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The True Witness

Vol. LI, No. 13 MONTREAL, SATURDAY, OCTOBER 5, 1901. PRICE FIVE CENTS

TOPICS OF THE DAY.

BRAVO SHAMROCKS.—Bravo thrice bravo, "boys in green." You have done your duty nobly. You have faced opponents of other lacrosse clubs on the green sward. Proudly wearing the colors of green you have marched out before an assembled multitude in the city of Ottawa which, for the most part, was composed of men and women who were prejudiced against those colors; you won the honors of the day, upheld the reputation of the Shamrock organization which has throughout its thirty-five years of existence met friend and foe without fear or favor—and proved to the world that Irish brawn and Irish skill when backed by pride of race is superior to those of other sections of the community despite the special opportunities which some of them enjoy. The details of the battle have been published by the daily press, all of which have to concede the supremacy of the victors—some with very bad grace, others with labored effort, but none with that ring of enthusiasm and pictorial display which would have characterized the reports had any other aggregation but the "green-shirted team" won the championship. This admission of Shamrock supremacy wrung from newspapers that have with undiminished persistency belittled the Shamrocks on every occasion where the opportunity offered, treating them as though they were a section of the community apart, to be denied the rights which sister organizations enjoyed, is a still greater triumph than that won on the field from the husky boys from Cornwall.

The lesson of the day in Ottawa is only a repetition of that which the gallant Irish Canadian athletic organization has so often endeavored to instill by glorious victories in other fields—Montreal, Toronto, Brockville, Cornwall, Chicago and New York—that unity and self-sacrifice, determination and steadfastness, energy and enthusiasm, and, above all, an unwavering loyalty to one's conviction of national pride is destined to achieve success, despite the prejudice which race and creed may engender. What has been achieved in athletics by our young men may be attained in every other field of human endeavor by our race generally. May Irishmen and women in this Dominion, in this opening year of a new century, take the lesson to heart and realize the responsibilities which rest upon them as an important section of the community.

One word more. To Captain O'Connell, President McLaughlin, and the directorate of the organization, all of whom are tried and trusted men of experience in Irish ranks, the "True Witness" offers its most sincere congratulations. The victories won by the team on the field have been supplemented by record gate receipts which, in no small measure, are due to their efforts and those of the able, trustworthy, and efficient secretary-treasurer, Mr. William P. Lunny, whose best efforts have ever been at the command of the association when the trumpet sounded for duty. The old and reliable veteran, Barney Dunphy who started out in the early days of the season with the now victorious team, is also deserving of a sprig from the laurel crown of victory as is his successor in the position of trainer, Mr. Eddie Hart.

A PRIEST'S APPRECIATION.—A French priest, who has since gone to his reward and who spent a great many years of his ministry amongst Irish Catholic parishioners, gave us, at one time, a very fair estimate of our people. It is well that we should "see ourselves as others see us;" for the knowledge of a weakness is already a source of strength. As a rule, we are subjected to extremes of criticism and appreciation; we are either condemned in unmeasured terms by those who are our enemies, or else we are praised to a degree that surpasses flattery, by those who claim to be our friends and admirers. In both cases we are unfairly dealt with; consequently, when we bear a disinterested and fairly-balanced expression of appreciation we value it all the more, because we know that it is about the truth. The kindly Father to whom we refer said that the most admirable characteristics he found in the

Irish was two-fold, a great purity of life and a love for the religious vocation; on the other hand, the most deplorable trait in their character seems to be a lack of esteem for each other as a race. It appears to us that this good priest has touched the key-note in both instances. As to the finer characteristic it is not for us, at this moment, to enlarge upon the subject, beyond expressing our opinion that it is very correct. However, we cannot allow the second part of that appreciation to go without drawing the attention of all our readers to its importance. A lack of esteem for each other is surely the rock that we most frequently split upon. To this lack may be traced much of the up-hill labor that our people have to undergo, much of the political and social difficulties that they have to encounter, much of the disunion and antagonism that curse their efforts in life, and much of the ungenerous treatment which they receive at the hands of others. If we are lacking in esteem for each other, how can we blame people of other elements, other races, other creeds, if they do not esteem us as highly as we would desire? Respect for ourselves is the first requisite to creating respect for us in the minds of others. We are always ready to belittle our own people, to find fault with them, to expose their weaknesses (which, if compared with the weaknesses of others, are often trivial), and to show a lack of confidence in them. These are so many signs that serve to guide the people of other races in their formation of opinions, and, consequently, in their attitude towards us. We are ready, especially on public occasions, at great national celebrations, to go into ecstasies of admiration for our own people and their achievements; but the moment we come down to the practical side of everyday life, we rush into the very opposite extreme. If one of our people, by industry, talent, and good conduct, succeeds in raising himself to a higher level, we are sure to overlook the merits of his case, and instead of giving him credit for his fine qualities, and his noble characteristics, we relate how we knew him when he hadn't a shoe to his foot, or we recall "his old father," or "old mother," in the days when they were poor and in humble circumstances. At the same time we are prepared to knock down the first man who would refuse to give credit to our ancestors, for possessing the very same qualities which we now affect to despise in our immediate neighbor and contemporary. To say the least there is a great want in all this. When this peculiar failing of our race is sufficiently marked to challenge the attention of the fair-minded priest of another nationality, it is high time that we, of this generation, should be making up our minds to change that phase of our national disposition.

THE WAR SITUATION.—It is now quite a long time since we made any reference to the war in South Africa. The reason of our silence on the subject is simply that we are tired of reading, day in and day out, the same humdrum story. It is as wearisome as the war itself. With the fall of Pretoria, the flight of Kruger, the return of Lord Roberts and the appointment of Lord Kitchener, it was officially stated that the Boer war was practically ended, and that all that remained to be done was to arrange for terms of peace and to quiet the remaining few rebels. So far the peace arrangements seem to be as distant as ever and the "few rebels" seem to have gone on increasing in numbers and have persisted in keeping a whole immense army fully occupied. They have been doled with such a string of reports, none of which can really be depended upon, that either one is obliged to entirely dismiss the subject, or else to settle down to the study of a Chinese puzzle. It would seem, at present, that while the ex-President of the Transvaal is having a quiet time of it in Europe, his fellow-countrymen are still making it exceedingly uncomfortable for the British soldiers in South Africa. The English public seems to be in a chronic state of disappointment and rage with the war office, and the secretary, Mr. Brodrick, comes in for a good deal of criticism. Rumors of Lord

Kitchener's resignation have been circulated and denied; his demand for twenty-five thousand more "seasoned" soldiers has been asserted, and qualified, and declared unfounded; his desire to have a free hand and Mr. Brodrick's desire to hold the controlling reins are being played upon to distract the public ear. Amongst other uncertain statements and surmises we find a "Times" correspondent—whose importance may be judged from the large type in which his communication is printed—after declaring the War Office's assertion of relations between Kitchener and the authorities to be cordial, an official lie, goes on to say that: "So one is thrown back upon the circumstantial published statements that Lord Kitchener insists on a free hand in the treatment of rebels, and insists on martial law in west-

ern Cape Colony to enable the activities of the influential Boer sympathizers there to be summarily suppressed, and on more vigorous support from home in the way of efficient reinforcements, instead of raw, worthless yeomanry. He is said to pledge his reputation to bring the war to a speedy end under such conditions."

To sum up the whole question, all we know about it is the fact that Boers are still in arms, that an immense British force is ever active all over the country, that small battles are fought, desperate engagements are of weekly occurrence, and that the end is not yet. Under these circumstances it is not to be wondered at that we have reserved our space for more interesting subjects, and for matters less confusing and less contradictory. Whenever the war does end we shall announce the fact.

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"We see the conflict that is going on, and which is apparently to continue, between the upper and lower classes in society, as we call them, between labor and capital. What power will conciliate the combatants? What power will prevent chaos? The poor workman sees a capitalist. He writes them and says, 'Kneel and receive My blessing. You are brothers in Me. You are equal before My Father in heaven and will be judged impartially by Him, not your position in life, but by your deeds before I live fraternally together.'"

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"Not only in the name of your fellow-Catholics," said Mr. Loughlin, "but in the name of every man who loves his country we extend our congratulations to-day. There is a great work before you, and it is to be hoped you will not shirk the responsibility you have assumed. The Catholics of the city will watch your progress with sympathy." Mr. Loughlin closed by invoking (in German) a blessing on all present.

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Born in 1776, he had a vivid recollection of the landing of the French, under General Humbert, at Kilaish in 1798. The people did not know that the French had come to obtain Irish support, and MacDone remembered seeing the terrified inhabitants fleeing to the neighboring rocks and caves for safety. Some sixty-four years ago, being then turned sixty years of age, he took part in the building of Slynehead lighthouse.

Twice married, his first wife and five children were carried off by cholera in one day. He afterwards married a girl of eighteen named Anne King, who survives him, and is now seventy-eight years old. The present Archbishop of Tuam, Dr. MacEvilly, who is eighty-four, recalls that his predecessor told him of MacDone's history, and the facts of the case are corroborated by some of the clergy and other inhabitants of the district. Martin Flaherty, of Foulure, near Slynehead, says that MacDone was an old man when he knew him there sixty years since, but fairly well off, in possession of some twenty cattle, thirty sheep, and a horse.

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CHRISTIAN GENEROSITY.

Generosity is the birthright of a Christian. To be generous is the original meaning of the term, it is to be of noble extraction, and to have the nobility of mind and heart, and the lofty sentiments that should be inseparable from nobility of heart. What nobler origin can there be than ours in Jesus Christ? It is no mere figure of speech, but reality, that by baptism we are born anew in Him, the sons of God, brothers of Christ, heirs of the kingdom of heaven. What thought, deed and sentiment we should strive to be as noble as our birth.

Generosity would make us rise above everything low and petty, and despise the meaner sentiments which spring from envy, jealousy and spite. It prompts us to overlook the faults of others, and pardon them even when they are offensive to ourselves. It shrinks from the pleasure which meaner spirits find in contention, carping, unkindly and often slanderous conversations. It is not forever suspecting others of wrong or sensitively imagining that they are plotting mischief. It is charity with the evil-doer, forgetful of injuries, benevolent instead of envious, never self-seeking, never narrow nor in view or aim, but always broad and lofty. It is the spirit of Christ inherited by all who are regenerated in Him.

Generosity prompts us to give to others what we hold most precious, to use our resources for their welfare, to share with them our treasures, to extend to them the benefit of our advantages, to devote to their improvement our personal gifts, our energy, intelligence, experience and the influence or authority we may have acquired. It is charity practised to a heroic degree, because it waits not until others are in extreme, or even urgent need; in fact, it does not consider their needs, but their enrichment and improvement. It is the charity of the superabundant, but yields even where it is necessary, even so far as to forego its rights and abjure its privileges. All this, finally, is without other motive than the sincere desire to help others, and it is always done without display, self-adulation, or quest for popular applause.

Without advertent to the need of more Christian generosity among the Catholics in their own country, it is well worth while to reflect on the need of it in our own country. A little more of it would support our schools, or at least inspire those who give a trifle for this purpose to give more liberally, without forever harping on the hardships or impossibility of supporting a Catholic school, and cherishing secretly, if not avowing openly, the conviction, rarely well founded, that a free religious school is necessarily inferior to a common one. Christian generosity would prompt some rich Catholics to make Catholic colleges quite capable of supporting the fine arts, the sciences, and the social institutions to which they send their sons or daughters, because they are not generous enough to take God at His word, and train their offspring to seek first the kingdom of God, in the sure hope that all things will be added unto them, even the social advantages and business chances they hope to secure for their future.

Christian generosity, finally, would make us all give more of our time, our energy, ability, learning, fortune, influence, political or social, to the advancement of religion, and make us give it ungrudgingly, modestly, yet fearlessly, with no other motive than that of repaying the generosity with which Christ has treated us, with no other hope of reward than the confidence that He will not be outdone in generosity.

There are many reasons why we should pray for Christian generosity. First of all it is something heroic, and nothing heroic can be had without prayer. Then it is something very rare; its opposite—meanness—is common, but it is altogether exceptional. Necessary at all times, it was rarely more needed than it is in our time, without it Christian life is impossible and religion must perish.—*The Messenger of the Sacred Heart, New York.*

Happiness is never found by those who seek it on the run.

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ALFRED THE GREAT

Outline of the Career of a Great King.

THIS YEAR a rare celebration takes place, that of the thousandth anniversary of the death of King Alfred, surnamed "The Great." While the secular press had made allusion to this event and had referred to the influence that the famous monarch had upon the subsequent history of Great Britain, we feel that the most essential lessons to be drawn from the life of the renowned Alfred have been overlooked. It is quite possible that had he never reigned, or had he not been so consummate a legislator and warrior as history tells us he was, the Danes might never have been driven from the shores of Britain, and Denmark might to-day occupy the place held by Great Britain in the commercial and political world. In fact, there is no possibility of surmising what might not have been the unfortunate results for the civilization of the past thousand years, had the world never known an Alfred the Great. But, while speculation on what might, or might not have been is vain, the actual facts of history must not be ignored. All that Alfred was of great was due to his education; or training; consequently, all the beneficial effects that his reign produced must be traced to the same source. We, therefore, prefer to tell the exact story of that wonderful reign, and to leave to speculative minds to conjecture the truth of the lessons that are thus inculcated. We must remark, at the outset, that it is the thousandth anniversary of his death that is celebrated, not of his birth. He reigned from A. D. 871 to A. D. 901. The Catholic Church commemorates the death, not the birth, of a saint, because the closing of this life means, for the saint, the beginning of his real life in eternity. So might we say of Alfred, that the end of his earthly reign was the commencement not only of his eternal reward, but also of his immortality in profane history.

KING ALFRED'S FAMILY.—We purpose dedicating a sufficient space to this interesting subject to enable us to present a full, if not a completely detailed, history of the great monarch whose name has come down to us through ten centuries on the wings of fame. We will tell that history in the most simple and exact manner possible, for it presents a splendid subject for the study of men who, in our age, would gladly efface from the tablets of the past every trace of the potent influence of the Catholic Church upon the gigantic destinies of the British Empire. King Ethelwulf had several sons. Each in turn the three elder ones succeeded him on the throne. They were Ethelbald, Ethelbert, and Ethelred I.; but their reigns present nothing worthy of note, and they all died childless. During the reign of the last mentioned, the Danes invaded England, and the king's young brother Alfred fought all the battles against them. Finally at Astou, in Berkshire, he so signally defeated the barbarians that, for a long time they kept away from the coast of Britain. It was right after this great victory of Astou that Ethelred died, leaving the throne of England to Alfred.

ALFRED'S BOYHOOD.—In order to understand how Alfred came, in after years, to become the greatest and wisest of all the English kings, it is necessary that we should know how he was brought up. The following paragraphs we quote from one of the most authentic histories of England ever published; it is from the press of the famous publishers Burns, Oates and Company, Portman street and Paternoster Row, London. "His mother's name was Osburga; she was Ethelwulf's first wife, and a very pious and learned queen. Osburga knew what very few people then knew, she knew how to read and write, and she loved reading, and wished to have learned men at her court. One day her boys were sitting with her, and she was reading a beautiful book, which was painted and gilt, and contained pictures of Our Lady and the saints. She told the boys, who were delighted with the pictures, that she would give it to the one among them who could first read it. The elder ones did not care to take the trouble, but Alfred went directly to one of the scholars at court and asked him to teach him to read this beautiful book (which was written in Latin), and it was given to him as his reward. When he grew older he loved to read the tales that were told by the Anglo-Saxon bards of his father's court, and he eagerly learned them by heart. But, best of all, he loved the tales brought from the Holy Land, or from Rome. They would all sit round the blazing hearth and tell of the infant Jesus and His Blessed Mother, who on such a night was found in the grove at Bethlehem by the Magi, or how the young Jesus was obedient to His parents. They also would tell of the brave soldiers of Christ who, leaving the world, had followed Our Redeemer, and put away their swords and spears, and taken up their cross, and were called the Christians, who in great numbers

and he gave the Bishop money for the necessities of these poor people." **ALFRED'S PUNCTUALITY.**—One of the secrets of his success was his exactness in regard to time and appointment. He invented a clock, consisting of a number of candles, four feet long to require twenty-four hours to burn them. He divided his own day into three parts of eight hours each—one section of that time for prayers and study, another for business, and a third for meals and sleep. When he saw that his end was at hand he called his son Edward and gave him advice as to the government of the people. He had given liberty to a vast number of slaves, and his last words were, "For God's love, my son, and the advantage of my soul, I will that they be masters of their own freedom and their own will; and in the name of the living God, I entreat that no man disturb them; and that they should be as free as their own thoughts to serve what lord they please." For a thousand years has Alfred

HIS THIRST FOR LEARNING.—Hearing stories and songs gave him a good deal of knowledge, but it was not enough to satisfy him. He wanted books, and there were none to be had, excepting what were written in Latin. He began to translate pieces of Latin into Anglo-Saxon, till he became quite master of the language; and then he asked the most learned men he knew of in Europe to come and help him to teach his people. The chief of those who came were two monks, Asser, from Wales, and John, from the Great Benedictine monastery of Corbie in Saxony, and Grimbold, the learned superior of the monastic college of St. Omer, in France. There were besides, three or four learned Anglo-Saxons, who came to live at the court, and by their help Alfred built schools and colleges, and provided them with books and masters. The King, himself, translated the Ecclesiastical History of the Venerable Bede, an Ancient History, the Consolation of Philosophy by Balthus, the Pastoral of St. Gregory the Great, and the Lord's Prayer. He sent a copy of St. Gregory's Pastoral to each of his bishops, and asked them to have it chained in a convenient place in the Church, where all their priests might see and read it." **ALFRED'S ERRORS.**—These simple and unvarnished extracts tell plainly the story of the influence that swayed the mind and heart of the young monarch, and of the debt due to the Church for all the benefits that have flown through untold generations from the piety, learning and zeal of that monarch. For a time, like David of old, Alfred had allowed pride to overcome him, and he gave way to numerous follies, he was harsh and overbearing, especially towards his humbler subjects. But, as in the case of the other whose influence was destined to turn the King's heart into its natural groove and to transform him from a thoughtless ruler to a most perfect model of paternal goodness, Alfred had a brother, Prince Athelstou, who became a hermit, and whose grand life of holy sacrifice comes down to us recorded as the career of Saint Neat—the name in religion, under which he was known. Saint Neat, like Nathan, rebuked Alfred, and predicted for him a life of misery and suffering. And the prediction was fulfilled to the letter. Abandoned by his subjects, Alfred fled to the forests of Somersetshire, between the Parret and the Tone. It was there that the well known incident of the neglected cakes took place. It was at this period, in the depths of his misfortunes, that he had the vision of St. Cuthbert, who promised the unhappy King that great successes awaited him.

ALFRED AND THE DANES.—Once more, and with greater force than ever, did the Danes wave their Black Raven standard over the Island. According to Alfred's own statements, it was in consequence of this vision of St. Cuthbert that he went to the Danish camp disguised as a wandering minstrel, and learned from personal inspection, all the plans of the Danish King. When he had secured the information needed he surprised the enemy at King Egbert's Stone, in Salwood Forest, where he led on his followers to victory. He is said to have been clad in a suit of armor that his dead brother, St. Neat, had brought to his tent. It is also told that a stranger, in dazzling white, seized the standard of the Snow-white Horse, and conducted Alfred and his Danes to victory. At all events, the Danes were conquered, their power broken, their king was overthrown, and peace was restored—a peace that gave Alfred the long wished for opportunity of settling down to a peaceful government of his kingdom.

ALFRED THE LEGISLATOR.—Once more we quote from history: "The first thing he did was to re-establish order amongst his people. A number of petty magistrates had got power into their hands in many of the towns and villages, and treated the people most unjustly, taking money from bad men who bribed them, and behaving tyrannically to the poor. The King got rid of these magistrates and put an end to the system of bribery that had existed. Then Alfred made such laws and so enforced them that an old Saxon Chronicler says that Golden bracelets were hung up by the road-side, and no one dared to touch them. Next he had the people taught to build better houses, and to make more comfortable furniture, and he founded schools all over England, both for rich and poor. One of these schools, built at Oxford, became later on the famous university bearing that name. The learned men spoken of before assisted the King in this work of education. The monk Asser tells us that he never left the King, either in joy or in sorrow. Alfred next built a great number of ships, and he invented several new ways of building them. In fact, the first founder of the English navy was King Alfred. He sent messengers to the Baltic Sea, to the North Sea, to Hungary, and to Germany, to learn about all these countries, and when they returned he wrote down their reports for the instruction and improvement of his people. He sent the Bishop of Sherborne to Salzburg in 890, where he had the Christiana cross in great numbers

the Great slept the sleep of the just; but the seed he had sown took root and sprouted into a mighty oak, the branches of which extend to-day to the four quarters of the globe. To him can we trace the permanent establishment of the Anglo-Saxon power over Danes and all other barbarians that threatened the civilization of the country; to him can we trace the great seats of learning, therefore the intellectual advancement of the nation; to him can be traced the navy that "rules the waves," and, consequently, the commercial ubiquity of Great Britain to-day. And he owed all to the sacred influences that affected his youth. Had it not been for the Church and her teachings Alfred would never have been the father of "British freedom." He was the first to re-establish the freedom of the serf, and to create the foundations of schools, colleges, universities, the army and the navy. Though a thousand years have elapsed since Alfred paid the debt of nature, still he is remembered, because of the good he did; he was truly great, both as man and as King.

RICHES OF RELIGIOUS CONGREGATIONS.

Selections Continued, by "Crux."

Last week I gave a number of selections from Father Belanger's work. I think that he has made out, so far, a very strong case in favor of the Orders and against the French Government. But I find that to complete his arguments it is necessary to carefully read what he has to say about unjust taxation. This system of taxes, applied to religious communities, is one of the most crying outrages, in the form of legalized robbery, that could possibly be perpetrated. I do not think that any preface is necessary. Each of the extracts selected may require a short word of explanation, but I purpose reserving all comment for the end of this series, when I hope to be able to sum up the situation in a special contribution. The first law under the lash of which the religious congregations groan is the "droit d'accroissement" of 1824, which has been translated into still more iniquitous "Lot d'abonnement" of 1895. It was instituted (for both these laws are on the same principle), that the public treasury might receive the "droit de mutation," caused by the death, or withdrawal, of a religious. Father Belanger thus reasons it out:

"Take, for instance, a congregation of one hundred members, owning 300,000 francs. One member dies. There is no change in the work of the institution; the expenses and general taxation are the same; but there is one less to do the work. Where, then, is the gain? Is there not a loss? The cunning legislator maintains that there is no loss, and reasons after this fashion. A congregation owns 300,000 francs and we will suppose that, upon the death of a member, this fortune is divided among the 119 left. He has not the share of deceased, 3,000 francs? Then let us in imagination turn the congregation into a moral person. Would it not inherit those 3,000 francs, thus increasing its fortune? It would, if it were not pay the heaviest inheritance tax, eleven and one-half per cent.—that is, 345 francs, or what would come a little higher, a yearly instalment of thirty per cent. of the gross capital!"

The better to appreciate the stupidity of this reasoning, he makes successively the only two hypothesis possible: either a congregation is authorized, or it is not. Take, then, in the first place an unauthorized congregation. "The State does not recognize it. Hence, a member of such a congregation is just the same as other citizens. In order to transmit his fortune by will, to receive a legacy, to buy or sell, he pays all the ordinary droits de mutation. But, because he belongs to a congregation he finds himself obliged to pay more than the ordinary taxpayer in order that he may leave his possessions to his brothers in religion. Most taxpayers transmit their property to their children or their nearest kin, and these transmissions are only subject to a relatively light law—the average testamentary tax being estimated at 2.63 per cent. of the amount left. The religious, on the contrary, has as heirs his brothers in the religious life who are, however, not blood relatives, and at that account he must almost invariably pay eleven and one-half per cent., which is certainly pretty heavy. But, to ask out this citizen who has paid all his taxes, those of inheritance included, and inflict upon him a second time, under another name, a tax destined to pay for the same rights (only exaggerated) is to tax him twice and a half, solely because, in the privacy of his conscience, he has pronounced vows of which the State knows nothing and of which it refuses to take cognizance. Hence, injustice and evident oppression."

Now, take the case of an authorized congregation:—"It is true that the patrimony of the congregation indeed escapes the impot de succession (inheritance tax) which, as we will see, is 'natural' enough, since inheritance is impossible where everything belongs to a moral being that does not die. However, this advantage is cancelled by the obligation of paying the mortuary tax. The result of this law of restricted gain will be, in the end, a second payment of the same tax, but, more, the death of the same man is unstable or infirm, and the increase of a congregation

cannot, could not, bring about any gain. Why? Because, according to law, the State has no personal ownership of any of the property of the association. In case of dissolution, the State would help itself to these effects or else apply them to other works, whereas the religious would not be allowed to claim their share. They could not even claim what they themselves had given. Now, what does this mean unless that the fortune of a congregation belongs in no way to one of its members? Hence, when dying, he cannot bequeath what never belonged to him. Common sense decides this. To take a well known example: The assets of the association are no longer increased by the death of its members than is the domain of Chantilly by the demise of an acedemian. L'Institut de France owned it beforehand and owns it afterwards. There is no change."

The following paragraph will show that the taxation is without foundation, and is, therefore, purely a means of persecution and willful confiscation:—"To be sure, it has been objected that the gain consists in this, that the community no longer requires to feed the departed. But how absurd! The religious is not merely a man who receives his maintenance without making any return for it. He is an excellent workman who works much and spends little. His death, therefore, is not a gain but a loss—the more so, as the work remains the same and a new workman must be chosen, one who is, perhaps, less qualified to do it and less skillful. If we may be permitted a trivial comparison, it were as reasonable to hold that a farmer becomes richer for losing a horse. Why? Because he no longer needs to feed him!"

A few examples are now given of the manner in which the law is administered in regard to the religious communities:—"We will simply say that, thanks to this stratagem, a tax of 2,250 francs was levied upon the Sisters of Charity for a so-called inheritance of 2,300 francs. From a congregation in La Gironde, the public treasury claimed 1,800 francs taxes upon an inheritance of 887 francs; in Tallon, in the same department, the treasury had received 229 francs and 50 centimes for a pretended heritage of 27 francs 10 centimes. Finally, the Count of Caville stupidly declared (July 7, 1892) that these were claimed amounting to 6,000 times the value of one share. The Cour de Cassation ended by rejecting these foolish pretensions on the part of the Registrar, and yet, the extraordinary as it may seem, the administration refused to accept this solution. Indeed, there is no telling what would have happened but for the voice of the new law. Such is, in its principal elements, the fiscal machine operated against religious, and we beg to illustrate this arid description with a few examples and comparisons. They will bring plainly to light the disguised confiscation and violated equality of which congregations are the victims."

I will have to ask space for the following uninterrupted statement in the form of examples. It closes my extracts for the present, and gives us the basis of a fearful arraignment of the legislators whose prejudices set at naught any sense of justice that they may ever have enjoyed. "Here, for instance, are five individuals who, smitten with love for suffering humanity, decide to relieve it. They buy property valued at 100,000 francs, improve, embellish, and furnish it at a cost of 10,000 francs, and into it receive either poor old men and women, or orphans, whom they feed, care for and educate. What will they have to pay? The land tax, personal tax, license-tax, and the tax on doors and windows (from the last they may perhaps be dispensed). That is all. And since it is but too evident that there are no profits, no 4 per cent. income tax is demanded. Moreover, before laying out, they are not asked 50 per cent. on the gross amount. But some five days or five charitable proprietors decide to make money. They erect a superior, and perfect, and make such extreme use of their property as to acquire a special right of 50 per cent. They must pay

the same taxes as in the past, and if they ever enjoyed any exemption it is immediately withdrawn. As formerly, should one of them when dying wish to leave his estate to the others, he must pay the 1 1/2 per cent. Moreover, thenceforth the community property will be reputed to yield 5 per cent. of the gross capital, and on that created income they will pay 4 per cent., 220 francs. They will pay 40 per cent. on the gross value of their real estate, which they nevertheless pay elsewhere—400 francs. They will pay on the same title 30 per cent. on movable 30 francs. Hence, by way of chastisement for having service of the poor, they will pay yearly 650 francs. If they are fortunate enough to be authorized, they will have the advantage of being unable to sell or acquire without the approval of the State. And, indeed, they are pretty sure of being denied the privilege of accepting any legacies that might be left them."

"They will continue to pay the taxes of common law, and, in addition—

Frances.	
The tax of 4 per cent. on an imaginary income	220
The mortmain tax on real estate	120
The tax of 30 per cent. on the gross value of all their property	380
Total	670

"We will deduct, if you wish, the mortmain tax, which gives them the right to transmit their real estate without paying any other droits de mutation. Again, in this case, they will pay as punishment for having made vows and devoted themselves to a life of doing good, 550 francs a year over and above ordinary taxes. To write of these things seems like a dream, and yet it is a harsh reality. Poor, dear, honest Frenchmen! In what absurd iniquity do you co-operate?"

Let us now take a last example:—"After comparing the taxes paid by a societe de rentes viageres, having gross assets amounting to 20,000,000 francs, with what would be demanded by an authorized congregation possessed of the same wealth, this was the result obtained. The anonymous society would pay 14,496 francs (maximum figure), the congregation would pay 117,596 francs (minimum figure); that is, more than eight times as much. Besides, there is a means, simple indeed in its mathematical severity, of proving that the taxes levied on congregations are instruments of inevitable ruin. We have seen that their gross assets, although in general producing nothing or almost nothing, would yield at most one-half of 1 per cent. of these gross assets if exploited by a skillful society or company wholly intent upon realizing profits."

WEDDING BELLS.

On Tuesday, the 24th of September, a pretty wedding took place at St. Patrick's Church, the contracting parties being Miss Alice Gertrude Shea, second daughter of Mr. Walter J. Shea, of Westmount, and Mr. J. S. Stanford, son of the late Mr. J. S. Stanford. The nuptial Mass was celebrated by the Rev. Martin Callaghan, the altar being beautifully decorated with flowers and various colored lights. As the bride entered the church, supported by her father, Prof. Fowler, organist of St. Patrick's, played "The Wedding March," by Mendelssohn. Gounod's "Ave" was sung by Mr. Charles Deaudin, of Sherbrooke, who possesses a beautiful soprano voice. A violin solo, Mendelssohn's "Spring Song," with organ accompaniment, by Prof. St. John, was artistically executed, and Mr. Geo. Carpenter, director of St. Patrick's choir, rendered in a most effective manner, Gounod's "Et incarnatus Est." The bride looked exceedingly well in a rich gown of dove-colored brocade silk with hat to match and carried white roses. She was attended by her sister, Miss Marian Shea, as bridesmaid, who wore a gown of pale blue mousseline

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SURPRISE SOAP

"Here, for instance, are five individuals who, smitten with love for suffering humanity, decide to relieve it. They buy property valued at 100,000 francs, improve, embellish, and furnish it at a cost of 10,000 francs, and into it receive either poor old men and women, or orphans, whom they feed, care for and educate. What will they have to pay? The land tax, personal tax, license-tax, and the tax on doors and windows (from the last they may perhaps be dispensed). That is all. And since it is but too evident that there are no profits, no 4 per cent. income tax is demanded. Moreover, before laying out, they are not asked 50 per cent. on the gross amount. But some five days or five charitable proprietors decide to make money. They erect a superior, and perfect, and make such extreme use of their property as to acquire a special right of 50 per cent. They must pay

de sole, and carried red roses, and Miss K. Tracy, of Sherbrooke, and Miss Lilian Shea, as maids of honor, one in piny satin and the other in fawn color, with beautiful bouquets. The groom was attended by his uncle, Mr. J. Levesque, with Mr. Maurice P. Shea as best man. After the ceremony the wedding party repaired to the residence of the bride's father, where a sumptuous "dejeuner" was served. The presents were costly and numerous, proving the popularity of the bride and bridegroom. Mr. and Mrs. Stanford left by the noon train for a trip to Quebec and the Saguenay, and on their return will take up their residence at their new home, 2745 St. Catherine street. The bride went away in a handsome blue cloth travelling suit, with crimson blouse and hat of blue.

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SUPERIOR COURT.
Dame Elizabeth Waddell, of the City and District of Montreal, wife common as to property of Charles Viens, Joiner, of the same place, has this day instituted an action in separation as to property against her husband, before the Superior Court of this district.
Montreal, 23rd September, 1901.
BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN,
Attorneys for Plaintiff.

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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."

SATURDAY OCTOBER 5, 1901.

NOTES OF THE WEEK.

DEALING WITH ANARCHY.

It is actually amusing to note how fashionable it has become in the United States to advocate the abolition of Anarchy and the wiping out of anarchists. It is passing strange that while the Catholic Church has been for long years combatting socialism, anarchy, infidelity, and every head of the hydra that threatens the political, social and national existence of a country, she received but poor support and encouragement from the people who are now beating the air to knock down a phantom that they cannot reach.

TOO MANY CROSSSES.

A clergyman of some Protestant denomination, rejoicing in the name of Ezra Helmstead, paid a visit to Canada last summer, and gave it as his opinion to a Philadelphian audience, that "if the churches (in Quebec) had less crosses they would be more Christian." How this learned gentleman managed to reach this conclusion is more than we are able to say.

THE MANITOBA SCHOOLS.

In "La Semaine Religieuse" appears an important communication, on the subject of the Winnipeg Catholic schools, from the Archbishop of St. Boniface. The text reads as follows: "Our five Catholic schools of Winnipeg are being carried on, as during the past years, under the direction of the good Sisters of Jesus-Marie, and the dear Brothers of the Society of Mary of Paris, with a greater number of children than ever."

AN IMAGINARY DANGER.

Danger is always to be avoided, but it seems to us that an imaginary danger—one that merely has existence in the mind of a frightened person—is the most bothersome of all. Certain "Protestant individuals," of the A. P. A. and Orange character, have come to the conclusion that there is some fearful menace to Protestants in general in the fact of "The American Federation of Catholic Societies of the United States" being organized.

A REAL SLATING.

We have always considered that a definition should contain the fewest possible words; but we expect, that there are circumstances which justify, and even require the use of a number of adjectives in order to qualify properly and fully the object to be defined.

FORTUNE-TELLING.

"The Ave Maria" quotes the following from the Bombay (India) "Catholic Examiner": "At an inquest, on the body of a domestic servant, who was found drowned, evidence was given that the deceased was of a very lively disposition until three weeks ago, when she returned from a visit to a fortune-teller. Then she became quiet, and once talked of committing suicide in consequence of something the fortune-teller had told her."

VOLUNTARY EXILES.

A correspondent, writing in one of the New York papers, about the departure of certain religious congregations from France, states that they have been badly advised, if acting on advice, when they prefer to go into exile than to ask for authorization. He says: "The religious orders ought to have played all the trumps in their hand. They ought also to have put their opponents in the wrong by forcing them to decide. Instead of that, they are going away. It is to be hoped that the counsels of the jurists who are advising the congregations are gratuitous, otherwise their unucky clients will not have received their money's worth."

pendent "Cruz," will agree that in the majority of cases there is no such a thing as "voluntary exile" on the part of the religious congregations. The fact is that there is nothing else left for them to do. An order would need the backing of millions to face successfully the conditions that even authorized religious bodies have to contend with.

"Of late Turkey is like the Thanksgiving Turkey which men, at this season, love to stuff, to roast and to devour. At one moment we hear that France is prepared to stuff the bird, having recalled the minister at Constantinople, thereby placing the Sultan on the defensive; at the next we find France, Germany and Russia combining to do the roasting; finally, we have England stepping in to commence the operation of devouring the inactive fowl."

"A THANKSGIVING TURKEY."

"It is believed that fresh trouble is impending at Koweyt. According to a report, Turkey has 30,000 troops at Basra, a frontier city of Asiatic Turkey, Fashalic of Bagdad, on the Shat-el-Arab, seventy miles from its mouth in the Persian Gulf, commanded by Edhem Pasha, with the object of seizing Koweyt, though the Turks assert that the troops are intended to traverse Arabia with the object of suppressing disaffection in Yemen. The 'Patriot' of Paris, on Thursday last, said that a dispute had broken out between Great Britain and Turkey, that three British war vessels had been ordered to the Persian Gulf to suppress revolts at Koweyt, the proposed terminus of the Bagdad Railroad, and that Russia, Germany, and France had agreed to support Turkey which had dispatched a strong body of troops, with instructions to oppose the landing of British troops in the Persian Gulf."

EXCLUDING CATHOLICS.

One of our New York contemporaries opens a lengthy statement in these words: "James Hooker Hamersley made special provision in his will, which was filed for probate yesterday, to preclude any Roman Catholic from participating in his fortune. The will was executed on April 28, 1892, and what reason he had for making this peculiar provision in the document the lawyers for the estate yesterday refused to state."

THE MAYORALTY.

We feel that we cannot allow this week's issue to go to press without a brief reference, again, to the all-important question of the next mayoralty term. This desire to accentuate all that we have heretofore written on the subject is the stronger on account of circumstances that have been of daily occurrence during the past week. We take it that the Irish Catholic citizens of Montreal are at present on trial at the bar of public opinion. Going abroad over the city, meeting with citizens, both French-Canadian and English-speaking Protestant, in the street cars, in the public assemblies, on the streets, at public resorts, everywhere, we are asked by them if the Irish Catholics are taking any practical steps to secure a candidate for the next term. They seem to be anxious in regard to the matter; especially are they so in connection with our intentions, on account of the absence of any action up to the present on our part."

OBLIGATIONS UNCHANGED.

Some person writing under the heading "Among Ourselves," in an American Catholic contemporary, makes use of a few very pertinent remarks concerning the obligation of hearing Mass, and the excuses for neglect of that precept that are given. He says: "We pass side by side the seal and self-sacrifice of the persecuted, and the pomp and the pretence, and the practice of the lukewarm. The precept of the Church has not changed. The duty of the Christian believer has not changed. The same tribunal of justice governed by the same rules of conscience remains. The same rewards and punishments continue. What was merit and obligation then is obligation today. The seal of the persecuted—leaving every

danger to hear Mass—was not gratuitous; the earnestness of the pious, traveling great distance, was not folly or superstition."

Amongst the many excuses given the writer mentions and refutes the following: "With these considerations in mind, let us hear the common pretexts and excuses, alleged by the lukewarm: 'The church is five miles distant. Most of the lukewarm would make the journey for \$1, and consider the money easily earned. But they will not travel to hear Mass or to save their souls. They appreciate their souls lightly.'

"Sickness and physical indisposition. There is a degree of illness, no doubt, that will justify absence from Mass on Sundays; contagious diseases or sickness that necessitates confinement to the house, are of that nature. But the slight indisposition sometimes deemed sufficient excuses for non-attendance at church, nothing more than palpable deceit."

"Children to take care of. A childish excuse indeed. Take care of them by setting them no bad example. Take care of them six days of the week, and all of the seventh except a few hours. So much, at least, can be afforded to the divine sacrifice. The children will, quite assuredly, grow up to resent in their conduct the 'faults' lavished at such a cost."

"Bad, stormy or rainy weather. Let the question be conscientiously answered: Would such weather deter me from attending to my business, or from taking advantage of an opportunity to make \$50 or \$100? How often does the weather prevent me from going to my worldly employment on week days? Such questions will undoubtedly be put in the searching cross-examination that the Christian soul will have to undergo at the final judgment."

SPRINGFIELD CONVENTION.

The grand convention of the various New England French societies, which opened on the second of this month, at Springfield, Mass., is an event of rare importance in the history of the Eastern States. There were over 750 delegates from all sections of the country present at the opening ceremonies. The St. Jean Baptiste Society of Springfield organized a grand parade, which was followed by Pontified High Mass. Mgr. Beaven, bishop of Springfield, sang the Mass, and a sermon of rare eloquence and remarkable logic was delivered by the Rev. Cure Caisse. Mayor Hayes, of Springfield, welcomed the visitors in a most sympathetic address, and extended to them the freedom of the city. As we write we have only at hand a telegraphic report of the general events that marked the opening of the convention. When the resolutions to be moved and adopted are before us, we will be in a position to base an article upon the objects of that great reunion and to express our views regarding the means proposed to attain the ends in view."

THE LATE FATHER JOHN HOGAN, S.S.

Many of our readers will recall a sermon preached a few years ago in St. Patrick's Church, by the Rev. Father John Hogan, S.S. At that time the learned and devoted priest had been delivering lectures on French literature before the Catholic Summer School. It was only the other day that the news of Abbe Hogan's death was received in this city. We know him but slightly, yet that slightly means more than a mere accidental meeting; and we learned, from the short time he spent in our midst, that he was a genuine type of the great Irish priest, whose life belongs to God and to his people."

Father Hogan was born in Ireland, the year of Emancipation, 1829. When only nine years of age he was sent to France to study. In 1848 he entered the Society of St. Sulpice, at Issy, France. In the Sulpician Seminary at Paris he held, with marked distinction, the chair of Moral Theology. During the Commune of 1871, he was still attached to that professorship. About fifteen years ago Father Hogan came over to America, and founded the Ecclesiastical Seminary of Boston. When the Catholic University of America was opened at Washington, Father Hogan was selected as superior. Subsequently he returned to Boston Seminary, over which he presided until a few weeks before his death. His whole life was devoted to the pressing occupations of his office, a time in the South of France, where he passed to rest, beloved, respected, honored by all who ever came within the radius of his acquaintance. Some of Europe's most gifted prelates had been his pupils, and the famous Mgr. Dupauloup used to quote him as an authority in French literature. He was a very prolific writer, and contributed some really important works to struggling Catholic papers, as well as to the "Ecclesiastical Review." His whole life was devoted to the training of priests. Like the late lamented Father Dowd, the Rev. Abbe Hogan, had traits of character that would easily distinguish him as a splendid model of the Irish priest. Patriotic, he never forgot his office, honest and devoted he never neglected his obligations. Duty, with such a record, was the life-work of Abbe Hogan. He presented himself for our contemplation. May his soul rest in peace in the land and grateful prayers be offered for him. He is not all more hearts, and that prayer is all the more fervent in the assurance of the eternal presence and unending reward of the great Irish "sage" who impart to them. For ever all, it

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

EPISCOPAL APPROBATION.

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

SATURDAY OCTOBER 5, 1901.

NOTES OF THE WEEK.

DEALING WITH ANARCHY.

It is actually amusing to note how fashionable it has become in the United States to advocate the abolition of Anarchy and the wiping out of anarchists. It is passing strange that while the Catholic Church has been for long years combatting socialism, anarchy, infidelity, and every head of the hydra that threatens the political, social and national existence of a country, she received but poor support and encouragement from the people who are now beating the air to knock down a phantom that they cannot reach.

TOO MANY CROSSSES.

A clergyman of some Protestant denomination, rejoicing in the name of Ezra Helmstead, paid a visit to Canada last summer, and gave it as his opinion to a Philadelphian audience, that "if the churches (in Quebec) had less crosses they would be more Christian." How this learned gentleman managed to reach this conclusion is more than we are able to say.

THE MANITOBA SCHOOLS.

In "La Semaine Religieuse" appears an important communication, on the subject of the Winnipeg Catholic schools, from the Archbishop of St. Boniface. The text reads as follows: "Our five Catholic schools of Winnipeg are being carried on, as during the past years, under the direction of the good Sisters of Jesus-Marie, and the dear Brothers of the Society of Mary of Paris, with a greater number of children than ever."

AN IMAGINARY DANGER.

Danger is always to be avoided, but it seems to us that an imaginary danger—one that merely has existence in the mind of a frightened person—is the most bothersome of all. Certain "Protestant individuals," of the A. P. A. and Orange character, have come to the conclusion that there is some fearful menace to Protestants in general in the fact of "The American Federation of Catholic Societies of the United States" being organized.

CATHOLIC CONTINENTAL CONGRESS.

Writing about the French Catholic Congress, or Convention, now going on at Springfield, recalls to mind the fact that this year has been most prolific in Catholic congresses all over the continent of Europe, and especially in Protestant countries.

Two objections to immediate action, or rather two reasons for inaction, alone could be admitted. The first, that it was not our turn, and the second, that we have no man calculated to properly fill the position, or willing to accept. As to the first reason, the "True Witness" has already shown that it is our turn that approaches, and that the better thinking men of both the French-Canadian and the English-Protestant sections of the community concede that such is the case.

AMERICAN CATHOLIC SOCIETIES UNIT.

According to reports in American Catholic exchanges, the Federation of Catholic societies is now an accomplished fact, and all that remains for its assured success is the cordial co-operation of all the Catholic societies in the country. The recent convention held at Long Branch, N.J., effected a national organization, and made a strong plea for unity, that Catholic interests may be materially aided.

POINTED QUESTIONS CONCERNING THE MAJORITY.

WHAT ARE WE DOING?—In view of the calm and yet energetic and effective manner in which a few Irish Catholic business men of Montreal have secured fair and equitable representation for our section in civic affairs, we wonder what the result might not be if the same energy and determination were applied to other directions. Take for example, the majority term, which is an issue with us of paramount importance. The "True Witness" has shown that all matters per-

tinuing to Church literature be referred to the International Catholic Truth Society. The following officers for the ensuing year were then elected:— President, Henry J. Fries of Pennsylvania; vice-president, Honorable Thomas W. Fitzgerald, of New York; secretary, John J. O'Rourke, of Pennsylvania; treasurer, M. P. Mooney, of Ohio; spiritual director, Rt. Rev. Bishop McFaul, of New York; executive board, Hon. John J. Coyle, of Pennsylvania, Hon. John C. McGuire, of New York, L. J. Kauffmann, of New York, E. D. Reardon, of Indiana, P. J. Flatley, of Massachusetts.

PAN-CELTIC CONGRESS.

We have already written upon this subject of the recent Pan-Celtic Congress held in Dublin. We have followed the press, of Canada, the United States, and the British Isles, and we have found very little of importance stated editorially regarding this unique assembly.

FREE CLASS IN SIGHT-SINGING.

Prof. Fowler will resume his sight-singing and musical theory class next Monday evening, at 8 o'clock. This course of music is given free of charge to any young man over sixteen years of age.

NEW BOOKS.

We have received a neat and well-printed pamphlet, which gives a full report of the able address delivered by the Right Rev. J. L. Spalding, D.D., before the National Education Association, at Detroit, Michigan, in July last.

THE OLD LAND.

"Yes, give me the land where the ruins are spread, And the living tread lightly on the hearts of the dead."

OUR SUBSCRIBERS.

Our city collector will visit our different subscribers and advertisers who are in arrears, commencing this week. We would respectfully request that all who are in arrears to us will do their utmost to facilitate his work by settling the accounts promptly.

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THE CATHEDRALS OF EUROPE

Where did the funds come from that built these cathedrals? Not a few were put up by royal generosity; others by public taxation. But even in such cases, individual help was solicited and given very largely. We have yet the account books of some of these enterprises, and the entries are very curious. Much of the material—the marble, granite, brick, wood—was contributed gratis.

TROUBLE IN CHINA.

Washington, D.C., October 2.—The State Department received a cablegram from United States Consul McWade at Canton, China, confirming the reported uprising in the Sing Ling district. The despatch follows:— Canton, October 2, 1901. Secretary of State, Washington, D.C. General Wu with 1,500 soldiers routed Triad rebels in Sing Ling district, Swatow, killing 200 and capturing and decapitating many prisoners. German missionaries burned. German missionaries fled safely to Hong Kong.

THE WHEAT CROP.

Mr. G. V. Hastings, manager of the Lake of the Woods Milling Company, estimates the crop of wheat in Manitoba and the Territories at 46,000,000 bushels. There would be a surplus for sale of something like 42,000,000 bushels.

"BAR-LE-DUC" JELLY and NEUCHÂTEL CHEESE.

Fresh in Store. RED CURRANT BAR-LE-DUC JELLY, the Genuine Imported from France. CONFITURES DE BAR-LE-DUC, in small glass pots. FRESH NEUCHÂTEL CHEESE, for use with Bar-Le-Duc Jelly.

GORMAN'S "MOUNT ROYAL" and "FLEMISH BEAUTY" PEARS.

For the Table or Preserving purposes, are unequalled. Grown on the slopes of Mount Royal. "Flemish Beauty" Pears in magnificent condition, \$1.10 per basket.

GORMAN'S "MOUNT ROYAL" FARMHOUSE APPLES.

In magnificent condition, coming into store this morning. In Baskets and Barrels. Every apple guaranteed.

THE DEERFOOT FARM SAUSAGES.

Are renowned from one end of the Continent to the other. THE DEERFOOT FARM SAUSAGES are made from the choicest part of young corn-and-milk-fed pigs, flavored with the best pure spices and herbs, and put up in pound packages, wrapped in white parchment paper.

FRASER, VIGER & CO.

ITALIAN WAREHOUSE, 247 & 249, ST. JAMES ST.

CATHOLIC SAILORS' CLUB.

St. Gabriel's Court of the Catholic Order of Foresters provided the programme at the Catholic Sailors' Club on Wednesday evening last. Chief Ranger Cantwell presiding. The programme was a varied one, the chief features being the choruses contributed by the Court Glee Club. The members of the Order who contributed were Brothers Orton, P. Shea, McMenamin, J. Deegan, W. Cook, W. Hennessy, Carter and Kelly. Rev. Mr. McGilligan gave a short, practical address, and the following sailors also contributed their share to the night's enjoyment:— Patrick Cox, James Alexander, John Marshall, William White, John Pender, Thomas Wright, John Richard, Alex. Neilson, and W. Winters. Miss Orton was the accompanist, and a song by Mrs. Johnstone, of Boston, was well received.

AN ATTRACTIVE PLACE.

The Lindsay-Nordheimer Company, has entirely refitted its premises, 2366 St. Catherine street, and made them a very attractive place for the music lover. The ground floor is given up to the display of the ordinary instruments and the show room stretching nearly the whole depth of the block, with lofty ceiling and artistically decorated walls, is admirably fitted for the purpose. The floor is of polished maple, the walls lined with raw green silk, and a handsome frieze runs all the way round. The wood work is finished in ivory and gold and when the electric light is turned on the general effect is very rich. Upstairs on the first floor, reached by a handsome open staircase, are the special rooms for the use of their Royal Highnesses and on their journey across the continent.

THE SUNDAY EVENING INSTRUCTIONS.

The Sunday evening instructions at St. Patrick's Church, which were discontinued during the months of July and August, will be resumed next Sunday evening, and be continued until next July.

THE MORTALITY OF MONTREAL LAST WEEK.

The mortality of Montreal last week was 98. The principal diseases were: Diphtheria, 2; infantile debility, 32; consumption, 9; bronchitis, 3; pneumonia, 6.

IT IS AMAZING THAT MEN AND WOMEN CAN PIOUSLY LOVE THE TRUTHS AND PRACTICES OF RELIGION, AND LIVE ALONG FROM DAY TO DAY WITHOUT VIGOROUSLY ATTACKING THE ERROR AND VICE EVERYWHERE ABOUT THEM.

LIFE IS A SUCCESSION OF LESSONS, WHICH MUST BE LIVED TO BE UNDERSTOOD.

EVERY MAN IS BRAVE WHOSE CONSCIENCE IS CLEAR AND WHOSE CAUSE IS JUST.

PROF. J. A. FOWLER, Organist of St. Patrick's Church, WILL RESUME HIS SIGHT-SINGING, Music and Theory Class, MONDAY, Oct. 7th, at 8 P.M. THIS CLASS IS FREE OF CHARGE to all young men over 16 years of age. Apply to 4 Phillips Square.

...the truth when he...
 ...not go without for...
 ...lived on until then...
 ...of the prison phy...
 ...refused outright to...
 ...his heart was bitter...
 ...of anguish borne...
 ...three frightful years...
 ..."talked to him"...
 ...gave the final stroke...
 ...him. "No, David," she said...
 ...his neck...
 ...thoughts of the two...
 ...faced each other...
 ..."Well, his...
 ...about, and there was...
 ...of sympathy." Some...
 ...started a purse, and big...
 ...good incomes ran the...
 ...enough to buy him a...
 ...a schooner, of which he...
 ...came owner and cap...
 ...captain wanted him...
 ...did not need to be any...
 ...except his own...
 ...lived to dandle his...
 ...knee, and take...
 ...Sundays, sometimes...
 ...'s, and sometimes to...
 ...by the shore of...
 ...they would kneel...
 ...of grey granite, and...
 ...knee, and...
 ...rested before starting...
 ...hands pulled the weeds...
 ...and picked the lich...
 ...of the inscrip...
 ...and the spelling read...
 ...of Manuel Igna...
 ...Catholic Priestess.

The Key of Heaven.

In an old Franciscan cloister,
 Far away in Germany,
 Lay the convent tailor dying,
 Holy old lay brother he,
 Holy Brother Bonaventure,
 He had labored long and well,
 On his bed among his brethren,
 Lay he dying in his cell.

All the solemn prayers were uttered,
 All the sacred rites were given—
 Spoke the dying from his pillow,
 "Bring to me my Key of Heaven."
 And the Prior softly came,
 Bringing to the sinking friar
 An old missal of that name.

Slow the dying head was shaken,
 "Key of Heaven? Quick as
 thought,
 Crucifix and rule and chaplet,
 To the monk in turn were brought,
 All in vain. The brethren marvelled,
 What could be the key he craved?
 "Surely, such demand unusual
 Was the plea of one who raved."

Last uprose an aged friar,
 Bowed obedience, left and right,
 From a hook beside the fire
 Brought a something, small and
 bright.

Brought it to the bed and placed it
 Where they saw it through their
 tears,
 'Twas the needle of the tailor
 Wherewith he had wrought for years.

Ah! to see the dim eyes brighten!
 Ah! to see the white lips smile!
 Round the tool the chill hands tight—
 Broken words, he spoke the while,
 "Many years, old friend, we've la-
 bored;
 Every stitch I made with thee
 Was for God's dear glory taken—
 For the blest eternity!"

"Now, when life's last cords are riv-
 en
 Blessed needle!" (soft he cries)—
 "Thou shalt be my Key of Heaven,
 Thou shalt open my Paradise!"
 On the instant fell the spirit—
 Smiling in his waxen rest,
 Lay the Brother Bonaventure
 With the needle on his breast.

All the monks around him kneeling
 (Started at such swift release),
 Question with the deepest feeling,
 "Doth he truly rest in peace?"
 "Brethren!" prays the weeping
 Prior,
 "May his end to all be given!
 May the life work of each friar
 Be, indeed, his Key to Heaven!"
 —Selected.

A Brave Nun of the Leper Home Dead.

Sister Beatrice, the brave heroine
 of the leper home, is dead—Sister
 Beatrice, the noble leader of the
 band of Sisters of Charity who six
 years ago volunteered for this work
 among the saddest and most desolat-
 ed of God's creation, and who stood
 by it to the end, with a courage and
 love that are only born of God.

Six years ago, at the foot of Canal
 street, there took place a remark-
 able scene. It was a bright evening
 of April, and on the deck of the
 Paul Dulane, bound for Whitecastle,
 stood four Sisters of Charity. They
 were Sisters Beatrice, Cyril, Annie
 and Thomas. Whither were they
 bound? For the leper land, whence
 they would return nevermore. For
 they were entering upon a life work
 requiring all the exalted heroism and
 courage of which human nature is
 capable; they were going forever in-
 to voluntary exile, to devote their
 lives and lavish all the gentle ten-
 derness of their hearts and Christ-
 like spirits upon those who are for-
 ever forbidden by law to mingle
 among their fellow men, those who
 are abandoned by all, even the cry-
 stals and dearest, and whose cry,
 "Unclean, unclean," carries just as
 awful a terror with it to-day as it
 did in the old law, when the leper
 was condemned to find a home in the
 wilderness of abandoned tombs to be-
 come a madman, and a pest to his
 nation and Gehenna, to be at all times
 a living offence to others than
 a torment to self—afraid to die, yet
 without hope in life; an outcast, an
 eyesore. These were the people
 among whom these pure, spotless
 Sisters of Charity were going to
 consecrate their lives and abide for-
 ever, in glad and willing service.
 And their leader was Sister Beatri-
 ce.

Upon the levee stood a number of
 the members of their order, and
 there, too, stood in noble admira-
 tion a strong body of Catholic gen-
 tlemen, members of the Society of
 St. Vincent de Paul, who had come
 to bid them godspeed in their noble
 and voluntary mission. Quietly,
 without a tear of regret, nay, with
 a smile on their lips that to them
 was given the privilege to minister
 to the sad and hopeless, they called,
 these brave sisters bade adieu, leav-
 ing forever behind them the smiling
 picture of home and loved ones.

The news passed along the levee
 that these sisters were bound for
 the leper land, and soon a great
 crowd had gathered, and the Paul
 Dulane put off from her wharf there
 rose a deafening cheer, tears sprang
 to eyes unused to weeping, the
 throats of the men and the boys re-
 garded in their work by any
 "God bless them," hats and hands
 kerchiefs were waved in the air, and
 there arose that cheer just as
 though it were a band of soldiers
 who were going to battle—just as
 though it were a conquering host,
 marching to victory.

Yesterday evening Sister Beatrice
 returned. She had accomplished her
 work. She had reached the height of
 human courage and heroism. She
 was taken from the baggage car

and the casket lifted from the rough
 bed amid the tears of the grief-stricken
 sisterhood. Then they were placed
 in the hearse and proceeded by the
 priests and the acolytes and fol-
 lowed by the long line of carriages
 containing Sisters of Charity and a
 few friends, the cortege proceeded to
 St. Joseph's Church, on Tulane ave-
 nue, where the simple burial service
 of the Catholic Church was read.
 Then Father Waldemar, who had
 body, gave the last absolution and
 the funeral proceeded to the old St.
 Louis Cemetery, where the remains
 of Sister Beatrice were laid to rest
 forever in the ancient tomb of the
 Sisters of Charity.

And there she was left, this brave,
 this strong, this valiant woman,
 who had fought such a good fight,
 who had won such a victory, whose
 utter self-abnegation and self-efface-
 ment are the counterpoints of the
 greatest saints of any age; who gave
 her life and her all for the sake of
 lepers, a voluntary exile and ser-
 vant, far away from the gay, the
 town-out, putting aside the hopes
 and ambitions of life, the love of
 family and the bright dreams of
 youth and love, dead to all but the
 love of God and his helpless ones;
 dead to all but the nobility and he-
 roism of her self-consecrated mission
 and the voice of the Master speaking
 in her heart; a devoted woman, who
 gave back the life to the nineteenth
 century that the Bible is an old and
 hoary fable and Christ is a myth.
 For, in her beautiful work of self-
 sacrifice and devotion humanity was
 dignified, Christianity was strength-
 ened, virtue was ennobled and the
 Gospel met with the living, undeni-
 able verification of its truth until
 Saviour: "Greater love than this
 no man hath, that he lay down his
 life for a friend."—From the Picay-
 une, New Orleans, La., Sept. 8.

RELICS OF ST. JANUARIUS

The nineteenth of September
 is the feast of St. Januarius. The
 story of this great saint's life and
 martyrdom, as well as of the perpe-
 tuated miracle that, in Naples, attests
 his sanctity is concisely and clearly
 told in a paragraph, which we gleaned
 from one of our Catholic ex-
 changes last week. As the events of
 his life, and especially the fact of the
 liquefaction of his blood, are most
 interesting for Catholics—and con-
 founding for non-Catholics—we re-
 produce the brief sketch, which runs
 thus:

"Many centuries ago St. Januarius
 died because of his unshakable
 belief in Jesus Christ as the Son of
 God and Redeemer of the world
 through the persecution of Diocletian.
 The saint was Bishop of Bene-
 ventum, and on one occasion he trav-
 elled to Misenum in order to visit
 a deacon named Sossus. During this
 visit Januarius saw in a vision the
 head of Sossus, who was singing the
 Gospel in the Church, girt with
 chains, and for this a sign that he
 ere long Sossus would wear the
 crown of martyrdom. So it proved.
 Shortly afterward Sossus was ar-
 rested and thrown into prison. There
 St. Januarius visited and encourag-
 ed him, till the bishop also was ar-
 rested in turn. Soon the number of
 the confessors was swollen by some
 of the neighboring city. They were
 exposed to the wild beasts in the
 amphitheatre. The beasts, however,
 did them no harm; and at last the
 governor of Campania ordered the
 saints to be beheaded. Little did the
 heathen governor think that he was
 the instrument in God's hand of
 miracles which attest the reality of
 Januarius. The relics of St. Januarius
 rest in the Cathedral of Naples, and
 it is there that the liquefaction
 of his blood occurs. The blood is
 consigned to two glass vials, but
 when it is brought near the martyr's
 head it melts and flows like the
 blood of a living man."

Household Notes.

COLD LAMB or mutton made into
 a mince, or hash with boiled rice and
 finely chopped green peppers, is a
 dish to remember. The peppers are
 used raw, getting the little cooking
 from the hot rice. The mince should
 be stirred with the tiny pieces when they
 simmer with the rice.

TOMATO CATSUP—A reliable re-
 ceipt for tomato catsup, which has
 long been successfully used, is as fol-
 lows: One-half pound of tomatoes
 add one teaspoonful of salt, and
 it begins to thicken, stirring occa-
 sionally, till cool and strain
 through a wire sieve. Return to ket-
 tle and add one teaspoonful red pep-
 per, one-half teaspoonful cloves, one
 half-pint good vinegar, and one
 small onion. Boil slow to the desired
 consistency. Put into clean pint bot-
 tles, use new corks soaked in hot
 water, and seal.

GROWING GIRLS

**Occasionally require a tonic
 medicine.**

**It Will Keep the Blood Rich, Red and
 Pure, Strengthen the Nerves,
 and Prevent Decline.**

Mrs. Hiram Rinkler, the wife of a
 respected farmer of South Belknap
 township, Welland County, Ontario,
 says: "It is with great pleasure
 that I give this tribute to the
 health restoring virtues of Dr. Wil-
 liams' Pink Pills. When my daugh-
 ter, Lena, (now thirteen years of
 age) began the use of your medicine,
 a little over a year ago, she was in
 a most wretched condition. In fact
 she was seriously alarmed lest she
 might not recover. The first symp-
 toms were a feeling of languor and
 weakness, gradually growing worse.
 She became pale, lost flesh, had lit-
 tle or no appetite and was appar-
 ently going into a decline. Finally
 the trouble became complicated with
 a persistent sore throat, which gave
 her great difficulty in swallowing. I
 gave her several advertised medi-
 cines, but they did not benefit her.
 Then she was placed under the care
 of a doctor, who said her blood was
 poor, watery, and her whole system
 badly run down. The doctor's
 treatment did not help her any, and
 then acting on the advice of a neigh-
 bor, I began to give her Dr. Wil-
 liams' Pink Pills. The confidence
 with which this medicine was urged
 upon us was not misplaced, as I soon
 noticed a distinct improvement in
 my daughter's condition. The use of
 the pills for a few weeks has result-
 ed to completely restore her health
 from that time she has been a cheer-
 ful, light-hearted girl, the very pic-
 ture of health. I will always recom-
 mend Dr. Williams' Pink Pills to
 other sufferers, feeling that they will
 prove quite as efficacious as they did
 in my daughter's case.

Mothers with growing daughters
 will make no mistake if they insist
 upon the occasional use of Dr. Wil-
 liams' Pink Pills. They will help
 them to develop properly; will make
 their blood rich and pure, and thus
 ward off disease and decline. The
 genuine pills are sold only in boxes
 bearing the full name, "Dr. Wil-
 liams' Pink Pills for Pale People"
 on the wrapper around each box.
 None other is genuine, no matter
 what some self-interested dealer may
 say. If in doubt send direct to the
 Dr. Williams' Medicine Co., Brock-
 ville, Ont., and the pills will be
 mailed post paid at 50 cents a box,
 or six boxes for \$2.50.

NOTES FOR FARMERS.

NOVEL CLUBS—At a meeting of
 the Farmers' Institute Committee on
 Chicago recently, elaborate plans
 were made for the coming year.
 Clubs of twelve families each are to
 be organized in all parts of the
 State. When organized the clubs are
 to meet once a month, the day be-
 ing the Wednesday when the moon
 is nearest full.

In the morning the men will go
 about the farm where the gathering
 is held and inspect the crops, stock,
 fences, and other features of farm
 life, criticizing as well as commend-
 ing the condition of the farm. In
 the afternoon, according to the pro-
 gramme, the women are to discuss

ABOUT MILK.

It sometimes happens, not always,
 that milk will turn sour during a
 thunderstorm. It is not always the
 lightning that causes it, for the heat
 before the storm is often great enough
 to make the milk ferment.

But lightning can, and sometimes
 does, make milk turn sour by its ac-
 tion on the air. Air, as everybody
 knows, is composed of two gases—
 oxygen and nitrogen; but these gases
 are mixed together, not combined.
 Lightning, however, makes the gases
 combine in the air through which it
 passes, and this combination pro-
 duces nitric acid, some of which
 mixes with the milk and turns it
 sour.

Perhaps it might be well to ex-
 plain the chemical difference between
 mixing and combining. When different
 ingredients are put together without
 their undergoing any chemical
 change they are mixed; as, for ex-
 ample, grains of sand of various col-
 ors may be mixed in a bottle. But
 when the property of each ingredient
 is altered by the union, there is a
 combination; as, for example, water
 poured on quicklime, which combines
 with it, so that the property of each
 is altered.

Thus it is that lightning makes
 the oxygen and nitrogen of the air
 combine, and the result is no longer
 air but nitric acid and four other
 nitrous poisons.

DESICCATED VEGETABLES are
 coming on the market, for use espe-
 cially by prospectors and hunters,
 who are obliged to economize every-
 ounce in the weight of the provisions
 they carry. Necessity compels them
 to select such foods as com-
 bine the maximum of nutriment with
 the minimum of bulk and various col-
 ors, and dried fruits and vegeta-
 bles are especially adapted for the
 purpose. Of late the War Depart-
 ment has been experimenting with
 products of this kind, it has found
 them wholesome and in all respects
 desirable, and is likely to use them
 largely in future years.

White potatoes, carrots and sweet
 corn are cut up into little cubes,
 while the white potatoes and carrots
 are sliced. When wanted for use
 they have to be soaked in water be-
 fore cooking them; as sold, they are
 supposed to be absolutely water
 proof. That a saving in weight and
 bulk they represent will be realized
 when it is understood that fresh
 white potatoes contain eighty per
 cent. of water and fresh carrots
 ninety per cent.

Experiments have proved that the
 drying process causes no loss of nu-
 triment and that the product fur-
 nishes a most valuable addition to
 the food of people who are unable to
 get fresh vegetables. The desiccated
 white potatoes are as rich in muscle-
 forming element as the best whole
 flour, though consisting mainly of
 the starchy material which is so use-
 ful as fuel for the body machine.
 The same thing may be said of the
 carrots and sweet potatoes; but a
 notable fact is that dried Eastern
 vegetables are richer in starch and
 poorer in muscle forming material
 than those grown in California.

These dried vegetables are sold un-
 bleached, as a rule, bleaching pre-
 parations being bad for the diges-
 tion.

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...GLEANINGS...

CATHOLICITY.—The latest statistics from Switzerland show that the Church is thriving in that country. The new census reports 1,918,191 Protestants and 1,383,135 Catholics a decrease of 12 per cent., for the former and an increase of 10 per cent. for the latter since the last general report published two years ago.

CHURCHES.—Chicago last year had 121 Catholic churches; New York, 118; Brooklyn, 83; Philadelphia, 76; St. Louis, 65; Boston, 54; Baltimore, 41; Cincinnati and St. Paul, 40 each; Cleveland, 33; Louisville and San Francisco, 30 each. There are besides fourteen cities with more than ten and less than thirty Catholic churches.

HANGING ANARCHISTS and other outlaws in effigy—there has been any amount of it—is a practice that no sensible man, however patriotic he may be, will encourage. It is akin to burning at the stake; and there has been a great deal of that, too, of late. Hanging in effigy and the observance of lynch law are apt to go together—Ave Maria.

VISIT OF MR. REDMOND.—The plans of the delegation of the Irish Parliamentary Party in regard to their visit to America are nearly completed. John Redmond, chairman, the Hon. P. A. McGuire, Mayor of Sligo, and Thomas O'Donnell, members of Parliament, will comprise the party, and will sail from Queenstown on October 24. Michael Davitt will join them at New York.

IRISH MONKS.—Captain Daniel Brun, the famous Danish Arctic explorer, announces that he has just discovered distinct traces of the Irish colonies which existed in Iceland before the Scandinavians settled there in the ninth century. The traces consist chiefly of ruins of the cells of the Irish monks, inscribed in Latin and Gaelic, and of church bells and other relics.

REMARKABLE MEMORY.—An extraordinary feat was performed recently at Naples by a professor of rhetoric, in presence of a large audience, which was mainly composed of actors, authors and journalists. Without hesitation and with hardly a pause, he repeated from memory the 15,850 lines that are in the "Divine Comedy" of Dante. It was 8 o'clock in the evening when he began to recite, and he did not stop until 2.15 in the following afternoon. The task, therefore, occupied him 1,995 minutes, which was at the rate of 830 lines an hour. During all this time he recited unceasingly, except at rare intervals, when he stopped for a minute or two to sip a little stimulant. The feat was the result of a wager.

BURIAL REFORM is the object of the Burial Society in the little town of Soquel, Cal. Nearly every adult in the town has signed the roll of membership; one of the members has been engaged as undertaker, and another as grave-digger. The coffins are to be made by the undertaker, and are to be plain, though strong and well finished. A neat wagon is to take the place of the conventional hearse; the mourners will walk to the cemetery, and the total cost of a funeral is to be about \$20. On the occasion of a death, each member of the organization is expected to render what assistance he can to the afflicted family, and to attend the funeral. Fashion and pride stand in the way of funeral reform generally, and these can best be overcome by such organizations as the one described.

IRISHMEN IN AUSTRALIA.—Ireland is well to the front in the first Federal Parliament of Australia. The Hon. R. E. O'Connor, the official leader of the Senate, of Upper House, is a lineal descendant of General Arthur O'Connor, of '98 renown; Senator Harvey, a member of the Irish Bar, who emigrated to Western Australia, is the acknowledged orator-in-chief of the Federal Parliament; while P. McMahon Glynn, Mr. Keating, Mr. Kirwan, King O'Malley, and about a score of other Irishmen also occupy seats in the first Parliament of United Australia.

WHEN THE END COMES.—It is noteworthy that in Italy even the worst enemies of the church ask for religious assistance when they are dying, though they do not always receive it. A notable instance of this has recently occurred in Rome. Some years ago Italy was flooded with the immoral novels of Ernesto Mezzabotta, a Roman professor, an editor of several Liberal papers, and correspondent of the "Sicile de Paris." Latterly he had experienced a change of heart, and endeavored to undo a part of the evil of his writing by publications of a moral kind, but he kept his conversion a secret owing, as he says himself in a private letter to a friend, "to the certainty that being weak and alone I would be immediately crushed by the Freemasons." The Freemasons won at least the battle against poor Mezzabotta, for he died vainly asking his attendants to send for the priest, and with the words of the Hall Mary on his lips.

THE RACE PROBLEM.—Separation of the races on the street cars in Savannah has been agreed upon by the Common Council, says an American daily newspaper. Separate cars are not to be provided, but conductors are to be required to assign the whites and the blacks to

separate seats "as far as practicable," and it is made the special duty of the police to observe whether the rule is followed. A couple of "whereases" state that it is the settled policy of the laws of the State of Georgia to require the separation as much as practicable of the white and colored races when passengers on railroad and other cars, and that such separation of the races is in the judgment of the Council necessary and requisite for the security, health, peace, and good government of the city of Savannah, and the inhabitants thereof. Nothing is said as to securing the comfort of the white passengers, which is, of course, the main consideration.

ALCOHOL AND FRUIT.—"The More Fruit You Eat the Less Alcohol You Crave," is the title of a short article in an exchange in which it is explained that the amount of water in fruit is considerable. In watermelons it is no less than 95 per cent., in grapes 80 per cent., in oranges 86 per cent., in lemons 90 per cent., in peaches 88 per cent., in apples 82 per cent., in pears 84 per cent., in plums 80 per cent., in nectarines 83 per cent., and in strawberries 90 per cent., not a fruit in the whole category containing less than 80 per cent. The irresistible conclusion, considering these facts, is that fruit plays an important role in diet as a thirst quencher. Certainly when fruits are freely represented in the diet less fluid requires to be consumed, and fruits would appear to be endowed with a subtle inimitable flavor which is ample inducement to imbibe fluid in this most wholesome form.

THE question so prominent in most people's thoughts as to what to drink might, therefore, on sound physiological reasoning, be answered, eat sound, ripe, juicy fruit. It is noticeable that as fruit enters into the diet the indulgence in alcoholic drinks is diminished. Thus it is more satisfactory to observe people taking a good juicy slice of melon as preparatory to a meal instead of intoxicants. This is a most commendable practice and the proceeding is dietetically speaking perfectly rational.

SAME OLD STORY.—Mr. Bryan has a word of advice to President Roosevelt. It is not to be a candidate for re-election. He says: "If President Roosevelt will announce his determination not to be a candidate for renomination he will be relieved of a great deal of embarrassment and anxiety, and he will find sufficient 'strenuous life' in an effort to make his administration conspicuous for its honesty and efficiency. If he intends to appear before the next Republican convention as a candidate he must prepare to fight the bosses of his party or to surrender to them. He is aware of the fact that the Republican organization did not look with favor upon his candidacy; he was thought too independent. If he is independent and does his own thinking he will alienate those gentlemen, (it is not necessary to name them), who insist upon controlling political affairs in their various sections. There is one question which President Roosevelt will have to meet upon which his course is likely to be determined by his ambition, and he will find it difficult to antagonize the great corporations which are rapidly securing a monopoly of the nation's industries, for the trust magnates are influential in Republican conventions and their contributions are helpful during campaigns. The financiers will insist upon controlling the financial policy of his administration, and their threats will be potent if he must pass through a Republican convention before he can get to the people for an endorsement, but their will be of no avail if he is content with the record made during the present term."

LARGE BEQUESTS TO CATHOLIC CHARITIES.

The solicitors to Miss Allingham, sole executrix to her brother, the late Mr. Oweson J. Allingham, wine merchant, Capel street, Dublin, announce that the following is a complete list of his bequests to the hospitals and charities of Dublin:—

Mater Misericordiae Hospital .. \$10,000
St. Vincent's Hospital .. 10,000
St. Stephen's Hospital .. 10,000
Our Lady's Hospice for the Dying, Harold's Cross .. 10,000
The National Lying-in Hospital, Holles street .. 10,000
Sisters of Charity, Upper Gardiner street .. 10,000
St. Mary's Asylum and Reformatory, High Park, Drumcondra .. 10,000
St. Joseph's Night Refuge for Homeless Women and Children, Beickford lane .. 5,000
St. Vincent de Paul's Orphanage, Glasnevin .. 5,000
St. Brigid's Orphanage, 46 Eccles street .. 5,000
Sacred Heart Home, Drumcondra .. 3,000
Mendicity Institution, Usher's quay, Dublin .. 5,000
The Sick and Indigent Roomkeepers' Society .. 5,000
The poor of Clontarf, to be administered by the Venerable Archdeacon O'Neill, E. P. .. 1,500
The poor of St. Michael's Parish, to be administered by the Very Rev. Canon Conlon, P. P. .. 500
The pecuniary legacies and charitable bequests amount to about \$380,000, and will leave a residue of about \$185,000, out of which Mr. Allingham expressed a wish that a substantial sum should be allocated

towards acquiring a site for—or, if such site has already been acquired, towards the erection of—a National Catholic Cathedral in Dublin; and that another substantial sum should be applied to promote any approved scheme having for its object the better housing of the destitute poor of Dublin.—Catholic Times.

Our Boys and Girls.

A BUSINESS BOY.—I should like to leave school, father, and go to work. Mr. Theford looked up from his evening paper as Frank spoke. "Leave school and go to work!" he echoed. "What nonsense! Haven't I told you repeatedly that I wish you to prepare for college to take a law course?"

"I know it, sir, but I feel I should make more of a success in a business field." "Tut! tut! You have been reading some foolish book. There are hundreds of business boys who would be delighted to have your chance of a profession. Mercantile life is full of hard knocks, as many an experienced boy can tell you."

"Perhaps Frank would be happier if permitted to follow his choice," suggested Mrs. Theford, looking up from a bonnet she was trimming. "There is no profession that has the least attraction for me," said Frank, "while business has a great attraction for me."

"What kind of business?" "I don't know exactly. There are a thousand or more that would please me."

"Well, then, go ahead," consented his father. "Have your own way in the matter. But remember, if you ever regret the step you are about to take, there will be no one but yourself to blame."

Frank was highly pleased to think that his school days were over. He had never disliked study, nor been dilatory in attendance at class, but the time had come now when he felt he should strike out in the world on his own way. He was just fifteen, and it was an idea of his that boys intending to enter business should start early, so as to receive a thorough training.

It was summer, and although Frank could have waited the season for him, he preferred to remain at home and answer advertisements in the daily papers. One in particular caught his eye. WANTED A bright, energetic boy between fifteen and eighteen, must come well recommended; one just from school preferred. Salary \$150 per year. Address in own handwriting, Hardware, Box 112, "Sun" office.

Frank answered this together with several other advertisements, and while awaiting results, called at numerous commercial houses down town. He met with no encouragement whatever in his visits to the various offices, and in some of them he was even treated with discourtesy, especially by pompous young clerks.

Frank received many letters in response to his own. In calling at the places he was summoned to he was received well, but was left in doubt as to whether he would be chosen from the numerous applicants who had also received letters.

"We shall let you know if we decide on you," was the general word given him after the interview. One morning he received a letter from a "Hardware" advertiser. Also one from a place in Franklin street. And another from Duane street.

He determined to visit the "Hardware" place first. It was in Reade street. Mr. Stokes was the name signed to the letter, and the number and street were written below.

Mr. Stokes was a man of thirty, and very precise. He questioned Frank closely, and Frank almost believed he would be engaged. The hours would be eight to six, whatever the weather.

"I am well pleased with you, so far as this interview has convinced me," said Mr. Stokes; "but you may have noticed a dozen other applicants in the outer office, as you came in here yet to see them before making a positive choice for the position."

Frank came away full of hope. Something told him he would be engaged, yet he would not be too sure. He called at the Franklin street place next. It was the wholesale woolen business. "We have already selected a boy, just an hour ago," said the man in charge. In case he proves unsatisfactory, we shall give you a trial. We shall hold your address."

Place number three was a large confectionery house. The hours were from half after seven in the morning till six in the evening, with three o'clock was the closing hour. They wanted a young clerk to make out bills and mark woollen packages for delivery. The head man in this place was quite impressed with Frank, and he almost told him he would be engaged. But, as in the other instances the other applicants had to be seen out of courtesy, before a decision was made.



STICK TO IT. The envelope said to the postage stamp: Stick to me and I'll post you.

A great admirer of our shoes said to his friend: "Stick to 'The Mansfield' and you won't need to be posted"—on what's new in footwear.

The Mansfield is just exactly what's new—it's all new—everything about it's new—new top, new heel, new shape, new rope stitch soles, new leather, and new customers every day.

Wear "The Mansfield" any time and all the time, and you're wearing the correct thing in shoes. The manufacturers of "The Mansfield" keep a pad on Dame Fashion's latest ideas—you stick to "The Mansfield" and that'll be all that's necessary.

They come for both men and women, in any leather, at \$3 a pair. MANSFIELD, The Shoecut, 124 St. Lawrence Str. E., MONTREAL.

"Just excuse me a few moments," said the nail merchant. "I will see you after I leave that lady."

The lady in question was gowned in deep mourning, with a long, heavy veil hanging from the back of her head. She was accompanied by a not-over-bright youth of sixteen.

She spoke in a loud voice as she addressed Mr. Stokes, and Frank could not help overhearing what she said. Frank was under the belief that it was an unwise act for a boy to have a parent accompany him and speak for him. He thought a business man would prefer a boy that did his own talking.

But Mr. Stokes seemed to be an exception, for the lady appeared to be making a success of matters, just as a persistent saleswoman wins her way over an article of goods. Her son had nothing to say.

Finally, Mr. Stokes paused in the interview and crossed over to Frank with a book containing some columns of figures very irregular. "You may add these up, while I am engaged," said he, pleasantly. "Have you a pencil?"

"Yes, sir." "Skip the figures that are in red ink. Also those that have a line drawn through them very irregularly."

"Very well, sir," said Frank, taking the book, and beginning with his pencil. The book was an old one, having been used by a shipping clerk, and the numbers were confusing, while the columns were very irregular.

Frank went over them cautiously, and then marked down the amount. "Very good," said Mr. Stokes, examining the result. "Then, in a friendly way, he told Frank how he was deliberating between him and the boy opposite."

"I will write you again, in case I decide on you," he said, as he saw Frank to the door, while the lady in black and her son were waiting for him to rejoin them. Frank's hopes were not so buoyant now, yet he did not despair.

When he reached home he again said his beads, while kegs of nails, such as he had seen in Mr. Stokes' loft, kept running before his mind. "I'm beginning to get tired of these advertisements," he said, two days later, as the postman handed him another card reading: "Kindly call at Broadway in answer to O. D. F."

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

SAURDAY, October 5, 1901. MEN'S Fall OVERCOATS. Every new style and feature recently introduced into MEN'S Fall Clothing will be found in our Overcoats.

Men's and Young Men's Dark Gray Herring Bone Cloth Fall Overcoats, silk sewn and Italian cloth lined, finished and cut up-to-date. Special, \$9.00.

Men's and young men's fine quality fawn Herring Bone and Venetian Cloth Coat, silk sewn and farmer satin lined, made throughout, equal to made to order garment. Special Price, \$9.50.

Young men's Raglan Coats, in fawn Venetian Cloth, Italian cloth lined, silk sewn, cut, trimming and workmanship equal in every detail to made to measure garments. The S. Carsley Co., Ltd. Special Price, \$12.00.

MEN'S Fall UNDERWEAR. Men's good quality all wool Scotch knit Underwear, shirts double-breasted, drawers trouser finish. Special 41c.

Men's extra heavy fleece lined Underwear, good weight, soft and warm shirts and drawers. Special, 50c. Men's fine quality fleece lined Underwear, best finish shirts and drawers, 70c.

Men's extra quality Shetland Lamb's Wool Underwear, soft finish in shirts and drawers, shirts double breasted, drawers trouser finish. Special, 75c.

MEN'S STYLISH FALL Hats. The demand this week for Men's Fall Hats conclusively shows that The Big Store's Hat values and styles must be right. There's styles as well as prices to suit everybody.

Just received a new line of Men's and Young Men's fine quality gray and brown felt hats, fedora style, stitched crown and brim, very neat and elegant for present wear. Our special price, 90c.

Young Men's and Men's extra good quality rough felt Fedora Hats in gray and brown, corded and stitched crown, silk ribbon band. The up-to-date made special for The S. Carsley Co., Ltd. Special, \$1.25.

Ladies' Ready-to-wear Hats. While visiting The Big Store on Saturday just step in the ready-to-wear section and examine the enormous variety of styles in this popular class of head gear.

Ladies' Felt Dress Hat, short black sailor style, trimmed in two colors of silk, large gilt buckle in gray, fawn, brown, navy, cardinal and black. Price \$1.50.

Ladies' Felt Walking Hats in light and dark gray, light and dark fawn, overlapping seams, trimmed with ribbon, silk sweater, the latest English style. Price \$1.50.

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THOMAS LIGGET, Empire Building, 2474-2476 St. Catherine St., Phone U 957. JOHN MURPHY & CO. High-class Ladies' Tailoring and Ladies' Dressmaking A Specialty.

Vol. LI. TOR

THE RE Commenting religious congress in consequence of the week ago last correspondent. "Tribune" is teristic criticism things this

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