution that had broken loose upon France, after overthrowing the established order of government, had overwhelmed the ancient religion, our predecessor, Pius VII. of glorious memory, and the rulers of the republic, animated on one hand by the salvation of souls and the glory of God, and on the other by that stability of civil government which is the fruit of religion, agreed upon a convention, the aim of which was to repair the harm that had been done to the Church and to serve as a future safeguard for the civil laws.

"To the Concordat thus stipulated the civil government of itself added what are known as the Organic Articles, but this addition was not only immediately rejected by Pius VIII., but by the Roman Pontiffs who succeeded him whenever occasion offered, and especially when observations of these articles was required of them. And rightly, too, when one considers the nature of these laws—laws, remember, not pacts, for they never received the sanction of the Roman Pontiffs. These laws have nothing whatever to do with the police regulations referred to in the first article of the Concordat. Worship shall be public, but with due regard to the police regulations which the government shall deem necessary for the maintenance of public order. There is no room for doubt that had the organic laws contained any such dispositions the Church, true to her pledge, would have accepted and observed them. But in the laws to which we allude provisions are made concerning the discipline and the very doctrine of the Church; many things are sanctioned which are in opposition with the terms of the Concordat, the advantages to religion contained in the pact are in great measure abrogated, and the rights of the ecclesiastical authority are usurped by the civil power—by which, in consequence, the Church is not to be protected, but enslaved. But it is well to treat in detail the points that were agreed upon between the Holy See and France.

"In defining the relations of the two powers toward one another the State promises the Church freedom of worship—the exercise of the Roman Catholic Apostolic religion shall be free in France. The Government declares that it has no competency or jurisdiction in sacred things—it only demands that its decrees made for the maintenance of public order be observed. In making this restriction—a restriction confined within narrow limits—it at the same time proclaims that it has nothing else to do with the exercise of the Catholic religion, for everything appertaining to the supernatural life of the Church extends far beyond the limits of civil authority. It is therefore clear, for the State itself acknowledges and approves of it, that everything regarding faith and morals must be left to the control and authority of the Church, and that it is her province to ordain, provide and defend everything calculated to preserve and advance holiness of faith and morals among Catholics; it is for her, and for her alone, to place over the people those whose office it is to guard and promote the principles and precepts of Christian life—that is to say, the sacred ministers, and chief among them the Bishops.

"Yet even here the Church, in order the better to promote harmony, cedes something of her strict right and accords to the State the faculty of nominating those on whom the episcopal office is to be conferred. But this faculty has not and cannot have the same value as canonical institution, for to raise anybody and place him in a position of sacred dignity and confer on him power commensurate with this dignity, is so strictly and specially the right of the Church that she cannot communicate it to civil power without violating the principles of her divine office.

"It is certain, therefore, that the faculty of nomination accorded to the State means nothing more than that of designating and presenting to the Apostolic See the one whom the Pontiff promotes, provided he finds him suitable for the honor of the episcopate. Canonical institution is not to be given as a matter of course to the person so nominated, but a careful examination is first to be made of the qualities he possesses and when it happens that these are of such nature that the Pontiff cannot conscientiously confer the episcopate on such a person there is no law to force him to reveal the reasons which have induced him not to confer it.

"The Church, moreover, appoints certain definite prayers for the supreme magistrate, in which she professes her desire to be friends with the civil power under whatever form it may be organized.

"These are the points of the Concordat which concern the present and the future; with regard to the past, a compromise has been made concerning the ecclesiastical property of which the State had taken possession shortly before. The Pontiff concedes this property to the State, and the State on its side binds itself to supply the clergy with sustenance suitable to their state. Here we have clearly a contract in the proper sense of the term, from which it follows beyond question that, as the regular payment of certain sums

is given and accepted in lieu of definite property, the Church will have the right in the event of the dissolution of the Concordat to claim her property or to demand an adequate exchange for it.

"We have now explained the principal points of the agreement made between the Holy See and France at a time when circumstances required such an agreement urgent for both sides—let all who judge according to the truth now decide which party to the pact has failed to fulfill it.

"Has the Church ever failed to recognize the right of the government to nominate the bishops? On the contrary, she has conferred canonical institution on the majority of candidates proposed. And when canonical institution has been refused it has always been for reasons of the gravest nature and entirely remote from political reasons—causes which, more than once, have been approved by the civil magistrates when they came to their knowledge, in order that religion, the interests of which the Pontiff must necessarily have at heart, might not suffer detriment.

"The whole world is aware of the manner in which the Church has fulfilled her promises with regard to the exercise of public worship in obedience to the laws issued for the maintenance of public order. For it is she who has always solemnly and publicly taught that God is the source of all authority over men and that the injunctions of the civil laws, provided they be just and ordained for the common good, should be observed scrupulously and inviolably.

"The Church, too, has ever shown herself a sincere friend to the State, under whatever form of government it has been organized. For those who have ruled over it she has prayed according to the established formula, and she has sought to win for them, but the favor of the best heaven, which is the most essential for them, but the favor of the best part of the people.

"Finally, one may have an idea of the fidelity with which she has kept the arrangement concerning her property from the fact that none of those who have purchased her property at public auction has ever been in any way molested by her.

"It is fair to ask whether the civil power has equally fulfilled its obligations under the treaty?

"It was laid down as a principle that the Catholic religion should be free; but can it be said that this liberty exists when bishops are forbidden to visit or communicate by letter, without the knowledge of the government, with the Pontiff who is the sovereign master and the custodian of the Catholic religion, when the Sacred Congregations by which, as is known, the business of the Universal Church is transacted, in the name and by the authority of the Pontiff, are publicly scorned and their acts repudiated, when the acts of the Pontiff himself are hardly spared, when no mystery is made of the desire to deprive religion of the sinews of her strength by robbing the Church of those who in the plans of Divine providence are a most useful aid to her in the fulfillment of her mission? For we cannot think without the bitterest anguish of the recent destruction of the religious orders—to expel which from their country it was enough that they had been sturdy upholders of the ancient religion in the midst of the people, though surely the remembrance of their services at all times to their fellow-citizens might have served to keep them there—to say nothing of securing them the honor they merited. What could there be more opposed to the alliance and to the strict pact with the Holy See than to heap outrage and contumely on those who are most dear to the Church? And quite recently the climax has been reached in grievance of this kind.

"For we have been informed that a circular has been issued by which the religious of an illustrious order, one authorized, too, by law, have been ordered to leave the diocesan seminaries over which they have long presided to the great advantage of the priesthood. To such a pass has the liberty promised to the Church been reduced that it is no longer permitted to bishops to provide as they deem best for the education of the youths dedicated to religion—they

have been forced to remove the helpers, in a matter of such weight and moment, the helpers who have always shown themselves valuable co-operators.

"Yet bonds much more oppressive than this have been placed on the apostolic ministry. Canonical institution from its very nature requires, as we have said, especially when it is to confer the highest grade of ecclesiastical rank, that it should not be conferred on anybody whose morals, talents and doctrine do not fit them for so lofty a dignity. Bound as he is by this most holy law, the Pontiff does not deem it right always to promote to the episcopate those whom the civil power designates, but after maturely examining the qualities of each he accepts some as fitted and rejects others as not being so, and while informing the civil power of his decision, begs it to carry out the appointments made in the case of the former and to furnish other names instead of the latter.

"The Holy See has acted in this way as long as we can remember without any protest being alleged. But what is the Republic doing now? It denies that the Pontiff has any right to repudiate any of the candidates presented. It insists that they all be accepted without distinction, and it persists in not permitting the canonical institution of those who have been accepted by the Holy See until the others who have been rejected receive the same approval. Truly this extension of the faculty of nomination to the point when the Republic is made necessary to destroy the natural and sacred right of the Church to examine whether those who have been nominated are worthy or not—surely this is not to interpret but to destroy the pact—and to insist that canonical institution is not to be given to others, is tantamount to asserting that henceforth no bishops shall be instituted in France.

"Can it be said, again, that the Republic observes that part of the agreement regarding the decent sustenance of the clergy, when the bishops and other sacred ministers are deprived, as you are aware frequently happens, are arbitrarily deprived of their lawful support, without inquiry or trial, without being heard and without defence? Yet here it is not merely a question of the violation of the law of contract, but of justice itself. For it must not be thought that the State in furnishing this support is making a gratuitous and spontaneous offering to the Church—it is merely paying a part, and not a large part, of its indebtedness.

Very much against our will we have been obliged, venerable brothers, to detain you with matters so painful to remember or to hear. And even though we have thought that in communicating them to you we might feel some alleviation of the great sorrow caused us by the situation in France, we would have still preferred to bear them in silence, if for no other reason because these most pious children which we count so numerous in France might not suffer from the complaints of their common father.

"But violation of the most sacred rights of the Church and the laying of another's offence on the Apostolic See, demanded a public protest from us. We have made this protest, but without feeling of bitterness toward anybody—and with paternal kindness toward the French nation, in love of which (and this nobody can call in question), we yield to none of our predecessors.

"It is clear that there is no reason to hope that the present course of hostility to the Church is about to be arrested. Certain facts which have just occurred furnish us with a sure proof that the men who preside over the French Government are so opposed to Catholicism that the crisis must be near at hand. While the Holy See, in one solemn document after another, has proclaimed that the profession of the Catholic religion may accord perfectly with the republican form of government, it seems as if they are determined to proclaim that the Republic as it exists in France to-day is of such a nature that it can have nothing in common with the Christian religion—

## PERSONAL.

Bishop-elect Scollard, who had been a guest at St. Patrick's Presbytery, left for North Bay last Friday.

Rev. Father Ducharme has been appointed pastor of Ste. Rose de Lima Church, Buckingham.

Earl Grey, Canada's new Governor-General, will arrive at Halifax on Friday or Saturday of this week, and will be immediately sworn in. The oath will be administered to him by Mr. McGee, Clerk of the Privy Council.

### His Holiness Held Consistory on Monday.

The Pope on Monday held a consistory for the canonization of Blessed Gerardo Majella and Blessed Alessandro Sauli, one of the chief functions of the celebration of the golden jubilee of proclamation of the dogma of the Immaculate Conception. The weather was springlike, adding to the general feeling of good-will. The Pontiff went in procession to the hall of the consistory, where there was a most imposing gathering of high prelates, said to be the largest since the fall of the temporal power of the Popes, but the public was not admitted. Pope Pius, wearing his full pontifical robes, seated himself on the throne immediately after entering the hall. He then recited in a sonorous voice the prayers for the occasion and proceeded to expound the reasons which induced him to sanction the canonization of the new saints, inviting the Sacred College to give their views, which each of the Cardinals read in Latin. The Cardinals were followed by the Patriarchs, Archbishops and Bishops. The Pope then proceeded to St. Peter's, where the solemn rites of the canonization were performed.

The Canadian prelates included the Most Rev. Paul Bruchesi, Archbishop of Montreal; the Right Rev. Emile J. Legal, Bishop of St. Albert, N.W.T.; the Right Rev. James O. McDonald, Bishop of Charlottetown, P.E.I.; the Right Rev. J. S. H. Brunault, Bishop of Nicolet, Que.; the Right Rev. Paul La Rocque, Bishop of Sherbrooke, Que.; the Right Rev. Timothy Casey, Bishop of St. John, N.B.; the Right Rev. Albert Pascal, apostolic vicar of Saskatchewan, N.W.T., and the Right Rev. Emile Girouard, apostolic vicar of Athabaska, N.W.T.

### BISHOP OF JOHANNESBURG.

Father Miller, who has been appointed first Bishop of Johannesburg, is an Irishman, and is one of the heads of the Oblate Fathers, who have been closely identified with missionary work in South Africa. They had established themselves in Johannesburg under the Boer regime. Bishop Gaughan, of Kimberley, like his honest brother, the late Bishop, who was in the Diamond City during the siege, is an Oblate, from Dublin. It was an Oblate, too, in the person of Father Ogle, an Ulsterman, who had charge of the Catholic community at Mafeking during the long investment.

### To Mary Immaculate.

Predetermined second Eve. For this conceived Immaculate—not lower than the first.

Chosen beginner in the loss reversed, And mediatrix in the gain achieved, When the new angel, as the old, believed, Thy harkening should bless whom Eve's had cursed.

And therefore we, whose bondage thou hast burst, Grateful for our inheritance retrieved, Must deem this jewel in thy diadem The brightest: hailing thee alone "all fair"

Nor ever soiled with the original stain.

Alone, save Him whose Heart-blood bought the gem With peerless grace preventive none might share— Redemption's perfect end, all else tho' vain.

—Benjamin Dionysius Hill, C.S.P.

## OBITUARY.

### MR. NARCISSE TURGEON.

Mr. Narcisse Turgeon, well known to the members of the House of Commons and Senate, whom he served for many years as chief page, and later as assistant chief messenger, died suddenly in Ottawa on Saturday, in the fifty-ninth year of his age.

### DEATH OF MR. J. A. MARION.

After an illness extending over five weeks, during which he was confined to the house, Mr. J. A. Marion, head of the firm of Messrs. Marion & Marion, civil engineers and patent solicitors, passed away on Friday morning, at his residence, 319 Sherbrooke street, at the age of 43 years.

He was born at St. Simon, was a graduate of the Polytechnical School and Laval University, and after spending a number of years in different American cities, he came to Montreal, and established the firm of which he was the head at the time of his demise. He was one of the best known men in Canada in his particular line of business, and was a member of several engineering societies in the United States, France and Canada. He leaves a widow and two daughters.

At a special meeting of the corporation of Provincial Land Surveyors, held on Friday, Mr. Joseph Rielle in the chair, a resolution of sympathy was passed with the family in their bereavement, and it was decided that the Provincial land surveyors attend the funeral in a body, which was held on Monday morning to the church of St. Louis de France.

### MR. ANSELM LABRECQUE.

Mr. Anselm Labrecque, a well known citizen, has passed away at his residence, No. 322 Sherbrooke street. Mr. Labrecque has been ill for the past year, suffering at first from a throat affection and afterwards developing tuberculosis troubles, from which he died.

Born in 1839, at Lavaltrie, he came to Montreal at the age of fifteen, and made a start in the grocery line. He did business at the corner of Ontario and St. Andre streets for a period of forty years. He was twice married; first to the sister of the late Canon Moreau, and then to Madame Chalut, the widow of Mr. Arthur Chalut, her maiden name being Flora Leclair. Two sons, Edmond and Joseph, both merchants, and a daughter, Sister Moreau, of the Notre Dame Hospital, all children of the first marriage, survive him. The deceased saw active service at the time of the Fenian invasion, as captain of a Canadian regiment, and was for several years a member of the Council of the Chambre de Commerce, and a director of the Mutual Insurance Co., of which his brother is the president. The funeral took place to St. James' Church on Tuesday morning, where a solemn Requiem service was chanted. R.I.P.

### NEW CHIEF OF POLICE.

Sub-Chief Campeau was unanimously chosen chief of the Montreal Police Department at the meeting of the City Council on Monday afternoon.



# WOMEN'S DEPARTMENT.

Conducted by HELENE.

The beautiful feast of the Immaculate Conception will have dawned ere this issue reaches the majority of our readers. It will be our privilege as well as our happiness to be able with the fullest liberty to enjoy all this day brings and honor the Virgin queen as is her due. Much has been said and written in her praise, and great homage will be paid her on this, the fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception, but it is for us here in the grand old "City of Mary," so designated in the long ago, when the valiant pioneer in the almost impenetrable wilds of this new country placed it under Mary's loving protection, to unite our voices to the countless thousands which will arise on this day, and let there be borne from as many loving hearts direct to Mary's feet—so near the great white throne—the prayerful harmonies, of the ever-glorious Magnificat.

## FASHIONS.

We notice a particular style in sleeves each season. There is at present a revival of the leg-o-mutton. Sleeves are rather wide at the shoulder, giving a square effect to the shoulders, with no longer a suspicion of the 1830 droop. The lower part fits tightly with the puff above the elbow. A tasteful arrangement of trimming will relieve any idea of severity. Fabrics are as of a rule. Chiffon velvet is a general choice. The brown tones in this material are exquisite. In the cloths broadcloth, always so elegant, is much in favor, and even for evening gowns we find white or any of the light tinted cloths, with eyelet embroidery much in evidence, being greatly adapted. The high crowned hat has replaced the noticeably flat one of the past season. Wings, ostrich tips and birds of paradise form the sole ornament. White gloves seem to have been replaced by those of pale tints. Tans are worn with black gowns as well as with those of their own color. A rather coquettish style is the chiffon veil loosely brought round the hat and tied faintly under the chin; but there must be the knack of putting it on and the "right" person must wear it, else its chic effect is lost.

Even in leather goods, tan, russet and "burnt" brown shades are leading; and lovely dressing cases, handbags, purses, cardcases and belts are shown in tan and russet, mounted with silver or nickel and lined with the same shade in kid or heavy silk moire.

A pretty evening blouse is made full baby waist of crepe de chine, having deep rounded yoke of broderie d'Anglaise with small in-set yoke of imitation Irish crochet lace. The sleeves, which are very full, are tied below the elbows with black velvet ribbon.

Another chic model is made up in voile. A very small piping of velvet outlines the yoke of lace, and narrow Valenciennes lace is gathered full to form the tab.

A severely plain blouse for everyday wear is one made up in dark blue serge or flannel, with fine checked green and blue silk trimmings and belt and having for a finish gilt buttons.

A cute coat for a child from four to eight years is made of broadcloth and trimmed with stitched bands. It is cut circular; the back has a narrower yoke than the front, and has a wide box-pleat down the centre.

A dress for a mite of two years is made in Mother Hubbard style trimmed with scalloped yoke embroidered in French knots.

## TIMELY HINTS.

Rub curtain poles with a piece of old flannel dipped in kerosene, and the rings will slip more easily.

If half a drop of medicine is to be given to a child, pour out one drop and add another drop of water, and give the infant one drop,—or half this quantity.

A newspaper is preferable to tea leaves when sweeping a carpet. Have it entirely damp and then tear in small pieces, crumple up in the hand and scatter over the floor.

Should your soup be too salty, add a sliced raw potato and cook a few moments longer, as the potato will absorb the surplus salt.

Coffee and tea will be found to be greatly improved in flavor if kept in earthenware or china jars instead of tin boxes.

Salt in the oven under baking tins will prevent pastry scorching on the bottom.

There are five rules or maxims to be thought of in broiling. They are these:

Salt and pepper your meat before you put it over the fire.

Regulate your fire to the thickness of your steak—a quick fire for a thin steak, a slow fire for a thick one.

The flame must never touch the meat.

Never put a fork into the meat to test its rareness.

Serve it with melted butter poured over it as soon as it comes from the fire.

Starches of various colors, such as pink, green and heliotrope, can now be had, and are useful in doing up muslins and prints. They are made in the usual way, only, where a pale shade is required, a certain amount of white starch must be used along with the other.

When irons are taken from the fire they should be rubbed up and down on a little finely powdered bathbrick dust, spread on a pad of several thicknesses of brown paper (if this is kept in a box it will prevent the dust from flying about); then rub them on a coarse cloth, on which a little beeswax or a piece of candle end has been shred, to make the iron run smoothly; and, finally, dust not only the bottom, but the sides and top as well.

A good device to save washing comforters and quilts is to baste across the top end a facing, a quarter of a yard wide or more of cheesecloth or other material. The facing may be taken off and washed frequently. This also keeps the bedding from wearing out.

To clean a clock lay a rag well saturated with kerosene oil in the bottom of it. The fumes will soften the dirt, and it will drop out. After a few days this should be removed and another saturated rag placed in the clock, the fumes of which will lubricate the works.

In making down pillows go over the wrong side of the case with an iron rubbed well with beeswax each time it is applied to the cloth, to prevent the down working through the cloth.

If the oven is too hot in baking cake or bread, set a basin of water in the oven and the food will be kept from scorching.

A little salt and vinegar will clean thoroughly all metal saucepans and copper kettles. A copper or brass dish must be finished (after using salt) with a little sand soap and cloths, so as to leave no sign of the salt behind.

## SPOILED CHILDREN.

When the mother's activity is an excuse for the daughter's laziness, when the mother's fond "softness" is responsible for the hardness and impertinence of a child, all sense of duty has become so lax that both sides sin unconsciously, irresponsibly. When impudence is "smartness" and disobedience is "spunk," how is one to look for exact definitions of filial virtue? The Commandment says to the child: "Thou shalt honor thy father and thy mother;" the parents say, in effect, "Thou shalt not."

That clever observer, Dorothy Dix, declares that she knows but one obedient, mannerly, respectful child in her home city, and that city New Orleans, the old French cap of the once famed southern courtesies. "The old idea that children should be seen and not heard is as extinct as the dodo. So are the respectful deferential little gentleman and ladies that theory produced. Indeed, so far from the youngsters occupying a back seat and listening to the discourse of their elders they take the centre of the stage and monopolize the conversation, while their enraptured parents egg them on. There isn't a child of seven who would hesitate to interrupt the most learned and distinguished person in the community, nor a father and mother who wouldn't think how delighted everybody must be at the privilege of hearing little Johnny speak. In one family that I know, when the oracle, a little girl of 7, opens her mouth, a tense whisper runs round the room, 'Sh-sh-shsh, Mabel is going to speak,' and everybody 'Sh-sh-shsh.'

Every day I see well dressed children mocking and taunting helpless age on the streets; I see children keep their seats while feeble old women stand; I hear them speak to

their mothers with insulting insolence; I see them brutish as pigs, selfishly gobbling the best of everything without even manners enough to say 'I thank you,' and I wonder what is to become of the race of hoodlums that respectable people are rearing. I speak to children who do not even give me a courteous 'good-day,' or trouble to answer my question. Every one of us have visits from women with children who break and destroy our furniture until, when they leave, the house looks like it had been through a cyclone, yet these children's mothers never make the slightest effort to make them behave. Who is to blame? The parents, every time. The human race starts out with aboriginal savagery in every child that is born, and it is the parents' place to civilize the little bits of barbarism they brought into the world."

## REMEMBER IN A SICK ROOM.

That medicine bottles should be kept out of sight.

That garrulous friends should be treated in the same wise fashion.

That a rubber ice-bag is as useful as a hot water bag.

That everything about the room should be scrupulously clean.

That it is sometimes safer to humor sick people than to argue with them.

That rapid recovery from illness often depends more upon nourishing food than upon medicine.

That sweet-smelling flowers should never be permitted in a room where there is a very sick person.

That both light and ventilation can be regulated by placing a tall screen between the bed and window.

## THE MOTHER'S TASK.

"I have done nothing to-day but keep things straight in the house," you say wearily at the close of the day. Do you call that nothing? Nothing that your children are healthy and happy, secured from harmful influence? Nothing that order and thrift and wholesome food follow the touch of your finger tips? Nothing that beauty in the place of ugliness meets the eyes of your children? Nothing that home to them means home, and will always mean that, to the end of life, whatsoever life's vicissitudes? Oh, careworn woman! is all this nothing? Is it nothing that over against your sometime mistakes and sometime discouragements shall be written, "She hath done what she could?"—Fanny Fern.

## CAN YOU BOIL WATER?

To boil water would seem to be a very simple thing, and yet the late Charles Delmonico used to say that very few people knew how to do it. "The secret is," he said, "in putting good fresh water into a neat kettle, already quite warm, and setting the water to boiling quite quickly, and then taking it right off for use in tea, coffee, or other drinks before it is spoiled. To let it steam and simmer and evaporate until the good water is in the atmosphere and the lime and iron and dregs only left in the kettle is what makes a great many people sick, and it is worse than no water at all." Water boiled like this and flavored with a few drops of lemon juice, Mr. Delmonico often recommended to his customers and friends who complained of loss of appetite. It is worth trying.

## TO REMOVE DUST FROM EYES.

Any foreign substance in the eye is very painful, but to remove it is, after all, an easy matter. If the dust lodges on the lower lid press the finger gently but firmly against the lid, pulling it down and telling the victim to look up. This exposes the inner lid and the dust can be removed upon a toothpick or a hairpin about the end of which a bit of cotton has been wound to avoid a scratch or bruise. If the upper lid is affected, take the eyelashes firmly between the forefinger and the thumb, ask the patient to look down, and with a quick movement turn the eyelid up over the point of a pencil, or, better still, the edge of a card which should be pressed against the eyelid, just above the stiff part. This causes no pain and the dust can be wiped off as from the lower lid.

## RECIPES.

Almond Cake.—Half cupful of butter, two cupful of white sugar, four eggs, one half cupful of blanched almonds, cut fine; half teaspoonful extract of bitter almonds, one pint of flour, teaspoon and a half baking powder, one half cupful milk, one small glassful of brandy; rub butter and sugar to a cream, put in eggs, one at a time, beating all the time; sift flour and powder together, add to mixture almonds, brandy and milk and mix in rather thick batter. Bake twenty minutes.

Potato Salad—One teaspoonful of mustard, one of salt, one of pepper, and the yolks of two eggs, mix together and pour one cupful of boiling vinegar into the mixture; stir and let stand until cold, then chop one onion and two stalks of celery until very fine; add to this half a dozen good sized cold potatoes cut in dice; pour the dressing over potatoes.

Hominy.—Place the hominy into a stone jar, fill up the jar with cold water, place the jar into a kettle of boiling water, and cook for six hours. Serve with sugar and cream.

Hashed Brown Potatoes—Cut three good-sized potatoes into very small dice; season with salt and pepper. Put two tablespoonful of butter into a frying pan; when hot add the chopped potatoes. Stir until the potatoes are well mixed with the butter. Then push the potatoes over to one side of the pan and keep over a moderate fire, without stirring, for fifteen or twenty minutes. The potatoes should form together and brown in the shape of an omelet.

When ready to serve, loosen them from the pan by carefully slipping a knife under them; put a small plate over the pan and turn it upside down so that the potatoes will come out in a roll upon it.

Oyster Plant.—Scrape and wash the root and cut in thin slices; for soup add milk and butter and season the same as oyster stew. As a vegetable drain off nearly all the water, add enough milk to nearly cover. Add pepper, salt and a good sized lump of butter, into which has been stirred a tablespoonful of flour. Just put in enough flour to make it creamy.

## IN MEMORY OF FACES A TRAIT OF PRIESTS.

"Reading a few days ago some stories of Pope Pius' remarkable memory for faces, I was reminded of a couple of priests who had marvelous memories," remarked a member of the Catholic Club. "It set me to wondering if the possession of first rate memories is not one of the

characteristics of men of the cloth. "From my 10th to my 14th year I was an altar boy and acolyte in a Catholic cathedral situated in a small city on the west bank of the Missouri river. About a quarter of a century ago there drifted to this city a noted and eloquent mission priest, a member of one of the great orders. He conducted a mission at the cathedral, and I was in attendance upon him as acolyte at most of his services for nearly three weeks at that time.

"Two or three days after I began assisting him I noticed that he seemed to be somewhat annoyed over the noise which I undoubtedly made by clomping about the altar in my frosted, copper-toed boots—I was mighty proud of these boots, by the way, because they were the first copper-toed pair I had ever worn.

"I caught the mission priest, examining those copper-toed boots of mine rather curiously two or three times, and I felt that they were grating on his nerves. I trod as lightly as I could after that, but, try as I would, I couldn't seem to lessen the noise made by the boots.

"So I asked my mother to get me a pair of carpet slippers to wear at the altar, I told her that the mission priest appeared to be bothered by those noisy boots of mine. She got me a pair of carpet slippers, and I carried them with me to the sacrifice and put them on in place of my boots the next time I went to serve the mission priest.

"He quickly noticed the change. He looked down with an approving smile at my feet, and nodded his head amiably. After the service he patted me on the head as I was helping him to remove his vestments in the sacristy, and told me that I was a quick lad to have noticed that the boots were disturbing him.

"That was praise enough for me, I became so attached to that mission priest before he departed for other fields that I hated to see him go.

"About two years ago it was announced at the church which I attend here in New York that this same priest was to hold a mission at the church. I was delighted to hear that, and I determined to go and have a little talk with him as soon as I learned that he had arrived in New York.

"When I got word that he had arrived I went over to the priests' residence at which he was stopping I gave my card to the housekeeper and told her I wanted to see the mission priest.

"Presently he came down the stairs holding my card in one hand and shading his eyes with the other. He had not aged a great deal, although his hair had turned from iron grey to snow white, but he was still the same erect, rosy faced, handsome man whom I had served on the altar as a boy, twenty-five years before.

"He had a puzzled look on his face as he continued to gaze at my card on his way down the stairs. But when he reached the bottom of the stairs he looked up at me with a smile, and it wasn't ten seconds before his smile developed into a smile of recognition. I hadn't said a word, but was just taking his proffered hand, when he amazed me by saying:

"Ah, here is my little altar lad with the noiseless carpet slippers grown into a man!"

"I think that was an unexamined and almost incredible feat of memory. I was only a small shaver a quarter of a century ago, you'll remember, and there was never anything characteristic about me. I'm just one among a billion in looks.

"But this kindly old priest with the clear mind had me charted before I had a chance to say a word to him. The fact that I have never worn any hair on my face is certainly not enough to account for his marvellous feat in placing me.

"Just six months after that I was crossing the Atlantic, bound for London, on one of the ten-day steamers. When I looked over the passenger list on the first day out I saw that one of my fellow-voyagers was the Bishop of the cathedral in the little western town, whom I had frequently served on the altar when an acolyte.

"I waited to get a look at him at the dinner table, and found him not greatly changed—a tall, strapping, fine-looking, urbane Bavarian, with the same heavy gold cross attached to his watch chain that I remembered so well, and with the same habit of taking snuff—how well I recall the benign rasp he used to bestow on my head with his snuff box in the sacristy!

"I didn't get an opportunity to present myself to the Bishop immediately after dinner, as I had intended, and so I decided to wait until evening before introducing myself to him. After dinner I got into one of those old-time ship amusements, still carried on on the slow liners, quoit pitching, with a number of fellows on the fore'deck.

"I made a sad hash of it. I seemed to have no judgment whatever of distance, and I was away at the bottom of the tally very soon after the game began.

"After twenty minutes of the exercise I gave it up in disgust and somewhat sheepishly joined the group of people watching the pitching. I had no sooner done so than I heard a quiet voice in my ear.

"You had a better eye than that, my son," the voice said, "a quarter of a century ago, when you used to bat the ball around the lot near the cathedral before Vespers."

"I looked up, and there was the Bishop of my acolyte days smiling in my face."

# OUR BO

## Dear Boys and Girls:

Some little folks down ren's page. It is gratifying Lizzie C. must be quite a quilt. James, a small boy a remarkably good letter, owning a nice black pony. she is not alone. Yes, d time to time, but much sound frivolous from you wishes. Eugena says the ma has brought up the w her mamma was taken from little ones, and how good rearing for baby, Eugena a interesting letter. Your good influences he surely v will you all be so good a and oblige

## Dear Aunt Becky:

No doubt you will be surprised to hear from one of your friends away from Douglas, Ont., but reading all the letters, I thought I would write to tell you about I am thirteen years old, I passed the entrance examination have taken music lessons for years. I am going to play accompaniment for my sister at an entertainment. I have painting lessons this summer like it very well. Last summer was in St. Anne's and Quebec, and this summer I went to Toronto. I am waiting anxiously for Xmas, as I know I will get presents. I gave a birthday party and invited thirty-two girls a lovely time. We have a lovely social every year. People come from neighboring towns around might go to Montreal next and if so I will get and see Aunt Becky, I will close now to see my letter in the paper.

I remain,  
Your affectionate niece

Douglas, Ont.  
(Aunt Becky will be very pleased to meet her little niece.)

## Dear Aunt Becky:

Perhaps you would like to read all the letters since then and I find them very interesting. I am ten years old and I have a third book. I take music lessons and play duets with my I have two brothers and two together with myself. We are waiting for Christmas all get lovely presents then teacher before leaving at Christmas having a Christmas tree practice every day for it.

ing to sing: "What will you me, papa." My sister Margaret to play for me. Pa my two brothers, Ronald and my, to St. Anne's, Quebec, couna last summer and he t guerite and myself to Toronto we visited Loretto Abbey, y terested us very much, as p this is where we are to com education. Toronto is a y but I would rather have where I spent some time t ago. My little sister Mary small to go any place, b says we will all go to St next summer. Good-bye, H

Dear Aunt Becky:

I am longing for Santa come. I hope he will bring coasting sleigh and a boot pretty cold here now and skating every day. My cou a sleigh and the dog draws

Your little friend

Smith's Falls.

Dear Aunt Becky:

I am a little girl eight years and I like to read the letter children's page in your paper are having lots of fun since snow has come. Papa has to make us a rink, but it could enough yet. We are spending Christmas in Montreal grandma's. I go to school day, and we are preparing for Christmas. There will Christmas tree too, but I wish here for it.

Your friend,

Aylmer East.

Dear Aunt Becky:

We are hoping we will have

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OUR BOYS AND GIRLS.

BY AUNT BECKY.

Dear Boys and Girls:

Some little folks down by the sea are taking an interest in the children's page. It is gratifying to know that it is so much appreciated. Lizzie C. must be quite a useful little girl, for she tells us she is making a quilt. James, a small boy of seven, from Prince Edward Island, writes a remarkably good letter. I wish, James, I was as lucky as you are in owning a nice black pony. So Rose was glad to see the snow. I guess she is not alone. Yes, dear, Aunt Becky does enjoy a sleigh ride from time to time, but much prefer tobogganing and snowshoeing. Does this sound frivolous from your venerable aunt? Many thanks, Rose, for kind wishes. Eugena says there are ten in her family, and that her grand-ma has brought up the wee one of all since he was five weeks old, as her mamma was taken from them. What a loss for such a crowd of little ones, and how good must be grandma, who has had the task of caring for baby, Eugena and her sister. Katherine F. writes a very interesting letter. Your brother is indeed a good boy, and with such good influences he surely will not go astray. Now, dear boys and girls, will you all be so good as to have your letters in by Saturday morning and oblige

Your sincere friend,

AUNT BECKY.

Dear Aunt Becky:

No doubt you will be surprised to hear from one of your friends so far away as Douglas, Ont., but as I was reading all the letters, I thought I would write to tell you about myself. I am thirteen years old, and have passed the entrance examination. I have taken music lessons for three years. I am going to play the accompaniment for my sister, Cecilia, at an entertainment. I have taken painting lessons this summer, and like it very well. Last summer I was in St. Anne's and Quebec for a while, and this summer I was at Toronto. I am waiting anxiously for Xmas, as I know I will get lovely presents. I gave a birthday party and invited thirty-two girls. We had a lovely time. We have a progressive euchre social every year by the ladies. People come from all the neighboring towns around to it. I might go to Montreal next summer, and if so I will go and see you. Well Aunt Becky, I will close now, hoping to see my letter in the paper this week.

I remain,

Your affectionate niece,

MARGUERITE.

Douglas, Ont.

(Aunt Becky will be very much pleased to meet her little niece Marguerite.)

Dear Aunt Becky:

Perhaps you would like to hear from a little girl in Douglas. I have read all the letters since they started and I find them very interesting. I am ten years old and I am in the third book. I take music lessons and can now play duets with my teacher. I have two brothers and two sisters together with myself. We are anxiously waiting for Christmas and we all get lovely presents then. Our teacher before leaving at Christmas is having a Christmas tree. We all practice every day for it. I am going to sing, "What will you take for me, papa." My sister Marguerite is going to play for me. Papa took my two brothers, Ronald and Tommy, to St. Anne's, Quebec, and Ca-coua last summer and he took Marguerite and myself to Toronto, where we visited Loretto Abbey, which interested us very much, as papa said this is where we are to complete our education. Toronto is a nice city, but I would rather have Quebec, where I spent some time two years ago. My little sister Mary was too small to go any place, but papa says we will all go to St. Anne's next summer. Good-bye, from

CELIA.

Dear Aunt Becky:

I am longing for Santa Claus to come. I hope he will bring me a coasting sleigh and a book. It is pretty cold here now and we are skating every day. My cousins have a sleigh and the dog draws them.

Your little friend,

Smith's Falls.

JACK.

Dear Aunt Becky:

I am a little girl eight years old, and I like to read the letters on the children's page in your paper. We are having lots of fun since the snow has come. Papa has promised to make us a rink, but it is not cold enough yet. We are going to spend Christmas in Montreal at grand-ma's. I go to school every day, and we are preparing a concert for Christmas. There will be a Christmas tree too, but I won't be here for it.

Your friend,

HATTIE.

Aylmer East.

Dear Aunt Becky:

We are hoping we will have a big

put away your dreams of greatness. You cannot succeed unless you are willing at every step to pay the price of success, and the price of success is dare.

HE FIGURED IT OUT.

"I've got an eight year old boy at home that will make either a metaphysician or a detective, I'm not sure which," remarked a lawyer as he entered his office the other morning. "The kid's just getting over an attack of measles and has hard work amusing himself. Yesterday his mother and the nurse were in the room, and he spoke up all of a sudden, much to the embarrassment of his mother: 'Say, ma, I know how old nurse is.'"

"His mother thought the nurse might be confused, but she wasn't. 'How do you know so much, Willie?' she asked.

"Well, I asked you once how many years you've been nursing, and you said five. Then, when you forgot that, I asked you how old you was when you went to the training school, and you said eighteen. Then by and by I asked you how long you was in school, and you said four years. Now, eighteen and four and five are twenty-seven. See?"

OUR DOG SPOT.

There are few happier little dogs than Spot. He lives out in the country, where he can scamper to his heart's content along the shady lanes and over the green meadows, and there is nothing that he likes better than a ramble with his mistress, of whom he is very fond. If he can only find a stick in the hedge to carry in his mouth, great is Spot's delight. One day he came across a heavy, thick hop-pole, and proudly pranced along with it between his teeth; looking at every passerby with an expression that said as plain as words "See how strong I am!"

But although Spot looks such a peaceful little bow-wow, he is, I am sorry to say, a great fighter, and gives his mistress a lot of trouble to keep him in order. For this bad habit he often has to be sent into a corner when he comes home from a fight, and there he has to stay until he is forgiven.

One day, when he was out. Spot thought he would try and frighten six big cart horses which were grazing in a field; so slipping through the fence, he trotted fearlessly up to them. Instead of turning tail, as Spot thought they would when they saw his sharp face, they at once gave chase to him, and Spot had to scamper for his life, with all the six horses galloping hard after him. For once he was a little coward, and Spot's mistress, who was watching him, laughed heartily as he rushed back to her.

NORA.

I saw her first in New York as she tripped from the Atlantic liner, which had borne her from her Irish home in the shadow of Slieve-na-moon, to the land of her dreams. As she tripped down the platform that stretched from the tender to the landing place her face wore a look of amazement as she glanced with eyes that were more wondrous than all the wonders of Manhattan.

And what a sweet face she had—so fresh, so tender, and so pure! What music could compare with the voice when the red lips opened, and the words issued forth in the soft brogue of Munster, from between two rows of pearly, glistening teeth? How gracefully she walked, one hand holding up a skirt that smelled of the steorage? What beautiful jet-black hair, crowned by a little sailor hat, battered by three thousand miles of ocean travelling. And with what a proud, coquettish little air she shook her head and glanced through the corners of her eyes at the newspaper man who had asked her in a joke the moment after she landed for her opinion of America.

She looked around on coming out at the Battery and seemed to be expecting some one to meet her, but in the vast throng of those who awaited the arrival of the steamer she did not recognize a familiar face. So she sat down on her little tin trunk and waited patiently.

She had expected her brother to meet her; but he had advised her to wait for him if he did not turn up immediately the steamer landed. This bit of information she had given to a lady who had come over to her and handed her some grapes, which she accepted thankfully, as she looked up confidently into the other's eyes.

The lady who addressed her was rich and fashionably dressed, and her complexion was such that it was of

vital necessity she should keep cool in order to preserve it. Little Nora Murphy from Tipperary, as she looked up at it from her seat on her little trunk, thought to herself it was beautiful. The newspaper reporter, who watched them both from a little distance, murmured something about a painted land-shark.

"I do not think, my dear, that your brother can come for you," said the lady; "so what you should do is to come along with me. My carriage is here waiting"—pointing to a cab in the distance—"and as you have your brother's address, I will get my coachman to drive you to his place."

"You are too kind," exclaimed the young girl; "but I could not dream of trespassing on you."

"Oh, nonsense," exclaimed the lady; "it would only delight me to be of service to you, and I could hardly sleep to-night if I thought of leaving you to go and look for your brother, alone and unprotected as you are."

A little further persuasion and the lady beckoned to the cabman, who came towards them and lifted Nora Murphy's little trunk to the top of his cab. The lady was just helping her to a seat inside, when a hand was peremptorily laid on her own shoulder.

She turned and found herself face to face with a pale-faced and over-worked priest, whose face wore a stern and angry look as he withdrew his hands from her garments, as if polluted. His look froze the words of angry bluster that were rising to her lips.

"Come, child," said the priest, taking Nora Murphy by the hand. "I know your brother, and will keep you safe until he arrives." Then, turning to the other woman, he pointed with his finger, and uttered one word—"Go!"

She jumped into the cab and banged the door after her, and as it rattled off, the newspaper man, who had been watching it all, laughed as he saw the look of impotent rage she cast at the long, black-robed figure, tenderly leading by the hand the little Irish emigrant girl to a haven of safety.—Slieve Mish, in the New World.

THE MINIATURE.

How the Term Came to Mean a Very Small Portrait.

Miniature painting originated in the practice of illuminating manuscript books, when small pictures were introduced with the initial letters or upon the borders. These initial letters were usually printed in red, Latin minium; hence these small pictures were termed miniatures.

After the invention of printing and engraving this art entered upon a new phase. Copies in small or celebrated pictures were made, and the demand was particularly great for portraits, and so the term miniature came to mean a very small portrait. One of the most famous miniature painters was Holbein, and Samuel Cooper, a Londoner, was also an expert. Milton sat to him, and it is said that Louis XIV. offered £150 for his picture of Oliver Cromwell.

SAYINGS OF THE CHILDREN.

Photography checked miniature painting for a time, but of late there has been a notable revival of the art. In olden time miniatures were often painted on vellum or on copper or silver plates. Now ivory is the medium commonly employed.

Mamma—I wonder if the carriage will ever be at the door? Alfred—Yes; it will be here pretty soon now, for I just saw Michael putting the suspenders on the horse.

A parent was examining his young first grade hopeful in geography. "What is land with water all round it called?" "An island."

"Then what is water with land all around it?" "A puddle."

Baby Harold came into the house, holding a dripping snowball. "You ought not to eat that, Harold," said his elder brother. "It might make you sick." "I isn't eatin' it," he replied indignantly. "I's just suckin' the juice out of it."

One morning four-year old Margie had pancakes and syrup for breakfast. After she had eaten the cakes there was some syrup left on her plate, and she said: "Mamma, please give me a spoon, my fork leaks."

"Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop." "I've tried that already, mamma. They never do stop."

THE FIRST BLESSING.

The young priest had celebrated his first Mass. The long procession of choristers and servers had wound into the sacristy. Presently the celebrant would come forth again that his hands might be kissed by the congregation, who sat meanwhile in a hush of expectancy, touched into unwonted stillness by the solemnity of the occasion. The clear, pure sunlight of a spring morning poured through the rose window above the altar, filling the little sanctuary with amber light. Although it was a parish chapel it belonged to a convent of Dominican nuns, and there was about the sanctuary and all its appointments that air of exquisite purity seen only where nuns have charge of the altar.

On either side hung curtains of white and silver, against which palms and ferns were massed. The carven brass of the candlesticks and of the burnished doors of the tabernacle shone like gold in the clear light. The snowy white of the marble altar breathed spotless chastity, the air was fragrant with the perfume of spring flowers, and with the faint odor of incense that still showed firmly in the shadow. Shut off by wrought iron railings on the epistle side was the nuns' private chapel, and the foremost of the waiting congregation could see their kneeling forms, outlined in white serge robes against the dark carven oak of their stalls.

In the front seat in the nave sat the young priest's mother, clasping and unclasping her nervous fingers, dazed with unearthly happiness in this the supreme moment of her life. Like Simeon she could have sung joyfully "Nunc Dimittis," now that her eyes had seen the glorious consummation of a quarter of a century's hopes, labors, yearnings and desires. Her boy, her darling, the only child of her brief married life, had stood before her on God's altar, clothed in the priestly vestments, lifting the chalice, touching with hands that had lain close to her heart the Body of the Saviour of men! O wonderful Mass! Nothing that Heaven might offer Mary Gorman hereafter could touch her heart and soul to such ineffable happiness as this past hour had brought her. Long labors, grim struggles, heavy hardships were forgotten, or if they were remembered it was only to be glorified, for were not they the steps by which she had ascended to this?

In the opposite bench sat a tall, proud-looking man in late middle life. Black brows marked a face of clear pallor; hair and beard, once jet-black, too, were almost white. He sat very erect, as was his wont, and stared hard at the sunlit altar, and his heart was heavy with the thought that no son of his would ever stand there robed for the Holy Sacrifice. An intensely devoted Catholic, it has been the one great wish of Dr. Nugent's life to have a son a priest. God had blessed him with three fine lads, shapely, clever, and good living, but to none of them came the call their father had so ardently desired. He prayed for it, he worked for it by seeking to bend their inclinations whither he wished, but to no purpose. They grew up to manhood, chose professions and were prospering in them, but their father was a disappointed man. He stole a glance at the homely face of Mary Gorman and his own grew hard at the sight of the ecstasy in hers. Here was one who had been a servant girl in the town he came from, and who now sat exalted as he might never hope to be.

In that hushed interval he went back in fancy to the little town of his birth. He saw himself the prosperous doctor's son home on holiday from college, and Maura Ruadh, as they called the red-haired Connaught servant-girl at Murray's, the butcher's, beetling clothes by the canal bank, or carrying water barefooted to her master's shop. A poor drudge she was, but happy and light-hearted. He remembered her well, because of her habit in answering his Irish the taunts about her flaming hair. There came a year when he missed her, and was told she had gone to London. For himself there were successful examinations, a prosperous practice in a London suburb, years of married happiness and fatherhood marred only by that one balked desire. But how deep was his disappointment, only God and himself knew.

When he saw again the Maura Ruadh of his boyhood she was Mrs. Gorman, the hard-working owner of a little shop. She wrought from sunrise to sunset, and long after it, indeed, to keep her fatherless boy at college, and to make a small

provision for her old age. Mrs. Gorman wondered why a shadow fell on his face when she told him her son was in a seminary. Dr. Nugent had been genuinely glad to see her, and she felt a glow of Irish pride in being able to say her boy was destined for the altar. She saw his face harden at the news, and wondered if he were upstart enough to think that a laborer's son was not fit for the service of God. In that she did him wrong unwittingly. Dr. Nugent was jealous—yes, there is no other word for the feeling that rankled in his heart—but not because God had called a laborer's son to His service. His old regret stirred in him whenever he heard of any vocation, be it given to laborer's or landowner's son. There was bitterness in the thought that others were called, while his were not.

As he sat watching the sunlit sanctuary with dark unseeing eyes, the sacristy door was thrown open and the young priest came forward to take his seat in the gateway of the altar rails. The snowy alb gave dignity to his slight figure, and his boyish face was gentle and spiritual enough to fit the me purity and exaltation of the place and occasion. He walked slowly, and his features showed evidence of deep feeling. Beside him was the old parish priest, whose Mass he had so often served, and who came now napkin in hand to stand beside him in the ensuing ceremony. Without lifting his eyes to the watching congregation he sat on the seat prepared for him, his hands extended palm downwards on the alb. The sunlight fell on his bowed head crowned with wavy red-gold hair, and in his mother's eyes he was enthralled and transfused with unearthly radiance. The parish priest motioned to her to come first. She strove to rise, but could not, and her son looked up. He smiled at her with eyes of loving encouragement, and his lips quivered as he saw the tears streaming down her cheeks. Instead of rising she knelt and stretched out her hands impulsively, crying "Oh, Michael, Michael!" as if he were a little child again. Dr. Nugent's hard eyes grew soft and moist as he looked. His bitterness fell away from him, and in a moment he had stepped across the nave and was leading her towards the sanctuary. Together they knelt at the feet of the young Levite, and the mother pressed her trembling lips to his beloved hands. He bent down and raised her in his arms, and held her while he kissed her tear-stained face. Then Dr. Nugent laid reverent lips to the hands of God's anointed.—B., in Dublin Leader.

THE TWO-HEADED SNAKE.

A Boa Constrictor That Has a Very Deceptive Tail.

Every now and then some traveller tells of a two-headed snake which exists in Egypt, and whenever the narrator hasn't seen the snake himself, he is more or less disposed to assert there really is a snake with two heads in Egypt, because he has been told about it by many reliable persons.

Indeed, sometimes a traveller who has actually caught a glimpse of the snake is likely to declare that it truly is two headed, for the serpent certainly appears to be so when seen only by chance.

It is only when the snake is actually taken up and examined closely that the truth is revealed.

The two-headed snake is not a poisonous serpent. It is only a boa constrictor, and it is fairly common. But it is so secretive that it hides away in its sandy burrows almost constantly. It is strangely formed in so far that its tail, instead of tapering off to a point as the tails of other snakes do, widens out into a bludgeon shape, thus making it look so utterly unlike a tail that it is almost impossible to think it is anything but a head when the snake is seen only for a moment.

To add to the deception, jugglers catch these boas and paint jaws and eyes on the tail. The work is so carefully done that only a trained observer can distinguish the real head from the false. Thus the story of the two-headed snake has obtained wide circulation, and has even crept into books of otherwise accurate writers.

But the second "head" is only a tail after all.—Ex.

"My!" said the first boy, "don't the teacher ketch you an' punish you quick? It wuz just like lightning." "No, it wuzn't like lightning," replied the victim. "He hit too often in one place."



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THURSDAY, DECEMBER 8, 1904.

THE IMMACULATE CONCEPTION.

Fifty years ago, when the news was flashed round the Catholic world that the Immaculate Conception had been declared a dogma of our religion by Pius IX., there was much rejoicing in the hearts of those who called themselves children of Mary. The voice of the Holy Father rose above the storm of controversy, in most instances becalming the turbulent feelings, and the devoted children of the Church bowed their heads and accepted unquestioningly as an article of faith what they had always cherished as a most pious belief. As Mary was declared by God's angel "blessed among women," is it not meet that on this glorious anniversary, the 300,000,000 of her subjects should rise and proclaim her again thrice blessed. Is not our debt of gratitude to Mary Immaculate enormous? Was she not the means of working out our redemption? Had there been no immaculate virgin there would have been no redeemer. In giving to the world this Saviour who was one day to be offered as a propitiatory sacrifice to the Almighty Father, Mary gave an incomparable proof of a mother's wonderful love and second only to that of the Redeemer, who, when in that last supreme moment, while the loneliness of death was encompassing Him, stretched forth His loving arms, clasping to His sacred heart, as it were, His erring children, then left them in the care of His loving mother, she, the first to welcome Him to this world, only to leave Him when His precious body was sealed in the tomb. We, all children of this common mother, should be proud to show our loyalty and affection. A very good day throughout our city services are opportunity presents itself now. To-being held in all the churches in honor of the Immaculate Virgin. Singing, flowers, lights, have been pressed into service to add pomp and grandeur to the occasion; and to-night let us see that the Archbishop's words have not been in vain. He asked that all would do their best to illuminate their residences, colleges, convents and institutions. Now, the residents of dear old Ville Marie, the city that should by right, we might say, possess the most loyal hearts, must not be behind less favored cities. Let us give of our best, no matter how humble, so that Mary looking down from her home in the skies, and beholding the flash of light from harbor to mountain summit, will be pleased to know that her children are honoring her in faith and in love, and making the 8th of December, 1904, a day long to be remembered by the thousands living in good old Catholic Montreal.

OTTAWA UNIVERSITY NEW BUILDINGS.

The University of Ottawa has presented to the alumni and its friends generally an artistic pamphlet recalling the great fire of Dec. 2, 1903, and illustrating the aim and purpose of the president, Dr. Emery, and the relief committee, working with him, in regard to the project of restoration. It is with a glow of pride and pleasure we observe that

the plan of the new buildings is eminently worthy of the foundation, history and place of the University of Ottawa in the Catholic education of Canada. Noble in its outline and strictly classic in style, the Arts building appears as the central gem in a group of imposing structures, each one of which has been designed of a special kind of architecture and material. The material selected is white Indiana stone on a granite base, and the construction otherwise what is known as ferro-concrete fire-proof. Concrete is said to be the building material of the future, and wonderful accomplishments are already claimed for it in the United States. But the University of Ottawa is the first Canadian pile in which its use will be favored under conditions that demand beauty, permanency and absolute safety from fire in combination. There is no doubt that the finished work will justify the decision of the University authorities, and that the renewed buildings will stand as an ornament to the Capital City and a monument to the educational pre-eminence of the Catholic Church in the Dominion. We may add that an urgent appeal is now being made to all friends of education to co-operate financially with the committee in charge of this splendid undertaking.

DISTRESS IN THE WEST OF IRELAND.

When Mr. John Redmond was in Montreal a little while ago he gave deliberate expression to the opinion that famine could never again visit Ireland. A few weeks only have sufficed to demand a considerable modification of that opinion. The shadow of famine is over the West. One class of persons anxious to take time by the forelock advocates public works, another a royal visit; and Mr. John Dillon pins his faith to public assembly and consideration in that way of the best means of redress available. Meanwhile the signs of a rigorous winter are ominous. Some recent reports from the district affected declare that not for a quarter of a century have the prospects of the poorer classes of farmers and town tenants in Mayo been worse than at present.

In the average year Mayo produces a potato crop which not alone suffices for the wants of the population, but admits of large quantities being sold for exportation to England; but this year people in every part of the county find themselves without half enough to supply their own needs, and in many cases where the crop has been a total failure the people will have to do without them, for potatoes cannot be purchased at anything like reasonable prices owing to their scarcity.

From all parts of West Mayo the cry of distress has been raised, resolutions have been adopted by various public bodies, and memorials forwarded to the responsible officials of the Executive Government, but the net result has been nothing. It has been stated that two Government inspectors have been appointed to inquire into the conditions in the West, but this statement is not confirmed. Even when inspectors are despatched they only draft reports, which are forwarded through a labyrinth of Departments, so that measures are delayed until they are practically no use.

SUPPORT THE CATHOLIC PRESS.

Again the cry is raised that Catholics and Catholic questions are treated neither with respect nor intelligence in the secular press. The complaint is as old as the hills; and a great deal of time is wasted in suggesting and discussing novel means to combat the annoyance. In England, Dr. Barry and others have hit the nail on the head by their answer, "Support the Catholic press," and in the United States experience is showing the wisdom of the same piece of advice. Father Cronin, in the Catholic Union and Times, is characteristically brusque when he says: "Instead of littering the columns

of Catholic papers with puerile complaints, let us have the only true and dignified defense—proper support and dissemination of our own worthy mediums of publicity. This maintained, there would be no need of able Catholic writers carrying their products to other markets. But in any case, Catholics of repute are scarcely to be justified in giving their endorsement, whether as contributors or otherwise, to publications where interests that should be of all the most sacred to them are likely at any time, and are, in fact, often bitterly assailed. As by any other means, money, however needed, must be gained only in honor, so with literary labor. If a Catholic writer so greatly needs the money he can get from those offending magazines, let them take his offerings without his name going into print. But, oh no, there is no danger, not the slightest, that the lauded and applauded 'tribute to merit' will be extended in such cases. This would not bring in coveted subscriptions of the simple-minded, and the advertising cards of the more unsophisticated still."

COMIC OPERA CONSPIRACY.

If two per cent. of the published rumors about the alleged conspiracy to overthrow the Government in the Federal election by the aid of Mr. Blair, La Presse, The St. John Telegraph and a few car lots of purchasable candidates be true, the comic opera writers should come to Canada without delay, because they should make fortunes here faster in exploiting politics than any contractors can upon the construction of the G.T.P. When Mr. David Russell brings his libel suit on the public will be in a better position to judge whether or not the corruptionists of our land are still in the kindergarten class. All that seems to judge without contradiction is the sale of three or four big papers. Some people in Canada have taken a leaf out of Mr. Chamberlain's book and are as vain as he, if they suppose they can change the public opinion of the country to their liking with the aid of the press.

COST OF WAR WITH RUSSIA.

Mr. Henry Norman, M.P., in the World's Work, tells the English jingo in vivid terms what it would have meant for England had war been provoked with Russia over the North Sea incident. "To begin with, we should have sunk or captured any of the vessels of the Baltic fleet which did not succeed in reaching a neutral port. Then our great navy might have retired to harbor, since there would have been nothing else for it to do. We should have had to despatch as quickly as possible 200,000 men to India. A new war loan of £100,000,000 would have been the next step, accompanied by a drop of ten points in Consols. Trade would have fallen off to a point where our industrial classes would have suffered one of the blackest winters of living memory. There is no point at which we could deal Russia a vital blow." Mr. Norman thinks it likely that Russia would at once have made terms with Japan, and then "the Russian army would have been conveyed, in due course, back over the Siberian Railway, thence by the newly-opened line 18,000 miles from Orenburg to Tashkent, the capital and military focus of Central Asia, and thence to Merv, which is thirty-six hours by rail. From Merv it is 190 miles by rail to Khuk Post, which is 80 miles from Herat. Moreover, General Kurapatkin knows Central Asia better than any soldier living, and every Russian private would have grasped at least what he was fighting for—namely, the dazzling plains of India."

It is a cool proceeding on the part of any Canadian journal or citizen to join the home grown jingo in demanding such a sacrifice to the war spirit.

MADONNA IN ART.

A writer in the Messenger Magazine estimates the influence of art not too highly when speaking of the Immaculate Conception, he says: "The student of art must necessarily have ascertained, and he able to

witness, that there is a faith of the brush and chisel, consistent, persistent, systematic, professed during nineteen hundred years, without contradiction ever, in the immaculate purity and incarnate holiness of the Woman who was Mother of God. It is, in Christian art, a matter of universal concurrence wherein, as in the universal idea of God, there must be more than tradition. Seen in the twilight of dawn first, not indistinct, but veiled by the faint day, this countenance of the Virgin Mother has shone forth through the succeeding generations ever more brightly, until its splendor has become above that of the sun at noon; clear mirror it is of that "fire of the Inner Circle," wherein her eye fearlessly plunges, and which human eye may not fix."

CATHOLIC CHURCH AND POPULAR GOVERNMENT.

To-day we publish the translated text in full of the recent Papal allocution to which we referred last week. It is a most important document, inasmuch as it is a proclamation to the Catholic world upon the rights of the Church with respect to popular government. The Church stands upon the principle of free religion, of which the situation in France is an unequivocal denial.

Connacht School of Irish Language.

The Committee having charge of the arrangements in connection with the Connacht School of Irish learning, have issued an appeal which states:

"It has been decided to start the school at Tourmakeady, on the western shores of Lough Mask, where a suitable house has been offered for sale to the Committee. It is calculated that a sum of at least £300 will be required to purchase and fit up the house and to pay for a teacher for the first year. After that it is expected that the fees of the pupils will meet all expenses. Of the sum required, £50 has been guaranteed by His Grace the Archbishop of Tuam, and Dr. Hyde has promised to ask the Coisde Gnotha to contribute a like amount. As this leaves £200 to be provided before any further steps can be taken, the Committee has been compelled to appeal to all Connachtmans and others interested in the revival of the Irish language for aid to enable them to establish in the West a School of Irish learning, which, though small in its beginnings, it shall be their earnest endeavor to make worthy of this great Irish-speaking province.

NO PENNIES.

The communication from which the following extract is selected was written for a church called "Our Lady of Consolation," at the west end of Coney Island, New York. It might prove a salutary advice to many other churches. The author is Captain Boynton, who has been foremost in helping this mission, founded by Rev. Dr. Brophy, of New York City. Only one collection is taken up at each Mass on Sunday. Stop and reflect:

You cannot get your shoes shined for one cent. You cannot ride a block on a street car for one cent. You cannot send a letter to your friend for one cent. One cent will not purchase the poorest cigar made. The smallest coin you can give a street beggar is one cent. And if you gave one cent to a contribution for a widow or one who had met with a severe accident would you not feel mean and contemptible?

Provided that you attend church regularly, dropping one faithful cent every Sunday, it would take you two years to contribute one dollar. A cheap seat in a theatre for one evening would cost you one year's church offering.

And yet there are people who sail into church as though they own it, occupy a seat they pay no rent for, flop on their knees and ask the Lord to bless them with good health, and to give them anything from a row of flats to a steamship line, and when the plate comes around piously drop in one cent. When you are ill to death you expect the priest to visit you at any hour, night or day, storm or shine. You want him to baptize and marry your children, offer Mass for your dead, to help you in every need. Yet you come to church and chip a miserable one cent coin into the plate. Do not be mean, nor teach your children to be mean. If you give them one cent to offer in church when they are young, they will grow up with the notion that one cent is the standard sum to contribute to the support of the church.

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The Immaculate Conception Fiftieth Anniversary Cardinal Vaughan on the Immaculate Conception Between the years 1200 have the testimony of their distinguished writers regarding the earliest times respecting the position of the Blessed Virgin. Justin Martyr, St. Irenaeus, Tertullian may be taken as representing the mind of Christendom. St. Justin Martyr in the teachings of Palestine, the East, and Tertullian of Rome, and the West; whilst St. Polycarp, being a disciple of St. Polycarp, in turn was disciple of St. Evangelist, possessed, it may be imagined, the clear and full of Asia Minor and Gaul. It was the teaching of these remarkable Fathers to the Church? They simply taught which was on the lips of every Ephesian in the fifth century. Mary was the Mother of God, the bringer of redemption; and Eve, who brought to the Mother of Him who redeemed from death. These Fathers, ingenious method of parallelism, ever love to compare the Virgin Mother, with the Eve who fell and brought ruin to human race. As Eve, by her disobedience and the want of faith, lost the prize of everlasting life for her children, so, on the other hand, Mary, by her obedience and her faith, became an active part in the restoration of the human race. As Eve, by her eating of the forbidden fruit, purchased death for her children, so Mary, through the efficacy of the Fruit of her womb, Jesus-gained for her children everlasting life. As all men fell so all men rose again in Mary. All men were darkened and led through the fall of the woman, so, by the purity and and virtue of the second Eve, strength were given to the men. Such is the teaching of the Church, placing the Blessed Virgin before the Christian world as an advocate and assistant and first undoing that which the first man's prevarication had effected as a being worthy of special grace and affection, and as one had been allowed to exert an influence in the great work of redemption. It is a parallel that has thus worked out by great providence almost at the same period, and such distant parts of the world could not have been invented independently; their harmonious, indeed, identical teaching, must flow from a common source, simply repeated in their own time which they had received, their turn handed down the traditions of their fathers. And we come to reflect how nearly they upon the apostolic times, scarcely escape the conclusion that they could not be other than the teaching of St. John the Evangelist and those other chosen men who drawn the doctrines of truth from their very fountain-head, the Holy Spirit. It is not necessary to go to other great Christian divines who hand down the identical teaching in every part of the Christian world. They do not vary in teachings. Read the writings of Cyril of Jerusalem, or St. Epiphanius of Syria, and it is the same. Jerome, who represents Rome, Palestine, the disciple of that accurate theologian, St. Gregory Nazianzen, and of Didymus of Andria, tells the same tale. St. Augustine in Africa, St. Epiphanius in Cyprus, and St. Peter Sologrus of Ravenna, and St. Firmilian of Africa, are in complete harmony with each other and with those who went before them—all directing, beyond all power of doubt, that there was one constant, identical doctrine taught by the Church from the very first regarding sanctity and dignity and power of the Holy Mother of God. And indeed, does it not stand to common sense and propriety that the Mother who saved should not be placed in inferior position to the mother who was the cause of the universal fall? If Eve became pure and clean robed in grace from Adam's sin, what spectacle of pleasure to God and



# The Immaculate Conception.

## Fiftieth Anniversary of the Promulgation of the Dogma.

### Cardinal Vaughan on the Immaculate Conception.

Between the years 120 and 240 we have the testimony of three most distinguished writers regarding the teaching of the Christian world. In the earliest times respecting the position of the Blessed Virgin. St. Justin Martyr, St. Irenaeus, and Tertullian may be taken as representing the mind of Christendom at that date. St. Justin Martyr represents the teachings of Palestine and the East, and Tertullian of Rome, Africa and the West; whilst St. Irenaeus, being a disciple of St. Polycarp, who in turn was disciple of St. John the Evangelist, possessed, it may well be imagined, the clear and full teaching of Asia Minor and Gaul. Now what was the teaching of these three remarkable Fathers to the ancient Church? They simply taught that which was on the lips of every child of Ephesus in the fifth century, that Mary was the Mother of God, and the bringer of redemption; the second Eve, who brought to life, and the Mother of Him who rescued us from death. These Fathers, in every ingenious method of parallel imagination, ever love to compare Mary, the Virgin Mother, with the first Eve who fell and brought ruin on the human race. As Eve, by her disobedience and the want of faith, fell and lost the prize of everlasting beatitude for her children, so, on the other hand, Mary, by her obedience and her faith, became an active cause in the restoration of the human family. As Eve, by her eating the forbidden fruit, purchased death for her children, so Mary, through the efficacy of the Fruit of her womb—Jesus—gained for her children everlasting life. As all men fell in Eve, so all men rose again in Mary. As all men were darkened and weakened through the fall of the first woman, so, by the purity and faith and virtue of the second, light and strength were given to the children of men. Such is the teaching of these great lights of the early Church, placing the Blessed Virgin before the Christian world as the advocate and assistant and helper in undoing that which the first woman's prevarication had effected, and as a being worthy of special reverence and affection, and as one who had been allowed to exert an active influence in the great work of reparation and redemption. It is evident that a parallel that has been thus worked out by great teachers almost at the same period, and in such distant parts of the world, could not have been invented by each independently; their harmonious and indeed, identical teaching, must have flowed from a common source. They simply repeated in their own way that which they had received, and in their turn handed down the traditions of their fathers. And when we come to reflect how nearly they lived upon the apostolic times, we can scarcely escape the conclusion that theirs could not be other than the teaching of St. John the Evangelist and those other chosen men who had drawn the doctrines of truth from their very fountain-head, the Saviour. It is not necessary to refer to other great Christian doctors who hand down the identical tradition in every part of the Christian world. They do not vary in their teachings. Read the writings of St. Cyril of Jerusalem, or St. Ephraim of Syria, and it is the same. St. Jerome, who represents Rome and Palestine, the disciple of that most accurate of theologians, St. Gregory Nazianzen, and of Didymus of Alexandria, tells the same tale. St. Augustine in Africa, St. Epiphanius in Cyprus, and Egypt, St. Peter Chrysologus of Ravenna, and St. Fulgentius of Africa, are in complete harmony with each other and with those who went before them—all demonstrating, beyond all power of denial, that there was one constant, persistent doctrine taught by the Church from the very first regarding the sanctity and dignity and power of the Holy Mother of God. And, indeed, does it not stand to common sense and propriety that the Mother who saved should not be placed in an inferior position to the mother who was the cause of the universal fall? If Eve became pure and clean and robed in grace from Adam's side, a spectacle of pleasure to God and joy

to angels, is it fitting that Mary should be less favored than she? Is it not natural and fitting that she too should begin her personal existence in the grace and favor of the Almighty? And would it not jar upon our feelings of propriety if she had been allowed to come under the serpent's fang? We feel it, we are sensible of the propriety of Mary's immunity from all stain of sin and all contact with the serpent; and we hold it to be a matter of simple fitness, apart from all other theological reasons, that the mother of Him who came to conquer sin should never be subject to sin's thralldom. And what is this else but the doctrine of what is called the "Immaculate Conception"? As John the Baptist was sanctified after he had lived in his mother's womb for three months, why should not Mary be sanctified from the first moment of her personal existence? If Eve, the mother of our sorrows, came sinless from Adam's side, why should not Mary be blessed with a like privilege? Why should not she be saved from the taint which her own Son was to wash out by the shedding of His precious blood? She whose Seed was to crush the serpent's head should not be crushed herself, or subject to its poison, even for a moment. Thus does her sanctity proceed from her Divine maternity, and receives its explanation from the very position which she occupies as Mother of the Redeemer of mankind from sin.

### THE GREAT DOGMA.

Devotion to the Mother of God was practiced from the first in the church founded by her Divine Son. Her heroic and beautiful life was the subject of meditations of the ancient saints and of glowing pages in the writings of doctors, but it was reserved for modern times to offer her a richer and rarer tribute. Fifty years ago Pope Pius the Ninth, in the presence of an assembly of cardinals and bishops, promulgated the dogma of the Immaculate Conception. The decree, which added yet another shining gem to the circlet which crowns our heavenly queen, was received with every manifestation of joy by the people who saw the eminent fitness of making an article of faith of the belief which had always prevailed among them that Christ was never, even remotely, under the dominion of Satan, as might be inferred had his mother for the brief instant been touched by the taint which has "sullied the earth."

This doctrine is still further significant in our age, when unbelievers scorn the idea that the first man fell from grace and through his disobedience drew down upon his descendants the sorrowful inheritance not only of sin and death, but also of an inclination to evil, which we call original sin. They offer various explanations of this tendency and for the imperfect moral condition, assigning natural causes always, rejecting all that savors of a supernatural explanation of events. The infinite wisdom of God has given us an opportunity to refute their defective teachings by a sincere devotion to Mary Immaculate, especially during this year of the fiftieth anniversary of the promulgation of the decree, by publicly acknowledging our belief that the Blessed Virgin alone of all the human race was preserved from original sin and that this signal favor was bestowed upon her because of her sacred destiny as the Mother of God, we hold up a shining, invincible shield to turn aside the shafts aimed by the godless and irreligious.

Turning for an instant from the vision of our glorious queen, crowned by twelve stars, with the moon beneath her feet, let us return in spirit to the days of Nazareth and contemplate the humble life of mother and Son, calling to mind the close communion that must have existed between those two who loved each other so tenderly. Even the hardest hearts are moved at sound of that word, mother, and we can well believe that the Man-God holds in very loving regard the most perfect mother the world has ever known. He has placed many graces in her hands, and she loves to bestow them upon those who faithfully serve her Son.

There is something terrifying in the thought of all that God has done for us, in the overpowering realization

tion that in spite of it all we are but frail, wavering reeds bending before each wind that blows.

But this infinite wisdom took account, too, of that phase of our reasoning, and He has supplied the surest and sweetest hope for our hour of despair. It was as He hung upon the cross in mortal anguish, the chalice of woe drained almost to the dregs, that He gave us this last great means of salvation. His mother, Turn where we will His love is there before us, boundless, encompassing; not even His mother's love would He keep unshared, but willed that we, too, should be heirs to that tenderness, and her Immaculate Conception is but another hope and another promise, for does it not inspire greater confidence that our Mediator is absolutely pure and worthy to plead directly to that just God before whom we tremble and are afraid.

In the beautiful words of the Magnificat we gain some insight into the heart of our Blessed Mother, for in greeting her cousin Elizabeth her tremulous joy in the wonderful mystery of the Incarnation, her consciousness of the exalted dignity which the Most High had conferred upon her and her own sweet humility found voice in this heavenly psalm, and, in repeating it we should lift up our hearts and thank God for all His favors and resolve to render her the most acceptable praise we can give her, imitation of those virtues which were united in her to full perfection.

Woman's life and woman's work is a subject which is receiving great attention at the present time, and while a reference is made now and then to the well-known fact that women owe the influential position which they now occupy to Christianity, it is rarely acknowledged that veneration of the Blessed Virgin brought about this happier condition. Yet not only is this true, but on reviewing the history of Christianity we find that from this veneration has sprung all that is best in literature and art and the most helpful and uplifting charities. The spotless and sublime life of the Mother of God has been the inspiration and model for the many beautiful characters who, whether in the retirement of the convent or the busy life of the world, have testified by their self-sacrificing devotion to duty, by their modest, gentle bearing to the permanent and far-reaching influence of her whose sacred destiny the angel Gabriel announced with the words, "Hail Mary, full of grace, the Lord is with thee, blessed art thou among women."

This salutation daily ascending to heaven, through all the centuries of Christianity, from the lips of the countless millions of Catholics who have sought Mary's intercession, with the words added by the Church "Pray for us now and at the hour of our death," has accomplished great and blessed things for the glory of God, and will continue to do so until the end of time.—Anna Cecilia Doyle, in the New World.

### The Immaculate Conception and the Holy Rosary

The whole Christian world rejoices this month in the fiftieth anniversary of the proclamation of Our Lady's Immaculate Conception. The memory of many yet living will go back to the day when the holy Pontiff, Pius IX., pronounced that dogma amidst plaudits and rejoicings such as had greeted the definition of the Fathers of Ephesus when, fourteen centuries before, they indicated the divine maternity of Mary amongst the Nestorians. Those of Mary's children that had not the happiness to witness the auspicious day when the peerless, immaculate sanctity of their Mother was declared, rejoice that it is their privilege to celebrate the first Jubilee in commemoration of that definition. Harkening to the voice of Christ's Vicar, the faithful everywhere have manifested their filial devotion to the Immaculate Virgin, and their gratitude for the benefits she has showered on the Church and on individual souls, especially during the last half century.

First among those who should tender their tributes of affection and praise to the glorious Immaculate, are her favored children of the Rosary. She herself has taught them how to pray, and her Psalmist is not only the most efficacious means of impetrating her assistance, but also the song of praise that most rejoices and honors her. In the marvellous apparitions at Lourdes, which the Holy Father in his Encyclical proclaiming the Jubilee mentions as one of the favors that followed the definition of the Immaculate Conception, Our Lady passed between her fingers a golden Rosary, her lips moving in prayer, as though she

wished to announce to the world that her own special devotion of the Rosary, tell us that they signify the our efforts to do honor to her exalted privileges. Spiritual writers, in assigning symbolical reasons for the fifty Ave Marias in each part of the Rosary, tell us that they signify the year of jubilee that occurred among the Jews in every fiftieth year (Lev. xxv.) for through Mary we obtain, though in a higher sense, the pardon, the return of inheritance, the liberty, and the peace that the Levitical Jubilee secured for the Hebrew people. On the fiftieth anniversary of the solemn declaration of one of the greatest glories of their Queen, Rosarians should emulate in the Rosary their Hymn of Jubilee, the grand chorus of Hosannas and Alleluias, the celestial song with which saints and angels will greet her on that happy day. In the oft-repeated salutation, "Hail Mary, full of grace," let them blend with their meditation on the mysteries of the thought of the fullness of grace with which her glorious soul was dowered. For the Blessed Virgin, says the Angelic Doctor, (Expositio in Salut. Ang.) is declared full of grace for three reasons: first, because her soul was filled with grace, i. e., she was never for a single instant stained with sin, and practised every virtue, whence it is said of her, "Thou art all fair, O my love, and there is not a spot in thee;" (Cant. iv., 7.) secondly, she was full of grace in regard to the influence of the soul upon the body, for so filled was the soul of Mary with this divine gift that grace poured from the soul over the body, so that it conceived the Son of God; thirdly, she possessed an abundance of grace sufficient to benefit all men, for in all danger safety can be found in this glorious Virgin. Therefore she says: "In me is all hope of life and virtue" (Eccles. xxiv 25.)

Queen conceived without original sin. Queen of the Most Holy Rosary, pray for us.

### Jubilee of the Immaculate Conception, 1904.

We celebrate this year the jubilee of the Immaculate Conception. Oh! Mary Immaculate! On this thirteenth glorious, thrice happy anniversary, raise thy pure hands to heaven for thy unhappy, thy fallen France. Land of saints and heroes! Dost thou not feel in thy innermost depths a throbbing, a trembling? Oh! will thou not awake, favored France, from thy deadly torpor ere it is too late? Oh, truly favored land, that first received into thy bosom the loved friends of Jesus, Lazarus, Mary and Martha! Oh! happy people! instructed by those who had seen His face, who had listened to His voice, who had rested at His feet! Oh! give not up to others thy birthright! St. Louis, son of Mary; St. Vincent de Paul, ye thousands of brilliant saints, sons and daughters of France, pray for your unhappy country! Do not let her become the prey of Hell! It rejoices already, it mocks, to have so well within its clutch this land of fruitful apostolates.

What other nation can compare with thee, oh beautiful France? Where is now thy strength, thy vitality? Thou that hast given birth to the Sisters of Charity, the Christian Brothers, the Daughters of Margaret Bourgeois, the Little Sisters of the Poor, and so many others! O! never, Hell, must it become yours!

M. C. Valcartier, Nov. 23, 1904.

### The Immaculate Conception

December night, December night, how warming  
Is all thy coldness to the Christian soul:  
The very peace at each true heart is storming  
In potent waves of love that surging roll.  
December night, December night, how glowing  
Thy frozen rains upon our warm hearts lie;  
Our God upon the vigil is bestowing  
A thousand graces from the silver sky.  
O moon, O symbol of Our Lady's whiteness,  
O snow, O symbol of Our Lady's heart;  
O night, chaste night, bejeweled with urgent brightness,  
How sweet, how bright, how loving, kind thou art.  
O miracle, to-morrow and to-morrow,  
In tender reverence shall no praise abate;  
For from all seasons shall we new jewels borrow  
To deck the Mother born Immaculate.  
—Maurice Francis Egan.

### NOTES FROM THE CATHOLIC PARISHES OF THE CITY.

#### ST. PATRICK'S PARISH.

Sunday afternoon a largely attended meeting of the Holy Name Society, at which Rev. Dr. Luke Callaghan presided, was held. At the end of the meeting Benediction of the Blessed Sacrament was imparted. The solemn Triduum in honor of the Immaculate Conception opened on Sunday evening, the pastor, Rev. Father M. Callaghan, preached the first sermon. On Monday evening, Rev. Dr. Luke Callaghan; Tuesday evening, Rev. P. Heffernan; Wednesday evening, Rev. Jas. Killoran. To-day at solemn High Mass, Rev. E. Polan will preach, and in the evening, Rev. W. H. FitzHenry, C.S.C., St. Laurent College, will be the preacher.

Next Sunday afternoon the election of officers of St. Patrick's Total Abstinence and Benefit Society for the coming year takes place.

#### ST. ANN'S PARISH.

The closing of the retreat for the young men of the parish took place on Sunday evening, when Rev. Father Strubbe, C.S.S.R., preached Benediction of the Blessed Sacrament closed the proceedings. The solemn triduum in honor of the Immaculate Conception of the Blessed Virgin opened on Monday evening, when the beautiful illuminations around the statue of the Immaculate Conception were lighted for the first time. The effect was pleasing in the extreme. Monday, Tuesday and Wednesday evenings the electric lights shone in all their brilliancy over the tastefully decorated altar and sanctuary, and from the back of the church made a pretty scene. The church was crowded each evening, many attending from other parishes. Rev. Father Shelly, C.S.S.R., of Saratoga, N.Y., preached the sermons.

The electric illuminations extend from Basin street at the Redemptorist Monastery, right around the church. The tower is beautifully illuminated with a large cross and other figures, about 1700 lights in all.

Next Sunday afternoon, St. Ann's Total Abstinence and Benefit Society will hold its monthly meeting.

St. Ann's choir will render the same musical programme on Sunday next as arranged for to-day's feast. Rev. Father McPhail, C.S.S.R., is at present engaged in giving a retreat at Renfrew, Ont.

#### ST. GABRIEL'S PARISH.

The regular monthly meeting of the Temperance Society was held on Sunday after High Mass, and was largely attended. The question of arranging an annual excursion with the G.T.R. was left with a committee, of Messrs. O'Brien, Kane and Cuddihy, to report at the next meeting. A euchre party will be held in January if St. Gabriel's Hall can be obtained. On motion of Mr. James Burns, seconded by Mr. E. J. Colfer, it was decided to present the Juvenile Society with three collars for the officers. Mr. James Kane eulogized the members for the move in forming the juvenile society. "It was a move in the right direction," said Mr. Kane, "a move that will greatly benefit this society. We have worked hard at euchre parties and other affairs to put the society in a good financial standing, but we have done very little to increase it numerically." He hoped that every member would lend a hand to help the young society. The nomination of officers was then proceeded with, and the election will be held on the third Sunday of the month. Messrs. Noonan, Kane and Cuddihy were appointed auditors to examine the finances of the society for the past year.

The exercises in honor of the Immaculate Conception were largely attended each evening. Rev. Fathers O'Meara and Fahey had charge of the exercises. Rev. Father Fahey is working hard for the juvenile society, and has another large contingent ready for the first regular meeting on Sunday afternoon, Dec. 18th.

#### ST. ANTHONY'S PARISH.

On Wednesday evening the novena in honor of the Immaculate Conception opened. Rev. Father Thomas Heffernan preached the sermon. The church was crowded to the doors. The preacher was particularly well pleased to see such a large number of young men attend the exercises. On December 21st, the feast of St. Thomas, the children of the catechism classes will hold a matinee and concert in aid of St. Agnes Academy. Rev. Father Heffernan, director of

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the catechism classes, is preparing a very elaborate programme. Particulars will be given in next week's issue.

#### ST. MARY'S PARISH.

At the High Mass on Sunday, Rev. Father McDonald spoke on the necessity of having a Young Men's Society composed of men who would be in earnest, and willing to improve their time and talents. The feast of the Immaculate Conception is being celebrated to-day on an elaborate scale.

#### ST. MICHAEL'S PARISH.

The Forty Hours' devotion opened on Saturday morning at 9 o'clock. The pastor, Rev. Father Kiernan, sang High Mass. The altar was tastefully decorated with flowers and lights. Monday morning at nine o'clock the exercises closed with solemn High Mass, sung by Rev. Father Robert E. Callahan, after which there was a procession around the church.

The Triduum in honor of the Immaculate Conception opened on Monday evening. Rev. Father Kiernan preached the sermon.

The Holy Rosary Sodality will soon be formed in the parish. The pastor is particularly well pleased with the young men of the parish, and a society will soon be formed.

Rev. Father Ethelbert, O.F.M., will sing the solemn High Mass this morning, assisted by deacon and sub-deacon.

#### ST. AGNES PARISH.

On Dec. 13th, a euchre party in aid of the church fund will be held in the town hall. Refreshments will be served during the evening, and the Rev. Pastor is desirous of seeing his many friends attend.

### GENERAL ITEMS OF INTEREST AROUND THE CITY.

Rev. Father Bryand, O.P., closed a successful retreat for the men at Notre Dame Church on Sunday evening.

On Saturday evening last, the aetarial students of Laval University held their annual dinner at Place Viger Hotel.

The oyster supper given on Thursday evening at the Deaf and Dumb Institute in charge of the Sisters of Providence proved a great success.

The Board of Directors who had charge of the former Catholic High School have purchased a piece of property on Durocher street, and another High School is to be built.

On Thursday a very successful concert was held at Westmount in aid of St. Leo's Church. The hall was crowded, and the different numbers on the programme proved quite enjoyable.

St. Bridget's Night Refuge reports for the week ending Saturday, 3rd December: The following people had a night's lodging and breakfast, viz: Irish, 60; French, 25; English, 8; Scotch and other nationalities, 2, Total, 95.

On Sunday evening the retreat for the men of St. James parish closed, and on Monday evening the triduum opened. Rev. Father Gaston, O.F.M., was the preacher.

The annual meeting of the Press Association of the Province of Quebec was held in the Mechanic's Institute Friday afternoon. The election of officers resulted as follows: President—Mr. E. F. Slack, Gazette.

First Vice-President—Mr. Alex. M. Dewar, Herald.

Second Vice-President—Mr. J. Miller McConnell, Star.

Secretary-Treasurer—Mr. W. E. Burgess, Star.

Executive—Messrs. Geo. H. Porteous, Witness; Chas. Dingman, Herald; Arthur Lamallice, La Presse; B. K. Sandwell, Herald; T. T. Mitchell, Witness; C. J. Hanraity, Gazette; A. C. McPhoe, Toronto Globe; J. B. Trosidder, Star.



THE IMMACULATE CONCEPTION IN ART.

(By M. F. Nixon-Roulet, in Catholic World.)

The surplice of the morn, As pure as the vale's stainless lily, For Mary the sinlessly born.

To artists the idea of the Immaculate Conception has always been peculiarly attractive. Sevillian art students of the seventeenth century always met each other with the salutation "Praised be the most holy Sacrament and the pure Conception of our Lady." Spanish art is rich in paintings of the Conception, and perhaps the most famous portrayer of this glory of our Lady was Murillo, often called "El Pintor del Concepcion."

There were accepted rules as to the portraying of our Lady laid down by the Congregation of the Immaculate Conception in Spain, but in some degree Murillo departed from its canons and gave his bruiser freedom, painting the Mother of God sometimes as fair-haired, sometimes as dark, yet ever showing his own personal devotion to her perfections.

One of the sweetest of his Virgins is that in "The Conception surrounded by Cherubs," a painting in the famous museum of the Prado in Madrid. Our Lady is represented as very young, very sweet, and distinctly Spanish in type. Like a soft cloud her dark hair floats back from an oval face, parting above a broad and perfect brow. The arched eyebrows and long black lashes frame eyes of liquid brown, large and beautiful, raised heavenward with deep thanksgiving in their expression, as of one who realized her high destiny. In the sweet-lipped but resolute mouth there is the courage of one of high race whose will is to meet all valiantly and well.

Resignation there is also in this virginal face, but it is not the resignation of a chastened soul, saddened by the trials of life; rather is it an acceptance of God's will, with the courageous purpose to carry it out though the cost is unknown. The crescent moon so often seen about the figure of our Lady in representations of the Immaculate Conception comes from the vision of St. John in the Apocalypse, when he saw "a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars." It is more frequently used in Spanish art, because it symbolizes the triumph of the Christians over the Moors of the peninsula.

The misty little cherubs which surround the figure of our Lady are some of the ninos Murillo dearly loved to paint—and they are charming creatures, only equalled by those of the Immaculate Conception in the Louvre. These are graceful beyond description, chubby little darlings, in every attitude imaginable. Their expressions as they gaze toward the Blessed Mother are in every shade of infantile emotions of tenderness.

Painted by the same artist, this picture has not a great deal in common with the former, save that the general subject is the same. The style and handling are quite different, and the Blessed Virgin seems more of a maiden than the wistful little Madonna of the Prado. Here her graceful figure is given full length, her soft-hued draperies float about her, covering even her sandaled feet, her cloudy brown hair is soft and waving, her hands are clasped upon her breast. The expression of her face is most gentle, yet awed by the greatness of her destiny and saddened by its weight. She is that one of whom the poet sung as

Woman I above all women glorified, Our faint nature's solitary boast, Pure than eastern skies at day-break strewn With fancied roses, than the unblemished moon, Before the wane begins on heaven's blue coast, Thy image falls to earth.

The warm, soft coloring of this picture proclaims it of Murillo's calid style, but another Conception—that in the Royal Gallery, Madrid—is in his later style, the vaporeous, warm and soft, yet cloudy, almost misty. This Virgin is far older than in Murillo's other Conceptions; equally graceful, and of a Spanish type of beauty rare and exquisite, she seems less spiritual in type. The magnificent hair is a soft, curling chest-

nut, with warm lights of the sun through it. Her eyes are large and dark, her features beautiful, the mouth in perfect curves, the expression pitifully sad in its intensity. Studying these three Conceptions it seems as though each Madonna looked with a different feeling upon her life and destiny. One, the youngest, merely goes forth with childlike faith and youthful courage to meet whatsoever comes to her, knowing it comes from the hand of God. The second, loftier, burses up on the wings of the supernatural, is resigned to the adorable will of God. The third, more of a woman, with wider knowledge of the world's sufferings and the meaning of life, bows to the will of the Almighty; yet upon her is the sadness of greater suffering to come. "Pierced with many sorrows" is this flawless queen, yet meek, sweet, submissive.

Chaste and exquisite are all these portrayals of our Lady in the still whiteness of her Immaculate Conception. Ribera's famous picture is one of the fairest representations of the "Lily of Purity." In the foreground are the fragrant white lilies which symbolize her spotlessness, and which the French call "la fleur de Marie."

The "Rose of Sharon," the "Lily of the Valley," these and kindred titles have been applied to the Blessed Virgin, and an English poet has sung to her,

What shall I liken unto thee? A lily bright, Whose virgin purity and grace Fulfills thy soul, as doth thy face, With all delight.

Crowned with the twelve stars to symbolize the twelve tribes of Israel, standing upon the crescent, crushing under foot the prince of darkness, surrounded by bewitching cherubs, second only to those of Murillo, our Blessed Lady stands in an attitude of lovely grace, her hands clasped, her eyes raised to heaven, her dark hair floating behind in splendid waves. It seems as if Alfred Austin must have had this painting in mind when he wrote his exquisite lines:

The Virgin Mother stood, Down from her flowing hair to sandal-shoon The mystic type of maiden-motherhood; Below her feet there curled a crescent moon, And all the golden planets were her hood. In comely folds her queenly garb was moulded, And over her pure breast her hands were folded.

The face of our Lady in this painting of Ribera is less beautiful than many pictures of the Immaculate Conception. It is Castilian in type, the eyes very dark and fine, the lashes long, the brows arched, the forehead broad, the features excellent; but the face is too long for perfection of contour, and not sufficiently expressive of the story which it portrays. The tout ensemble of the picture is superb; in grouping, handling and coloring the execution is masterly, and, though a trifle heavier than Murillo's Conceptions, it is exceedingly devotional.

Of the modern painters of the Immaculate Conception, Carl Muller has left two pictures, both of great merit. Muller is a German artist of the Dusseldorf school, a school much influenced by Wilhelm von Schadow, of Berlin. Von Schadow was one of the pre-Raphaelites who did so much for art in the early part of this century. The characteristics of this school—a careful study of nature, delicate, harmonious coloring, and marked refinement of sentiment—are clearly displayed in Muller's work, which shows besides a deep religious feeling.

In one of his Immaculate Conceptions, the Blessed Virgin is represented as very young, standing simply with clasped hands, beautifully attired in graceful, modest robes and veil, the twelve stars about her head. Her hands are particularly beautiful, long, slender, and shapely, and the poise of her head upon the column-like throat is full of the gentle dignity of innocence. The girl's face is sweet, the features classic in outline, the eyes clear as limpid pools, the expression one of wistful sadness. There is a great simplicity about the picture, and the same element appears in Muller's other Immaculate Conception, now in the Dresden gallery. Many critics consider this the finest modern painting of this

subject, and it certainly has claims to consideration. Caught up in the clouds, the earth beneath her feet, the sun as a background bathing her blue and white robes with refugent light, crowned with stars, our Lady seems to float aloft; one foot rests upon and presses down the dragon, emblem of Satan, in whose claws is an apple, the emblem of sin.

The contrasts of this picture is one of its strongest points. The chiaroscuro is excellently well managed, all the light falling radiantly upon the figure of our Lady, and the darkness of earth as opposed to the light of the upper ether is significant of the brightness of heaven contrasted with this weary world. The fierce figure of the dragon, from whose mouth flame issues, is in marked contrast to the graceful figure of the Blessed Virgin, with her meek attitude of adoration, her gentle, girlish face, so pure and innocent of all the evil which the cruel beast typifies.

Very striking is the picture, very beautiful, very chaste, is our Lady. Of all portrayals of the Immaculate Conception, that of Grass-Buesel is to many the most satisfying. Enthroned in cloud she stands, half-circled by her crescent moon, a figure of pure grace and dignity. From milk-white throat to kirtle's hem she is enveloped in modest garments falling in soft lines, her long blue mantle sweeping behind her as if to accentuate the embracing sweep of her arms, which seem to take the sad world to her heart. The figure is simplicity itself. She wears no crown; there is no jewelled border to her mantle; no glorious panoply for heaven's queen. The star of chastity is on her brow, hers are the jewels of sweet thoughts, the glorious garb of true womanhood.

There dwells sweet love and constant chastity, Unspotted faith and comely womanhood, Regard of honour and myld modesty, There virtue raynes as queene on royal throne.

There are more beautiful faces than this one of our Lady, but there is no picture of the Immaculate Conception which seems so thoroughly satisfying. The Virgin's face is calm, sweet, modest; it is not the radiant face of the glorified queen, with eyes in ecstatic vision, but that of spotless woman, untouched by any hint of evil, filled with high thoughts, with ripest charity, with tenderest pity for all erring ones, with truest womanhood, with motherhood.

There is so much of the highest beauty in the type, beauty of mind and soul, that we feel it was painted by one who loved both his art and his ideal. Within this painter's breast must have dwelt great faith in womanhood, great reverence for motherhood, great love for the one sweet pattern and example of all true women, whom the chivalric old knights vowed to defend, "that most sweet Lady, Mary the Immaculate."

Parties and Picnics Forbidden.

Announcement was made in the daily press that at the archdiocesan synod last week, Archbishop Farley, of New York, positively forbade euchre parties and picnics under church auspices and also discouraged fairs and bazars. This was not exactly an accurate statement. The new regulation is to the effect that none of these amusements shall, after this, be conducted by any church or by a society associated in church work without obtaining in each instance the express permission of the Archbishop. In his talk to the pastors on the subject, the Archbishop urged that they shall not resort to these means of getting funds unless there are exceptional reasons for doing so. He made it plain that he viewed with special disfavor euchre parties and picnics.

In some parts of the country, where parish amusements are more restricted, there may be surprise that a New York church should hold either a card party or a picnic, but the people of that cosmopolitan centre love pleasure and society, so in many cases pastors find that the readiest and most effective way of getting funds for church work is to appeal to the lighter side of man's nature, thus indirectly leading him to perform works of benefit to the cause of religion. Fairs were perhaps never more numerous than they are this season, and some of the largest congregations as well as the smaller parishes adopt this form of amusement in order to collect money that is needed. Some prominent entertainments of this character are to take place in the immediate future.

Newfoundland Correspondence.

The collection taken up on Sunday, November 27th, in the Cathedral and St. Patrick's Church for the benefit of the Christian Brothers was indeed a large one. The Herald, speaking of the work of the Brothers, says:

The good Brothers, who have been working in the city for about 26 years, are well known to be the best of teachers. They have devoted their lives to the imparting of knowledge to the young, and that their labors have borne ample fruit the Catholic people of the country can well testify. Amongst the poorer and middle class people their advent marked what might be well styled an educational renaissance, because previous to that time only the well-to-do could afford to secure for their sons an education which would fit them to acquire positions that must ensure worldly success, not that we mean to detract from the merit of those school teachers who preceded the Brothers and of whose excellence many of their pupils alive to-day and holding positions of trust can vouch for. But we reiterate that the coming of the Christian Brothers wrought an educational revival in Newfoundland to all denominations; it infused a spirit of emulation and gave education generally an impetus which has been of the greatest benefit to the whole people of the island. A friendly rivalry exists in matters educational which has been of the greatest value and has had the most gratifying outcome. The Brothers are ever extending their sphere of usefulness. St. Patrick's, Holy Cross and Mount Cashel are standing monuments to their zeal and charity and their intentions to bestow greater attention on the night school in operation here is a work in itself well worthy of praise.

On Sunday, Nov. 27th, the Benevolent Irish Society held a largely attended meeting. Sixteen new members joined the previous Sunday. In the music and amusement rooms extensive alterations have been made. A new billiard table has been imported. The B. I. S. is the oldest in North America. It was founded in 1812.

His Grace Archbishop Howley left a few days ago for the Eternal City, to be present at the next consistory, and will receive the pallium.

The Liberal victory was celebrated with great enthusiasm. Nothing equal to it has been seen in Newfoundland since 1869. A monster torchlight procession, accompanied by Bennett's famous band, playing the ode, "We love thee, Newfoundland," and other patriotic airs, paraded the streets amidst the roar of musketry, the bright glow of Roman fire and candles, skyrockets and pyrotechnics generally. Mottoes were carried bearing the inscriptions "Our Native Premier," "Our Popular Tribune," "Hail to the People's choice." After the parade a meeting was held at the British Hall, where Sir Robert Bond, the hero of the hour, made a magnificent speech, in which the monster of bigotry received its death blow. Sir Robert said that with the flashing of guns, gleam of torches, waving of banners, rush of rockets, glare of bonfires and illumination of houses even of the very poor, it was a monument of the fidelity of the people of this colony to the principles and policy of the great Liberal party. He thanked the electors for their warm and generous greeting, the people as members of that great Liberal party and himself and colleagues as servants, for the people alone were his masters, and it was with heartfelt gratitude he received these manifestations of approval from their hands, showing that the policy of the past was approved and there was perfect confidence in the future. The victory was won by the true patriotism of the people, a triumph of truth over falsehood, of principle over trickery. Truth is eternal, an attribute of the God we worship, and as sure as He reigns truth will stand ever triumphant. He reviewed the fight in Twillingate and the sectarian cry that he was compelled to deal with. He felt the terrible consequences that might result, bloodshed and crime have followed where creed has been stirred against creed, class against class, but the Protestant north has seen fit to say that the man who attempted such a dastardly action is not fit to rule this oldest colony, and have hurled the insult back in his teeth by their ballots and turned from him in disgust. Reference was made to the French Shore settlement and the efforts before election to compare it to a bubble, but now it is practically settled and the pledge of our Sovereign Lord the King fulfilled.

The fund for a monument to the memory of the late Rev. Dr. O'Regan, the young priest who lost his life lately while visiting his parish in a small schooner, being overtaken by a storm and drowned, is moving with good success. Rev. Father Brown says that the list of contributions will close in a few weeks.

Nothing is more unpractical than the neglect of the spiritual. When you find one sharp as a needle he is all eye and no head.

Business Cards.

THE Smith Bros.' Granite Co.

The following was clipped from the "Granite," Boston, Mass.:

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

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gan, the young priest who lost his life lately while visiting his parish in a small schooner, being overtaken by a storm and drowned, is moving with good success. Rev. Father Brown says that the list of contributions will close in a few weeks.

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Society Directory.

ST. PATRICK'S SOCIETY.—Established March 6th, 1866. Incorporated 1865, revised 1904. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.F.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Davis, M.B.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; Corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tanny.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, W. F. Doyle; Recording Secretary, J. D'Arcy Kelly, 13 Vallee street.

ST. ANN'S T. A. & B. SOCIETY—established 1868.—Rev. Director, Rev. Father McPhail; President, D. Gally, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in its hall, 187 Ottawa street, on the first Sunday of each month, at 8.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.B.S.R.; President, P. Keenan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

O.M.B.A. OF CANADA, BRANCHE 26.—(Organized 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Monday of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. G. McDonagh, 189 Visitation street; Financial Secretary, Jas. J. Coogan, 325 St. Urbain street; Treasurer, J. H. Kelly; Medical Adviser, Dr. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

OFFICIAL CIRCULAR CATHOLIC MUTUAL Benefit Association GRAND COUACIL OF QUEBEC



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FOR INFORMATION ADDRESS: A. R. ARCHAMBAULT, Supreme Deputy, OFFICE: 1502 NOTRE DAME STREET. Residence: 747 ST. DENIS ST. Phone Bell East 2011.

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BARONE'S TALK

(By George T. Bates)

Turning up the smoky lantern in a vain endeavor to make it full the office of the ten-by-twelve room, Jim proceeded to examine the removal of the inner of white tissue paper discoloring elaborately bound leather, covered with a coat of gold.

The fly leaf bore the "From Ethel to Jim." Smiling at the coincidence Barone turned the pages idly, mirroring the illuminated order design, which changed with changing months. Then turning to the beginning, he noticed had before escaped him, a resolution, and at the top, in the same girlish hand, was a scribble, "I will not touch year," and after it an inter-point in lead pencil. Barone laughed cynically. "So!" he said. "A string tail. Evidently some young fellow on the reform of his. Not a ranter, however, or so not be satisfied with anything but a life sentence. SH-class, too, in taking wing-symph. Poor, unsophisticated, to start a raid again and leave the door open to 'brandy and gin!'"

Jim Barone, sitting with in his hand, tried to reproduce his imagination the sender of and its to-have-been recipient. Had it been lost by some eyed maiden on her way to service at the church whose windows twinkled invitingly as he fought his way home the sand storm that raged so improbable! There was too appreciation for the gilding shown in the purchase. Doubtless was one of the world's people up town to dance the new year in good old-time fashion.

Time was when he, too, had drank punch from cut glass pany with star-eyed debutant perhaps his present dingy strings could be traced to the same punchbowl. But at heart Jim Barone gentleman still, and an honor for it was his boast that if sipped it was not at the expense of his landlady or his washer; to the credit of his ancestor had provided him with an ending up the principal so it could not be squandered. Drawing a letter pad toward Barone wrote:

"If Ethel will send her address package she lost on New York will be returned to her. Ad B., Times Office."

"Too late for to-morrow's Barone thought: "but I will over the first thing in the morning. Pulling a handful of small from his pocket he looked at fully. A whole week before hope for a remittance, and were running low. Even cents counted these days—still must have her book.

But nothing came of the ment, and the diary remained keep Jim company. Often he out, and as he turned the page unconsciously formed an Ethel, endowed her with the tutes he most admired in woman gradually she became an influence in his life.

One morning, awakened on heavy sleep by the shrill cry, newshy, Barone sprang to bed and called loudly to bring him a copy. He the columns with feverish he till he came to an account of en brawl. This he read and then dropped back on his with a sigh of relief. The not dead, then—those implications—by a merciful chad escaped being a murderer.

For a long time he lay on the ceiling, then, rising, he from his hiding place the d wrote beneath Ethel's line, "other liquor, so help me God signed it "Jim."

But to determine is much than to do, and Jim soon that if he would keep his re he must have some occupation what? A stranger in a street with a none too savory par look long for employment. Jim bought himself a whe when the thirst was upon h rode, choosing the most thoroughfares, where every must be on the alert to av



BARONE'S TALISMAN

(By George T. Bates.)

Turning up the smoky lamp to its utmost in a vain endeavor to make it fulfil the office of lighting the ten-by-twelve room, Jim Barone proceeded to examine the package which he had picked up in the street. The removal of the inner wrapping of white tissue paper disclosed a diary elaborately bound in embossed leather, covered with a delicate tracery of gold. The fly leaf bore the inscription, "From Ethel to Jim."

dent. Killed he might be, but drink he would not. In the past he drank because he chose, but to yield now would be to acknowledge himself a slave to the habit. His old comrades naturally resented his desertion, but he put them off with a "Wait till the year is over, boys," in a tone that promised great things. And they concluded that something worth the effort was at stake and left him alone.

wish to hide the thought until the proper moment for denunciation. Standing with the unconscious grace of one entirely forgetful of self, the girl began in clear, level tones, slowly, as one who chooses words with care: "Ladies and gentlemen, it is with pleasure I rise to propose as a toast the man that has the courage of his convictions—the man who, when reason dictates, does not hesitate to cut new paths for himself and to walk in them, regardless of criticism. Such men the country needs, and when one is found, the highest gift in the hands of the people is not too great for him."

A Tribute From a Protestant.

Mr. F. R. Guernsey, Mexican correspondent of the Boston Herald, is not a Catholic, but he is a broad-minded, logical man, who knows the country he writes of and has the courage of his convictions. There is still too much "missionary" literature about the Latin-American countries, penned by strangers ignorant alike of religion, the language and the home life of the peoples whom they are fain to make subjects of their unnecessary and unwelcome ministrations. We rejoice at the antidotes which an honest man of the world is furnishing. In a recent letter he says: "Don't believe people who tell you that the women of Mexico are all tamely submissive, that they are slaves to their husbands. There are plenty of women here who dominate their husbands by sheer force of character. The hope of Mexico lies in her women; they are untainted by vice, their hearts are pure, and they reign as queens of home, and when circumstances force them into the new, modern business life of the country they command respect and it is shown them. The Mexican woman is not literary, a club woman, a debater and all that; but the women here make themselves felt, as they are doing to-day, in high politics, in large affairs."

Advertisement for Surprise Soap. Includes an illustration of a woman in a dress holding a box of soap. Text: "Surprise is stamped on every cake of Surprise Soap. It's there so you can't be deceived. There is only one Surprise. See to it that your soap bears that word— Surprise A pure hard soap."

ANCIENT JUSTICE.

The physician or surgeon who charges little for his skill when he treats a poor man has excellent authority for his practice. The newly discovered laws of ancient Babylon made it not only proper, but obligatory. The first King of "Greater Babylon," as it would be called to-day, was Hammurabi, referred to in the fourteenth chapter of Genesis as Amraphel. He was noted for the justice of the laws he established in his kingdom. Two years ago, on a broken monument in the ruins of Susa, nearly the whole code of Hammurabi was found. A translation of it has just been made by a professor in the University of Chicago.

"If a physician operate on a gentleman for a severe wound with a lancet," reads one section of these revised statutes of Babylon, "and save the man's life, or if he open an abscess in a gentleman's eye and save the eye, he shall receive ten shekels of silver. If he operate on a freeman he shall receive five shekels. But if it be a man's slave he operates on," reads the next section, "the owner of the slave shall give two shekels to the physician." Similarly graded were the physician's penalties—for in those days doctoring was a give-and-take affair in which the unsuccessful practitioner was made to pay for his failure.

Teaching His Children Good Habits

A few days ago I entered one of the city banks. As I stood awaiting my turn at one of the ledger keepers' departments, I noticed a man with two little boys, one about five years and the other seven years. The man passed his account book to the ledger-keeper, handing him at the same time a large wad of money. After doing this he turned around, and took a parcel from each of the little boys. Both had their savings banks, and having handed the banks to the official, both boys sat down to hear the result of their savings. During the interval I conversed with the father, and having congratulated him on teaching his children such a good habit, he said: "Yes, they save every cent, and I hope they will profit by such work." This example might be read and followed with profit by hundreds of boys much older than the two who have started young in life a habit which, before many years more, will prove a source of joy and pleasure to them.

IRISH DISTRESS.

The Pall Mall Gazette publishes the following from its correspondent in Dublin: I have just returned from a tour in the West of Ireland, and can vouch for the fact that the outlook there for the coming winter is extremely black. Almost all over the province, the potato crop has been a failure, and the peasants are face to face with a famine. In some districts the crop has been so deplorably bad that the farmers are inclined to let the tubers remain in the ground; and in the localities that have come off best the yield of edible potatoes is only about one-third of the average. Spraying improved matters in some places, but the use of the spray was largely neglected in the country, and this fact, coupled with the moist summer and the deterioration of the Champion seed, which is almost universally sown, accounts for the present position. Unless something is done for the peasants they will in many localities be almost as badly off as were their ancestors in the historical famine year in the last 'forties. Relief works, are suggested, but the local bodies have no power to carry out such schemes as would ease the situation, and it is extremely probable that State help in the way of food and seed will be demanded before the spring. Close observation in the districts affected proves that the impending distress is very real and that the cry is not raised for political or other purposes. The Castle authorities do not appear to be alive to the situation, and there seems to be much truth in Mr. Healey's recent statement that there is nobody connected with the Irish Executive whose duty it is to take account of such matters as impending famine, and that they only waken up when the sight of a few score famine corpses is brought before their eyes. Strangely enough, while one of the worst potato crops on record has fallen to the lot of Connaught, the yield of the tuber in Leinster has been one of the best within memory.

Noneonformists on War Path

The English Noneonformists are still on the warpath, and as active as ever, their leading section, the Welsh brethren, rejecting every idea of compromise. "Every day," says the London Daily Mail, "makes it clearer that the Noneonformists of Wales are fixed in their determination to crush out of existence, if possible, the voluntary schools. Mr. Lloyd Morgan, M.P., is one of the few Welsh Radical M.P.'s who will not put himself in line with his colleagues. He fought the bill tooth and nail in Parliament, but as soon as it became law he declared himself in favor of administering it, but in such a manner that the voluntary schools should get as little from the rates as possible."

Has Relative in Quebec.

It may be interesting news to many Quebecers and the many friends of Mr. Edmund Roche Alleyne, of Quebec, who is Clerk of Journals of the Legislative Assembly, to learn that he is a second cousin of Mr. Burke Roche, the dashing Irish ex-member of Parliament, who, on a wager, as reported in London cables, ran a British built torpedo boat disguised as a yacht from the Thames to Libau, Russia. Mr. Roche is none other than the Hon. James Burke Roche, brother and heir of Lord Fermoy, of the Irish peerage.

ANDRE AND COMBES.

The following is the text of General Andre's letter to the President tendering his resignation: My Dear Premier,—The recent incident in the Chamber shows that the enemies of the Republic are more than ever determined to deliver assaults on the Government which has withstood them with so much energy and success. It seems that the part I have taken in this work, to which I have devoted five years of ceaseless labor, marked me out particularly as the object of these attacks. You will do me the justice of supposing that such a prospect would not dismay me, but I have too much self-respect, too much pride in my work, and too much love for my country and the Republic, to accept even for a moment the suspicion that I could be the cause of disunion in the Republican majority. It has been by the union of that majority that M. Waldeck-Rousseau's Ministry and the Combes Ministry have saved the Republic from the perils through which it has passed, and it will be due to that union that the Republican Party will carry to completion the task to which I have been happy to devote my efforts.

RESPECT FOR THE BIBLE.

(From the Sacred Heart Review.) The growing ignorance of, or disrespect for, the Bible among the "un-church'd masses" is the theme of much bawling on the part of some Protestant ministers. But are not the "church'd classes" somewhat to blame for this? A report from Bellefontaine, Ohio, says that the Bible study class of the Y.M.C.A. at that place have invented a new class yell. It is formed of the first syllables of the names of the minor prophets of the Old Testament. The yell, which is shot forth, we are told, with extreme unction upon the slightest provocation is as follows: "Ho, Jo, Am, Ob, Jo, Mi, Na, Ha, Ze, Ha, Ze, Ma. Bible Study! Bible Study! Y.M.C.A.—Ah-h-h-h!" Isn't this a lovely way for the Bible study class to show its knowledge of the Hebrew prophets?

Vertical text on the far left edge of the page, including fragments of advertisements and notices.



