Witness

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THE SECOND PLENARY

view, puching article, from the pen of the ev. M. O'Riordan, D.D. D.C.L., of on the subject of "The imerick Plenary Synod of May-Not one paragraph of this instructive contribution should be eglected; but, its length, naturally revents us from reproducing it in There are, however, a few pages that we cannot refrain from giving to our readers-both on acount of the historical information that they contain and the evidence of Ireland's fidelity to the Faith that they present.

The Rev. Doctor opens his essay by showing, from the reports of the arious synods, commencing with that of Thurles, how the enactments each were all submitted to the Holy Father for approval before even being made public. In fact, so secret are the deliberations of a Synod that even bishops who would have a that even disnoys who would have a right to be present, but who were absent through necessity, could not obtain any information regarding the proceedings. Thus the officials must be silent; but the officers will ever talk, and talk is mere conject-

"They have reason to thank God and to be proud of a people of whom they are able to say: "It is this spirit of faith that marks the singular harmony which exists in Ireland between the Church's growth in outward form and grandeur and her progress in the sanctity of her children." "The cowl does not make the monk" is applicable to a people as to a person. With many nations it would seem as if, when they had expended money and energy unsparingly in raising sanctuaries to God or in benevolent institutions where His charity is enshrined, they forgot the purpose for which they worked,

In the January number of the American Catholic Quarterly Repiew," appears a most able and couching article, from the pen of the low M O'Riordan, D.D. D.C.L., o But in general our churches should be the homes and the shrines of a sacred art which we could call our own. The art of every people had to pass through a process of development. Every best begins at its worst; and if we wait till we are at our best we shall keep waiting forever. Cimabue and Giotto came before Fra Angelico, and if these had been disregarded for Greek models Italy to-day would present the absurdity of a naturalistic Christian art as represented by Titian and Benvenuto Cellini instead of the noble productions of the pre-Raphaelite painters; and the influence of those two schools of artists have been as divergent and far reaching as have been literature created by Dante and Petrach on the one hand and by Boccaccio on the other."

Then turning to the spiritual manifestations of faith amongst the Irish

people, he says:—
"I have been speaking of the material manifestation of faith in Ireland. But the piety of the faithful of all classes and of both sexes has be present through necess.

A any information proceedings. Thus the st be silent; but the officers er talk, and talk is mere conject are.

He then shows that "whatever be the final result of the Synod, its acts and decrees will be an index of the present needs and the general position of the Irish Church." A souple of highly instructive pages are given to an explanation of the rights, privileges, prerogatives and ranks of the various bishops, arous well as a full statement of what is meant by an Apostolic Delegate.

Treating the comprehensive subject of the material and the spiritual manifestations of faith amongst the people, he gives us some passages that deserve to be written in letters of gold. Quoting from the pastoral just issued by the recent Synod, we find these words set down: "At other times and in other places there may have been richer and grander wrehes than ours; but it has often defined that as the material building is strength and beauty, adjifice was crumbling diffice was crumblin land. But the piety of the faithful of all classes and of both sexes has notably increased for the past fifty years. In the early part of the century men as a rule went but once or twice a year to the sacraments. That was not owing, in the vast majority of eases, to any want of faith. It was largely due to the customs in which they had been brought up. The Irish priests of those times were for the most part educated in France, and they brought home that spirit of rigorism which prevailed there. Moreover, the people were just coming out from under the cloud which had hung over them during the penal times? For generations they had to think less of how often they could go to the sacraments than whether they could venture to go at all. The people still point out it is selveded gives all over the county in selveded gives all over the county is selveded gives all over the county is selveded gives all over the county in the county in selveded gives all over the county in the county is selveded gives all over the county in the county is selveded gives all over the county in the county in the county is selveded gives all over the county in the county is selveded gives all over the county in the county in the county in the county is selveded gives all over the county in the county is selved to the sacraments than whether they could venture to go at all.

The following story and the account of how certain pious customs sprang up in Ireland, are well worthy a careful reading:—
"The following will illustrate how it fared with Catholics in Ireland even so late as the early years of the present century. An old priest who died a few years ago told me of a Protestant landlord in the County Limerick who used to send an order to the parish priest of the neighboring town in the harvest time to have the chapel cleared out and ready for the magnate's men to thrash his corn in it. The command was yieldingly in raising sanctuaries to God or in benevolent institutions where His charity is enshrined, they forgot the purpose for which they worked; gloried in their own goodness and finally slided from the spiritual life which had put forth its activity in such beautiful forms till little more of the Church of God remained but the shell, and of His worship "in spirit and in truth" only the simodow. It is quite otherwise in Ireland. The thatched chapel has disappeared and splendid bulldings have been raised to replace them out of the poverty of the people, assisted largely by the generosity of their kinsfolk who have sought and found fortune in America. These temples stand out in their stateliness and architectural beauty as so many enduring symbols of the living faith of the people, quickened by trial into greater life and activity. "To those who observe us from the outside." as the Pastoral says, "these works seem but ill-proportioned to our poverty. And so they are." But the eye of faith that has designed them takes a wide and higher view of their purpose than that which mere political economy gives and which is circumseribed by the narrow limits of the present life. But they have also stimulated lrish art, although not so much. I think, as might be. The architecture is, of course, entirely Irish; and so are the carving, painting and scupture to a large extent. But these, too, should be ally or as nearly all as possible, the work of Irish artista. I am now considering it as each etically rather than economically. I look onward to a time when those who are to come after us might study the genius and dovolopment of Irish art in the churches which we are building to-day. They cannot the building to-day. They cannot the forman and advisibly to an analysis of the present life is not into the proposition of the living faith of the people, assisted largely by the generosity of their his proportions to our poverty. And so they are." But the expectation of the living faith of the people, assisted his proposition of the l

laity. The Rosary was the only form of public devotion which the people could always perform, and they have clung to it with a devout fidelity which is not to be found elsewhere in Christendom. In some country places the people assemble in the chapel before Mass on Sundays where some pious and intelligent man of the parish "gives out" the Rosary, and the others join in. There is hardly a Catholic family in Ireland in which the Rosary is not recited every night during Lent and Advent, and in most of them throughout the entire year. The Association of the Holy Family, introduced a few years ago by the Holy Father, has made a great revival of the Rosary devotion in Ireland."

We are now treated to a glimpse into history—the sad history of the trials that the Church underwent in Ireland. Here are two paragraphs of the greatest importance, if we wish to form a just estimate of the condition of affairs in the Old Land and of the gradual changes brought about:—
"Before the churches and their emoluments were confiscated a priest

"Before the churches and their em-ohuments were confiscated a priest was present at the churchyard to perform the burial service at the grave. Then the churches and the churchyard passed under the control of the parson, and Catholic service was prohibited. The people solved the difficulty by taking some of the earth from the grave, often at a great distance, to have it bless-ed by the priest; they then take and scatter it on the grave before the coffin is lowered down into it; so coffin is lowered down into it; so that in spite of the law and without the ministractions of the person the body of the deceased would be laid to rest in consecrated clay. That custom is kept up to the present day."

"One can readily understand how priests who were brought up in such circumstances were glad to be let live at all, and did not always encourage sodalities and popular devo-tions such as we are used to at pre-sent. We now think them indispen-sable elements of spiritual life; if we had lived in Ireland in the days and sable elements of spiritual life; if we had lived in Ireland in the days and circumstances of our fath?rs we might think otherwise. It must not be thought, however, that sodalities were unknown in Ireland till lately. I have in my possession some books of devotion specially compiled for the use of Sodalities of the Blessed Sacrament and other confraternities, printed in Dnblin, Cork, Waterford or Limerick, in the early years of the century. I have heard of a poor old woman who died a few years ago at a great age, and who could sing the Latin hymns and recite the Latin psalms of Vespers from memory. She had learnt them in her early days in Limerick. But it is only within the present generation that popular devotions have spread to any great extent. There are few parishes in country or town where Sacred Heart Sodalities are not established. popular devotions have spread to any great extent. There are few parishes in country or town where Sacred Heart Sodalities are not established. Even now the outside world is not aware of the extent to which they have grown. A great many practices of piety go on, and a good deal of spittual activity is abroad all over the country which outsiders or passing visitors would never suspect. Even converts to the Church are much more numerous than is generally known; not so numerous as elsewhere, because Protestantism in Ireland is a symbol of ascendancy; it means social privilege more than religious conviction, whilst Catholicism carries with it in their minds the tradition of inferiority and exclusion from the good things of this world. These spiritual activities are not so much advertized in Ireland as elsewhere; and let us hope that the Catholics of Ireland will always think it enough Ireland as elsewhere; and let us hope that the Catholics of Ireland will always think it enough that God knows what they do in His honor without calling the attention of the world to look and admire them. Monthly confession and communion is a common practice with both sexes and amongst all classes; and those who neglect to do the Easter duty are very few. Intemperance, which was once so prevalent amongst all classes—in fact, was a tradition of extravagant respectability borrowed from the old gentry—has greatly decreased in the country parts and is less than it used to be in the cities. Working on holidays of obligation has become very common in late years; at the time of the first Synod of Maynooth it was very rare. We have been deepen into the ways and vices of the

very common in late years; at the time of the first Synod of Maynooth it was very rare. We have been drawn into the ways and vices of the commercial world without sharing much of the benefits. We have let ourselves pass nnconsciously through a process of Anglicization being my of us little dream of. The English "Reformers" thought that industry was retarded by the number of Catholic holidays; so Protestantism did away with them. In recent years they have come to think that the people had not holidays enough. They did not, however, revive the old holidays which they had done away with—that would be too much of an honor to Catholic saints—but they created new ones and called them "Bank holidays"— I suppose in honor of the God Mammon. Unfortunately the Catholics of Ireland have yledded, and have followed these changes in the humor of English Protestantism in this as in other things. It is to be hoped that the Gaelic revival will succeed in restoring these things, together with the mines of beautiful Catholic thought hidden away in the language which our Catholic fathers spoke."

we cannot allow the following splendid historical summary to pass unnoticed. With it, we leave Rev. Dr. O'Riordan's grand paper to those who have the advantage and privilege of reading the full text in the 'Review.' He says:—
"During the reign of Henry VIII. about 1.000 educational institutions were destroyed in Ireland. Out of confiscated Catholic property and public money were founded: The Parish School Act in 1537, Diocesan Free Schools in 1570, Trinity Col-Parish School Act in 1537, Diocesan Free Schools in 1570, Trinity College in 1591, Royal Free Schools in 1605, Erasmus Smith Schools in 1605, Erasmus Smith Schools in 1669, The Blue Coat Schools in 1672—with the purpose of making the Irish, Protestant in faith and English in sympathy. By the 7th of William and Mary all Papists were prohibited from teaching school under heavy penalties; and the child who went abroad for education as well as the parent who sent him forfeited all their belongings. Henceforth arose the "hedge-schools,"

Where the teacher and the pupil sat Feloniously to learn."

Yet by 1730 the Protestant Primate Boulter wrote: "I can assure you the Papists are here so numerous that it highly concerns us. point of interest, as well as out of concern for the salvation of these concern for the salvation of these poor creatures, who are our fellow-subjects, to try all possible means to bring them and theirs over to the knowledge of the true religion; and one of the most likely methods we can think of is, if possible, instructing and converting the young generation; for, instead of converting those that are adult, we are daily losing many of our meaner people, who go off to Popery." He suggested a new system known as "The Charter Schools," which began their work in 1734. In 1775 a by-law was made by which only "Popish children" were eligible for admission into them. In 1787 Howard, the philanthropist, caused a public inquiry anthropist, caused a public inquiry to be made into their condition, anthropist, caused a public inquiry to be made into their condition, which revealed lying reports on the part of those who controlled them and fifth, neglect, immorality and ignorance on the part of the children who were to be enlightened out of the superstitions of Popery. After ninety-three years of existence they were finally swept away. But during that time they cost £1,600,000 stering—all spent on not more than 12,000 children, and for such an "education" as Howard had exposed. In 1758 Catholics were allowed to open schools and according to Mr. Wyse the Catholic priests by their own sertions and without any public money educated each year four times as many as were "educated" by the Charter Schools at such enormous cost during the whole of their existence. He mentions that one priest is Comit Sliro acatallished in a less that the charter Schools actablished in a less that the charter Schools are that is the control of the charter Schools at such enormous cost during the whole of their existence. He mentions that one priest is Comit Sliro acatallished in a less that the charter Schools are that the charter Schools are the set of the charter Schools are the set of the charter Schools at such enormous cost during the whole of their existence.

ence. He mentions that one priest in County Sligo established no less than thirteen schools, and adds that similar instances occurred elsewhere similar instances occurred elsewhere through the country."

"The same anti-Catholic purpose established the Hibernian Military School in 1769, the Hilernian School in 1775, the Female Orphan School in 1790, the Association Against Vice in 1792, the London Hibernian Society in 1806, Kildare Street Schools in 1811, Institution for the Deaf and Dumb in 1819. Cardinal Cullen gives a list of several other institutions founded with a view to the enlightenment of the Papists. But he points out that charity begins at home, and that the money thus wasted might be usefully spent in England. He quotes from a report signed by twenty Anglican through the country a report signed by twenty

ly spent in England. He quotes from a report signed by twenty Anglican bishops: "The almost incredible degradation in morals as well as religion in which the masses of our people are sunk;" and from a Mr. Kay, of the University of Cambridge: 'I speak it with sorrow and shame that our peasantry are more ignorant, more demoralized than those of any in Europe.'"

"In 1831 the Government tried to mend their hand by the introduction of the 'National School' system, of which Archbishop Whately, whilst openly declaring it an innocent system, privately expressed his confidence that it would "soon wean the Irish people from the errors of Popery." That system has been cobbled many times since it was established; each stage of improvement betraying the fact that the original purpose of the system is still inspiring and hampering the action of those who are responsible for it. In 1847 they established "model schools," to be examples of pedagogy for the ordinary National Schools. By the year 1867 these, about thirty in all, had cost £50,000, and they have been nary National Schools. By the year 1867 these, about thirty in all, had cost £50,000, and they have been costing about £30,000 ever since. Though meant mainly for the supposed benefit of Catholics, hardly any Catholics go to them. I find, moreover, from inspectors' returns that they are behind many of the National Schools in efficiency. The Royal Commission of 1869 condemned them as an utter failure; and the late Lord Randolph Churchil said that 'they are the greatest imposture that could be kept up in Ireland.'"

"The whole system on which edu-

ure that could be kept up in Ireland."

"The whole system on which educational opportunities have been offered to the Catholics of Ireland has been from the beginning a system of defiance and denial as long as that was possible, then of hypocrisy, deceit and cobbling. The history of the action of the English Government in this matter is such that they seem to have lost the faculty of framing an educational system for Irish Catholics without slipping in some craik by which to twist the work of the machinery into proselytism. Little wonder that the Irish bishops suspect whatever they offer, however denominational mappearance."

n the Synod will probably have the to say that has not been said eady in 1850 and 1875. For, in s' the Government has done little nothing. They have an interme-te system by which Catholic uth are prepared for and encour-ed to aspire to a university train-ed to aspire to a university train-

BIGOTRY SCORED

igotry amongst politicians down by the sea are unfortunately too renarkable; but, sad to say, the same evil spirits haunt almost every part of the Dominion. A very able and pointed article from The Freeman on this subject, has just come under our notice. Leaving aside the local issues referred to in the opening of hat article, especially concerning the city of St. John, and some of its magnates, we will reproduce the sane and timely remarks of a more gener al kind. The writer says:-

al kind. The writer says:—
"Manifestations of intolerance are becoming the rune rather than the exception. The weak and narrow-minded bigot has possession of our civic, provincial and federal chambers. In every little hamlet where a municipal body meets, some extremist airs his views. He poses as a man with a grievance against his neighbor, simply because that neighbor is born of a different faith. The fact is forgotten that though of a different religious belief, the citizen that is abhorred is entitled to that self-same respect, the same courteous treatment, and the same privilege as the more favored citizen, whose only he more favored citizen, whose only laim to worth is an accident of

oirth. ''In a great many cases the citizen who is looked down upon and detested by such a bigot is a credit to the community in which he lives. This community in which he lives. This picture is no figment of the imagination, but a cold, plain, everyday fact. No distorted faficy need be conjured up to bring one to the realization of this truly existing condition of men and matters in this Canada of ours.

"It seems a shame and a blot upon our escutcheon that this spirit of

"It seems a shame and a blot upon our escutcheon that this spirit of
bigotry and intolerance should be
allowed to prevail. How can we, in
fairness, seek to induce immigrants
to come to our country in the face of such a religious and racial preju-We cannot send emissaries Ireland, or in fact, to any other land, to seek to bring to our shores he class of immigrants which ountry desires to see peopled in our

The time has passed for this as "The time has passed for this as-sumption of authority by a few. The law-makers and politicians should endeavor to clear Canada and Cana-dians of this shameless stain. This narrow-minded bigotry which pre-vents a Catholic from being appoint-ed to an office on account of his re-ligion does not belong to the present day, but is a relic borrowed from the dark ages.

he dark ages.
"As an enterprising and an intelligent people we cannot afford to live under such a stigma. The laws of the land are not fairly interpreted. It is the unwritten law rather hose framed on the statute books are carried out. "The people of the Mother Country,

"The people of the Mother Country, England, Ireland and Scotland, are aware of the existence of such an unwritten code in Canada. They know that, as a rule, our people are intolerant, prejudiced, narrow-minded and bigoted in the extreme. To eradicate this impression will require some gigantic work on the part of those entrusted with the confidence of the voters, the citizens whom we have elected to represent us in the council chamber, in the legislative bodies and in the Commons of Canada. In closing it would be safe to say that there are many gentlemennot of our faith—who abhor and detest the existing spirit of bigotry. The few uneducated loud-mouthed politicians are to blame. They strive to keep alive the racial and religious cry which every good citizen should endeavor to eradicate." Ireland and Scotland, are

NOTES FROM ROME.

THE POLITICAL AND SOCIAL STATE OF ITALY.-Vesuvius wa ever more menacing than is the po litical condition of Italy. umblings of discontent startle the nation as a forewarning of volcanie nation as a forewarning of volcanic activity. It would not be possible to give a more concise idea of the conflicting ambitions of the politicians and of the corresponding misery of the people than in the words of one of the most able correspondents for the Catholic press of Ergland. He thus describes the political situation:-

"The fall of the Saracco Ministry has not surprised anybody, as it had long been foreseen, and indeed the only marvel is that it withstood so long the combined attacks of its jeal-ous and ambitious encaies, such as Sonnino, Giolittii and Zanardelli, all anxious to possess themselves once more of power. But the manner of the Ministry's collapse may be considered as unique in the history of Parliamentarism, the Chamber having within the space of a lew minutes voted for and against the Gov-

ernment, both times with overwhelming majorities. This proves not only the superficial and trivial character of the so-called representatives of the nation, but also confirms the long evicting restricted. the superiors of the superiors of the so-called representatives of the nation, but also confirms the long vxisting suspicion that a conspiract to overthrow the Saracco Ministry had been organized by Signor Sonnino. The latter, however, played his cards too openly, and by revealing with too much effrontery his real motives and his boundless ambition, found himself isolated, and lost the game just at the moment when he ing with too much effrontery his real motives and his boundless ambition, found himself isolated, and lost the game just at the moment when he considered his triumph as assured. After making the running, therefore, Sonnino will in all probability lose the race for power to his rival. Signor Giolitti, who is a great favorite of the present King and has already been called to the Quirinal. The two most likely candidates for the Premiership are generally considered Signor Giolitti and Signor Villa, the President of the Chamber of Deputies, who has in that capacity given proof of great tact and energy, without estranging the sympathies of any party. After Sonnino's blundering generalship, the Conservatives have lost all chances of forming what would be considered a reactionary Government, and it is certain that the task of reconstituting the Cabinet will be confided to the Liberals.

Then dealing with the distress all ver Italy, we are treated to this ombre picture:-

ombre picture:—

"Whatever the political shade of the future Government may be, Italians are wearily convinced that it will follow the fate of its predecessors and collapse ingloriously after a few months of useless and empty wrangling at Montectiorio. But while politicians battle for power and neglect useful legislation in order to glect useful legislation in order to satisfy the stimuli of their individual mbition, the country suffers cruell from the abandonment in which it is left by those who call themselves its representatives, and whose duty it left by those who call themselves its representatives, and whose duty it would be to safeguard its interests. The distress in Italy is increasing every day by leaps and bounds, and in some provinces actually borders on famine and starvation. Take, for instance, the unfortunate island of Sardinia. During the last twelve years no fewer than 52,000 evictions for non-payment of Government taxes took place, which figure, when compared to that of the population, shows that one out of every 19 inhabitants was left utterly destitute during that period owing to the cruel rapacity of the tax-collector. The last number of the "Nuova Sardegma" announces that in the first week of the century no fewer than 445 houses or fields were confiscated for taxes varying from a maximum of houses or fields were confiscated for taxes varying from a maximum of 25frcs. (£1)—in only four cases—down to a minimum of one half—penny! The awful misery of the population may be guessed from the fact that in 85 per cent. of these cases the amount to be paid did not exceed one lira, or about ninepence. "Truly," exclaims the "Nuova Sardegna," bitterly, "our Government has inaugurated the twentieth century in a worthy manner!" Even in Piedmont and Lombardy, the richest regions in Italy, the distress among the working classes is such tions of the marshy soil, in which they sink up to the knees, are content with a salary of 60 centimes, or 10\frac{1}{2}d., a day. But the most pitiful cry of distress comes just now from the Puglie, or ancient Apulia, hitherto famed for the wealth of its olive groves and for the involvents. olive groves and for the inexhausti ble productiveness of its vineyards A terrible malady has attacked the olive trees and the vines, rendering them absolutely barren and in some them absolutely barren and in some cases completely destroying the plants, so that not only the peasantry, but even the landed gentry, are reduced to the verge of starvation and despair. Instead of practically aiding the population, the Italian Government, too much occupied with its own political quarrels, has contented itself with strengthening the garrisons and sending bayonets where the people cry for bread. It will be remembered that the terrible bread riots of 1898, which culminated in the barricades and street fights of Milan, commenced precisely at Minthe barricades and street ugus. Milan, commenced precisely at Minervino Murge in the Puglie, where the distress of this year has surpassed in intensity even that which gave rise to the terrible revolt of three years ago. It is indeed the case to cry "Caveant Consules" ere it be too late."

BLESSED SACRAMENT FLAG.

"Blessed Sacrament Flag " The "Blessed Sacrament Flag" was unfurled recently in front of St. Joseph's Church, Cincinnati, to announce the forty hours' devotion. The flag is of pure white, bearing a representation of a monstrance with adoring angels. It is the wish of Archbishop Elder that some outdoor signal of this kind be used to notify strangers of the forty hours, and various methods are employed by different churches.

John Daly, Lord Mayor of Limerick, was a passenger aboard the Cunarder Etruria, which arrived at New York on Saturday last, from Liverpool and Queenstown. He is on his way to Chicago to attend an Emmet celebration this evening. He will return to New York in time to speak at the Emmet celebration in the Academy of Music on March 10.

Our Curbstone Observer

On "House-Hunting."

Last week I attempted to tell of the place; or else they enjoyed the bur experience with house-hunters furing the first part of that botherome season, and I promised to give daily life. our experience with house-hunters during the first part of that botherin this issue a brief account of how we found a house for ourselves. Well, we commenced very early by cutting out of the daily press all they had "to let." Of course, we would prefer a new house, despite all the inconveniences attached thereto, on account of the danger of contagious sickness having been in the old houses. After we had settled in our minds upon the locality, or about the locality, and the highest price we could afford to pay, and having tabulated our list of available houses, we considered that all we had to do was to sally forth and select what we wanted.

After our own experience, related in the last "Observer," we made up our minds to carefully read the notices on the doors, and, to be more charitable towards our neighbors than many had been towards us, by strictly adhering to the rules laid down by each occupant for the visiting of his premises. Full of such good intentions, and hopeful beyond expression, one afternoon in March we set out upon our expedition. We knew exactly what streets we would have to visit, so there was no difficulty in selecting a direction. Moreover, we had carefully divided up the desirable section of the city, in such a manner that, by visiting two streets each day, we could do the whole locality in a week. We started at 2 p.m. on Monday.

The first house we came upon was a self-contained one, so we passed it by. The next was a lower flat of six rooms; we did not want a lower, so we left the inhabitants of that place peace. The third was an upper ment of twelve rooms, rent \$35, no taxes; too many rooms and too high a rent to suit us. Thus we walked until four o'clock before we came to anything that might repay our time in visiting it. At a few minutes past four we saw an upper flat, eight rooms, rent \$18. This minutes past four we saw an upper flat, eight rooms, rent \$18. This would do. We went up the long stairs, but found that the house could not be seen after four o'clock, nor on Monday, Thursday, nor Saturday. Of course, we did not ring. The we'took a note of it—let us But we took a note of it— let us call it No. 179 A. B. street—and we decided to call there the next day at two o'clock. We felt that we had really done a good afternoon's work, for this was just the house we wanted, and by being the call next day, we had every of securing it. the first to

To make a long story short, we spent the evening and part of the night arranging how we would settle our furniture at No. 179; we even had the amount of carpets like-ly to be required laid out. Next day, sharp on time, we rang the bell of that upper flat. The lady of the of that upper list. The lady of the house very kindly received us, gave us satisfactory answers to the few questions we thought necessary to ask, and proceeded to show us the size and arrangement of the rooms. But we had not gone far when we discovered that it was heated by

We resolved to go down one side of the street and up the other. No. 72 was a middle flat of seven rooms, rent \$17. That would do in a pinch, everything else being equal; but on the door we read that the house could not be seen for a few days "on account of sickness," and we were warned not to ring the bell, unless absolutely necessary. Having several children at home, and knowing that scarlatina was prevalent, we did not deem it at all necessary to ring. The next house, No. 94, was solf-contained; the next—No. 180—was a lower tonement; the next—No. 192—was a flat of five rooms, too small for us. On the other side of the street there were six houses to let. The only one which might have suited our purpose was occupied by a family that was evidently in pa hur. the there were six houses to let. The only one which might have suited our purpose was occupied by a family that was evidently in no hurry to have it rented; for they would not open the door, although we called three times, and stood for a quarter of an hour each time, on the steps. Possibly they did not want to be troubled with people visiting

I said that we started out to look for a new house; but there be new ones in the section of choice, we had to select from newest of the old ones, or ele well, we commenced very early by cutting out of the daily press all the notices that might seem in any way to suit us. The three principal considerations being the locality, the amount of the rent and the class of house. In the present instance we wanted a large flat, if possible, or else an upper tenement; but in no case did we want a lower flat. We then called upon the various agents and secured lists of the houses that they had "to let." Of course, we would prefer a new house, despite all the inconveniences attached thereto, on account of the danger of contagious sickness having been in the old houses. After we had settled in our minds upon the locality, or apport the locality and the second settled in our minds upon the locality, or apport the locality and the second settled in our minds upon the locality, or apport the locality and the second settled in our minds upon the locality, or within sight of the cars at Montreel. mirable cottages, very low rent, within sight of the cars, at Montreal Annex.

> Ah! There was an idea! Let us go to Montreal Annex! No need of removing to the country in summer; fresh air for the children; green fields; open country; and only a few minutes walk to the street cars. Well, we went to see the cottages; and we managed to get to them, after floundering through five and a half acres of snow. They certainly were surrounded by lots of air; but. and we managed to get to them, after floundering through five and a half acres of snow. They certainly were surrounded by lots of air; but, as far as we could see, by nothing else. Decidedly they were in sight of the street cars; but so was Mount Royal, and so was the spire of the Royal, and so was the spire of the Mile End Church. You could see the cottages from the car window as you can see the Parliament build ings, at Ottawa, from the train, no matter in which direction you apmatter in which direction you approach the city—you see them fo half an hour before you are within measurable distance. If we had wanted anything in that line, it would be preferable to go at once and settle down north of St. Jerome or up near Lake Temiscamir there, at least, we would ha colonist's privileges withou obligations of the dweller in c

But all this did not get us a house for the next year. Every evening, as we compared notes, and surveyed the prospect, we felt more and more regret that we had given up the house we were in. Thus passed the whole of March; we turned in every direction, read every notice in the press, consulted every agent, visited every kind of house that was marked "to let," and finally, found ourselves within a month of the inevitable moving, without the faintest idea of where we were to go. We felt awfully like ejected tenants. Never before did I fully realize what it must have been for the poor Irish tenants to be evicted. I always had deep sympathy for them; but I fear that it was more a patriotic than a philanthropic sentiment. But we all, from the limiant to ourselves, began to feel that strange vagueness of presentiment. that strenge vagueness of presenti-ment Rhich forbodes some great evil that is hovering, in very narrow-ing circles, above our home. It was such a sensation that must have in-spired Campbell to tell in his poem how—

"Coming events cast their shadows before."

I was daily growing more dejected, my wife was becoming very nervous, and we all were stupified into an in-activity born of the hopelessness of any effort.

size and arrangement of the rooms. But we had not gone far when we discovered that it was heated by stoves. As there was no intention, on the landlord's part, to put in a furnace, and as we had formerly gone through the stove experience, we found that the place would never suit us. All we had to do was to thank the lady for all the trouble she had taken, and to retire. So we were no further advanced than when we started. We turned towards "C. D. street." in hopes of fairing better there.

We resolved to go down one side of the street and up the other. No. 72 was a middle flat of seven rooms, rent \$17. That would do in a pinch, everything else being equal; but on the door we read that the house could not be seen for a few days "on account of sickness," and we were warned not to ring the bell, unless absolutely necessary. Having several children at home, and knowing that scarlatina was prevalent, we did not deem it at all necessary to ring. The next house, No. 94, was self-contained; the next—No. 182—was a flat of five rooms, too small for us. On the other side of the street there were six houses to let. The only one which might have suited our purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was avaidantly in purpose was occupied by a family that was ava

CATHOLIC EDITORS ON MANY THEMES.

Evening Post" recently devoted "Evening Post" recently devoted half a column to a detailed account of certain "relies" to be displayed in the museum of a "Society of Mechanics and Tradesmen," remarks the "Sacred Heart Review." We were informed that, among these, "a curious object of local interest is a section of the skull of the notori-

ABOUT RELICS.-The New York | ous pirate, James D. Jefferson, bet ter known as Gibbs, who was born ter known as Gibbs, who was born in New port, R.I., in 1794, and was hanged in the early thirties on Barren Island, where he had buried a large quantity of silver, stolen from the brig 'Vineyard.'" Besides this, there is a Mexican silver dollar, dated 1834, which was taken from the aforesaid Gibbs just previous to his execution. Other articles are handmade nails from the rcfters of an
old city hall, an iron key from the
Bastille, a cane made of wood from
the old "sugar-house prison" a piece
of wood from the Friends' meetinghouse at Flushing, L.I. The instinct
that prompts the preservation of
things associated with important
events or noted persons, even though
these be evil or criminal or tragic,
seems to be inherent in our nature.
And yet there are those who would
blame Catholics for honoring the reics of the saints, and for believing
that God bestows favors on those
who thus do honor to His friends.

GOSSIP ABOUT SOCIETY .- The "Monitor" asks: "Why do some of our local newspapers daily devote a big chunk of their space to idiotic 'society' prattle of gurgling female reporters, who say upon the comings and goings of a small circle of people whose sole claim to public attention is that they are rich? Is it possible that a sufficient demand for that sort of stuff exists to justify this bit of journalistic enterprise?

FALSE RUMORS NAILED. —The "Republic" says:—We were surprised at the New York "Herald" for publishing a dispatch from Pekin charging Bishop Favier, the vicarapostolic of Pekin, with looting. It was stated that he had secured property and valuables worth \$1,000,000. The story found its way to publicity through the statement of Lu Sen, who had been executed. This reckless Chinese Itar said that the bishop had robbed his house, and after his death some members of his family repeated the slander. The "Herald's" dispatch went so far as to place the bishop's plunder in the American legation. This, of course, was at once denied.

It turns out that this huge and monstrous slander was circulated by Protestant missionaries to draw attention from their own sins. They had been looting every place in sight and they had been caught in the act. To break the force of the charge against themselves they invented this wicked concoction against Bishop Favier. As soon as the bishop's attention was called to the yarn he emphatically denied it. Other testimony has since come to hand which absolutely refutes the absurd charge. FALSE RUMORS NAILED. -The

ony has since come to hand which solutely refutes the absurd charge. Bishop Favier is not a looter or a thief. He is a pious, God-fearing man who respects the lives and the property of his neighbors. But he was in a position to see the most outrageous stealing ever practised by civilized men, and he had a chance to see Christian missionaries engaged in the work.

SEND FOR THE PRIEST.

SEND FOR THE PRIEST.—The "Catholic Transcript" gives the following excellent advice in regard to ministering to the spiritual requirements of our sick. It says:—When a Catholic falls seriously sick, it is time to call in the priest. The administration of the sacraments is left to his judgment. Do not allow those who are dear to you to pass through the struggles of this life and meet face to face, Him who is to judge, bereft of the very lifeis to judge, pereit of all significants of the giving strength which has been instituted to meet the exigencies of the last dread conflict. Call in the priest. Call him in time. The same is to judge, bereft of the very craments of which he is the minister may, and not infrequently do, help both body and soul. "Is anyone sick among you? Let him bring i priests of the Church, and let pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick prayer of faith shall save the sick man; and the Lord shall raise him up; and, if he be in sin, they shall be forgiven him."

CATHOLIC POPULATION. - In commenting upon the figures pub-ished in the "Catholic Directory" n this connection, the "Catholic

is not to blame, the publishers do the best they can.

If we had an accurate census it would doubtless show the Catholic population close to 14,000,000. As it now is we find no increase in many dioceses, although many new parishes are formed, new churches and schools built, and every evidence of a large increase in the Catholic population.

TWO YIEWS OF THE LENTEN SEASON

Neither time nor persecution, nei-

en food makes necessary. Steamship and railroad transportation have brought the wheat and corn fields and the cattle ranger within the en-vironment of our cities, and it has been truthfully said by travellers from beyond the sea that the Ameri-cans are an over-fed people. The ob-servance of Lent taken from a hygi-enic point of view, is an excellent

cans are an over-fed people. The observance of Lent taken from a hyginic point of view, is an excellent health regulator. Over indulgence in food is becoming a marked characteristic both among the poorer and the wealthier classes of our cities. Taken from the standpoint of the power of the mind over the body, mind over matter, the observance of Lent is not valued as it should be. The practice of reserve strength, the furtherance of will power, of self-command, of patience, the distinction between excess and moderation, temperance and frugality, are naturally fostered by Lent. For the observance of Lent, as the great Christian denominations put it, consists not only in fasting on certain days and abstaining from flesh meat, but also in the subjugation of the animal spirits, which too often, when not curbed, are fraught with danger to person and society. "He who can command himself alone deserves the Marshal-s staff," was a favorite saying of Napoleon.

From a religious standpoint, the observance of Lent evolves naturally. Granted the existence of an infinite and perfect being, the doctrine of Creator and creature a longing to become more spiritual, a longing for the supernatural, is a consequence.

of Creator and creature a longing to become more spiritual, a longing for the supernatural, is a consequence. What is more conducive to the contemplation of things spiritual than a mind lightened by an abstinent body, the overfeeding of which is an impediment to the wings of fancy and philosophy. The thought of giving, one's self entirely to the Deity by sacrifice and self-abnegation follows further. Hence the observance of Lent among Christians is coupled with almagiving and the alleviation of suffering. The observance of Lent custom. And the words "Ash Wednesday" and "The Forty Day's Fast" are not to be despised. Of course Lent can sometimes be the despicable cloak of hypocrisy, for the outward show of sack cloth and ashes is not always a certain sign of the belief in higher principles and in the doing of good. But the picture of millions bowing to rules which regulate the animal appetite and curb the passions is far more elevating than the feasts of debauchery and excess which prevail greatly and curb the passions is far mor elevating than the feasts of debauch ery and excess which prevail greatly on our Thanksgiving day. And, by the way, feasts and fasts are alliterations

A LITTLE TOO PATRONIZING,

Since the first time that Rev. Fa ther Fallon, of Ottawa, drew attention to the coronation oath. Rev. J. F. Gorman, an enthusiastic divine of that city, has constituted himself a defender of the oath as it now exists. He delivered a sermon on Sunday, the 17th February, in Grace Church, Ottawa, in which he attempted to justify the language of the coronation declaration. Amongst other things he said :-

"If Roman Catholics would meet us as we meet them we would be willing to meet them half way. Pro-testants are broad-minded and tolertestants are broad-minded and toler-ant towards them here in Canada and also in England, as is seen by Catholics being now admitted to any position in all departments of the political world, the army and the navy."

commenting upon the figures purplished in the "Catholic Directory" in this connection, the "Catholic Journal" of Memphis, says —

It is to be regretted that there are no reliable statistics of the number of Catholics in this country, and the fault lies at the doors of the bishops and priests. Every pastor should know how many Catholics there are in his parish, and the number of same should be sent to his bishop, then the prelates could, without any trouble, forward same to the Catholic Directory publishers and we would have quite a reliable record.

As it is now the same old number for many dioceses appears year after year, all mere guesswork on the part of bishops and priests. The directory is not to blame, the publishers do the best they can.

If we had an accurate census it would doubtless show the Catholic population close to 14,000,000. As it now is we find no increase in many dioceses, although many new pardices and the stake, long before any adherent of this Dominion. The country was the stake, long before any agnerous of Mr. Gorman's church trod the soil of this Dominion. The country was discovered by a Catholic; the leading cities were founded by Catholics; the progress and development of the land has been due almost entirely, for generations, to Catholics; yet Rev. Mr. Gorman tells us that Protestantism is tolerant of Catholics here. So well might it be so. But there is nothing said of the tolerance of Catholics in regard to their Protestant fellow-citizens.

And in England the case is still

Neither time nor persecution, neither controversy nor the so-called enlightenment of the nineteenth centry have succeeded in effacing Lent from the calendar, says Rev. George D. Heldmann. The observance of Lent is not on the decrease, but on the increase. There must be some impelling reason for this almost universally kept custom; almost universally kept custom; almost universally kept custom; almost universal, for we can even mention the rites of our own Mesa Pubelos of New Mexico which are entwined with fasting.

A wise provision indeed is Lent. Nature has its Lenten time, the sanow clad, resting winter fields; and physicians all over the world acknowledge the beneficial results of fasting. Diet goes hand in hand-with medicine. Our centenarians cre without exception not only men and women of frugal habits, but they also have stated days in which they partake of little or no food, giving the dingestive organs that needed recuperation which heavy and oft partak-

existence would not be worth a moment's purchase.

Take the Catholics out of the army and the navy and where would your Empire be? In one decade it would go down to the level of Troy, Palmyra, Perseopolis, and Ancient Rome, Take the Catholics out of the Political world of the Empire, and

would go down to the level of Troy, Palmyra, Perseopolis, and Ancient Rome. Take the Catholics out of the political world of the Empire, and where would be its ubiquity? It would dwindle down to the mastery of the British Isles.

But this is not all! That oath has fulfilled its original purpose, and having done so, it has no longer any "raison d'etre." When Dutch William came over to drive the Stuart from the throne of England, the law-makers of Britain had grave doubts as to the invader's Protestantism—especial, y on account of his intimate family relationship with James II. To make sure that he would not prove false to the principles handed down from Henry VIII. and Elizabeth, they insisted that in his oath at coronation, he should repudiate, in a most offensive and harsh form, the sublimest teachings of Catholicity. The act was passed dictating the oath which William took. After his time there was no further any need of such an oath, and, as in the case of Edward VII. the monarch should not be obliged to openly spurn the good will of twelve or more millions of his subject.

RANDOM GLEANINGS.

THE CORONATION STONE. Lately mention has been made, in several papers of the Coronation Stone, or Stone of Destiny, upon &hich all the British monarchs Edward I. have been crowned. They tell how that monarch took the stone from the Scottish people and carried it to England. But none mention that the same stone came from Ireland to Scotland. Mr. Ed. Corridau, referring to it, in a letter to the Ottawa "Free Press," says: "So you can readily see, Mr. Editor, that it is not in great wars only the Irish has supported England, but the foundation of her throne rests on a good solid Irish foundation brought from the great Hall of Tara's Kings."

This remark is preceded by a quotation from Rev. Dr. Fallon's history of Ireland. This Protestant writer says:— Edward I. have been crowned. They

ory of Ireland. This Protestan writer says:— "The general use of sacred stone

"The general use of sacred stones in the ritual of the Druidical religion is one of those numerous indications that we have of its eastern origin, but the sepulchral monuments of the Irish appear to have passed from that region to them, not directly, like many of their other rites, but through the northern nations of Europe, One use, however, that was made of particular stones was that either at them or on them the princes and chiefs of this race were generally inaugurated. Indeed, a marked instance of this use of a stone is evinced in the case of that which was called in Ireland Leafail, but which has been Latinized into Saxum Fatale, or the Stone of Destiny, which was one held in such veneration by the—Christian Princes of the reigning families as well as by their pagan ancestors. Both these classes of rulers seem to have considered it as the paladium of their Empire, and to have supposed that their dynasty was secure as long as they could keep possession. in the ritual of the Druidical

Catholics being now admitted to any position in all departments of the political world, the army and the navy."

This is very kind and patronizing—a little too much so—on the part of Rev. Mr. Gorman. It is very much like a man, who has robbed you of all your possessions, kindly telling you that you should feel deeply indebted to him, because he did not take your life. And as far as Canada is concerned, it is like a man whom you allowed to extend his visit to your place and who lets you understand that you are merely on suffrance in your own house, and that he is very generous to allow you to remain at all.

So, according to Rev. Mr. Gorman, the Protestants are very tolerant towards Catholics in Canada! He does not even make exception of the Orange faction, or of the P.P.A. So well they might be tolerant, for they are the strangers not we. Catholics owned this country before ever a Protestant set foot upon its it is said it still lies under the cor onation chair of Queen Victoria. is commonly called Jacob's stor that has prevailed fragment of that from a notion that it was a fragment of which Jacob used as a pillow the first night of his flight Beersheba to Padanaram."

FLOWERS FOR THE DEAD. one of our Catholic exchanges, ferring to a correspondent, who ask-ed the editor "to attack" the custom of displaying flowers at funerals, makes the following pertinent reply :-

ABOUT DIVORCE LAWS. -Here is a paragraph that has its

son:

"Human ingenuity has never enacted a better divorce law than that contained in the New Testament, which recognizes but one ground for divorce. That is a little unfair to the woman, as our limited human reason regards it, for the husband may put away his wife—divorce her—for that cause; but nowhere does that law recognize a right of the wife to get rid of her husband, on that, or any other ground. Legislators have supplemented that law with numerous additional causes for a divorce, which are a disgrace to our civilization and in direct conflict with the law of God. If all the solons of this State could witness the proceedings of the Circuit Court of Jackson County for one term of the court, any term, in either division, they would leave the temple of justice in disgust and unanimously vote

Jackson County for one term of the court, any term, in either division, they would leave the temple of justice in disgust and unanimously vote for vital and radical amendments of our divorce law. Will the General Assembly now in session seriously consider the question of amending the divorce law?

"Consider a homicide which has just occurred in Kansas City. A couple were married, and the man, alleging that he was forced to the matrimonial altar, declined to live with the woman, after the marriage ceremony was performed. If it had ended there, probably nothing more would have been heard of the case; but he commenced a suit for an annulment, and his wife, infuriated, called him from his office and shot him down in one of the office buildhim down in one of the office buildings in this city, in broad day-light.

For a mere abandonment it is not likely that she would have a not likely that she would have he?self by slaving her husband: the certainty of a public investion of their troubles and dread tion of their troubles and dread of a scandal no doubt prompted the deed. Your divorce law leads to murder and all the other crimes in the cata-

and all the other crimes in the catalogue."
So frequently have we dwelt upon this subject, and so strongly have we insisted upon the importance of Catholic doctrine in regard to marriage, that we will make no further comment. Divorce is a direct violation of the law of God, and no human legislation can ever legitimately contravene God's laws.

THE DANGERS OF THE PRESS Some weeks ago we clipped the following comments from the editorroll columns of a Catholic organ; in view of recently ascertained facts that show the exactness of the writer's conjectures at that time, we consider it timely to reproduce some of his remarks. He said:—

of his remarks. He said:—
"Last week our daily papers gave through the associated press a statement to the effect that the Emperor Francis Joseph of Austria was about to wed an actress; that the woman was procuring a divorce from her husband, so that she could freely marry the Emperor; that she had had an interview with His Holiness, who perfectly agreed to the project, who perfectly agreed to the project, and who at the end of the "pater-nal" int?rview gave his "lasting" benediction to the actress seeking a

benediction to the actress seeking a divorce.

"The story throughout is most improbable and the part relating to the interview is simply impossible. No Pope could, even if his inclinations led him to attempt it, give a divorce, and to mix up the name of the Venerable Pontiff with such proceedings as those mentioned is in itself an insult. The probability is that the Pope never even heard of the actress or divorce named, and that the whole story is a fabrication from the brain of some untruthful and sensational reporter. Every intelligent person, whether Protestant or Catholic, knows that the Church cannot grant a divorce, and with cannot grant a divorce, and with such the paragraph referred to would of course meet with no credence, but then many of us are not intelligent, then many of us are not intelligent, and to such the fact that such a thing was in the paper is a proof that it must be true. For the sake of this class, we regret that matter of an untrue nature should find its way into print, and we protest as we have often done before, at the wanton carelessness of the secular press in dealing with matters Catholic. If we cannot be treated in a truthful manner, then we ask that we be left unnoticed. We know, however, from past experience that our ever, from past experience that our request will pass unheeded."

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180 St. James Street,

daily newspape cent debate in of Deputies on ers the follow powerful speech Gayrand. He s

Gayrand. He se "You imagin obliging unaut to seek for aut same time taki cautions to en will bring about these congregat taken—absolute authorized con whether you we spite of you, as to you. What congregation is common. You diet religious finat is within t lice. If the rel were constitute should then fall From the time citizens of Franthere would no thorized religious of ar is living constituting a c constituting a chave communition to bound by a not a religiour priests of St. are not a congr Mr. Trouillet: Mr. Trouillet: ized congregatio The Abbe Gay religious cong Trouillet; you a you are still mo ing that by a life you strike self. I am g contrary to you

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"You say, Mr. Council, 'the vice is that it is not a ed for the development of the council, it suppress not profit by it,' But have you kistory of the reli

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The archbishops

"ordered" by the tain changes in They are routine but there is the siple at work. In onation service all sion will be given Protestantism of Protestantism of Protestantism of But on that coro must be permitted own. With the within the Establiance of the coronation out than show its properties of the coronation on than show its properties of the coronation on than show its properties of the coronation of the same the south and superstitic of the coronation of the same the section of the coronation of the Virgin other saint, and the same there is any the same there is any the same there is any the coronation of the Virgin other saint, and the same there is any the same there is any the same the sam

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we dwelt upon strongly have importance of regard to mar-nake no further a direct viola-od, and no hu-ever legitimate-aws.

THE PRESS. e clipped the rom the editorholic organ ; in ertained that time, we reproduce some

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B. A., B.C.L.

In view of the predjudiced reports. Did you not know of those great which have appeared in our local daily newspapers concerning the recent debate in the French Chamber of Deputies on the question of religious communities, we give our readers the following summary of the powerful speech delivered by Abbe Gayrand. He said:

"You imagine, perhaps, that by obliging unauthorized congregations to seek for authorization, and at the same time taking all necessary precautions to ensure its refusal, you still being about the disappearance of the control of the con

rdey, March 2, 1901

is absolutely beyond your power and that something over which neither you nor the State can ever exercise any power is the tie of conscience,

their vows. Over these vows you are absolutely powerless. (Cries of 'Very

religious contract by means o

powerful speech delivered by Abbe Gayrand. He said:

"You imagine, perhaps, that by obliging unauthorized congregations at oseek for authorization, and at the same time taking all necessary precautions to ensure its refusal, you will bring about the disappearance of these congregations. You are mistaken—absolutely mistaken! The unauthorized congregations will exist whether you will it or not and in spite of you, as I am about to prove to you. What constitutes a religious congregation is not merely living in common. You goal if you wish interdict religious from living together that is within the power of your perhaps were constituted by that alone I should then fall in with your views. From the time when you forbid the citizens of France to live together there would no longer be any unauthorized religious congregation. The soldier on the priests of St. Sulpice, for example, are not a congregation. The priests of St. Sulpice, for example, are not a congregation. The priests of St. Sulpice, for example, are not a congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation. The Abbe Gayraud: 'Tt is not a religious congregation.'

The Abbe Gayraud: 'Tt is not a religious congregation it is an authorized congregation.'

The Abbe Gayraud: 'Tt is not a religious congregation it is absolutely beyond your power and that something over which neither the constitutes its very essence—is something which is absolutely beyond your power and that something over which neither.

The Abbe Gayraud: 'Tt is not a religious congregation it is absolutely beyond your power and that something over which neither.'

That which constitutes the religious c

"In fine, you say 'by the third vow "In fine, you say 'by the third yow, the vow of obedience, one makes an offering of oneself to God in the person of a man.' No, Mr. President of the Council; one does not make an offering of oneself to God in the person of a man, but to God alone; man holds no place in the vow of a religious—no place, permit me to say—one submits oneself to the rule of an order, not to any man. Understand this well, Mr. President of the Council.

their vows. Over these vows you are absolutely powerless. (Cries of 'Very good!' on the right.) If you entertained the hope of preventing men from binding themselves by religious vows I could understand your tyrannical pretensions. You would say, 'We are going to prevent these men from taking vows and we will prevent the founding of all religious congregations.' But explain to me, Mr. Reporter; tell me, Mr. President of the Council, how you are going to set about preventing French citizens from associating themselves together by the vows of religion? I defy you to touch them. Wait! I make bold to say it; to-day there are in our Parisian streets men and women whom nothing distinguishes from their fellow-citizens and who are congregationalists bound by vows. These I defy you to dissolve. ('Very good! Very good!' on the right. Interruption on the extreme left.) Thus, gentlemen, your project of law labors under this defect—that it is not only illogical, but it is absolutely inapplicable. You can zever strike the congregation—you never will strike it! cil. "And you add, 'When one with-draws from the human personality what one possesses, what one commands, what survives, what remains to him?" There remains to him?" to him?' There remains the entire man, Mr. President; there remains the man enobled by the consecration of himself to the noblest and most disinterested work, the work of the there are in our Parisian streets men and women whom nothing distinguishes from their fellow-citizens and who are congregationalists bound by yows. These I defy you to dissolve. ('Very good! Very good!' on the right. Interruption on the extreme left.) Thus, gentlemen, your project of law labors under this defectability is absolutely inapplicable. You can never strike the congregation—you never will strike it!

"You say, Mr. President of the Council, 'the vice of the congregation is that it is not an association formed for the development of the individual; it suppresses him, he does not profit by it; he is absorbed in it.' But have you never read the history of the religious congregations.

"House of the work of the well-leing of the human race. (Iron-lead shouts on the extreme left; approval on the right; the well-leing of the human race. (Iron-lead shouts on the extreme left; approval shouts on the extreme left; approval on the right; the well-leing of the human race. (Iron-lead shouts on the extreme left; approval on the remains the man disposal from material interests, the light on the fight. Sister of the poor, the Sister of Charity, the educator of infancy and of youth, the missioner who goes forth to carry over every part of the globe the flag of France along with the globe of the Council? And if this does not satisfy you, gentlemen, I say there remains after the vows of religions the French citizen whole and entire, with all his duties and all his rights." (Approval on the extreme left.) well-being of the human race. (Iron

THE CORONATION OATH.

of the candles and left. The two beggars sat quietly for some time, but just before the time for service arrived they got frightened, called the beadle and told him to ask for a priest. When he arrived they said that a voice within them had called twice asking them to extinguish the light of the candles. The priest was at a loss what to do, but in order to satisfy them he took the candles and broke them. Judge of his surprise when he found that they were hollow and contained in the lower portion c. powder which, when examined, was found to be dynamite! A terrible catastrophe had only just been avoided.

AN INSANE MAN.—According to the Catholic "Times," a foreign student rushed into Matlock Bath Catholic Church recently, got over the altar rails, and tried to pull down the statue of the Blessed Virgin. Father Le Roy came forward to prevent this, and a violent scene occurred for an hour, resulting in the removal of the disturber to the police station. The student has been identified as Hilderbrand de Brito Lyrc, and has been medically certified to be of unsound mind. Two magistrates sitting at the Town Hall have permitted his removal to a private asylum.

LITTLE THINGS THAT TELL.

It is not always the longest speech that is the most effective, nor the loudest sound that is the most lasting. There is many a simple old melody that will go floating down the years, from generation to generation, long after some masterpiece of musical composition has passed into oblivionl A kind word, spoken in season, frequently remains in the in season, frequently remains in the memory for a life time, while an elaborate and flattering address is soon consigned to some secret draw-

does not mean that it deserves the criticism, nor that it is unworthy of the approval. On the contrary, hundreds, even thousands of its readers silently approve of its efforts, but they do not see the necessity of stating so, while each one who has an imaginary grievance, or who believes himself qualified, in some mysterious manner to conduct a Catholic journal, takes full advantage of every opportunity to find fault.

This is one of the clouds that hangs over the life of a Catholic journalist. Yet through the ever changing forms of that cloud flash rays of encouragement. Dropping the

rays of encouragement. Dropping the figurative, we will take the liberty of reproducing a short letter that came to us the other day — and it came as a ray of exceeding bright-ness. In a certain parish we had the priest as a subscriber; for a number of years the good man had taken the of years the good man had taken the paper, and there was never any question of changing the address—the paper continued to be sent in the usual way. The letter we desire to quote comes from the new parish priest of that locality, and reads thus:—

"Father the former parish priest to whom your paper came, is dead. Please continue to send it to the same address, only changing the name."

The archbishops and bishops are authority or person whatsoever, or or ordered" by the King to make car, without or person whatsoever, or ordered by the King to make car, without or person whatsoever, or ordered by the King to make car, without or person whatsoever, or ordered by the King to make car, without or person whatsoever, or ordered by the King to make car.

The orbitaling and bilings are submitted from the program of the p

writes:—
Notwithstanding the internal and external dangers which menace the country, France still holds the primacy among Catholic nations, over Italy, Spain, Austria, Belgium, Portugal, etc. Including its colonies of Algiers and the Antilles it counts:

Archbishops Bishoprics 72
Parishes with immovable rectors 3,452
Parishes with transferable Curates recognized by the

There are 72,000 priests in France. This gives a total of 41,465 secular clergy. But there are besides the directors and professors of seminaries, curates not remunerated by the State, priests not belonging to any State, priests not belonging to cny particular diocese, and priests belonging to the different religious orders, making a total of 72,000 priests in the country. The number of religious not in sacred orders about 40,000, and there are between 120,000 and 130,000 nuns. The nu

CATHOLIC STATISTICS

soon consigned to some secret drawer where it is forgotten. And this is true in every sphere of life. It is the little things that tell; the act of courtesy, the timely expression of thanks or appreciation, the word of sympathy, the unostentatious deed of charity. And in every race, in all lands, and at all times, may we say that this has been the case. Journalism is no exception to the rule, much less in Catholic journalism.

The Catholic directory for 1901 gives the following statistics of that church in the United States: One Cardinal, 13 archbishops, 80 bishops, 8,977 secular priests, 3,010 opps, 8,977 secular priests, 6,518 missions with churches, 1,774 chap-els, 8 universities, 76 seminaries, with 3,395 students; 188 colleges for boys, 677 academies for girls; 3,812 parishes with schools, 903,980 childred in the catholic population.

The Catholic directory for 1901 gives the following statistics of the tablure in the United States: One cardinal, 13 archbishops, 80 bishops, 8,977 secular priests, 6,518 missions with churches, 1,774 chap-els, 8 universities, 76 seminaries, with 3,395 students; 188 colleges for boys, 677 academies for girls; 3,812 parishes with schools, 903,980 childred in accustomed to criticism of a vexatious kind, but rarely does it meet with expressions of approbation or approval such as it deserves. This does not mean that it deserves the criticism, nor that it is unworthy of the approval, On the contrary hun-The Catholic directory for 1901

and the remainder belong to the fol-lowing orders: The Augustinian, the Recollete, the Franciscan, the Capu-chin and the Jesuit.

ARCHBISHOP KAIN ON COMPUL-SORY EDUCATION.

Archbishop Kain, of St. Louis, in a letter forwarded to the Department of Education of the State of Missouri, has entered his most earnest protest against the principle compulsory education. His Gr

says:—
"The State has, in my opinion, done its full duty in the matter of

makes friendships and enhances the happiness of existence. It is easier to pardon a grave insult than a mean slight; it is more gratifying to feel that you are thought of by the fireside than in throng.

It was the kindly sentiment and the spirit of self-effacement manifest in the few words of the letter just quoted that suggested the idea of those remarks.

RELIGIOUS ORDERS IN FRANCE

The Roman correspondent of the New York "Freeman's Journal" writes:

Notwithstanding the internal and external dangers which menace the country, France still holds the primacy among Catholic nations, over Italy, Spaia, Austria, Belgium, Portugal, etc. Including its colonies of Algiers and the Antilles it counts:

GERMAN ARMY.

Germany can put 585,496 officers and men into the field within a few hours after the outbreak of a war. The war strength ultimately would be upward of 3,000,000 soldiers.

DYSPEPSIA

Many articles have been written under various titles, such as the modern treatment of dyspepsia, including specific and organic medication and many like titles. It must, of course, be premised that disorders of the dental organs is a most important factor, though not generally thought of, though it well merits a foremost position as a preventive measure in digestive and other disorders. disorders. That there is a marked association

That there is a marked association between dyspepsia and tuberculosis in a great number of cases may be admitted. The disorder most commonly present is simple gastritis. As a digestive disorder usually occurs first and paves the way for pulmonary disease, it is important that the cause of the disorders of digestion be removed or receive prompt attention. I believe that the proper time to commence the treatment of any of the types of indigestion or tuberculosis is before it begins or begin at its cause.

cause.

Amongst the many substances apart from tartar on the teeth of which less notice is taken is artificial teeth (plates) and the layers of filth that may cover them or the broken stumps beneath them. bacteria from those may be swal lowed which might cause irritation of the mucus membrane of the stom ach or gastritis. The liability t loss of the teeth from tartar or re loss of the teeth from tartar or recession of the gums is a danger
which always specially threatens
those who pay too little attention
to the hygiene of the mouth and
might in a majority of instances be
prevented by intelligent care; recession of the gums or absorption of
the sockets rarely occurring in
mouths that are habitually kept
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W. Geo. Kennedy,

...Dentist...

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this ovince 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 heartly bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY MARCH 2, 1901.

NOTES OF THE WEEK.

ADVOCATES OF REVOLUTION -It would seem that Spain is a prey to certain revolutionary politicians, who, under the guise of Republicanism, seek to stir up the nation against its present rulers. In a speech, delivered at Cadiz, on the 22nd February, Senor Salmeron, the Republican leader, declared himself an advocate of revolution. He claimed that a Republic alone would save Spain. He called upon all Republicans to prepare for a decisive move ment, and to make up their minds for revolution. According to Our Holy Father, a Republican form of government is equally as desirable and as legitimate as any other form provided it be a bona fide Republic. But we see how the word Republicanism can be made use of to deceive the masses, by men who mean, in attering it. revolution, socialism anarchy. If ever Spain's ruling authority needed a strong hand it is during the present crisis.

ABOUT FANCY NAMES-" Ther will be fewer Mamies and Sadies and Pearls in the next generation, and more Marys, Elizabeths and Lucys, according to a clergyman who christens more babies than most of his reverend brethren.'

This statement is made by a New York daily. If it be true, we are glad of it. There is nothing more absurd than the nick-naming of children; but even the giving of names of the fancy, or pet class is just almost as bad. In the end it is the children that suffer for their parents' whims. Possibly it may not be generally known that in the Catholic Church the practice is to give children, as frequently as it can be done, names of saints. By so doing there can never be any mistake. Be cause some parents give their chilthem names-that are really not Christian names at all. Besides there is a grandeur and a meaning about the simple old style names that dis when they are changed in We know of an Anglican clergyman who refused to give a child, in baptism, the name Helward; it vas a family name that had become extinct and which the parents wish ed to perpetuate even in the form of a Christian name. The clergyman objected that it might have a signi ficant suggestiveness about it. That very true; but the principal feature of the issue, to our mind, is that Helward, or any such word, is not a Christian name. We trust that the common sense of the twentieth century will bring back the Marys. the Catharines, the Margarets, so on, of the good old times, and do away with the Pussies and Queenies Toties and all the others that end in "ie."

MONTH'S MIND MASS .- The officers and members of the Holy Ro-Society, in connection with St. Patrick's parish, have made arrangements for a "Month's Mind"
Mass, at 9 o'clock, in the morning, rector of the Holy Rosary Society and as long as an existing member of that devout association lives so long will his multiplied efforts promotion of the society and the furtherance of its pious aims be fondly and gratefully remembered. The attendance on that sad but consoling occasion will certainly be large.

THE CHINESE OFFICIALS. After all the manifestos, ultimatums and negotiations on the part of the European Powers, they have at last succeeded in forcing the Chinese Government to punish a couple of their officials, out of the vast number that must have been mixed up the Boxer troubles. The heads of two have been cut off, and th execution took place in presence of vast crowds and under the eyes of the foreign, or western troops

AN OLD-TIME PREDICTION . The following story has been circulated on account of recent events which revived it :-

At the time of the occupation At the time of the occupation of Umbria by the Italian troops Leo XIII. was Archbishop of Perugia. Verdi's name was then in every mouth as watchword for the Liberals, as the anti-clericals were called. The name of Verdi appeared everywhere on buildings. The Archbishop of Perugia determined that his diocese should be free of this obnoxious name, so measures of repression were taken.

have made predictions which had been verified. The Pope himself has recalled this incident, saying tran quilly: "Who knows! my predeces-sor died just a month before Victor Emanuel II. Who knows that my destiny may not be to accompany Verdi?"

As an evidence of how little faith As an evidence of how little faith should be reposed in these kind of predictions, we have only to appeal to facts. Verdi died at 2.50 o'clock Sunday morning, January 27th. Tuesday last was the thirtieth day after his death; Leo XIII. is still alive to-day, and, to all human appearances, is likely to be alive months and may be years after the great composer.

LENTEN SERMONS .- The sub ject of the special Lenten instruc-Patrick's Church to morrow (Sunday) evening, will be Writ."

EDITORIAL CARICATURES.

In the "Star" of the 23rd Febru ary appears an editorial under the heading "The Chances for Trouble Are Fair." This article deals with the recently frustrated attempt Mr. O'Donnell to address the British House of Commons in the Irish lang-It is a new feature - the uage. "Star" periodically has new features -and a very peculiar one it is. Ther are five small cuts in it for the pur Mass, at 9 o'clock, in the morning, pose of illustrating the writer's of Thursday, 7th March. The Mass ideas. Cuts, illustrations of any illustrating the writer's will be sung in St. Patrick's Church, kind, and especially caricatures are and is for the repose of the soul of rarely to be found in editorials. We the late lamented Father James Cal- always understood that the writer laghan, who died on the 7th of of leading articles was supposed to who died on the 7th of of leading articles was supposed to last. During sixteen years be able to convey his meaning with those whom it hits hardest should ames was the spiritual di- a clearness and a precision that know what course to take. Father James was the spiritual di- a clearness and a precision

ever required illustration; but it is unfortunate, since the "Star's" edit-orial writer feels it necessary that his expressions should be made com prehensible by means of such that the Irish should have the bene fit of any ridicule, sarcasm, or in vective that his pen alone is unable to convey. However, it is nothing new for us; yet we believe that there are numbers of Irishmen who do not notice this urejudiced journalism otherwise they would not be so ready to give their practical support uch an institution

The article in question, with its five tiny cuts, reminds one of the school boy who made a number of strokes upon his slate, and wrote under them, "this is a horse." Had he not thus informed us that his confusion of lines and curves was tended to represent that animal, we could never have supposed it. There is, however, a slight difference tween the school boys' horse and the 'Star' editor's article; in the former case the written matter was intended to explain the drawing; the latter case it is the illustrating that is meant to explain the composition. If this is a sample of what Twentieth Century journalism is to be, we trust that, in future, some other race may have the question able honor of being so distinguished Possibly the "Star" twinkled with delight at the celeverness of that editorial; but, as we are too dense to fully understand the purport of all its expressions, we would grateful for a number of written, or printed explanations, in addition to the illustrations, or cuts. We understand that the first figure of the big man, with the great wig and the small legs, represents the Speaker of big man with the bald head repre sents, or is supposed to Mr. O'Donnell, M.P. It is also evident that the fellow with the cocked hat, short sword and enormous who is threatening to pound the bald-headed man into powder, is the Sergeant-at-Arms. The chap, in the fourth cut, who is smashing the windows is very probably the lunatic from Gheel, or else the writer of the editorial, while the pensive customer in the last cut must sent the reader of the "Star" striving to discover the funny point in the illustrated editorial. Thus we explain the cuts-to our own satisfaction, if not to that of the editor But we fail to grasp the details of the article. For example, the Star's' writer says :-- "After speaking in Gaelic once or perhaps twice, Mr. O'Donnell would probably

have come to the conclusion that to address the British House of Commons in Gaelic was as unprofitable as singing to a dead donkey." This is not very complimentary to the British House of Commons; to compare that venerable institution to a 'dead donkey' is certainly an evidence of very little respect, if it does Then Mr. Speaker is described as struck him as a grave breach of the rules." The accompanying cut would suggest that it was a club, in the hands of an official of some kind, taken.

One day an old woman who was look?d upon as a witch screamed as she passed up the street: "Beware, Monsignor! You want to Verdi, but remember your life depends on his. You will die just thirty days later than he and will be forgotten when his name still lives."

This created a great local sensation as the woman was reputed to have made predictions which had story is intended to illustrate any thing, it must mean that Mr smashed the rules of the House like windows (although we are told that no rule exists to prevent the use of any special language in the House). There may be a very deep meaning and a powerful argument under all this; but as we fail to grasp the one,

or comprehend the other, we are not in a position to criticize In concluding, the erudite autho of this elaborately illustrated editor rial, says :- "Neither Mr. O'Donnell nor any other member of ment will ever attempt to convinc the House by habitually addressing it in a language the members gener he know that? Who told him that neither Mr. O'Donnell or any other M. P. "will ever attempt to con-vince the House?" Mr. O'Donnell may "attempt" it a dozen times again; any other member of Parlia or next day. What he means. think, is that "neither Mr. O'Donnell, nor any other member of Parliament will ever be able to con-

vince the House, etc.' Now all this is unjournalistic equally is it unfair. We like good strong editorials-even when against e also like timely illustrations of, at least, a grade above the vul-gar; but we find that the "Star" is going too far, taking too much liberty with the Irish people, to be allowed to do so unchallenged. should suffice for us to draw attenTHE CORONATION OATH.

Almost every paper in Canada and not a few outside our Dominion have had expressions of opinion concerning the coronation oath. would be very interesting to gather together all that has been written for and against the present form of that oath. It was our intention to fully and calmly discuss the matter, but two very potent reasons vent us, at the last moment, from doing so. Firstly, almost everything that could be said in favor of or against the amendment of that obnoxious oath has been written in as forcible a manner as the exponents of both views could command. aught that we might say, at this stage, would scarcely add of value to the already warm controversy. Secondly, the whole mat ter will soon be threshed out in the House of Commons; consequently we have no need to fill up space with what others are about to express more clearly than ever we could. A member of the House of Commons has given notice of motion, to the effect that when next the House goes into supply, the following re solutions will be submitted for its

"That an humble address be pre sented to His Most Gracious Majesty the King, as follows:

"Most Gracious Majesty. -Your Majesty's most faithful and loyal subjects, the Commons of Canada in Parliament assembled, beg leave most humbly to represent

"That as a token of the civil and religious liberties and of the equality of rights guaranteed to all Brit ish subjects in the Canadian Confederation, as well as under British constitution, toe British Sovereign should not be called upon to make any declaration offensive to the religious belief of any subjects of the British Crown.

"That, by virtue of the Act Settlement of 1689, the British Sovereign, on the first day of the meeting of the first Parliament or at the coronation, is called upon to the following declaration: (The motion here quotes the declaration in its entirety.)

"That such a declaration is most offensive to the dearest convictions of all Roman Catholics.

"That the staunch loyalty of His Majesty's Roman Catholic subjects in Canada, comprising about forty three per cent. of the entire popula tion of this Dominion, and through out British possessions, should not be rewarded by their being chosen alone amongst believers of all creeds, and branded as idolaters by sovereign.

"That, in the opinion of this House, the above mentioned Act of Settlement should be amended by abolishing the said declaration and the British Sovereign freed forever from the obligation of offending the religious principles of any class his faithful subjects throughout the British Empire.

As these resolutions contain the ntire substance of the objection that Catholics have raised to the present form of the Coronation Oath, and as the discussion which they naturally engender, within a few days, will probably cover, the whole ground of the controversy, we consider that it is preferable to await the publication of the coming de-

However, there is one point upon which we feel it a duty to touch a point that seems to have escaped the consideration of the leading Protestant organs that have dealt so far, with the subject. It is not a question as to the truth or the error of the Catholic dogma that are stigmatized as "idolatrous, blas-phemous, etc.," in the wording of The Mass for example; the Catholic subjects of His Majesty one and all-believe in the sacrifice of the Mass; his Protestant subjects do not believe therein. The difference of creeds has nothing to do with the present issue. Whether the Mass is or is not what Catholics believe to be does not change the position. The sole fact to be considered that while Catholics do believe it to be what their Church teaches, and believe so honestly and firmly. I the words of the oath singles them out, from all the subjects of the King, as fit objects of condemnation and

insult-on account of such belief Personally the King would be the last man in the Empire to use word that would unnecessarily grate upon the feelings of any respectable body of his subjects: why then place him in the very awkward dilemma of either perjuring himself, or else of wantonly antagonizing several millions of his most loyal sub-:(cts? That is the real point at issue, and none other

QUESTION BOX FOR CATHOLICS

A question box for a non-Catholic mission is nothing new, but a question-box for Catholics is established at Epiphany church, Second Ave, near 21st Street, says 'the Home Journal and News of Yonkers, N.Y.

The pastor, Rev. Dr. D. J. McMahon answers these questions every Tuesanswers these questions every Tuesday evening of Lent and many points of doctrine and ceremony with which Catholics are not satisfactorily acquainted are briefly and yet thorough ly explained. The Way of the Cross is recited the same evening.

YOUNG IRISHMEN'S L. & B. AS-SOCIATION.

The Young Irishmen's L. & B. Asociation, on account of the change in management in Her Majesty's Theatre, will this year hold its an-Theatre, will this year hold its annual entertainment, in celebration of the anniversary of Ireland's Patron Saint, on St. Patrick's eve, Saturday, March 16th, in the Monument National Theatre, St. Lawrence Main street. Following its practice, the Association's dramatic section will put on the boards the patriotic Irish drama "My Geraldine," in five acts, with special scenery and stage settings. The members have been at work the past two months making preparations for this entertainment, which, judging by the renearsals, will eclipse all former ones, as the cast selected to interpret the various characters in the drama is an exceptionally strong one, and the various characters in the drama is an exceptionally strong one, and the persons playing are peculiarly adapted for the roles assigned to them. Prof. Otto Zimmerman's orchestra has been engaged for the occasion, and the latest Irish music from the plays of Chauncey Olcott and Andrew Mack will be introduced. The sale of reserved seats has commenced and can be secured only at Mulcair and can be secured only at Mulcair Bros., 1942 Notre Dame street, and it would be well for those desiring to attend to get their seats early, as the advance sale will undoubtedly be very large.

ST. PATRICK'S CHOIR CONCERT

Professor J. A. Fowler, organist of Patrick's choir, and his admirable choral organization, composed of ladies and gentlemen of the par ish, assisted by several distinguished artists, among whom was the un-rivalled interpreter of Irish national songs, Mr. William Ludwig, scored a great triumph in their annual Mid-Lent concert, held in the Windsor Lent concert, held in the Windsor Hall on Thursday evening. The choir acquitted itself in a manner which reflected the greatest credit upon their enthusiastic and talented director. Mr. Ludwig won all hearts by his fervent, patriotic and artistic interpretation of Irish national songs. The charm of voice and manner, which secured for this grand vocalist a place in the affections of all true lovers of the noble art in this city a generation ago, was made manifest in many ways on Thursday evening. Of the other artists who assisted the choir — Miss Frieda Gerth, Mrs. Frank Duckett, Miss Katherine Greany, Mr. N. E. Daignault—it may be said they were equal to the occasion.

During the evening Rev. Father Quinlivan, P.P., on behalf of Prof. Fowler and the choir, presented a beautiful gold-headed cane to Mr. Ludwig. Owing to the concert being held on the evening we go to press, we are unable to devote as much space as we would desire, so Ps to give a worthy appreciation of the great success achieved by Prof. Fowler and his estimable choral organization. interpretation of Irish national songs. The charm of voice and man-

FATHER JOHN H. O'GARA DEAD

Ottawa newspapers contain the sad news of the death of a popular young priest—Rev. John H. O'Gara, son of the late Magistrate Martin O'Gara, which took place on Sunday, in Springfield, Mass.

Father O'Gara was born in Otta-wa in 1865, and at the time of his death was school visitor of the dioof Springfield. He received his preliminary education in Ottawa schools, and in 1880 he entered Otpreliminary education in Ottawa schools, and in 1880 he entered Ottawa University from which he graduated in 1884 to take a course in St. Hyacinthe College. He commenced the study of law and pursued his studies for two years when he abandoned them and turned to study of theology and philosophy in 1886. He was ordained a priest in June, 1891, at St. Hyacinthe Seminary, and for several years he was professor of mathematics at the college. Two years ago he went to Springfield owing to ill health and entered the diocese as an assistant of the bishop. He was promoted last fall to the direction of the parochial schools, as diocesan visitor. Besides his mother, Father O'Gara leaves three sisters and four brothers to mourn. The sisters are Alice, Catherine and Mary, and the brothers are Rev. Father Edward O'Gara, of Loyola College, Montreal; Frank, James J., and J. Martin O'Gara, of Ottawa.—R.I.P.

ENTERS RELIGIOUS LIFE.

There is a grave lesson to be learned from the facts regarding a Boston young lady of fortune that the fol-

lowing contains:—
Miss Eleanor M. O'Donnell was an heiress before she became a nun.
This young Boston woman, who within a week has taken the veil in the Convent of Sacred Heart, Kernwood, Albany, in renouncing the world, has given up for her holy work a position in society, a popularity among her friends and the worldly enjoyment of a large fortune which would have tempted many a girl less devoted to her convictions.
Miss O'Donnell is a daughter and only child of the late James O'Donnell, who during his life was the senior member of the firm of James O'Donnell & Co. His daughter was left a fortune of \$40,000.

She was educated in the convent which she has now entered, after which she made her home with her mother, who is now Mrs. John B. Fitzpatrick of Boston. She was also frequently at the home of her grandfather, Edward McHugh of Roxbury. lowing contains:—
Miss Eleanor M. O'Donnell was an

as she returned from school. The pleasures of the social world, however, did not turn her from what she believed was her path of duty, and so, with most impressive and beautiful ceremonies, she has become a bride of the church.

IRISH EMIGRATION

The report of President James Rorke, of the Irish Emigrant Society, New York, made public ty. New York, made public last week, shows that 25,182 immigrants from Ireland landed at that port in 1900, an increase of 2,037 over the preceding year. There were 11,677 males and 13,455 females, who brought \$373,754. About one-half stayed in this State, 2,449 went to Pennsylvania, 2,865 to Massachusetts, 1,329 to Connecticut, 1,911 to Now Jersey, 600 to Rhode Island, 366 to California and 445 to Ohio. Only 2 went to Fforida, 5 to Georgia, 3 to Mississippi and 3 to Arkcansas. Thirty-six Irish immigrants unable to maintain themselves were returned to Ireland.

BRITISH WAR TAXES

The London correspondent of the

New York "Sun" says ;-A tax on sugar and an increased tariff on tea are two points to which the public has schooled itself to encounter in the new budget. But these will fall far short of providing for the great deficit. The Government confesses that the war expenditures to date have amounted to \$407,500,000. Of course, there are several. 000. Of course, there are several weeks' arears, and if the war should end to-morrow there would be many millions more to pay, in addition bringing the troops back. The cost of the war under the most favorable of the war under the most favorable circumstances, therefore, cannot fall short of \$600,000,000, or twice the cost of the Spanish-American War. Some increase in the permanent national debt seems almost inevitable, but it is not expected that the Government, will yet propose a fresh is. ernment will yet propose a fresh isue of consols

THE PRIESTS OF MEXICO

Mr. Guernsey, the correspondent of he Boston "Herald," a Protestant New Englander, continues to en lighten Bostonians as to the rea

New Englander, continues to enlighten Bostonians as to the real Christianity existing in Mexico. In the "Herald" of a recent Sunday, he wrote as follows of the Catholic priests of that Catholic land:

"Then, too, there are hundreds of Catholic priests whose lives are a daily hymn of praise to the Creator. I know some of them, living in poverty, sell-denying men, up at early hours and off into the hills ministering to their humble flocks. Frugal in ing to their humble flocks. Frugal in their diet, sleeping hard and not al-ways any too warm in the chilly nights of a tableland winter, these men are moral heroes. I have been in their houses, have seen their mea-grely furnished sleeping rooms, their pallets which could not be dignified as beds; have known of their angelic goodness to the poor and a their saintly counsel to the doer, their calm patience an lives which redeem humanity. and their

ST. PETER'S CHAIR.

The actual material chair of St. Peter is now venerated in his basilica in Rome, and enshrined in the splendid bronze throne supported by collossal figures of four doctors of the Church, SS. Ambrose, Augustine, Athanasius, and Chrysostom, the whole weighing 219,000 Roman pounds. The actual seat is a simple oak chair, which only in the ninth century was adorned in front with ivory plates. Until the time of Al-Until the time exander VIII. the position of the relic frequently changed. In the o church of St. Peter, built by stantine between 320 and 350, chair had a place of honor at one of the sides in the baptismal chapel erected by Pope Damascus. In those days the Roman pontiffs use themselves upon this chair to administer confirmation to the neophytes just baptized. In the eighth century contemporary pictures represented the chair as kept in the oratory of St. Leo. Archaeologists like De Rossi and Marucchi have proved the existence of this venerable relia as far back as the second century. Even at that time it was looked upon with the highest veneration as a material proof of the Apostolic Succession. In the sixth century the Abbot John is recorded as having carried some of the oil from the lamp ever burning before the apostolic throne to the Lombard Queen Theodolinda.—The Tablet. to administer confirmation

ST. BRIDGET'S NIGHT REFUGE.

Report for the week ending Sunday 24th. Feb., 1901: males, 405; female 54; Irish, 219; French, 183; English, 38; Scotch and other nationalities. 19. Total 459.

A curious dilemma has arisen concerning one of the testamentary clauses in the will of the late Verdi. The great composer has ordered in his will that two boxes, which are at present in his villa at Sant Agata, shall be burned, and he expressly forbids anyone whatsoever to examine their contents. Everyone is wondering what these two boxes contain which induced the master to condems them to the flames unopened. If they inclose papers of any indifferent or worthless nature why has he condemned them to be burned? If they contain documents, papers, or even unpublished compositions of Verdi of interest or of value, should this clause in the will be literally carried out?

The burning of the entire furniture of the most elaborate gambling room in Fort Scott, Kansas, on the public square in the heart of town, recently, was one of the features of the crusade against all forms of vice that is spreading over the State. The furniture was burned on the or-

preached by Mgr.
preacher at Not
him as one of the
orators of the de not to appreciate eloquence, rather nish a brief sumn ficent effort of last to recall another same subject, whi twenty-five years Rev. Father Abra known as "The F South." The two "Truth," or rathe Truth. Mgr. Rozi story of the meeti and the woman o with Pilate's ques Truth?" But the is the same; and, and forms of the t as widely as is co. preach the self sa lesson I would dra is that, no matter manner of presenti precept of Cath Church, through t preachers, in all a and in all tongues, the same truth, ar ated one hair's-bre iron rules laid dov er, the source of a Truth itself.

Leaving aside M gant exordium, dra cumstances surrour in the pulpit of No ome to the substa He spoke somewha "Jesus, being the Pharisees, who have in an underhand we ment of John the

necessary to hurry dea, where for some had been preaching to His own countrioute. This led Hi route. This led his hostile territory of noon, on the second ney, He found Him well. There ney, He found Him well. There took p scene. All the past Jewish race centre spot. It was there the great ancestor the promise of a me that was to culmin that memorable p Master was about meeting with huma umph over a viciot past.

impn over a victor past.

"The one whom there appeared upo Sichem, with an en head—empty as wa her heart.

"Behold her con thirsty traveller. F manity! Many centron the road seekinging waters of Truth along the way side. along the way side has she not made, jar upon her head, har upon her head, which she was borning of Tiberius, und bent, over the arid ism, burning with a ledge, putting down unpoisoned fountain her lips and her se every doctrine, fain despair, upon the bider a scorching sun yet met with that water that alone cothing

thirst.

"Behold her co deathless Samaritar has passed over c barbarisms, as a s me some water, gives the begged. And not he barbaric her thirst. ed nor the her thirst.

"She knocked at Sages; crying out:

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Rev. Father McCa course of a powerful ed at Battersea said dat Battersea said what did we see It was true that dire tility to the Catholiatter days had gre the assumed by the Catholiatter days had gre the assumed by the catholian deven assumed by the catholian deven assumed by the catholian deven assumed the catholian deven assumed the catholian devents and men of third parent, and men of thurch were of that open frontal attack doned to assume other to defeat the Church in this countest danger, however, had to fear, not only the catholian development of the catholian development develop F MEXICO. correspondent of

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AN APPRECIATION BY "CRUX."

Already has the first sermon preached by Mgr. Rozier, the Lenten preacher at Notre Dame, marked him as one of the foremost pulpit orators of the day. My object is not to appreciate the great Jesuit's eloquence, rather do I desire to furnish a brief summary of his magnificent effort of last Sunday, and then to recall another sermon, on the same subject, which I heard some twenty-five years ago, by the late Rev. Father Abram J. Ryan—better known as "The Poet Priest of the South." The two sermons are upon "Truth," or rather the seeking after Truth Mgr. Rozier starts with the story of the meeting between Christ and the woman of Samaria at the well of Jacob; Father Ryan began with Pilate's question "What is Truth?" But the grand central idea is the same; and, while the methods and forms of the two preachers differ as widely as is conceivable, yet they preach the self same doctrine. The lesson I would draw from these facts is that, no matter how different the manner of presenting a dogma, or a precept of Catholicity, still the Church, through the voices of her preachers, in all ages, in all lands, and in a light may be a sour in the preachers, in all ages, in all lands, and in the same in all ages, in all lands, and in a light may be a sour declared.

I will not follow the preacher in the same in all ages, in all lands, and in all tongues, has ever declared. preachers, in all ages, in all lands, ated one hair's-breath from the cast-

Saturday March 2, 1901,

Leaving aside Mgr. Rozier's elecumstances surrounding his presence in the pulpit of Notre Dame, I will come to the substance of his sermon. He spoke somewhat thus :-

"Jesus, being threatened by the Pharisees, who had brought about, in an underhand way, the imprison-ment of John the Baptist, found it an underhand way, the imprisonment of John the Baptist, found it necessary to hurry away from Judea, where for some eight months He had been preaching, and to return to His own country by the shortest route. This led Him through the hostile territory of Samaria. About noon, on the second day of His journey, He found Himself at Jacob's well. There took place the famous scene. All the past history of the Jowish race centred around that spot. It was there that Abraham, the great ancestor of all, received the promise of a numerous posterity that was to culminate in Christ. At that memorable place the Divine Master was about to symbolize His meeting with humanity and His triumph over a vicious and erroneous past.

"The one whom He was to meet the sares above. asked of them 'What is truely asked of them 'What is treather that humanity and His triumph over a vicious and erroneous past.

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I will not follow the preacher in and in all tongues, has ever declared his magnificent peroration; moreover the same truth, and has never devi- I do not feel competent to transcribe in English the language which thrilliron rules laid down by her Found- ed the vast assembly that listened to er, the source of all truth, the very that masterly explanation of one of the simplest pages in Holy Writ. But as I followed, in imagination, that figure of Humanity seeking for gant exordium, drawn from the cir- Truth, my memory conjured up another scene. It was at the capital, in 1875, the "Poet Priest," the lamented Father Ryan was to preach, and I went to hear him. His subject was "The Search for Truth."

Opening a Bible he read from its pages the story of Christ before Pi-

master was about to symbolize His meeting with humanity and His triumph over a vicious and erroneous past.

"The one whom He was to meet there appeared upon the way to Sichem, with an empty jar upon her head—empty as was her mind and her heart.

"The one whom He was to meet there appeared upon the way to Sichem, with an empty jar upon her head—empty as was her mind and her heart.

"The one whom He was to meet there appeared upon the way to Sichem, with an empty jar upon her head—empty as was her mind and her heart.

"The one whom He was to meet there appeared upon the way to Sichem, with an empty jar upon her head, from Eden, in which sale was born, to the scourging along the way side. What a journey has she not made, with the empty jar upon her head, from Eden, in which sale was born, to the scourging of Tiberius, under which she now bent, over the arid sands of pagganism the proportion of the protection of the open of the there was born, to change with the part of the protection of the open of the page of the panel from which her lips and her soul the rim of every doctrine, fainting at last, in deep air, upon some water, give me the world, as the legions of manity was dumb.

"Biolob her coming on.

"The one whom He was to meet the provided the provided the provided provided the prov

"She knocked at the doors of the Sages; crying out: 'Give me water, demption to the sunset of Time."

RELIGIOUS INDIFFERENCE.

Rev. Father McCarthy during the course of a powerful sermon delivered at Battersea said:

What did we see in this country? It was true that direct and open hostility to the Catholic Church in these latter days had greatly diminished. The name of Catholic was honoured and even assumed by many people who had no real title to it, and with the name of Catholic the doctrines and practices of the Church were also being adopted. It was apparent, and men of thought in the Church were of that opinion, that open frontal attack had been abandoned to assume other tactics in order to defeat the objects of the Church in this country. The greatest danger, however, which Catholics had to fear, not only for themselves but for those who came after them and the greatest danger which they had to fight, if they desired their holy religion to be handed over to future generations in all its beauty and vigor, was the spread of religious indifference. Catholics were living in the midst of a Protestant people, the generality of whom had no fixed tenets of religion, and were split up into hundreds of sects united only when they were reminded of the common cause of their institution—to protest against the Catholic Catholics where she might teach her young hill the midst of a Protestant people, the generality of whom had no fixed tenets of religion, and were split up into hundreds of sects united only when they were reminded of the common cause of their institution—to protest against the Catholic where she might each her young children to overcome the temptations which surrounded them and where she might acquire those endowments of mind and heart which were necessity for him and heart which were necessary for mind and heart w

sary to every young Catholic in a Protestant world. If a child lived in the midst of a Catholic atmosphere, and was not assailed by unbelieving men, then all would be well for that child, but in England Catholic life was surrounded by temptations and difficulties, and the child must know how to defend its belief, must possess a clear knowledge of the doctrines of the Catholic Church to which it belonged, and must be so firm that it could not be moved by the specious arguments which were brought against it, and this could be done in the Catholic school. "Train up a child in the way he should go, and even when he is old he will not depart from it." See, then, the necessity which existed for the erection and maintenance of Catholic schools.

IN MEMORIAM.

LETTER OF CONDOLENCE. To Rev. Dr. Luke Callaghan, Spiritual Director to Branch No. 1, C.M.B.A., Quebec.

Rev. and Dear Sir,—It becomes my pleasing duty as secretary, to respectfully in Jrm you, that at a large meeting of Branch No. 1, C.M.B.A., held on Monday evening, 11th February, President Bro. J. Warren presiding, a motion was proposed by Bros. T. J. White and J. O'Shaughnessy, and promptly carried by all rising in their seats, giving expression to the deep regret ried by all rising in their seats, giving expression to the deep regret felt by all present, and requesting the secretary to convey to you, as our respected spiritual director, and Rev. Father Martin Callaghan, and all of your relatives, the sincere sympathy of our whole membership in your affliction, by God having been pleased to summon from this life your esteemed and beloved brother in Christ, the late Rev. Father James Callaghan, whom we had hoped to see soon restored to health and usefulness. As he was known to most of us, if not all, the shock came with greater force. In thus offering our sympathy, dear Rev. Father, we would fain waft our shock came with greater force. In thus offering our sympathy, dear Rev. Father, we would fain waft our humble prayers unto heaven, that as your late Reverend Brother James was honored by being one of the few chosen and admitted to the ranks of God's holy men on earth, so may he be again honored, on being called home, with a place among the elect of that heavenly kingdom away beyond the cold grave, there to abide in glory, free from all care and pain forevermore. Reverently do we exclaim:

"There is no death! An angel form

"There is no death! An angel form Walks o'er the earth with silent tread;
He bears our best loved ones away, And then we call them 'dead,'
And when he sees a smile too bright, Or heart too pure for taint or vice He takes it to that world of light. He takes it to that world of light, To dwell in Paradise."

'Eternal rest grant to him. O Lord! let perpetual light shine upon

Sincerely hoping, Rev. Father, that this our humble condolence may assist in giving you and all of your relatives some consolation in your trial and great loss sustained through the will of Divine Providence.

community of the city at large and the still heavier loss endured by the members of his family.

Resolved,—That while we bow down in humble submission to the will of an all-wise Providence, we neverthess regret his removal from our midst and mourn for one who so deservedly possessed our veneration, love and confidence: Therefore, we earnestly pray Him whose chastisements are meant in mercy to impart to you His consolation in this your great affliction.

Resolved,—That a copy of these resolutions be 'orwarded the Rev. Fathers Martin and Luke Callaghan, and to the "True Witness" for publication.

LIZZIE HOWLETT,

LIZZIE HOWLETT, Recording Secretary

RESOLUTIONS OF CONDO. LENCE .- At the regular meeting of Division N. 5, A.O.H., held in their hall on Wednesday, Feb. 20th, 1901, the following resolutions were un-animously adopted.

animously adopted.

That whereas, it has pleased Almighty God to take from amongst us our late brother F. McDonald.

Resolved.—That the sincere sympathy of this Division be extended to the family of our deceased brother.

ther.
Resolved.— That the charter be draped for the period of three months in respect to deceased, and that a copy of these resolutions be inserted in the "True Witness."

inserted in the "True Witness."

MARY ROBERT—At the ripe age of 74, Mary Robert, wife of Mr. Michael Brearton, St. Philippe, Argentenil, has been called to the better world after a short illness which she bore with exemplary patience and resignation. This announcement will be read with sincere sorrow, not only by her immediate relatives, but also by a host of acquaintances who had known and respected her and loved her from her childhood. Mrs. Breatton leaves three children to mourn her loss; John, of California, Patrick, of Pountnez, Vermont, and Peter of St. Philippe, Que.

The distinguishing characteristics of Mrs. Breatton during her life

making a tour of Connemara. Reports say that he has been everyports say that he has been everywhere received with respect. The
people have approached him, and
pointed out the impossibility of
making a living on their little farms
owing to the poverty of the soil.
They have begged the Chief Secretary to induce the Government to do
something in the direction of encouraging various industries. Mr. Wyndham has promised to do so. He is
utterly shocked at the condition of
most of the population, who seem to
be living in a state of chronic poverty.

IRISH LANDLORDS .- The "Universe' remarks :-

It would seem, from the latest ut-terances of Mr. T. W. Russell, the Unionist champion of the Ulster Tenant Farmers, that there is every Tenant Farmers, that there is eve likelihood of the Nationalists a the Ulster men joining forces on common platform for the compr sory buying out of the Irish lan lords. It is daily becoming me apparent that Mr. Russell is dead apparent that Mr. Russell is deadly in earnest on this subject. He is a man of greet force of character, an indefatigable worker, and if only the Ulster members bacv him up, as they are pledged to do, we cannot see how any Government can well refuse to listen to the voice of a completely united Ireland—united North and South for the first time for a century.

JURY PACKING .- The case of the Crown v. McHugh, for alleged sedi-tious libel, came to a conclusion in Dublin recently, when the jury disagreed and were discharged. The action was brought against Mr. Mc-Hugh, M.P., on account of an article published in his newspaper, in which he commend very strengty. cle published in his newspaper, in which he commented very strongly on the method in which the Crown exercised its right of challenging jurors in a case before Mr. Justice Andrews at the Connaught winter assizes. Two men were being tried for intimidation, and Mr. McHugh, it is alleged, accused the Crown of jurypacking, and also caused it to be believed that the jurors had violated their oaths. From the evidence put

language than can be found in many of our histories. She says: -

of our histories. She says:

Did you ever think that the words that you use were made just like the clothes that you wear? When the clothes that you wear? When the English people first began to make their words, they made only such as were needed. They were too poor to have more than one word for each thing, just as poor people cannot afford only such garments as are necessary. But after a while they green richer. Still they were very simple in their ways, and did not waste their words, for style. One day, over the English people and conquered them. Then more of these people came from the north of France which is called Normandy, to settle in the new country which their king had end on the two words, and a whole new language, for they spoke French.

They treated the Saxons almost as slaves, and called them serfs. They required them to do all the work in the fields, fin the shops, and in the houses; and for centuries they lived together as serf and master.

But after a while the Saxons and the two languages became the English language. But there were a great many nore words now than were necessary. The Normans would in ot give up their language, and the Saxons would not give up theirs, and so to-day we have two words for a great many things. If you be-Did you ever think that the words

were a fervent, solid piety; the fear of God and a love for Him and her neighbor, which grew more ardent as life moved on. It would indeed be superfluous now to refer to her charity towards the poor; let it be said, however, that no one ever appealed to her in main. Her kindness and hospitality were proverbial, and will cause her, to be long remembered.

The funeral took place Mondo.

will cause her to be long remembered ed.

The funeral took place Monday, Feb. 25th, to the Church of St. Philippe, where a Requiem High Mass was chanted by Rev. Father Montour. A very large number of prominent citizens and many from a distance attended. There was a large, if not the largest gathering on such an occasion that has ever been seen in the Church of St. Philippe. Seldom has a funeral tahen place where there were so many expressions of sorrow shown. No person ever knew her but to become attached to her and the happiest moments of her life were when she could make others happy about her.—R.I.P.

M. B.

NOTES FROM IRELAND.

AMONG THE PEASANTS.— Mr. Wyndham, the Chief Secretary, is making a tour of Connemara. Reports say, that he could make a tour of Connemara. Reports say, that he could make a tour of Connemara. Reports say, that he could meake a tour of Connemara. Reports say, that he could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake a tour of Connemara. Reports say, the the could meake the say the could meake the say that the most interesting words are thus the Montants the Normans the the Normans the Saxons who drove the cattle to pasture, when you the call them cows and cattle; but when they are in that condition we call them cows and cattle; but when they are in that condition we call them cows and cattle; but when they are in that condition the table, and sheep to mutton, and hope to prove the cattle to pasture, who could be the mand butchered them, and now when they are in that condition the table, and sheep to mutt

HOW A RUN ON A BANK STARTED.

The "Catholic Universe" says :-A wag in Pittsburg last Friday saw two linemen running over the roof of the German National Bank. Meeting a friend he asked: 'Did you hear about the run on the German National Bank?' The question was passed along until a real 'run on the bank' began. The run is still in progress and people are fighting for places. A Sister of the Good Shepherd was the only one for whom the crowd fell back. Over \$200,000 has already been withdrawn. The bank has 30,000 depositors and appears to be unbreakable. Jokes sometimes turn out to be serious matters. two linemen running over the roof

TEACHER IN A TRANCE

An account recently widely published in Boston and New York papers, of the narrow escape of a school teacher who, pronounced by her physician to be dead, came near being buried alive, being conscious of all said and done in her presence, but unable to speak or move, is on-ly one case of hundreds, calling attention to what some of our ablest physicians and medical writers have said, namely, that "the only a lutely sure test of death it the ginning of decay," and showing lutely sure test of death it the beginning of decay," and showing the
desirability of suitable buildings or
mortuaries (as we have often urged
in this paper), where the bodies of
all persons supposed to be dead can
be kept with tender care until all
possibility of life is at an end.—Geo.
T. Angell, in our Dumb Annucls.

THE SONGS OUR CHILDREN

If you go into a home nowadays and request one of its daughters to sing for you, the chances are that you will be entertained with a "coon" song in rag-time, or some thing about a street flirtation, o some similar concert hall abomina

The sweet songs of long ago, inno The sweet songs of long ago, inno-cent, pleasing, inspiring, are out of date and thought to be too slow and sentimental for this fast age. But, indeed, they are preferable to the songs in vogue to-day, which, conceived in depraved minds, leave a yellow streak on the memory and the imagination of those who sing them.

the imagination of the them.

The music stand in every home needs to be expurgated. — Catholic Columbian.

An American newspaper publishes the following account of a recent experience which Rev. Father Stein had while on his way to a sick call. This is the story, says this newspaper, as Father, Stein tells it himself:—

self:—
Paterson, N.J., Feb. 24. — Father
Stein, a Catholic priest here, has
had an experience.
"It was near midnight when I answered a ring on the doorbell. I
found a man on the stoop. 'Father,'
said he, 'will you come in a hurry?
A good friend is dying. He wants
to see you.'

to see you.

'I hurriedly donned my street clothes, taking the blessed sacrament with me. I did not know the streets well, but, meeting a policeman after fifteen minutes' walk, was told where the family bired.

The Rabbinical Association of Baltimore, which is composed of Jewish rabbis of that city, objects to the daily reading of the bible in the public schools.

Mrs. E. G. Mitchell, 45 years old, of Boston, a few days ago, died suddenly in a dentist's office, after having four teeth extracted. Medical Examiner Draper said death was due to heart disease.

The "Gaulois" recently declared with national pride that there were in France half a dozen persons who had lived in three centuries, but a German statistican comes forward with the statement that in Europe itself, according to a census taken a short time ago, there are about 62,000 centenarians.

The prospects for the great Irish Encyclopaedia has been issued at New York, and the corporation which will publish it has applied for a charter. This work will embrace every subject connected with Ireland and the Irish from the earliest time to the date of publication. The work will comprise forty volumes and will be five years in process.

Leo XIII. has just given a proof of Leo XIII. has just given a proof of his good-will to the archdiocese of Bologna by presenting to the Metro-politan Church the golden chalice of-fered to him by the Catholic world to be used in the celebration of the first Mass of the Twentieth Century, which he celebrated at the very turnwhich he celebrated at the very turn-ing point of the two centuries in his private chapel at the Vatican.

Chicago has a Business Women's Loan Association which suggests the "Little Societies" that have long flourished in Germany, although it is less of a philanthropic enterprise and more of a business proposition. The German societies lend small amounts of money to women desiring to go into business for themselves, and records show that the losses of the organizations have amounted to very little.

The Chicago association lends money for the same uses, but requires good security and protects itself against any heavy loss.

The need of such an organization and its success are an interesting commentary on the eagerness with which women are invading the business world. Chicago has a Business Women's

A LITTLE GIRL'S HIT.

The superintendent of schools of Spokane, Wash., desirous of testing the powers of composi ion existing in a class of 8-year-olds, requested that three sentences be written, each unt three sentences be written, each to contain one of the three words, "bees," 'boys' and 'bear." A small girl laboriously concocted the following sentence: "Boys bees bare when they go in swimming."

DIED.

HARDING.—In Montreal, on the 21st. Feby., 1901, Mary A. Martin, wife of Thos. Frs. Harding, of the Montreal Post Office. May she rest in peace

One Dollar

If you will send us ONE DOLLAK we will send the " True Witness" for one year to a . part of Canada (outside the city), the United States or Newfoundland.

...OUR REQUEST ... Every friend of the True

Witness can do something to assist us ; all have a few frands or neighbors they might easily approach and who would subscribe if asked to do so

One Dollar

NOTICE.

Notice is hereby given that at the next session of the Parliament at Ottawa, the company called "Le Credit Foncier du Bas-Canada," incorporated by the Act 36 Viet. Ch. 102, will apply for amendments to its charter for the purpose of changing its capital stock and board of management: of providing for a change in its place of business: of regulating shares, securities (lettres de gage), loans, deposits, and the keeping of accounts; of amending and making new by-laws and for other purposes.

Irposes.

LE CREDIT FONCIER DU
BAS-CANADA.

Montreat 19th. February, 1901.
GEOFFRION & CUISSON,
Attorneys for Petitioners.

THE DOCTOR'S COMPROM

self could not explain, for the world at large served him well. There were no visits to be made to hospital wards, no students to accompany to clinics, no fashionable invalids in need of his care, and even the poor wretches of the slums in whom he had become interested had been atpromised himself the whole afternoon to prosecute the study of a theory he was developing and which earnestly hoped practice. The best-disciplined minds, however, are at times subject to overnowering moods and it was one of these that now caused his discontentedness. Probably it was due to a sense of freedom from the thousand duties that usually hedged him in; or shall we charge this unaccussuggestion of early spring that had stolen across country fields and found him out in his New York flat? Whatever it was, the Doctor's stud-ies were not made that April after-

noon.

A retrospective mood, in which memories of the passed welled up in his heart, controlled him, Under its influence, this busy young doctor, the astonishment of the profession, whose firmness and almost womanly gentleness alleviated the fever-racked hospital patient, and whose kindaese brightened the life of many a poor factory girl, as his skill satisfied the wealthy society lady, became almost factory girl, as his skill satisfied the wealthy society lady, became almost a boy again. It was not his wont to indulge in these memories, for his life was too busy. But now his discontent slipped away as he gave himself up to them. And as he sank down in his easy chair, it was not the walls of his library, the books, the instruments, or the anatomical charts that formed his horizon. He had little thought for his profession.

the instruments, or the anatomical charts that formed his horizon. He had little thought for his profession that afternoon. It was the little New England town of his birth and his student days he was absorbed in. He could not be more than 28, but one might read experience in that clever, good-looking young face. Pensive lines marked his features as his thoughts dwelt upon his little home on the hillside, beautified by his mother's flower-beds and clinging vines. There, next door, had been the home of the little girl who had been the best friend a boy ever had, as he used to think in those days. What a refreshing sensetion the thought of that little girl brought! and the young doctor smiled unconsciously as he pictured the pranks they played together. The smile faded as his mother's early death came to him, how she had died in her youth and happiness, leaving him with his grief-stricken father. And well he remembered the quiet life they then had led together; the evenings they had spent in the lonely home thinking of her. Sometimes the father would read to his boy, or would tell him the hopes he had of seeing his little lad a physician like himself one day. For the parent had also his little lad a physician like himself one day. For the parent had also been a medical man, one of the true servants of God's people, who labors not solely for money, and was, therefore, greatly beloved by his fellow-townsmen.
Then came his father's sudden

death, hastened by the unending labors that kept sapping his strength throughout one long dreary winter. Before the young doctor's eyes that seene of 15 years past vividly prethroughout one long dreary winter. Before the young doctor's eyes that scene of 15 years past vividly presented itself. On a wild March day, far unlike the present golden afternoon, he stood in the quaint little churchyard bitterly crying as the cold stones fell with a dull sound upon his father's coffin. And while he knelt among the sympathetic friends, and the good old parish priest prayed fervently for the departed soul of the good man lying there beneath them, his grief rendered him insensible to the sharp out of the sleet and rain. One thing only had been able to cheer him, and that was his little neighbor, who, as his was his little neighbor, who, as his was his little neighbor, who, as his will a was his little neighbor, who, as his will a was his little neighbor, who, as his will a was his little neighbor, who, as his was his little neighbor, who, as his was his little neighbor, who, as his au this was his little neighbor, who, as his au little was his little neighbor, who, as his au little was his little neighbor, who, as his au little was his little neighbor, who, as his au little was his little neighbor. He so baddy. Your papa is in heaven, and his live you." But now he could hardly recall her name, so utterly had those old times ceased to interest him. "Dead as Helen of Troy for wall I know," he said to himself.

His aunt had taken him to New York to live, and there he had met one of his father's college friends, a man high up in the medical profession. For his fiend's sake this man interested himself, and observing the boy's bright clever ways, he trained the

interested himself, and observing the boy's bright clever ways, he trained him under his own eyes in all the mysteries of medicine. Carefully watching as the boy grew up to young manhood, he discovered rich young manhood, he discovered rich traits that promised to reward systematic development. When it was time, therefore, he sent the boy abroad to have the advantage of the manholds in Europe. He time, therefore, he sent the boy abroad to have the advantage of the ripest knowledge in Europe. He studied at Paris under the famous savants there. And after several years spent profitably he went to Berlin. It was to the German student-life he owed much of his character, for he had loved that life with its excitement, its duels, its singing, and the clear-headed men he met. When he left there and came back to America he wes a brilliant, masterful man, almost a genius, and not hampered, as he told himself, by too many religious convictions. He was not positively irreligious, not at all a cynic, but, like the Germans whom he had known, one who considered all the obligations fulfilled when the mandatus of honor and duty are observed. Still be acknowledged that the faith of those poor wretches when out of pialanthropy he often pited, was the one sunny spot in their gloomy existence. But for himself, be was wont to tell the young Catholic priest who used to meet fam at the hespitals, and who had

Young Dr. Felton, famous, rich, and admired by the circle he moved in, was somewhat uneasy and discontented. Why he should be he himthe young doctor's heart, endeavor-ing to convince him of his mistake would be told that nothing short of a tangible scientific experiment could be of any avail as an argument. Such was the nature of Dr. Felt-

mise he had made to visit him. This afternoon was his opportunity, He had given up all his plans of study that day, and besides he felt that the company of the sincere young clergyman would do him good. So,

clergyman would do him good. So, still possessed by recollections, he got up and went out of the house into the street.

After a short walk he arrived and was admitted into the parlor of the pastoral residence by the neat, elderly housekeeper. In the interval of waiting he occupied himself by admiring the exquisitely carved ivory crucifix that hung above the door. A slight smile played over his mouth as he looked at the tokens of Catholic faith around the room, for to him they were little better than instruments of superstition, and it somewhat puzzled him that his priest-friend could so implicitly believe in the usefulness of such things. lieve in the usefulness of such things. His meditations were broken off ab-ruptly by the appearance of Father Ryan, who took him up to his own room. He was delighted to have

Ryan, who took him up to his own room. He was delighted to have this busy young doctor pay him a visit, and especially since his leisurely manner promised a long, pleasand talk with him.

The doctor was still full of memories, and of these he appeared desirous of talking. Father Ryan, therefore, sympathized enough to set the smouldering fire of these memories ablaze, and soon he was listening to the story of his friend's life. To him this explained very much and also encouraged him greatly. It was no slight interest he had in the young doctor who was so clever, good, and honorable, but whose religious views pained him deeply. He had often wondered at the familiarity his rationalistic friend showed with Catholic observances whenever they had visited together the sick poor of his flock. Where could he have acquainted himself so well as to know when candles and holy water were necessary? He ventured to say accordingly: "Doctor, pardon me, but it strikes

to say accordingly:
"Doctor, pardon me, but it strikes me, after hearing you dwell so on your life, that you once were a Cath-olic, and still have the faith, despite

your lite, and olic, and still have the many our apparent indifference." in the "Not at all, Father, not in the "rejoined he, "although you was that I was have rightly guessed that I was born in your faith. There is no use, I am convinced, in tying oneself down to those unreasonable ceremonies of religion. You know my profession of belief, and I think it a good "Well. I know your mind too

"Well, I know your mind too thoroughly to argue with you on that point," the priest answered; "but tell me, are you not greatly influenced by these recollections of your childhood when they come back to you?': The other nodded assent. "Then I may venture to say that by them you will be led back to the faith in which you were born."

The doctor was now getting merry, as he saw his friend becoming so earnest, and rallied him by declaring that no power on earth could make him believe otherwise than he did, unless it was the proof based on scientific data he had before mentioned. "We shall see," raid that points.

"If ever it does come to pass otherwise, answered the doctor. "I'll devote myself more than ever to your poor, Father."

A knock at the door interrupted their conversation. Opening it, Father Kyan was handed a letter stamped specially to hasten its delivery. The rather unconcerted glance he at first cast on the enevelope suddenly vanished, and a look of interest and great anticipation succeeded. Excusing himself, he broke the seal and found his interest justified, for it was from an old priest who had been a great friend of his, and whom he had not heard from in years. The letter informed him that his friend had a parish in a little New England town, and the reason of his writing was to request a favor.

Evidently Father Ryan, thought the doctor might like to hear what the letter contained, for, asking him to listen, he read the following exceept: A knock at the door interrupted

cerpt:

"Knowing that your circumstances bring you into daily contact with the best medical men in the city. I beg of you by any means possible to persuade some specialist in brain diseases to come up here immediately. The patient is z young lady, the only child left a widowed mother. The local physicians are mystified at the case, and declare a cure impossible. But I would not accept that décision without making a great effort to secure someone who could speak more authoritatively. Let no fear of expense retard you.

"If you can do this favor for me you will secure my lasting gratitude, besides a mother's blessing.
"Believe me, Yours sincerely in Christ, "THOMAS BERKELY."

Turning to the doctor, the young

New York, New Haven, and Hartford Railway, not far distant from Hartford, I believe."

"Brassville is a name I never heard of in Connecticut, which is my own home, Father, and I was born in the vicinity of Hartford; but I suppose, since I've forgotten so many things, I've also let slip the names of towns; but I you say I can get there and return in the limited time at my disposal, I shall be very glad to do whatever lies in my power for the young lady."

"Then, doctor, it's settled, and

ed Brassville, and if this town was near Hartford it was not far from where he himself had passed his early days. He, however, could not recollect any such place. His own town bore the old Indian name of Mattatuck. But as he did not remember the names of all the places he once knew, his inability to recall the very modern name of Brassville didn't cause him much uneasiness. So he told the conductor to notify him should he be asleep when the train arrived at his destination, and closing his eyes he leaned back in the seat, the servant of alternate naps and dreams.

It was the prettiest place in It was the prettiest place in the town, this charming home of Mrs. Saytom. Set back on a broad lawn and surrounded by walks that pansies bordered all through the summer time, the old-fashioned white house stood at the top of the long, high village street. Down below the busy manufacturing community. busy manufacturing community spread itself out, and along the river that seemed to cut the distant northern hills apart the familiar New England scene of numerous clustering factories met one's eye. In front, two tall buttonball trees stood like factories met one's eye. In front, two tall buttonball trees stood like giant sentinels, and on the side a row of elms forced a boundary between the lawn and a narrow country lane. Rose bushes climbed over the house and ran around the windows, and a honeysuckle vine curtained the long verandah. It was the beginning of spring, and everything had begun to feel the season's influence. The buds were swelling on the shrubberies and trees, and the fragrance of fresh earth upturned in the gardens mingled with the invigorating odor that came from fields and near-by woods.

People passing by on this April evening, however, missed the sense of serenity that had seemed to belong to the place. Little groups of women had been coming and going all the afternoon, and the anxiety expressed by their audible sighs seemed to hover around and attack whomsoever chanced to pass the gate. A fight for life was going on in one of the rooms around whose windows a rose bush had wound itself. Mary Sayton, the only child of her widowed mother, was slowly dying, about to fade away when the beautiful springtime that she loved

ing, about to fade away when the beautiful springtime that she loved side her bedside the poor mother, worn out by sleepless nights and the terrible strain, struggled to keep back the feeling that threatened to

A fortaight ago and Mary had been full of life and happiness. Her char-ity lit up and cheered several poor homes, and Mrs. Malone, "always ailin," daily declared that the sweet girl's visits made her forget her pains. It was therefore fit that a deed of mercy should have occasioned the accident which now is seemed was to result in her untime

A reckless driver would have run over little Tommy Rafferty, whose mother was too busy to keep him

BABY'S BUSINESS

A healthy baby is comfortable; and that is enough for a baby. His business in life is to grow.

Aside from acute diseases, his food is the cause of most of his troubles.* But Scott's emulsion of cod-liver oil delivers him from it.

He isn't sick; only a little hitch, somewhere, in his machine for turning food into

It is a great thing to do, for a baby, to help him over a hitch with mere food-the emulsion is food that has the tact to get there.

The tact to get there is med-

whatever lies in my power for the young lady."

Then, doctor, it's settled, and I'll telegraph to Father Berkely to meet you must hurry your preparations, for your train will leave in about an hour. Good-bye and on your journey reflect upon the things I've said to you this afternoon."

This parting shot brought a smile to the doctor's face as he left the house and hastened towards his own home. Arriving there he selected the necessary articles and was off directly for the Grand Central Station. And as he went along he was once again plunged into the thoughts that had possessed him all the afternoon. How singular it was that after the hours he had given to his childhood's home that day he should now be on his way to the vicinity in which that home was! How twisted are threads of life, he mused. He bought his ticket and passed out through the guards. Seating himself comfortably in his seat, he gave himself up to the congenial memories and the words of Father Ryan. He was going to a town called Brassville, and if this town was near Hartford it was not far from where he himself had passed his early days. He, however, could not received the consolation of talking with you once more!"

But no response came. There was not ledlect and most of the pound had tenderly bore her to the house he he top of the hill. Her brain had tenderly bore her to the hiuse the hill. Her brain had tenderly bore her to the hiuse the hill. Her brain had tenderly bore her to he house on the top of the hill. Her brain had tenderly bore her to he house and the help of the hill. Her brain had tenderly bore her to he house and senderly bore her to he house the hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore her to he hill. Her brain had tenderly bore in the

youthful appearance.

When the old family physician was told by the priest that his young confrere was one of the ablest men in the profession, he looked upon him somewhat sceptically. And who would blame this experienced practitioner of thirty years' standing for thus looking on one who seemed hardly of as great an age as that. The clean-shaven face and the crisp, dark-brown heir that clustered on the high forelead indeed were almost. the high forehead indeed were almost typical of a hove but 4 the high forested intered were almost typical of a boy; but the experience that showed in those scrious eyes, and the movements of his slender, well-knit body marked him as one who well knew his purpose and pursued it to the end always. Gradually the older man found himself admiring the manner in which he invited ing the manner in which he inquired the circumstances, and the firmness and decision with which he examined the patient

The girl was still in a delirium, which, instead of abating, grew much worse. Something had to be done immediately, for it seemed as though the end was approaching. First, the young doctor prevailed upon the distracted mother to leave the room, and so she was led out and the girl took her in charge. and the girl took her in charge. Then seeing the urgency of the case, he considered what was best to be done. To his mind there was only one thing, and that was to change the delirium to some state of mind in which pleasant ideas might predominate. Soon the patient showed the success of the young doctor's skilful treatment. Gradually the stormy fits subsided, and a calmer mood came on. And now she began to speak on something that must have been very dear to her. To the doctor it was nothing but the coming back of memories that had for years lain dormant in brain cells. But he listened because he was ever a student. because he was ever

a student.

What she said would hardly offer food for scientific consideration, but his attention was undivided as she

his attention was undivided as she was saying:

"Willie, let's go down by the stone wall and gather flowers for the May altar. Fether Berkely says he's go. ing to have a pretty altar in honor of May. "Are you going to be a doctor like your father, Willie?" "Oh, won't you be happy on your First Communion day! I know you'll be a good man like your father, and have the priest say of you, as Father Berkely says of your father, that he's a Christian Catholic gentleman." "Don't cry so, Willie; your papa is in heaven, and I love you."

Thus she wandered on in a happy

Willie; your papa is in heaven, and I love you."

Thus she wandered on in a happy state of mind, saying things that made the young doctor start. His own name was William; his father had been a doctor, and he had a dim recollection of once having heard the words she had spoken, and surely the last ones were somewhere once said to him. But now there was no time to spare for such thoughts. Consulting awhile with his older associate, he prepared for a delicate operation, upon the success of which he could not be certain. But risks were equal. Then in that chamber a gallant fight those two men made against death, and finally the light of hope came into both their eyes. The young doctor had triumphed, and the older man grasped his hand in one whose pressure conveyed a glad testimony to his genius. And as the morning came he instructed the older doctor in what was to be done thereafter, and as he was required at home as soon as possible he hurried from the house, harely having time to assure the overjoyed mother that all might soon be well, and with her blessings in his ears he got into a carriage and was driven to the morning train.

When he had asked his friend to undertake the case of the young lady suffering from brain-trouble, Father Ryan little suspected the turning-point he was effecting in that one alife. The next day he met him at the hospital as calm and gentle with

the department of exception again the features of the set of the s

He awoke early and eagerly dressed. Then he went out to see the place before the people began to stir about the streets. It happened to be Sunday morning, and as he went out everything was very quiet. The hotel was in a new part of the town, the modern appearance of which attested its quite recent growth. There were more factories than there had been, but as he went along he recog-

rural-looking person who casually asked him if he was a: "stranger." Nothing loath to enter into a conversation, the doctor told him he had been absent from the place a

long time.

"Wall," interjected his questioner, invalled leave dout charge.

e case, to be only change mind to present folks 'll fight shy of the place naw; but they wunt of some of us hev anything to say. Enterprise's all right wen it dun't spile bizness, but when it comes to changing a picteresk name that the Injuns giv the place it's runnin' too far. Thet's what them boomers did. Why, they led a taown meetin' and changed the name to Brassville, because they lowed it would draw trade. But we warn't goin' to lose the summer people, and so, another the summer people, and so, another the name to Brassville, because they lowed it would draw trade. But we warn't goin' to lose the summer people, and so, another the summer people, and so, another the summer people warn't goin' to lose the summer people, and so, another the summer people, and so, another the summer people warn't goin' to lose the summer people, and so, another the summer people, and so, another the warn't filled a good many voters hedn't filled a good many voters long time.
"Wall, interjected his questioner

people swar thet it wouldn't have been done if some of the farmers hedn't filled a good many voters with hard cider thet day. But I'll swan thet's none of my bizness."

"What do you say, sir? Did you really change the name of the place to Brassville?"

"Thet's what they did, but we bet them and changed it back agen."

The farmer curiously watched the look of perplexity that overspread his questioner's face. But the other smiled and commended the farmers for their shrewdness, and as he went into breakfast the rural Yankee chuckled out:
"Swan it was 2 good joke 'bout

chuckled out:

"Swan it was a good joke 'hout
the hard cider."

It was no wonder the doctor was
so deeply perplexed, for is Brassville
and Mattatuck were one, and the
same, then he had unknowingly visited his old home that April hight,
and the young lady he had operated
upon lived there. I is speculated, whether she had enti ely recovered, as
'he had not heard of her since. And

says an exchange. "It has thirty-seven Catholic churches, ten chapels and nine convents, besides its many Catholic colleges, schools, hospitals and libraries."



Songs of Praise

SURPRISE. Mrs. T. Henry Andrew St. Thomas, Ont.

I have to wash for three brothers that work on the railroad, and SURPRIST SOAP is the only soap to use. We trie every other kind of soap, and I tell every body why our overalls have such a goo color.

Maudie Logan.

Montreal.

Montreal.

Can't get wife to use any other so Says SURPRISE is the best. Chas. C. Hughes. SURPRISE is a pure hard SOAP.

CANCERS Cured.

1786 St. Catherine Street.

The Only Society Incorporated and Offering Solid Guarantees CAPITAL, - \$30,000.

SUBSCRIPTIONS:

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W. A. WAYLAND,
BELL TEL. EAST 1285. Munor, Tw. 565.

GENERAL MANAGER.

the Boquet thus be theduty we owe to God bless them! old mother. Time snowy flakes on

deep furrows on the not sweeter a now? The lips are en, but these are thissed away many childhood's cheeks, sweetest in all the the sweetest in all the thin yet, it glows dim, yet it glows dianre of old love fade. Ah, yes, she mother. The sands run out, but feeble go farther and reac go farther and reac you than any per You cannot walk where she cannot so the per so that you canfold too high for she may kiss and dence of her deat the world shall de you, when it leaves side to die unnotie mother will gather arms and carry you of all your vi most forget that youred by vice. Love cheer her declining devotion.

WHEN THE PR "How often does house on a sick call there is no candle to when the sacrament ministered; but one would not need a la one who had faith s this honor should be Strange to say, how of the house never matter at all. They matter at all. They waiting while they ru if possible, a candle neighbor. Perhaps the grocery store; I blessing they think the when they get the can be, there is probut it in; it is likely bottle is all that can It would look much nouses which we it there were fewer belessed candles. It with people who lived as much of their soutles. It is very unjuit property was the samuel of their soutles. It is very unjuit property which was the samuel of their soutles. It is very unjuit property is properly which was not because the samuel of their soutles.

same authority discus its of parishioners in its of parishioners in manner:—'It is not nor impertinent, we hour people that Su very busy day for that they have but set to receive callers the Sundays ago nine persect the priests between of the first Mass and the foldhere were five.

"Of course, Sunday for you, and it is he go to church just to priests' residence and business, and thus sartrouble of calling ag week, but remember,

business, and thus sar trouble of calling ag week, but remember, tweens his Masses an recitation of his Offic busily occupied, and moment to spare. "Again, fasting as h under a severe nerv feels the need of rest.

feels the need of rest, would much prefer to ealls as can without postponed until Mond. "So with every disp lige the people, we what on their part they ment's examination of whether the postponed un Tuesday."

LIGHT A FOE TO There is an Italian says where the sun of the doctor does. The saying cannot be dis our sanitary reformers hardly recognized the sunlight in the house a air and pure water. It ly said that no chancel chequer of these days we tax windows, as the within living memory, result that many hous LIGHT A FOE TO

**** The Drink CAN BE CURED A

DIXON VEGE REMEDY ===

J. B. LALIM

DEAR OLD MOTHER.-The Weekthe Boquet thus beautifully refers to the duty we owe to our dear Mothers, God bless them! :—Honour the dear

God bless them! :—Honour the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweeter and more beautiful now? The lips are thin and shrunken, but these are the lips that have kissed away many a hot tear from chidhood's cheeks, and they are the sweetest in all the world. The eye is dim, yet it glows with the soft radianre of old love which can never fade. Ah, yes, she is the dear old mother. The sands of life are nearly run out, but feeble as she is, she will go farther and reach down lower for you than any person upon earth.

han any person upon earth. cannot walk into a midnight

WHEN THE PRIEST CALLS .-

there is no candle to be had! Says

one who had faith see that at least this honor should be given to them.

St. Joseph Parish Messenger. law of the Church requires it

thoughts. Had he other would have im, a good man? feel proud of him? There came back is heard in deliri-

be a good man, st say to you, as ys of your father, tian Catholic gengh his head, and knees there on his I prayed. N PAGE SEVEN.

rches, ten chapels besides its many

ise

best, as. C. Hughes. other so ne hard SOAP.

s IOC.

Cured.

E SOCIETY

Guarantees.

P AGE.

ND. L MANAGER

00. O Per Year

the preside specific on earth for the cure of Alcohol, and the Dr. Rackay of Quebes, a specialist, it at the president of inchristes, admits that it is far among the president of the president statements, utility of the president special president presiden J. B. LALIME,

Manager the Dixon Cure Co., 572 St. Deals Street, - Montreal.

The Drink Habit

CAN BE CURED AT HOME without pain, publicity or deten-

without pain, publicity or deten-tion from business, by the use of the

DIXON VEGETABLE

DR MACKAY, QUEBEC.

and are yet in the occupancy which are little better than diageous, but are little better than diageous that he better than diageous that are little better than diageous than are little better than the little better than diageous than are little better than diageous tha and are yet in the occupancy which are little better than dungeons, but architects have, it seems, not even learned the principle upon which a house should be lighted.

According to a French authority, M.Telat, who read a paper in the subject at a recent medical congress in Paris, light should not be admitted by the ordinary window, nor vertically, as by the skylight. Our rooms should be so constructed as to receive their light at an angle of thirty degrees. The objection to horizontal light is based upon the theory that its rays may be contaminated by passing through the dust vapors which escape from the soil. In many cases it is most important that light should be freely admitted to every floor of the house, and most of all to those lower regions, which it so often fails to penetrate. For, according to good authority, it is on the lower floors that microbes most do congregate, and sunshine is

You cannot walk into a midnight where she cannot see you; you cannot enter a prison where bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old

CONTINUED FROM PAGE SIX.

side to die unnoticed, the dear old mother will gather you in her feeble arms and carry you home and tell you of all your virtues, till you most forget that your soul is disfig-ured by vice. Love her tenderly and cheer her declining years with holy devotion. Father Ryan's rationalistic young friend was converted. As he left the churchyard his heart was lighter than it had been for many a day. How foolish he had been, how specious his reasoning he now clearly saw. But he didn't care to think long about the past; he was too much absorbed in the present for that. He directed his steps to that part of the town where his home had been. He could see the hills beyond and between the greening trees glimpses of houses came to him. He wondered if his father's house remained the same; if there remained there now any of the pretty vines his mother's care had reared. But what if it were so, what pleasure could he now derive from it? Strangers ers owned the place. But he wanted to see it all, and at least speak to the people that lived there. When he came to the part of the town in which he was born he was delighted to see that the distorting finger of change had not touched it. It was as of old. As he climbed the hillside in the first that came into view was the home of Mrs. Sayton. There were the old button-ball trees he and "How often does a priest go to a house on a sick call, and finds that when the sacraments are to be administered; but one would think it would not need a law to make any one who had nath see that at least this honor should be given to them. Strange to say, however, the people of the house never thought of the matter at all. They keep Our Lord waiting while they run out to borrow if possible, a candle of some pious meighbor. Perhaps they buy one at the grocery store; I do know what blessing they think that has received. When they get the candle such as it may be, there is probably nothing to put it in: it is likely enough that a bottle is all that can be found. It would look much better, in some houses which we have to visit, if there were fewer bottles and more blessed candles. It would look as if the people who lived there thought as much of their souls as their bottles. It is very unpleasant for all parties—and our Lord it one of them to see that the distorting finger of onuses which we have to visit, if there were fewer bottles and more blessed candles. It would look as if the people who lived there thought as much of their souls as their bottles. It is very unpleasant for all parties—and our Lord it one of them—to have such things happen as I havedescribed.

Get rid of the bottle and have a candlestick in its place."

CALLING ON PRIESTS.—The same authority discusses other habits of parishioners in the following maner:—"It is not unreasonable, nor impertinent, we hope, to remind our people that Sunday is a very very busy day for the priests, and that they have but scant leisure time to receive callers that day. A few Sundays ago nine persons called to

its of parishioners in the following manner:—'It is not unreasonable, nor impertinent, we hope, to remind our people that Sunday is a very very busy day for the priests, and that they have but scant leisure time to receive callers that day. A few Sundays ago nine persons called to see the priests between the beginning of the first Mass and the close of the last Mass, and the following Sunday there were five. our people that Stunday is a very very busy day for the priests, and that they have but scant leisure time to receive callers that day. A few Sundays ago nine persons called to the first Mass and the following Sunday there were five.

It was swith mixed feelings of joy and regret he opened a gate that state with mixed feelings of joy last Mass, and the following Sunday there were five.

Of course, Sunday is a free day for you, and it is handy when you go to church just to drop in at the priests' residence and transact your better just as they had been in his got you and it is handy when young out to have the priests' residence and transact your better just as they had been in his got you had to his spire you the priest is busily occupied, and has secracly a moment to spare.

"Again, fasting as he is until noon under a severe nervous strain, he grant until Monday or Tuesday."

"So with every disposition to oblige the people, we would suggest that on their part they devote a moment's examination of the question of the proposed Sunday."

"So with every disposition to oblige the people, we would suggest that on their part they devote a moment's examination of the question of the priest is been postponed until Monday or Tuesday."

"There is an Italian proverb which says where the sun does not enter the doctor does. The truth of the saying cannot be disputed, though and the priest is the priest in the pri

"The doctor!" she cried in astonishment.
He was quite as much disturbed at sight of her, but collected himself to inquire for Mrs. Sayton. "What I you Mrs. Sayton? Oh, yes, one changes greatly in so many years. And may I ask who this young lady ing."

changes greatly in so many year.
And may I ask who this young lady is?"

"Why, that is my daughter."

"What! Mary?" escaped his lips. The mother was about to answer, when Mary herself, unable to understand these exclamations and remarks, begged to know what it all meant. And when she was informed by her mother that this was the man whose skill had saved her life, she thanked him so sincerely that he felt amply repaid for all that he had done.

"Doctor, you saved my life, and I can never feel sufficiently grateful," she was saying.

"But you," returned he, "have done me z greater favor, for you have brought me back to my faith." And he told them his whole story so well that Mrs. Sayton's eyes grew a little misty. To think that this ir illiant young man was the little fellow who had lived next door, Ma-

he spoke of an intention of buying his father's house as it was for sale.

"Oh, won't that be nice!" sne exclaimed in surprise. "You can fix up the place and make it as pretty as it once was. But what are you going to do with it?"

The doctor had not calculated upper such a question and so was non-

MONRY IN HENS.—Mr A. G. Gilbert of the Central Experimental Farm poultry department has returned from addressing meetings in western Ontario on the problem of raising poultry. He says a great many features in this industry results from men undertaking to produce eggs and fowl for the market without having learned the proper methods of feeding and fattening poultry. Breeding which is more important still is a branch also which the successful dealer must learn thoroughly. Mr Gilbert says there is an unlimited demand on the foreign markets for fattened poultry of the best quality and there is no reason why the annual export trade of Canada which is now far below \$1,000.000 should not reach \$10,000.000. The only obstacle, is that the demand for superior quality must be supplied and in order to do this dealers must begin at once to follow scientific principles, Mr. Gilbert had been giving his services to the Ontario Government; he will leave next week for Southern Ontario.

quotes on 120 eggs a season, half of them to be laid during the high price season.

A reference is made in the lady's communication to the opposition some members of her sex have to such an undertaking but she declares that, if it can be made a success financially she will go ahead. Mr. Gilbert will give her encouragement, as to the possibilities, but the poultry manager never makes himself responsible for personal advice.

A correspondent from Cumberland, British Columbia . Informs Mr. Gilbert that eggs are selling at 60 cents are worth \$9 a dozen.

Last week a butcher in Ottawa purchased nine head of steers at the farm and in conversation with Mr. Gilbert was surprised to learn that the bones were worth a cent and a half a pound as feed for hens. The butcher decided to procure a chopping machine and dispose of the surplus bones in future thus. The demand for bones among poultry dealers is not nearly supplied.

The fowls on the farm have been mated with the view of producing eggs for breeding purposes. Experience in past years has shown that eggs for hatching give much better results if the hens had a run outside and have recuperated from the enervating efforts of the long winter of artificial life and treatment. Far-

enervating efforts of the long winter of artificial life and treatment. Far mers will be interested in knowing that a certain portion of Mr. Gil bert's annual report is devoted to a discussion of the lack of results from discussion of the lack of results from eggs laid in the early spring, before the hens have had a chance to enjoy outside life. The subject of arousing the interest of many of the breeders in the Western States. Many proprietors of large plants have started their incubators a month or six weeks earlier than usual this year, in order to find out what time the high price season eggs hatched artificially gave the best results in strong chickens.

SAMPLES OF SOIL .- The staff of the chemical laboratory engaged in the analysis of samples of soil comthe analysis of samples of soil composed of tidal deposits sent from the Bay of Fundy by Professor W. F. Ganong. There are five different soils and the farmers of New Brunswick are anxious to learn their merits as improvements to soil as they are hardly sufficiently strengthening to be called fertilizers and would in no case be worth the expense of shipping. Nevertheless there is a profit realized by adjacent farmers drawing numerous loads per acre to their farms. The tidal deposit is made when the immense tide 60 feet high rolls on to the land forming a deposit. The different textures produce different herbage and one object of the present experiment is to deter-

A GIRL'S PERIL.

ALL YOUNG WOMEN.

Feeling of Constant Languer Ove come-Hope for Similar Sufferers There are thousands of young girls

There are thousands of young girls throughout Canada who owe their good health, if not life itself, to the timely use of Dr. Williams' Pink Pills for Pale People. Among these is Miss Maud Patterson, whose home is in the vicinity of Strathroy, Ont. To a reporter who interviewed her, Miss Patterson said: "Several years ago I began to suffer from headaches, was easily tired out, and could see that my health was not what it had been. At first I did not think there was anything serious the matter, and thought the trouble would pass away. In this, however, I was mistaken, for as time went on I become weaker. The headaches attacked me more frequently, my appetite ed me more frequently, my appetit failed; if I stooped I would grow s dizzy that I would almost fall over latice; it I stooped I would grow so dizzy that I would almost fall over. I became very pale, and always felt tired and worn out. I was cdyised to try Dr. Williams' Pink Pills, and I have reason to rejoice that I followed the cdvice, and as I continued their use, it seemed as though day by day they were impurting new life to me. My appetite improved, the headaches disappeared, the pallor left my face, the dizziness that bothered me so much also disappeared, and I felt altogether like a different person. I feel that I owe my renewed health entirely to Dr. Williams' Pink Pills, and as I know that there are many girls who suffer as I did I would urge them to lose no time in giving this medicine a fair trial."

The case of Miss Patterson certain-legentries with it a lesson to others

no time in giving this medicine a fair trial."

The case of Miss Patterson certainly carries with it a lesson to others who may be pale, languid, easily tired, or subject to headaches, or the other distressing symptoms that mark the onward progress of anacmia. In cases of this kind Dr. Williams' Pink Pills will give more certain and speedy results than any other medicine. They act promptly and directly, making new, rich red blood, and strengthen the nerves, and correct all the irregularities incident to this critical period.

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Society Directory.

ST. PATRICK'S SOCIETY — Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street 6 St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran; 1st Vice, P. C. Shannon; 2nd Vice, T. J. O'Neill; Shannon: 2nd Vice, T. J. O'Neill; Treasurer, John O'Leary; Corres-ponding-Secretary, F. J. Curran, B.C.L.; Recording-Secretary, S. Cross, residence 55 Cathcart street.

YOUNG IRISHMEN'S I. & B. AS-SOCIATION, organized April, 1874. YOUNG IRISHMEN'S L. & B. ASSOCIATION, organized April, 1874,
Incorporated, Dec. 1875.—Regular
monthly meeting held in its hall,
19 Dupre street, first Wednesday of
every month, at 8 o'clock, p.m.
Committee of Management meets
every second and fourth Wednesday
of each month. President, M. A.
Phelcn; Secretary-Treasurer, M. J.
Power. All communications to be
addressed to the Hall. Delegates to
St. Patrick's League, W. J. Hinphy, D. Gallery, Jas. McMahon.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.— Meets in St. Patrick's Hall, 92 St. Alexander Street, on the first Sunday, at 4 p.m., and third Thursday, at 8 p.m., of each month. President, Sarah Allen, Vice-President, Statia Mack; Financial Secretary, Mary McMahan; treasurer, Mary O'Brien; Recording Secretary, Lizzie Howlatt, 383 Wellington street. Application forms can be had from members, or at the hall before meetings. LADIES' AUXILIARY to the An-

.O.H .- DIVISION NO. 2 .- Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone Main 2239. Recording-secretary, Thomas Donohue, 312 Hibernian street, — to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Trensurer. Delegates to St. Patrick's League; — J. J. Cavanagh, D. S. McCarthy -J J. Cavanagh, D. S. McCarthy and J. Cavanagh.

.O.H., DIVISION NO. 3 .- Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: Ald. D. Gallery, president: T. Mc-Dame street, near McGill. Offcers. Ald. D. Gallery, president: T. McCarthy, vice-president; F. J. Deylin, recording-secretary, 1635 Ontario street; John Hughes, financial-secretary; L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

ST. ANN'S YOUNG MEN'S SOCIETTY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2,30 p.m. Spiritual Adviser, Rev. E. Strubbe C.SS.R.; President, D. J. O'Neill; C.S.R.; Fresident, D. S. C. Selte, Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S T A & B SOC Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall thefirst Tuesday of every month, at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 414a St. Antoine street.

c.M.B.A. OF CANADA, BRANCH 26.

—(Organized, 18th November, 1883.)— Branch 26 meets at \$t. Patrick's Hall, 92 \$t. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at \$ p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers:— Jas. J. Costigan, President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jas. H. Maiden, Treasurer.

ST. ANN'S T. A. & B. SOCIFTY, established 1863. — Rev. Lirector, Rev. Father Flynn, President, John Killfeather; Secretary, James Brady, No. 97 Rosel street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m. Delegates to St. Patrick's League; Messrs, J. Killfeather, T. Rogers and Andrew Cullen.

NEW INVENTIONS.

CANADA.

70,278 — Eben Perkins, St. John,
N.B., railway spikes.
70,294—Joseph Yelle, Holyoke,
Mass for

70,294—Joseph Yelle, Holyoke, Mass., toy.
70,318—George G. Smith, Florence, Italy, acetylene gas generator.
70,322—Mrs. M. Bloume. Paris, France, amalgamating apparatus.
UNITED STATES.
668,126—James A. Genmill, Carleton Place, Ont., curtain stretcher.
667,677—Philomon Couture, Quebec, P.Q.; leather sewing machie.
668,418—Amos M. Rush, Harriston, Ont., cattle stables.

A RAG-TIME SEVENTEENTH

A ST. PATRICK'S DAY SKETCH.

Under the caption, somewhat pecul- | first Canada-"Rag Time Seventeenth''-Teresa Beatrice O'-Hare contributes an admirable article to the Rosary Magazine which unlike its title, is far from being pezuliar in its style, because it strikes at an abuse which, we regret to say, is prevalent in not a few of our Irish parishes. We give the article in full as follows:-

first school. Many of you here to-night remember that, and who that heard him could ever forget the dis-tinguished lecturer who honored us that night, the noted Dominican, Father Tom Burke—Ah, I see that you do remember, and God bless you for those tears!

you do remember, and God bless you for those tears!

'That was indeed a night to be remembered. How the audience rose as one man when he repeated with that rich mellow voice of his:

'Cold, cold must the heart be, And void of emotion, That loves not the music Of Erin Go Bragh.''

membered. How the andience row is prevailed it in not a few of our Irish parishes. We give the article in full as followers.

"Before the concert begins," said Father Moran, of St. Jerome's, as pression on his kindly face, "I will awail myself of your patience and kindness to say a few words." I know there is no speech or sermon on the program for this evening, and I also know that you are all eager the troubled look on the program for this evening, and despened as he cast about for words—"I have to tell you, and it gives me infinite pain to do so, that—that—there will not be any music this evening. I know you are disappointed," as a groan of protest from the plainly heard. "You are surprised and disappointed," he went on gravally, "and so am I."

"You all know why I was called away three weeks ago, after I summoned a meeting of a committee to have forgotten everything pul momed a meeting of a committee to attend the bedside of a dying mother words, and the words, and the words, and the words, and the words of mine can thank you.

"You all know why I was called away three weeks ago, after I summoned a meeting of a committee to a trend the bedside of a dying mother, words, and the words, and the was also the proudest moment I have ever known when my mother the tender sympathy of each and explainty and while it was the saddest it was also the proudest moment I have ever known when my mother words, and there was a minute's pause before he went on. Because then, of your years of your people will be with you always and everywhere."

"Father Moran's voice broke, and there was a minute's pause before he went on. Because then, of your years ago to finish the words and mine I dare to stand up here this evening and provent the program which as an insult to the memory of the holiored saint whose feast we celebrate and and standing of the action and merity of the parish, but, as the chairman explained to songs and old 'commolyous' of old-logy ideas in general, and had determined that this year everything should be fresh an

"Twenty-four years ago to-day," he went on sadly, "this parish contained no halls, no schools, and only a little frame building for a church. We had amongst us no scholars, no professional men, none but honest sons of toll whose only capital was their strong arms and brave, enduring hearts. That they stood by God's Church and God's good priest, ah, look around you, my friends, to see! Are there any better buildings anywher? And was ever pastor more honored through all his years, or prouder of his people?

"Well, twenty-four years ago tomight we had our first concert. I remember well how John Hogan and Philip Burke—God bless their memories!—brought me the program in the afternoon, timildy discussing the aumbers and half chiding me for the auk I had given them.

"Here it is, my friends. I will ead it for you now, and later I will ead you the one you were to have laad to-night.

Song—"Rich and Rare Were the Gems She Wore." Ellen O'Brien.
Recitation—"At Fontenoy," John McMahon.
Duet—"What Will You Do, Love, When I am Going?" John Healy and Mary O'Hagan.
Violin Solo—"The Connaught Man's Rambles," Timothy Golden.
Song—"The Angels' Whisper, Kathleen Burke.
Chorus—"The Shan Van Vocht," By the Choir.

This was our concert, my friends This was

Sonr-''Recars: She Made Them Goo-Goo Eyes." Piano Solo — "The Whistling

Coon."
Song — "Pliny, Come Kiss 'Yo'
Baby."
Recitation — Parody on Barbara
Pritchie.
Song — "My Charcoal Charmer."

"You may well laugh," said Patter Moran, as he was interrupted by a half-suppressed giggle from the

younger members of the audience. "You may well laugh," he repeated sorrowfully. "We were to have had a genuine 'rag-time seventeenth." It can read no more of the thing," and he threw the paper from him. "It is disgusting. And I wish to request the singers here kindly to prepare the programme which John Hogan got up twenty-four years ago, and two weeks from to-night we will have our concert as originally intended. And I want to say to John Hogan's son and any other son or daughter here to-night who may think that we do not know what's up-to-date, that we do know something about rag-time. In fact, we know a great deal about rag-time, perhaps more than they would care to have us tell. The good honest fathers and mothers had the rag times and the half-fed times, that their sons and daughters might go to colleges and wear brocadeloth and red neckties and learn 'nigger' dialect' and slang and then come home to crush the hearts out of them with their ignorance and selfishness. "Rag time! Ah God!" and the priest's voice grew gravely tender, what has poor Ireland known for centuries but rag time, oppression time, hunger time, and martyr time?

"And have they crushed her? No!

time, hunger time, and martyr time?

"And have they crushed her? No! Her sons are to-day as brave and enduring, her daughters as rich in grace and virtue, as in the days when Malachy wore the collar of gold which he won from the proud invader." And her faith is the Rock of Ages to which every frail barque is steering, with human freight-weary of 'isms,' sick of worldliness, and longing for the strength of the Cross. And that day will yet dawn when Ireland will rise above all the nations of the earth, and tuning her long-neglected harp, will sing of the faith that kept her pure and proud and strong because it wooed her glances always to the skies. And other lands, that scoffed and called her 'purpose, dreaming, will follow her course with wistful eves grown. other lands, that sconed and called her purpose, dreaming, will follow her course with wistful eyes, grown tearful at the sweetness of her song. Poor, helpless lands, crying for hu-man justice and crying in vain, while Ireland, ever patient, pleadeth for God's mercy—through tearful clouds, God hears—God hears and answers!

"And now, my young up-to-date friends," said the priest, changing his tone, "I want to say to you in particular to-night that not one of your fathers or mothers ever came nst cone, a want to any our fathers or mothers ever came over here for summer vacations or to spend their surplus money. They came in poverty and misery, but not always in ignorance. They came with brave hearts and noble aspirations to escape the cursed laws that would make them serfs and slaves. They came with empty but willing hands, to toil early and late under the dome of freedom, where nothing but his own misdeeds can keep a man from the rights of his manhood. Therefore, my young friends, listen to the advice of the old pastor who loves you, who poured upon your heads the saving waters of baptism, who prepared you for your first Holy Communion, who never says a prayer nor offers up a Mass without whispering to God some little appeal for you. Whenever you prepare a concert or a play for an Irish audience, dip not into the slums and sewers of popular taste. They may laugh with you for the moment, because their kind souls and native courtesy gloss over many things, but down in their hearts they scorn to see talent prostituted to base ends, and music, heaven's own gift, jangled and strangled by degenerates. Sing to them the program as it stands, and also the program that was given by my people just twenty-four years ago to-day," he went on sadly, "this parish contained no halls, no schools, and only a little frame building for a church. We had amongst us no scholars, no ple just that was given by my people just twenty-four years ago to-day," he went on sadly, "this parish contained no halls, no schools, and only a little frame building for a church. We had amongst us no scholars, no ple just twenty-four years ago to-day," the went on sadly, "this parish contained no halls, no schools, and only a little frame building for a church. We had amongst us no scholars, no ple just twenty-four years ago to-day," the went on sadly, "this parish contained no halls, no schools, and only a little frame building for a church. We had amongst us no scholars, no ple from the program that was mortal of John Hogan as we did, the program that was mortal of John Hogan as we did, the program that was adjusted to hase ends, and music, heaven's own gift, jaugled and strangled by degenerates. Sing to them the priest, "I will not again ask your pardon for postponing the concert. There never was a sadder day in the history of the parish than that on which we laid away all that was mortal of John Hogan. For many a day afterwards, one or other of you would come with a request of a was mortal of John Hogan. For many a day afterwards, one or other of you would come with a request of a was mortal of John Hogan. For many a day afterwards, one or other of your or yours. Ah, my friends, how little any of us knew the great, no ble heart beneath the shabby exterior of the man who passed away from us as quietly and gently as he had lived amongst us.

"Knowing John Hogan as we did, my firm the program that twenty and the priest, "I will not again ask your pardon for postponing the core of the priest, "I will not again ask your pardon for postponing the core of the priest, "I will not again ask your pardon for postponing the core of them roles of them the deer old songs

...OF...

SPRING and SUMMER.

In our Wash Fabric department we have just received some beautiful new fabrics that are sure favorites for the coming season. These handsome and artistic fabrics are aid out. Ladies are cordially invited to inspect the many exclusive designs specially imported for our trade.

SOYEUSE Mercerized MUSLIN CREPH YEDDO MUSLIN JAVANAISE CHALLIES NEW DESIGNS in CHALLIES IRI H DIMITIES

PLAIN and TUCKED Mercerized Muslin in all shaces.

The above are the latest Fabrics w ich Dame Fash on has pronounced sight he for spring and Summer root.

NOTE AUPATA for DR. DEEWEL'S SINEN MENH UNDERWEAR

& CO.

Men's Furnishings.

Men's Silk Bow Ties, assorted colors, 25c; sale price 34c each. Men's good Four-ply Linen Collars, sizes 4 to 18, 20c, to go at 4c each. Men's Shoulder Braces, 50c to \$1; while they last, 25c pair.

Men's Blue and White Spotted Mufflers.

Hosiery and Underwear.

Women's Heavy libbed Wool and Cot-on Vests; to clear, 15c each. Children's Black Cashmere Hose, double Children's Black Cashmere Hose, double at the heels, feet and knees, sizes 6, to 8½, worth from 30c te 40c; to clear, 21c pr.

Stationery Department.

FREE — with every purchase at this count rasheet of Vocal or Instrumental Music—FREE! usic—FREE!
500 dozen Faber's Colored Lead Pencils. six to eight colors to the dozen, came our way cheap; out they go, 10c dozen.

Fancy Baskets.

Special Table of Fancy Baskets to go at half price. Don't miss this, \$1.50 ones for 75e; \$1.06 for 50c; 50c for 25c.

Jewellery Department.

250 beautiful Jewelled Hat Pins, 75c and 10c ones, for 23c each. 150 Ladies' Black Shot Watch Chains,

JOHN MURPHY & CO.

TERMS GASH Telephone Up 983

Market Report.

WHOLESALE MARKETS

LIVE STOCK.—There were

LIVE STOCK.—There were about 475 head of butchers' cattle, 15 calves and 25 sheep and lambs offered for sale at the East End Abattoir on the first day of the week. The butchers were present in large numbers but trade was rather slow with a slight decline in the prices of pretty good cattle, there being more of this kind on the market than has been the case for some time past. Prime beeves sold at about 4½c per lb., a few choice animals bringing a little more; pretty good animals sold at from 3½c to 4½c, and the common stock at from 2½c to 3½c per lb. There is a very active demand for calves and high prices are being paid for anything moderately good; prices ranged from 33 to \$8 exch. Sheep sold at from 3½c to 3½c per lb., and the lambs at from 4½ to nearly 5c per lb. Fat hogs sold at from 6½ to 7c per lb., weighed off the cars.

GRAIN.—The state of the market

GRAIN.-The state of the market

GRAIN—is distributed as follows—Oats, ex-store, at 312 to 33c; west freights, 284c; peas, west freights, at 624c; barley, No. 2, east freights at 43c; rva. 49c, east freight; buchwheat, parley, No. 2, east reight; buchwheat, rye, 49c, east freight, 51c; wheat, red and white, 68c; spring wheat, 68½c.

steady. We quote as follows—Manitoba patents, \$4.50; strong bakers, \$4.05 to \$4.20; and straight rollers, \$3.30 to \$3.45; in bags, at \$1.60 to \$1.70; winter patents, \$3.75 to \$4.25.

ROLLED OATS .- The market conper barrel, and \$1.65 to \$1.67\frac{1}{2} in bags.

FEED.—There is a steady demand for feed, and prices are unchanged. We quote as follows: Manitoba bran, \$17, in bags; shorts, \$18; On-tario bran, \$16.50 to \$17.00 in bulk; shorts, \$17.50 to \$18 per ton.

HAY.—The firm feeling in hay continues, and prices are steady to higher.
We quote as follows—No. 1, \$10.50 to \$11; No. 2, \$9.50 to \$10; clover, \$8 to \$8.25 per ton in car lots on track.

BEANS.—A good jobbing trade is being done in beans and prices are

firm. We quote \$1.55 to \$1.65.

PROVISIONS.-There is still no PROVISIONS.—There is still no change of note in the provision market, but prices are steady.

Dressed hogs are quoted at \$8 to \$8.50, according to weight and size of order; bacon, 14e to 15e; hams, 12½c to 14e; heavy Canadian short cut mess pork, at \$20 per barrel; pure Canadian lard, 10½c to 11½c per lb.; compound refined, 7½c to 8c pet lb.

DRESSED MEATS.—There is still a fair sale for dressed meats, especially for lambs and choice beef.

We quote: Hindquarters beef, 5c to 8c: forequarters, sc to 5c: lambs, 6ic to 7c; mutton, 4ic to 5ic; veal, 4c to 8c per lb.

POUL! RY.—The market is steady and prices are unchanged.

We quote as follows: Turkeys, 8c to 9c; chickens, 8c to 9c; fowls, 5c to 7c; geese, 5c to 7c; ducks, 8c to 9c per lb.

EGGS—Eggs continue firm at the recent rise and prices are unchanged We quote: Full and fresh stock, 19 to 22c, according to size of order Montreal limed, 15½ to 16c; was tern limed, 14c to 15c; cold storage 3c to 15c.

BUTTER.-The situation in butte

THE S. CARSLEY CO. LIMITED.

Notre Dame Street. Montreal's Greatest Store. St. James Street

SATURDAY, March 2

High Class Carpets

New Brussels Carpets—A magnifi-cent assortment of new designs in best goods. Special 89c, 97c to \$1.25 yard. Royal Axminster Carpets—A

and the season hardly started yet. It's one of the strongest Carsley e ements to be first in point of time as well as first in point of value The successful manufacturers of Carpets in the old and new worlds have contributed their best to this collection of Carpets, which is by far the best ever shown in Montreal. Price hints follow:

New Spring Carpets New Jute Carpets, special nakes,

good useful carpets, 101c to 20c

New Scotch Carpets, floral designs, 1 yard wide, 15c to 25c yard.

New Union Carpets, finest make, good hard wearing carpets, 1 yard wide, 29c to 60c yard. New all Wool Carpets, beautiful new designs, splendid quality, 60c to \$1.05 yard.

New Tapestry Carpets, finest de-igns, good quality, 35c to 48c yd. New Bordered Tapestry Carpet. Special drawing room design, 63c, 75c, 80c yard.

New Tapestry Hall Carpets, in pretty patterns, 48c, 63c, 80c yard.

Cobbler Rockers

75 Cobbler Rockers in Solid Oak and Curly Birch, mahogany finish, nicely carved and highly polished. Special, \$1.75.

Table Damask

New White Linen Table Damask retty designs, 60 inches wide, spepretty designs, b cial Monday 39c. New Irish Linen Table Damask special weave, very serviceable, inches wide, special Monday 52c. 72

New Barnsley Linen Damask, extra ood quality, pretty borders, 68 aches wide, Special Monday 70c. New Barnsley Linen Damask, special selected yarn, grass bleached, 72 inches wide. Special Monday \$1.10.

\$1.25 yard. Royal Axminster Carpets — A large range of these carpets in the newest styles \$1.45 yard. Oriental Axminster, very finest, quality with handsome borders to match \$1.65 yard. Axminster Stair Carpets— Royal Axminster Stair Carpets— Width, \$1 yard\$1.45 yard Width, \$1 yard\$2.25 yard Oriental Axminster Stair Carpets—Width, \$1 yard\$2.60 yard Width \$1 yard\$2.60 yard English Oileloth, best goods, well seasoned, 21c to \$5c square yard. Linoleums finest makes of best Cork Linoleums, in new designs 39c to \$1.10 square yard. New Couches

15 Couches covered in Fancy Velour Coverings, several patterns to choose from, spring seats, fringed all round. Special \$5.75.

In the Cotton Store.

A few special home needs that you'll find in the Cotton Store.
Pillow Cases, well made, white cambric Pillow Cases, 36 inches long, neatly finished. Special 40c nair.

pair.

Lansdowne Cambric, white Lansdowne. Special for underclothing.

Special 9c.

English Flannelette, special ship-

New Barnsley Linen Damask, special selected yarn, grass bleached, 72 inches wide. Special Monday \$1.10.

Linen Table Napkins, special grass bleached, size \$ Special Monday 67c, \$0c, \$1.15.

Butterick's Paper Patterns delivered Postage pre-paid to any past of the Dominion.

MAIL ORDERS RECEIVE SPECIAL ATTENTION.

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



all Mothers of Boys. It is for that we are all working in our

CLOTHING Department.

This year we will place before you the finest stock of Boys' Clothing in Canada, selected with the greatest care from the best manufacturers. There is no store can buy cheaper and no store is satisfied with as small profits. We do no try to tempt you with any bait lines, but offer you good reliable goods all through, at reasonable prices. We assure you of our best attention and if at any time you get anything here that is not satisfactory, you will favor us by telling us, so that we can make it right. You can send your boys alone and we'll fit them out. If you are not satisfied we will willingly exchange the goods.

Here is a list of a few lines we carry in our Boys' Clothing Department.

ment.

Boys. two piece Swils, in tweed and serge, at \$1.50,
Boys' good durable Tweed Suits, will made and trimmed, at \$2.00.
Boys' Pure All Wool Tweed Suits, in medium and dark colors, weight right for present wear, at \$2.75.
Boys' Navy Blue Serge Scilor Suits, trimmed with white, gold or self colored braid, open front, with vost, at \$1.75, \$2.25 and \$3.00.
Buys' Two Piece Suits, in different shades of tweed, made plaited or Norfolk style, at \$3.50.
Boys' Two Piece Suits, in English Worsted, black Venetian, worsted tweeds and twilled navy serge, at \$4.50.
Boys' Three Piece Suits, in brown, light and dark gray tweed, at \$3.75.

S3.75.

Boys' Three Piece Suits, in Navy Blue Serge, tweed mixtures, well made and trimmed, at \$5.00.

Boys' Three Piece Suits, in Scotch tweed, serges and worsteds, well made, nicely trimmed, single or double, at \$5.50, \$6.00 and \$6.50.

Boys' Short Overcoats, in covert cloth and whipcord, at \$4.50, \$5

We invite you to call any time and see them.

ALLANS

Men's [Youths' and Boys' Clothier and Outfitter.

CURNER CRAIG and BLEURY Sts. and 2209 ST. CATHERINE St.

is practically unchanged, except that rolled butter is coming in more free-ly and prices are easier.

We quote: Choice creamery, 22c to 22½c; rolled dairy, 18c to 18½c.

CHEESE.—There are signs that prices are gradually coming down to a market level although some dealer are still holding out. Offers have been made at 9½ to 9½, and the probabilities are that prices will go lower than that shortly. Indeed the lorecast of Montreal cheese exporter that cheese will soon sell at 8½ may come true even though it looks extravagant at the moment.

HONEY.—Business is very slow, only the best grades finding a ready sile.

We quote the following prices to-

day: White clover, comb, 18c to 141c and white extracted, 84c to 10c; buckwheat, in comb, 10c to 12c, and extracted, 7c to 8c.

MAPLE PRODUCTS.—There is try little doing, and prices are almost nominal. We quote the following prices: Syrup, at 70c to 75c in large tins; and ioc to 60c per small tin, and 64c to c per lb., in wood; sugar, 7c to 8c.

CARDINA as the hundredth the birth of John Newman. This ex should come home ic heart in Englan matter, all over man's life is one pages in the histor Church, not only teenth century, bu

civilizing rays shot A contemporary, centenary of his was born at a trevery vestige of spi appeared from the land. It was as fits daily routine a department. At the lar prejudice agai Church was exceed on high intellectual in the lowest place: "Newman himsel: wenty-eight, just ament as vicar of Sgin, Oxford, opposo of Sir Robert Pe statesman advocate cipation. A contemporary,

cipation. were terribly in ear sire to save their s devotion to the which they had realized intensely the intellectual dry rot the Church of Eng would not believe t to an inherent far ribed it to exce ination, and dreame

ination, and dreame church.

"When to native warmness in Engla notable importation ti-dogmatic liberalis his friends tried to old Catholic princ once ruled in that should be said that hostile, as he bel "Catholicity," bu Catholicity." Catholicity."

"In December, 183

Hurrell Froude to I which he wrote on and while sojournin

and while sojournin quent witness to above recorded.

'It was on the j England, on June Newman wrote his ric, best known by ''Lead, Kindly Lighe, with the poet prophecy, called ''T Cloud.''

''The 'Oxford Mon'

Cloud."

"The 'Oxford Movangurated by Keel mon on the 'Nation same year. Newmanthe Times' follower portant part of the 'Kindly Light' but it was indeed fen, o'er crag and the trave and open test very successive sur olic dogma brought sorrow and loss.

THE C

The legal status Treaty of Paris left Church in Cuba, pa respect to being a well defined. While t erty question proper do principally with

by the Church, still ious attention of the such and appraisers, they be able to soon make port thereon. Secret Gener recently public defining the standing in law, and confirming in law, and con-half million want of a better ee English are accustome censos church mortge. Censos are secular money secured by lie tate. The great majer called chaplaincic cy has for its object some priest. They all some priest of the brought about by clent wealth for Chaplaincies are usur of \$1,000 or \$2,000, per cent interest. The cent, but are not in the payment of the laincy may be release but the beneficiary copel payment. The bacture consors are in the purpose of hamasses said or for the some other form of ship.

Since the America not only have some but also certain judg als have gone so far or deny the legal ex Catholic Church and respect to those Sparretti accordingly plaint before the military that the Church and averring that the Church should be considered to those sparretti accordingly plaint before the military that the Church and averring that the