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The True Witness



MONTREAL, THURSDAY, APRIL 19, 1906 PRICE FIVE CENTS

Irish Land Purchase Prices

A letter has been sent to us from the Rev. E. MacKenna, in the course of which he says: Ireland is being slowly bled to death, and public opinion seems to be the only available weapon to protect us. It is a pity to see the old Celtic nation ground and crushed to death in such a way. Half of her population is gone within these last 60 years, when all other civilized lands have nearly doubled or trebled their population. He enclosed the following, knowing the interest it would naturally have for the readers of this paper:

To the Editor of Freeman's Journal:

Dear Sir,—I find by your leader in yesterday's Freeman that Irish Land Purchase prices have advanced from 17½ years purchase before 1903 to 25.42 years' purchase, the bonus included. There is evidently some mistake in the Parliamentary Blue Books, as the sale prices, said to average 22.7, increased by 12 per cent., would reach not 24.9, but 25.424 years' purchase. Hence there must be an error or fallacy in the statistics. Perhaps demesne lands, with mansions, that carry no bonus, are included. And if the clerks or officials mix the sales of demesnes and mansions with the sales of tenant-farmers' holdings, another huge fallacy may be somewhere concealed. Suppose a wealthy landlord sell to himself, according to the provisions of the Act, his mansion and demesne at 10 years' purchase, and to the tenant farmers at 24 years' purchase, he might be able to strike an average of 21 years' purchase for his entire estate. In such circumstances his estate in question actually sold at 24, would seem to be sold at 21 years' purchase.

When the late Government introduced the Land Purchase Bill in 1903, with the bonus clause of £12,000,000, they, having every opportunity of knowing the accuracy of their statement, declared the purchase value at current prices of all the then unsold tenanted land in Ireland to be £100,000,000. Assuming that statement to be correct, with reduced sinking fund, bonus, and zones, it sells to-day at £145,220,000, though the average price of farm produce meantime has gone down, and is going down. And we should not forget that for every £1 that the tenant-farmer borrows from the Government, he must pay in principal and interest £2 4s 10d.

The average price that the Danish landlords receive for the fee-simple of their lands is 12½ years' purchase. The Irish landlords receive 25.424 years' purchase—just 103 per cent. more than the Danish landlords obtain. And this is all proven by Parliamentary statistics and Blue Books. If we seek for a reason why the poverty-stricken small farmers of Ireland have to pay 103 per cent. more than the prosperous farmers of Denmark for the fee-simple of their holdings, naturally we should conclude that it is because in Denmark their laws are enacted by those who in the true sense of the word represent the Danish people. But for Ireland her land laws and other essential and vitally important laws are made by strangers. Hence Ireland's poverty and depopulation, Ireland's representatives, where there is a question of such laws, being invariably found in the minority. Besides, the fingers on the one hand would outnumber the friends of the Irish peasantry in the non-selective Chamber that legislates for Ireland.

What seems the most unjust—perhaps I might say iniquitous—clause of the Act is the zone system, with non-inspection, by which poor, helpless, poverty-stricken farmers, through threats of eviction writs, or impending ruin of some sort, may be virtually, but really, compelled to purchase their holdings at more than 31 years' purchase, including the bonus of second term judicial rackrents. And many of these holdings, if Justice holds the scale, are not worth 10 years' purchase. The term "judicial rackrents" may seem abnormal;—I have no doubt that it is unique and confined to Ireland. They are judicial rackrents

because they are exorbitant rents, all virtually when not actually fixed by Land Courts, in which almost invariably the controlling power at least is in the hands of landlords, land agents and their friends. That they are exorbitant rents is clear—first, from the poverty of the average and industrious tenant farmers; second, from the well known fact that a great portion of their judicial rackrents, in order to avoid evictions, is paid by the earnings of the farmers' emigrant friends; third, by what is admitted by all who understand the farming of Irish agricultural holdings of poor or even moderate or fair quality—viz., that occupiers cannot pay the present rackrents and pay for the labor of their holdings without sustaining heavy loss by the transaction.

Before 1903 there was always Governmental inspection before the Treasury sanctioned a loan to the tenants as payment to the landlords for the tenants' holdings, and this for the public purpose of protecting the tenants, in many cases comparatively helpless because of their being in the power of the landlords, for the double purpose of protecting the nation's Treasury. But to-day we find that salutary, equitable, and precautionary method abandoned and prohibited by the zone system, sanctioned by Act of Parliament. Thus we have, through the zones and by Act of Parliament, established what is virtually compulsory purchase, coercing the one side only—that is the tenants' side—and obliging them in some cases to pay as high as 31 years' purchase. Can it be believed outside of Ireland that a method is devised and legalized, possessing the treble power of robbing the Irish farmers by compelling them to purchase at exorbitant prices, of securing double and treble prices for the landlords' property, and at the same time protecting the British Treasury against all bad debts by compelling the local ratepayers in the different districts of Ireland, especially the peasantry, to make good to the Treasury all bad debts arising from the overburdened farmers being robbed as I have described at the time of their land purchase, and not able to pay the exorbitant instalments and annuities. To me, at least, it seems highly impolitic as well as unjust for the British Treasury in many cases to totally discard from consideration the very elements and foundation of every binding contract, viz., free and real and voluntary consent to the substantial matter of contract on the part of those to be bound by its terms.

And this is not the only remarkable legislative boon enacted within the last dozen years in favor of Irish landlords, and at Ireland's heavy cost. Besides the £45,220,000 that, as I have shown, is given them by reducing the Sinking Fund 60 per cent. by the bonus and the zones, with non-inspection, within the last few years Irish landlords had £400,000 a year voted to them for their consent to the Local Government Act. We can gather from this what tools the Irish landlords are turned into, with a few honorable exceptions, and how well they are paid for their services. This sum capitalized at 2½ per cent. amounts to more than 14½ millions. £1,000,000 was given them to relieve them of all burden of tithes, making from all those sources a total of almost £61,000,000, and this is all exclusive of the £100,000,000, which their unsold tenanted lands were valued at in 1903. For some of your readers, especially the tenant-farmers and their friends scattered far and widely, and who may not at a glance perceive the dimensions of this large sum—sixty-one millions of pounds sterling—would go a long way to pay the Japanese war expenses for the first year in the recent war with Russia, that shook and surprised the world.

The interest on those millions at 4 per cent. per annum would amount to an annuity of £2,440,000. This immense revenue, after sparing a handsome annuity for higher education in Ireland, would be sufficient to afford £10 annually to each of 280,000 families as an nucleus of

sustenance. Thus, at an average of five souls to the family, 1,150,000 of our people, recently banished from Ireland by misgovernment, could be restored to our depopulated country, whose rural districts have recently lost three-quarters of their population. If such a sum were applied to foster industries, in a few years they would be self-supporting, when it could be applied to new industries, and thus Ireland, if well governed, could sustain a population relatively as large as we find in well-governed Belgium.

Most of the brawny-armed sons of the Irish hills and mountains, whose hearts and hands are as firm as their native granite rocks, are gone. And though some unfriendly editors of an unfriendly press, gloated over the forced departure from their native land of those plundered, but strong-minded Irish Celts, there is no reason to despair, as our kith and kin and friends are legion and powerful far beyond the shores of Ireland. And fortunately most civilized writers and leaders of public opinion, from Tokio westward to New York and San Francisco, would strongly dissent from the views of those unfriendly editors referred to, and would write in harmony with the beautiful stanza:

"Peasant homesteads, neat and small, (should be) Sacred as the monarch's hall."

But for many generations, and even still, the above quotation has practically no meaning as applied to Ireland, but, in its stead, we are forced to say of our country:

"Silent and waste her homesteads."

Without attaching a word of blame to the present Government, but only to their long line of predecessors, Irishmen—and no man can blame them for doing so—should circulate far and widely outside the limits of our country the story of Ireland's wrongs, well authenticated. As a beginning, I myself shall send several copies of this correspondence beyond the Atlantic to the proper quarters. Many other earnest Irishmen, I have no doubt, will act similarly. We have in the United States of America and in Canada many friends, and in England, Scotland, and Wales, Australia and South Africa, in addition to our own kith and kin. Besides, public opinion on the Continent should be cultivated. Ireland wants help from outside as well as from her children at home. Indeed, strong pressure from without is essential, and, as it seems, would be most effectual. Ireland has a clear case. The pages of history might be searched in vain for better. Earnest and enthusiastic Irishmen should feel convinced that an intelligent public opinion could be created throughout the world regarding Ireland's general ill-treatment which within a few years would render Ireland's misgovernment impossible.

Thanking you, Mr. Editor, in anticipation,
 I am, yours faithfully,
 EUGENE MACKENNA, P.P.
 Shantonnagh, March 27th, 1906.

What Made Him a Catholic?

"What made a Catholic of me," said Sir Stephen de Vere, brother of the poet, "was my knowledge, my intimate knowledge, of the innocence of the morals of young men of the peasant class. I went among them. I was at their hurlings, at their sports. I heard them; I listened to them; I knew them. I compared them with the young men of my own class. I said: 'What can make the difference? It cannot be education, for they had little or none. It cannot be society; they know nothing of etiquette of society. It cannot be travel; it must be only one thing—their religion; and I will be one of the religion that makes them so innocent and pure.'"

Strictly private and confidential is all correspondence in reference to our most marvellous treatment for Cancer and Tumors. Our remedy is pleasant to use and even the members of your own family need not know you are using it. Many severe cases of

Roman Decisions on Daily Communion.

The Sacred Congregation of the Council has recently (December 16, 1905), issued a most important decree, recommending and encouraging frequent and daily Communion. It bases its teaching on the express wish of the Council of Trent that everyone present at Mass should also approach holy Communion. Our Lord Who fed the Israelites in the desert with the daily manna, has left this Bread of Angels for the daily food of men, who are by Him bidden to pray each day. "Give us this day our daily bread;" and as the Fathers of the Church assure us, these words refer far more to daily Communion than to our earthly food. Daily Communion is no reward of virtue, but the most powerful means of acquiring virtue. Its strength saves us from falling into mortal sins, and in it we find loving sorrow for even those lesser faults into which the best of men fall daily. From daily Communion the early Christians drew the strength that made them martyrs, and saints of every land have found in daily Communion the source of holiness. For a while the chilling blight of Jansenism affected many writers, even within the Church, who would forbid daily Communion to great numbers of Catholics, including all married people and business men, and would restrict it to the very few who showed these wonderfully perfect dispositions which they considered requisite, as though daily Communion were meant only for saints, and not for the daily food remedy of sinful, struggling men. Yet, while we know that daily Communion brings far more abundant fruits than Communion received only once in the week or month, we also know that the Church's law prescribes no greater dispositions for a daily than a monthly Communion. Bishops all over the world, anxious in these days of coldness and unbelief to bring back faith and fervor in their flocks, have appealed to the Holy Father to instruct the faithful as to what dispositions are required by the Church and her Divine Spouse for frequent reception of His Sacramental Body, and by the Holy Father's orders the congregation have fully discussed the question and have drawn up the following:

DECREE OF DAILY COMMUNION.

(1) Frequent and daily Communion is a thing most fervently desired by Christ our Lord and the Catholic Church, and therefore must be left free to all Christians of every rank and condition, so that no one can be forbidden to approach the Holy Table if he does so in a state of grace and with a right and pious intention.

(2) A right intention consists in approaching the Holy Table not from custom, or from vanity, or from merely human reasons, but in order to please Almighty God, to cling closer to Him in love, and by this divine remedy to heal our faults and weakness.

(3) Freedom from venial sins—at least those that are deliberate—and from any affection for such sins, is highly desirable in those who go to Holy Communion frequently or daily, but freedom from mortal sin, with the firm determination never to sin again, is quite sufficient; for by this firm resolution daily Communicants cannot fail to free themselves little by little from even venial sins and all affection for them.

(4) The Sacraments of the New Law produce their effect ex opere operato, yet greater effects are produced if there are greater dispositions in the receiver. Hence, each one, according to his strength, position, and duties, should strive to make a careful preparation before Holy Communion and a fitting thanksgiving afterwards.

(5) To show greater prudence and obtain more merit from frequent and daily Communion, a confessor's advice should be taken. But confessors must beware of dissuading anyone from frequent and daily Communion if they are in a state of grace and go with a right intention.

(6) By frequent or daily Communion it is clear that we become more closely united with Christ, our spiritual life receives more abundant nourishment, our soul is more filled

with virtues, and a stronger pledge of eternal happiness is given to the receiver. Hence, parish priests, confessors, and preachers according to the approved doctrine of the Roman Catechism (Part II., chapter 63) should by frequent and most earnest exhortations lead the Christian people to this most pious and most salutary custom.

(7) Frequent and daily Communion should be especially promoted in religious institutes of every class (the decree "Quemadmodum" passed by the Congregation of Bishops and Regulars on December 17, 1890, remaining in force for them), and it should also be encouraged to the utmost extent in clerical seminaries, whose pupils are looking forward longingly to their future service at the altar, and also in other Catholic educational establishments of every class.

(8) If Communions on certain days are ordered in the rules, constitutions, or calendars of particular religious institutes of solemn or simple vows, these arrangements are to be taken as a mere direction and not as a command. If a certain number of Communions is prescribed, this must be taken according to the piety of the religious as a minimum, and they must be left quite free to go frequently or even daily to Holy Communion, as already explained in this decree. To give to all religious both male and female, the opportunity of knowing what this decree appoints, the superior of every religious house will take care to have this decree read in common in the vernacular tongue within the octave of Corpus Christi every year.

(9) After the promulgation of this decree, all ecclesiastical writers must abstain from contentious discussions as to the dispositions required for frequent and daily Communion. The Holy Father in the audience of December 17, 1905, approved and confirmed this decree and ordered it to be published.—Rev. James Hughes, in the Liverpool Catholic Times.

CAUSE OF PIUS IX.

Half a Million Signatures Favoring His Beatification Have Been Sent to the Vatican.

The collecting of petitions for the furtherance of Pius IX.'s beatification is making rapid progress, says the correspondent of the Catholic Standard and Times. It might not be wide of the mark to put down the signatures forwarded to the Vatican on behalf of the gentle old Pope-King at a half a million. Italy and France head the list; then comes Spain. Strange to say, America in this good work does not occupy the place one would expect her to hold. Still, we feel sure, under the influence of her Catholic press, the present year will see a change in this. With the exception of Pius X., no Pontiff ever took such an interest in the United States as the first Prisoner of the Vatican. It was he who dedicated the great Republic of the West to the Immaculate Conception, and had the American College established in Rome to train up priests for the Republic beside the tombs of the apostles. Strange to say, the country that bestowed its gold and influence on the enemies of the persecuted Pontiff during his life of sorrow is now almost among the foremost in clamoring for his beatification. It seems due to the irony of fate that England, which in 1850, on the re-establishment of her ancient hierarchy by Pius IX., amid all his troubles, gave vent to such hatred of Rome as has scarcely ever been equalled, should now call him saint and martyr. In 1851 upwards of seven thousand meetings were held in that once Catholic land to denounce the action of the Vicar of Christ in attempting to raise her out of the slough of materialism in which she was wallowing; to-day petitions pour from her shores to the Eternal City to raise him to the altars of the Church.

And Ireland? Well, what could we expect from the "Lamp of the North," that sent 1100 of her bravest sons with £400,000 in 1860 to Italy to surround Pius IX.'s throne? She stands where she has always stood whenever the cause of religion and truth require her—in the van.

The Holy Father on the Conversion of the Negro.

In a circular issued to the clergy and laity of his diocese in the interest of the negro missions, Bishop Byrne, of Nashville, quotes a remarkable letter bearing the signature of Cardinal Merry Del Val, which is a reply to a letter written by Bishop Byrne at the suggestion of the Secretary to His Holiness Pope Pius X.

"Your Lordship's letter," the Cardinal writes, "gave great comfort to the heart of the Supreme Pontiff. Surely when the Holy Father from the centre of the Catholic faith daily expresses his longings and puts forth his efforts for the conversion of unbelievers and the extension of the Kingdom of Jesus Christ, it cannot be other than the greatest consolation to him to learn that the Bishops are co-operating with him in this great work, and now, as in the early days of the faith, are bringing numerous souls to Christ. * * * Hence His Holiness most earnestly wishes that the work of the apostolate to the colored people, worthy of being encouraged and applauded beyond any other undertaking of Christian civilization, may find numerous and generous contributors, to all of whom, as a pledge of his gratitude, he imparts from this day his apostolic benediction."

In the circular, of which the foregoing forms a part, Bishop Byrne says:

"The first commandment is to love God, and the next to love our neighbor as ourselves for God's sake. We cannot love God as we should unless we love our neighbor also. The highest expression of this love is the care we have for his spiritual needs. For this Jesus Christ suffered and died, and if we hope to escape hell and reach heaven, it must be through our love of God and of our neighbor, for His sake. And we should remember that the social distinctions which exist among men have no place with God or in His Church. The soul of the colored man is just as dear to our Lord as that of the most favored and most distinguished on earth, because for Him did our Lord suffer and die as well as for us. Hence he is our brother in Christ, and we must love him if we wish to get to heaven, for without loving him we cannot love God."

"Now, what form can this love take more pleasing to God than that of contributing to bring our colored brothers within the knowledge, grace and love of Jesus Christ?"

"Every layman and woman has a mission as well as a Bishop or priest. They are part of the Church, and the Church is sent or has a mission to save souls."

"The very fact of men belonging to the Church lays upon them the duty of being missionaries and saving souls. They must co-operate with Christ, of Whom they are living members, in doing His work—that is, in saving souls. It is because this great fundamental truth is not brought home to men, or because they do not think upon it, that they have so little of the missionary spirit and are under the dangerous delusion that they have not the care of their brother. At least now they cannot plead ignorance of it on the last day, when in the lost souls that they might have helped to save they will see the blood of Jesus Christ that they have squandered."

"Wake up, my brethren, and understand that you have a duty to give spiritual food to the thousands who are perishing under your eyes, and who, if that duty be neglected now, will challenge you at the last day and lay their loss at your door."

A Purely Vegetable Pill—Farmer's Vegetable Pills are compounded from roots, herbs and solid extracts of known virtue in the treatment of liver and kidney complaints and in giving tone to the system whether enfeebled by overwork or deranged through excesses in living. They require no testimonial. Their excellent qualities are well known to all those who have used them; and they commend themselves to dyspeptics and those subject to biliousness who are in quest of a beneficial medicine.

HOME INTERESTS.

Conducted by HELENE.

The twentieth century girl is ambitious for a career. She has a great desire to go out into the world and make a place for herself.

HAVE YOURSELF LOOKING YOUR BEST AT ALL TIMES.

Look your best at all times. Don't wear your best clothes at all times, but "look your best." Don't think, "Now, I'll just put on this waist underneath my coat; it's soiled, but it won't show," etc.

This same den girl, when she comes from her work at night, slips out of her clothes into a completely fresh set, inexpensive and simple, but still fresh, and feels like a "new woman."

HANGING SHELVES.

An extra shelf or two does a great deal by way of relieving congestion where the bookcase or china closet is small.

Mission ideas have inspired many a man—and woman, too, for that matter—to build bits of his own furniture.

The easiest sort of shelves to make are, of course, those with uprights, braced in two ways, with the usual "crossbar" joining and with strips that go diagonally down, adding very materially to the strength of the shelf.

recess, made immovable, but the better way is in making them like a separate case which fits snugly but easily into the wall.

THE LIFE BESIDE US.

Ever at our side there is a golden life being lived. A princely spirit is there who sees God and enjoys the bewildering splendors of His face.

Now, when long gloves are what every woman thinks she must have—and if she wears the fetching short sleeves, she must have gloves to meet them—and when she finds out that one pair of the coveted takes just three dollars and fifty cents out of her pocket, she will welcome suggestions.

There are those with tiny flowers done in an effective blue—one of the many shades which come under the name of French blue.

MADE OF HANDKERCHIEFS.

Another one of the many uses to which handkerchiefs may be put is in the fashioning of the quaintest of collar and cuff sets.

LIVER COMPLAINT.

The liver is the largest gland in the body; its office is to take from the blood the properties which form bile.

MILBURN'S LAXA-LIVER PILLS

See pleasant and easy to take, do not grip, weaken or sicken, never fail in their effects, and are by far the safest and quickest remedy for all diseases or disorders of the liver.

CURED HIS WIFE OF LA GRIPPE

Quebec Man tells how the Great Consumptive Preventative was an all-round Benefit

"My wife took La Grippe when she was in Ottawa," says R. N. Dufresne of Northfield Farm, Que., in an interview.

PSYCHINE 50c. Per Bottle

Larger sizes \$1 and \$2—all druggists. DR. T. A. SLOCOM, Limited, Toronto.

is to sew the hands on by hand, making your stitches as nearly invisible as possible.

Handkerchiefs embroidered in all white make the daintiest of all the sets—the kind that may be worn with any color or with white equally well.

There are those with tiny flowers done in an effective blue—one of the many shades which come under the name of French blue.

FUNNY SAYINGS

SOCIETY ITEM IN MISSOURI.

The following graceful acknowledgment and news item combined appeared recently in the columns of a Missouri contemporary:

BLENDING PERFUMES.

The blending of perfumes will be found delightful for sachet bags. The two odors that mix most perfectly are violet and heliotrope, and the addition of a little sandalwood to these will produce an exquisite odor that will baffle those who smell it as to the identity.

TIMELY HINTS.

Stains and spots may be taken out of mahogany with weak aqua fortis or oxalic acid and water, rubbing the part with a cork dipped in the liquid till the color is restored; then wash the wood with water, dry and polish as usual.

A benzoated face tonic is a delightful addition to the bathroom. It is quite easy to make. Take a big bowl of warm water and put twelve drops of benzoin in it.

See pleasant and easy to take, do not grip, weaken or sicken, never fail in their effects, and are by far the safest and quickest remedy for all diseases or disorders of the liver.

and polish with rotten stone moistened with dilute sulphuric acid applied with a soft cork.

RECIPES.

Salad Dressing—A delicious dressing for fruit salad (a mixture of diced apple, orange, banana and celery) is made by stirring gradually one-half cupful of melted butter into one cupful of slightly sour, rich cream.

Cheese Salad—Rub cream cheese to a paste with cream and mold it in tiny cone-shaped molds or in small cups.

Eggs baked with cheese are appetizing. To prepare this dish cut some rounds of bread an inch thick, butter them and then spread with thin slices of cheese, leaving hollows in the center.

Let not the song be lost, the flower decay, His voice, his waking eyes, his gentle sleeping;

Who sow in tears shall reap in joy.

The wrong kind of a baby.

A poser.

The mould of form.

Playing doctor.

Dear Girls and Boys:

It looks as if Easter had had effect on the nieces phrens.

I'm not too young for God.

Johnny, I want you to store for me, please.

People in the Country and small towns have got to consider fire—and take every precaution in building homes.

HER IDEA OF THE BACKBONE.

THE POET'S CORNER

DULCIS MEMORIA.

Long, long ago I heard a little song, (Ah, was it long ago or yesterday?)

Without a word, and now I'm often seeing The friendly flower that does not fade away.

Long, long ago we had a little child— (Ah, was it long ago or yesterday?)

Long, long ago? Ah, memory, make it clear— (Ah, was it long ago or yesterday?)

Let not the song be lost, the flower decay, His voice, his waking eyes, his gentle sleeping;

Sweet memory, keep our child with us always. —Henry Van Dyke.

WHO SOW IN TEARS SHALL REAP IN JOY.

(A Sonnet—By Archbishop O'Brien.)

I sit within the shade of buried years

And pensive count the moments that have flown;

Too much joy this throbbing heart hath known;

And yet my joy was often bought with tears,

And with my budding hopes were mingled fears;

But when in silent grief the seed was sown,

The harvest rich in happiness was mown;

As lovely Morn from Night's dark tomb appears.

And thus I sit, whilst slowly move the hands

PETITION.

An Angel with a Flaming Sword, Banished us, who had transgressed, From the Garden of the Blessed—

Oh, Angel of the Spoken Word, Call us now, who have transgressed To the Garden of the Blessed.

Oh, Angel of the Spoken Word, Call us now, who have transgressed To the Garden of the Blessed.

Is it enough to give the best of life? To fill with hope the fardel of a friend?

Will it suffice, when all this life is past, To know we came when others dared command,

God gives us for our worry? To pray and fall? To rise again and beg for love that dies?

How salt the cup our lips must taste, To battle for the meed that others waste

To carry crosses over thorny ways; To know Gethsemani; give love for hate—

THE MESSAGE OF EASTER.

He spake, the Lord of all the earth, From out the glowing skies;

The birds flew forth on joyous wing, God's messengers of peace,

And hence for aye the Easter-tide This message sweet shall bring,

From "When the Lilacs Bloom," by Julia R. Galloway.

OUR B...

Dear Girls and Boys:

It looks as if Easter had had effect on the nieces phrens.

I'm not too young for God.

Johnny, I want you to store for me, please.

People in the Country and small towns have got to consider fire—and take every precaution in building homes.

HER IDEA OF THE BACKBONE.

When asked by her teacher to describe the backbone a little school-girl said:

"The backbone is something that holds up the head and ribs and keeps one from having legs clear up to the neck."

The True Witness

And Catholic Chronicle... The True Witness Printing & Publishing Co.

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CHANGE OF ADDRESS—When ordering change of address it is necessary to send old as well as new address.

NOTICE.

Subscribers will please take notice that when their year is due, and should they wish to discontinue their paper, they are requested to notify this office, otherwise we will understand they wish to renew, in which case they will be liable for entire year.



THURSDAY, APRIL 19, 1906.

VESUVIUS.

The appalling and disastrous eruption of Mount Vesuvius has been compared for its terror and duration by Prof. Mattucci, chief of the Observatory which stands near the volcano, to the activity that destroyed Pompeii.

The picture, which is evidently a copy of a much earlier work, shows how the people of that period regarded the legend of Romulus and Remus, and the origin of the city of Rome.

But Vesuvius sleeps fitfully above now as then, and who can say that the centuries have lulled his wrath.

SOCIALISM.

According to general accounts, Socialism is greatly on the increase. The London correspondent of the New York Sun says: "No subject is

causing greater concern to European publicists and statesmen at the present moment than the amazing spread in all countries of the so-called Socialist movement."

Hence Cardinal Logue declared that the event would show that the trial to which the Church of France had been subjected, and might be subjected for some years to come, would become a blessing in the guise of a curse, intended as an evil by the enemies of the Church, but likely to be turned by Almighty God into a blessing.

THE HOLY FATHER AND FRANCE.

One of the most intimate and interesting accounts of Pope Pius X. and of his feelings in connection with the deplorable anti-Christian movement in France, was given by Cardinal Logue, of Armagh, upon his return from Rome two weeks ago.

own country, were those of the higher classes, whereas those who were demoralized were, unfortunately, the sons and daughters of the people; the very opposite to what they had reason to thank God for in this country, where the greatest fervor, love of the Church and love of religion, and the most careful practice of religion, are to be found amongst the sons and daughters of the people.

A GRAVE DECISION FROM ROME AT HAND. We quote this announcement from the recent Rome correspondence of the London Tablet: "Some weeks ago your correspondent announced, that an important decision affecting Biblical Criticism might be expected in the near future."

EDITORIAL NOTES.

The people of Rome, as well as the Catholic people of America, have read the report that the visit which Mr. Pierpont Morgan paid to the Pope had as its object the question of payment to the Vatican of an indemnity of £1,400,000 sterling on the part of the United States for the confiscation of ecclesiastical property in the Philippine Islands.

the Church and of the Apostolic See." Thus the aim of these fantastic flights of journalists—English nowadays—is rather mean. To publish the story that the Pope is getting money from every side might deter simple people from contributing to the Holy See.

A special meeting is being held in Ottawa to-day to hear objections to the Sunday Observance Bill. Those opposing it are Jews, Adventists, and men interested in iron smelting. The entire clergy, including eight Catholic Bishops, support it.

Bickle's Anti-Consumptive Syrup needs no recommendation. To all who are familiar with it, it speaks for itself. Years of use in the treatment of colds and coughs and all affections of the throat has unquestionably established its place among the very best medicines for such diseases.



THE cost of living is an important thing in most homes. You may have to figure closely in these matters. A little extra on a barrel of flour may look big to you.

Royal Household Flour

in preference to inferior flour, buy health. Nothing contributes so much to the food you eat as flour, and therefore nothing should be more carefully bought.



Ogilvie Flour Mills Co., Ltd. Montreal. "Ogilvie's Book for a Cook" contains 150 pages of excellent recipes, some never published before.

Daniel O'Connell's Friend.

The illness of the aged Earl of Bessborough, now in his 84th year, furnishes to the present generation a link with the career of Daniel O'Connell. His father, the fourth Earl of Bessborough, who died in 1847, within a few hours of the death of O'Connell, as Lord Lieutenant of Ireland in Dublin Castle, was through life one of O'Connell's most attached political and personal friends.

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Pious Union in Honor of God the Holy Ghost.

The Holy Ghost deserves to be honored in a special manner by all men, not only individually, but also in a body. It would, therefore, be very desirable to see men bind themselves together for the express purpose of promoting devotion to the Holy Ghost.

Two societies divided their last Monday evening. Co. 185, C.O.F., held a grand Quintal's Hall, and the S. Juvenile T. A. & B. Society their first musical and dramatic entertainment in the large basement of the church.

ITEMS OF INTEREST.

NEW CHOIRMASTER. The Rev. Abbe Bouché, Seminary of St. Sulpice, and authority in Grego, has been appointed choir master of the Church of Notre Dame. SUCCESSOR TO ARCHBISHOP O'BRIEN, OF HALLOWELL. A report comes from Rev. Father Bourke of Ward Island, will succeed Archbishop O'Brien. He is a young and energetic man of great business ability. BANQUET FOR HOME BLESSED. The lady patronesses of the Incubables have organized a banquet for the inmates which will take place to-day at one o'clock at the patronage of His Grace the Archbishop. WOMEN IN SALOON. The Montreal du Commerce includes a report of the Licensed Victuallers Association as follows: "We have the opportunity to call the attention of the association to the fact that establishments for the sale of liquor are divided into sections—one for men and one for women. We are informed that the women's section is increasing, especially in the evening, and is an abuse which, if not checked, the association should take steps to remedy."

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NEW CHOIRMASTER FOR NOTRE DAME.

The Rev. Abbe Bouchier, of the Seminary of St. Sulpice, an expert and authority in Gregorian chant, has been appointed choir master of the Church of Notre Dame.

SUCCESSOR TO ARCHBISHOP O'BRIEN, OF HALIFAX.

A report comes from Halifax that Rev. Father Bourke, of Prince Edward Island, will succeed the late Archbishop O'Brien. Father Bourke is a young and energetic priest and a man of great business ability.

BANQUET FOR HOME FOR INCURABLES.

The lady patronesses of the Home for Incurables have organized a banquet for the inmates which will take place to-day at one o'clock, under the patronage of His Grace the Archbishop.

WOMEN IN SALOONS.

The Moniteur du Commerce concludes a report of the last meeting of the Licensed Victuallers' Association as follows: "We take this opportunity to call the attention of the association to the fact that certain establishments for the retail sale of liquor are divided into two sections—one for men and the other for women. We are informed that the women's section is much patronized, especially in the evenings. That is an abuse which, it seems to us, the association should not tolerate."

ORDINATION SERVICE.

Bishop Racicot held an ordination service in the Church of the Immaculate Conception on Tuesday, when the following members of the Jesuit order were raised to the priesthood: The Rev. Fathers Thomas Hogan, Louis Boncompagni, Pierre Gaume, Richard Vandanaigis, Ambroise Sullivan, Gregory Frere, Edgar Colclough, Samuel Lemay and James Brogan. The Rev. Father Louth, of the Order of the Blessed Sacrament, and the Rev. Father Antonin, Franciscan, were also ordained.

INTERESTING CEREMONY.

A rather unusual celebration took place at Ste. Anne des Plaines, Que. on Sunday last, when Rev. Joseph Therrien celebrated his first Mass. The assistants of the celebrant were his two brothers, Rev. A. Therrien, O.M.I., and Rev. Victor Therrien, as deacon and sub-deacon; Rev. Brother Clovis Therrien, as mass server, with Revs. Clodimir Cousol and Conrad Chalmont, cousins, as assistants, while Rev. Zenon Therrien, another brother, delivered the sermon for the occasion. In the evening there was a family gathering. The four priests and one brother are members of a family of twenty-one, of whom twelve survive.

PRESENTATION TO MR. D'ARCY KELLY.

On Sunday afternoon St. Patrick's Total Abstinence and Benefit Society met and presented Mr. J. D. D'Arcy Kelly, the retiring secretary, with a gold locket as a token of the esteem in which he is held by the members. Rev. James Killoran, spiritual director, made the presentation, and paid a tribute to the work of the former secretary. Congratulatory speeches were also made by Messrs. Gillies, Walsh, Easton, O'Donnell, Sr., Doyle, Neilson, and O'Donnell, Jr. Mr. Kelly thanked the members for their thoughtfulness, and reminded them that although he was entering on a new field of labor, he would still labor for the good of St. Patrick's T.A. & B. Society.

EASTER MONDAY NIGHT AT ST. GABRIEL'S.

Two societies divided the honors last Monday evening. Court No. 185, C.O.F., held a grand euchre in Quintal's Hall, and the St. Gabriel Juvenile T. A. & B. Society gave their first musical and dramatic entertainment in the large hall in the basement of the church.

It is quite unnecessary to speak at any length about these societies' aims, as both are too well known. While the C.O.F. has for its object to help and assist its members and their families in sickness and death, the Juveniles have undertaken the task of providing worthy and sober members for all future societies under the guidance of the Church, by the furtherance of the grand cause of temperance. On the whole, Easter Monday night in St. Gabriel's has done much to further the spirit so proverbial among the people of the district, and we wish the societies all sorts of success in their undertakings.

THE CATHOLIC SAILORS' CLUB.

As the new season's opening draws near, naturally the eyes of all those heretofore interested turn expectantly towards the ever-welcome weekly concerts given for the benefit of the sailors visiting this port. With a view to examine the possibilities of the summer's programme, and to see for himself how the proposed reopening of the Club was being planned, our representative visited the club rooms yesterday afternoon. Through the courtesy of the gentleman in charge, he was immediately shown through, and no pains were spared to make his visit as interesting and agreeable as possible. Certainly the manner in which the work of renovation is being pushed ahead promises fairly to make of this institution an ideal one, one that will reflect credit upon the many kind friends who have stood so manfully by it in the past, and doubtlessly be the means of attracting numerous new ones in the near future. It would be hard for the inexperienced spectator to estimate, especially in a simple passing visit, the real amount of work done; and still less could he hope to convey to the minds of those into whose hands his few crude notes may fall any adequate idea of the extent of the good of which such an institution is capable; but, yet, he does entertain the hope that the undertaking so nobly begun and so steadfastly pursued, may yet realize in our fair city that grand idea so long entertained among the sailors' friends, viz., to give them the same kindness and attention that they themselves would fain seek were they in a similar position. From the fact that the honors of the opening concert have been claimed by no less a body than the Canada Council of the Knights of Columbus, let us hope that our other Catholic societies of the city will not be slow in following the example thus loyally set down to them, and that the Wednesday evenings of the coming season may see the sailors' concert-room filled to repletion with the elite and choice of our fair city in the furtherance of this grand and noble work.

CELEBRATION OF EASTER.

The great festival of Easter, the greatest feast in the Catholic Church was celebrated on Sunday last with all the pomp and solemnity befitting such an occasion. Gaily decorated altars and sanctuaries made a pretty scene, the same being enhanced by the glittering vestments of the officiating clergymen, and the bright red cassocks and snowy white surplices of the hundreds of sanctuary boys. The myriads of colored and other lights, the clouds of sweet-smelling incense rising heavenwards, the joyful peals of the organ, and the sweet singing of the choirs, especially in the "Alleluia" bade the sinner rejoice for Christ had risen after conquering in and death.

At St. James Cathedral the Pontifical High Mass was celebrated by His Grace Archbishop Bruchesi, attended by the canons of the Cathedral. The vast edifice was crowded to the doors, while the music of the choir was of its usual high standard.

At Notre Dame solemn High Mass was sung by the Rev. Abbe Troie. In the afternoon the Rev. Father Plessis, the eloquent Dominican, preached his last sermon to a congregation which filled every available space in the big church.

At St. Anthony's Church the Rev. Father Thos. Heffernan sang solemn High Mass, assisted by the Rev. J. E. Donnelly as deacon, and the Rev. M. L. Shea as sub-deacon. The sermon was preached by the pastor, the Rev. J. E. Donnelly. The music of the choir was the best heard for some time.

At St. Ann's Church the service was very impressive, the production of Handel's Alleluia by the full choir, assisted by fifty boys, being exceptionally good.

At the Franciscan Friary the feast was observed in a very simple manner. St. Joseph's Church, Richmond street, presented a pretty scene, the entire church being decorated with Easter lilies. Solemn High Mass was sung by the Rev. Abbe Corbell, assisted by deacon and sub-deacon. At the children's Mass Easter hymns were sung.

At St. Agnes Church the Rev. Father Casey, P.P., sang the High Mass, assisted by deacon and sub-deacon, and the sermon was preached by the Rev. W. H. Condon, C.S.C., St. Laurent College.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who, then, would endure them with such a cheap and effective remedy within reach.

OBITUARY.

MR. THOS. CONNAUGHTON.

By the death on Sunday last, in the Hotel Dieu, of Mr. Thos. Connaughton, at the ripe old age of eighty-seven years, is removed one of the oldest residents of St. Ann's Ward. For over half a century Mr. Connaughton had lived in St. Ann's ward, and had seen many changes there.

The funeral service took place at St. Ann's Church Wednesday morning at eight o'clock.

REV. J. E. SENESAC.

Rev. J. Edmund Senesac, pastor of St. Ann's Church, Waterbury, Conn., died on Monday of a complication of diseases. He was born in Notre Dame de Stanbridge, Que., 46 years ago, and was graduated from the Montreal Seminary.

The Most Potent Religious Force in America.

I came back to this old country (England) feeling that the future greatness of the Church in America is assured. It may sound perhaps rather absurd to speak of "future greatness," when it can count its Bishops by the hundreds, its priests by thousands, and its faithful people by millions; and whilst its almost countless institutions and schools are multiplying daily all over the vast continent. But it is patent to every one that in the vast new world of gigantic undertakings, breathing the air of freedom, with fair play and no favored creed, the Catholic Church is destined to grow to dimensions compared with which the present is but the first manifestation of the undying and vigorous life within. Even now she is, without much doubt, the most potent religious influence of the continent of America, and in the battle she has fought in the cause of religious education and of liberty, she has proclaimed to the non-Catholic multitudes the paramount importance of sound religious and dogmatic teaching as the only basis of all true training and morality. It has been and still is a costly fight, but already there are signs that the more intelligent observers are awakening to the serious nature of the opposite policy of the godless education given in the State (public) schools. —Dom Gasquet, in the Dublin Review.

London Catholic Landmark Goes.

After a career of close on 260 years the old chapel of the Sardinian Embassy will in a few days be levelled with the ground in the Kings-way improvement scheme. Built in 1648, the chapel was formerly attached to the Sardinian Ambassador's house, and for over one hundred years was practically the only place of worship available for Catholics living in London. During the Gordon riots of 1780 the chapel and embassy suffered considerable damage at the hands of the mob on account of its use by the Catholic nobility, and its being in addition the church in charge of the Bishop or Vicar Apostolic of the London district. It was restored and enlarged on the suppression of the disturbances, and until the building of St. Mary's, Moorfields, in 1820, formed the centre of the charities and activities of the Catholic Church in London.

Lincoln's Total Abstinence Pledge.

"Whereas the use of alcoholic liquors as a beverage is productive of pauperism, degradation and crime, and, believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

Conclusive proof has been found that this pledge was not only signed and advocated by Abraham Lincoln, but actually composed by him. —Louis Albert Banks, D.D., in the Lincoln Legion.

THE IRISH VIOLINIST.

Miss Maud MacCarthy, daughter of Dr. Charles MacCarthy, the famous Irish-Austrian violinist, who achieved such success during the past season in the United States in her orchestral concerts, conducted by Herr Steinbach, has been engaged to come to the United States for a series of five concerts during the winter season 1906-7. This tour will be under the management of Hugo Goritz.

MONTREAL WHOLESALE PRICES

Flour—Manitoba spring wheat patents, \$4.50; strong bakers, \$4 to \$4.10; winter wheat patents, \$4.25 to \$4.50; and straight rollers, \$3.90 to \$4 in wood; in bags, \$1.75 to \$1.90; extra, in bags, \$1.35 to \$1.50. Rolled Oats—\$1.90 to \$1.95 in bags of 90 lbs. Pearl Hominy—\$1.85 to \$1.90 in bags of 98 lbs. Cornmeal—\$1.30 to \$1.40 for ordinary, \$1.50 for granulated. Mill Feed—Ontario bran in bulk, \$20; shorts, in bags, \$20 to \$20.50; Manitoba bran in bags, \$20; shorts, \$21. Hay—No. 1, \$8 to \$8.50 per ton on track; No. 2, \$7 to \$7.50; clover, \$5.50 to \$6; clover mixed, \$6.00 to \$6.50. Oats—No. 2, 40c to 40c per bushel; No. 3, 39c to 39c; No. 4, 38c to 38c. Beans—Prime pea beans, \$1.60 to \$1.65 per bushel; hand-picked, \$1.75 per bushel. Peas—Boiling, in car load lots, \$1.00 to \$1.10 per bushel. Potatoes—Per bag of 80 lbs., 60c to 65c. Honey—White clover in comb, 13c to 14c per pound section; extract, 8c to 9c; buckwheat, 6c to 9c. Provisions—Heavy Canadian short cut pork, \$21.50; light short cut, \$20; American short cut, \$20.00; compound lard, 7c to 7c; Canadian pure lard, 11c to 11c; kettle rendered, 12c to 12c; hams, 13c to 14c, according to size; breakfast bacon, 16c; Windsor bacon, 15c; fresh killed abattoir dressed hogs, \$10.25; country dressed at \$9.25 to \$9.50; alive, \$7.75 to \$7.90 for selects. Eggs—New laid, 14c to 15c per dozen. Butter—Choicest creamery, 23c to 24c; undergrades, 19c to 21c; dairy, 18c to 20c. Cheese—Colored, 12c, white 12c. Ashes—First pots, \$5.10; seconds, \$4.60 to \$4.65; third, \$3.70; first pearls, \$6.50 to \$6.60.

COUNTRY PRODUCE.

The egg market is feeling the effects of the fine weather in the heavy receipts that are coming in, and the weaker feeling of Monday has been accentuated. Very few single cases brought over 12c today, and round lots went for 14c. Maple products are in good demand, and the fact that supplies of the very best grades are not at all heavy, has helped to keep the market firm as the season advances. Syrup in kegs are selling at 6c to 6c lb.; in imperial gallon tins, 80c, and wine gallon tins, 65c to 70c; sugar is worth 9c to 10c per lb. The market for honey has been quiet under a dull demand, but prices are holding about steady. We quote white clover in comb at 13c to 14c; buckwheat in comb at 10c to 11c; extracted white clover at 7c to 7c, and buckwheat at 5c to 6c. Choice white pea beans are in good demand with sales at about \$1.55 to \$1.60 per bushel in a jobbing way, and \$1.50 in wholesale lots. The potato market is very quiet at about last week's quotations, which range from 60c to 65c per bag, and as high as 70c, according to quality. There has been some inquiry this week for dried apples, and prices range from 3c to 3c per lb. The tallow market is very firm sales have been made at the following prices: Rough tallow, 3c to 3c; No. 1, 2c to 2c; No. 2 kidney suet, 5c to 6c; domestic rendered, 5c, and export tallow, 5c.

DAIRY PRODUCE.

There still continues to be an easy feeling in the cheese market and prices show a further decline of 1c per lb. Business of spot is quiet, with colored quoted at 12c and white at 12c per pound. Butter is weaker in tone owing to the increased offerings of new made creamery, and 28c was the outside figure obtainable in a wholesale way. The demand for held creamery is very limited and sales of finest are slow at 20c to 20c, and undergrades at 18c to 19c, while western dairy is quoted at 18c to 18c, and Manitoba dairy at 15c to 16c.

CANADIAN PACIFIC

QUEBEC TRAINS

LEAVE PLACE VIGER. 7.45 a.m., 9.00 p.m., 11.30 p.m. Parlor or Sleeping Cars on above trains. OTTAWA TRAINS LEAVE WINDSOR STATION. 7.45 a.m., 9.40 a.m., 10.00 a.m., 14.00 p.m., 10.10 p.m. LEAVE PLACE VIGER. 7.20 a.m., 7.35 p.m. *Daily, †Daily except Sunday, §Sunday only.

COBALT

Trains leave Windsor Station at 10.10 p.m., making close connections at Union Station in North Bay, arriving Cobalt at 3.17 p.m. next day. Short line. Quick service.

TICKET OFFICE: 129 St. James Street Next Post Office.

GRAND TRUNK RAILWAY SYSTEM

"INTERNATIONAL LIMITED."

Leave Bonaventure Station. Finest and Fastest Train in Canada. Daily at 9 a.m., ar. Toronto 4.30 p.m., Hamilton 5.30 p.m., Niagara Falls, Ont., 6.50 p.m., Buffalo 8.25 p.m., London 7.45 p.m., Detroit 9.45 p.m., Chicago 7.45 a.m. Elegant Cafe Service on above trains.

MONTREAL AND NEW YORK.

Shortest Line. Quickest Service. 2 Day Trains daily, except Sunday, each way. 1 Night Train daily, each way. Lve. MONTREAL 11.45 a.m., 11.10 a.m., 7.40 p.m. Arr. NEW YORK 11.00 p.m., 11.00 p.m., 7.17 a.m. *Daily, †Daily except Sunday. FAST OTTAWA SERVICE. L.v. 8.40 a.m. week days, 4.10 p.m. daily. Ar. Ottawa 11.40 a.m. week days, 7.10 p.m. daily.

CITY TICKET OFFICES: 137 St. James Street, Telephone Main 460 & 461, or Bonaventure Station.

BELL TELEPHONE MAIN 1983 G. J. LUNN & CO. Machinists & Blacksmiths. SCREWS, PRESSES REPAIRS OF ALL KINDS. CHATHAM WORKS. 134 Chatham Street, MONTREAL

Fairmount THE ONLY PLACE TO INVEST Absolutely without an equal in Montreal. See Fairmount then you will surely buy Lots From \$275.00 to \$650.00 \$10 Cash and \$5 per month without interest. PROPERTY OFFICE: 1693 Papineau Avenue. The Ideal Savings Loan and Land Co. 258 ST. JAMES ST. TEL. MAIN 4083.

ST. JOSEPH'S HOME.

The month of March, dedicated to the glorious Patriarch, should have been a profitable one for the Home, and although Father Holland is satisfied, as usual, still better things might have reasonably been expected to forward his good work. He acknowledges with heartfelt thanks the following donations since the last account appeared in the True Witness: Mr. F. H. Stoughton, Rockville, Conn., and Mr. C. W. Pearson, Buckingham, P.Q., ten dollars each; Mrs. Stewart Brown, A Friend, Ottawa, and Mr. Lunny, Hintonburgh, Ont., five dollars each; C. M. Mahoney, Richmond, Va., and Mrs. O'Farrell, Murray street, Ottawa, three dollars each; Mrs. E. Wolfrath, New York; A Friend, and Mrs. Riordan, Ottawa; two dollars each; A Friend, Professor Fowler, and Mrs. Moynihan, Montreal; Rev. Canon Sloan, Mrs. McEvoy, Miss Penders and Mrs. Kinella, Ottawa; and Rev. Father Dowdall, Eganville, Ont.; D. J. O'Brien, Smith's Falls; Mrs. Stackpole, Billings Bridge; Miss Quirk, Aylmer, P.Q.; Paul Frey, Chicago; one dollar each. The following subscribed to the lighting fund: A Friend, Mrs. Huber, J. C. McGillis, A. Courville, Mr. Downes, Montreal, and Mrs. Quenneville, Miss M. Penders and Mr. T. Doyle, Ottawa.

Mrs. Maguire, of 224 Mance street, sent a nice piano together with some books and framed pictures. Mr. Currie, merchant tailor, two dozen caps, enough for all the wards; and Mr. John Tucker, of McCord street, sent three large hams, which, together with a basket of eggs and a lot of vegetables from Mr. Bumbay, and a few of last year's chickens raised at the Home, made an enjoyable Easter dinner, and the boys are all happy, and thankful to their kind benefactors, praying that God may reward their kind hearts a hundred fold.

THE HILL WAS PAID.

McRad and his wife were going over their business ledger one evening, contemplating the overdue accounts which its pages revealed and reluctantly acknowledging that many of them would have to be written off as bad. "What'll ye dee about this ans?" said McRad mournfully. "Here's twa

pund aucht shillin's for a coat and vest been owin' by Elder Doolittle since Martinus last. I'm fearin' we'll na get the money." "Weel, I'm no sae sure," replied his wife. "Leave me to try ony-hoo."

Accordingly the next Sabbath morning when the collection was taken up Mrs. McRad dropped the elder's "little bill," neatly folded up, into the plate, and before the week was over the amount was paid. "Kirsty, woman," said McRad, joyfully, "marriage may be a lottery, but I'm thinkin' I've drawn a prize."—Pearson's Weekly.

JESUIT GENERAL DEAD.

Father Louis Martin, General of the Jesuits, known as the "Black Pope," died shortly before noon on Wednesday. He had been suffering from cancer in the breast.

The Greatest Riddle.

A philosopher said: "Who will explain me to myself? He meant: 'Who will give a satisfactory reason why I am put here among the tribulations of life, to increase in knowledge, to hope and to suffer—and then to die. What for?' As we grow older we doubtless see larger meanings in life. We are enlightened by its joys and sorrows. We grow in patience, in charity, in discernment and in wisdom. We understand its discipline and its paths; we distinguish its truer values and appreciate a plan and unity in its unfolding and progress. A philosopher has noted all this. "Well," he says, "life is a quaint puzzle. Bits, the most incongruous, join in each other, and the scheme thus gradually becomes symmetrical and clear, when lo! as the infant claps his hands and cries, 'See, see, the puzzle is made out!' all the pieces are swept back into the box—the black box with the gilded nails." Is Death the explanation of Life? —Milwaukee Catholic Citizen.

VESTMENTS Chalmers Criborium Statues, Ahar Furniture DIRECT IMPORTERS WE BLAKE 192 Church St. Toronto, Can.

SOLITARY ISLAND A NOVEL BY REV. JOHN TALBOT SMITH

CHAPTER VIII.—Continued.

Such things of course could not happen by mere accident. While the young gentlemen were visiting Merriam house, and spending much time in getting into and out of dress-suits, Squire Pendleton was fretting and roaring in the background. He had never given up the hope that his Ruth would some day accept Florian as a husband. When he saw the position which the lawyer had attained in the metropolis, and got a glimpse of the glories which everybody said awaited him by-and-by, he was enraged at the prevaricance which kept greatness and his little girl apart. He could do nothing, for Ruth would not have it. He had long ago said all that could be said on the matter. It was left to him only to encourage Florian, to sit and watch his advances in Ruth's affection, to growl and swear when the poet came between, to fret one day and expand with extravagant hope the next. Peter Carter had seen and understood these signs. The journalist had an interest in the matter, too. He had a secret dislike for Florian, or rather an indifference which opposition might convert into dislike. Long ago Peter had arranged in his own mind a matrimonial affair between Paul and the daughter of Madame De Ponsby Lynch. It troubled him that the parties cared little for each other, and Madame had spoken with favor of Florian. It troubled him still more when Paul began to show a strong liking for Ruth, and signs appeared of Frances' leaning to Florian. But that the squire's companionship and the squire's uneasiness gave him employment and hope the eccentric gentleman would long ago have created serious disturbance among both parties. He could afford to wait for one reason. Paul was not in danger so long as Ruth remained a Protestant. The poet did not believe in mixed marriages. Religion was a strong barrier between the lovers. They were convinced that man and wife should have one mind and the same practice in religious matters, and bring up their children in the one belief. Therefore Peter was quiet and sympathetic, until the squire in a moment of weakness laid bare his heart to him and wept. It was Peter's weakness that he fancied himself many things which he was not. He thought himself a diplomatist. He had waited for the squire's confidence, and it had come to him. His idea was now to make an ally of Barbara Merriam, with whom the old men were on terms of intimacy, and to get her assistance in bringing about the wish of the squire's heart. The squire objected and stormed a little. He knew Barbara, and he could not trust her. "Well, d'ye see," said Peter, "it's her interest to have your daughter marry the lawyer. She has in this city the name of being a great matchmaker, and it would just crown her with glory to send off the politician and the blue-stocking!" "The what?" gasped Squire Pendleton. "Your literary daughter," said Peter. He won the squire's consent to his scheme, and together they called on Barbara. The little lady must have enjoyed the conversation immensely. She was delighted with their ideas, and flattered the diplomacy of one, and the fond wishes of the other, with great skill. The squire watched her with a suspicious eye, but she captured him wholly and filled him with perfect confidence in her disinterestedness. It was a clear, heaven-made affair, the union of Ruth and Florian. Their courtship had begun so nicely and naturally that really there was little to do for outsiders. But whatever was to be done she would do it with their assistance. She was highly amused. One source of her amusement was that Florian had opened his heart to her in a most unexpected way a few days before, and had hinted the services her good will might do him. She had hoped he would of course, and had played a few feminine tricks to that end. It was all very delightful. If Paul and Ruth would now follow suit, the winter would be such a one as she had never enjoyed before. Barbara was tricky and heartless, and sometimes did mischief for the mere love of hurting someone and hearing them moan. The spirit of Puck was in her. She had now the threads of a pretty conspiracy in her delicate and unscrupulous fingers and she was half tempted to set all parties crying. But that might

spoil the fun. She hated Ruth Pendleton and the squire. Not with reason, but out of pure maliciousness. They distrusted her, as any sensible person who knew her could not help doing. She knew of it, and applauded their good sense, but at the same time she was bound to punish them for it. She had them somewhat but not quite in her power. Ruth did not care for Florian. It was yet doubtful if she entertained a special liking for Paul Rossiter. Any interference at present would hurt no one but the squire. She made up her mind to wait patiently until she could punish generously on all sides. Therefore, at this period everything was but commencing, and was a delight to all. The old men planned and debated at all hours of the day and night, painting results long before there was any hope of achieving them. Florian and Paul dreamed pleasantly, and Ruth was dimly aware of a change in her own interior whose form she could not make clear to her preceptions. Barbara, the gracious marplot of the play, received new confidences daily and went about with the pleasant feeling of a cat who has a nest of young mice under her delicate paw. Only Paul Rossiter puzzled her still, and kept her from mischief. However, Florian soon cleared the field for her and left her free to do what mischief she pleased. He met Paul one day in the neighborhood of the post-office, and the poet asked him why he looked so pale and jaded. "You look worse than I ever saw you before," he said. "Work and pleasure," Florian answered moodily, "are too much for me. These soires have upset me, and I must give them up." "When Miss Pendleton leaves," said Paul, cautiously. "Ah! you know that," said Florian quickly, for in all the winter they had rarely spoken about Ruth. "Who could help knowing it, my dear boy? A retired sort of a young man begins suddenly to frequent society, and is always seen at those places where a certain young lady is sure to be. Is not the inference easy?" "Yes, yes; and I never thought of that. Others, perhaps, will talk about it. But then she has not favored me more especially than other young men." "Myself, for instance. I should say not! You are modest, of course; a successful man is always. I wish you happiness, Florian, for I think you are going to marry an excellent woman." "I am not so near to that consummation," said the lawyer, "so your compliments are ill-timed. Did I ever tell you that—that what need to tell it now? I suppose you are aware that Miss Pendleton is a Protestant?" "No," said Paul, in the highest astonishment. "I was not. On the contrary, when I saw the attention you paid to her, and how intimate you appeared to be, I thought naturally she was a Catholic." "Well, that was a queer blunder. And have you been talking of the Mass and confession, and other such topics to a Methodist of the deepest dye?" "No," said Paul; "society is such a hybrid thing that you can talk only nonsense to avoid offending some one. But then isn't this a returning on principle, Florian? Have I not heard you say many times that you would never marry outside the faith, and hinted that you had already made sacrifices that were very great for a mere boy?" "Love," said Florian, concealing his confusion under a gay exterior, "is universal and levels all distinctions." "Or rather, it is irresistible," said Paul, with a laugh. "It can level the lawyer and the common man, not the distinctions. The distinctions remain, the men do not. But really this is a surprise to me, and, as I intended to push my fortunes there after you had failed, it is a very wise and happy knowledge you have given me. I shall steer wide of the Pendleton seas henceforward." Florian could hardly congratulate himself on having a possible rival removed from the field, so very dark seemed his own chances, and he became unpleasantly conscious of one circumstance before Paul left his company. The poet was disappointed in him. Some high standard as to his friend's character Paul had long ago formed in his own mind, and until this moment Florian had acted up to it in word and deed. Now the standard had fallen. Florian felt very sad. He had not yet



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was to blame. I did not belong by conviction to any sect. My dear mother was a Methodist. When I went to church it was to the Methodists I went. To tell the truth I cared little for them. I fell into a kind of enthusiasm over your church, read and thought and prayed a little, and when my enthusiasm cooled I dropped the matter. "May I ask," said Paul, "what you believe in now?" "In everything good," smiling as he shook his head. "You think that too vague? Well, I lost heart, not for religion, but for any particular shape of it—" "Except your own," he interrupted. "True. And I go to any church that suits the taste of the moment, now, and I am quite content, if my reason is not quite satisfied." "You made a mistake somewhere." "Do you think so? Where?" She was pleased at his finding fault with her so candidly and earnestly. "Why," said Paul, dubiously, "that enthusiasm which made you uneasy with yourself and set you hunting for more light, was a special grace from God. If you had used it rightly, you would now be a Catholic, or at least a hearty believer in something. Whereas, you are not much of anything." "That is severe, Mr. Rossiter. I could not take warmly to Methodism nor to any sect. They seemed too cold, too silly, or too unreasonable. Your faith seemed too warm, and too-too-foreign, I suppose that's the word."

He laughed and changed the subject, but his words were not forgotten. They gave Ruth a sudden and clear insight into her former state of mind, and she saw at once the blunder she had committed in resisting the guidance of the Holy Spirit. After her failure to appreciate the claims of one religious belief she had drifted gently away from all, and had acquired a certain distrust of creeds. She had not become a better woman. Her charities were large enough, but the perfecting of her own nature was almost lost sight of, and she was in one respect only a small improvement on a virtuous pagan. Her first impulse was to repair the mischief of omission. But how? She asked Paul the question a week later. "I don't know," said he, "you must find a way yourself. Test your belief by practicing it, and when you get some clear idea of religious duty, the rest will be easy, no doubt." "What could be more prudent and sensible than such a course. She followed it carefully the entire winter, to the intense delight of Barbara, who, not seeing the reason for it, used it as an argument for the squire and Mr. Carter. When they grumbled at Paul's steady attention to Ruth, she pointed out to them the devotion which Ruth displayed in attending the Methodist church and working for city charities. "But Florian won't like it," said the squire. "He can't marry a howling Methodist—" "My dear Mr. Pendleton," said Barbara, "he will marry Ruth if she worshipped idols." "Aye," said Peter, "if she were the grand Lama itself." "Think so?" murmured the squire, and he tried to believe it on the ground that the boy had got more

sense and judgment from his stay in New York. He did not like Ruth's sudden turn to religion. "There is something wrong," he said to Florian. "She always hated the Methodists. What is she so gone on them now for, I'd like to know. You remember, Flory, the last time she kicked on you? It was just after one of those religious spells. And if she doesn't wind up by doing the same thing' now, then I'm not the man who got left with Mackenzie on the north side of the St. Lawrence." Florian quieted him for the time with the assurance that Ruth would not remain long with her present associations. He was quite right. Ruth soon tired of her attempts to get hold of Methodism, but she did not lose the wish to find a resting-place somewhere, and she was bound to avoid falling into her old ways of indifference. She again asked advice of the poet, and he gave it as briefly as before. "Try something else, Miss Pendleton—" "There is nothing left but your church," said she, "and I don't care to come to that." He did not attempt to influence her, and for a time they allowed these questions to drop. It was the end of the season. Lent came along and the people who made up society deserted the theatre and the ball-room and tried to go to church and pray. Mrs. Merriam affected Catholic and Episcopal chapels during this period, and made a reputation by her parties of fashionable pilgrimage, as it were, to the stations at St. Peter's, the sermon at Trinity and so on through the catalogue. A little family affair was arranged by her for the Friday before Palm Sunday. The gentlemen of Madame Lynch's with the exception of Paul were to escort Ruth, some friends and herself to the cathedral. There was a crisis approaching in her affairs. The old men were getting restive, Florian was anxious, and Ruth had fallen into a sadness which home alone could dispel. There was danger in every moment, and she wanted no mishaps. When the crash came, and her victims went their ways raging, she wished to sit unhurt and unsuspected in her parlor, and enjoy the catastrophe. So they all went to the cathedral in the light of an early moon, and accidentally met Paul Rossiter. When they were returning, Paul and Ruth found themselves walking together at some distance from the others. It was Barbara's intention that this should be a special tete-a-tete. It would be so barren of results that Ruth would be in a temper next morning. On the contrary it was rather a momentous affair. Ruth had been thinking and fretting for weeks, and had come to a resolve almost. She said quite suddenly after they had walked for some minutes in silence: "I have nearly made up my mind to take your advice, and study your belief once more."

"In the right spirit," he suggested. "In the right spirit. I do not hope to find comfort there, but constant trying will bring me to a conclusion of some kind." "Very true," and they were silent again until they reached the spot where Mrs. Merriam had ordered her carriages sent. Here they were to part. "Good night," he said, taking her hand. "I hope you will make this resolution, Miss Pendleton, and follow wherever it will lead you. If you do, I am certain you will find rest and happiness. If you do not, you will be a most unhappy woman. Good-night." She replied in a low, trembling voice. He had been standing hat in hand, with the moonlight falling upon his remarkable face, and shining in his honest eyes. In that moment Ruth loved the poet. She was not conscious of it, only of the sadness of the parting and of his goodness, but in after years she knew that her heart went out to him in that moment, and was never withdrawn. This was the entire sum of Barbara's triumph, and the sole result of her winter treachery and dishonesty. For some weeks Paul was not seen again at Merriam house.

CHAPTER XIX. Lightly as Paul received the information of Ruth's religious belief from Florian, it had hurt him deeply. It was not the poet's manner to make much of a hopeless matter, particularly when it bordered on affairs of conscience, and in the present instance he had hastened to remove many old impressions with regard to Ruth, and was very careful to chase from his dreams the sweet fancies concerning her which had beguiled and lightened some heavy hours. He had seen at once what sort of a woman Ruth was—no

trifler to play hide-and-seek with the serious things of life, but a woman full of the earnestness of deep thought—and he could therefore more easily understand why Florian had not succeeded in making her his wife. Marrying, with her, was a matter of principle, not of feeling or of convenience or advantage. She had deep convictions of the truth and falsity of religions, and of the necessity of one true faith, and her natural mental clearness forbade her imperilling these for the sake of her own likings. It was a firm soul, indeed, which could resist the heavy temptations to which she had been subjected, and he admired her more for it, and prayed sincerely that her goodness might win for her an entrance into the only harbor this side of heaven. All his own hopes and wishes in regard to her were now dead. He took it as a matter of course, and did not attempt to find in the temper and behaviour of his fellow-Catholics excuses for marrying outside of his own faith. It was enough for him that a mixed marriage was prudent, wrong at least, and beyond that he did not attempt to go. In his conversations with Ruth she had seemed to be in a state of doubt, and he had said some sharp, earnest words to her, partly because his deepest interest in her was dead and he was not afraid of offending, but more because he had taken her statement without due attention to the exaggeration of fancy. He did not believe that she was as uncertain about Methodism as she thought. She had read and thought enough, no doubt, to get misty and unsettled in her religious views. But one does not leave old beliefs hastily, particularly so reverent and firm a believer as Ruth, and the very contemplation of a change would be apt to make her cling more tightly to old certainties. Women, too, as a rule, are distrustful to-day of the strength and truth of emotions which moved them yesterday. Of this Ruth herself was an example; and she was probably now laughing over her own sentiment and his severity during their walk from the cathedral. Well, what need to trouble himself with any further speculation? He was resolved henceforward to remain outside Mrs. Merriam's fairy ring. He had taken the determination not to turn himself; he would make sure of it by not even going to look at the fire.

If Florian could have brought himself to the same happy disposition it would have been well for him; but he was madly rushing on to his own ruin. Every day found him at Mrs. Merriam's, and every day saw more completely pictured the utter hopelessness of his expectations. Ruth was gracious as a sister, and Barbara agreeable—that was all. No looks or signs, no tokens of past love; allusions to the earlier times avoided, sentiment avoided! A plainer, homelier conversation he never endured than when with Ruth, and instead of learning its lesson properly, the cool, far-seeing politician was lashed to an insane fury of passion. He would succeed in this instance, as he had done in others. What reason for failure was there? He began to see omens of success in the trifling occurrences of the day, and was overjoyed when Peter winked at him in his vulgar way and bade him to be of good heart, or when the squire described his own interpretations of Ruth's words and actions in the privacy of home.

(To be continued.)

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ire... POSITION... COLLEGE... FLOUR... ING FLOUR... Montreal.

THE COMPOSER OF THE STABAT MATER.

It was a gloomy evening in the month of March, 1806. The voice of the wind moaning through the leafless trees seemed like the wailing of lost souls present in the wilderness. Not a star shone in the murky sky.

From time to time vivid streaks of lightning lit up the heavens with a scintillating pallor, as they chased each other through the blackness of darkness.

The bell of the convent of the Friars Minor of Callazoni began to peal weirdly through the gloom, calling the inmates to prayer; its monotonous ding-dong resounded through the dreary silence, till at last, through the length and breadth of the little villages, scattered here and there through the valley; each particular chapel bell chiming forth the Angelus made a kind of gentle echo, off repeated, to that of the large one in the convent tower within the monastery a faint glimmer of light in the chapel revealed the hurrying friars coming through the quiet corridors of their stalls, their sandalled feet making scarcely a sound upon the tiled pavement.

The gloom and chill of night were in accord with the mood of the religious, who on this evening were filled with an involuntary anxiety and terror. On the previous night mysterious noises, prolonged and plaintive sighs, had strangely disturbed the sleep in the community. From whence did the sounds proceed? One of the brethren thought they came from the cemetery; another, from the cloister; a third, that they issued from the extreme end of the chapel. A fourth declared that the dolorous wail came from the choir; adding that the organ played by invisible hands, had accompanied the chant with notes so sad that they pierced one's very soul.

When the religious were assembled for Matins, the Father Guardian, raising his voice, spoke as follows: "Brethren, let us humbly ask God to make known to us the cause of those lamentations which have troubled the peace and silence of this house of prayer and penitence. Let us beg the Holy Mother of God, whose feast we celebrate this day, to deign to intercede for us with her Divine Son."

All prayed fervently. When they had finished, an old religious approached the Father Guardian and said: "Father, I had good reasons for believing that the mysterious voice which has troubled our slumbers does not come from the tomb, as some of the brethren say, but that it belongs to a religious of this community. A word from you will dispel the mystery."

The superior hesitated a moment, but, immediately recovering himself, he said: "Light all the candles, and let the monks be counted according to their rank, that it may be learned whether all are here present."

The order was executed, and the Father Guardian resumed: "I desire that the brother who, during the past few nights has been troubling the peace of the cloister by mysterious lamentations will, in virtue of holy obedience, step forward and make himself known. Furthermore, I request that if his lamentations in any way concern us, he will enlighten us as to their purport and meaning."

Almost before the last words ceased to re-echo through the silence of the chapel, a friar, bowed with age, came forth from the ranks of cowed men, and, fixing his eyes humbly on the ground, said: "Father, I am the man."

Every eye was now turned suddenly toward the Brother, whose thin, attenuated figure gave token of many fasts and mortifications; while a confused murmur burst from many lips: "Brother Jacopone da Todì!" "Good Brother Jacopone!" "The friend of Dante!" "The sweet singer of Holy Poverty!" "The client of Our Lady of Sorrows!" "What new chant has he been composing?"

Fra Jacopone did not answer a single word. Replacing the hood he had thrown back when he addressed the superior, he knelt, and went quickly towards the great organ. In his eyes burned the flame of genius; his head appeared to be surrounded by a celestial nimbus.

All at once, to the great astonishment of the religious, the organ began to sigh as if the angel of sorrow and lamentation had touched it; the face of Fra Jacopone became overspread with a celestial light, and in a seraphic voice he intoned this sublime elegy:

Stabat Mater dolens, Juxta crucem lacrymosa, Dum pendebat Filius, Cujus animam gementem, Confrictam et doleantem, Pertransiit gladius.

The admiration of the monks now resolved itself into a kind of terror. For at the voice of Fra Jacopone the image of Our Lady of Sorrows seemed to move, while the sonorous echoes of the Gothic vault appeared to repeat the tones of an angelic choir tearfully accompanying the dolorous plaint of the inspired musician.

Softly sobbing, like a poor exile who endeavors to stifle his lonely sighs, he raised his eyes to the image of Our Lady of Sorrows, and continued:

O quam trista et afflicta, Fuit illa benedicta, Quae morebat, et dolebat, Pia Mater dum videbat, Nati poenas inclyti.

And thus, palpitating with emotion, like one agonizing in the presence of his Supreme Judge, the singer went on. Suddenly the friar grew pale as though the wings of Death had brushed him in passing; his hands could no longer manipulate the keys; he could hardly accompany the last strains, as he murmured in an expiring voice:

Quando corpus morietur, Fac ut animas donetur Paradisi gloria.

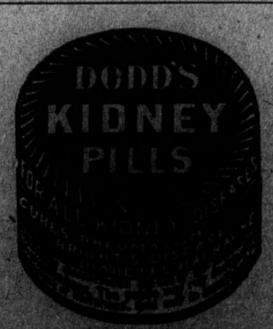
"Paradisi gloria!" It was the last note. Fra Jacopone glided from his seat, and fell noiselessly to the floor. The brothers hastened to lift him and carry him to his cell. Three days later the soul of the author of the "Stabat Mater" winged its flight to heaven leaving as a legacy to the Church this beautiful hymn, which will endure as long as the world shall last.—Ave Maria.

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The so-called soothing medicines contain poisonous opiates that deaden and stupefy but never cure the little ailments of childhood. Baby's Own Tablets are guaranteed to contain no opiate, they act on the stomach and bowels and thus remove the cause of nearly all the ills that afflict little ones. In this way they bring natural, healthy sleep, and the child wakes up bright and well. Mrs. A. Weeks, Vernon, B.C., says: "I have used Baby's Own Tablets and can cheerfully say that I have found them all you claim for them." These Tablets are good for children of all ages from birth onward. Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Count de Mun Speaks Out.

The Count de Mun's opinion of the encyclical on the separation law is as follows: "It is impossible to imagine anything more precise and decisive. Never in modern times has so considerable an event taken place in the religious history of our country since the Brief 'Quod Aliquantum' addressed on March 10, 1791, to Cardinal de la Rochefoucauld and to the Bishops, members of the National Assembly, to condemn the civil constitution of the clergy. It is even permissible to say that the nature of the Pontifical act, the wide scope and force of the protest against the long series of enterprises of which the separation law is the painful completion, the majesty of the condemnation and the enumeration of the causes justifying it gave the encyclical of Pius X a yet graver character than that of the celebrated Brief of Pius VI., the formidable effects of which are known to every one. The law is condemned, condemned in all its parts, and especially in so far as the public worship associations are concerned, declared under the conditions in which they are instituted 'contrary to the rights and to the divine constitution of the Church.' No Catholic can participate in their constitution."



CONSTANCY

One of the great requisites for success in our undertakings is constancy or perseverance, which may be said to signify perseverance persisted in regardless of the obstacles and trials it encounters on the way. It calls for a mastery over self, even at the cost of martyrdom to one's own feelings if the circumstances of the ordeals one has to meet exact it. It is the sure prelude of final victory as long as one is faithful, for even if one has not succeeded in achieving the end of his endeavors, he has still triumphed by his victory over self.

Constancy has a part in everything that is good and noble—in all the virtues, therefore, and is the sign of their life and the assurance of their power. Once constancy fails, the qualities of strength and resolution, determination and energy disappear.

Constancy may be said to be a summary of many virtues which, united and kept well together by the power of the will controlling and directing them, produces the success that is desired. In every undertaking the virtue of constancy must be found if success is to be looked for. It is, next to the undertaking itself, the most important consideration. While constancy is requisite for success in all undertakings, it is particularly necessary in spiritual ones. This we are shown in Holy Writ, "He that shall persevere unto the end, shall be saved." It continues and says in another part, "No man putting his hand to the plough and looking back is fit for the kingdom of God," and it exhorts that we be faithful unto death and we shall receive the crown of eternal life. It was this constancy that the saints showed in their prayers, their watchings and fastings. It was this constancy that the martyrs exhibited before their judges and executioners. It is this virtue that we must all strive to have and increase in us should we hope to be their worthy followers and to have something of their spirit in our lesser virtue and smaller trials and sufferings, in the hope that we will rise to greater things in time to be ready to meet even the martyr's death should occasion ever demand it of us. "He that conquers self is greater than he that conquers nations," but it is only after a long campaign of self-conquest in many things that one can be said to be as constant as that.

It is mostly the object to be gained that inspires and maintains the spirit of constancy, though virtue should be practical for its own worth. Hence we see men constant in some things and inconstant in others. One man will be constant, for example, in the pursuit of worldly wealth, another will follow pleasure unceasingly, another seek honor and worldly applause, and will struggle unceasingly to attain them. Again, in man's relations with his fellow-man motives of self-interest also have a large share in the direction they take. We see men become exclusive and attach themselves to a particular few and have no thought or concern for the vast multitude of their fellow beings. Sometimes it is friendship, sometimes it is gain that prompts them to go to the greatest length for the friends they make. We see men, too, in their own regard act firmly and with constancy in some things, and act quite the contrary in others far more important, because they follow their passions and tastes rather than the true principles of virtue and perfection of character.

But he who offends in one offense in all, for constancy, to be a virtue, must be universal and lasting in all that is good. While it may rise to great heights when founded merely on human power and human motives, constancy attains its great height when it is founded upon the spiritual and is animated by it, for then it has God's grace for its life and its endeavors, and His honor and glory first and above all for its motives and undertakings. It is then we find real constancy, for a virtue is only one in name and appearance when it does not spring from union with God in the one possessing it, for He is our life, our all in all that is good, or, as the apostles say, "In Him we live, move and have our being."

God is ever constant and unchangeable and will never fail those who love Him and who put their trust in Him. Trials may come, but they will not overcome us; adversity may overtake us, but it will not crush us; death itself will not conquer us, for we will triumph still, yes, and forever, in a glorious immortality. It is then that constancy will receive its crown. All the days and years of a man's self-conquest will then be rewarded by the love of his Lord and Master to whom he faithfully lived by dying constantly to himself.

While constancy should extend to all things worth striving for, it may be said that our best and most persistent efforts should be for the best and most important things. This our divine Lord, Eternal Wisdom, tells us when He bids us "Seek first the kingdom of God and His justice," and all other things worth having or striving for will be added thereto. It is in performing the chief duty of life that we shall do all the other duties devolving on us, for the greater always includes the less. In other words, being true to God we shall be true to man; laboring for heaven, we shall fulfill our part to earth. Let us, then, ask God to give us the grace to be constant. It is what poor, weak, changeable nature needs, even for honorable success in this world, and what will always follow under God's blessing if such success be good for us. But we can assure ourselves that we will never fall in our eternal interest, the salvation of our immortal soul, as long as we be faithful to God. He will ever be constant to us, for He has declared, "Blessed is the man who hopeth in the Lord for he will not be confounded."—Bishop Colton, in Union and Times.

CONVERSION BY SHORTHAND

Remarkable Work of Breton Priest Among Canadian Indians.

The most remarkable Indian story of the age has for its concomitants a zealous priest, a devoted band of redskins and an entire tribe bending all its energies to the mastery of the mystery of shorthand as a means of intercommunication. In the Canadian Northwest, along the banks of the Thompson and Fraser rivers, dwell several scattered tribes of Indians. To them some time ago came Father Le Jeune, a Breton priest. He found his efforts to Christianize the tribesmen hampered by the ignorance of the Indians, who could not understand the prayer books lent to them when they attended the services. So the priest sat down and thought, until he found a solution of the problem.

The solution took the remarkable form of a determination to teach the Indians shorthand, as the quickest means of enabling them to understand how to read and write, the phonetic characters are based on the sound of the words rendering it unnecessary to teach them spelling and syntax. Selecting the Duployan system, with which he was familiar, the priest set to work. He took first a few of the most intelligent men of the tribe, and, with considerable difficulty, made of them passable shorthand scholars. Then he sent these individuals among the other tribesmen to impart to them the knowledge they had acquired.

As these taught others, new teachers were continually becoming available, until in time the knowledge became general throughout the colony. In the evenings, when there was no farming to be done, the boys and girls and young men and young women of the tribe applied themselves with the utmost assiduity to the task of mastering the mysteries of the shorthand system, until today there is scarcely an Indian in that district who can not read and write the Duployan character, and who fails to read with readiness the Bible or hymn books that the priest has printed in the word sign language.

At church, to which the Indians come in such numbers that the building is rarely able to hold them all, a stranger would be quite unable to understand the service that the red men and women follow with the ease of an American following the regular church services in his own place of worship, for all the books are printed in shorthand.

The news of the colony is disseminated by means of a shorthand newspaper called the Kamloops Wawa—Kamloops from the name of a river in the vicinity, Wawa from the Indian word that means talk. The shorthand newspaper circulates all through the colony, and is the only printed matter that the Indians are able to read.

The modest Breton priest was satisfied to take as his reward for his remarkable work the devotion of his Indian parishioners, but the news of his great success traveled far, and at last was carried to the Vatican, where it greatly impressed the Pope. Orders were given for the minting of 1000 medals, and these have been sent to Father Le Jeune, with instructions to present a medal to each one of the Indians making unusual progress in the mastery of the word sign language. The promise of the medal to the foremost students has further stimulated the tribesmen, and in wigwam and hut all are now immersed in the study of the new form of communication, with a view to stealing in the art

Advertisement for S. Carsley Co. Limited, featuring men's suits at manufacturer's prices. Text includes: 'S. CARSLEY CO. LIMITED THURSDAY, APRIL 19, 1906. Store closes at 5.30 daily. MEN'S SUITS AT MANUFACTURERS' PRICES One Thousand Men Can Save Money. We are holding one of the greatest sales of Men's High-class Clothing ever heard of in Canada. Twelve hundred well-made Tweed Suits, of the most correct styles for Spring wear, we've offered to the public at manufacturer's cost price. These garments are not seconds nor are they in any way inferior to the Suits you pay one-third more money for. They embody all the latest features of the high class garment. New patterns, new colorings, rich material, concave shoulder, single or double breasted. They are divided into three lots as follows: 200 MEN'S TWEED SUITS, in light, medium and dark colorings, good quality trimmings, well made and perfect fitting. Regular price \$8.00. Sale price \$5.00. 400 MEN'S TWEED SUITS, in all the latest patterns of checks and overchecks, single and double breasted, best quality trimmings, wide concave shoulders. Value from \$10.00 to \$12.00. Sale price \$7.95. 400 MEN'S TWEED SUITS, of high-class tailoring, shapeliness and richness of material—a peerless suit; latest colorings and designs, gray and brown fancy mixtures, splendidly tailored, single and double breasted, best linings and trimmings. Regular price \$15.00. Sale price \$10.00. Spring Style in Skirts. We are showing an extraordinarily fine assortment of New Spring Skirts. Here are a few descriptions of the more particularly desirable kinds: A Handsome Walking Skirt of good quality All-Wool Tweed, in black and white check effects, made in pretty thirteen gore kilted style. Special \$5.10. A very Stylish Skirt of All-wool Shepherd Plaid, made in the new circular style, strapped with self around hips, yoke and bottom of skirt, kilted in front. A new and very stylish Skirt. Price \$10.25. A Beautiful Dress Skirt of fine quality Corkscrew Cloth, in black and blue, handsomely trimmed with strappings of self and finished with deep side pleats all round. Our special \$13.50. A very attractive Skirt of New All-wool Black Voile, trimmed with insertion of black silk braid, deep box pleats, prettily kilted all round. The latest and newest style. Special \$33.75. THE S. CARSLEY CO. LIMITED 1765 to 1783 Notre Dame St. 184 to 194 St. James St. Montreal

Advertisement for J. J. M. Landy, 416 Queen St. W., Toronto. Text includes: 'J. J. M. Landy 416 QUEEN ST., W. Chalices, Ciboria, Ostensoria. Gold and Silver Plating and Engraving of all Altar Vessels at very reasonable prices. Write for quotations. MISSIONS supplied with Religious goods. Write for catalogue and quotations. Long distance phone No. 2768. J. J. M. LANDY, 416 QUEEN ST. WEST, TORONTO.

The Philippine Islands, as the reader is aware, are almost entirely Catholic. In the course of about two centuries, missionaries from Spain, by their zealous exertions, effected the civilization and conversion of the native inhabitants of these islands, all except the Mohammedans. How excellent the preachers of the gospels have succeeded in imbuing the hearts of the people with a truly Catholic spirit, and how well their teaching was carried into practice, may be seen from the following extract from the pages of a work entitled, "The Voyage of the Austrian Frigate Novara Round the World," published in 1859: "The potent influence exercised by the clergy over the native population of the isles may be known by the piety they display, their reverence for holy things, and the ready obedience wherewith they comply with not only what the Church commands, even in matters of slight moment. This is most strikingly manifested at the evening Angelus. The sonorous notes of the bell act like magic on all who hear the sound; work of every kind is instantly suspended; the busy hum of toil, the noisy whir of machinery is suddenly hushed. The laborer who tills the soil, the workman in his shed, as well as the saunterer on the highway; the wealthy aristocrat in his elegant equipage, as well as the needy peasant driving his heavily laden mule home when the day's work is done,—each and all alike obey the call to prayer. Every vehicle on the road is brought to a standstill; master and servant both take off their hats; the busy crowd stops as if spellbound; all heads are bowed, the cigarette is

Advertisement for Dr. Williams' Pink Pills for Pale People. Text includes: 'If you, your friends or relatives suffer with Pale, Yellow, or Faded Complexion, or Falling Hair, or with any of the ailments mentioned in our circular, send for a trial bottle and valuable information to THE LITTLE CO., 179 E. Broad St., Toronto, Canada. All druggists sell our pills at 25c per box. DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE.



Franciscan School. He was the Author of Fifty Books.

Padre Marcellino da Costa in the Minorite Convent of Leghorn, Italy. His name in the world as a boy was Pietro Riva, was born on May 23, 1827, in Liguria, or to greater precision in the vine of Porto Maurizio town of which is so close with another great Order of Friars Minor. The Roman province of 1888 at the age of 61 solemnly professed in 1 through his theological San Francisco in Lucca, ordained priest on May 18. As preacher, teacher, editor, writer, he was able, and he filled many trusts in the order, including that of definitor general of the author of upwards of the most famous of the thrilling chronicle of the Missions in 11 volumes. He was ordered to travel Europe in search of Franciscans likely to be used in the continuation of his magnum opus. He has written and published the result of these his Franciscan Bibliographies, Geo. di Bibliografia, Geografia, Etnografia, San Francisco, 1879, sm. folio. Early in 1899, with his distinguished and faithful friend Teofilo Domenichelli published a book which great stir in the camp of students: the "Leggendario, pubblicata per volta nella vera sua Whatever, may be those conclusions, whether the editors did or did not us with the legend in there can be no question value, the deep interestfulness of their scholarship. Soon after in the same company by his instructor, Padre Marcellino, of 77, retired to complete in the quiet convent of Leghorn. In connection with his great attainments, he still purposed to complete, the minister general's disposal a library of books and MSS, which he set up at Leghorn (I will importance and value, too, to it has ever been recorded me by Marcellino). The transfer of Marcellino and Teofilo to the Convent of Leghorn was subject of an unhappy situation on the part of English writers. Cando did not hesitate to say in the Times, of May 9, 1900, that he had read a quote M. Sabatier as follows:—that the two Franciscans had been expelled from the proving of some of the editor of the "S. F. edition" A more a writer, Mr. A. G. Little the statement in the Ecclesiastical Review (October, 1900). It does not seem to be to any of these writers a book were so evil as to punishment of exile, it was placed upon the "Index Prohibitorum," where, so never appeared. They were against the two friars perhaps, they thought the chivalrous fighting the against a tyrannous, ill "Curia," but in reality tion implied that these distinguished and faithful Church had been guilty which had brought upon severest censure of that which they had wholeheartedly voted their entire existence the venerable friar of the nations against him in which he could not read. never draw from him any smile and a characteristic shrug of Franciscan resignation known to him I took pains for his reputation as Catholic, and endeavored from the most impartial writers, first privately.