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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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All communications should be addressed to the Managing Director, "The True Witness" P. & F. Co., Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and general Catholic papers in this country. I heartily bless those who encourage this excellent work."
—PAUL, Archbishop of Montreal.

The Protestant Right of Succession to English-speaking Judges of the Court of King's Bench.

(By an Occasional Contributor.)

There appeared in the "Witness" of the 2nd instant an article under the heading "The Vacant Judgeship," which it would be a pity to spoil by making extracts from it. We therefore reprint it in full, merely italicising some of its most characteristic passages. It is as follows:

"Since the death of Mr. Justice Wurtelle, there has been a unanimous expression of opinion that he was considered as representing on the Court of King's Bench, the English-speaking Protestant element, and that his successor would be chosen from the ranks of the latter. This has led to the equally unanimous naming, by the public, of Mr. Justice Trenholme as the one who will be called to fill the vacancy. At this point, however, unanimity ceases, and the question of Mr. Trenholme's successor in the Superior Court becomes a subject of discussion.

"French-speaking members of the Bar claim the appointment of a French-speaking judge, on the ground that the regular and natural proportion has been broken of late, and that it must now be restored. They hold that the present condition of six English-speaking judges against eight French-speaking judges for the district of Montreal is entirely out of proportion to the population of each nationality, and consequently demand that a French judge be appointed, if a vacancy is created in the Superior Court.

"On the other hand, the English members of the Bar, while claiming the recognized right of an English Protestant succession in the Court of King's Bench, also claim a preservation of the present proportion in the Superior Court, if a promotion takes place from that tribunal to a higher court.

"In case some one should raise a point as to the representation of the late Judge Wurtelle in the Court of King's Bench on account of his nationality and the faith in which he died, the advocates of an English succession quote the following article from the Legal News of Nov. 1, 1892, to show in what capacity he was chosen:

"The retirement of Mr. Justice Cross from the Court of Queen's Bench and the appointment of Mr. Justice Wurtelle in his place, is the last of the changes which complete the reconstitution of the tribunal. Of the five judges who composed the court in 1881, four—Chief Justice Dorion and Justices Monk, Ramsay and Tessier—are dead, and the fifth, Mr. Justice Cross, has retired after fifteen years' service. Mr. Justice Baby, who, in 1881, was appointed to the newly created sixth judgeship of the court, is now the senior member. Mr. Justice Cross came to the bench with a ripe experience, and his opinions during the last fifteen years have always been received with respect by his colleagues and by the profession generally. In commercial matters, very frequently, the delivery of the judgment of the court was entrusted to him, and many of these

opinions, as they appear in the pages of the Montreal Law Reports, will long be cited as leading cases in the law of which they treat. As a whole his opinions were well sustained by the courts of final appeal. The appointment of Mr. Justice Wurtelle, who, for more than a year past, has been acting as assistant judge, is a natural transition, and has proved satisfactory to the profession and the public.

"They also point out that when Judge Wurtelle was raised to the Bench in 1886, he replaced an English-speaking judge, Mr. Justice McDougall, of Hull. In 1888 he was transferred to Montreal, and, when he was promoted to the Court of King's Bench, his successor in the Superior Court was an English-Protestant, Mr. Justice Archibald.

"Attention is again called to the fact that, in 1901, when there was some talk of Mr. Justice Wurtelle being appointed on the Codification Commission, and his successor was being discussed, an English-speaking delegation of the Bar went to interview Sir Wilfrid Laurier in order to oppose the pretensions then urged that the late judge represented the French-speaking element. However, Judge Wurtelle was not made a Commissioner, and the issues then raised had no consequence.

"The English-speaking lawyers claim that their representation of two in the Court of King's Bench is only fair, and as regards the alleged disproportion in the Superior Court at Montreal, they say that the small English provincial representation in the courts generally entitles them to the present proportion. For instance, the two Quebec judges in the Supreme Court are French, and the English element will never think for a moment of changing that state of things.

"It is again urged that if the number of English judges in Montreal is considered too large, the objection should have been raised at the time of their appointment. The English element have now secured an acquired right which there is no reason to disturb, and they intend to support it firmly."

No one in the name of the Protestants has offered any objection to the position taken by the Witness. The thing, however, cannot be suffered to pass in silence, and therefore, on behalf of the English speaking Catholics of this Province, we now publish our protest.

When Judge Drummond, an Irish Catholic, retired, the vacancy on the Bench was filled by Judge Ramsay, a Protestant. We were not aware, however, that the Protestants acquired a right to the position forever, nor did we know that for all time to come no English-speaking Catholic could aspire to a seat in the Court of King's Bench. We are now told that "The English-speaking members of the Bar claim the right of an English Protestant succession in the Court of King's Bench." This statement is, to say the least, not exact, for the English-speaking members of the Bar in Montreal can be counted on to make no such absurd claim, if for no other reason, because there are too many Catholics among them.

The claim is an intolerable one. The recognition of such a claim would amount to a penal law ostracising English-speaking Catholics by reason of their faith.

We admit that in a province like ours, where the two languages are official, where English and French are the languages of every-day affairs, it is desirable that in our highest Court the Judges should not all be taken from among members of the

Bar speaking one of these languages to the exclusion of those who speak the other. But, after the fitness of an aspirant is shown on every score,—on account of his sound judgment, knowledge of law, and honorable character—that he should be set aside and passed over for the reason, all-sufficient for the Witness, that he is not a Protestant, is something which no Catholic can understand, be his mother-tongue English or French. To admit that this is the mode of selecting them is to invite the people's contempt for such appointments, because it teaches that honorable character, knowledge of law, and sound judgment, in fact the necessary attributes of a good judge, are secondary considerations, and that, in the appointment of an English-speaking Judge in the Court of King's Bench, the first essential, the sine qua non, is that he be a Protestant. It seems to us that these people of the ultra Protestant Witness type are not altogether practical. It should not be enough to appoint a Protestant, they should get him to take a sort of Coronation oath that he will remain a Protestant, for in more than one instance the Protestantism of its members evaporated in the rarified atmosphere of the High Court.

In 1901 there was a meeting in Montreal of lawyers to see about the appointment of a successor to Judge Wurtelle, who, it was then thought, was about to retire from the Bench to take a place on the Commission for Consolidation of the Statutes. None but Protestant were invited to attend this meeting. It is a delegation from this meeting that is referred to by the Witness as an English-speaking delegation of the Bar!

If it is agreed that an English-speaking Judge is to be appointed, the theory of the Witness and the pretensions of the Protestant lawyers who waited on the Premier in 1901, are that the man who is not a Protestant must be passed over to give place to a man who perhaps knows less law, whose judgment may be inferior, who may not be able to address a jury in both languages so as to be understood in both.

Ignorance and bigotry are most often found together, but we cannot presume so much on the ignorance of the Witness as to imagine it unaware that among English-speaking Catholics there are men eminently fitted in every respect to fill the vacant seat in the Court of King's Bench with dignity and distinction.

In the last paragraph of its remarkable article the Witness succinctly points out that, if everybody does not approve of what it says, "the objection should be raised now, otherwise the English Protestants will have secured an acquired right which they will firmly support.

Well, then, we do now protest, and we protest now most emphatically against this bigoted and intolerable way of providing for the administration of justice in this Province. What is advocated by the Witness is the exclusion from the King's Bench of Irish, English and Scotch Catholics.

Since writing the above we have learned of the appointment of Judge Wurtelle's successor in the Court of King's Bench, and that Judge Trenholme's successor in the Superior Court has been named. We wish it to be distinctly understood that nothing in the foregoing remarks has any application to either of the two honorable gentlemen. Our object is merely to deal with the theory propounded by our contemporary in its article of the 2nd instant and to protest against it.

C. M. B. A. NOTES.

The regular monthly meeting of Branch 26, C.M.B.A., was held on Monday evening, April 25. Judging from the number of applications and initiations in this Branch since the beginning of the year, due to the energetic work of the officers and members, the parent branch has certainly a very bright outlook for 1904. The members of the Branch are giving their friends and patrons one of their popular eueches in their hall, 92 St. Alexander street, on Wednesday evening next, the 11th instant, and as the tickets are limited, their friends are requested to attend to the matter of securing their tickets at once.

St. Michael's Second Anniversary

St. Michael's Parish will celebrate the second anniversary of its erection next Sunday, May 8th. This will serve as a fitting preparation for the much-longed for ceremony of the laying of the corner stone of the parish church. Two years have elapsed before this could be done. Reverend Father Kiernan deemed it wiser to be slow and sure. The organization of St. Michael's has been almost herculean, and its success, therefore, is all the more praiseworthy. St. Michael's congregation comprises the scattered English-speaking Catholic families of St. Denis ward in the North end of the city, and of its neighboring suburbs. At the distance at which these families were living from any English-speaking parish Church all agreed in encouraging its formation, moreover, these families were contributing without reasonable cause to the building of six French-speaking parishes in their midst, and from which they could not, owing to their sparse numbers in any one of these six parishes, expect desirable attention from the overworked pastors of these various parishes.

It will be some years before St. Michael's parish will cease to be in a struggling state, and if it were not for the well-known energy of its experienced Pastor, and for the affectionate co-operation of his people, it might, indeed, be liable to failure. As it is, in spite of its many and unlooked for difficulties in the past, it is now in a position to inaugurate the ceremony of laying the corner stone on the 22nd instant (Trinity Sunday) with remarkable success. Sunday will give the numerous friends of Reverend Father Kiernan, and of his parishioners throughout the city, the occasion of assisting at an interesting event in the history of the parish and of encouraging its good and noble work.

A Good Priest Gone.

It is with deep regret that we record the death, at an advanced age, of the Rev. Michael McAuley, Vicar-General and former parish priest of Coaticook. Father McAuley was not only well known and dearly beloved in his own parish and his immediate surroundings, but also in various other sections of Canada and especially in the city of Montreal. He had been in every sense a holy priest and a patriotic man. His charity was as unbounded as his love for his fellowmen, and far exceeding his means. Of a kindly nature, he had always a good and cheering word to say, and above all had a deep and practical love for children and for the poor. In the death of Father McAuley the Church loses a noble priest, the poor a great friend, and his vast circle of friends and acquaintances a cherished and devoted guide. May his soul rest in peace.

CATHOLIC MISSIONARY WORK

Out in Nigeria, in West Africa, a Catholic missionary, Rev. Father McDermott, is performing wonders for the material, as well as for the spiritual progress of the natives. As a pioneer he is developing the cotton industry among the natives. There can be no doubt that his project is destined to be a great commercial success. It has been remarked by a contemporary that as soon as Father McDermott shall have firmly established his industry and that it is hailed as an illustration of "British enterprise." An English organ has described Father McDermott as "a splendid specimen of the men who go out to subdue distant lands to civilization, and in their quiet and often unrecognized but energetic way continue to build up the Empire abroad." This may be very true; but the passage lacks completeness. It should add that Father McDermott is an Irishman, and that Irishmen in every sphere have done most to build up the Empire; and that he is a Catholic priest, and he went to West Africa to save souls, to draw the in-

fel into the Church, and that his Empire-building is but a means to that great and paramount end that his mission has in view.

THE CATHOLIC SAILORS' CLUB

His Grace Archbishop Bruchesi presided at the opening ceremonies of the Catholic Sailors' Club. He gave expression to his hearty approval and appreciation of the work done by the Club. This will be the ninth year of its existence, and we can all recall its humble beginnings, the hopefulness of those who were at its inception, and the success that their efforts have secured. In a very timely address, Rev. Father Collet pointed out the importance of the work now being done by the club. He showed how young men, when far from home, and after the hardships of a sea voyage, were exposed to squander their hard-earned wages in saloons and evil resorts, while they found a refuge and protection at the club. The President of the Club, Mr. F. B. McNamee, gave an outline of the progressive development of the Club, and after tracing its story down to the present day, thanked His Grace for the encouragement that he bestowed upon the officers and members.

We take the following extracts from the report for the past year. The Club had 31,131 visitors during the year; 4983 letters had been written; 4952 packages received; 7957 hand protectors distributed; 736 prayer beads; 1095 prayer books; 876 scapulars; 392 total abstinence pledges taken; 260 had been enrolled in scapulars; 750 car tickets had been distributed; 2 bodies had been buried; 460 ships had been visited, and 268 cases of distress had been aided.

Among those present were Mr. J. Ritchie Bell, manager of the Montreal Sailors' Institute; Captain Walsh, of the C.P.R. steamship service; C. S. Phillips, John Hamilton, J. O'Grady, J. T. McNamee, Wm. Kenney, B. McNally, A. Phelan, R. Keys, J. Rogers, Rev. Fathers McShane, Demers, Compte, Coffey, and Kavanagh, Dr. Hackett, W. E. Doran, Robert Bickerdike, M.P., and E. Gravel. Among the ladies present were Lady Hingston, Mrs. F. B. McNamee, Mesdames Doyle, Thompson, Menzies, Tabu, Locket, Collins, J. T. McNamee, McGovern, O'Brien, McNally, Bond, Rogers, Coleman, Doyle, O'Connell, Rush, McNamee, Tabu, McGovern, Barclay, McDonald, Menzies, O'Brien and Collins.

Thousands Sent Abroad

Whatever else may be urged against our separated brethren, it must be admitted that they have the cash and seldom hesitate to donate large amounts of it to purposes which they believe good works. Last Tuesday night the Protestant people of Oak Park, this city, raised \$25,000 to free a Y.M.C.A. hall from debt. \$50,000 had been already donated.

On the same day at a meeting of the Woman's Baptist Foreign Missionary Society of the West, the treasurer's report showed that during the year the society had collected and expended \$42,121 in the foreign field and \$18,579 on maintaining missions at home. Statements of the kind are of very frequent occurrence.

One must, it is true, wonder at the sum sent out of the country to make converts, when it is remembered that there are over 50,000,000 people in the United States who accept no form of Christian faith. This means that there are more non-Christians here than there are pagans in Japan. Nevertheless, those Western non-Catholic women are more generous than are our Catholic people, so far as supporting mission work is concerned. If they should become Catholics would their generous impulses evaporate?

Of course our people are poor, yet is it not a fact that, as a rule, our poor are more generous toward the Church than are our men of wealth? Many noble Catholic works are today languishing owing to need of money. The Protestant wealthy give but the middle classes and the poor do the Church's work.—The New World, Chicago.

RECENT DEATHS.

MR. JOHN POWER. —On Monday last, Mr. John Power, Jr., son of Mr. John Power, a fellow-countryman prominently associated with religious and national societies in this city, while proceeding to his work for the day at Lachine, was accidentally killed by an electric car. Deceased was well known in business and industrial circles. The funeral was held on Thursday morning from the residence of the father of deceased, to St. Anthony's Church, where a solemn Requiem Mass was celebrated, at which Rev. John E. Donnelly, P.P., officiated, assisted by Rev. M. L. Shen and Rev. Thomas Hoffmann, as deacon and sub-deacon. A large number of citizens in professional and commercial ranks assisted at the obsequies. May his soul rest in peace.

MRS. MICHAEL DUNN. —A well-known figure in St. Mary's parish, Mrs. Michael Dunn, a lady of long years' residence in the Eastern district of Montreal, passed away to her reward after a long illness born with the true spirit of religion which characterized her whole career. Mrs. Dunn was highly esteemed in the parish where she lived. The funeral was held on Wednesday morning to St. Mary's Church, where an impressive service was held, after which the remains were transferred to Cote des Neiges cemetery for interment. The attendance of citizens was representative of all sections of the parish. Mr. Dunn has the sympathy of a wide circle of friends and acquaintances in his bereavement. May her soul rest in peace.

DEATH OF THE BISHOP OF KERRY

Within a few weeks the Province of Munster, says the Dublin correspondent of the Liverpool Catholic Times, has been deprived by death of two holy and widely esteemed Prelates—the Most Reverend Dr. McRedmond, Bishop of Killaloe, and the Most Rev. Dr. Coffey, Bishop of Kerry. Neither took an active part in public affairs; consequently they were little known outside their respective dioceses. To the sacred duties of their high office both devoted their entire lives. Religion and education flourished under their parental care. Dr. Coffey, who had been in failing health for some time, died on Thursday at the Bishop's Palace, Fallowfield, comforted in his last moments by the presence of the Dean of Kerry and several priests who were made aware of his approaching demise. The news of his death evoked the deepest sorrow all over the diocese. Dr. Coffey studied classics in Tralee, after which he entered Maynooth in the year 1856. In the great ecclesiastical college he had a distinguished course, and on the death of Dr. Callan, the eminent scientist, he was appointed lecturer in Physics. In 1865 he was ordained and sent to Killarney, where he became President of St. Brendan's Seminary. In 1832 he was appointed parish priest of Tralee and Dean of the diocese. In 1889 he was consecrated Bishop of Kerry. He devoted himself assiduously during his long life to the spiritual and temporal interests of those under his care, and earned the esteem of all by his devotion to duty. His remains were interred in the Cathedral after solemn Office and High Mass, which were attended by an immense concourse of people.

Often, without knowing any particular cause, we feel special influences, such as the nearness of God and the holy angels.

Think twice before you speak, or act once, and you will speak or act the more wisely for it.

When a friend offends you he as good as the lawyers and give him the advantage of a technicality or two.

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GERMANY'S CATHOLIC PARTY.

A GLEANING BY "CRUX."

There is no political subject more interesting than the rise and spread of the Catholic party in Germany. Within the memory of nearly all of us the influence of the Catholic element in Germany was very insignificant. In the early part of the nineteenth century the situation was intolerable. It was only after the stirring years of the general European agitation that culminated in 1848, that the Church had any influence at all, or any hope of ever having any influence, in Germany. We all know the change that has come, in this regard, within the past few years. In fact the Catholic Church has certainly obtained a greater share of equal rights, in that country, within the last decade—and especially within the last five years than the most sanguine had ever dared to expect, twenty-five years ago. In this connection I have come upon an able and most interesting historical sketch of the Church's vicissitudes in Germany during the last century. It is in the form of a contribution to "The Champion Educator," of the last month, and is entitled "The Catholic Party." The author is the Rev. Nicholas Stubitzyk. The portion of this contribution which has most attracted my attention is that which deals with the religious situation in Germany during the first half of the Nineteenth Century. I will take the liberty of inserting some of the principal passages from that article, as they give us a splendid and concise appreciation of the situation from the days of Pius VII to those of Pius IX. In the introduction the author tells us how even Catholic princes professed and practised the doctrine of the absolute submission of the Church to the State. The Bishops and priests were regarded as mere officials of the State. The Pope had to communicate with them through representatives of the State, and when his instructions to them or his encyclicals reached them they were generally "modified" to suit Protestant ideas. No Lenten regulations could be published, no solemn Requiem for a deceased Pope could be sung without special permission. In a word, the State ruled the Church. The Catholics of Germany were absolutely in the hands of the State. They submitted without a murmur (at least an audible one) to all this ostracism. A powerful shock was needed to awaken them. It came, at last, by the imprisonment of Clemens August Freiherr von Droste-Vischering, the famous Archbishop of Cologne. The Prussian Government had issued instructions to the Catholic Bishops that the children of mixed marriages should be educated as Protestants. The Bishops protested, and Pius VII issued a Brief, in March, 1830, which was mutilated and "modified" by the government before it reached the Bishops. The Archbishop of Cologne refused to comply with the instructions of the Government on this score. Let the author of the admirable historical sketch on this subject tell the story in his own words.

THE CATHOLIC MOVEMENT:—

"The government was at first dumb-founded. Persuasion, promises and threats were tried—but the Archbishop was firm. At last the Prime Minister, Bunsen, advised the King, Frederick William III., to order the imprisonment of the stubborn Archbishop—as a rebel against the laws of the state. The troops had been called out to guard all the streets leading to the archiepiscopal residence, the residence itself was surrounded by soldiers, and under the protection of the soldiers and police, the governor of the Rhine province in person arrested the Archbishop during the silence of the night, Nov. 20, 1830. "This arrest caused an intense excitement through all Germany. King Ludwig I. of Bavaria, sent a special messenger to Rome to acquaint the Pope with the event. Gregory XVI protested in strong and clear terms against such machinations of the Prussian Government and its Prime Minister. This served as an occasion for the great Gorres, who had been called by Napoleon I the Fifth Power of Europe—to write his famous brochure Athanasius. With flaming words he encouraged the tyranny of the Bunsen proceeding. He laid down fearlessly a program for the German Catholics, demanding the liberty of the Church, equal treatment from the Government for Catholics and Protestants alike. Athanasius conquered Germany and foreign countries.

Priests and doctors studied it, farmers and artisans and business men read and discussed it in their homes, on the streets and in the restaurants. Athanasius revived the faith in the hearts of the German Catholics. Athanasius made the Centre Party a possibility. Its fundamental doctrine, equal rights to Catholics and Protestants, became the keynote for that great party which could not even be conquered by the man of blood and iron, by the most formidable enemy of the Church that Germany ever produced.

"The Catholic responded to the appeal of Gorres and acted accordingly. Lecturers and professors instructed eager, listening men in their duties as Catholics. Catholic periodicals were founded. The clergy conquered the youth for the Church and educated the heroes of the Kulturkampf. In many a young man's heart the dying fire of faith was rekindled through Gorres' writings. Many a young man seduced by the siren song of a false freedom that echoed from Paris to the forests of Germany listened now to the solemn notes of a true liberty sounded by Gorres and his followers. Then came the "wild year" of 1848. The Catholics stood on the side of law and order and gained great merits by opposing the lawless elements; but they also demanded liberty, true liberty, liberty of association, liberty of instruction, especially liberty of the Church. They did not storm public buildings with flags and stones and scythes, but they assembled and organized and battled for their rights, the rights of the Church on legal grounds, not on the battlefield of rebellion. The Verein fuer religioese Freiheit or Pius Verein—the Association for the Liberty of Religion—was the first fruit. Its purpose was "to enlighten every one on the true idea of liberty, to avert every violation of the liberty of religion." Great enthusiasm and a thorough activity followed its foundation. Branches of it were established all over Germany, and the first great convention of all these branches, the first Katholikentag of the German Catholics in October, 1848, was the result.

"The Pius Verein continued the work begun by Gorres. Catholic men were elected to the Parliament at Frankfurt. One of the principle objects of the Frankfurt Parliament was to frame a constitution for all the German States—in which the current ideas of liberty should find their place. There was great danger that certain measures imperiling the liberty of the Church would be adopted. But thanks to the work of the Pius Verein, the liberty of the Church was guaranteed in the new constitution."

THE CATHOLIC PARTY.—"The results of the work of the Pius Verein were especially seen in Prussia. The constitution, which had been adopted by Prussia after the disturbances of the years of the revolution, 1848-49, guaranteed to every one "unlimited liberty in the private and public exercise of his religion." But there was a small but powerful and influential party bent on abolishing, if not the entire constitution, at least this paragraph. In their view the State ought to regulate everything, even the conscience. If they had succeeded, the Church again would have been at the mercy of the state. At the same time the Prussian ministers, von Raumer and von Westphalen, sent out secret edicts, the so-called "Raumerschen Erlasse" (1852), prohibiting the study of theology in institutions conducted by the Jesuits and the giving of missions and retreats to the people. These secret edicts became known. A storm of indignation seized the Catholics. The fitting answer was the election of a surprisingly large number of energetic Catholic deputies to the Prussian Landtag. The first day after the opening of the new Diet, Nov. 20, 1852, sixty-three of these men, under the leadership of the brothers August and Peter Reichensperger, formed a Catholic party, the "Katholische Fraction." Its purpose was the maintenance of the constitution for the "protection of the civil and religious liberty." A board of seven directors was elected. No definite political programme was adopted, because the members had been brought together only by the attacks made on their religious liberty, but otherwise differed widely in their political ideas. Hence, everyone enjoyed the greatest freedom to cast his vote according to his personal convictions, even against the majority of his col-

leagues. Their only uniting tie was the protection of Catholic interests. The absence of political unity proved to be one of the causes of its ultimate dissolution.

"The first move of the new party was the motion introduced in the Landtag—to bring about the revocation of the obnoxious ministerial orders. August Reichensperger explained the reasons for this proposal in a splendid speech. Calmly and pointedly were the edicts criticized by him, their injustice and unlawfulness were shown in such a manner that the author of the edicts themselves, in a lamentable manner, begged the members of the Catholic party to inform their constituents that the government had no evil intentions, no plans for the suppression of the Catholic Church. Another effect of this speech was that sixty Protestants out of a sense of justice voted with the "Katholische Fraction." Although their motion was lost by 175 against 123 votes, they had scored a magnificent moral victory. The edicts, though not revoked, were now all but dead letters. The government had felt the power of the force of the sense of right and justice of the Catholic people. The party became more and more esteemed and respected. Its leader, August Reichensperger, was elected in 1854, Vice-President of the Landtag, certainly a great success in an intensely Protestant majority. But objections were made to the name of the party. In 1859, even the government hinted that it would be wiser not to emphasize so much their denominational character. It was then thought best to adopt a perfectly neutral name—without dropping entirely their old name—in order to give to the Government not the least occasion for distrusting the party. Hermann von Mallinckrodt—one of the greatest statesmen in Germany—proposed the name: Fraction des Centrums (Katholische Fraction). This name was chosen, because the members occupied the seats in the middle, the centrum, of the house. The numerical strength of the Centre was regarded as an indicator of the religious-political situation in Prussia. Their purpose was to defend Catholic interests, but the cessation of the attacks on the Church endangered the existence of the party, whose members differed so widely in their purely political views. This danger became acute in the sixties. The people were much excited by the keen difference between the King and the Parliament in regard to military matters. The Parliament refused to sanction the demands for a reorganization and increase of the army, considered necessary by the King and his Minister, Bismarck. Very few prominent men stood by the government. The Centre party was divided on this question and dissolved after the election of 1867. The Cologne "Volkszeitung" wrote, in 1870, about this unfortunate occurrence: "The Centre party was never conquered by its enemies, but ruined by its friends." With the dissolution of the first Centre party closes the second chapter of the politico-religious history of nineteenth century Germany."

Patent Report.

Below will be found a list of patents recently granted by the Canadian and American Governments through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

- Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.
Nos. CANADA.
86,677—John J. Shannon, Montreal, Que., improvements in can making.
86,691—Joseph O. Lalonde, Montreal, Que., spring hinge.
86,696—Arthur Guindon, Montreal, Que., rotary engine.
86,715—John R. Skinner, Christchurch, New Zealand, cushion heels for boots and shoes and the like.
86,747—Dolphin Hogue, Montreal, Que., sofa.
86,779—Joseph Savelsburg, Papeburg, Germany, extracting of the heavy metals by the use of chlorine.
UNITED STATES.
758,053—Joseph A. Desmarreau, Granby, Que., valve.
758,093—James C. McDougall, Virden, Man., grain shocking attachment for binders.
758,410—Robert Burnside, Montreal, Que., packing cups.

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A YOUNG POET OF CANADA

Canada claims the honor of having given to the world many distinguished poets of international fame, but among these one rarely finds one whose voice proclaims to the world that the writer is a Catholic. Why the author, who is happy in the possession of true faith, fails to reveal it is a mystery; but the lamentable fact remains that religion is not a prominent feature in the works of our writers. Hence it is that we, as Catholics and Canadians, are particularly interested in the advent of a new voice in the field of song. Imbued with this interest in the latest Canadian arrival in the kingdom of literature, I recently pressed the electric button at the entrance of St. Joseph's Hospital. In response to my ring the great door was opened by a gentle, low-voiced nun, who, in answer to my inquiry, replied that Dr. Fischer was engaged in the operating room, but would presently be at liberty. Accordingly I was ushered into the Doctor's apartments, where in the interval I had ample opportunity to observe the well-furnished study. As my eyes wandered about the room I perceived in the book case well worn copies of standard authors, surmounting long, orderly rows of ponderous volumes on medicine. There was Shakespeare, shining forth in all his glory, Browning, Longfellow, Tennyson, Whitman, Bliss, Carman and others both ancient and modern. On the walls were well-framed copies of rare pictures—notably among them those of religious character—Christ and His Blessed Mother. A few good landscapes in water-color added a touch of nature. On the mantel and about the secretary were many rare prints and photographs. Among the latter were some autographed by noted American celebrities—of his Excellency, Diomedes Falconio, bears the words "May God bless you." There is also one of Cardinal Gibbons, Archbishop Quigley, and one of Lord Minto, Governor-General of Canada. I noticed also that everything in the room—books, papers, magazines—was arranged in perfect order, which characteristic savored of the physician rather than the poet. There was nowhere to be seen that litter which we associate with the literature.

Before very long my attention was diverted from this critical survey of the room, by the sound of a firm, even step in the corridor without. In another moment a light tap on the door announced Dr. Fischer. He entered, wearing the regulation coat of white duck with its ivory buttons, and again the physician was uppermost in mind. He possesses a very striking physique—a tall, broad-shouldered, comfortable-looking man with a bright, intelligent face surmounted by an abundance of wavy, brown hair, and a manner which sets one at one's ease in an instant. He is one of those delightful persons who can be busy without being hurried. Having just finished a hard day's work he had a certain air of weariness which, however, did not betray itself in his conversation. He seated himself near the secretary and after some preliminary conversation concerning his work and his first book, recently published by Richard Badger, of Boston, I asked rather abruptly, perhaps: "When did you write your first poem?"

There was a merry twinkle in his eye as he shifted in his chair and after a moment's reflection replied: "When I was a little chap in knee-breeches and knew very little of life and still less of the mechanics of verse. I was one of the new arrivals at St. Jerome's, and it all came about in this way. I was tired of studying. I thought the two hours allotted to studying would never cease. I had been making desperate attempts to learn some Greek grammar without avail, so, at last, disgusted with myself and everything, I closed the book with a bang. Unconsciously, almost, I picked up the pen and in rather a sombre state of mind wrote a few lines on the scribbler before me. Then came a second, a third, a fourth—one verse was complete. I was delighted. For the next hour I worked like a Trojan, and then five verses stood to my credit. I had written my first poem—and it was exquisite, I assure you. I carried the manuscript about in my pocket until I wore it out, as well as all my friends. But to the trifling beginning of that well-remembered evening I date all my success. During the years that followed I wrote poetry by the yard—for the waste-paper basket. I gained thereby the good will and interest of kindly master-minds, good priest-professors who not only offered me my verses to shreds in the class-

room, but also gave me a helping hand and encouraged me to work faithfully on. It did hurt sometimes to be ground to dust, but there was usually a promise for me in the criticism. All this helped me greatly. My verse is by no means perfect, but let me hope it will improve with the years." Although frankly pleased with his success and the kindly reception accorded him by the critics, and deeply grateful to those who have encouraged and helped him, he remains perfectly simple and unaffected. He takes the bitter with the sweet, in the form of adverse criticism, and, in that commendable spirit of optimism which pervades his pages, makes the disagreeable serve for good along with the pleasant.

Dr. Fischer was born at Waterloo, a thriving Canadian town, on February 1, 1879. He is therefore the youngest of our Canadian poets. In his childhood he showed a great love for books and music. He was particularly fond of Dickens, whose stories he read assiduously. He attended the public institutions of learning in his native town, and having completed the intermediate course entered St. Jerome's College, one of the best Catholic Colleges in the Dominion. At this early age he gained a local reputation as poet, musician and actor. Many of his poems, suggested by events of the day appeared in the columns of local papers and the college organ. His soul seemed to find wings in music as well as in verse, for he frequently gave vent to his feelings at the pianoforte as well, although none of his musical rhapsodies were ever committed to paper.

In 1897 he graduated from St. Jerome's and was appointed Professor of Music there for the following year. In 1898 he matriculated and began the study of medicine at the Western University, London, Ont. After a course of four years he received his medical diploma and was appointed head house-surgeon at St. Joseph's Hospital. This is one of the finest and best equipped hospitals on the continent, and Dr. Fischer's arduous duties leave him but very little time for his literary work. He has a very high ideal of the physician's vocation, and his profession holds first place in his affections. His literary work, therefore, provides for him a delightful recreation. The way in which he pursues his literary tendency reminds one of Carlyle's advice to the young writer: "If nature prompts, and friends persuade; Then write, but ne'er pursue it as a trade."

Music he has almost entirely given up, for lack of time to devote to it, but during his college years it was better known than his poems. As a physician, Dr. Fischer is very popular for his character is such as stamps the true physician wherever he is found.

Readers of the Rosary are not unfamiliar with his work, as it has frequently appeared within these columns. He has been writing for the magazines only some four years and already his poems are received both far and near, appearing in "Donahoe's," "Men and Women," "The Catholic World," "Carmelite Review," "The Chicago New World," "Buffalo Union and Times," and a number of secular magazines in the United States and Canada. The critics, one and all, have been more favorable to the young poet than one would have dared to hope. It is true his work is not perfect. There are times when the thought is not always sequenced, the lines not structurally perfect, but these are blunders of workmanship which will yield to discipline and study. The words are, after all, merely the dress in which the author clothes the children of his fancy; and who is not weary of the machine-made, soulless rhyme of the present day? In these days of sects and sensualism we need men of faith who are also men of imagination and fancy and poetic inspiration. The Catholic poet, if he would have a moulding, formative influence on his hearers, must bow before his God in the temple of his own invincible faith. This Dr. Fischer has done. In all his lines there is firm faith, trust in God's mercy, a devotion and reverence for all that is holy and beautiful.

In "Songs by the Wayside," we find songs relating to everything that goes to make up life's medley. Nothing is written from hearsay, but with true poetic instinct the author sees the beautiful in the simple things of nature and humanity and writes of them as they appealed to him. And there is nowhere to be found a word

or line expressive of a morbid longing for the unattainable. The world—God's handiwork—is full of joy and beauty for those who can perceive it, and Dr. Fischer enables us to find therein, charms new and satisfying. There are nature-songs and heart-songs, songs of sorrow and songs of gladness, and always, through it all, that optimistic, hopeful, wholesome view of life which it is a joy to possess.

The work is characterized throughout by originality and individuality. The writer has not gone down into the depths of life, but he has not failed to set things in the true spirit, and writes always in close sympathy with nature.

I had recently the great pleasure of hearing Dr. Drummond, the celebrated "Habitant" poet of Lower Canada, give readings from his own poems. As I listened to this gifted man—whose voice held that immense audience spell-bound as he portrayed to them so truly and so beautifully the simple content of the French-Canadian peasant, happy amidst the joys and sorrows of his uneventful life—my thoughts wandered to "Songs by the Wayside." It seemed to me that there is a similarity in the strain in which these two—Dr. Drummond and Dr. Fischer, the one more experienced, more mature than the other—write of the seemingly simple, yet really the great and important things of life. For after all, it is not what we have, or what we do, but what we are, that is important. At the close of the lecture I was pleased to see Dr. Fischer presented by a prominent citizen and receive from the lecturer a hearty greeting. It seems fitting that the great in any field of labor should assist and encourage novices therein, whose merits is apparent and whose work is likely to prove a benefit to mankind.

AT SIX O'CLOCK.

His intense sympathy with humanity is brought out in the following sonnet:

"The city shrieks, 'neath sound of brazen bell, And voice of whistles loud that wildly ring; Yet, O, what dreams of peace and rest they bring. O, what a tale to careworn hearts they tell! Their work is done, and now, long streets they swell, The sons so worn, that for the work-shop cling— Age, white with years, and youth, worship the King Of Toil—enthroned in hearts that know him well. Father of Heaven! Thy sweet mercy shed Upon this throbbing vein of human strife! O, bless these tired souls that feel the weight Of battle! Yea, their hearts have often bled, Down in those ranks are hidden gems of life, Pearls of good character, prized oft too late."

Another entitled "Faces in the Street," from which I quote a few lines in a similar vein. They bring before us the daily trials, joys, yearnings of those in the ordinary walks of everyday life:

"Some are bright and others staring, tell their tale of grief and woe; They were happy long ago; Once each youthful eye did seek For the roses sweet, that blossomed in each fair and ruddy cheek."

Where is now the beaming brightness that encircled each brow? Sorrow only lingers now, And all hope has sadly fled From the face, once fond and faithful, from the heart high cold and dead."

Many lines were inspired by the author's mother, a sweet-faced, motherly person to whom one's heart is at once instinctively drawn. The following poem, written recently, is especially addressed to her:

CHRISTMAS WISHES.

Mother! I wish for thee Those early, fresh, white, peaceful hours, That come down the black aisles of night Like silent nuns, with cheerful bright Thoughts, fresh, for flowers! I wish thee, dear, A happy mind. That no grief gray May haunt the quiet valleys fair, Where God glad shepherd in his care Thee, day by day! I wish thee, dear, A warm, warm heart. That joy's full sweet, May find a place to summer in, Far from the bustle and the din Of lowly street— I wish thee more— May rhapsodies of deepest bliss Fill all thy day! May present years Give thee a glimpse of other spheres To sunlight this!

THE WORKING

A great deal of whistles is manifested at present as to where about what the French are doing to avert a cal and social crash which is impending. Are the efforts of the populace really of anything being done to laboring classes in their condition and to save them from the perils of the future? Are the well-to-do, or azzed, or despairing of all this, at least, that it is popularly said, it must be remembered that efforts are made and made and scored which are never in public press. True, it is a denance that any great schemes are being carried out to effect the needed social reform to reach the wage-earner, the same extent as in Germany in Italy. But it is forgotten that politically the party is bound hand and foot and the adroit and unscrupulousness of their opponents same right of public assembly do not exist there as in our country; that there are laws which are in force in any moment, laws which things have been allowed into desuetude when the thought it prudent not to but which for any great social movement would be enforced, so that it is to judge the French Catholic same standard as those countries, and it can be seen that once French enthusiasm outlet it can be counted great results. However, are being done which the laws have not been able and it may be interesting constructive to call attention movement among very many that are going on which sibly seem small where multitudes have to be in which because of its peculiar and because it implies undertakings which will spring out of it, seems a special notice. It is the tion of what are called men's Gardens."

The initiative of the work to a woman, Mlle. Her had been constantly doling to a poor family but so only plunging them deeper into dependent pauperism last she insisted on something for themselves gan telling them:

"For each franc you put savings bank I will deposit you." A little fund sooted, and with it she bought bit of land and told the value it. The work was first for people who had help so easily, but at last gan to take interest in pay, and are now above poverty. Some one has a man a rock. Let him own, and he will make it." These people soon truth of the saying.

A Jesuit Father named heard of it. He was a teaching a little class in ed St. Etienne, and had of bringing his boys' sods the poor quarters of the teach them how to exercise of charity in the practicing. They gave a g the way of money but as of Mlle. Hervieu without results. When the lady somehow or other brought attention it came like a light. Father Volpette hired eight or ten acres Land was cheap there, for is in the mining district mining companies had which they kept free of as to forestall any damage the carving in over the The soil was wretched and it was another opportunity the saying about the rock garden. This was in 1890 Year he expended 3500 fences, tools, manure, pipes, etc. He divided between no less than families in which there were 608 persons. It seems that but French people can go a great way. The first raised 4000 francs worth and 2000 in vegetables, only sixty francs to each the return was almost do

THE WORKINGMAN'S GARDEN IN FRANCE.

A great deal of wholesome anxiety is manifested at present almost everywhere about what the Catholics of France are doing to avert the political and social crash which seems to be impending. Are the great masses of the populace really Catholic? Is anything being done to influence the laboring classes in the right direction and to save them from their lot? Are the well-to-do people torpid, or crazed, or despairing? Nothing of all this, at least to the extent that is popularly supposed, for it must be remembered that many efforts are made and many victories scored which are never noted in the public press. True, it is not in evidence that any great organized schemes are being carried out to effect the needed social reforms, and to reach the wage-earner, at least to the same extent as in Germany, or even in Italy. But it must not be forgotten that politically the Catholic party is bound hand and foot by the adroit and unscrupulous management of their opponents; that the same right of public assemblage does not exist there as in other countries; that there are laws of reprisal which can be invoked at any moment, laws which for some things have been allowed to lapse into desuetude when the Government thought it prudent not to interfere, but which for any great Catholic social movement would be immediately enforced, so that it is not fair to judge the French Catholics by the same standard as those in other countries, and it can be safely said that once French enthusiasm gets an outlet it can be counted on for great results. However, some things are being done which the tyrannous laws have not been able to prevent and it may be interesting and instructive to call attention to one movement among very many others that are going on which may possibly seem small where such vast multitudes have to be influenced, but which because of its peculiar features and because it implies much greater undertakings which will necessarily spring out of it, seems to demand a special notice. It is the organization of what are called "Workingmen's Gardens."

The initiative of the work is due to a woman, Mlle. Hervieu. She had been constantly doling out alms to a poor family but seemed to be only plunging them deeper by her charity into dependent pauperism. At last she insisted on their doing something for themselves and she began telling them: "For each franc you put into a savings bank I will deposit two for you." A little fund soon accumulated, and with it she bought a small bit of land and told them to cultivate it. The work was repugnant at first for people who had been getting help so easily, but at last they began to take interest in it, made it pay, and are now above the reach of poverty. Some one has said, "Give a man a rock. Let him call it his own, and he will make a garden of it." These people soon verified the truth of the saying. A Jesuit Father named Volpette heard of it. He was at that time teaching a little class in a town called St. Etienne, and had the custom of bringing his boys' sodality around the poor quarters of the town to teach them how to exercise the virtue of charity in the practice of almsgiving. They gave a good deal in the way of money but as in the case of Mlle. Hervieu without any visible results. When the lady's plan was somehow or other brought to their attention it came like a flash of light. Father Volpette immediately hired eight or ten acres of ground. Land was cheap there, for St. Etienne is in the mining district and the mining companies had large tracts which they kept free of dwellings so as to forestall any damage suits for the caving in over the excavations. The soil was wretched and stony, but it was another opportunity to test the saying about the rock and the garden. This was in 1895. That year he expended 3500 francs in fences, tools, manure, seeds, water pipes, etc. He divided up the land between no less than ninety-eight families in which there were in all 608 persons. It seems infinitesimal, but French people can make a little go a great way. The first year they raised 4000 francs worth of potatoes and 2000 in vegetables. They gave only sixty francs to each family, but the return was almost double the out-

lay, and the families were all happy. It was sixty francs added to their little income and it was their own doing. They were not merely hired workers. The next year the expenses were naturally less and amounted to 2031 francs but the returns were 10,420 francs, giving 100 francs to each of the families assisted. In the following years the figures ran up to 10,420 francs, giving 100 francs to each of the families assisted. In the following years the figures ran up to 18,000 francs. Then the enterprise developed. The Father rented a whole farm, accepted other small pieces of land in gifts, or hired them at low rates and assured help to no less than 375 families. Then he began to build houses on his farms, allowed the cultivators to put up shacks which finally developed into good dwellings. He started a brick-yard and inaugurated a rural bank. At the present time he has 600 gardens which bring in a revenue of 42,000 francs. He says he will not stop until he has a full thousand, but of course he will not stop then. Will the government lay its hands on the enterprise? Perhaps it will. But although it may find it an easy matter to expel the two or three Jesuits who are at the back of the work, it will be difficult to dislodge the 3600 people who are tilling the gardens.

But even if this work of the omni-ous Religious is interfered with, the scheme has taken too strong a hold on the fancy of the people at large to be easily stopped, even if some of the newspapers are complaining that it is an exclusively Catholic enterprise. Distinguished men and women have adopted it, and to-day there are 6167 of these gardens in operation, which give assistance to more than 40,000 people, and yet it is only ten years ago that the first spade of earth was turned. The well known deputy, Abbe Lemire, who was so conspicuous under the Waldeck-Rousseau administration when he strained condensation to the enemies of the Church even to the snapping point, is one of the prominent figures in the movement. But a more hopeful sign is found in the fact that so many laymen are working enthusiastically in the cause. They can get over the business and political difficulties which have to be grappled with more easily than priests can hope to do, and have more time and more capital disposable for this kind of work. Societies, like the Horticultural, Anti-Alcoholic, St. Vincent de Paul, Sodalties, and others have also been enlisted in the cause. In some of these centres rich men have built gymnasiums, libraries, conference halls, tool and hot-houses, refectories, etc.

The influence of the gardens has made itself felt in quarters not thought of by the original projectors of the work. The railway companies are encouraging their flagmen to cultivate little patches of ground near their posts; even the gendarmes and the custom employes have been swept along in the general current, and it is remarked that the gardens of the custom-house officials at Havre and Dunkerque are models of their kind. The men in garrisons have caught the enthusiasm, not as yet to any great extent in France proper, but in Tunis and Algiers. School masters are teaching their boys to till the ground, and the parish priests are emulating each other in making their kitchen gardens models for their people to imitate. Most interesting of all is that even the fishermen have their bit of land which they cultivate when the bad weather prevents them from venturing out to sea. Old Antaeus in pagan mythology was said to regain his strength when ever any of his antagonists flung him back to Mother Earth. Getting the French workingman back to the soil is one of the greatest benefits of the new movement. The financial results netted by each individual are not so great as to cause him any thing like dizziness, but the moral effects are incalculable. "The greatest profit of our garden," said one good housewife, formerly very much worried but now very happy, "is not in the amount of vegetables we eat as in the number of glasses my husband doesn't drink." "You can't imagine how much evil we don't do," said another, "when we are in our garden." It takes the laborer out

of the liquor shops on holidays, in the hours left after toil, and even when he is on strike; it draws the whole family out of their miserable tenements and lets them breathe the fresh air of the country; it furnishes pleasurable and proper work for the children who look upon it as play; and even the old people, who would otherwise mope about the house and grow more and more querulous and disagreeable, have an opportunity of doing some little outside work, in gathering leaves, raking the patches, etc. It goes without saying that the effect on the general health of the workingman and his family is very great in counteracting the tendency to consumption and other maladies likely to be contracted in the confinement and dangerous occupations of mills and factories. Finally it brings the different classes of society in close contact and makes them understand each other. Charitable women are not compelled to be continually holding out their hand to their rich relatives for money to help on their various schemes of beneficence, but find an occupation which is better suited to their woman's nature. They can get down into the families of the poor without the air of patronizing them, a thing which is always resented, but with the kindness of a friend working for the family's material prosperity they can counsel, direct, assist and share in the anxiety as well as in the joy of success. If men strive to manage it alone there is a danger of it lapsing into a business affair worked only for profit. Besides, the mothers and children have to be reached and their interest and eagerness sustained, and only women helpers can do that. The whole movement has this advantage, that it tends to make the workingmen individual proprietors, and so counteracts one of the chief perils of socialism, as that theory is now exploited. In a word, it is the old Catholic way of recognizing the right of the poor, of recognizing their brotherhood with the other ranks of society, and of endeavoring to make them better off materially as well as spiritually.—The Messenger Monthly Magazine, New York.

ANCIENT IRISH ART.

One of the most noteworthy collections that will be found at the St. Louis Exposition of this year, will be that of ancient Irish Art. The Irish section at this World's Fair is already constructed and is certainly on a grander and more extensive scale than has ever been seen before. It is claimed that the collection of Celtic historic art to be seen there is the most wonderful one that has been made in modern times, if not in the history of the world. Prominent in this exhibit will be the artistic industries in which the Irish race, for centuries antedating the Christian era, excelled. There will be illustrated, from earlier times, chiefly as regards the Celtic period, by fac similes of the bronze and gold work of the time, and by full-sized casts of architecture and sculpture in stone.

In this connection a most interesting account has been given, of late, by an American journalist, who has had an opportunity of studying them, of the various details of that great exhibit. After a special mention of the importance, to Ireland and the Irish race, of this exhibit, he thus tells of what it will consist: "The cross of Muirachach at Monasterboice will be among the objects there represented. A series of fac-similes of the illuminated and also of literary manuscripts will bring down this representation of an important province of Irish art and scholarship from the seventh century Book of Kells to the fourteenth or fifteenth century. This illumination of manuscripts was an art in which the old Irish scribes surpassed all others in skill. The rare grace of the intricate designs would puzzle the most skilled chirographist of the present day to imitate without special training. Colors which are bright and fresh to-day, many centuries after the hand which laid them on the vellum has crumbled into dust are a mystery to the painter. With the makers of these wonderful inks the secret has passed away. None to-day can tell of what they were composed. From the fifteenth century until the close of the Williamite wars, there was little art work in Ireland. The people were too busy in the struggle for political existence, but from the close of the seventeenth century to the early nineteenth century Ireland was famous for the artistic beauty and technical mastery of its silver plate manufacture, and the generosity of private owners and public bodies has enabled a very in-

teresting and valuable collection of this beautiful art to be brought together.

"Some specimens of antique Irish furniture, remarkable for beauty of carving, will also be shown, including the only existing example of a members' chair from the Irish House of Commons. A fine collection of Cork and Waterford art glass of the eighteenth and nineteenth centuries will help to illustrate the art industries of this period.

"Closely connected with the historic art industries of the country are the historical relics commemorative of distinguished Irishmen or of salient epochs in Irish history. Relics commemorative of the Volunteer movement, the Confederation of Kilkenny, the Williamite Wars and the Insurrection of 1798 have been kindly lent by various owners, and personal relics of great interest associated with the names of Swift, Grattan, Burke, Henry Joy, McCracken, O'Connell, Parnell, Father Mathew, and other distinguished Irishmen have been obtained, and a number of articles representing minor arts, industries and social life in Ireland prior to the nineteenth century.

"A collection of Irish prints and engravings will be a fitting completion to these exhibits. This section has been formed under the direction of Mr. Strickland, of the National Gallery, with the double object of presenting a series of portraits of distinguished Irishmen and masterpieces of the country, and of its towns as they existed in earlier times, and at the same time illustrating the art and craft of engraving, which was at one time brought to a high point of development in Ireland. The collection of Irish historic portraits is, perhaps, the most complete that has yet been possible to bring together. It will include portraits of Hugh O'Neill, Earl of Tyrone; the famous Franciscan, Luke Wadding, represented by an example from the very rare engraving of the portrait at Rome; of Sarsfield, the hero of Limerick; Walker, the defender of Londonderry; the great Duke of Ormonde, Provost Usher, Castlereagh, Grattan, Flood, Lord Charlemont, Lord Edward Fitzgerald, Wolf Tone, Emmet, O'Connell, Davis, Parnell, James Barry, Croker, and many others who have played on one side or another a leading part in Irish history, or been connected with Irish literature and art. Malton's interesting series of old Dublin views, will be shown, as well as the scarce views of the Dublin painter, Jonathan Fisher, and others. Some interesting and scarce old maps have been acquired."

This statement of the contents of the Irish exhibit, though naturally incomplete, will suffice to give us an idea of the immense educational worth of the entire collection. Moreover, as Ireland is gradually assuming again her rightful place amongst the peoples of the world, it will be timely that her claims to ancient glory should be illustrated and recognized.

FIRST COMMUNION DAY

(By a Regular Contributor.)

Not only is this the month of May, but it is also the month when generally the different parishes have the First Communions. This year we notice not only the great number of children, both boys and girls, who will have the happiness of approaching the Holy Table for a first time during the month of May, but also the number of confirmations that will be given by His Grace the Archbishop. In the various parishes the priests have already laid special stress upon the importance of the First Communion, and the necessity of having the children well prepared. It is not for us to dictate a sermon upon the subject; moreover, we presuppose that all Catholic parents have an adequate idea of the immense import of that great event in the life of a child, and that, in consequence, they make it their duty to see that the children are in no way hindered from attending regularly and religiously all the classes, instructions and other preparations in their respective parishes.

There is, however, one point upon which we are anxious to draw attention. The day of a child's First Communion is surely one of paramount importance, and it should be that the child should celebrate in a one of exceeding joy. It is proper manner calculated to create a lasting impression upon the young mind. But there is a fearful danger. It is that of vanity. The danger of making the child think more about the clothes,

A FEW IRISH SAINTS.

(By an Occasional Contributor.)

We will give brief sketches of a few more Irish Saints this week—these short accounts of the great and good ones, who were the glory of Ireland and of the Church, seem to be relished by a number of our readers.

ST. FINIAN.—It will be recalled that some weeks ago we told of St. Finian, the Leper, and of St. Finian, his contemporary. There was another St. Finian among the primitive teachers of the Irish Church, who was next almost in fame to St. Patrick. He was a native of Leinster, and was instructed in the elements of Christian virtue by the disciples of St. Patrick. To promote the work of God he established many monasteries and schools, the chief of which was at Clonard, in Meath, where he made his principal residence. Out of this school came several principal saints and doctors of Ireland—such as Sainte Kieran, the younger; Columbkille; Columba, the son of Crinithain; the two Brendans; Lascarian; Canice or Kenny; Muidan and others. St. Finian was consecrated Bishop of Clonard. He died on the 12th December, 552.

ST. FLAUNAN.—St. Flaunan was son of Turlough, King of Thomond. Educated by St. Molua, or rather in his monastery, he retired to Leismore, whither his father, resigning his throne, followed soon after. There in the south, St. Flaunan was found "the soaring mountains in the north and the thick and extensive forests in the south." St. Flaunan was found engaged with other monks in opening a road through the narrow and almost impassable valley of the Avonmore. He afterwards went to Rome, where he was consecrated by the Pope Bishop of Killaloe. We believe that he died on the 18th December, but cannot get the exact year. He was the first Bishop of that ancient diocese of Killaloe.

ST. GALL.—This Saint was born about the middle of the sixth century, of noble and pious parents. He studied under St. Comgall and St. Columbanus, and afterwards accompanied the latter Saint to the continent of Europe. By his preaching,

example and miracles, he converted to the faith numbers of idolaters in the country now called Switzerland, one of the cantons of which bears his name, and in which he founded a famous monastery. He died in 646, at a very advanced age.

ST. ADAMAN.—St. Adaman, the patron of Raphoe, was the eighth in descent from the great Nial, King of Ireland, and from Conal the Great, ancestors of Colombkille. His parents were eminent for their rank and virtue. He was born in the year 626, at Raphoe, in the County Donegal, and embraced the monastic life with great humility and fervor in the monastery which has been founded there by his kinsman, St. Columbkille. He died in the odor of sanctity in 705. The festival of St. Adaman is kept with great solemnity in many churches in Ireland, of which he is titular patron, and in the whole diocese of Raphoe, of which he is the patron.

ST. FINBAR.—St. Finbar, or Barr, Bishop, Patron of Cork, was a native of Connaught, of the sept of Hy Briuin. He was educated first in Leinster, under a master who had been a pupil of St. Gregory the Great. He visited Rome; but the date, as well as the date of his death, cannot be fixed with certainty. In the Litanies of Aengus, composed about the end of the eighth century, St. Barr, and seventeen Bishops interred with him in Cork, are invoked. After an episcopacy of seventeen years, he died at Cloyne, on the 25th September, and in the year 623 or the year 630. There is no record sufficiently exact to assurance of the year.

ST. DECLAN.—This great saint was the first Bishop of Ardmore, and was baptized by St. Colman, and preached the faith in that locality a little before the arrival of St. Patrick, who confirmed the Episcopal See of Ardmore, in the Synod of Cashel, in 448. Ardmore was afterwards joined to the See of Lismore; that is after the coming of the English. Later on this See of Lismore was united to that of Waterford.

ornaments and presents on that occasion than about the wonderful Sacrament that is to be received. A couple of weeks ago there died a good priest of the city, one who had had years of practical experience in parochial work. This time last year when the day of the First Communion, for certain children of his parish, approached, he begged of the parents to not fill the young minds with all the vanities of dress and all the expectations of presents on that day. "Let them," he said, "give up their entire minds to the contemplation of the Eucharistic God they are about to receive; do not, for any consideration, distract them; let not the vanities and frivolities intrude upon the sacredness of that event. If you have gifts, presents, fine dresses in view, keep them all for the wedding day. These things are in place at a marriage; they are dangerous on an occasion like this. You risk destroying in one hour the fruits of the labors of the priest, the Brothers, the Sisters, and all who have been preparing your children." These were words of wisdom that fell, a year ago, from lips that are forever silent now in death; but the true priest preaches on, even after he has left this world, and as we repeat his words to-day we do so in order to impress all parents and friends of the happy young First Communicants with the solemnity of that event, and with the grave importance of not allowing any worldly or light thoughts, sentiments, or aspirations to come between the young souls and the full blessedness of that grace-burdened event in their lives.

Marvelous Surgery.

A remarkable surgical operation, which resulted in restoring the sight to an eye was performed in Cincinnati last week by Dr. Von der Berg, a prominent eye specialist of Berlin. A young man named Frank Garrity suddenly lost the sight of one eye three months ago, and the doctors said it was paralyzed and could not be cured. Two weeks ago Dr. Von der Berg arrived in Covington and at the solicitation of a friend took charge of young Garrity's case. He declared the blindness due to a dislocated artery behind the eyeball, which could be cured by an operation. The German specialist took the eye out, rearranged the arteries and then reset the eyeball. The operation took two minutes. Sight was completely restored.

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SYMINGTON'S EDINBURGH COFFEE ESSENCE in a few delicate coffee in a moment. No trouble in using—small and large bottles from all grocers. GUARANTEED PURE.

ST. JAMES THE GREATER.

The divisions created in the parishes of St. Joseph and Notre Dame, by will constitute a new parish to be a recent decree of the Archbishop, known as that of St. James the Greater, and its parochial temple will be the Cathedral.

The decree reads as follows:

Paul Bruchesi, by the Grace of God and favor of the Apostolic See, Archbishop of Montreal.

Considering the petition, dated the 15th April, 1904, presented to us in the name and on behalf of the parishioners residing on the portion of territory below described, in the parishes of Notre Dame and St. Joseph, in Montreal, requesting the erection of the said territory into a separate parish, and supported by the reasons therein advanced:

Considering the great spiritual advantages to result from the erection of the said parish;

Considering that the gentlemen of the Seminary of Saint Sulpice are altogether favorable to the dismemberment of the said portion of territory from the parish of Notre Dame; Considering that the signers of said petition habitually attend our Cathedral Church and there perform their religious duties:

Considering the absence of all opposition, on the part of those interested, to the dismemberment of the said territory in the parishes of Notre Dame and St. Joseph;

Considering that the members of our Chapter consent that, granting the request which has been made us, we place our Cathedral at the disposal of the new parish for purposes of worship;

Wherefore, the holy name of God being invoked, and with the consent of our venerable brethren the canons of our Metropolitan Church, we have departed from and by these presents do depart from the decrees erecting canonically the parishes of Notre Dame and of St. Joseph, in Montreal and we decree as follows, to wit:

1st. We detach from the parish of Notre Dame all the territory included on one side between the middle of Victoria Square, of Beaver Hill and of Aylmer street, and the middle of Mountain street; and on the other side, between the middle of St. James street and the middle of Sherbrooke street.

2nd. We detach from the parish of St. Joseph, of Montreal, all the territory, included, on one side, between

the middle of Mountain street and the middle of Atwater Avenue; and on the other side, between the Canadian Pacific line and the middle of Sherbrooke street.

3rd. Of these two parts united we wish that they do constitute, and by these presents we do constitute them, a distinct parish under the patronage of St. James the Greater, whose feast falls on the 25th July.

4th. The new parish of St. James the Greater of Montreal, is then bounded on the northwest by a line passing through the middle of Sherbrooke street, from Atwater Avenue to Aylmer street; on the northeast by a line running along the middle of Aylmer street, to the east of Phillip Square down the middle of Beaver Hill and the west of Victoria Square to St. James street; on the southeast by St. James street to a line running down the middle of Mountain street, to the railway track of the Canadian Pacific, and thence continuing south-easterly along the said Canadian Pacific railway track to the limits of St. Joseph's parish, and thence south-westerly along the western limits of St. Joseph's parish to Dorchester street, and thence continuing south-easterly, by the middle of Dorchester street, to Atwater street; on the southwest by a line running along the middle of Atwater street from Dorchester street to the middle of Sherbrooke street.

To be, the said parish of St. James the Greater, entirely under our spiritual jurisdiction, in charge of the parish priests or assistants who will be appointed by us, or by our successors, to conform to all the rules of ecclesiastical discipline established in this diocese, especially the administrations of the Sacraments, the preaching of the word of God, and the other religious aids to the faithful of the said parish, enjoining on the latter to pay the dues and obligations as is customary and authorized by this diocese, and to respect and obey them in all things that appertain to religion and that touch upon their eternal salvation.

Given at Montreal, at our Archbishop's Palace, the 30th April, 1904, under our sign and seal, and the countersign of our secretary.

PAUL, Arch. of Montreal.

By order of Mgr.

EMILE ROY,
Canon-Chancellor.

dences of cures. It is related that fully a score of afflicted men and women have successfully sought the aid of Mary at this simple shrine. The writer has frequently heard related the story of a lame man who, after kneeling there in fervent prayer, arose cured. Residents of the village are firm in the belief of the special efficacy of intercession to Mary at this edifying spot. Water flows from the rock in which the niche is, as clear and fresh as from St. Ni-man's.

The grotto is a place where tired limbs find rest and aching hearts content. It is the only good imitation of Lourdes in Canada, and it is said that there is but one in the United States.—The New Freeman, St. John, N.B.

NEW PARISH PRIEST.

Amongst the various new parochial appointments announced in the official organ of the diocese, we find that of Rev. Father J. Casey, as parish priest of the newly created parish of St. Agnes, of Montreal. In our last issue we gave the limits of this new parish, which is in the north end of the city, and it was generally conceded that Father Casey would likely be its first pastor. For some years back, Father Casey has been attached to St. Jean Baptiste, where he looked after the spiritual wants of the large English-speaking Catholic population inside the limits of that parish and of the parish of St. Louis de France. For a long time there had been an agitation to secure the erection of a separate parish for that growing element. The result has been the creation of the parish of St. Agnes. We need not say that a great deal, if not the most of the work in connection with that organization fell upon the strong and willing shoulders of Father Casey. He has had a long and up-hill struggle. Now he has before him the great task of building up his parish, of erecting a Church and a presbytery, of securing schools, and of doing all needed to carry out the idea of a parish. That he will succeed we have no doubt, for he has the energy, talent, and determination, and we trust Providence will give him the years and the health to accomplish his great work.

TWO NEW BISHOPS.

On Sunday, May 1, at the Cathedral of St. Peter and St. Paul, in Providence, R.I., the new Bishop of Fall River, Mgr. Stang was consecrated, amidst great ceremonial, by Mgr. Mathew Harkins, the Bishop of Providence. Amongst the members of the hierarchy present was Mgr. Etienne Michaud, the Bishop of Burlington.

On the Monday previous, Rt. Rev. Thomas Francis Cusack was consecrated Auxiliary Bishop of New York in St. Patrick's Cathedral, in that city. More than two hundred ecclesiastics, including Bishops, Monsignors and priests, were present. The following brief account of the ceremonies comes to us from New York:

"The officers of the Mass were: Assistant priest, Mgr. Joseph F. Mooney; deacons of honor, the Rev. Charles H. Corley and the Rev. Michael C. O'Farrell; notary, the Rev. Dr. Guinon; deacon, the Rev. James T. McIntyre; sub-deacon, the Rev. Daniel J. McMackin. Bishop Colton, of Buffalo, and Bishop McFaul, of Trenton, took part in the ceremonies, and others present were Archbishop Gauthier of Kingston, Ont.; Bishop Gabriels, of Ogdensburg; Bishop Burke, of Albany; Bishop McDonnell, of Brooklyn, and Bishop McQuaid, of Rochester.

"At the conclusion of the Mass, Bishop Cusack, kneeling before the altar, was endowed by the Archbishop with the crozier and miter, and the ring of the Fisherman. Holding the crozier, Bishop Cusack then received the devotion of the clergy, even the Archbishop kneeling. Then traversing the main aisle, he gave his blessing to all, while the choir sang a Te Deum. After this he took his seat beside the Archbishop on his throne, while the Rev. Walter Elliott, rector of the Apostolic Mission House at Washington, delivered the sermon of the day. He referred to Father Cusack as "adverse to parade and unfounded show, not a noisy reformer nor a self-invested inquisitor, yet a terror to scandalous evil-doers, a saloonkeeper, bribe-givers and vote sellers; a priest of all the people, but especially for brethren outside the Church, so cruelly suffering from

error and doubt concerning eternal salvation."

Bishop Cusack then pronounced the Papal Benediction, cabled by Cardinal Merry del Val, secretary to Pope Pius X. A banquet at the Cathedral College followed. Bishop Cusack, in a brief talk, urged that every pastor prosecute mission work among non-Catholics, instead of leaving it to bands and orders. Archbishop Farley echoed this sentiment.

OLD PUBLICATIONS.

(By a Regular Contributor.)

In the last issue I made mention of old editions of the British Essayists—forty-five volumes, published in 1803—from which I extracted two prefaces. I have now before me a Biographical and Historical introduction to these classic works; I would be pleased to make a summary of these pages, as they contain a veritable education in English literature. Moreover, the matter I purpose glean- ing and reducing to brief space, is rare and not within the reach of many of the present-day readers. With out further preface I will begin at the beginning.

The commencement of the Eighteenth Century was distinguished by the appearance of a class of writers so eminent for wit, elegance and taste, that the period in which they flourished has, almost by universal consent, been recorded as the Augustan age of English literature; criticism, however, has since endeavored to explode a term which, while it conigned the past to oblivion, might check the hope of future improvement; yet, if we fairly estimate the writings of the principal ornaments of that time, we must at least allow that they formed a combination which has not often graced the annals of literature, and that they have bestowed upon the world labors whose intrinsic worth must be great, since they have outlived many revolutions of taste, and have attained unrivalled popularity and classic fame, while multitudes of their contemporaries, successors and imitators have perished, with the accidents, or caprices or fashion which procured them any share of public attention.

In all changes of English manners, a foreign influence had long been predominant. The earliest accounts inform us that those who were allowed to prescribe the modes in dress, language, or sentiment, collected their knowledge on their travels, and were not ashamed of being conquered by the follies of nations whose arms they despised. About the time we now treat of, foreign fopperies, ignorance of the rules of propriety, and indecorous affectations had introduced many absurdities into public and private life, for which no remedy was provided in the funds of general instruction, and which consequently prevailed with impunity until the appearance of the Essayists. This useful and intelligent class of writers, struck with the necessity of supplying the lesser wants of society, determined to subdivide instruction into such portions as might suit those temporary demands, and casual exigencies, which were overlooked by graver writers, and more bulky theorists; or, in the language of Addison, "to bring philosophy out of closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables, and in coffee-houses."

Of the origin of this species of writing, Dr. Johnson, in his "Life of Addison," has given a sketch which it were to be wished he had illustrated by research. Yet though written in advanced life, when inquiry became irksome, it is too highly valuable for elegance of diction, and justice of criticism, to be omitted in a place like this. With this sketch from that fertile pen we will close this week's contribution.

DR. JOHNSON'S ESTIMATE.

"To teach the minuter decencies and inferior duties, to regulate the practice of daily conversation, to correct those depravities which are rather ridiculous than criminal, and remove those grievances, which if they produce no lasting calamities, impress hourly vexation, was first attempted by Casa, in his book of Manners and Castiglione in his Courtier; two books yet celebrated in Italy for purity and elegance, and which, if they are now less read, are neglected only because they have effected that reformation which their authors intended, and their precepts are now no longer wanted. Their usefulness to the age in which they were writ-

OUR OTTAWA LETTER.

(By Our Own Correspondent.)

THE SESSION.—There is almost nothing new in political circles, and as far as the progress in Parliament is concerned, the only thing to record is the adoption, after four weeks of discussion, of the Grand Trunk Pacific Bill. It now goes to the Senate, and will be dealt with there on the 16th May, when that body meets again. The probability is that the session will last until June. Possibly if we have very hot weather in May the members may get weary and hasten their departure. At all events there is nothing new at the Capital, in the parliamentary or the political line, and we must turn to some other source of news.

A PIONEER GONE.—Although not of our Church, still one of the oldest pioneers of the Ottawa Valley, who has just died, was a man whose good right hand helped our people in a very material manner in the days that are long gone. Mr. Allanson Cooke, who died at Hintonburg, a suburb of Ottawa, on Sunday last, was at one time, and for some years, member of Parliament for the County of Ottawa. He had reached the advanced age of 93 years. The deceased lived with his son, Mr. Geo. N. Cooke, and a week ago suffered a paralytic stroke, from the effects of which he died. The late Mr. Cooke was a noble specimen of virile Canadian manhood. He was born on September 11, 1811, near l'Original and during the greater part of his life was a resident of the Ottawa district. He belonged to a long lived, historic family on the Ottawa, his father, the late Asa Cooke, having been one of the first to engage in the timber trade on the Grand River, away back in the first years of the century. Mr. Cooke succeeded to the business himself. According to Dr. Morgan, Mr. Cooke was returned to the old Canadian Assembly in 1854, the seat of Government being then at Quebec. He continued to represent Ottawa county up to 1858, when he retired from public life and was succeeded in the representation by Mr. D. E. Papineau a nephew of the famous French-Canadian. Mr. Cooke sat in Parliament during the long and memorable discussion which took place on the seat of Government question, and he was one of the devoted band upholding the Queen's decision in favor of Ottawa. All of his parliamentary contemporaries of that day have passed away. In 1860 he was an unsuccessful candidate for the Inkerman division in the Legislative Council of Canada, his opponent being the late Hon. John Hamilton. In his young-

er days he took an active interest in military matters and was lieutenant-colonel of the first battalion of the Ottawa County militia. As warden of the county he was instrumental in having the division made into two electoral districts—Wright and Labelle.

SENATOR DAVID'S LECTURE.—As I have mentioned frequently of late, St. Patrick's Hall here—one of the finest halls of its class in Canada—is used by the Institut Canadien of Ottawa, on account of the burning down of that Association's own hall. On Monday night last a magnificent musical and vocal concert was given, and during the course of the evening Senator L. O. David, City Clerk of Montreal, delivered a delightful lecture on "Papineau and the Bedards." The concert consisted of eleven items in which took part Mesdames A. Lapointe, the Misses F. Beland, N. Beland, V. O'Connor, D. Champagne and M. Clancey, as the famous Sax-tuator, with mandolins, guitars and harps, Mr. Godard and Miss Laframboise, Mr. J. E. Asselin, and Miss Payette, Miss Idola St. Jean, Miss Tarte. There were two short comedies, splendidly acted. The lecture was a real historical treat. It was certainly worthy of the best efforts of Senator David, and for long years has his reputation been made as an exponent of Canadian historical subjects. It would be highly instructive if his lecture could be reproduced in full, and translated into English.

THE UNIVERSITY.—On the 24th of May, amidst great ceremonial and solemnity, the corner stone of the new University of Ottawa will be laid. It is expected that Cardinal Gibbons will deliver the address on that occasion. At present over one hundred carts are at work removing the debris after the fire. In digging in the ruins the seal of the University was found intact, and scores of precious manuscripts, and books, supposed to have been burned, were found to be but little damaged. Of these are a number of rare volumes in the Irish language that Father O'Boyle had in his office. The explanation of their preservation is this, that when the corner fell in that contained Father O'Boyle's books, desk, safe, etc., the entire wall fell upon them, buried them too deep for the flames to get at them, and thus they were saved for future use. It is expected that the science branch will be built for September. The contractor is Mr. Peter Lyall of Montreal.

ten is sufficiently attested by the translations which almost all the nations of Europe were in haste to obtain.

"This species of instruction was continued and perhaps advanced by the French; among whom La Bruyere's Manners of the Age, though, as Boileau remarked, it is written without connection, certainly deserves great praise, for liveliness of description, and justness of observation. "Before the Tatler and Spectator, if writers for the theatre are excepted, England had no masters of common life. No writers had yet undertaken to reform either the savageness of neglect, or the impertinence of civility; to shew when to speak, or to be silent; how to refuse, or how to comply. We had many books to teach us our more important duties, and to settle opinions in philosophy and politics; but an Arbiter elegantiatum, a judge of propriety, was yet wanting, who should survey the track of daily conversation, and free it from thorns and prickles which tease the passer, though they do not wound him.

"For this purpose nothing is so proper as the frequent publication of short papers, which we read not as study, but amusement. If the subject be slight, the treatise likewise is short. The busy may find time, and the idle may find patience.

"This mode of conveying cheap and easy knowledge, began among us in the civil war, when it was much the interest of either party to raise and fix the prejudices of the people. At that time appeared Mercurius Aulicus, Mercurius Rusticus, and Mercurius Civicus. It is said that when any title grew popular, it was stolen by the antagonist, who by this stratagem conveyed his notions to those who would not have received him,

had he not worn the appearance of a friend. The tumult of those unhappy days left scarcely any man leisure to treasure up occasional compositions; and so much were they neglected, that a complete collection is nowhere to be found.

"These Mercuries were succeeded by L'Estrange's Observer, and that by Lesley's Rehearsal, and perhaps by others; but hitherto nothing had been conveyed to the people, in this commendable manner, but controversy relating to the Church or State; of which they taught many to talk, whom they could not teach to judge. "It has been suggested that the Royal Society was instituted soon after the Restoration, to divert attention of the people from public discontent. The Tatler and Spectator had the same tendency: they were published at a time when two parties, loud, restless and violent, each with plausible declarations, and each perhaps without any distinct termination of its views, were agitating the nation; to minds heated with political contentions, they applied cooler and more inoffensive reflections and it is said by Addison, in a subsequent work, that they had a perceptible influence upon the conversation of the time, and taught the frolic and the gay to unite merriment with decency; an effect which they can never wholly lose, while they continue to be among the first books by which both sexes are initiated in the elegancies of knowledge."

With this high appreciation of the Essayists and their work, from the pen of the most competent critic of his age, we will close for this issue. Next week we will glean a more detailed idea of what that work was and of who the British Essayists were.

LOURDES DUPLICATED

The sad news of the closing of Lourdes, that lovely shrine, where since 1858, thousands of suffering creatures have sought the sweet intercession of Mary and laved their aching limbs in the healing waters which bubbled forth from the sacred earth, will cause sorrowing in many Christian homes.

There, before our Lady of Lourdes, bent those "whose faith hath made them whole," experiencing miraculous cures.

The closing of this noted shrine ends a sad chapter in a few years' history of a misguided nation.

In the Vatican Gardens will shortly be built an exact imitation of the famous grotto of Lourdes. It may be of interest to know that in our own province by the sea there is a beautiful grotto, travellers say, very much like the magnificent spot in France.

At St. Louis, in the county of Kent, Rev. Father M. F. Richard was for many years parish priest. St. Louis is his native village, and the Reverend Father aimed at having it as attractive as the means at his disposal would permit.

He first erected a large church which has elicited the admiration of many who visit the village. Through his instrumentality a convent was built almost directly opposite the Church, and on the brow of a high hill. The people of Richibucto and neighboring places contributed largely to the building of this institution, which has since trained many young ladies for life in the cloister and the world. The hill crowned with those two imposing structures sweeps down to a placid river. Father Richard had visited Lourdes, and noting the close resemblance of the location of his own Church and convent to that of similar edifices on the hill at Lourdes he conceived the idea of having a

grotto on the hillside at St. Louis, like the world-famous shrine. He had not been long returned when Lourdes was almost perfectly imitated at the small settlement in Kent.

When the feast of Corpus Christi is smiled on by a bright sun, the visitor to St. Louis sees the little grotto in its fullest beauty. He views a large procession, the priest bearing the Blessed Sacrament at its head, proceed from the Church along the descending pathway and through the gates of the grotto. He sees this multitude of the faithful pass slowly by a huge cross on which is a life-size figure of Christ Crucified. On either side is a life-sized figure of the dying thieves. These, it is understood, were imported from Paris.

Then begin the Stations of the Cross in plaster of Paris. These are elevated some ten feet from the ground and are excellently designed. Seven of them extend from the crucifixes to the farther side of the grotto; the remaining seven are placed on the other side of a beautiful row of palms. Large and small statues are placed at various nooks of the grotto. Leading down the hill, on which the grotto is situated, is a broad path, flanked on either side by rows of palm, and from this path branch others through the pretty grotto.

Down the main path the procession moves till the priest reaches the statue of the Blessed Virgin, set in a niche rudely carved out from a masonry rock which goes to form the hill. Here there are two big iron gates which are opened for the priest, who from an altar prepared before the shrine, gives Benediction of the Blessed Sacrament to thousands kneeling before him on a platform built over the water.

Around the image of Mary, flowers bloom all summer long, their sweet perfume wafted over the calm waters of the nearby river, which winds its way silently to the sea. There, as at Lourdes, brackets are raised, and in them stand crutches and canes, evi-

Random

THE POPE AND TELEPHONE.—On Monday of last week, Pope Pius X had the long-distance telephone Rome and Venice. The Pope appointed as Patron, Monsignore Cavalice, who had always held the telephone. His Holiness new Patriarch on Monday with joy and surprise to hear the Pope's voice, from the Vatican, his voice conversing with him in Italian dialect. The conversation some time, and all assembled in the palace of speed around in mute modern inventions still be developed, the day on this side of the Atlantic of the Church may have joy of talking to the Pontiff over a trans-phone.

A CONVERT ARTIST.—Vallier Taylor made his London Academy success of "The Last Blessing," sends a priest standing bed of a peasant in a stage. Referring to this the artist, and to his faith, a very interesting is to be found in an Enquiry. After describing the picture it says:

"It was shown during of Cardinal Manning's own last blessing, of ad given to it. Paris canvas a year later; and of his success, the artist ception into the Church much sincerity he had delineation of that to This year Mr. Taylor somewhat similar subject far more difficult aspect. The title itself, explanatory—"The Viatic among them and they k A poor London street most dreary and unspiring in all Christendom—is Saturday in the kind twilight. The marriage and artificial lights play symbolically. Lights the shop and from the rows that line the curbs rap through the crowds ment passes a priest, le girl who has summoned the last Sacraments. Of all that distracted throng sacred errand on which goes. He stands with bowed head until the passes.

AN AGED COMPOSER.—Paris correspondent of Freeman, sends the following account of an aged composer, whose name were once familiar:

"Paris has an octogenarian composer in the person Pauline Viardot, who, a year, has written a new called "Cendrillon." The fourth or fifth production kind. The lady was formerly great singer and pianist. music with Liszt and other persons. Her brother, cia, lives in London, and the great vocalist, Mar Malibran, long dead, re- large monument in the cemetery at Brussels. Al set, the poet, composed finest verses in honor of l. She was nearly frightened once while attending a of the "Sardanapalus" of Paris. The wild composer, and, as the instrument a hash of his grand final score at them, knock desks, and caused Madam who was sitting near him

City and District Savings

The fifty-seventh annual City and District Savings was held on Tuesday last at Hamilton Hall, president occupied the chair, and manager, Mr. A. P. Lepp as secretary. The chairman read the

BETTER.

Random Notes and Cleanings.

an active interest in the first battalion of the militia. As warden he was instrumental in the division made into two tracts—Wright and La-

DAVID'S LECTURE.—mentioned frequently of his class in Canada the Institut Canadien account of the burning Association's own hall, might last a magnificent local concert was given, a course of the evening David, City Clerk of a delightful lecture and the Bedards."

A CONVERT ARTIST.—Mr. Chevalier Taylor made his first great London Academy success by a picture of "The Last Blessing," which represents a priest standing by the death-bed of a peasant in a Cornish cottage. Referring to this picture, the artist, and to his conversion to the Faith, a very interesting passage is to be found in an English contemporary. After describing the picture it says:

"It was shown during the last May of Cardinal Manning's life, and his own last blessing of admiration was given to it. Paris crowned that canvas a year later; and, in the midst of his success, the artist's own reception into the Church showed how much sincerity he had brought to the delineation of that touching scene. This year Mr. Taylor has treated a somewhat similar subject, but in a far more difficult and complicated aspect. The title itself, however, is explanatory—"The Viaticum: He was among them and they knew it not."

A poor London street—nearly the most dreary and unspiritual sight in all Christendom—is shown on a Saturday in the kind amelioration of twilight. The marriage of natural and artificial lights is there—almost symbolically. Lights shine from the shop and from the coster's barrows that line the curb. Quick and rapt through the crowds of the pavement passes a priest, led by a little girl who has summoned him to bring the last Sacraments. One titan in all that distracted throng guesses the sacred errand on which the priest goes. He stands with doffed hat and bowed head until the Christ-bearer passes.

AN AGED COMPOSER.—The Paris correspondent of the Dublin Freeman, sends the following interesting account of an aged musical composer, whose name and works were once familiar:

"Paris has an octogenarian lady-composer in the person of Madame Pauline Viardot, who, in her 83rd year, has written a new light opera called "Cendrillon." This is her fourth or fifth production of this kind. The lady was formerly a great singer and pianist. She studied music with Liszt and other famous persons. Her brother, Manuel Garcia, lives in London, and her sister, the great vocalist, Maria Felicitas Malibran, long dead, reposes under a large monument in the neat Laeken cemetery at Brussels. Alfred de Musset, the poet, composed some of his finest verses in honor of La Malibran. She was nearly frightened to death once while attending a performance of the "Sardanapalus" of Berlioz in Paris. The wild composer conducted, and, as the instrumentalists made a hash of his grand finale, he flung his score at them, knocked over two desks, and caused Madame Malibran, who was sitting near him, to rush off

THE POPE AND TELEPHONE.—On Monday of last week, His Holiness Pope Pius X had a talk, over the long-distance telephone, between Rome and Venice. Recently the Pope appointed as Patriarch of Venice, Monsignore Cavallaria, whom he had always held in special friendship. His Holiness spoke to the new Patriarch on Monday. It was with joy and surprise that he clearly heard the Pope's voice, sending him, from the Vatican, his salutation, and conversing with him in the soft Venetian dialect. The conversation lasted some time, and all the priests assembled in the palace of the Patriarch stood around in mute surprise. If modern inventions still continue to be developed, the day may come when on this side of the Atlantic the heads of the Church may have the privilege and joy of talking to the Sovereign Pontiff over a trans-Atlantic telephone.

FOR CATHOLIC STUDENTS.—A new organization has been formed in Montreal, having for its aim the establishment of a quarters for Catholic students attending city universities. A correspondent in discussing the matter, says:

The registers of these institutions show an actual attendance of no less than one hundred and twenty of such young men, and a real want has long been felt for an association of some kind, calculated to promote their religious well-being, the social comfort, during the trying period of their education in a non-Catholic University. A plan has been devised whereby this aim may be attained, and we have much pleasure in offering you a brief outline of the same.

A large and centrally located house is being rented, and it is our intention to form there a Students' Club, affording its members a suitable meeting place for innocent amusement and social intercourse. The enterprise is in the hands of an executive board, composed of two business men, three professional men, two students and a clergyman. All will be conducted on strictly business-like principles, and, we hope, with a reasonable amount of sympathy from our prominent Catholic friends, to bring the undertaking to a successful issue.

A communication of sanction and hearty approval has been received from His Grace the Archbishop, and a liberal donation accorded by the Seminary of St. Sulpice.

The executive committee is as follows: Hon. Justice Curran, Mr. C. F. Smith, F. J. Hackett, M.D., Mr. Martin Eagan, E. J. Mullally, M.D., Mr. Hugh Chisholm, Med. '05, President; Mr. P. J. Downes, Law '06, Secretary; Rev. Gerald J. McShane, S.S., Chaplain.

THE HOMELESS IN WINTER.—Few of our people pause for a moment in the rush and hurry to secure their own happiness to dwell upon the hundreds of homeless men and women who, during the winter months, are forced to seek shelter in houses of refuge in our city. In this work that well known and deserving institution, St. Bridget's Refuge, organized two generations ago under the late lamented and wholesouled pastor, Rev. Father Dowd, occupies a leading place.

Ever since the foundation of the Refuge, the Grey Nuns have had charge. At present Rev. Martin Callaghan, P.P., St. Patrick's, chairman, and a number of leading professional and business men constitute the executive committee.

Here is a summary of the winter's work in sheltering the many homeless men, which is in addition to the regular work of the institution of caring for the aged poor who are regular inmates: Irish, 2696; French 2837; English, 515; other nationalities, 910. Total, 6958. All were furnished with bed and breakfast.

balance at the credit of profit and loss of \$77,708.37. "The number of open accounts on the 31st December last was 69,487, and the average amount due each depositor was \$220.29. "For the accommodation of our depositors in the West End a branch was established, during the year, at the corner of St. Catherine street and McGill College avenue, which is making satisfactory progress. The bank has also acquired a property at the corner of Ontario and Maison-neuve streets, where it is intended to open a branch as soon as possible for the convenience of our depositors in that district. "Your directors have to record, with deep regret, the death, since the last annual meeting, of their esteemed colleague, the Hon. James O'Brien, who had been a director of the bank for upwards of twenty-seven years, and whose rare business qualities and whose devotion to the interests of the institution were of much value. Mr. Robert Archer, formerly president of the Board of Trade has been elected to the position. "As usual, frequent and thorough inspection of the books has been made during the course of the year. The financial statement showed the following for December 31, 1903:

Assets.

Cash on hand and in chartered banks ..	\$ 1,208,697.36
Dominion of Canada Government stock and accrued interest ..	2,037,012.50
Provincial Government bonds ..	403,907.43
City of Montreal and other municipal and school bonds and debentures ..	4,840,463.23
Other bonds and debentures ..	661,385.50
Sundry securities ..	320,837.25
Call and short loans secured by collaterals ..	6,920,503.68
Charity Donation fund invested in municipal securities approved by the Dominion Government ..	180,000.00
Bank premises (head office and six branches) ..	\$450,000.00
Other assets ..	9,186.36
	\$17,031,993.31

Liabilities.

To the public:	
Amount due depositors ..	\$15,302,061.19
Amount due Receiver-General ..	93,341.86
Amount due Charity Donation Fund ..	180,000.00
Amount due open accounts ..	78,881.89
	\$15,654,284.94

To the shareholders:

Capital stock (amount subscribed \$2,000,000) paid up ..	\$600,000.00
Reserve Fund ..	700,000.00
Profit and loss account ..	77,708.37
	\$1,377,708.37
	\$17,031,993.31

On the motion of the president, the directors' report and the financial statement were adopted.

Thanks were awarded the president vice-president, directors, manager and other officers for their attention to the interests of the bank during the year, after which the retiring auditors, Messrs. James Tasker and A. Cinq-Mars, were re-elected.

The old board of directors was unanimously re-elected: Sir William Hingston, Mr. R. Bellemare, Mr. Justice Oulmet, Mr. Michael Burke, Hon. Robert Mackay, Messrs. H. Markland, Molson, C. P. Hebert, Richard Bolton, G. N. Moncel and Robert Archer.

At a subsequent meeting of the directors Sir William Hingston was re-elected president and Mr. R. Bellemare vice-president.

INDIAN MISSIONS.

Although far advanced in years, like our own Father Lacombe, the Rev. J. F. Malo, is now in the Eastern States seeking funds for his Indian Mission in the Northwest. He wants to establish an Indian school at Elbow Woods, in North Dakota. The building was erected by Mother Mary Katherine Drexel, of the noted Philadelphia family, who left the world for a religious life, although possessing a fortune of a million a year. She built a convent at Elbow Woods, but the teachers have to be

paid and obtained by Father Malo. There are several hundred Indian children to whom education is given in an irregular way, and the desire is to form a permanent school. Here is a brief sketch of Rev. Father Malo's life and career:

The son of a wealthy Canadian farmer, Father Malo was ordained in Montreal when twenty-eight years old, and was made an assistant priest in the Canadian city. Shortly afterward Archbishop Blanchet, of Oregon, while in Montreal, asked some of the young priests to volunteer for the Indian missions of the far West for terms of five years. Father Malo was one of the number who did. He says that he did not feel the five years passing, and kept at the work for twelve years.

When the Archbishop went to the Vatican Council he took Father Malo as his secretary. On their return Father Malo's services were sought at Washington by the Church authorities to establish an Indian bureau. After four years in that capacity, Bishop Marty, while in Washington, told Father Malo that the Sioux Indians wanted "Blackgowns," and Father Malo went again into the wilds. He made himself one of the people among whom he worked, sharing their labors, their food and their customs. The result was a great success. The priest learned to speak four Indian languages in ministering to his people, who are scattered over a radius of a hundred miles, between Bismarck, the capital of North Dakota, and Elbow Woods.

Father Malo, despite his age, is as strong as a man twenty years younger. He has never been sick, due, probably, to the plainness of food and plenty of fresh air. Simple of manner, with the courteous gentleness of the French, and the zeal of an Apostle, thinkers who can realize the spiritual fervor of the man admire the ardor of Father Malo.

Munificent Donations.

In the Indian Sentinel (for 1903-05), a delightful publication issued yearly by the bureau of Catholic Indian Missions at Washington, in the interest of the Society for the Preservation of the Faith Among Indian Children, we find the following acknowledgment of the extent and effect of Mother Katherine Drexel's magnificent gifts in support of the Church's work for the spiritual and temporal welfare of the "nation's wards."

"It is estimated that Rev. Mother M. Katherine Drexel has expended one million dollars in building Catholic Indian school plants. Her frequent and generous donations to Bishops, priests and religious communities for Catholic Indian mission purposes would aggregate a large sum total, which it is not possible to determine. Since the withdrawal of Government aid from the Catholic Indian schools she has made it possible for them to continue their work by contributing every year not less than one hundred thousand dollars for their support. It can be said in all truth that if she had not granted this annual sum the schools would long since have been abandoned.

"On the other hand, all the Catholics of the United States together do not contribute annually seventy-five thousand dollars for Catholic Indian missions and schools. Can it be possible that they are willing to throw the burden of the support of their Indian schools upon one generous woman?

"Mother Katherine has not only despoiled herself of her worldly goods for God's poor, but she has consecrated to them her life, and, communicating to others her heroic spirit of self-sacrifice, has given to the Church a new family of religious women—the Sisters of the Blessed Sacrament—who devote themselves exclusively to the neglected Indians and the despised negroes. Our Catholic people cannot consecrate all their time and energies to the cause of the Indian, but there are some things which they can do; they can contribute generously according to their means toward the support of the schools; they can encourage among their children vocations for the missions, and in this manner recruit the ranks of the Indian missionaries and of the Sisters of the Blessed Sacrament.

"Mother Katherine cannot continue to give large sums indefinitely, and it behooves the Catholics of the country to provide sufficient funds to carry on their schools when her as-

NOTES FROM QUEBEC.

(By our Own Correspondent.)

AN ENJOYABLE EVENING.—The Ladies' Auxiliary A.O.H. seem to have made a discovery, the secret of which they securely guard, viz., to make a huge success of everything they undertake. The entertainment given by that organization on Monday evening in Tara Hall to celebrate the third anniversary of its existence proved no exception to the rule, and when it is said a most pleasant time was spent by all those who had the good fortune to be present is putting it mildly indeed. A short meeting of the Auxiliary was first held, the primary object of which was the initiation of 16 members, after which all adjourned to the body of the hall, which was decorated with the good taste always shown by the ladies. A general invitation was extended to the members of No. 1 Division, who turned up in large numbers to join in the celebration. The Rev. Fathers of St. Patrick's, who always manifest a deep interest in all the societies connected with the Church, also attended, much to the delight of all present. An hour or more was devoted to progressive eulogy, after which addresses were delivered by members of No. 1 Division. A number of songs of Ireland, some of them thought to have been long since forgotten, were resurrected and rendered in all their old time beauty. The same may be said of the music furnished by the orchestra. A dance followed, which, in the opinion of the younger members, was the most enjoyable item on the programme. Choice refreshments were served during the evening. The hours flew like minutes, and the parting hour came all too soon. The ladies who compose the Auxiliary have every reason to be proud of the success which attended this social gathering. May they celebrate many an anniversary and may each one find them in a more flourishing condition than its predecessor.

THE MONTH OF MAY.—An immense congregation filled St. Patrick's Church on Sunday evening on the occasion of the opening of the month of May. The exercises consisted of the recitation of the Rosary, a sermon by Rev. Father Henning on devotion to the Blessed Virgin, in the course of which he gave a brief history of this beautiful devotion, which was followed by a procession and solemn Benediction of the Blessed Sacrament. As the boys and girls taking part in the procession entered the Church the choir sang, "It is the Month of Our Mother," and as the procession moved around the Church, "On this Day, O Beautiful Mother," was sung. The main altar, as well as the altar of Our Lady of Perpetual Help, were beautifully decorated with tapers, electric lights, flowers and palms. There will be devotions every evening during the month in honor of the Blessed Virgin.

ARCHBISHOP'S PALACE.—The Archbishop's Palace is to be remodelled and improved, the work having been already commenced. It is said \$50,000 will be spent on these improvements.

IMPORTANT JUDGMENT.—Judgment was given last week in the Superior Court in the case of the Trading Stamp Co. against the city. At the last session of the Legislature a law was passed empowering municipalities to enact by-laws prohibiting the use of trading stamps. The City Council passed such a by-law and the Company made application to have it set aside. Judgment was given dismissing the application. An appeal will be made to a higher court.

THE LAVAL MONUMENT.—Work on the demolition of the triangular block between the Archbishop's Palace and the Post Office will be commenced in the near future. This is the

disturbance is no longer available. Her noble example should not only cause our wealthy Catholics to blush for their lack of zeal and charity; it should inspire them with the determination to provide for the continuation of the great work, the burden of which, up to the present, they have suffered her to bear almost alone.

The love of God inspires the love of our neighbor, and the love of our neighbor serves to keep alive the love of God.

It is in the lulls of life that great things are lost and won. You struggle against the tides that beset you—but those tides never rest.

When discouraged by the sin and indifference of men, then is the time to stand firm to Christ; to remain faithful to one's spiritual duties, and to be resolute in every detail of duty.

Catholic Sailors' Club

ALL SAILORS WELCOME. Concert Every Wednesday Evening.

All Local Talent Invited: the finest in the City, pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday Evening.

Open week days from 9 a.m. to 10 p.m. On Sundays, from 1 p.m. to 10 p.m. Tel. Main 2161.

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City and District Savings Bank.

The fifty-seventh annual meeting of the City and District Savings Bank was held on Tuesday last. Sir William Hingston, president of the bank, occupied the chair, and the general manager, Mr. A. P. Lesperance, acted as secretary. The chairman read the report of

the directors for the year ending December 31st, last, as follows: "Your directors have pleasure in presenting the fifty-seventh annual report of the affairs of the bank, and of the result of its operations for the year ending December 31, 1903. "The net profits for the year were \$152,445.08, which, added to \$50,263.29 brought forward from last year's profit and loss account, made the latter \$202,708.37. From this have been paid two dividends and bonus, and \$25,000 has been applied to reduce property account, leaving a

site selected for the erection of the monument to the memory of Mgr. Laval, first Bishop of Canada. It is thought it will require two years to complete the monument, the statue for which will be made in Paris.

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Have You Moved? Are You House Cleaning?

In either case a visit to our Household Department will prove profitable, where innumerable big and little "aids" can be picked up at bargain prices! It is always up-to-date with the latest Yankee "ingenuity," in addition to an unsurpassed stock of Brushes, Brooms, Paints, Pails, Step Ladders, Picture Hooks, Picture Wire etc., etc.

In the Curtain Department.

NEW NOTTINGHAM LACE CURTAINS, in white and cream, from 45c a pair. NEW SWISS NET CURTAINS, in white, ivory and cream, from \$2.25 a pair. NEW TAPESTRY PORTIERES, new color harmonies, from \$2.25 a pair. NEW SPOT CURTAIN MUSLINS, from 10c a yard. NEW FANCY CURTAIN SCRIM, from 8 1/2c a yard. NEW FRILLED CURTAIN NET, from 17c a yard. NEW TAPESTRY TABLE COVERS, all sizes, from 75c each.

A Genuine Spring Bargain in LADIES' WALKING SKIRTS.

About 175 Ladies' Walking Skirts, in newest Striped Tweed, latest style, trimmed tabs and buttons—a very pretty skirt to wear, with a White or Colored Blouse worth at regular values from \$5.25 to \$6.85. Our Special Price.....\$3.75

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OUR BOYS AND GIRLS.

(By an Occasional Contributor.)

HEROISM. — On the Western coast of California stood a small cottage inhabited by a fisherman and his family, a wife and two children. The cottage was surrounded by a pretty garden and beyond, at one side, an orchard, and at the other indulating fields, while in front lay the broad expanse of the Pacific with its mighty billows, as far as the eye could reach.

Peace and happiness reigned in this humble dwelling. Wealth was not here with her many cares and anxieties, but contentment, which is far more precious. The good fisherman and his wife were resigned to the will of God, and endeavored to live as comfortably as their means would allow. The greater part of the fisherman's time was employed in fishing, by which means he and his family chiefly subsisted; also by a salary derived from the care of a lighthouse that stood at some little distance out into the ocean.

His wife occupied herself in her household duties and in the care of her two children, a bright boy of twelve and a little girl of five, named respectively Alec and Eva. Eva was a dear little mite delighting the heart of all who approached her, by her graceful, charming ways; but Alec was a sturdy lad, usually the head of his class at school, and always eager, among his playmates, to uphold everything noble and manly and honest. He frequently accompanied his father to the lighthouse, usually when the sea was calm, but in tempests he would watch from the window of the cottage till his father had returned. He also had accompanied his father on many of his fishing expeditions; thus had he learned all about the care of the lighthouse and the managing of boats and crafts, a knowledge which served him in good stead in the hour of danger and emergency.

One day his father having gone out on a fishing cruise, stayed later than usual, the fishing being much better than it had been for several days. In fact so busy was he hauling in his nets of fish that he did not notice the wind change and the sky prepare for a storm. When he did notice, he endeavored to hasten to shore, but it was too late; the wind began to blow a fearful gale in the opposite direction, so instead of coming to shore he was driven still farther out to sea. It was an awful tempest; the sky was dark with overhanging clouds, the lightning rent the air, the thunder roared with terrific noise. It was all he and his comrade could do to keep the craft from capsizing; many a time, when some fearful billow swept over her, she would plunge and quiver as though about to fall to pieces. It was evident that the storm would last for some time and that it would be impossible to return to land until it had abated. As these facts dawned on the fisherman, a terrible fear filled him that there would be no light in the lighthouse that night, and in such a storm what might not happen! Vessels would be along before morning, and with nothing to warn them off the awful reefs that lay in those parts, some horrible wrecks might happen. His blood ran cold at the thought, but what to do?

In the meantime little Alec and his mother and sister watched the storm from the window, a terrible anxiety in their hearts. They feared for the fisherman's safety, but they feared also for the other vessels that might pass that way, with nothing to warn them off; might wreck on the reefs and rocks in that neighborhood. Taking up the weekly paper and glancing at the marine news, the mother perceived that two vessels, from the time they had left their ports, should be due shortly, perhaps before morning. The poor woman prayed with a degree of fervor not to be wondered at considering her piety and her habitual devotion to Our Lady of Help, the patroness of mariners. An inspiration came to Alex that he might light that lamp; he could not bear to think that anything awful might happen through the neglect of that duty. His father not being home it remained for him to do it. The fearful sound of vessels striking on the rocks, and the cries of drowning people seemed to strike on his ears above the din of the storm. He could stand it no longer. Snatching up his cap, and kissing his mother a hasty good-bye, he said: "Don't be uneasy, mother, if I do not return before morning," and before she had time to speak, or realize what he was about, he was off.

The shallow was in the boathouse; if only he could get her on the water and steer her, all would be well, as the wind was blowing in the direction of the lighthouse. Soon the shallow was out, rocking on the mountain-like billows, now down in some awful hollow, now on the crest of the wave; sometimes the water would dash over, almost submerging her, drenching Alex, and pretty nigh sweeping him overboard, but he hung on to the helm with determination and skill far beyond his years, steering as well as he could for the lighthouse. The next problem was to approach the lighthouse without being dashed to pieces against the rocks. He had watched his father, from the window in times of storm, and endeavored to do likewise, but trusting more to God than in his own ability. After having recited a prayer to the Blessed Lady of Help, the never failing star of the ocean, he managed, after much difficulty, to land in safety.

A long sigh of relief escaped him; he wept for very joy, and throwing himself on his knees, thanked God. He had now only to light the lamp and all would be well, he hoped. He was drenched to the skin with the salt spray, and was shivering, but he did not mind. With a light heart he mounted the many flights of stairs that led to the tower, and could almost have shouted for joy as the rays of light flashed out over the sea.

The darkness of night soon settled all around. The storm continued to rage with unabated fury. Alec had a pretty lonely watch all night in that wind-shaken tower; now and again he would get snatches of sleep, but only to rouse with a start from some awful dream, in which the wrecking of ships and the awful shrieks and wailings of the drowning were mingled with the howlings of the storm.

But how fared it with the father, out on that storm-tossed ocean? all through that fearful night? At first his anxiety about the lighthouse gave place to joy, as he saw the light flash from the tower; he could not conceive who had rendered him that service, who had risked his precious life for the welfare of others; for to anyone unaccustomed, and in such a storm, it was a very risky task.

His mind at rest on that score, he had all he could do to keep his own craft from perishing either against the rocks, or capsizing in the awful ocean. All around him was as black as ink, the flashes of lightning that came ever and anon, revealing the awful blackness of the sky, and the fearful heaving of the ocean, but intensified the darkness. Thus the night passed.

With the glimmering of the dawn the tempest somewhat abated, the sea grew a little calmer, and the fisherman was able to steer for land.

On arriving at the cottage, where his wife had spent the night by the window in prayer and anxiety, what was his astonishment to find that it was his own little Alec who had braved the tempest to light the tower. After resting a little, during which time the storm still raged, he hastened to his craft, thence to the lighthouse to bring home the little hero. He clasped the wet boy in his arms, his heart thrilling with pride and joy. He brought him home, where his mother had a good hot breakfast awaiting for him.

In a very short time all the people in the neighboring town had heard of his bravery. They took up a collection among them, amounting to quite a few hundred dollars. All this coming to the ears of a sea captain who had just put into anchor, made him declare, rather vehemently, that that boy had saved the lives of every one on his ship; that he was well aware of the dangerous reef through which he had passed, and without the warning of the lighthouse they would surely have perished.

Another collection was taken up among the passengers, and the whole, amounting to four thousand dollars, was presented to Alec's father, for his little boy.

Alec was overwhelmed when he heard of all this; he declared he had done nothing more than his duty, and couldn't see what they were making such a fuss about. However, as it had long been his desire to attend college, he was delighted that now they would have money enough to pay his expenses there; so off to college he went.

for many years he continued to labor in the vineyard of the Lord, with the same intrepidity that marked his character as a boy.—Clara Beatrice Senecal, St. John's, P.Q.

Technical Education.

Speaking at the closing session of the Longford Centre of technical instruction, the Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise, said that the object of this technical movement in Ireland was to make Irish people happy and contented, to give them the means of living in their own land in decency and comfort, so that not only would the farmer live and thrive as he was promised long ago, but also the horny-handed workers in the towns, the unskilled as well as the skilled laborer. But, asked His Lordship, is this happy time to come, or are we within reasonable distance of the Millennium? Without adopting an unreasonable pessimism, I think these questions should be answered in the negative. I see no sign of the sunburst. Our blood is still flowing in the emigration of our young men and women, and every bad winter like that just passing by the main population of our towns find themselves on the borderland of starvation.

What have you done this four years with the Department's money and the ratepayers' money? Have you kept the people at home, or is not emigration still on the increase? Have you made it unnecessary ever again to appeal to the greater Ireland for alms? Has every Irishman to-day an honest way of living at home? The answers to such questions reveal in my mind the failure of all our efforts. I have serious doubts that we may be squandering the money that is so badly wanted. The itinerant reaching is not a success. If it is doing any good at all, that good will appear only after an age, perhaps a geological age. But in our case time is of the essence of our achievement.

Now I admit all this is in marked contrast with the expert pronouncement of Sir Horace Plunkett's "Ireland in the New Century." In this book we see an author discoursing on every subject from "the Cedar of Lebanon to the hyssop that groweth out of the wall," condemning every institution—religious, political, social and moral—that exists amongst us; and telling us in substance that his technical system is going to give us "constructive thought," to "upbuild the National life," "to be a strengthening influence on our moral fibre." Gentlemen, where does all this come in? Then everything is wrong, and out of date, worthy of an old Syrian civilization, save the author and his Technical Department. The web of this remarkable production is: Thank God I am not like the rest of men; and the web of it: I alone did it. The Protestants are wrong; they are bigotted; the Catholics, especially the priests, are wrong, because their religion is not economical and priests have not effectually prevented drunkenness; the English were wrong, they were never able to read the Irish mind; the Irish are wrong, they are wanting in character, that is courage, confidence, initiative, moral fibre; and so on over the whole gamut. Everyone has erred but the Recess Committee, the Department and, of course, the pen's loci, and the Aristot. Elegantiarum, Sir Horace Plunkett.

Amongst other things, he charges the poor priests with importing works of art for their churches, and he forgets that he himself goes to Albemarle Street for a publisher of his book. He accuses them, like the two Apostates, of sending too much money on our churches. Has anyone been made poor in Longford after building the Cathedral? Does the Cathedral now prevent people from being industrious and economic? Why the priests of this diocese are the

only patrons of education we have amongst us. They give out of their small incomes £110 a year for prizes and burses. Since I have come to Longford they gave me for this purpose £1000. And this was not given for their own Order, for educating priests, but to clever boys, irrespective of their future life. I suppose the same occurs in every part of Ireland.

A MEMORIAL. A fifty thousand dollar memorial chapel is the proposed tribute of the parishioners of St. Peter's Church, Reading, Pa., to their late pastor, Rev. James E. Cleary, solved.



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.

LEPROSY IS CURABLE. Dr. Isadore Dyer, physician of the Lepers' Home of Louisiana, announced in a lecture delivered in New Orleans recently that the problem of curing this dread disease has been solved.

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Society Directory. ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committees meet last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President; Hon. Mr. Justice O. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.O.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

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. Kiloran; President, W. P. Doyle; Rec.-Secy., Jas. P. Gunning, 716 St. Antoine street, St. Henri.

ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhail; President, D. Aillery, 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, 157 Ottawa street, on the first Sunday of each month, at 8.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, P. Kenehan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

O.M.B.A. OF CANADA, BRANCH 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 Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcy; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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SATURDAY, MAY 7, 1904. CHAPTER VII. True, Nellie had been ble children after her sister he, but like Cecelia, she ed to have them taken from like her poor mother, the e-tient woman seemed doomed of suffering. The beginning married life had been like e spring morning, but when as was nearly a year old tter awoke to the fact tha a drunkard's wife. She had ed of this long before, b standing the many little i pointed to the truth of the she trusted her husband and o ly and loved him too tend lieve it. She knew that, another, he would occasio a glass of liquor, but firmy that he was strong enoug take too much, she did n besides, he provided well and baby. All too soon t came when the evil habit him, and five years after he found herself with the children and a besotted, in companion. She wrote about her little boys, but her the secret of her unhapp God in His infinite mercer younger when he was but a old, and the other boy wen grave two years later, leav little Agnes, who had grow beautiful child. For a thir Angel of Death came, and it took the father. Nellie impulse was to write to whom she would natura for consolation and help, cecelia had neglected for a lo to write to her, and not kn the haughty lady would t news, she resolved to wa that some word might ther. But none came. A year passed, and the widow had many a har with poverty. For herself have borne it, uncomplai her child's future was a so agonizing worry. She tho of making an appeal to he letter, but finally decide in person and take her ch if she failed she knew she her support as well in the easy struggles as in that been the scene of her marr was hard to think of leavi the graves of her boys, but been no other reason for there still lingered in her b der love for the sister her ther had left in her car gift from her aunt had t from the bank now to pay velling expenses, for it w resource, but Nellie fully placing it as soon as sh earn enough. Wearing from long hours the mother and daughter the city on the morning seventh birthday, and after hour to refresh themselves hotel near the depot, Nel name now was Mrs. Cull ed to her sister's home. S with fear, and little Agne ser to her as she ascende steps leading up the terrac up the broad stone walk, feeling was nothing new to Cecelia's home always with awe. Half way up t little fairy figure in red crossed their path, looki at them, then smiling sw the Agnes. "Mamma," queried Agn Cousin Cecelia?" "Yes, Agnes, I know I said Nellie, who would nized her sister's child an By this time the child in the direction of the h she entered by the fro which they themselves we mitted by the liveried se "Mamma," exclaimed know I shall love Cousin I wish I might live in t with her. I wonder if of dolls and other nice play with?" The mother did no gazed sadly at her, thin unequal were the positio children. She was sittin same room where year Cecelia O'Kane had awa ing of the grand Mrs. De knew well that it was t ment of supreme happin preme sorrow. All dep the reception her sister her. But all doubt was so

Directory.

WOMAN'S SOCIETY—Established 1856, incorporated 1864. Meets in Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Rev. Director, P. P. Tansey; Justice C. J. Doherty; M. Devlin, M.D.; 2nd St. B.C.L.; Treasurer, J. Green; Correspondent, J. Kahala; Secretary, T. P. Tansey.

WOMAN'S T. A. AND B. SOCIETY—Meets on the second Sunday of the month in St. Patrick's Church, Alexander street, at 8 o'clock. Committee meets on the first Monday of the month at 8 o'clock. Rev. Director, Rev. Jas. Kilian; W. P. Doyle; Secretary, P. Gunning, 716 St. St. Clair.

A. & B. SOCIETY, 1868.—Rev. Director, McPhail; President, D. P.; Sec., J. F. Quinn, 18 St. Augustin; Treasurer, M. J. Quinn, 18 St. Augustin. Meets on the second Sunday of the month, in St. Ann's Church, Ottawa, 80 p.m.

WOMEN'S SOCIETY, 1885.—Meets in the hall, 92 St. Alexander street, on the first Monday of each month, at 8 o'clock. Rev. Director, C. S. R.; President, Treasurer, Thomas Sec., Robt. J. Hart.

CANADA BRANCH, 18th November, 26 meets at St. Hall, 92 St. Alexander street, on the first Monday of each month, at 8 p.m. Spiritual Director, M. Callaghan; Treasurer, P. J. Sear; President, P. J. Sear; Sec., P. J. McDonagh; J. J. Costigan; H. Feeley, Jr.; Med. Drs. H. J. Harrison, G. H. Merrill.

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THROUGH THORNY PATHS.

By MARY ROWENA COTTER.

CHAPTER VII.

True, Nellie had been blessed with children after her sister had lost hers, but like Cecelia, she was doomed to have them taken from her, and like her poor mother, the ever patient woman seemed doomed to a life of suffering. The beginning of her married life had been like a bright spring morning, but when little Agnes was nearly a year old the morning was nearly a year old the morning she awoke to the fact that she was a drunkard's wife. She had been warned of this long before, but notwithstanding the many little indications, she trusted her husband too thoroughly and loved him too tenderly to believe it. She knew that, like many another, he would occasionally take a glass of liquor, but firmly believing that he was strong enough never to take too much, she did not worry; besides, he provided well for herself and baby. All too soon the time came when the evil habit grew on him, and five years after her marriage she found herself with three small children and a besotted, improvident companion. She wrote to Cecelia about her little boys, but hid from her the secret of her unhappy state. God in His infinite mercy took the younger when he was but a few weeks old, and the other boy went to his grave two years later, leaving only little Agnes, who had grown to be a beautiful child. For a third time the Angel of Death came, and this time it took the father. Nellie's first impulse was to write to her sister, to whom she would naturally look for consolation and help, but Cecelia had neglected for a long time to write to her, and not knowing how the haughty lady would take the news, she resolved to wait, hoping that some word might come from her. But none came. A year passed, and the drunkard's widow had many a hard struggle with poverty. For herself she could have borne it, uncomplainingly, but her child's future was a source of agonizing worry. She thought again of making an appeal to her sister by letter, but finally decided to go back in person and take her child with her. If she failed she knew she could earn her support as well in the city of her early struggles as in that which had been the scene of her married life. It was hard to think of leaving forever the graves of her boys, but had there been no other reason for her return, there still lingered in her heart a tender love for the sister her dying mother had left in her care. Agnes' gift from her aunt had to be taken from the bank now to pay their travelling expenses, for it was the last resource, but Nellie fully intended replacing it as soon as she could earn enough. Wearied from long hours of travel, the mother and daughter arrived in the city on the morning of Cecelia's seventh birthday, and after taking an hour to refresh themselves at a cheap hotel near the depot, Nellie, whose name now was Mrs. Cullen, proceeded to her sister's home. She trembled with fear, and little Agnes clung closer to her as she ascended the stone steps leading up the terrace and went up the broad stone walk, but the feeling was nothing new, for a visit to Cecelia's home always inspired her with awe. Half way up the walk a little fairy figure in red and white crossed their path, looking curiously at them, then smiling sweetly at little Agnes. "Mamma," queried Agnes, "is that Cousin Cecelia?" "Yes, Agnes, I know it must be," said Nellie, who would have recognized her sister's child among many. By this time the child was fleeing in the direction of the house, which she entered by the front door, at which they themselves were soon admitted by the liveried servant. "Mamma," exclaimed Agnes, "I know I shall love Cousin Cecelia, and I wish I might live in this big house with her. I wonder if she has lots of dolls and other nice things to play with?" The mother did not reply, but gazed sadly at her, thinking of how unequal were the positions of the two children. She was sitting in the same room where years before little Cecelia O'Kane had awaited the coming of the grand Mrs. Daton, and she knew well that it was to be a moment of supreme happiness or supreme sorrow. All depended upon the reception her sister was to give her. But all doubt was soon dispelled.

God in His infinite goodness had for the time being fired the heart of the haughty woman with true sisterly love, and the little Cecelia of other years held her own dear sister in one long loving embrace while she showed tears of true affection upon her face. For once the critical eye of the proud creature had penetrated the loving heart beneath a poor garment. "You are welcome Nellie. It has been so long, so very long, since I heard from you." And then, relaxing her hold, she turned to the little golden-haired girl, who reminded her of one of her own dear children. "And this is your little Agnes?" "Yes, Cecelia. She is all I have in the world now." "And where are your boys? Your widow's garments tell me that you have lost your good husband, for which I am truly sorry; but the boys?" "The boys, Cecelia, they too, like your own three darlings, are gone." "And you never wrote to tell me about it. Why did you keep silent?" "Because I knew that my dear little sister had suffered enough herself without being burdened with a knowledge of my troubles until it was necessary." "Still the same loving, unselfish Nellie you were years ago, when we were two poor orphans together?" Cecelia had never before spoken of her own early life or family in the presence of her child, but she was too happy in the company of her only sister to care even when she discovered that the little one had followed her into the room and stood gazing wonderingly at the strangers. In reality she was possessed of a most tender and affectionate nature, but her natural pride had been nursed by contact with her husband's mother and a desire to please his friends until her better nature had been almost crushed. She turned now and tenderly embraced the child of her sister, then presented her own, who received them as kindly as her mother had done. Soon Cecelia was seated on a low divan with her arm thrown lovingly around her cousin, as if she had always known her, and a pretty picture they made, though the contrast in one part smote Nellie sadly. The dark eyes and raven tresses contrasted strongly with the blue ones and golden locks, and both mothers saw it; but what claimed their attention most was the costly gown on one and the neat but cheap muslin dress on the other. "See, Nellie, how kindly our little girls take to each other," Mrs. Daton said, penetrating her sister's sad thought. "You would almost think they had known and loved each other always. Each being the only one left it almost seems as if the proper thing would be to keep them together." Mrs. Daton scarcely knew why she made the last part of this remark, but it brought a joyful expression to her sister's face. The light faded almost as quickly as it had come, however, for Nellie dared not entertain the faint hope the words had created. But Mrs. Daton had noted the effect of her words and did not forget it. "What a pretty dress you have," Agnes was saying, and she laid her little hand reverently on the gauzy folds. "I wish I had one just like it, only blue. Mamma says I always look best in blue." "I have lots of nice blue dresses, and white ones too," said Cecelia. "Some of them are so small I cannot wear them any more, and I know mamma will let me give them to you. Mamma consecrated me to the Blessed Virgin when I was a little baby, and I have never worn anything but blue and white. But I am seven years old," and Cecelia drew herself up proudly at this announcement, "and I am to wear red and other pretty colors now." "How nice to be consecrated to the Blessed Virgin," said Agnes. "I wish I was, for I love her and pray to her every day." "I am so glad," said Cecelia, "that you can help me pray for grandma, for she does not love the Blessed Virgin because she does not know her." "I thought everybody who was good loved the Blessed Virgin." "Grandma don't love her, because she told me so yesterday, but she is the best grandma that ever lived, and you must help me to say 'Hail Mary's' for her." The two mothers looked at each other, but their thoughts were in

different channels. Nellie was filled with silent admiration for the pure faith of her little niece, but Cecelia was filled with dismay. What if the child should take it into her head to rush off at once to Mrs. Daton's room with that poor little beggar? She knew too well that for Cecelia to think was to act, unless forbidden by her elders, to whom she always gave the most perfect obedience, but she did not wish to have to speak to Cecelia now. "Nellie," she said, "in my joy in seeing you I almost forgot that you must be very tired and hungry, too, after your long journey." "Yes, Cecelia, we are tired, but not hungry, as we dined at the hotel before coming here." "I will show you to your room, where you can rest for an hour or two," said Mrs. Daton, and she led the way to an elegantly furnished apartment. "Please, mamma, may I show Agnes our grotto first?" said Cecelia. "Yes, darling, if Agnes is not too tired; but do not stay long or go anywhere else, for cousin must have a little rest before your party this afternoon." The happy children, with arms around each other, glided from the room, Cecelia talking about her party and all the nice cakes and candy she was to have, while the other listened with glowing countenance. The mothers watched them out of sight, then Nellie was free for a little while to talk over the past with her sister. "And what are your plans now, Nellie?" asked Mrs. Daton. "Only to work as I have always done, and try to earn comfortable support for myself and little Agnes. It would be much easier if I had some good home in which to leave her while I am out. I dread the thought of putting her in an institution, where she would be obliged to mingle with all classes." A bright idea came to Mrs. Daton, but she said nothing of it now, because she must first consult her husband, though she felt confident of his approval. That afternoon in a pretty white dress, the only one she had, Agnes joined her little cousin in receiving her youthful guests, and Nellie from an obscure corner proudly watched them, noting every little attention paid her child. Agnes received it all with a dignified grace of which she had thought her incapable. Mrs. Daton tried to draw her sister from her seclusion to join in the sports, as she herself was doing, and Nellie would gladly have acquiesced, but she felt too keenly the difference between her own poor widow's garments and the light muslin which made the other look at least ten years younger than she really was. There, too, in black silks, the elder Mrs. Daton sat on the veranda fanning herself. Once Agnes left the gay crowd, and, ferreting out her mother's hiding place, threw herself into her arms exclaiming: "Really, mamma, you should come out on the lawn with us. We are having such a glorious time with Aunt Cecelia, but I would like it so much better if you were there too." "I prefer remaining here, for I am yet too tired after my long journey to join you. But I can watch you and enjoy it." "Do you wish me to remain with you, mamma?" "No, darling, not by any means; run away and play now." Agnes left at once, but she did not forget her mother, and during the bountiful supper she missed her and ate but little of the dainties offered. After supper, after the rest started back to play, she stole up to her aunt and whispered: "Please, auntie, may I take my supper up to mamma's room and divide with her? She would not come down." "Yes, Agnes, if you wish; I intended to send it up by a servant, but I think you will do better." Mrs. Daton assisted the little girl in filling two large plates with the choicest delicacies, which mother and daughter heartily enjoyed in the seclusion of their room. "This is just lovely, mamma," said Agnes, "I am so happy; I wish I could remain here always." "Without mamma, dearest?" "No, oh, no; I could not be happy without you." "But mamma cannot remain here

long. She must be out earning money to support herself and her little Agnes." "I don't see why we could not have been rich, like Aunt Cecelia." "Because, dear child, it was not the Lord's will, and we must submit to what he sends. Perhaps we are far better off as we are." "It is hard to be poor." "You must not complain, Agnes, for many are far worse off than we, and our dear Lord Himself was poor. Go now and play with the children, for they will soon be going home." "It is hard to be poor," repeated Mrs. Cullen, when her child had left her, "but it is harder to know that she feels it, just as her poor aunt did years ago. How strange that poor little Agnes should be so much more like her sister than me! Perhaps, after all, I did wrong in coming here to give her a glimpse of the life she can never enjoy." That evening, after little Cecelia had kissed her night prayers at her mother's knee and had fallen into a peaceful slumber, her parents held a long consultation, during which the father was convinced that his child really needed a companion of her own age, and it was decided that Agnes was to be given a home and brought up the same as their own child. Nellie could scarcely believe she heard aright when told of it. She received the proposal with joy, but on second thought it was hard to contemplate being separated from her only child. Even if her sister should offer her a home, she probably would not, she could not think of accepting it. "Sister," said Mrs. Daton, "you do not appear to be as pleased as I expected at the bright prospects offered your child." "Pleased! Indeed dear sister, no one could possibly appreciate your kindness more than myself. But it is too much to ask of you." "Not at all, Nellie, with the abundance we have. Agnes is a sweet, beautiful child, and was not born to lead a life of poverty." "No more than yourself, Cecelia. I can see plainly she is more fitted to be your child than mine. She is so much more like you." "Then give her to me and I promise you I will make a lady of her." Nellie bowed her head and was silent, for the mother's heart, clung more closely than ever to her only remaining child. "Cecelia, I must have time to think of this." "When can you give me your answer?" "To-morrow, for time is passing and I must be at work." It was much harder for the mother to decide than she had anticipated, and at last, unable to come to any conclusion herself, she thought best to leave the matter with Agnes. The little girl, like her mother, was at first delighted with the prospect, but when separation was mentioned her eyes filled with tears. With the help of her aunt's and cousin's persuasion she was soon overcome, the compact was made between the two mothers, and Nellie went her way to seek work and take up her lonely abode in a distant part of the city. Poor Nellie Cullen, with her sweet, loving disposition! Her life it seemed, was to be one continual sacrifice. As she sat alone in the little room she had rented, after securing a position with the same firm she had worked for before her marriage, she had time to think it all over. She recalled vividly to mind how hard it had been to give up her sister Cecelia but that sacrifice had been nothing compared to this. She bowed her head on her hands and while the tears trickled through her fingers she prayed earnestly that the sin of pride might never take possession of her child as it had of her sister. "It would break my heart," she thought, to have her become ashamed of me as my poor sister has, and only because I am poor. Perhaps I have done wrong, but God knows I have acted as I really thought was best, and may His holy will be done to my child."

necessary. Forgetting now how she had laid her babe at the foot of the altar, offering her to God and His Blessed Mother, she thought only to make of her a woman of the world like herself, and the growing brilliancy of the girl's budding beauty increased the mother's pride in her day by day. She knew that she herself had been and was still considered a beauty, but Cecelia promised to far surpass her, for the perfect features and fair complexion of her grandmother, combined with dark eyes and hair, made a striking combination. Then, too, Cecelia was developing a sweet, melodious voice, which, if properly trained, promised great results, while her talent for instrumental music was equally as great. In striking contrast to the young brunette was her cousin, who still lived with her, more as a sister than a dependent, for Agnes had never been made to feel, even by the elder Mrs. Daton, that she was an object of charity. The old lady, remarkable to relate, had taken kindly to the child from the first, permitting her to address her as grandma. There were two reasons for this: first, because Cecelia, the idol of her heart, wished it, and, secondly, because Agnes bade fair to become the proud lady she would like to see her own grandchild. Agnes' golden curls had scarcely turned a shade darker in the past seven years, and her bright blue eyes had in them a happy light which one could not help admiring. She had always been small for her age, was much shorter and stouter than Cecelia, and, although a few months the elder of the two, appeared a year or two younger. Cecelia was tall and slight, so in every item of their personal appearance the girls were wholly unlike. They were both greatly admired, but while Agnes was deemed very pretty, Cecelia was considered beautiful. In their dispositions also they greatly differed, Cecelia was firm and unyielding, though her nature was no less angelic than her face. She was slow to form conclusions, but when convinced that she was right, she was willing to suffer even persecution rather than relent. Agnes on the other hand, was more readily influenced by the opinions of others, and while in the company of her cousin it was well for her. Cecelia, always possessed of an intellect far beyond her years, was rarely in the wrong, and many a time she was able to advise her cousin to her advantage. In a word, it might be said that Cecelia's child had inherited all the sweetness of Nellie's nature, while Nellie's daughter was a true child of Cecelia. Naturally, the fair Agnes was of a proud disposition, and she fully appreciated the beautiful home and fine clothes which had been given her, but Cecelia was a model of Christian humility. True to her sex, she enjoyed what wealth gave her as well as her cousin, but her pure young heart was set on things higher than fine clothes. It was her gentle influence that kept Agnes from surrendering to the sin of pride, and also kept alive in her heart a love for her poor, hard-working mother. Often on a Sunday afternoon, when catechism was over, Cecelia would accompany Agnes to spend an hour or two in the humble abode where Agnes might not have gone so often but for her. Fortunately for Nellie, her love for her own child was too deep for her to penetrate this, but it soon became necessary for her to admit to herself that she knew not which girl she loved the more. All the deep pride of which a broken heart may be capable sprang into being when she saw her own little girl dressed as stylishly as the millionaire daughter, and she felt that in making her sacrifice she had done what was best. So far the education of the two girls had been wholly in the hands of a governess, though at times Mrs. Daton stole an hour or two from her social duties to give to the girls she called her daughters. The governess being a Protestant, no religious instructions were given by her, and the mother thought it just as well not to have the young minds filled with religion to an extent that might dull their brilliancy as society belles. The effect this foolish plan might have on their morals she never once stopped to consider. The governess had been chosen by grandmother with a secret hope that she might be able to help win the innocent young minds

from the "errors of Romanism," and as she fully came up to the younger Mrs. Daton's standard, she was retained. A few prayers and minor points of religion were taught by Mrs. Daton, but far more was learned from Agnes' mother, who told them many beautiful stories of the saints, and did much towards preparing them for the sacraments. The rest was learned at catechism. In their limited religious instructions the girls were given equal opportunities to learn, but there was a wide difference in the results. Cecelia listened with the deepest interest, treasuring every word in her young heart, and meditating long and earnestly on what she had heard; but with Agnes it was different. She thought more of worldly pleasures, and wished her mother would show more interest in her pretty clothes. For all, she would never deny her faith, and was ever ready to fight in its defence, but even here Cecelia's influence was the ruling spirit. It was when about to choose a place of education for the girls that Mrs. Daton asked her sister's advice for the first time since her marriage, and when Nellie told her to send them to a convent, she demurred a little at first, fearing that her husband might object. In the end, however, she selected an academy where many young ladies of wealth were being educated. Mr. Daton raised no objection when told of the arrangement, but his mother became very angry and reproached her daughter-in-law bitterly for thinking of "shutting up those two innocent little lambs in a nunnery." "They will pine their young lives away in a short time," she said. "No danger of that, for they will be too well cared for, and, besides, their studies will take up too much of their time." "What do you know about it?" "This much; I was educated in a convent myself, and though not a boarder, I saw enough of the boarders to know they were very happy." "Perhaps so, but if they were it was because they had never enjoyed their freedom in as beautiful a home as our girls have had." "You are mistaken; many of them were daughters of very wealthy parents. I allowed you to choose a teacher for our girls during the early years of their education, and I claim the right of choosing for them now, so we will discuss the matter no further." With that she left the room, giving the old lady plenty of time to think of her folly in bringing a poor Catholic girl into the house for her son to marry and oppose her most sacred wishes. When the parties most interested, the young ladies themselves were informed of the plan, they received the news with differing emotions. Agnes, ever fond of novelty and glad of a chance to prepare herself for high life, was delighted, but she did not know then of the many hard days of school work ahead of her, neither did she know of the strict rules to which she always accustomed to freedom, must submit. She had had much of her own way with an overindulgent governess, and the only thing that had saved her from utter ignorance had been her natural ability to learn easily. Cecelia in the presence of others had made no comment, a proof of her disapproval stronger than words, but when alone the poor child wept tears of real homesickness. Her mother never knew, but it required all her kindest words to console her. Instinct prompted Cecelia to be most cheerful in the presence of her father and grandfather, for she felt that they might not approve a convent. To be Continued.)

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CHAPTER VIII.

The first fourteen years of Cecelia's happy young life had been spent in her own home, for Mrs. Daton was wholly unwilling to trust the last of her precious flock away from her paternal care until the matter of education rendered some action absolutely

A MODERN MARTYR.

The Annals of the Propagation of the Faith, published at Baltimore every two months to record the work of the missionaries who have gone out to spread the faith to the uttermost ends of the earth, is a particularly inspiring chronicle.

The touching and dramatic story of the martyrdom of a young Chinese priest at Che Kiang is told in a letter from Bishop Reynand, C.M.

"For about a year Father Andre Tsu labored to rebuild the ruins in the sub-prefecture of Ning Hai, about sixty miles from Ning Po. The revolution of 1900 had left nothing standing. With indomitable energy he set to work. New centres were opened and more than 1500 catechumens knelt by the side of Christians in the newly-built chapels. Father Tsu urged me to bless and crown his work by a pastoral visit, but he himself was to consecrate his own labors by his blood.

"As the Jews rebuilt the temple in Jerusalem amid sufferings, so he was obliged to keep a constant watch upon an ever ominous horizon, foiling the plans of a prowling enemy.

"This enemy was none other than the scholar Ouang-si-ton, the principal author of our losses in 1900, who had become more audacious since he remained unpunished, though condemned. He had believed our work annihilated, and when he saw it rising, even with promise of greater prosperity, from its ruins, his hatred was enkindled afresh. Calling his accomplices together, he gathered a large number of brigands animated with the hope of booty, distributed arms and ammunition among them, and gave them flags bearing the inscription: 'Death to Christians!'

"Father Tsu was at Ning Po when Ouang-si-ton set out on his expedition. He had come to spend the 27th of September with us and take part in a festival which all, pagans, Christians, and even the mandarins, were celebrating with great enthusiasm. In the midst of general rejoicing, the funeral knell was heard. Ouang-si-ton had struck his first blow and a cry of anguish had broken forth from his first victim. Three neophytes, his neighbors and own relatives, had been strangled; he could not forgive them for having introduced religion into his village and family.

"From that time, each day brought fresh tales of sadness. The Christians, tracked and hunted down, sought safety in flight. Everywhere fire followed upon pillage, and the fury of the bandits received no check.

"Our young brother priest lost his appetite and could not sleep. Night and day he seemed to hear the cries of his flock, and he was anxious to go to their help, to save them, if possible, or at least to encourage them in tribulation and console them in death.

"I advised the general and the governor of Ning Po of the situation. They promised to spare no effort in suppressing outrages and arresting the guilty. Both were sincere, but their orders were not obeyed. Colonel Tsiou, appointed to re-establish order, came to see me before taking command. He assured me that if Father Tsu incurred any danger, he himself would die in defending him.

"These words relieved my fears; moreover, the situation was not hopeless. The insurrection, it is true, was violent but only local, and incited by a few hundred bandits that fifty soldiers could easily have dispersed.

Spiritual precautions were not neglected. Prayers were offered by all, and as it was the vigil of the month of October, special petitions were addressed to Our Lady of the Rosary.

All indications were, therefore, reassuring. Father Tsu left, full of hope and happy in the thought that he was able to save his Christians. Alas! He was going to death with them. I did not know why the tears started to my eyes when I gave him my last benediction.

"Our beloved brother priest arrived in Ning Hai on October 1. What sad news reached him there! What a sad sight met his eyes! His poor Christians were fleeing without the hope of finding shelter. The bandits were in the city pillaging, burning and killing and no measures were taken to stem their murderous course.

The second of October was spent in making applications and presenting petitions to solicit the mandarin's intervention. The least manifestation of their power would have dispersed the bandits, but nothing was done.

"After consulting together, the sub-prefect and colonel said they would take the Father back to Ning Po. This proposition, they well knew, meant certain death, for all the roads were in the hands of the murderers. The perfidious offer was, therefore, refused.

"Moreover, the mandarins were generally accused of complicity. Christians that sought a refuge in their courts were brutally repulsed. The sub-prefect himself, upon three different occasions, refused to allow the missionary to enter his office.

"When all hope was lost Father Tsu applied himself to placing the sacred vessels and valuable papers in a place of safety. At the same time, he saw that the homeless Christian women were sheltered in pagan families upon which he could depend. All the personnel of the residence bade one another farewell. Father Tsu said to the last catechist, unwilling to leave:

"The general good demands that you go, otherwise we might risk dying together. Separated, one of us may escape death and be able to warn the bishop. Since the colonel is responsible for my life and has promised to protect me, it is better that I go to him."

"The catechist was taken prisoner the next day and retained as a hostage to be delivered to Ouang-si-ton, who had placed a price upon his head. Several days afterwards he was released upon the payment of \$500. A letter written by Father Tsu a few hours before his death was seized. As it contained his farewells and last messages, I am doubly sorry not to have received it.

"The priest kept one acolyte with him, a boy of fifteen years of age. Accompanied by him, he went the same evening to the colonel's headquarters in the principal pagoda a short distance from the residence, where, sick of a raging fever, he spent a night of agony in prayer.

On the morning of October 3, the brigands directed their steps toward the city. At Fong-tau they halted to burn our church. At some distance from Nang-hai, they met Col. Jsiou, who dismounted and demanded to see the leader, not for the purpose of putting a stop to their outrages, but simply to interview him.

"When he retraced his way to the city, the mob followed close after him, sure of meeting no resistance.

"The gates of the courts, so carefully closed when the Christians sought refuge there, were opened at the second appeal from the band of murderers. The guard received orders to allow them to pass.

"A few minutes afterwards our buildings, wet with coal oil, were a mass of flames. From the pagoda Father Tsu could see the fire, distinguish the banners of the brigands, and hear their savage yells. When the waving of their standards showed that the robbers were coming in their direction, Father Tsu said to his young attendant: 'Leave quickly, you are not known; you can still flee; for me it is impossible.'

"While the boy made his escape the brigands bombarded the great door of the pagoda, the soldiers looking quietly on, as they had received orders not to interfere.

"From the floor on which he had sought refuge, Father Tsu heard Ouang-si-ton demand his head. The priest had thought that the mandarins, for their own interest, would not dare give up a missionary for whose life they were responsible. This illusion was quickly dispelled.

"The bandits were already ransacking the pagoda when Father Tsu escaped by the roof and succeeded in gaining a neighboring store. Alas! his flight was discovered and cut off from all sides. Seized and violently dragged through the streets, he was soon covered with wounds; two cuts from a dagger split his skull and made a deep gash in his neck. Their victim half dead, his executioners wanted to finish their work on the spot; objections, however, were raised, and he was dragged back to the pagoda by his hair and feet, leaving a bloody track on the stones. He was about to be sacrificed before the idols when the sub-prefect made a sign to take him further on. So he was dragged to the field beyond the southern gate. There, after death had undoubtedly already come, he was decapitated. With savage brutality his executioners cut open his body in the form of a cross, because, these monsters in human form said to one another, 'he so loved the cross.'

"One bandit, more savage even than the others, tore out his heart to

devour it. The fact is proved, and this fiendish act is not uncommon in this country; brigands pretend to discover thereby the secret to greater cruelty.

"Two days afterwards, what could be collected of the scattered remains of our beloved martyr were placed in a coffin.

"Since then, justice has begun to be meted out, and the mandarins who were so cowardly as to betray their victim have been deposed and are awaiting a severe sentence in prison. Some of the executioners have been arrested and several decapitated. Ouang-si-ton is being pursued and cannot evade capture much longer."

PROGRESS IN BELGIUM

A CATHOLIC RECORD.—As regards the national credit, no better testimony could be afforded of its soundness than that which is offered in the following table. At the close of December, 1903, the Government securities of some of the principal countries of Europe were quoted as under:

Table with 2 columns: Country and Interest Rate. Includes Belgium (99.72%), France (97.42%), Dutch (91.65%), German (90.50%), Russian (82.50%), Italian (103.50%).

Thanks largely to the encouragement given by the Government, and to the facilities it has afforded for the development of commerce, the trade of the country has, in recent years, enormously increased. In 1884 the Belgian "special" commerce with other countries—that is to say, the exportation of its own products and the importation of goods for home consumption—represented a total value of 2793 million francs, or somewhat over 100 millions sterling.

In 1902 this special commerce was estimated at upwards of 172 million sterling, an increase within eighteen years of 72 per cent.

With respect to the extent of "special" trade, Belgium occupies the fifth place amongst the great commercial countries of the world, ranking after England, Germany, the United States and France, but takes first place with reference to the relative value of this commerce, or its value per head of the population. In 1902 the total value per head of the imports and exports of the United Kingdom was £20 18s 5d.; for Belgium the imports and exports worked out the same year to £25 per head of the population. The total amount of the year's trade—exports and imports—goods in transit included—in 1884 was somewhat over 328 millions sterling; in 1902 it was close on 469 millions. The rapid and very remarkable development that has been taking place in the commerce of Belgium is further illustrated by the returns from the various ports of the Kingdom. The growth of trade of Antwerp, the great commercial emporium, is simply phenomenal. The tonnage which entered the port in 1884 was 3,403,759; in 1902 it rose to 8,392,380, an increase of 4,988,621 tons. The tonnage which left the port in 1884 was 3,385,031; in 1902 it amounted to 8,334,150, an increase in eighteen years of 4,949,119 tons. Many will be surprised to learn that amongst the great ports of the world Antwerp is third in importance, coming next after London and New York.

The receipts from the goods and passenger traffic over the Belgian railways which, in 1884, totalled a little over 159 million francs, rose in 1902 to nearly 242½ millions, an advance of upwards of 83 millions in a period of eighteen years. The intensity of the traffic over the Belgian system is indicated by the fact that last year as many as 975,000 trains were run over the various lines. In 1884 the net profits from the working of the Post Office were but 14 million francs; in 1902 they were close on 27½ millions, or about double the amount of eighteen years previously. The profits from the telegraph and telephone service which, in 1884, were about 2,713,000 francs, amounted in 1902 to 9,927,355 francs. From the operations of the Caisse d'Epargne, or Post Office Savings Bank, we may infer to what extent thrift is cultivated by the masses of the Belgian people, and at the same time form an idea of the degree of comfort that obtains among the population generally. The total amount of the sums deposited with the bank in the course of the year 1884 was 86,368,705 francs; in 1902 it was 340,490,263 francs, a difference in favor of the latter year of 254,121,558 francs, or nearly 25½

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millions sterling. At the close of 1888 the total balance to the credit of depositors was 141,942,464 francs at the close of 1902 it amounted to 730,563,054 francs, or more than 29½ millions sterling. The increase as compared with 1884 was 588,620,590 francs, or upwards of 23½ millions sterling. The number of separate accounts with the bank on the 31st of December, 1884, was 406,656; on the 31st of December, 1902, it was 1,973,480.

It is needless to enter into further details for the purpose of showing to what a unique economic position Belgium has attained. The facts and figures adduced, taken, it may be added, from official sources, are sufficient to prove that through the intelligence, industry and energy of her people, aided and directed by a Government, keenly solicitous for the public weal, the material prosperity of the nation has, of late years, advanced by leaps and bounds. And please remember, Belgium is a country of no greater extent than the province of Munster, with the county Galway thrown in. Its population on the 31st December, 1902, was 6,896,079; at the same date in 1884 it was 5,784,658, an increase of 1,111,421 within eighteen years. Strange to say, we hear nothing as yet of "congested districts." When we examine the statistics relating to education we find that in the elementary, secondary and higher departments a remarkable progress has been made under the Catholic Government. The number of children under instruction in the primary schools at the close of 1883 was 346,012; in 1902 it had increased to 679,661; in the schools for adults there was an attendance of 84,510 in 1883; the number in 1902 was 162,261. In the Government and commercial colleges and secondary schools there were, at the close of 1883, some 26,974 students; in 1902 the number in attendance had risen to 32,668. These figures are far from representing the total number of young people receiving a secondary training, as they do not include the pupils attending the numerous Catholic colleges and high schools, which are entirely independent of State control, and which contain a larger student population than the official institutions. At the two State Universities—Liege and Ghent—the number of students in 1883 was 2224; in 1902 the number was 2592; at the two free Universities—Louvain and Brussels—the number of students in 1901-02 was about 2850, to this figure the Catholic University of Louvain contributed 2000. Of late years a great impetus has been given to professional and technical training. At the instance of the Minister of Industry and Labor, special inquiries have been conducted into the condition of industrial and commercial education in England, Germany and the United States, and the results have been embodied in valuable reports which have been published at the public expense. Travelling scholarships have been instituted in favor of students who have passed most suc-

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cessfully the examinations of the direct agricultural instruction a sum of 217,800 francs was expended by the State in 1883; in 1902 the amount devoted to this purpose was 653,400 francs. Between the years 1884 and 1901 the Catholic Government applied to this special branch of popular education a total of more than 16 million francs. In the matter of social legislation Belgium occupies perhaps the first place in Europe, and this pre-eminence she owes to the zeal and activity of the Catholic party in Parliament and throughout the country. To that party redounds the honor as well as the praise of having initiated and carried through the Chambers, in spite of much Liberal opposition, a series of provisions in favor of the toilers which, removing many of the disabilities under which the workers lay, mitigate to a considerable extent the hardships incidental to their condition. Hardly a session has passed during the last twenty years that has not been marked by the adoption of one or other measure in the interest of the worker and the humble employee. Labor contracts, the protection of women and children in factories, regulations respecting the payments of wages, compensation for accidents, workmen's dwellings, mutual aid societies, arbitration boards, old age pensions—these and other questions have been dealt with in such a fashion that, in the result, the social condition of the humble classes has been greatly ameliorated. Whether viewed from a political economic or social point of view, the situation in Belgium is exceedingly satisfactory, and every impartial observer will not hesitate to recognize that the country owes, in large measure, her enviable position to the wise and enlightened direction of her Catholic Government.—Liverpool Catholic Times Correspondence.

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