

The Truth and Witness

MONTREAL, SATURDAY, APRIL 27, 1901.

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PREPARATORY JUBILEE RETREAT FOR MEN, AT ST. PATRICK'S CHURCH.

An Outline of Rev. Father Ryan's Eloquent and Practical Discourses.

SUNDAY EVENING.—"The Rights of God and the Duties of Man Towards God" was the subject of the eloquent sermon with which the Rev. Father Ryan, Rector of St. Michael's Cathedral, Toronto, opened the retreat for men in St. Patrick's Church on Sunday evening last. He took as his text the words "I am the Lord thy God; thou shalt not have strange gods before me." These words, he said, are written, as St. Paul declared, on the fleshy tablets of every man's heart, and can be read by him in the natural light. The predominant note of this new century will be "The Rights of God and the Duties of man Towards God." A good deal was said during the last century, and especially towards the end of it, as was also the case towards the end of the century that preceded it, of the rights of man, as they are called. The old man of the Vatican, Leo XIII, who looks into the future as he reads the records of the past, in writing a luminous letter regarding this new century referred to it as one in which there would be special recognition and devotion to the Kingdom and Royalty of the Eternal Son of God.

Almighty God has a triple right over man—the right of property, the right of labor, the right of purchase. Corresponding to these rights man has a threefold duty to fulfill—the duty of adoration and worship, the duty of prayer, the duty of service and self-sacrifice. There is no necessity to enter into a discussion on the rights of private and personal property—movable or immovable things, such as land. In reality man has no absolute, no supreme or independent right to such things. For instance, man did not make land. He cannot do as he likes with it; for he must respect the rights of others. Henry George said that man has a right to everything he makes. He was logically correct in arriving at this conclusion from the principles he laid; but those principles were false. Man makes nothing. He only gives form to things. He may build a wooden house, but he did not make the tree. He may chisel a statue, but he did not make the marble. God alone makes everything, and He has an absolute, independent, and supreme right to everything. He made man, and He made the dust, out of which He created man. He created man's soul. He has therefore a supreme and independent right over man. When man was about to be made the Eternal Trinity took counsel, and said, "Let us make man." So that God has a perpetual right to man; and every creature, from the highest angel to the lowest intelligent man has the same duty to perform—to go on his knees and adore and worship God. The so-called science of the age has done its best to rob man of his knowledge of the existence of God. Catholics should defend God's rights, and spread His Church's teachings amongst those whose souls are darkened by sin and whose hearts are hungry and thirsty for a knowledge of the truth. Every Catholic has an individual apostleship in this respect.

God has a right to man's labor. One of the problems of the day is the labor question. What is wanted is a fair day's wage for a fair day's work. Leo XIII, who loves to be called the Pope of the people, has descended from his Papal throne, and mingled amongst the workmen, and written powerful letters in advocacy of fair treatment for the laborers. But a greater than Leo has solved the labor question for ever. Christ came down from his throne in Heaven and labored, both as a man and as God; labored with the sweat of His brow and His heart. Some people are talking about dignifying labor. Christ has already dignified it, and defiled it. It is the laborer who stands in need of being dignified. What wages does God ask for having come down and labored for us? Not much. Morning and evening prayer, which takes very little time to say devoutly, and Mass once a week, on Sundays, and a frequentation of the sacraments. To go to communion once a year, at Easter time, to keep barely within the Church's fold, is surely not enough. It is not a generous wage, considering the work that God has done for us. To-day's beautiful Gospel told us that the Lord said: "I am the Good Shepherd, and I lay down my life for my flock." He did not say laid, but lay. Our Lord did not only live for us; but He also died for us; that gave Him a new right of purchase. In commercial affairs a man gets what he pays for and pays for what he gets—although in these days some men do not always pay for what they get. That, however, is the gen-

eral rule, Christ paid for us. St. Paul says: "You are bought at a great price; the price was the blood of Christ, who paid it over the counter of the Cross. Each of us must say 'He lived for me, and He died for me.' God does not act generally with men, but particularly and individually. What are we to do for God for having died for us? We are not absolutely bound to shed our blood for Him, although some of the early Fathers held that we undertake to do so in Baptism if necessary. The early Christians, as we all know, were nearly all martyrs; and there are, thank God, martyrs to-day—noble men and noble women who are ready to live and die for God, and who do live and die for Him. Others write in the press and talk on platforms about what they have done; but these Catholic men and women give up their lives in silence in spreading the Gospel and in assuaging human misery and suffering. We are not asked to do that, but we are asked to kill our sinful selves, to kill the sinful other self, to kill the sin within us. To accomplish that end retreats are made. Let the men who are listening to me do that. See what are the occasions of your sins and avoid them. See what led you astray, and shun it. Resolve to persevere in this amendment of your lives; and not your own lives alone; but help others to amend theirs. Pray to Almighty God, pray to Jesus, the Great Self-Sacrificer, in all sincerity of heart, to give you grace to do your duty towards God, towards the Redeemer, and you will have here a foretaste of the glory for which you will thus be preparing yourselves.

MONDAY EVENING.—"Whv, how and when should I save my soul?" was Father Ryan's theme in his discourse on Monday evening. The text was taken from the Book of Genesis; and the angel said: "Save thine own soul." Man, the preacher pointed out, has a duty to perform to himself—he has, of course, several duties. He has the duty of self-respect, the duty of self-reverence, the duty of self-denial, the duty of self-sacrifice. But he has also one supreme and universal duty—that of saving his own soul. In the sermon I delivered on Sunday evening I answered the question, why should a man save his own soul? It is a business-like question—a question of profit and loss. Before a man invests his money in an industrial, commercial or other venture he asks himself, "Will it pay?" It is very difficult to find out beforehand whether it will or not, there are so many uncertainties connected with the things of this life. The money market may change; prices may vary; the weather, fire, water, and the free will of man could affect the investment. There are many risks to the investor to run; there is always danger of failure; and perhaps there are more failures than successes. There is only one investment worth making—one that will last forever—and that investment is in our own immortal soul. What is the value of this soul? In this investment there is no deceit, no danger of loss, because its value is absolutely certain. It is valuable because of its very nature. It is essentially material, spiritual, immortal, created to God's own image and likeness. On the previous evening I explained the value which God has placed upon man's soul. He is infinitely good and all-wise; and He would not pay for it the price of laying down His life and shedding His blood if it had not an infinite value. We know this for certain. Yet how little do we think of our soul? How ready we are to barter it, to give it away for nothing! At the university of Paris St. Ignatius met a gifted young man, whose talents were bound to make him succeed in life. His name was Francis. Ignatius read his character. "Francis," he said to him one day, "you are brilliant and gifted, you are first in the ranks of the students here in the university. When you leave it what do you intend to do?" "To follow my profession of the law," was the reply. "But what then?" asked St. Ignatius. "To rise to be a judge." "What then?" To become distinguished more and more." "What then?" The young man could not answer. St. Ignatius spoke to him of his soul. "O Francis!" he said, "you are a gifted, noble youth! Take thought of your soul." And he quoted the very words of Our Saviour on the question of profit and loss. "What will it profit you if you gain the whole world, and suffer the loss of your soul? What will you take in exchange for your soul? Francis took the words to heart and afterwards, as St. Francis Xavier, he became a millionaire—that is, he went east and converted

millions to the true Church, saving millions of souls. Here is a lesson for every one of you. You are all in a sense apostles. Learn the value of your soul. Take steps to save it. This is an age of societies, some of them not Catholic; not Christian; others Catholic, like the excellent Total Abstinence Society attached to St. Patrick's Church, the League of the Sacred Heart, etc. Join one of these, and become soldier in the good cause. But take care of the danger that lies in some of these Catholic societies—that of selfishness, bred by jealousy of the success of other Catholic societies. Join good Catholic societies, in which all the members are united in our common faith for the work of the salvation of souls.

How am I to save my soul? In the Scriptures you read of the young man who came to Our Saviour asking him what he should do to save his soul. He was told to keep the commandments, and he stated that he had kept them from his youth up. Our Lord looked at him, and said: "If you want to save your soul, to be a hero, sell all you have, give the proceeds to the poor, and come and follow me." The young man paused, and the Scriptures tell us he went away sad, for he had great possessions. He did not earn them; he inherited them from his father; to inherit great possessions is a misfortune. Mr. Carnegie, the Pittsburgh multi-millionaire, said the other day that the greatest misfortune that could befall a young man was to be too rich. Of course, the Scriptures do not say that it is impossible for the rich to be saved; but it is hard for them to be saved. These two misfortunes—to inherit much wealth, or to expect to do so—keep young men from working and saving up; they live idle lives; they wear their own souls and the souls of others; they bring shame upon their people; they die young as a rule and go to the grave in degradation. We should all work at legitimate employment. What each of us has to do is to save his soul simply to keep the commandments of God and the precepts of His Church; to work out our own salvation.

When am I to save my soul? The average young man says to himself: I must enjoy myself; I must have a good time; and later on, I will see about saving my soul. A good time! It is usually a bad time. And we know not the day, nor the hour when death will come. Those who put off the consideration of the salvation of their soul are running a terrible risk. Many of them are taken off suddenly in the midst of their pleasures, and are lost for all eternity. Now is the time to save your soul; now is the acceptable time. With God now is eternity. Now is the day of salvation; not to-morrow, which never comes. And it is easy for a man to save his soul. All he has to do is to go to the tribunal of penance, where God's minister brings down to him from Heaven treasures of mercy and grace. It is wise and well to lay by for the rainy day; but the accidents of this life may destroy all your savings in a few moments. But the Scriptures with the soul. That you can infallibly save for ever. Taking once more the words of Scripture, lay up treasures in Heaven, where rust and moths consume not, and where thieves do not enter in and steal. These are the words of sacred Scripture. Take them to heart. Look at the question from a business standpoint. No matter how far down a man has sunk, he can easily rise again, and rise higher and higher. Reserve this very money, and invest it in yourself and the world, and to have your soul washed in the blood of the Saviour.

TUESDAY EVENING.—"Sin" was the subject of the sermon on Tuesday evening—a subject which is, said Father Ryan, ever ancient yet ever new. Giving a liberal translation to a passage in Isaiah, its real meaning was that the fruit of every mission and every retreat, and all the sacraments of the Catholic Church and the sufferings and death of Christ, has the same end; and that is, that sin should be destroyed. If all these powerful supernatural agents are concentrated that sin should be destroyed, then surely sin was worth while considering. Sin, although great, though terrible, though awful in its effects, is very difficult to understand. One of its effects is the falling away from God's Church and the peril which that means to the soul. The greatest triumph of the devil is the loss, the obliteration of the idea of sin. We hear about sin as an external impiety, as a personal and as a social evil. That is true so far as it goes. But it leaves the real nature of sin out of the question, because it leaves out God. Sin is not an of-

fence against the state or against society, or against man's dignity and honor. Possibly it may be such; but it is much more. It is an offense against Almighty God. God's judgment and punishment of sin should be considered very seriously. Sin was first committed in Heaven amongst the angels. They were created for the glory of God; they have free will; they have powerful intellects; they have superior knowledge; they are of different ranks; and as the poet well says: "Order is Heaven's first law; and this confounded." Some are, and must be, greater than the rest."

Lucifer belonged to the greatest order of Seraphim. He thought himself like a God. But the highest angel, as I remarked on a previous evening, had to save his own soul as well as we have, by prayer, respect, reverence and adoration. His reward is eternal glory. Lucifer was wanted to be greater than the Most High, and that thought he communicated to other angels, who became his followers. But he and they were immediately stricken by the power of God, and they sank to the lowest depths of hell. There are millions and millions of angels; they are more numerous than all the men who have lived. One-third of their number fell with Lucifer; and the men who save their souls are to take their places in Heaven, once occupied by those fallen angels. Oh! pause and think of that swift judgment of God for a single sinful thought; and pause and think of the hell judgment. The punishment of the angels was eternal and terrible; and if that were so for one sin, one sinful thought, what must be His punishment for numerous sins of thought and word and act! God bears with us because, although He is infinitely just, even in His justice there is mercy; and because He is also infinitely good and infinitely merciful. If He does not give us at once the punishment we deserve for all our sins, it is also because Christ shed His blood for us, and loves us, and wishes us to be saved; and because His Beloved Mother is praying and interceding for us, and saints and friends and little children are praying for us. But God may not always be so patient with us. Any of your sinful thoughts or your sins may be your last; and you may not have time to repent. You all know of the sin of the first man, Adam, and of the terrible consequences of it—all the wars, plagues, diseases, miseries, sorrows, all the evils which have punished and are punishing us ever since.

Those fallen angels are ever going about throughout the world seeking to tempt man to sin. Be on your guard against sin and all the occasions of sin. See the evils that Marxism is bringing into different countries, especially in that once great Catholic country, France. It is making war upon God's Church, that Church which is putting forth all its energies to save your souls. Make reparations to God for all this. Stand together in defence of the Church. Join such excellent Catholic societies as that of the Holy Name, and the League of the Sacred Heart. Wee to the man who lives all alone! Rally round your clergy, and second their endeavors in behalf of Catholic education, particularly higher education. I was delighted to see your High School. It is just what was wanted. A better time is, however, coming; and it is of great importance for Catholic young men to be equipped for every work of active life, industrial, commercial and political. Once more I say, rally round your priest; be capable and earnest defenders of the Church; join good Catholic societies in which the rule is for the members to go to communion once a month. Examine well your hearts, your minds, and your surroundings, and do your duty as Catholics. In this way sin shall be destroyed, and you will promote God's glory and secure the salvation of your souls.

WEDNESDAY EVENING.—"The rich man died and was buried in hell." With these words, taken from the Gospel of St. Luke, Father Ryan opened his sermon on Wednesday evening. Having referred to the sudden deaths in Montreal, announced in the newspapers, as demonstrating the urgent necessity of Catholics approaching the Sacraments without delay, he said: The subject with which I am going to deal this evening is not altogether a pleasant one at the present day, although it is an old subject—the terrible truth of the punishment of hell. Outside the Catholic Church, many denied the existence of hell. At the time of the Reformation it was declared by those who had left the

Church that in the next world there are but two states—Heaven and hell. They denied the existence of purgatory. Luther said that it did not matter what a man believed so long as he lived well. But it does matter a great deal. The Church teaches us—they are dogmas of the Catholic Church, and it is not for us to argue about them, but to accept them—that there are three states: Heaven, a place of eternal happiness; hell, a place of eternal punishment; and purgatory, a place of temporary punishment. Into purgatory the saints have gone before they entered Heaven. The Church will therefore come from there by the Church Triumphant in Heaven, the Church Militant on earth and the Church suffering in purgatory. It is our duty to pray for the souls in purgatory, so as to hasten their entry into Heaven.

Let us consider the funeral, the burial, and the epitaph written on the tomb of the soul eternally damned. "The rich man died, and was buried in hell." You all know who the rich man was. He was clad in purple and fine linen and he feasted sumptuously every day. He turned Lazarus, a poor beggar, away from his door. The rich man, the capitalist, is feasting sumptuously every day on the blood-money taken from Lazarus, the poor workman. It is said that the next great upheaval will come from there by the north, nor from the east, but will be caused by the millionaire capitalists, who are lordling it over the downtrodden and despised masses of to-day. However that may be, the rich man died, and we may infer that he died suddenly; and we are told by implication that his body was borne with a showy procession to the tomb. Nobody would bury poor Lazarus. But the angels did, and they accompanied his soul. Instead of angels there were dancing demons around the soul of the rich man, for he went to hell. The Church teaches us that everyone who dies in a state of mortal sin goes to hell, and that is as true as God is in Heaven. He may have been baptized, and confirmed, and have gone many times to Communion, and even have been anointed, and prayed for in Church, and mentioned in the newspapers; yet, having died in mortal sin, he is buried in hell. The epitaph on the tomb of his soul was: "To the memory, intellect and will of the soul buried in hell." He remembered Lazarus, for he called out to him for a drop of cold water. In this life he was unjust, cruel, hard-hearted, sensual, voluptuous, bad sinful. It must be remembered that he was not condemned because he was a rich man. Abraham was a rich man too, and Lazarus rests in his bosom. He was just, and he was buried in hell. He was poor. Had he died in mortal sin he would have been buried in hell also. There are many poor men who get no comfort here, and who have no hope of going to Heaven, and who will go to hell. For God is just, and rewards or punishes according to merits or demerits.

Now is the time for you to review your lives and ask yourselves seriously what you have done with your talents, your gifts, your lives. By putting off confession, contrition, resolution of amendment, communion, you are running the risk of being buried in hell, where the eternally tortured souls see clearly the bad lives they led, but see it too late. As the prophet said, they see their shame. Rouse up, and accustom yourself to see the state of your souls, to see the danger of postponing repentance and contrition, of being sent to hell for eternity. If you do your duty to God your epitaph will be written in His Sacred Heart in Heaven.

The poet said: "Let the dead bury their dead." But the dead past cannot bury its dead. The dead will rise again to be rewarded or punished. Every soul is created for putting off confession, contrition, resolution of amendment, communion, you are running the risk of being buried in hell, where the eternally tortured souls see clearly the bad lives they led, but see it too late. As the prophet said, they see their shame. Rouse up, and accustom yourself to see the state of your souls, to see the danger of postponing repentance and contrition, of being sent to hell for eternity. If you do your duty to God your epitaph will be written in His Sacred Heart in Heaven.

There is only one person in the world to whom we may be severe. There is one who deserves it and on whom we may vent all our severity, and that person is our own self.

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GOLDWIN SMITH

On the Progress of Religious Thought.

A REVIEW BY "ORUX."

In last week's issue I analyzed a portion, especially the introduction, of Professor Goldwin Smith's contribution to "Religious Thought in the Nineteenth Century," to the "New York Sun." I have left aside for a brief space the serial essay on "Irish Endurance," in order to take up this important work. As the Professor's article fills twelve solid columns of the "Sun," it stands to reason that I could not do it justice in less than a dozen issues of the "True Witness." However, I cannot allow his expressed views concerning the Catholic Church in Europe, and in the Province of Quebec, to go unchallenged; and as his closing remarks—which constitute a summary of the whole article—are of paramount importance, I will have to crave indulgence if I continue, next week, this review, and follow the able writer to the end of his story.

While it would be absolutely impossible for me to go step by step along the lengthy road traversed by Goldwin Smith in this elaborate exposition of his personal views, still, for obvious reasons, I desire to quote one paragraph, which deals with a man whose name once rang throughout all America—I mean James Anthony Froude. Smith says of him:— "James Anthony Froude had been a follower and fellow-worker of Newman. But on Newman's secession he not only hung back, but violently recoiled and produced a highly sceptical work, "The Nemesis of Faith," which entailed his resignation of a clerical fellowship in an Oxford college. Then he exemplified the strange variations of the age by coming out as an historian in the colors of Carlyle."

It is evident that there was "no love lost" between Goldwin Smith and Froude. Of course, the personal jealousies of rival professors may account for the somewhat uncompromising manner in which one ex-Oxford teacher deals with the life-work and influence of another; but, it is impossible, in tracing the progress of religious thought in America, to dissociate Froude and Father Tom Burke, O.P. Yet Smith finds a way to slap Froude a little sharply, while absolutely ignoring the historian's great rival, opponent and conqueror. In this do I perceive, still more strongly than in his actual work, the animus of the Professor against aught that was good, great, or grand in the Catholic Church.

Possibly Mr. Smith is honest, that is to say, that he does not believe himself to be swayed by any unfounded and unjustifiable prejudices; yet, no man can read the following without a feeling akin to amusement:—

"The Roman Catholic Church has not suffered from criticism, historical, literary, or scientific, in the same way as the Protestant churches, that is, internally, because it depends not so much on intellectual conviction, as on ecclesiastical organization; and rests comparatively little on the authority of the Bible. Its priesthood has not been affected like the clergy of the Church of England or the ministries of the Protestant churches. But it has everywhere been losing the educated classes, or retained a part of them not so much from conviction, still less from speculative conviction, as because its alliance is congenial to political and social reaction."

Reasoning false; facts inexact! The Catholic Church has not suffered from criticism; but ecclesiastical organization is not the reason. She has suffered no loss of strength and influence, because she is the "Pillar and Ground of Truth," her doctrines are immutable, her foundation was Divine, and she enjoys the exceptional advantage of the perpetual presence of Christ to prevent "the gates of Hell" from "prevailing against her." In support of his assertion that she has been losing the educated classes, he can only cite the case of St. George Mivart—a very poor and isolated case when contrasted with the Newmans, Mannings, Brownsons, and scores of other eminently educated men that have been attracted to her standard by the light of Truth within her. He then says:—

"In Italy, the centre of the system, while the poorer classes still flock to the liquefaction of the blood of St. Januarius at Naples or the exudation of the bones of St. Andrew at Anagni, still climb the Holy Staircase on their knees, or make pilgrimages to the House of Loreto, the general tone of intelligence is described as sceptical, though aristocratic families, more especially those of Papal creation, adhere to the Papacy on political and social rather than on religious grounds. Near to the shrine of Ignatius Loyola stands the statue of Giordano

Bruno, on the spot of his martyrdom by fire, 'dedicated to him by the age which he foresaw.' " This all proves nothing. The scenes in Rome, Naples, Loreto, Lourdes, and other shrines of Catholic pilgrimage during the Holy Year just closed, constitute facts that crush into powder this assumption of the unbelieving professor. Not the "poorer classes," but the representatives of every social grade, in every land upon which the sun shines, flocked to these scenes of faith-inspired devotion. After attempting to establish the existence of a division in the Catholic Church, and failing most signally to do so, he explains everything this way:—

"The Jesuit has ruled at the Vatican. Under his guidance the Papacy has proclaimed the infallibility of the Pope and the Immaculate Conception of the Virgin, thus breaking completely and finally with reason and with all who, like the 'Old Catholics' in Germany, remained in some degree within that pale. It has gained in its own despite in respectability and influence by deprivation of its temporal power, against which the prisoner of the Vatican still hopelessly protests."

At first glance I could scarcely believe that the writer of "pure English" par excellence, could have couched such an amount of pure nonsense in so few words; but when I perceive the "Jesuit" bounding upon the scene, conjured into a fanciful existence by the magic pen of the wizard professor, I am forced to the conclusion that this is but a fragment of his ill-conceived theory regarding the influences within the pale of Catholicity. Firstly, the Jesuit did not rule at the Vatican, neither on the Pontifical throne, nor in the conclave, nor in any of the congregations. No more did any other of the religious orders of the Church rule there. It was the direct inspiration of Pius IX. unsuggested by any special religious or secular body, that brought the promulgation of the pre-existing dogma of the Immaculate Conception, before the Council. The dogma of the Infallibility was only taken up as an item of that Council's programme, after the Council had met and had completed more than half of its pre-arranged work. In both cases the necessity, or advisability of a promulgation came in such a spontaneous manner, that the working and inspiration of the Holy Ghost were obvious. The "Old Catholics" in Germany—Dollinger and others—did not "remain in some degree within that pale" of the Catholic Church. It is not possible to remain therein "in some degree"; none better than Goldwin Smith knows that you must accept all the teachings of the Church, without exception, or else be outside her pale.

"He who is not with Me is against Me;" there is no compromise, no half measures, no degrees—Truth is one and indivisible. Consequently he is wrong to say that the "Old Catholics" remained, in any way, within the pale of the Church. Perfect and entire submission is exacted; otherwise the Church would be false.

There was no "breaking with reason" in the promulgation of these dogmas. If they conflicted with reason after their promulgation so must they have conflicted for all time before. Moreover, reason, in matters of faith, must submit; human reason is fallible, the Church is infallible. But apart from this stand, both of these dogmas are most rational. The Divinity of Christ presupposes the Immaculate Conception; if He had been conceived in sin, or in aught that was tainted, His very Divinity might be challenged. His Divinity again necessitates infallibility—otherwise His omniscience would vanish, and with it His Divinity.

Then Mr. Smith says:—"It has gained in its own despite in respectability and influence by deprivation of its temporal power, etc." For a master of "pure English" this is a very sorry specimen of his style. What he means, very likely, is this:—"In spite of itself the Church has gained in respectability and influence in being deprived of its temporal power." If this is his meaning, he errs; in respectability an institution founded by Christ cannot gain; it already possesses that quality in its plenitude; in influence, the Church could not possibly have gained by losing one of the sources of that influence.

I leave myself but scant space to deal with Mr. Smith's erudition in matters concerning the Church in this province. I regret this the more on account of the interest we all

have in this phase of the question. However, I will attempt to briefly direct his unfairness towards French and Catholic Canada. He says:—

"In French Canada the Catholic Church has reigned over a simple peasantry, her own from the beginning, thoroughly submissive to the priesthood, willing to give freely of its little store for the building of churches which tower over the hamlet, and sufficiently firm in its faith to throng to the fane of St. Anne de Beaupre for miracles of healing. She has kept the 'Habitant' ignorant and unprogressive, but made him, after her rule, moral, insisting on early marriage, on remarriage, controlling his habits and amusements with an almost Puritan strictness. Probably French Canada has been as good and as happy as anything the Catholic Church had to show."

This is the same old, narrow, bigoted and prejudiced story. A man of Goldwin Smith's intellectual calibre should be above such petty methods. That "simple peasantry" in thronging to the fane of St. Anne de Beaupre has done exactly what one million of other races from other provinces, and from the United States, have done six hundred thousand pilgrims during the past ten years. Faith drew them, and miracles uncontestedly avouched confirmed that faith at the shrine. It is even something that Mr. Smith admits the moral character of the "Habitant," under the Church's influence—more than can be said of his own fellow-countrymen (if he can claim any special country in his erratic migrations, or of his own co-religionists (if any such exist).

Now, we are treated to something really new, in this form:— "The priesthood was of the Gallican school. It lived on good terms with the state, though in French Canada the state was a conqueror. From fear of New England Puritanism it had kept its people loyal to Great Britain during the Revolutionary War. From fear of French atheism it kept its people loyal to Great Britain during the war with France. It sang 'Te Deum' for Trafalgar. So things were till the other day."

The priesthood was no such a thing. If he means of French extraction from Gaul, I'll admit he is correct; if he means that the Canadian priesthood was tainted with Gallicanism, I deny the assertion, and defy him to substantiate it. The French hierarchy and clergy preached loyalty to the people, not on account of Puritanism, nor of Atheism, but because (as Mr. Briand so well explained) the Church exacts from all Catholics respect for and loyalty to the constituted authority under which they live. On principle, on Catholic principle; on the Church's precept and invariable practice; and not for any other reasons or motives, were the Catholic episcopate and clergy loyal; and for the same reasons, as well as for others additional, are they more loyal to-day than is Goldwin Smith.

But here comes the perpetual Jesuit! What a haunting phantom! How he disturbs the dreams of the sage ex-Professor of Oxford, the Yankee Englishman with anti-Canadian proclivities. He says:—

"But then came the Jesuit. He got back from the subservience of the Canadian politicians, the lands which he had lost after the conquest and the suppression of his order. He supplanted the Gallicans, captured the hierarchy and prevailed over the great Sulpician Monastery in a struggle for the pastorate of Montreal."

The Jesuit did not come "then." He came in 1511; he came before Quebec was founded; he established in 1635 the first college on the continent—one year older than Harvard—he evangelized the native before Montreal was visited by De Maisonneuve; he discovered the great lakes and the Mississippi; he died at the stake; he perished on the frozen prairies; he taught, he suffered, he labored, he civilized, he Christianized; he acquired, under these conditions, his estates; he was robbed of them; he had them restored to him; he came into his own; and Canada is the greater, the better, the more prosperous, the more glorious, because of that awful Jesuit.

He did not "supplant the Gallicans;" he supplanted no one—much less non-existent persons. He did not "capture the hierarchy;" we doubt if there is a single Jesuit Bishop in Canada. Members of other orders—several Oblates, for example—have received the mitre; but the Jesuit not only has not usurped any episcopal honors, but his mission and his rules both constitute barriers to his probable advancement in that direction. Finally, he did not "prevail over the great Sulpician monastery in a struggle for the pastorate of Montreal." To begin with, no such struggle ever existed; the pastorate of Montreal, or of any other place, is entirely within the discretion of the ordinary. In Montreal-day the great central parish of Notre Dame is under the care of the Sulpicians, so is the large parish of St. James, so is the great

central Irish parish of St. Patrick's. Facts—cold facts—at once refute Mr. Smith and establish his lack of information on the subject which he presumes to treat in such a dogmatic manner. Then again, there is no such thing existing as a "Sulpician Monastery." The Sulpicians are not monks; they are not cloistered; they are known as the "gentlemen of the Seminary;" their "mother-house" is the Grand Seminary—for theological studies—combined with the Montreal College—for regular classical education—and, thereto do they add parochial work wheresoever the Episcopal authority requires it of them. Next week I will have more to say concerning Goldwin Smith and his "Progress of Religious Thought."

CATHOLIC EDITORS On Many Themes.

IMPORTANT STATISTICS.—The "Catholic Transcript" says:—The clerk of the Health Board tells us that there were 1,883 births in the city of Hartford during the year 1900. The records of the parish registers of the city which are faithfully kept in the Diocesan Chancery, show that there were baptized in the various Catholic churches of the city during the year no less than 991 souls, or ninety-nine more than one-half of the entire births in the city.

The population of Hartford, according to the latest census, is about 80,000, or, in exact figures, 74,850. Of these, not quite one-third are Catholics. If we reckon them at just one-third, we shall be able to make some striking combinations. Thus, we will allow that there are 26,616 Catholics and 53,232 non-Catholics in Hartford. From 26,616 Catholics, 991 children were born; from 53,232 non-Catholics, 829 children were born. A striking disparity it will be confessed.

The birth-rate among Catholics for the year just closed was about 39 to the thousand. The birth-rate among non-Catholics for the same time was about 17 to the thousand. From which it appears that in the matter of fecundity people of our way of thinking are twice blessed when compared with their dissenting neighbors. Thus far, Hartford.

It is impossible at the present time to obtain returns from the whole state for the year 1900, but it is safe to predict that when the number of births shall have been returned to the Capitol, it will not be twice as large as that which records the Catholic births in the Chancery office of the diocese of Hartford, although Catholics are barely one-third of the population.

In the year 1899, there were in the State of Connecticut 20,855 Catholics. The Catholic baptisms for the same period were 10,292, or about 600 less than one-half of the entire number of births. In 1900, the Catholic baptisms of the state were 519 more than the previous year, or 10,781, which makes it allowable to conclude that more than half of those born within the confines of the commonwealth during the last year of the old century, were baptized in the Catholic Church.

These figures should be interesting to Catholics and non-Catholics alike. Could we call a citizen of this state who passed to his reward sixty years ago and read to him the figures quoted above, would he not question and doubt and dismiss them as altogether fabulous? Those of us who are given to forecasting the future may well ask what will the next sixty years bring. It is a strange fact that one-half of the children born in Connecticut during the last year of the 19th century should be of Catholic parentage, when at the opening of the same century not one in a hundred was of that faith. Food for speculation lies under these eloquent figures and those who are interested should not fail to take thought.

more fundamental sense than it belongs to its parents. As so often happens in French legislation, public opinion is slowly burrowing its way down to first principles. Danton's detestable doctrine will prove too much even for a French radical. Human nature could never endure it. As the Comte de Mun was careful to point out in his most recent speech on the measure, M. Waldeck-Rousseau is 'not likely to succeed where Napoleon and the convention failed.'

METHODISTS ARE RESTIVE.—The Western "Watchman" asks:—Are the Methodists going to yield on the question of card playing and dancing? At a conference in Brooklyn last week Rev. B. M. Adams, of Bethel, Conn., declared that his young ladies were falling away from the church because of the prohibition to indulge in these worldly amusements. His statement was applauded by the conference, showing that other ministers had the same experience. He said that because the Methodist young ladies did not mingle in play cards they could not mingle in the matrimonial matrimonial matches. With Methodist parsons and Methodist spinsters the greatest commandment of the law is to get married, and anything that is an obstacle to this must go.

A SIGN OF THE TIMES.—Boston is ceasing very rapidly to be the city of the Puritans, remarks the "Sacred Heart Review." A writer in the "Congregationalist" says that in a certain school district in this city of 2,700 children 2,650 are known not to be Protestants. The seating capacity of the Protestant churches in Boston exceeds the needs of their worshippers. The same writer says that if all the Protestants able to attend church should be present at one service, the Protestant churches in Boston would still have 21,625 empty seats.

LAST WILLS.—Wills should be made with care and deliberation, says the Cleveland "Catholic Universe." Many postpone the making of their wills until the last sickness. As few know what sickness will be their last, many die intestate. Dying in this condition, obligations of justice are frequently unprovided for, and foundation laid for expensive and acrimonious litigation. Many people look upon a will as binding or almost as binding as a deed, and hesitate to make one under the impression that the would thereby sign away their rights. While the testator is living, the will, though signed and sealed, is dead; the will goes into effect only on the testator's death. A new will can be made at any time, and the last will disposes of any or of all other wills made by the testator.

In making a will, be mindful of your parish church or school and of the charitable institutions. These provisions may make amends for some shortcomings and neglect. Before you go to meet God, write in your will something for His greater honor and glory.

CHASIS TO YOUNG MEN.

The story printed by one of the New York papers that the salary of Mr. John A. McCall, president of the New York Life Insurance Company, is to be raised an additional \$27,000 a year, recalls the incident that proved a turning point in Mr. McCall's career. It reads like a chapter from the books that used to be published for good little boys, and incidentally shows that it pays to do more than your mere duty.

In the seventies, Mr. McCall, then a young man with a wife and two children, received an appointment in the New York State Insurance Department in return for work done for his political party. When he entered upon the duties of his position, which was that of a clerk at \$1,200 a year, he dropped politics and attended strictly to business. This fact did not save him from being marked for dismissal when a Republican Insurance Commissioner was appointed to succeed the Democrat under whom Mr. McCall held office.

Things looked pretty black for the young clerk. Out of his salary he had been able to save little or nothing after providing for his family, and the prospects for getting another place were almost hopeless. But the fact that he was going to lose his job did not apparently interfere with Mr. McCall's conviction that he ought in the meanwhile to earn the salary he was still drawing. Therefore it happened that when passing the Capitol late at night, he noticed on half a dozen occasions that lights were still burning in a room of the Insurance Department. This made him curious, and he concluded to investigate. So he went upstairs and found young McCall bending over ledger and record, and working away as though his term of office were to extend forever.

missioner saw the Republican Governor and said:

"I guess that fellow McCall is all right. He is the sort of chap I want, even if he is a Democrat." As a result, the notice to Mr. McCall, advising him that his services were to be dispensed with, was withdrawn, and he remained in the Insurance Department, in various successive capacities, until 1883, when he was appointed by Governor Grover Cleveland as Insurance Commissioner. After his term expired he accepted an offer from the Equitable Life Insurance Company to act as its controller, and when the New York Life was reorganized he was, by the unanimous vote of its directors, elected as president.—Philadelphia Saturday Evening Post.

ST. BRIDGET'S NIGHT REFUGE. Report for week ending Sunday, 21st April, 1901:—Males 298, females 39. Irish 180, French 117, English 24, Scotch and other nationalities 16. Total 387.

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CURBST

Passing along days one cannot numberless loads being carried fully to another city to another fully have these scribbled that I cupy space with million annoy these almost habitations. Wciate all that have had a half self during the other thoughts when I observe fitting about I sert. One familn a flat, and other, while the that other one flat. There are spent the winter houses they arvel is that so I cannot conce through the t Some move bec have increased, become too re others cannot a lords; others ha and there a find the rent to commodations t roundings uncon through the vil be it for one re

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RELIG Mr. Samuel Sn noteworthy add at a meeting of deavor Society i day, spoke of pr as being detrim individual respon trite Protestant has been used i tense. Upon it tention that Pr prosperity, which ears of Protestan of their pastors, dealt with by M in the course of a just, published by Oates, Mgr. Vau the earliest days

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EPISCOPAL APPROBATION.

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

SATURDAY APRIL 27, 1901.

Notes of the Week.

THE IMMIGRANT MONUMENT.— It is announced that on Sunday, May 5, at 2.30 p.m., in the basement of St. Gabriel's Church, Centre street, a meeting, in connection with the removal of the "Immigrant Monument" at Point St. Charles, will take place. The meeting will consist of three delegates from each of the Irish societies of Montreal. We hope that this meeting will reach some satisfactory and practical conclusion in this very important matter. The stone, which has become recognized as a national monument, has attracted considerable attention of late, and differences of opinion regarding its removal have been met; but we trust that this time the subject will be settled in a manner satisfactory to all.

A MYSTERIOUS DEATH.— One night last week a very sad event took place on a St. Denis street car. An elderly lady boarded the car at Marianne street; the man paid the three fares. He and his companion left the car at Ontario street, leaving instructions to the conductor to see that the elderly person should get off at Ste. Julie street. When this street was reached, to the surprise of all present, the old lady was dead. This is one of those striking incidents that stand out in broad relief upon the page of each day's story, and which should serve as lessons and warnings to all who hear of them. Nothing more certain than death; nothing more uncertain than the time, place and manner of death. The moral to be drawn is found in the old Latin maxim "Nunquam non paratus"—never be unprepared.

KIDNAPPING.—In this city at the beginning of this very week a bold attempt at kidnapping was frustrated by the energetic and heroic action of a little nine-year-old girl. This fact goes to show that all these reports which we read about the abominable practice of kidnapping children in various large centres in the United States are not entirely without foundation. It is evident that blackmail is the ultimate end which the perpetrators of such acts must have in view; otherwise it would be simply an evidence of insanity. The punishment, however, for such a crime seems to be altogether too light, or else there is not sufficient zeal on the part of the authorities in prosecuting the detection and punishment of such deeds.

THE DELPIT CASE.— Ever since the judgment rendered by Mr. Justice Archibald in the now famous Delpit case, we have had occasion to write several articles upon the important question involved; but we still regarded the matter as "sub judice." And so it is. An appeal from that judgment will soon be taken. It will be based upon the prior judgments of Mr. Justice Jette and others, and now the case is in a fair way to reach the Privy Council before the end of it is gained. It will be exceedingly interesting to note the progress made in the future in this matter, and we will await with patience the final outcome of the whole question.

PAPINEAU AGAIN.— Of course, we are aware that the direct descendant of the great Papineau, the present seigneur of Montebello, has, for reasons of his own, seem fit to abandon the Church of his fathers and link his future to one of the many sects of Protestantism. In a letter to the "Star," on the occasion of the proposed monument to Montgomery at Quebec, Mr. Papineau said: "Montgomery, like Franklin, and the priest, Carroll, of Baltimore, came to offer us liberty and independence, etc." The words "the priest Carroll" indicate the narrowness of the mind that conceived them. The wonder is that he has even admitted that Bishop Carroll, being a Catholic prelate, could have offered us anything but slavery and ignorance. But the closing part of the sentence explains it all: "but

they were repulsed by our bishop and his priests"—he means that they repulsed liberty and independence. Mr. Papineau may be a greater man, for aught we know, than either Louis Joseph or his father; yet each of these took a decidedly different view of the subject—but they were Catholics.

THE ARCHBISHOP'S VISITATIONS.—His Grace Archbishop Bruchesi has commenced in this city and the vicinity his regular pastoral visitations. Last week he went to St. Ann's parish, where he administered the Sacrament of Confirmation to a great number of young persons. His reception in the good parish was a most pleasant and cordial one, and Rev. Father Strubbe, the energetic pastor, spared no pains to make the Archbishop's visit one of exceptional benefit for all the parish. On his return to the palace, His Grace was accompanied by Father Strubbe, and escorted by the St. Ann's Cadets with band. It is certain that the fervor displayed in the parish and the strong evidences of the deep-rooted faith of the people must have constituted a source of consolation and pleasure for the first pastor of this great archdiocese.

MUNICIPAL ELECTIONS.— Although there are yet many months between us and the next municipal elections, still we deem it proper to do, as we have done in the past, "taking time by the forelock" raise a warning note. We have heard rumors already to the effect that next year an attempt will again be made to juggle the Irish-Catholic element out of their regular turn for the mayoralty. It is yet too early to say much on the subject; but we would advise our people not to fall asleep in a dangerous security. As a rule, we allow matters to take their course until the very last moment, and then we come along when it is too late. The last contest proved this. Had our advice, given as early as May of that year, been heeded, an Irish Catholic would have been Mayor of this city during the present year. We hope that energy like that displayed at the eleventh hour, on the last occasion, will be noticed from this moment forward. If so, there can be no question as to the result. But we must not "let the grass grow under our feet," or else it will soon spring luxuriantly over the grave of our departed influence.

AN EDIFYING SPECTACLE.— During the past year we have read of the wonderful scenes in Rome, as the various pilgrimages flocked to the shrine of the Apostles, and we were edified by the more recital of all the fervor of faith and depth of devotion demonstrated. Since last Sunday, however, we are in a position to more fully understand the wonderful effect that such events produced on the non-Catholic world that surrounds the heart of Christendom. Truly is this the "City of Mary"; rightly is it called the "Rome of America." Not all the combined congregations of the various denominations could display even the quarter of what constituted a most exceptional demonstration. Not less than ten thousand people took part in the processional visits to the prescribed churches.

For a time there seemed to be a slight hitch in the proceedings owing to the meeting of too many sections at one place. As an evidence that there was no prior arrangement between the various sections, we find them all coming together. At the exact same moment, and consequently interfering considerably with each others progress. At one time, as the men of St. Patrick's poured out their hundreds, even thousands, they were met by the men of Notre Dame, seeking admission to the Church, in still greater numbers, while the women of St. James parish came along Alexander street and the women of St. Patrick's, on their way back from the Gesù to their own Church, came by a side street.

Imagine between ten and twelve thousand people, consisting of parishioners from four sections of the

city, meeting by the accident of circumstances, all moving in the direction of the appointed pilgrimage churches; each section unaware, until they met, of the others' intentions; and, finally, once the visit over, the whole vast concourse vanishing—just as they came—without noise, demonstration or ceremony. Silence reigned again within the temple, where so recently thousands thronged. One grand object had they all in view; namely, the fulfilment of the jubilee conditions. As we contemplated that vast concourse of various ages, sexes, conditions, races, and from different parishes, coming and going, bent upon one grand central purpose, and accomplishing the processional duty of visits, we could not but think of the Church which was thus so positively represented. This is the manner in which the hundreds of millions of Catholics, scattered all over the earth, move by one grand impulse impelled to them by the infallible head of our Holy Religion. Never such a sermon was preached in our city; never before such an edifying evidence of the faith that is in the hearts of our people.

THE CHINESE WAR.—We have not yet done with the troubles in China. It was thought for a while that a peaceful solution of the problem had been reached, but now, with Russians driven out of one section of the country, and an army of 27,000 men marching out of nowhere to shake the hold that the "strangers" have upon the Empire, it would seem as if China was going to give the world a season of great sensations. What will be the result?

A BIGOTED JUDGE.— There are bigots who are not the descendants of patriots, and in this connection we find the following editorial comment, from an American exchange, quite appropriate:—

Judge Solders delivered an address last night. It was at the Fifteenth Annual Commencement of the Cleveland Homeopathic Medical College. He is said to have elicited some applause by referring to the caps and gowns of the graduates as relics of Romish times and Romish customs. "I am an American," he said, "and I want intellect to rule this world and not the face of the Fourteenth Century." It is said that Judge Solders is a renegade Catholic. If so it will give some explanation for his senseless and bigoted attack on the Catholic Church. It is not unusual for those who sell their birthright for a mess of pottage to spit venom in the face of their spiritual Mother, and boast of their American citizenship as though it was incompatible with Catholic life and principles. Judge Solders has written himself down as a narrow-minded bigot, too weak to live the robust life of Catholic faith, and too shallow to sound the depths of Catholic truth. Unless he voiced the sentiments of the Homeopathic College of Medicine he proved himself a boor by insulting his audience and taking advantage of the courtesy of the College to do so.

EDUCATION IN IRELAND.— A very important vote was taken on Monday night last in the Imperial House of Commons. It was on the question of education in Ireland. While the motion made by Mr. Roche was rejected, still the large number of votes cast in favor of it, goes to show how the cause is gaining strength. When we find the leader of the Government, Mr. Balfour, supporting the motion in a strong speech, and 147 members—or about 67 apart from the solid Irish party—voicing in its favor, we cannot but conclude that the hour is fast approaching when Ireland's needs will be duly recognized. The despatch telling of the vote reads thus:—

The House of Commons this week debated a motion made by Mr. John Roche, member for East Galway, demanding facilities for a university education for Catholics in Ireland without restrictions violating their religious feelings. Mr. Arthur Balfour, Government leader in the House, whose personal attitude on the question is well known, his views being at variance with those of a majority of his party, earnestly supported the motion. He asked the House whether it was decent or tolerable to continue to starve education on account of prejudice. Ireland, he said, was behind Great Britain, France, Germany, the United States and the colonies, and her educational needs would not be satisfied unless the course was followed which England had been driven to adopt in the matter of primary and secondary education.

Mr. John Rodmond, leader of the Parnellite Nationalists, protested against Mr. Balfour treating the subject as an individual in behalf of the Government.

The debate was closed by a vote of 225 to 147, and the motion was defeated without a division.

OUR YOUNG MEN.—Rev. Father Strubbe, C.S.S.R., whose zeal in behalf of the Catholic youth of this city is well known, delivered a powerful sermon at High Mass on Sunday at St. Ann's Church, during the course of which he warned his parishioners against the modern pitfalls for young men. After pointing out

the difference between the young men of to-day and those of a generation ago, he condemned the practice of allowing a young man to have the money to spend as he pleased. The modern young man dressed well and if allowed to go around and spend money, soon acquired habits which the amount he earned was insufficient to satisfy, and often to free himself from obligations contracted in this way he will stoop to dishonesty. Intemperance and the crimes which follow in its train were also pointed out as the great pitfalls for young men starting out on their careers. A young man who had a few dollars in his pocket and no one to guide and watch over him would surely fall in with bad companions, and after intemperance, would come other evils which would drag him down in a short time to an abyss of impotent manhood. When this result had taken place it was too late to look to the cause. The evildoer preacher condemned as pernicious, and the young parents to exact from their sons a small amount as board and the young fellows free to do what they liked with the remainder of their salaries. Parents, and especially fathers, should look after their sons; not only should they be able to control the boys, and after often screened them from deserved chastisement by their fathers. On the other hand it often happened that the father, after working hard all day long, went to a meeting of some benevolent society, and there he would be altogether neglected, and have nothing but good to say of benevolent societies, attendance at such meetings must not be allowed to interfere with the parent's duty to his children. The youth with money in his pocket needed close watching by the head of the house.

MISSIONS TO NON-CATHOLICS.

Unmistakable signs of the growing interest in the conversion movements are manifesting themselves everywhere. A letter received this morning from a priest in a Western city, incloses a check for missionary literature, saying that "I have worried earnestly among my Catholic people for many years, but there are some who have resisted all my appeals. I see among the non-Catholic people many choice souls, who would rise to the higher grades of the Christian life if they had but the abundant opportunities that I have presented to these recreant Catholics. I have made up my mind to cast my hook and line on the outside, and try to catch these fishes who have gotten out of Peter's net." Like this zealous priest there are many, who have toiled all their life long, and it has never dawned on them that there was any obligation at all to the outsiders, and it is only when the teachings of the non-Catholic missionary movement impressed themselves on their mind that their attention was directed to the necessity of working for converts.

These diocesan priests become the best convert-makers, when they turn their energies that way. Any one who is at all conversant with the work of the secular clergy is acquainted with many priests whose lives are largely occupied in instructing converts.

The most unexpected things frequently occur to the priest who is engaged in convert-making, and he often receives help and testimony where he least expects it. "It happened to me in the South on one occasion," said a missionary that I came to a town which was a cordial and most pronounced, when a Catholic priest had never been seen nor the teaching of the Church so much as heard of. In one of my lectures I was engaged in defining the nature and position of the Church as unique among teaching bodies, when a venerable man rose in the audience and asked permission to speak. I knew him to be a son of the Protestant minister, and I supposed that his speech would be an attack against the Church, still I felt that I must let him talk. To refuse permission would have had an impression on the rest of my audience. So, reluctantly, I gave the required permission and, saying in my heart many ejaculatory prayers prepared myself for a possible attack.

The old gentleman faced the audience and began "Ladies and Gentlemen, I just want to say a few words to you. I have lived among you many years and my character you know. The Catholic priest comes to us as a stranger and he preaches things opposite to what we have heard all our lives."

"He has distributed books among us, one of which I have. I read that book from cover to cover, and I want to say to you that it is a good book and true. I want to say that it has enlightened me on many matters. Things which I believed about the Catholic faith I know now to be false and I think we ought to inform ourselves in these matters."

The old man sat down. I thanked God in my heart. As I knew something of the venerable interlocutor so I determined to improve the occasion. I rose and said: "You know Col. — you know him to be one of the most intelligent and best read men in the country. He is a man of character and of honesty, and he bears testimony to me; he assures you that I am an honest man, and have been telling you the truth. Will you not then believe me? Will you not trust what I say?" So I began and then I continued an ardent defence of the faith and doctrines of the Church.

The enthusiasm, when I finished, was immense. Many came forward to speak to me, many came forward to tell me more of the Church; many told before me their difficulties. During all the rest of the mission my lectures drew crowds, and the old man and I became firm friends.

Finally I had the pleasure of receiving him and several others in a class of instruction for baptism. "Father," he said, "it was nothing but the grace of God. I began reading that book with stubborn obstinacy and hatred of the Church. As I went on, however, my prejudices one by one melted away, and at last I saw that I could not, consistent with my reason, continue to be a Protestant. I simply had to join the Church. And so it is that God uses the most unlikely instruments and the most unpropitious circumstances to advance His Church and increase His glory."

REV. A. P. DOYLE, Secretary of the Catholic Missionary Union.

JUBILEE NOTES.

Both the Rev. Father Quinlivan and the Rev. Father Ryan referred to the grand jubilee procession which took place on Sunday. The pastor of St. Patrick's Church, said it was a very edifying spectacle, not only by the number who took part in it, but by their conduct throughout. The second procession would take place next Sunday, weather permitting; and the third and last on the Sunday following. Father Ryan said he was much surprised at the large number who joined the procession. It was a great public act of faith, for it was not a mere empty parade, but was a parade which took place in obedience to the order of the Church. He hoped that those who participated would obey all the other orders given by the Church and lead truly Catholic lives.

CONGREGATIONAL SINGING.

During one of the exercises of the retreat Father Quinlivan asked the men to revive congregational singing, which was such a success in St. Patrick's when it was begun. His words had the desired effect; for at a following exercise the singing was so good that Father Ryan complimented them that they were singing out the praises of God much better than the women had done during their retreat.

BRANCH 26, C. M. B. A.

Branch 26, C.M.B.A. scored a great victory by the manner in which the arrangements of its closing euchre and social were conducted. During the last three or four years the officers and members of Branch 26 of the Catholic Mutual Benefit Association have held many enjoyable social reunions, but the one held in the Drummond Hall on Friday evening eclipsed all previous efforts. It was a splendid success from first to last, and the large number of ladies and gentlemen who attended in spite of the inclemency of the weather enjoyed themselves to the full. Fully two hundred and fifty were present. The costumes of the ladies were rich and elegant, and the seats were arranged when, after the progressive euchre and the serving of supper, the dancing was in full swing, was a brilliant one. There were six very handsome euchre prizes, the winners being Miss Nora Christie, Mrs. Perry White, Mr. P. J. Darcy, Mrs. Green and Mr. Bernard Tansey, and the following assisted in the presentation of them: Grand Deputy G. A. Carpenter, president, Frank J. Curran; chancellors T. J. Finn and P. Reynolds, president W. P. Doyle (Branch 50), and Thomas Cowan, President Curran, in a neatly worded speech, bade the guests of the branch a cordial welcome. The committee which had charge of the affair were: J. H. Maiden (chairman), P. J. McDonough (secretary), A. L. McGillivray, T. J. Finn, Richard Dolan, P. J. Darcy, W. Wall, J. H. Feeley, jr., J. H. Feeley, sr., and J. J. Costigan.

ATHLETIC NOTES.

A HOME GAME.—There is every reason to expect that the Shamrocks will play their first match at home this year, as the directors are now discussing the question of inaugurating a season in this city on May 24. The idea is an excellent one.

NOW AT WORK.—The Senior Shamrocks have started out early this year to prepare for their baton. They commenced their preparatory work a few days ago in the well-equipped gymnasium of the St. Ann's Young Men's Society. By the time that the grounds are in a shape for field work, which is expected, will be in the first week of May, the boys will be in fair condition for hard practice.

MR. O'CONNELL AGAIN.—Much satisfaction was expressed on all sides in the ranks of the members of the S.A.A.A. and its supporters, that Mr. Thomas O'Connell had been re-appointed to the captaincy of the team for the approaching season. Mr. O'Connell is deservedly popular with all classes in Montreal, and is highly esteemed by the players of the senior team. We wish the plucky and athletic Captain every success during the year, and hope he will spare no effort to capture the championship trophy.

IRISH ATHLETES.—Interest in athletic competitions on this side of the water will doubtless be increased during the summer by the visit of a team of Irish athletes. Only a few crack performers will come, and it is understood their objective point will be the Irish carnival at the Pan-American Exposition. Dennis Horgan, the shot putter, suggested the proposed invasion. The stalwart Horgan is, of course, coming himself, and others mentioned are J. Mangin, P. O'Connor, P. Leahy, J. C. Hayes and J. Chandler.

Mangan will utilize for putting

the heavy stone and throwing the 55-pound weight. He is 6 feet 6 inches tall, weighs 275 pounds, and holds the British record of 14 feet 8 1/2 inches for throwing the "55" for height. O'Connor is a broad jumper and last year cleared 24 feet 8 inches on a slightly down grade. Leahy has the English record of 6 feet 4 1/2 inches for the running high jump and Chandler holds the records for three standing jumps, the standing high jump and the standing broad jump. The other member of the team, J. C. Hayes, is a distance runner. At the Irish championship last fall he won the 4-mile run in twenty minutes, 43 1/2 seconds, on a grass course, but he has beaten twenty minutes on a cinder path.

LATE J. P. CONROY.

It is our melancholy duty to announce the death of a prominent young Irish Catholic business man, in the person of Mr. John P. Conroy, of St. Ann's Ward, which sad event occurred after a brief illness. Deceased had been a prominent worker in the ranks of our national and religious societies, and was highly esteemed in commercial and social circles. The funeral, which took place at St. Gabriel's Church, where a solemn Requiem Mass was chanted by the Rev. Father McDonough, was attended by a large concourse of citizens. To Mrs. Conroy the "True Witness" offers its most sincere sympathy in her bereavement.—R.I.P.

RESOLUTIONS OF CONDOLENCE.

At the last regular meeting of St. Ann's T. A. and B. Society, feeling references were made to the death of Mr. John O'Neil, an old and esteemed member of the Society, and also to the death of Mrs. John Donahue, beloved wife of Mr. John Donahue, a valued member of the organization. Appropriately worded resolutions of condolence were adopted and ordered to be sent to the families.

At a meeting of the County Board of Hochelaga, Ancient Order of Hibernians, resolutions of sympathy were adopted to Bro. Thos. Donahue, recording secretary of Division No. 2, on the great loss sustained by him and his family on the death of their mother, and trusting that the Almighty God would grant them strength to bear their affliction.

MASS FOR NEWSPAPER MEN.

The Rev. Luke J. Evers, rector of St. Andrew's Church, New York, has received permission from the Holy Father, through the Congregation of the Propaganda, to have Mass celebrated in his church at 2.30 a.m. on Sundays and holy days. This Mass will be for the particular benefit of the men employed in the big newspaper offices which are situated about a stone's throw from St. Andrew's Church. Father Evers discovered that a considerable percentage of these men are Catholics, and that they were not able to attend the regular Masses on Sundays and holy days. Some time ago he stated the case to the Archbishop and asked for permission to have Mass celebrated for these men at the hour when work on the great morning dailies is finished—which is generally about 2 or 2.30 a.m. His Grace favored the proposition, but it was necessary to seek the approval of the Roman Congregation before inaugurating this unique practice.

The privilege extended to Father Evers is good for ten years. St. Andrew's is the only church in the world where Mass may be celebrated at such an hour. The first Mass at 2.30 a.m. will be celebrated on Sunday, May 5.

NEW BOOKS.

CLEARING THE WAY. By Rev. Xavier Sutton, Passionist. The Catholic Book Exchange, 120 West 60th St. New York. 180 pages, paper, 10 cents.

The non-Catholic Mission Movement is giving manifest signs of intellectual activity in the book world. Some years ago, when the movement started, the Catholic Book Exchange issued Searle's "Plain Facts for Fair Minds," and during these few years the demand for this book has been so heavy that to-day it has reached its 376th thousand. It ranks, for the demand, there is for it, among the most popular novels of the day.

Another book of a similar character comes to us. It is by one who has been very successful in giving missions to non-Catholics, Father Xavier Sutton, the Passionist, and its first edition is 25,000. It is a simple and yet comprehensive exposition of Catholic teaching on many dogmatic points. It is published under the suggestive title of "Clearing the Way." Its purpose is largely to clear away the prejudices and misconceptions in the way of a thorough understanding of Catholic doctrine.

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of the paper.

We have just received our annual report for the year ending at the close of the closing year, it is but perfunctory, at this time in these years it was our intention to report to you for the year we will reserve appreciation of our tails for our week we desire for, we great many of the admirable port which has written. N to step rapidly one hundred year summary of the topical of educational institutions since 1800, he clear, consecutively in manner that phas. Possibly any make upon his as interesting title or nothing still we cannot attention to a ing passages. A of dates and st we will have to when touching the educational we give the int. Tull.

It will be not Dreuer starts out of the Jesu and presents a prehensible term educational system. dently develop its initial work. Catholic bishops ample of religious educational kind, explained, and the great, leading, h institutions is given that might have such a necessar Gill and Lava portance; then f ages that have ence within the p. pecially. The st Normal Schools but sufficient for of their origin a the most import talis subsequently in Public Instruction. There is no ins more important Public Instruction joying advantage educational kind. out the success of the tional system. S has proved a suc ried off the palm international compe took part. The C of some of the m ecclesiastical tri- try. Although h does not make ar to other provinces it is easy to lines a very delic educational circuit. —in Montreal, fo the exposition of the Catholic el the Protestants ar ity, is a strong against the treat the far away Wes. m. In the rpe but the introdu whole volume, and on the pains-takin Without further p introduce Mr. De l able letter, and w readers may glean from its pages.

THE PAST CENT at the dawn of a it may be interesti over the century w order to con- gress men in the by the people of Quebec. This retrospect n a very succinct no- toric epoch. The confiscation of the Crown lands closed the eighteenth century. In 1801, the Lieutenant Robert Shore Milne's istate of land for e- grant of land for e- was passed, authori- was to establish a- tion." This law, h- without effect until Royal Institution, ed by letters-pate- the success, and th- Catholic, were in most- whose teachers nam- who were little r- the inhabitants fall- latter's sympathy. F- trust sown by the E- consequently delaye- education among th- The Governor of the- sie, tried to correct- of this legislation, e- ceived the project- two separate royal- the Catholics and th- Protestants. The- Bishop of Quebec, d- time to congratulate- upon having judic-

PROVINCIAL PUBLIC INSTRUCTION

Report For 1899-1900

We have just received a copy of the annual report of Mr. Boucher de La Bruere, superintendent of Public Instruction of the Province of Quebec, for the year 1899-1900. As this is the closing report for the last century, it is but natural that the superintendent should glance, even hurriedly, at the progress of education in this province during the hundred years that have just elapsed. It was our intention on receiving the report to comment upon the results for the year that has expired, but we will reserve a careful study and appreciation of those interesting details for subsequent issues. This week we desire to please our readers, for we know how pleased a great many will be, by reproducing the admirable introduction to the report which the able superintendent has written. Naturally he is obliged to step rapidly along the highway of one hundred years, yet, in his brief summary of the progress and development of education in this province, he sets forth in a very clear, consecutive, concise and logical manner the leading facts that mark that phase of our history.

Possibly any comment we could make upon this very useful and so interesting preface would add little or nothing to its completeness; still we cannot refrain from drawing attention to a few of the more striking passages. Apart from the tables of dates and statistics, with which we will have to do in future articles, when touching upon the details of the educational situation in Quebec, we give the introductory letter in full.

It will be noticed that Mr. De La Bruere starts out with the confession of the Jesuit estates in 1801, and presents, in very exact and comprehensible terms the history of the educational system that has so wonderfully developed in which, owes its initial workings to two of our Catholic bishops. The splendid example of religious toleration set by the Catholic element is admirably explained, and the founding of the great, leading, higher educational institutions is given in more detail than might have been expected in such a necessarily short essay. McGill and Laval come first in importance; then follow the many colleges that have sprung into existence within the last half century especially. The story of the different Normal Schools is told in few words, but sufficient for us to form an idea of their origin and progress. One of the most important paragraphs is that which tells how in 1859, and subsequently in 1875 the Council of Public Instruction was organized.

There is no institution of its class more important than the Council of Public Instruction. It is a body enjoying advantages and powers of an exceptional kind. Upon it depends the success or failure of our educational system. So far that system has proved a success, and has carried off the palm in every great international competition in which it took part. The Council is composed of some of the most learned men—ecclesiastical and lay—in the country. Although Mr. De La Bruere does not make any special reference to the regular and holy days, for the particular employed in the educational system, he does refer to the annual celebration of the Roman Congress inaugurating this

covered that a message of these men that they were in the regular and holy days, and stated the case to be asked for persons celebrated for their work when the dates are finished about 2 or 2.30 before the proposition necessary to seek Roman Congress inaugurating this

ended to Father on years. St. Anthony church in the first Mass at celebrated on Sunday.

THE PAST CENTURY.—We are at the dawn of a new century, and it may be interesting to glance back over the century which has just gone out, in order to contrast the progress made in the field of education by the people of the Province of Quebec.

This retrospect must necessarily be a very succinct summary of that historic epoch. The confiscation of the Jesuits' estates by the Crown of England had closed the eighteenth century, and in 1801, the Lieutenant-Governor, Sir Robert Milnes, asked the Legislature of the province to make a grant of land for education. An Act was passed, authorizing the Government to establish a corporation under the name of the "Royal Institution." This law, however, remained without effect until 1818, when the Royal Institution, regularly organized by letters-patent, had very little success, and the rural districts which were in most cases entirely Catholic, refused to favor schools whose teachers named by strangers who were little in sympathy with the inhabitants failed to enlist the latter's sympathy. The seeds of disconnection by the Royal Institution consequently delayed the spread of education among the people.

The Government, the Earl of Dalhousie, tried to correct the bad effects of this legislation, and in 1825 conceived the project of establishing two separate royal institutions, one for the Catholics and the other for the Protestants, deemed it opportune to congratulate the Governor upon having judiciously recognized

the necessity of two institutions and thanked him for having caused a bill to be prepared to that effect, which he begged His Excellency to have passed into law as soon as possible. In 1826, Mgr. Panet, who had succeeded Mgr. Plessis, showed himself, like his predecessor, disposed to second the Governor's views in regard to the establishment of an educational organization calculated to satisfy the different religious denominations.

Lord Bathurst, the Colonial Minister, who was consulted by the Earl of Dalhousie, declared himself opposed to the formation of two distinct and separate royal institutions, but admitted at the same time the timeliness of creating two managing boards, one Catholic and one Protestant, with a single corporation for the two boards.

Mgr. Panet concurred in Lord Bathurst's views and made certain observations on the formation of the Catholic board, its composition, its working and its relations with the Royal Institution.

The contemplated organization and the remarks of the Bishop of Quebec were the subject of discussion by the Committee of the Royal Institution, which adopted the resolutions that the Governor had transmitted to Mgr. Panet. The latter, in reply, expressed his surprise at not seeing that the Royal Institution desired to retreat from its position and asked the Earl of Dalhousie for permission to adhere to the terms of his letter.

In the following year, Mgr. Panet wrote to Sir James Kempt, the administrator, at the Chateau de Louis to inform him that His Lordship (the Bishop) would be always prepared to accede to the proposals of 1827. But the matter rested there.

I have laid some stress on this historical point because, half a century later, in 1875, Hon. Mr. De Boucherville, the Premier of the Province of Quebec, recognized the necessity of establishing a Council of Public Instruction composed of two committees, one Catholic and the other Protestant, in order to further secure to the minority the control of its schools and to contribute to the maintenance of harmony between the religious beliefs in the province.

If a comparison be made between the year 1825 and the year 1875, it will be seen that the Catholic majority in our province endeavored to work with justice towards the Protestant minority, thus setting to the Upper Canada, in fact, and then to the provinces of Confederation, the finest example of religious toleration and respect for the conscience of others.

In 1829, the Legislature, in order to encourage elementary education, passed a law which was successively amended in 1831, in 1832 and in 1833; but this legislation was imperfect and the Catholic clergy were disquieted by the unsatisfactory outlook regarding the development of the education of the youth. On the 1st May, 1836, the law by which the Legislature had provided for the encouragement of elementary education having expired, Mgr. Signay, Bishop of Quebec, immediately sent a circular to the parish priests appealing to their zeal in order to remedy the inconveniences arising from the eventual closing of the greater part of the schools; and inviting them to take advantage of an existing law which permitted the Church of their annual revenue one-fourth of the schools under their direction. In the event of the insufficiency of these revenues, the bishop exhorted the diocesan to make all the sacrifices that their pecuniary means would permit to second the efforts of the fabricians.

With the political troubles and the rebellion of 1837-38, education became paralyzed and our province unfortunately remained for some years without any system of primary schools. Those who, in the first part of the century sought to impose upon the majority of the population schools which they could not accept, assumed a grave responsibility, for the people were favorable to the spread of education. From 1804 to 1830, the classical colleges of Nicolet, St. Hyacinthe, Ste. Therese, Ste. Anne de la Pointe and L'Assomption were founded.

In 1811, the Hon. James McGill had made a gift to Montreal of splendid grounds for the erection of the university that bears his name. In 1821, George III, granted a charter to the new institution, which was inaugurated in 1828. From a mere school of medicine at the start, it has, within a quarter of a century more especially, assumed very great development, thanks to the generous gifts of eminent citizens and it is today regarded as one of the leading universities of America. At the period of the union of Upper and Lower Canada, Parliament took up the question of education and passed a new school law which was very unpopular. To obviate the repugnance manifested by the people to the levying of the taxes, the Draper-Viger Ministry substituted in 1845 the system of voluntary contribution for that of legal assessment, but the measure was attended with disastrous results. Finally, in 1846, Parliament voted a law favorable to primary education and the existing parochial organization was selected as the basis of the new regime.

My venerated predecessor in office, Dr. J. B. Meilleur, was then superintendent of education. The appointment of the first school inspectors dates back to the Hincks-

Morin Administration in 1852, and in the same year Laval University was founded at Quebec. In this last half of the nineteenth century the progress of education has been marked and well sustained. In 1854, Sir George Cartier introduced two new bills respecting higher and primary education, and the year 1857 was rendered noteworthy by the foundation of three normal schools, one of which was the Protestant, the McGill School at Montreal and two Catholic, the Laval School at Quebec and the Jacques Cartier School at Montreal.

In 1859, a Council of Public Instruction was appointed, composed of eleven Catholics and four Protestants, which lasted until 1875, when its constitution was modified by a law which divided it into two autonomous committees. Towards 1860, the increase of the schools commenced to be noticeable. At that date they numbered 1298 with a total of 39,397 pupils. When Dr. Meilleur resigned in 1854 as superintendent to be replaced by Hon. Mr. P. J. O. Chauveau, the province had 2,352 schools attended by 108,284 pupils.

Besides the increase of the primary schools, the foundation of a number of houses of higher education has been witnessed under Jesuits' administration of the provinces: The Jesuits' College at Montreal, the Joliette, Three Rivers, Levis, Rigaud, Sherbrooke, Rimouski, Chicoutimi, Ste. Marie, de Messier and Valleyfield colleges and a second Jesuits' College at Montreal, the Loyola.

To this list we should add, Bishop's College, founded at Lennoxville in 1851 under the supervision of the Anglican Church. This institution was erected into a university and its inauguration occurred in 1856. Montreal also has had for some years past a branch of Laval University, which, by its excellent teaching and the number of its students, promises, like every other influence on the youth of the country.

A foundation, which I cannot overlook and which Canada owes to the generosity of the St. Sulpice Seminary of Montreal, is that of the Canadian College at Rome, whose present Superior, the Abbe Chapin, is a French-Canadian. In the grandeur as well as in its fine proportions, this house stands on a footing of equality with the other colleges of the same kind at the centre of Catholicity.

On the arrival of the Hon. G. O. Ouimet as the head of the Department of Public Instruction in 1875, the number of schools was 4,544 and that of the pupils 242,735. Twenty years later, in 1895, on the appointment of the present superintendent, 295,411 children were attending school.

We are beginning the actual century with 5,958 schools of all kinds, of which 5,608 are under the control of commissioners and trustees, and 350 are of the private character, 357 attend the schools under control.

Charged by the Government with the duty of preparing the educational exhibit of the Province for the Paris Exhibition of 1900, I referred in my report of first year to the zeal displayed by our educational institutions and school commissions to participate creditably in that great exhibition of the world. I expressed the hope that the exhibit of our pupils' work would not be inferior to that of the other provinces of the Dominion.

I am happy to say that my expectations were not disappointed. Among the products of all kinds which Canada sent to France to make its agricultural, mineral and industrial resources known to the world at large, our educational exhibit figured to advantage and merited the congratulations of many of mark in the teaching world. To a great many School Boards of the city of Montreal and silver medals to the Normal School of Quebec, to the Sisters of the Congregation of Notre Dame and to the Brothers of the Clerics de Ste. Vierge, the Brothers of the Christian Schools, the Brothers of the Sacre Coeur, the Sisters de la Presentation de Marie, of Ste. Anne, of the Good Shepherd (Quebec) and of Charity, obtained honorable mention.

To further emphasize the success of our educational exhibit, I may be permitted to reproduce a few passages from the writings published in the French pedagogic reviews: M. de Caux, a prominent French educator, speaking at length in "L'Ecole Francaise" of Paris, passed a very flattering judgment on our class books; he especially remarked on Mr. Delahaye, professor of diction in the Jacques Cartier Normal School and the Canadian course of straight handwriting of Mr. Abernethy professor in the Laval Normal School. He also mentioned the four tables for the teaching of fractions by Inspector Lippens and what he styled the "incomparable method of drawing" by Mr. G. A. Lefebvre, drawing professor in the Laval Normal School.

M. de Caux further reviewed the school works placed on exhibition by the teaching communities of women and men and passed a very remarkable judgment on them, closing his kindly article with the following words: "I repeat in concluding, because it is for me the characteristic note of this fine exhibit, while being in the most correct 'vols' and 'one that is also truly literary, truly scientific and very intellectual, while bearing as must be done nowadays a little upon all things,

"the French-Canadian teaching system appears to me to be more practical than ours, or, if you like it better, to come nearer to the general movement of ideas which 'young girls will find in their families on leaving boarding school. We feel that attention less to give to the preservation of youth against 'outside influences, because the family circle is generally much more 'distrustfully Christian, as well as in 'is here, alas! But we feel also, if 'I may be allowed to say it, a truer 'knowledge of family life and a more 'effective preparation for taking 'which your girls resume their 'place in the paternal home. We 'have something to gain in this 'particular'."

Another educationist, Mr. Baudrillet, wrote in the "Revue Pedagogique" of Paris: "Canada's exhibit 'in the Trocadero is genuine revelation to a great many visitors 'importance, the many riches of 'which it is made up, down to the 'organization as a whole, all are 'who are as a rule little acquainted 'with the progress achieved by the 'few acres of snow' which we lost 'last century'."

Mr. Baudrillet devotes a very interesting study to the works exhibited by the Protestant Commissioners of Montreal. As regards drawing and arithmetic in particular, he says: "A very commendable usage, 'step is encountered at every 'as the illustration of tasks as 'the reproduction of short stories. 'In this order of ideas, the exhibit 'real' 'produces excellent results, and it 'must be acknowledged that there 'is much good to be found in the 'methods employed for teaching 'drawing in the schools referred to. 'to the care with which elementary 'arithmetic is taught. Everything 'intuitive. While we aim especially 'at written arithmetic, the Mont- 'real teachers carefully cultivate 'of the selection of problems is excel- 'lent being based on the require- 'ments of practical life'."

The kindly critic further pays a striking tribute to the pedagogic method used by the school inspectors of our province at the annual meetings of our school teachers and observes: "The organizers of the Canadian exhibit have had the happy thought 'to present a work embracing the 'text of the normal schools and in- 'tended to be read and commented 'on by the inspectors. Alongside 'the copy books which show what 'teachable as to-day, the lectures 'school will be to foresee what 'state at once that it will be 'and to that of no other people, if 'the advice given be followed. 'These lectures which review the 'remarkable: still, we deem it 'right to make a special note of 'those which deal with the element- 'ary teaching of arithmetic. Within 'our knowledge, the subject has 'never before been so deeply entered 'into. The study of the mediocre 'methods is very penetrating, which 'is also a discussion of the ad- 'vantages attributed to them and 'an exposure of what should be done 'in the first rank. 'The lectures on the 'French also contains teaching ad- 'vice. But the most interesting fea- 'ture of the work is a lecture on 'moral education. To appreciate its 'importance, it must be remembered 'that these lectures are prepared 'under the direct inspiration of the 'Catholic Committee, the highest 'educational authority and that, for 'the Catholic schools of the Pro- 'vince of Quebec, they have the same 'value as a ministerial circular in 'France'."

I hope that the quotations which I have made will not be found too long. They possess importance, I think, for, while doing homage to several distinguished members of our teaching body, they are marked, as far as our province is concerned, as a sympathy of which we cannot too highly estimate the fullness and the sincerity. I have the honor to be, Sir, Your obedient servant, BOUCHER DE LA BRUERE, Superintendent.

MASSACRE IN BRAZIL.—The "Propaganda Fide" has received the sad news of the destruction of the flourishing mission of Maragone, in Brazil, by a tribe of hostile Indians. The mission was situated in the region of the Upper Alegre, formerly a wild and desolate district, and had only been founded in 1896 by the Capuchin Fathers, whose apostolic labors throughout Southern America deserve the admiration and gratitude of all Catholics. In four short years the humble followers of St. Francis had transformed the wilderness, if not into a Garden of Eden, at least into an oasis in striking contrast with the surrounding desolation and barbarism. They founded two orphan asylums, in which they brought up the abandoned children of wandering tribes, constantly exposed by their efforts to the onslaughts of their savage neighbors, and succeeded in forming a nucleus of civilization, the beneficial effects of which might have been incalculable. But the patient labor, the heroic striving of a few hours by a handful of barbarians. In the glorious list of brave martyrs are included: Father Rinaldo da Paulo, Father Zaccaria da Malengo, Father Salvatore da Albino, and Father Victor da Bergamo, all of the Province of Milan, besides seven Capuchin Tertiary Sisters, who perished together with over 100 of their little pupils.

THE DANGER OF BEING BURIED ALIVE.

The gruesome subject of apparent death has been before the public a good deal of late, protective laws have been introduced into our Legislatures and the British Parliament. It has been before the Academy of Medicine and medico-legal societies of New York Societies to safety of these dangers have been formulated in London, New York and elsewhere. The reflective reader would like to know the causes and extent of these dangers, what the law may do as a protection and what individuals and families can do to save themselves in the absence of law.

It is proper to explain at the outset that it is natural for organized living beings to become torpid or apparently dead and passive again from causes that are natural, pathological, or from violence. In the lower creatures there are the familiar states of hibernation and the torpor from freezing and climatic dry heat, which pass away with the changes of season. Mankind on account of their complicated anatomy more easily fall into torpor or apparent death. Any one whose vital machinery is thrown out of gear by strokes of lightning, charges of electricity, concussion, or depressing causes may pass into and out of a transitory state if they have a reserve of strength. Shocks cause apparent death, such as from gunshot, strokes of lightning, charges of electricity, concussion, heat and sunstroke, fright, intense excitement, etc. So do exhaustions from mental and physical exertion, especially in the badly nourished, asphyxia from various causes, intense cold, anaesthetics, intoxicants, hemorrhage, narcosis, convulsive disorders, so-called heart failures, and apoplectic seizures, epilepsy, and syncope. The above cases are quite plain, and many are saved by medical aid. There are other forms of this mysterious state, which may defy the highest medical skill and all known tests and signs. These are the constitutional cases, due to some warp of temperament, as seen in tracheo-bronchitis, cholera, auto-hypnotism, but, as a rule, like hibernation, are inexplicable to any principles taught by science. We know but little of these idiosyncrasies except that they are usually hereditary, and that their victims easily fall into a deathlike lethargy from overwork, worry and foul air, and that during their attacks efforts at resuscitation should be kept up until putrefaction appears, lest they be mistaken for dead and disposed of accordingly. The "Dictionary of Medicine" says: "The duration of trance has varied from a few hours or days to several weeks or months." The British medical press during the last fifty years has given numerous cases which revived from the consciousness of the preparations for closing the coffin. Many notable cases have been subject to this disorder, such as the great anatomist, Winslow, the French Cardinal and Senator, Donnet, and Benjamin Disraeli. The last named lay in this state for a week.

All such cases are in peril because of their uncertainty. Of course, old cases of heart disease and apoplexy may be recognized by the patient's physician, but as a rule, the diagnosis cannot be sure without an autopsy. All signs of death are deceptive, and all these cases should be held as not beyond resuscitation until decomposition appears. Hufeland says: "Death does not come suddenly; it is a gradual process from actual life to apparent death, and from that to actual death." The revivals sometimes reported during epidemics of cholera, small-pox and typhoid fever depend, as in the case of sudden death, upon the fact that the patients are usually taken down in their ordinary health with a reserve of strength which bridges them over after the force of the disease is spent.

The estimates of such disasters are based upon the discoveries made when the dead are removed from cemeteries as is done in some great cities every five years. A portion of the skeletons are always found turned to one side or on the face, twisted, or with the hands up to the head. These are counted as living burials. And then there is the admittedly large number of narrow escapes from being buried alive, recovered, as a rule, by some chance. Hidden and mixed with ignorance, laxity and indifference as this whole matter is the authorities naturally differ in their views as to the frequency of these cases. A personal inquiry in Europe and in the United States for several years past has convinced me that they are alarmingly frequent. The proportion of discovered cases must be small compared with those that never come to light. Dr. Lionce Lemormond in "Des Inhumations Precipitees," says that a one thousandth part of the human race have been and are annually buried alive. M. Le Guen, in "Dancer des Inhumations Precipitees," estimates premature burials at two a thousand. He collected 2,313 cases from reliable sources. Hundreds of foreign authorities with similar views could be given. Dr. Moore Russel Fletcher, in "One Thousand Persons Buried Alive by Their Best Friends" (Boston, 1890), gives many horrors taken from American sources. Carl Sextus of New York collected in eighteen years 1,500 cases of death counterfeits of scientific value. He estimates living burials at 2 per cent.

Between 1780 and 1800 Europe was afflicted on this subject. France first recognized the necessity for legal protection against these dangers. Germany was the first to put them in force. Then followed France, Austria, Belgium, Spain, the Netherlands and Scandinavia. The pith of these laws is in the requirement of an expert examination of the appar-

THE DANGER OF BEING BURIED ALIVE.

ently dead independently of the attending physician. In Germany, Austria and Belgium the examiners, called inspectors of the dead, are officers of the State, specially qualified for their duties. In the other States mentioned, also, qualified. They must decide the cause and fact of death and register a certificate of verified death before a burial permit can be issued or the body disturbed in any way with the view to embalming, autopsy, burial or cremation. The underlying principle of these laws is well expressed in the Austrian imperial law thus: "That the only sure sign of death being general decomposition. He who as a rule comes late in the case, the examiner of bodies, in the absence of this proof, must not be guided by any single sign, and must base his conclusions on an assemblage of all signs that point to death, and to any injuries that may involve the vital apparatus."

These laws framed, both in the interests of the State and the individuals, are supported by the legal and the medical professions, and have always given satisfaction to the authorities and comfort and a sense of safety to the people, excepting in France, where the period allowed before burial is only twenty-four hours, and the inspections are thought to be rather perfunctory, especially in Paris. The German and Austrian systems are alike, excepting in the former all bodies must go to the waiting mortuaries; in the latter this is voluntary, as it is in the other States named. The German system is best seen in Munich. This city of 48,000 people is divided into twenty-one burial districts, in each of which there is an inspector of the dead, with an alternate, besides the woman who makes the toilet of the body, called the hearse-woman, and who arranges the funeral appointments. She is also qualified by a technical examination. The attending physician is always present at the death crisis. He gives his verdict of death, but the law does not trust his unsupported opinion; however famous he may be. The inspector comes, and in the meantime nothing about the body must be (Continued on Page Eight.)

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Catholic Sailors' Club.

The Annual General Meeting of the Catholic Sailors' Club will be held on MONDAY, 6th May, 1901, at 4 P.M., in the Rooms of the Club, No. 53 Common street, corner St. Peter street.

By Order, WILLIAM H. COX, Secretary.

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FOR FAITH AND COUNTRY.

Carra Castle stood on the south side of the Boyne, where it flows by the fertile lands of Meath. There is but a single tower remaining of what was once a great and stately pile—a square tower with ivy clinging in thick festoons to the walls and swaying like green banners from the battlemented roof. When Cromwell laid siege to Drogheda, and swept the valley of the Boyne with fire and sword, the little garrison of Carra had resisted his assault valiantly until superior force overwhelmed them. Then Felim O'More, the hereditary lord, with his few surviving men and made the last target for the Puritan bullets. He had fought like a lion throughout the conflict, and fell—shrilling with his dying breath—the war-cry of his clan—among the ruins of his ancient tower.

Thus it happened that Sir William Kendrick, captain of Cromwell's body-guard of horse, noting the rich lands that sloped to the river, and being in high favor with the Lord Protector, petitioned that this district should be granted him for his services. Cromwell, anxious to gratify his favorite, accordingly made over Carra to him by private treaty. But Sir William, knowing that it would be impossible for himself to undertake the personal supervision of his new property, sought for a trustworthy person who would hold the tower and territory securely for him in his name. He remembered his cousin, Humphrey Bedingfield, who had settled in Dublin some 20 years before, marrying an Irish wife and adopting the Catholic faith. Humphrey, who was a man of judgment and scant of speech, in only one instance had he shown instability of character, and that was when he took the Irish girl to wife and followed her to the Mass House.

"But then," mused Sir William, "these Irish wenchers are undoubtedly handsome, and beauty will ever turn a man's head, even turning it from the religion of his fathers towards the contemplation of idols."

So he finally determined to send to Dublin for Humphrey and find if he would undertake the responsibility.

When Humphrey Bedingfield, silk mercer of the Coombe, received the sealed letter from his cousin he perused it attentively without any show of surprise. But he sat staring straight before him, with wrinkles of perplexity between his brows, which his wife well knew meant an affair of importance. She did not dare to break the silence until it was his pleasure to speak.

"Dame," he said finally, "come hither until I tell you of this matter. It concerns us both deeply and also one who is dearer to us than our own lives."

And he read the letter slowly while tears gathered in the soft blue eyes that followed his along the page.

"This surely the will of God," said Honora, when the reading was over. "Surely it is, sweetest, and perchance it meaneth that our darling may yet come into her own. For of course, all being well, I shall accept this offer of my cousin, Sir William, and become his faithful steward in trust for one dearer than he."

"But, Humphrey," said she, "sudden fear gathered in the soft eyes gazing at him. "But, Humphrey, should he demand more than stewardship from you; should he ask you to disown our Faith, how will it be then? Better, dear husband, to dwell in our happy obscurity here than run such a direful risk," and she stroked his hand tenderly.

A loving smile transfigured his stern face.

"Fond heart," he said, "have I ever failed you that you need fear for me now? Have I worshipped you all these years to find you doubting my security at last? Ah no, sweet wife, no. 'Tis true that it was you I sought in those far days, not your Faith; but even then it was precious to me for your sake."

Honora's sipped.

"Yet I would, Humphrey, that you valued our holy religion for its own sake not mine. If I were gone—I often think of this when I lie awake at night—could you be firm without my help and my prayers? These are evil times, and evil powers walk abroad. The monasteries and churches are the prey of the invader; the priests are being hunted to death, with the same price upon their heads as is on the head of a wolf. Here we are safe, but there—within reach of the fanatical soldiery Cromwell keeps to guard Drogheda, men who go about with God's name on their lips and the devil in their hearts—temptations may come to assail you, and you may grow lax, and fall."

"Oh, my timorous dame," he cried playfully, to reassure her, "this business may come to naught, though I am wishful it should be arranged satisfactorily. And to comfort you I shall speak a word to Sir William concerning our Faith that you may not be molested. If he is still the same generous soul he will not hesitate to befriend his old schoolmate in this. But," he added hastily, "we are thinking only of ourselves. Had we not better convey the news to our dear child?"

"She was at her prayers," replied Honora, "when I left her. You know she has many sweet thoughts these days. Her heart is heavy for your O'Hanlon, lest he should be seized and transported, perchance to the Barbadoes, with the other unfortunate. And she sorrows bitterly for her father's death, although she is proud that his end was what he would have chosen. She has a brave heart, Humphrey, for all her wifely

and there found his cousin, the worshipful captain, awaiting him. There were mutual expressions of wonder that the years had wrought such changes in each. Of the two, however, Bedingfield showed less signs of wear and tear. He still preserved his hardy, spare figure, but the soldier looked heavier than such a seasoned campaigner had a right to be. There was no appearance, though, of the Puritan about Sir William—the twinkle in his eye came and went too often, and the self-indulgent lips and chin spoke volumes for his tastes. It could easily be seen that here was a man who accepted the rigid tenets of the Ironsides merely because it suited his purpose, not because he had any especial love for psalm singing and a cropped head.

"Well, lad, an' here you are! Put your faith 'tis not the same man," he cried in greeting, "some what sadder than of old. Now, since you are here, let me hear of your adventures. It may be—though you were ever discreet, even in our boyhood—an' grizzled a bit about the temples. Who seeks Time's mercy is a fool, good cousin, for he spares neither the sage like you, nor the merry like myself. He has left me stouted, an' our last meeting, and less nimble of foot, so that I feel better in a home and rest would be pleasant. But the Lord Protector, whom God defend, is loth to spare me 'n his scourging of this unhappy country."

"Ay, truly an unhappy country," Bedingfield murmured, "and I am not with you, cousin, from the manner in which you have said these words. But you are safe with me. You are my flesh and blood, an' it may be that Will Kendrick hath charged on him that he forgot the claims of kindred. An' I will remember too how you screened me from the blame of many a wild escapade when we were boys together."

"I loved you, Will," said Humphrey, "but tell me, cousin, what about the Papist wife. It is hinted, too, that you have joined her Faith and practise her Popish mummeries."

"Speak gently of her, Will, for my Papist wife is the dearest and best wife ever man had. Nay, she is more than so faultless a helpmate as mine. And if I adopted her Faith it was because I esteemed all things that were dear to her."

"Spoken like a man," cried Sir William heartily, clapping the other on the shoulder, "but I must have charged some time or other. Are ye blessed or cursed with children?"

"Neither the one nor the other, alas!"

"Well, yet hearken, Humphrey. It would be discreet to show yourself at church when you go to work in the stewardship—that is settled. Cromwell is astute beyond belief, and there are ever those about him who whisper tales into his ear. It will screen your wife and you, and I need not tell you that the war against the Irish is a war to the death."

"It would break her heart if I did such a thing. I had rather die."

Sir William stared at him. Then he turned abruptly to his desk, and began sorting his papers, which he charged some time or other. Respect and consideration from the Puritan soldiers, their only interceptors, for the kindly native Irish and the Norman-Irish of the Pale, with few exceptions, had been driven to "Hell or Connaught" by orders of Cromwell, and the shattered homesteads bore evidence to his "civilizing methods of warfare," for so he had the audacity to term his policy of devastation.

The castle by the Boyne side looked

ed but a sorry sight, under the sinking sun, when the little cavalcade halted in the ruined courtyard. Una burst into tears as she gazed upon the desolate home of her fathers, but Honora drew her aside and whispered to her to restrain her grief, lest the soldiers who had attended them to their destination, should suspect any personal reason for her sorrow. It had taxed the good woman's patience and ingenuity to baffle their curious interest in the shy servant maid during the journey, and now that they had arrived the end, a very slight indiscretion might undo all their carefully arranged plans. Fortunately, however, there was no accommodation for the escort in the tower, which was to be the dwelling-place of the little family—so, grumbling at the necessity, they turned the heads of their tired horses towards Drogheda, and rode off as quickly as fatigue would allow.

Una, before she would consent to appease her hunger, made a survey of the tower rooms. She found them scrupulously clean, and the furniture of certain evidence that the troopers Sir William Kendrick had left to guard his possessions until the coming of Humphrey had availed of their custodianship to appropriate everything of value.

One room only was untouched, because undisturbed by the priest's room—to which she introduced Bedingfield, explaining to him the secret of the spring lock, and of the flight of steps that led to a passage way underneath the building.

"It was here," Father Donogh lived," she said, "and will be necessary for you to remember what I have told you, since it is likely enough that he will follow us before long."

Honora, with true housewifely aptitude, settled down contentedly to her new abode. In a short time she had made the place fairly habitable, and but for the gaping walls of the castle and the huge stones that lay in fragments all around there was little sign to show that a marauding army had so lately ravaged that smiling country.

Una had regained some of her young fresh bloom, though her eyes had not lost their sadness. She spent most of her time about the ruins; wondering on what spot her father had fallen and seeking carefully among the stones for some chance memento of him. She was anxious, too, of news of her lover, O'Hanlon, who, with his people, was under sentence of banishment into Connaught. He had not ventured near Carra since Una's return, though a message, carried by a priest disguised as a soldier, had reached them.

O'Hanlon conveyed, in this way, to Una his plans for their marriage and flight to Spain, though he warned her that it might be some time until an opportunity should offer to permit the accomplishment of his scheme. She felt restless and unhappy in the dread that she had brought trouble upon Humphrey and Honora. Then the household were menaced with another grave danger—this was the question of their religious duties. It was difficult to account for their non-attendance at the Protestant worship at Drogheda, even though Sir William Kendrick had voluntarily tried, when questioned on the subject, to explain it by a statement that his steward, Bedingfield, was a follower of the "true faith," and in due course frequent church like any other God-fearing Protestant; but that at present, being a sufferer from rheumatism, he was unable either to walk or ride, and the way was too long and too dangerous for his women-folk to travel unprotected.

This explanation sufficed for the occasion, and meantime, Honora and Una prayed fervently night and noon for the safe coming of Father Donogh Heggerty, with his kindly advice and the spiritual comfort that made him an eagerly welcomed guest in all quarters of the land.

He arrived one October evening, storm-buffed and spent; his ragged clothing sodden with rain, and his bare feet bleeding with the flints and thorns of the fields and roadways. The news he conveyed was heart-rending. Cromwell's murderous march still continued, and everywhere innocent blood was crying to heaven for vengeance.

The priest-hunters were particularly active, since the price on the head of a cleric had been raised from five pounds to ten. Father Donogh had more than once on his journey to Carra, but God had not decreed that he should fall a victim as yet.

He remained but a few days before leaving them to go into the Fens—his native place. Both Honora and Una sped the parting with many tears. But the brave old priest begged them to be of good cheer, "for," said he, "I am on my father's business and He will guide me aright. Not even one hair of my head shall be touched unless it be His holy will."

Not long after the departure of Father Donogh, Humphrey Bedingfield had an unexpected visitor. This was Captain Edward Piers, who had received a grant of the lands of Dumboyne in Meath from the Commissioners of the Revenue in Dublin on the terms of maintaining at Dublin and Dumboyne wolf-dogs and a pack of hounds for the purpose of hunting the wolves with which the country had become infested. This terrible increase in numbers of the savage animal was solely due to the wars and the wholesale massacres that had taken place by Cromwell's orders, and as the dead were permitted to lie in heaps unburied the wolves had, in consequence, feasting. Captain Piers, on his way to the hunt one blustery November day, thought it would be neighborly to pay his devoirs to the new steward of Castle Carra, whose relationship with Sir William Kendrick he was aware of.

Accordingly he halted his party before the tower and dismounting proceeded to knock with his whip-handle on the massive oaken door. Unfortunately none of the maids were within call, so Una, hearing the uproar as she passed down the stairs undid the bolts and opened to the impatient stranger.

Now this was a thing which Humphrey had expressly forbidden her to do, but knowing that he was not within, and that Honora was confined to her room with a feverish cold, she, forgetful of his admonitions, hurried to attend to the summons.

Her surprise, at the sight of the intruder, surrounded by the yelping dogs, was equalled by his surprise at the vision of loveliness which confronted him in the gloom of the dark hall. For a moment he did not speak, then as the girl gazed at him with a gathering fear in her eyes he remembered what politeness demanded.

"Your pardon, fair mistress, I came to have speech with Master Humphrey Bedingfield, whose neighbor I am by reason of my residence at Dumboyne. Is he within?"

"Nay, sir," Una answered with a shy blush under the bold admiration of his look, "but is not far distant. If you will enter I shall inform him."

Nothing loth, Captain Piers followed her through the hall and into the sitting-room, where, despite his efforts to engage her in conversation she left him to seek for Humphrey. When she found the latter and acquainted him with the name of the visitor, he gravely reproved her for indiscretion in admitting the wolf-hunting-adventurer.

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Society Directory.

- ST. PATRICK'S SOCIETY**—Established March 6th, 1856, incorporated 1863, revised 1884. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinn, M.P.; P.P. President, Wm. E. Moran; 1st Vice, T. P. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Corresponding-Secretary, F. J. Curran, B.O.L.; Recording-Secretary, T. P. Tansey.
- YOUNG IRISHMEN'S L. & B. ASSOCIATION**, organized April, 1874, incorporated, Dec. 1875—Regular monthly meeting held in its hall, 19 Dupre street, first Wednesday of every month, at 8 o'clock, p.m. Committee meets last Wednesday of every second and fourth Wednesday of each month. President, M. J. Phelan; Secretary-Treasurer, M. J. Power. All communications to be addressed to the Hall, Delegates to St. Patrick's League, W. J. Humphrey, D. Gallery, Jas. McMahon.
- LADIES' AUXILIARY** to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p. m., and third Thursday, at 8 p. m., of every month. President, Miss S. Harvey; Vice-President, Miss B. Harvey; Financial Secretary, Miss Emma Doyle; 68 Anderson street, Telephone, 1006 Main; Treasurer, Mrs. Mary O'Brien; Recording Secretary, Lizzie Howlett, 383 Wellington street, Division 2. President, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings.
- A.O.H.—DIVISION NO. 2**—Meets in lower vestry of St. Gabriel's Church corner Centre and Lajarririe streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanaugh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, Telephone, Main 2232; Recording Secretary, Thomas Donohue, 812 Hibernian street, — to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League: J. Cavanaugh, D. S. McCarthy and J. Cavanaugh.
- A.O.H., DIVISION NO. 3**—Meets on the first and third Wednesday of each month, at No. 1863 Notre-Dame street, near McGill. Officers: Aid. D. Gallery, president; T. McCarthy, vice-president; F. J. Devlin, recording-secretary, 1635 Ontario street; John Hughes, financial secretary; L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; marshal, M. Stafford.
- ST. ANN'S YOUNG MEN'S SOCIETY** organized 1885—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe C.S.B.; President, D. J. O'Neil; Secretary, J. McGee; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neil and M. Casey.
- ST. PATRICK'S T. A. & B. SOCIETY** Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 414 St. Antoine street.
- M.B.A. OF CANADA, BRANCH 26**—(Organized, 18th November, 1883.)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular business is held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desiring information regarding the Branch may communicate with the following officers: Frank J. Curran, B.O.L.; President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, Jr., Treasurer.
- ST. ANN'S T. A. & B. SOCIETY**, established 1868.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.
- PROVINCE OF QUEBEC, District of Montreal SUPERIOR COURT.** No. 2990.
- Dame Florence Gagnon has this day instituted an action in separation as to property against her husband, Leon Girard, merchant, of the City and District of Montreal. Montreal, 16th March, 1901.
- BEAULIN, CARDINAL, LORANGER & ST. GERMAIN.

NOTES

Last week commenced at the Al Farm which than last year. The first year's crop last year. Ottawa Free April 28th. Oats ing this year s been already. rimental plots, are in size of, are being sown for testing purposes. By getting the chance for the al work is insured. number is of observers as a ties are being t season Professor ana, Norway, w Saunders requires grain varieties. northern part of have grown in a expected they ac ening habit and prove a useful C fessor Saunders three sets of tests, barley and A number of v received from the partment of Agr of a collection in Russia and in ern countries of professor Stau out and sowing a over by him from tion last year. T taken from the e Russia, Sweden, other countries. other areas, and north of Lak the Hessian fly, wheat crops to a seldom been equal ports from the B go to show that, free from the Hessian season of 1899 th able outbreak of the spring wheat. Manitoba, but du son, no such r from any part of After carefully growth and origin well as the metho attack Dr. Fletch lowing as the best The most import sionly against the sian fly is the pr until the end of this means the app young plants abo delayed until the of the second August, when the plants are well up coive the eggs of the emerge from the fl summer brood. It vided to feed off of certain extent with of month of Septem in which way a many of the eggs a have never been ab there is any advan "hod other than giv good fodder at a t, but some of the chief objects of the end of Septembe rule, the plants ha make vigorous roots to withstand the col ders. This however, in a great unim ments, were seen q frequently found th be obtained from after the first of Oct the Hessian fly is "I believe that it is the for farmers to sow tation than the first of by the first of Sep though they may smaller yield, it is b to be content with the sure of it than in the bigger crop, perhaps half or even r the Hessian fly, all what the follow E. M. Webster, the St gist of Ohio, who for years has made a sp tion that is of Sep think that the oper what is late of Oct sown wheat will surly tacks of the fly, and when this is not abun may go into winter in tion than that sown l that ordinarily this w case."

Another question w sent taking up the tim biologist and botanist both of seed of grass plants, Samples of A Grass which was intro American agriculture by department of the C mental Farm is now grass of acres in the Manitoba. This grass h solved the question of large supply of fodder areas which without h hardly be used for suc culture.

The botanist claims t duction of this one pl worth more to the No the whole cost of the perimental farms from lishment.

Regarding the cultiva Grass it should not be grain as the grain take is, consequently better alone, about 12 pounds. The seed being its practical method a hand and then a cal select. The first crop of

HOLE IN THE LUNGS

There are thousands of men and women, as well as ever, with holes in their lungs: consumption stopped.

Consumption stopped is consumption cured. What does it?

Some change in the way of life and Scott's emulsion of cod-liver oil.

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Take the emulsion, and give it a chance to heal the wound.

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RHEUMATISM IN NEW YORK.

It is stated, by a physician connected with the Board of Health, that there are 50,000 cases of rheumatism in the city of New York, at this time—the result of the recent wet weather. This is an extraordinary number.

NOTES FOR FARMERS.

Last week the spring work commenced at the Central Experimental Farm which is twelve days earlier than last year, counting from when the first seed was sown, says the Ottawa Free Press.

By getting the seed in early a good chance for the necessary experimental work is insured. This summer the plots will be of special interest to observers as a number of new varieties are being tested.

Professor Dextrud of Christiania, Norway, wrote Director William Saunders requesting an exchange of grain varieties. A few days ago a number of samples arrived from the northern part of Norway.

Professor Saunders is also sorting out and sowing a collection brought over by him from the Paris Exposition last year. These grains were taken from the exhibits made by Russia, Sweden, Tunis, Algeria, and other countries of Europe.

Professor Saunders is also sorting out and sowing a collection brought over by him from the Paris Exposition last year. These grains were taken from the exhibits made by Russia, Sweden, Tunis, Algeria, and other countries of Europe.

In the area west of Lake Ontario and north of Lake Erie last summer the Hessian fly infested the fall wheat crops to a degree which has seldom been equalled in Canada.

Professor Saunders is also sorting out and sowing a collection brought over by him from the Paris Exposition last year. These grains were taken from the exhibits made by Russia, Sweden, Tunis, Algeria, and other countries of Europe.

Another question which is at present taking up the time of the entomologist and botanist is the distribution of seed at the time of the flowering of the plants.

Regarding the cultivation of Bromegrass it should not be sown with moisture in the grain takes too much.

Grass it should not be sown with moisture in the grain takes too much. It is consequently better to sow it alone, about 12 pounds of seed per acre.

cut the next year after seeding and in ordinary years will be ready early in July. Twenty days after being cut for hay the seed will have ripened sufficiently to be used for planting.

Mr. J. Grisdale, agriculturist of the Central Experimental Farm, sometimes ago sent out circulars enquiring to a number of dairy farmers seeking information as to their methods of feeding, rations used in the summer and winter, breeds and the use made of whey and skim milk.

Enquiry was also made as to whether farmers would be willing to carry on a dairy herd test in 1901 in conjunction with dairymen in other sections of Canada and at the Experimental Farm, Ottawa.

The necessary blanks each month for keeping the records, a large number of responses have already been made and the agriculturist is still receiving communications relating to the matter.

"Captain Piers is a dangerous man, child, and an enemy of my cousin, Sir William. It has been told me since our coming here that he had hoped to obtain a grant of these lands for himself, and was in a fury because he was forestalled.

"I made bold to call, Master Bedingfield, it being but neighborly to invite you on our wolf-hunt to-day. There is every reason to expect good sport, and, knowing that you have lately come into these parts, it occurred to me that you might wish to join the chase.

"I had thought to argue the matter with you," he said, "so as to defer the argument until I come again. Like death and judgment, I shall enter when you least expect me."

"I thought as much," said Master Bedingfield. "I envy you such a daughter. A charming maid, and I have no doubt, an obedient one. I should have thought you would have had your duty to her before long."

Humfrey bowed stately. "I am duly grateful for the honor of your visit, Captain Piers; but it is not my duty to be one of your party on this occasion. My wife, being in ill-health, is doubly timorous these unsettled times, and I dare not leave her even for a day."

"I had the privilege of meeting another lady of your household on my entrance," and the captain looked interrogatively at his host. "A pretty wench, I faith, a very pretty wench."

"My daughter, sir," said Humfrey, curtly. "I thought as much," said Master Bedingfield. "I envy you such a daughter. A charming maid, and I have no doubt, an obedient one. I should have thought you would have had your duty to her before long."

"He is a wolf-hunter, guardian," she said, "and the folk whisper that he is a priest-hunter as well. I like not that perpetual smile of his, nor the way he comes here by stealth as it were. His visits are duly timed, else why should he come so early and so late? It is our good Father Donogh he is seeking, perchance."

which aggravated her complaint, and that she should have been more than it should have been. She could only pray that her dear ones might be saved from the deadly wiles of this man, whose name was one of terror far and near.

"At length Captain Piers proved to the amazed and indignant Una that he was no laggard in love. One noon he came boldly into her presence where she sat at her embroidery and without any preliminaries abruptly offered her his hand and forced her to take it.

"I cannot," at last she murmured faintly. "The leisure to think, fair mistress," enjoined the captain. "My time is yours."

"This too great an honor, Captain Piers, for a penniless maid," said Una, bravely striving to meet his gaze. "An it be an honor, sweet Una, it is an honor I am quite willing to bestow."

"But, sir, I do not love you." "I fear not," he said. "How so, mistress? Have I a rival? Gad!—and the captain stamped his thigh in un-Puritan-like enjoyment—then the sport will be somewhat worth while. I did not think it worth my while, to add such a rival to my wooing. Who is it, now, this rival? Some gay dog of a soldier from the camp below, or a wild Tory from the mountains over yonder?"

"The girl grew white to the lips. "Speak, mistress, speak. I am keen to strive with him for the prize. Speak," and he thrust his finger under her chin, lifting her face so that he could look into her downcast eyes. She drew back from the contact.

"Oh, sir, leave me," she breathed piteously, endeavoring to rise. "Leave you, fairest! Why, I mean to stay with you always. Tell me now, what is it has dared to love you? Not Sir William Kendrick, surely?"

"A black frown gathered on his brow. "No, no," cried Una. "He thrust his arms around her, drawing her closer. She gave a wild scream and sprang to her feet. Just then the door opened and Humfrey entered.

"What means this?" he demanded sternly, looking from one to the other. "Oh, father!" sobbed Una as she clung to him. "Oh, father!" He put his arm about her tenderly. "I repeat, sir, what does this mean?"

"Nothing, Master Bedingfield, but that I have asked the maid here to be my wife, and she has but taken to the wifely ways of women under such circumstances."

"You have abused my hospitality in presuming so," replied Humfrey. "My daughter is not for such a man. And let me tell you plainly that though I have not refused you with any harshness, I have not given you leave to force yourself upon my home. I am not blind to your character. This innocent child is as far above you as the heavens above the earth."

"Have a care, Master Bedingfield, have a care, for it may be that I know more concerning her than you dream."

"Your threats cannot alarm me, sir. Go, and never enter this house again." Piers stood silent for a second, then he turned and lifted his hat from the table.

our horses could hardly make their way. A terrible journey, indeed, and full of sad sights. Men, women, and children were lying in the fields and on the roadsides, starved and frozen to death. Death was everywhere, and when we came to the river the dead two were on its banks."

"The curse of Cromwell is all over the land," said the priest sorrowfully. "And when we reached the crossing-place there was no ford, and the water was frozen over. So we crossed on foot, and my men remain be-passaged, and at the entrance to the secret passage, where and they in the place, since she first showed it to me in our childhood."

"That is well," said Humfrey. "And on the opposite bank my cousin Remy waits with a strong force of his men, so if this Piers were to come, he would find himself the quarry instead of the hunter."

"I fear not," he said. "How so, mistress? Have I a rival? Gad!—and the captain stamped his thigh in un-Puritan-like enjoyment—then the sport will be somewhat worth while. I did not think it worth my while, to add such a rival to my wooing. Who is it, now, this rival? Some gay dog of a soldier from the camp below, or a wild Tory from the mountains over yonder?"

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words stuck. Then "Who are you?" he whispered. "One who was in time to save the innocent from your hellish plot." "Are you the other, my rival? Mistress Una's lover?" "I am her husband."

"Curse her—and you. She scorned me. . . They all scorned me. And I tracked the priest. Curse you! It had been a fine sport but for you, Curse—"

His head fell backwards, and Captain Piers had gone to his account. Early in January a ship sailed from the Bay of Biscay, and was on board were many poor fugitives from Irish plains and valleys, who crowded the decks to look their last upon the land of their love and sorrow.

Una and her husband stood together, hand in hand, and near by Humfrey Bedingfield and Honora gazed sadly at the receding shore. When the blue peaks of Mourne were faded into the greyness of the last upon the land of their love and sorrow.

He lifted her to bear her away, but she stopped him. "I cannot leave my dear friends behind," she said. "My more than mother and my kind guardian. How could I go in peace and they in danger? They must come with us."

"Then let us go, wife," Humfrey replied. "Down the passage they made their way cautiously, and at length felt the cold air blowing upon their faces as they neared the entrance. The snow had drifted in between the screening branches until it made a white carpet under foot. Bidding them stay in a sheltered niche, O'Hanlon crawled out into the opening, giving a low whistle which was only heard by his men crouched among the trees."

"The child of Mary—Long, long years ago, when the faith was pure and strong throughout England, a little girl tended her sheep in the green shadows of a wood. She was poor and ignorant, but God had taught her to pray and had given her a yearning, tender, love for His Blessed Mother."

Her great longing was to visit some of the shrines of Mary. She had heard of these from people who had talked with her, and once a pilgrim passing through the village had told the orphan girl of the little house in which the Holy Family had lived on earth—of its bands of pilgrims and the costly gifts they made, of the wax lights and brilliant jewels round the golden shrine. Then the little girl confided her trouble to the pilgrim—that she could not even linger in the old church in the valley, because it was so far away, and the old man, as he listened, smiled upon her and gave her an image of the Blessed Virgin and child.

"See, my daughter," he said, "I will fix this for you in the trunk of this old tree. This must be your shrine, and here you can pray to your Holy Mother."

The little maiden was delighted, and it became her daily care to deck the image gaily. True, she had no offering of gold and gems, but she found the fairest flowers of the meadow, and brier-roses of pure, pale tint from the hedgerows, to twine round the humble shrine of her queen, and even in winter she could make it wreaths of evergreen and holly.

The girl had neither parents nor friends, and so she made a humble cot under the spreading branches of the old oak, and here she dwelt in poverty and want, unthought of, uncared for, but by God.

At length the priest from the distant village was summoned to the dwelling of the shepherd maiden, for the people found her ill and near death. But when he reached the door he paused in silent wonder, for a lady stood by the lonely bedside, fair, majestic, with a band of costly gems round her forehead and a blue mantle covering her figure. With the gentle care of a mother she bent over the girl, wiping the dew of death from her forehead, pressing her lips on the cold, thin, cheeks, speaking to her in words whose sweet tone the priest had never heard or imagined before.

"See, my child," said this lovely visitor, "the priest is here, bringing thy Jesus to thee. He will bear thee safely home."

music filled the humble dwelling, because the Lord of Heaven had entered there. He has come to His suffering child. He rests in her heart, and the angel music sinks into faint, sighing whispers. One glance of un-speakable love, of unimaginable longing, and the spirit of the shepherd girl has fled.

The good priest is kneeling there all alone now, the radiant, queenly form is no longer by the bedside, and yet the angel voices are singing, and yet a sweet fragrance lingers round the straw pallet. Then a soft voice whispered: "Tell this vision which you have seen. Tell it, that men's hearts may be moved to love, that none who call upon Mary shall die unaided. Say that she is a mother who will always be with her children in their need." So the good Father told his story for many a mile around, and the faith and love of the people caused them to build a little chapel on the consecrated spot, within which for many a year an oak tree might be seen with an image of Our Lady in its hollow trunk wreathed with flowers and green leaves.

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THE DANGER OF BEING BURIED ALIVE.

(Continued from Page Five.)

touched by any one. He makes his certificate, which covers every possible point in the case, and this is countersigned by the attending physician. Delay and resuscitation may be employed at this stage if the inspector sees fit. Ordinarily he allows from two to twelve hours' delay in the residence for ceremonies, etc., when the body must go to the waiting mortuary, where it remains for twenty-four hours or longer, under medical observation, when the mortuary physician gives his certificate, if all goes without incidents and the interment takes place in the adjoining cemetery.

Thus it is seen that there are, with the hearseman, four independent expert inspectors. All are on the qui vive in carrying out the system, which is popular and understood by all classes.

The waiting mortuary consists of a main hall, where the bodies lie in open coffins, embowered by plants in the midst of light, warmth and ventilation. There is also a laboratory equipped with apparatus for resuscitation, post-mortem room, separate rooms for infectious cases and accidents, a chapel, and quarters for the physician and attendants and office.

There is no law in force anywhere in America that requires either physician, undertaker, or embalmer to employ any specific means to decide that life has left the body before it is placed in the ice, embalmed, buried, cremated or submitted to autopsy. As a rule, the appearances of death are accepted as conclusive. This laxity is not astonishing when it is considered that no special instruction upon death counterfeits and the dangers that may occur from mistaking apparent death for actual death is given in any medical school in our country. Consequently, the medical profession is not specially on its guard against these dangers. Young physicians go out upon their careers knowing scarcely anything about these matters, and even old practitioners sometimes declare that they have never seen a case of apparent death.

In the absence of protective laws, which long experience in the Old World has proved to be necessary, it is possible for a physician to give a certification of death to any one without his knowing anything about the case, whether there was actually a case of death or not, or whether it was a case of homicide, contagion, poisoning, or malpractice. He need not see the body he certifies as dead. A lethargic dose may be given, embalming done without the knowledge of the attending physician, and if an autopsy be undertaken in the interests of science or justice, the chemicals employed in the operation would disguise the poison, and render it impossible to establish the guilt or innocence of the parties accused. It is significant that between 1858 and 1892 not a single case of murder by poisoning was tried in New York city.

Protective laws in the United States should embody the following provisions—namely:

First.—To determine if a body be dead in order that no one shall be placed on ice, embalmed, autopsied, buried or cremated who is apparently dead.

Second.—To prohibit any operations upon the body that might cause pain, efface important appearances or add deceptive ones without the permission of the attending physician or coroner.

Third.—The identification of the body; registration of a certificate of verified death, giving proofs of dissection found in a personal examination of the body, by a qualified physician before the issue of a burial permit.

Fourth.—To ascertain if persons died from natural causes, of certain diseases or from accidents, suicide, crime, neglect, ignorance or contagion.

Fifth.—To provide materials for statistics of mortality; to furnish proof of the fact and cause of death for the use of life insurance claims; in pension cases, in order to assist the honest and to prevent the false ones, and to guide expenditures for public health purposes.

Sixth.—To require all cemeteries to provide waiting mortuaries for the detention of bodies—contagious cases separated—under medical supervision, until putrefaction appears, excepting cases which have been embalmed, autopsied or with injuries to the vital apparatus.

Seventh.—To fix penalties for violations of these provisions.

Association for the prevention of these dangers are easily formed among relatives, friends or by members of clubs by written agreements that on the appearance of death in any member strenuous efforts to restore animation shall be made, and failing in this, that no steps toward embalming, autopsy, burial or cremation shall take place until general decomposition takes place and is certified by two physicians of standing.

One copy of the agreement should be retained by the signer himself—separate from his will, which is often opened only after the funeral. Another should be kept by a trusted member of the family and a third deposited with the records of the association.

The extensive literature of this subject will be found under the heads indicated among the above causes of apparent death. The library of the Surgeon-General's office, Washington, is rich in this kind of matter.—Edward P. Volkmann, M.D., Colonel United States Army, in the Washington Post.

THE HOLY FATHER ACTIVE.—Holy Week must have been a severe strain upon the Holy Father. We know how the energies of young men are taxed during those days of cere-

monials and lengthy offices; yet, by all reports Leo XIII. was equal to the task before him. On Palm Sunday His Holiness received a group of 150 persons, including Colonel Howard and family, the Hon. Mrs. Clifton (sister to Archbishop Stonor), Mrs. White and Miss White, Countess Waldburg, and others. On the following day the Grand Duke Maximilian of Baden, accompanied by his wife, Princess Louise of Brunswick-Lunenburg, related to the English Royal Family, had the honor of a private audience with the Pope, who received them most cordially, dwelling at length on the late Queen Victoria, for whom Leo XIII. always entertained the greatest friendship and esteem. The Holy Father celebrated Mass in his private chapel on Easter Sunday, and afterwards received the congratulations and good wishes of the Sacred College. It was remarked with general satisfaction that the Venerable Pontiff was looking remarkably well, in spite of the unusual fatigue he has undergone of late.

KEEP THE NERVES SOUND.

Nervous prostration is the prevalent disease of the moment with notable persons in all walks of life. It cannot be classed among the fashionable diseases, for it rarely attacks those of the leisure class, but doctors, lawyers, financiers and actors have been the principal victims this winter, as well as politicians of more or less renown and a statesman or two from Washington's population.

This exclusiveness in the selection of victims was also noted in the grip, which, when it first made itself known in America, chose only the prominent for its prey. Since then it has become more general, bestowing itself impartially upon rich and poor alike.

Physicians rarely give bulletins of their cases of nervous prostration. It so frequently heralds serious results that in many cases it is deemed wisest to call it by some other name. But the outgoing steamers carry away many prominent persons of all sorts who are ordered abroad most imperatively for the sea trip and to escape from the routine in any particular business or profession.

Rest is the invariable prescription and it rarely fails to effect a cure when the disease is taken before artificial means have been employed to quieting of the affected nerves. The victims of the complaint are nearly all those whose brains, eyesight or nervous systems are called upon in their vocations. The excitements of the theatre prove to be a most powerful cause, as the loss of sleep, the dramatic efforts that have collapsed during the season now closing shows.

But the old adage that hard work never kills holds good in this instance. It is not hard work but injudicious work, irregular hours and loss of sleep, that are the great causes that really are the predisposing causes, as well as excessive smoking and drinking. A great worry, a bereavement or a shock, will frequently bring on an attack of this sort, especially with women. The increase in open air sports for men, however, is largely driving this complaint out of the feminine category. Most of the women patients are from the stage.

Quiet rest is the great and universal cure for neurasthenia but unhappily in cases that have been allowed to advance, quiet is the boon denied the sufferer. The nerves refuse to become calm and no sleep comes to rest the clockwork of the brain and nerves so intricately bound, the one to the other. Brain lesions come and the result may be one of the many forms of insanity in which this awful disease ends.

Paralysis is one of the most frequent results. Affections of the optic nerve are common; the reason is weakened; sometimes the mind becomes permanently unbalanced or the dreaded locomotor ataxia sets in.

Nervous prostration has no set rule of approach. It takes its victims in various ways often by a complete physical collapse as in the case

Advertisement for 'My Shoe Creed' by Mansfield, The Shoelist, 124 St. Lawrence Street, Montreal. Includes an illustration of a shoe and text describing the quality and comfort of the shoes.

of actors who faint on the stage during a performance. Suicide is often the sudden culmination. 'The dangers of the disease,' said a physician 'lie in the fact that people go on disregarding the warnings which they have flashed to them from the tired-out nervous system. These warnings are excessive nervousness and irritability, these being the first symptoms and often continuing for years before any breakdown occurs. Then there is a general condition of illness, loss of appetite and insomnia, depression, a tendency to worry over trifles and to these, more serious symptoms add themselves as the disease progresses. The heart frequently is affected, the head is heavy, hot and aching, then the speech becomes jerky, confused and uncertain and the movements of the body are spasmodic and not controlled by the brain. Eccentricity of speech and action is noted and violence is often the result of the complaint. Then the patient who has resisted all the appeals of his physician to rest from his work is condemned to a sanitarium where enforced idleness is necessary for weeks and sometimes for months. 'Open air exercise is a great preservative against this sickness. Cold baths, the plunge and shower and needle spray should be the accompaniments of the morning ablution of those disposed to nervousness even slightly. It is never wise to adopt harsh or sudden methods in this cold water treatment. If one is accustomed to warm baths the temperature of the water should be changed gradually. An excellent plan is to fill a large sponge with cold water and holding it at the back of the neck, squeeze it so that the water trickles down the spine, repeat this several times and the subsequent shock of cold water on the rest of the body is slight. Brisk friction with a coarse towel follows. 'Above all exercise—not with bells or pulleys, but in the open air, with deep breathing and plenty of walking and running, if possible. Well ventilated bedrooms are a necessity. Business men complain that they have no leisure for exercise in the open air, but I now have a number of patients who walk to and from their offices each day from uptown homes. 'Cold showers are of the utmost benefit in nerve trouble, correcting the conditions in all slight attacks very readily. In severe cases patients must give up reading and writing or even listening to music. Study is forbidden to students who develop nerve disease. But in these advanced cases it is better for the sufferer to leave the city, and a sea voyage is a splendid tonic for the nerves. Living in cities surrounded by the awful street noises, the clang

of firebells and those of ambulances and cable cars and the buzzing of automobiles the only wonder is that the disease is not a scourge. 'The greatest danger of nervous prostration is that so many sufferers anxious to avoid giving up their various pursuits resort to remedies that produce only an artificial calmness to the nerves. These are the cases most difficult to cure.'—New York Sun.

CENSUS IN ITALY.—In Italy, as well as elsewhere, the census returns have been most interesting, especially as this year's census hinges a great deal upon emigration. According to official returns, the population of Italy is now somewhat in excess of 32 millions, having increased at the rate of 66 per thousand since the last census, taken in 1881. Some provinces, however, instead of showing an increase in their population, have lost considerably owing to the enormous current of emigration constantly flowing towards America from the principal Italian ports. Piedmont and Basilicata head the list from the emigratory point of view, the latter region having lost 20,000 inhabitants as compared to the returns of the census taken in 1881. Taking the rate of emigration as a standard of prosperity, we find that Tuscany, Aemilia, and the Marches are the most favored regions of Italy, while hundreds of thousands are driven out of their homes in the remaining provinces by want and poverty.

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