

is anything but satisfact- rheumatic pains are worse sleep at night, and suffers stability and depression. an! This is not to be won- after eighteen years of con- and the bad tidings she her royal son at Edin- course liberty would be al cure for her ailments, not my fault that she is this boon. In fact, I ad- memorial to the Queen, th in full the reasons why to release her Sister of There it is"—and as he dre: a somewhat bulky- from under some papera e—"there it is, if you it for yourselves, but mber that this is a state fortunately, I must ac- that the arguments of d colleague, Lord Burgh- ore weight than mine, ivy Council is still of at it is necessary for the re to keep Mary Stuart er of state. So nothing done. However, I shall is treated with all pos- sity. I proposed to send- physician to her, but she- offer, because the man, Catholic, and she was drugs might be too- er. A person in her po- ally becomes somewhat. Now it has just occur- that the post of physi- Queen of Scots would be s for our young friend ndsor, not only on ac- s lineage and learning, he is unfortunately s pardon) a stubborn- that do you say to this- ctly be imagined how pt at this offer, so at- so unexpected! Bab- and me with his elbow, o accept at once, as it- that my presence at- ld be most advantage- project. The movement e Walsingham's notice, smile passed over his I suppressed the has- ce, which rose to my ormal speech of thanks ctor, and begged him a couple of days to con- tter, lest my inexper- were fit to bear the great an honor and re- Walsingham commend- modesty, and bade me a week's time to let decision. ed speaking, the clock at ten. He rose and ewell, shaking hands most cordial manner. aving the room, he lly: "Upon second- . Babington, I think that you should go- rather ill-advised. It n jealousies and in- en bloody duels, if a- to outshine Sir Wal- who won her Majesty's- ost of his cloak, not a one, by the bye, as u are wearing. So you vare how you launch- bark on to such stor- au revoir," dear sirs, old Walsingham, who- as he is painted, as- set friends. What was ? Oh, the two little- better be sent to you, you will be so good as- you reach Woxindon in- ve you live in this-

The True Witness

Vol. LI., No. 38 MONTREAL, SATURDAY, MARCH 29, 1902. PRICE FIVE CENTS

FUNERAL OF FATHER QUINLIVAN IN PARIS. TRIBUTES OF SOCIETIES AND PRESS.

One of the Sulpician Father—Rev. Father de Foville—writing from Paris, France, on the day of the obsequies of Father Quinlivan, after voicing the deep-seated sentiment of sympathy which prevails in the midst of the clergy and students of St. Sulpice for the priests and parishioners of St. Patrick's, Montreal, says:—Needless to say all means known to medical science were used to restore the good and gentle pastor of St. Patrick's in good health to his flock, but it was not in the power of man to attain that end.

I will not dilate further on this sorrow which has come to us all. I wish only on my return from the funeral of our dear friend, to give you a few details, such as will be claimed from you. It was with the Brothers of St. John of God, that Father Quinlivan had passed the days of his last illness, and where he died. But as Sulpicians we had the right to have his funeral at the Seminary, and we did not fail to exercise it. It was necessary then to bring him to our family vault at the cemetery of Montparnasse, since our own of Loretto is still interdicted. It is there that your dear cure has been placed, near Rev. Father Hogan, S.S., whose death was chronicled in the "True Witness" in October last. Mass was chanted by Father Garreguet, director of the Seminary. The sanctuary choir was composed of Seminarians of the English tongue, and nearly all of the Irish race. The absolution was given, and the tomb blessed by the Rev. Superior-General. The pall-bearers were the parish priest of St. Sulpice, the director of the Solitude, Fathers Monier and Many. The whole community of St. Sulpice and that of St. John accompanied the remains to the cemetery. The parish of St. Patrick was represented by two ladies, Mrs. Coyle and her daughter, who met Father Quinlivan in Paris the day after his arrival, both of whom during his illness called many times to make enquiries regarding his progress. They assisted at the Requiem Mass from the gallery, and followed the funeral procession to the cemetery. Rev. Father Lajoie, Superior-General of the Clerc St. Niateur, and Father Derosters, from the Archbishop's Palace, Montreal, represented the Canadian clergy. A few laymen had been also notified, but a little late, by Mr. H. Fabre, whom Father Quinlivan had visited on his arrival in Paris. Besides Mrs. H. Fabre who assisted at the service, several called at the parlor, among whom may be mentioned:—Dr. and Mrs. Geo. J. Bull, Mr. S. Emile Vanier, Mr. Chas. Dion, and Mr. Edward Montet. I have thanked these three last named whom I had not known until then. Some other priests and laymen would have probably come, had they been invited sooner. One of the last consolations of Father Quinlivan was a letter from the priests of St. Patrick's, which he wished to have read to him the last day on which he was still well, and he had a few most affectionate words for all. The correspondent concludes in expressing the fervent prayer: "May the Lord and St. Patrick bless their children."

A.O.H. RESOLUTIONS.—At the regular meeting of the County Board of the Ancient Order of Hibernians, held on the 21st inst., the following resolutions were adopted:—Whereas, the sorrowful tidings of the unexpected death of the beloved Pastor of St. Patrick's parish, the

Rev. Father Quinlivan, has filled our hearts with profound sorrow for the loss of our reverend "Sorghath Aroon," who for almost a quarter of a century, in our midst, labored with such deep earnestness and devotion for the spiritual welfare and national aspirations of our people; "Resolved, That this County Board, representing the Ancient Order of Hibernians in the County of Hochelaga, tender to the sorrowing friends and relatives of our late beloved friend and adviser, our sincere sympathy and pray that Almighty God may grant them strengthening grace to bear their great loss with resignation to the will of Him who doeth all things well.

"Resolved, That the above resolution be entered in the minutes of this meeting, and copies sent to the press for publication."

LADIES' AUXILIARY.—At the regular meeting of the Ladies' Auxiliary, Div. No. 5, A.O.H., held in St. Patrick's Hall, on March 20th, 1902. The following resolutions on the death of Rev. Father Quinlivan were adopted:—Whereas, It has pleased Almighty God in His infinite wisdom and mercy to remove from our midst by the hand of death our beloved friend and pastor, Rev. Father Quinlivan; and Whereas, The sorrow inflicted upon the Rev. Fathers of St. Patrick's Church, is deeply felt by us as individuals, therefore, be it Resolved, That we the members of Division No. 5, Ladies' Auxiliary, do here extend to the Rev. Pastor and Fathers of St. Patrick's our sincere sympathy, and pray that God may uphold and strengthen them in this their sad hour of bereavement; and be it further Resolved, That we receive Holy Communion in a body on the third Sunday in April for the repose of his soul, and be it further Resolved, That a copy of these resolutions be sent to the Rev. Pastor of St. Patrick's Church, and to the "True Witness" for publication. May his soul rest in peace.

ANNIE DONOVAN, President. NORA KAVANAUGH, Recording-Secretary.

IS HONOR JUDGE JAMES REDMOND O'REILLY.—We have great pleasure in presenting to our readers in this issue a short biographical notice of His Honor Judge James R. O'Reilly, senior judge of the County Court of the united counties of Stormont, Dundas and Glengarry in the Province of Ontario. Judge O'Reilly is a splendid specimen of this generation of Irish-Canadians. He was born in Kingston, Ont., on the 14th February, 1862. His father, James O'Reilly, Q.C., was a man of national reputation as a leader of the Bar in the sister province. His biography, published in "Davlin's Irishman in Canada," is well worthy of perusal. The subject of this sketch was educated at Regiopolis College, Kingston, and at St. Mary's Jesuit College, Montreal. Subsequently, he graduated at Queen's University, taking the degree of B. A. with the gold medal for general proficiency. In 1885 he was called to the Bar of Ontario.

He practiced in Toronto for a year in partnership with the late lamented D. A. Sullivan, M.A., a gentleman of the greatest promise who was cut off in early manhood, after he had distinguished himself, not only as an advocate, but as a writer of ability on our constitutional system. Mr. O'Reilly was induced to open a law office at Prescott where he commanded a large practice for fourteen years. In 1899 the Ontario Government conferred upon him the honor of Q.C., and in March of the following year he was raised to the Bench by the Dominion Government. During all those years Mr. O'Reilly was a staunch liberal in Canadian politics, and was president of the Reform Association of South Grenville. Since his promotion to the judiciary he has won golden opinions as an able, upright and hardworking judge. In 1899 he married Miss Rose M. Birmingham, an accomplished lady, fourth daughter of the late James Birmingham, one of the most prominent citizens of Kingston, Ont.

St. Patrick's Boys' School hall was the scene of a very enjoyable feast on Wednesday forenoon. It was on the occasion of a reception tendered by the pupils to their long-loved friend, now become their pastor. Father Martin has for years been a favorite with the boys of St. Patrick's Christian Brothers' School, a fact most distinctly emphasized by the way the lads threw their whole soul into the songs of welcome and other items of their programme of reception. It was quite evident that the boys were going through a labor of love, for gladness was on every face and remarkable enthusiasm and talent were strikingly in evidence in their songs and recitations.

An address read by Master Oswald Delaney, which referred to the long-standing popularity of the new pastor with the boys of the parish school, told of the intense joy that his nomination has caused throughout the entire parish, and expressed the hope that Rev. Martin Callaghan, pastor, would continue to be the genial "Father Martin" of old.

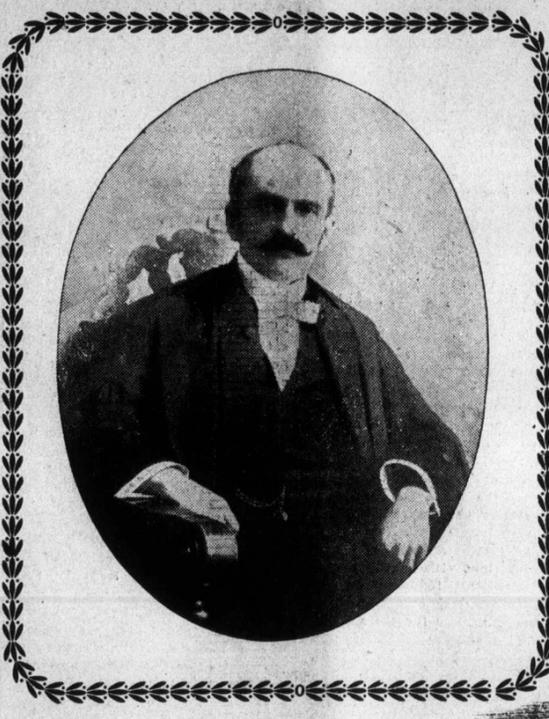
In answering the address, Father Martin referred, in most happy terms to the incident of his school days within those same walls, enumerated the games and sports in which he took an active part, and named the different Brothers under whom he had studied. At the close of his remarks he blessed the gathering of 450 smiling Irish faces and left the hall as the boys sang God Save Ireland.

The Rev. Pastor was accompanied by Rev. J. Ouellette, S.S., the chaplain of the school, and by Rev. J. Casey, also of St. Patrick.

St. Patrick's Boys' School hall was the scene of a very enjoyable feast on Wednesday forenoon. It was on the occasion of a reception tendered by the pupils to their long-loved friend, now become their pastor. Father Martin has for years been a favorite with the boys of St. Patrick's Christian Brothers' School, a fact most distinctly emphasized by the way the lads threw their whole soul into the songs of welcome and other items of their programme of reception. It was quite evident that the boys were going through a labor of love, for gladness was on every face and remarkable enthusiasm and talent were strikingly in evidence in their songs and recitations.

An address read by Master Oswald Delaney, which referred to the long-standing popularity of the new pastor with the boys of the parish school, told of the intense joy that his nomination has caused throughout the entire parish, and expressed the hope that Rev. Martin Callaghan, pastor, would continue to be the genial "Father Martin" of old.

SKETCHES OF IRISH-CANADIANS. Honorable James R. O'Reilly.



He practiced in Toronto for a year in partnership with the late lamented D. A. Sullivan, M.A., a gentleman of the greatest promise who was cut off in early manhood, after he had distinguished himself, not only as an advocate, but as a writer of ability on our constitutional system. Mr. O'Reilly was induced to open a law office at Prescott where he commanded a large practice for fourteen years. In 1899 the Ontario Government conferred upon him the honor of Q.C., and in March of the following year he was raised to the Bench by the Dominion Government. During all those years Mr. O'Reilly was a staunch liberal in Canadian politics, and was president of the Reform Association of South Grenville. Since his promotion to the judiciary he has won golden opinions as an able, upright and hardworking judge. In 1899 he married Miss Rose M. Birmingham, an accomplished lady, fourth daughter of the late James Birmingham, one of the most prominent citizens of Kingston, Ont.

The Question of Immigration!

Provided all that is stated in a correspondence, of the 14th March, from London, and all that is set forth by Mr. Smart, the Canadian immigration agent in England, be exact, there is no doubt that Canada's immigration work is being thoroughly done in England and in Scotland, and that while the British Government sees with a jealous eye Canada's success, and would be glad to turn the tide in favor of South Africa, there is ample evidence that this Dominion is superior in many respects to the Western States as far as settlers are concerned. We feel that this information is too important to be allowed to go unpublished by us; and while we give it in full, we will have to reserve a short space for a few remarks on a subject that is suggested by what the London correspondent writes. The letter runs thus:—

"Canada and the mother country are going to come into sharp competition over immigrants. The Dominion Government has been sending missionaries over here to gather colonists, with such success that a large party leaves Liverpool for the

can settle down in one of the special homes built and managed by the Canadian Government and stay there, having only to pay his board, until he has started a business of his own or got work to do. If he has a wife and family they can be accommodated, too.

Applicants are being assured that they will find no trouble in getting work on a farm or some other calling, but they are given to understand that if they have any difficulty in locating they will be assisted in doing so by one of the Government's agents. The colonists are to be settled first in Manitoba and afterward westward as far as the Rocky Mountains. To every man who is in a position to take up farming on his own account the Government will make a grant of 160 acres free on condition that he lives on the land and works it himself. If he has sons over eighteen each of them will be granted a like allotment, but they will not be required to live on the homestead as a consequence of their ownership and can sell the land whenever they have an opportunity. The investment seems as good a one as a young man could make, for land in this region is increasing in value \$1.25 per acre annually. What inducements the British Government will hold out to compete against those of the Canadian is not known yet, but it is expected that it will transport colonists to South Africa free of charge, and present to them even larger allotments of land than is offered by the Dominion Government. The Canadian representatives in London are James A. Stuart, Deputy Minister of the Interior for the Dominion of Canada, and W. J. White, inspector of Canadian immigration agencies in the United States. Discussing their work, Mr. Stuart said: "The Canadian Government has been encouraged to begin work in England by the success of that in the western United States. During the last four years fully 50,000 persons have been induced to cross the border from the United States and settle in Western Canada, and the total this year is expected to reach 25,000. The Canadian Government has been working particularly in Iowa and Western Nebraska. We are attracting young men, farmers' sons, who want to start out for themselves. In the West now you can get no land that is worth anything for less than from \$8 to \$10 an acre, and these young men can't afford to buy at that price, and are glad to move over into Canada, where land can be had free. We also are attracting a good many farmers who have been working for several years in the hope that their crops would improve, and who are now selling out to newcomers from the East and moving on across the border. In our agitation over here, Mr. Smart went on, "we are quoting in our circulars many Americans who have emigrated into Canada, and who are prospering and are glad that they made the change. We have been successful in stirring up immense interest in the subject of immigration throughout both England and Scotland, and are receiving inquiries from all sections of the kingdom. We have so long a start that I hardly see how the Imperial Government can hurt us much."

What strikes us as strange in all this is the fact that so much praise is given to the Dominion immigration agents in England and in Scotland, and so much credit is taken to Canada for the work that they are doing, while the same work, of an equally important class, and in an equally advantageous manner, that is being done for Ireland becomes the subject of untold criticism. To say the least there is something inconsistent in all this. Surely Irish farmers are as desirable a class of immigrants as those from England, Scotland or elsewhere; and surely no person wants to deprive the Irish emigrant of the advantages afforded the people from other lands. If our Dominion presents such splendid opportunities, decidedly there is no reason why the Irish people should not have a right, equal to any other one, to take advantage of them. And yet, in certain circles, the matter is seen through totally different glasses.

Every individual has a place to fill in the world.

Easter Music!



ST. PATRICK'S CHURCH.—Easter Mass will open with the singing of "Easter Carols," and the choir will also render Rossi's "Messe Solennelle." The soloists are J. J. Rowan, G. A. Carpenter, F. Cahill, D. McAndrew, F. Warren and W. Costigan. Riga's "Haec Dies" will be the Offertory piece. At Communion, G. A. Carpenter will sing Adam's celebrated hymn "Oh, Shining Light." At half-past seven in the evening harmonized Vespers will be sung, followed by Benediction, during which Riga's "Tantum Ergo" will be given. Prof. Fowler will play Easter carols during both services.

ST. ANN'S CHURCH.—Riga's Mass will be rendered by a choir of fifty voices, the soloists being Messrs. Wm. Murphy, M. Mullarky, F. Hartford, R. J. Hiller, F. McCrory and Ed. Quinn. Before the Gospel Silas' "Alleluia" will be sung with Messrs. Wm. Murphy and Ed. Quinn as soloists, and at the Offertory, V. Hamma's "Haec Dies" grand chorus, by the choir. Mr. Shea, the organist, will play F. de la Tombelle's "Marche Pontificale," at the conclusion of the service. Mr. Murphy will conduct, and Mr. P. J. Shea, organist and musical director, will preside at the organ.

At the evening service, 7.30 p.m., the following musical programme will be given: "Cor Jesu," choir; "Haec Dies," V. Hamma, choir; "Ave Maria and Alleluia," Silas, Messrs. Wm. Murphy, Ed. Quinn and choir; "Tantum Ergo," Wagner, choir; "Laudate Dominum," Billot, choir; "Marche Pontificale," F. de la Tombelle, Mr. P. J. Shea, organist.

ST. MARY'S CHURCH.—Notwithstanding the fact that the above Church was lately destroyed by fire, the usual Easter music will be given by the choir in the temporary edifice (at St. Bridget's) on Maisonneuve street. The Mass on this occasion will be that of La Hache—St. Theres. Soloists, Messrs. L. Prevost, W. Kelly, J. Emblem, and J. Connolly. At the Offertory, Wilson's "Regina Coeli" solo and chorus. Soloist, L. Prevost. In the evening at 7.30, musical Vespers and Benediction. At Vespers, harmonized psalms, "Regina Coeli," etc. During Benediction, "Cor Jesu," chorus; "O Salutaris," trio, by Liscombe; Messrs. P. Phelan and J. and T. C. Emblem. "Sub Tuum" d'Anjou, solo and chorus. Soloist, T. C. Emblem. Hayda's "Tantum Ergo." Soloist, W. Kelly. Conductor, Mr. J. B. Paquette; organist and musical director, Prof. James Wilson.

ST. ANTHONY'S.—The following musical programme will be rendered at High Mass: Organ selection, "Alleluia," by T. Dubois, followed by E. Burrelle's Mass for male voices; Offertory, "Regina Coeli," by F. Riga; organ Postlude Toccata, E. Gigout; Benediction, 7.30 p.m., "O Filiae," by Alex. Guillemant; "Sanctus," Burrelle's Mass, "Haec Dies," Fortier; "Tantum Gounod; Sortie, organ, "The Heavens are Telling, from the Creation;" choirmaster, Mr. E. F. Casey; organist, Miss Donovan.

Some Notes

CATHOLIC ITALY AND DIVORCE.

BY CRUX.

It is most befitting the Catholics of Italy, radiating out from the heart of Christendom in Rome to the extremities of the land, have arisen in solemn and united protest against the proposed divorce legislation, that is a last blow aimed by organized infidelity at the Church and at the morality of which she is the custodian.

The Tarpan Rock that the condemned, under the same laws, were hurled. It is equally so to-day; for the ministry of one day is the victim of its own iniquitous legislation, the next. But it is to this struggle for pure morals that I wish to refer.

THE MARRIAGE BOND.—I am not going to occupy space telling Catholics what our Holy Church has ever taught in regard to the sanctity of the marriage tie; the fact of having raised matrimony to the dignity of a sacrament is sufficient to show that since the Church constitutes it—under Christ's direction—one of the seven sources of grace, she must necessarily regard it as sacred in every sense.

That national sanctuary is menaced by invasion; that venerable deity is about to be torn from its shrine by the polluted hands of the prayerless, the heartless, the soulless, advocates of a system destined to stifle the cries of innocence and to quench the heart-fires in our domestic homes.

IRISH NOTES.

THE KING'S VISIT.—As all our readers are, by this time, aware the King has decided to postpone for another year his proposed and promised visit to Ireland, during the course of the coming summer.

It is about the sum and substance of the whole affair. It is simply a bit of spleen, on the part of the Government. It is one of those small ways that men, not of very large ideas, frequently use to punish those whom they are unable to cope with in the open arena.

Since the above was written we notice that the King, according to

the London correspondent of the "Liverpool Daily Post," still entertains a hope that he may be able to visit Ireland at no distant date, and denies that the postponement of the trip is to be attributed to the hostility of the United Irish League.

MOTHER RUSSELL DEAD.—Rev. Mother Emmanuel Russell (Sarah), only surviving sister of the late Lord Russell of Killowen, died at the Convent of Mercy, Newry, on March 8. From Irish exchanges received by the last mail we glean that the sad event awakened feelings of the keenest sorrow in Newry and district, where the deceased lady was well known, revered, and beloved.

The ministers have put a veto on the intended visit of the sovereign to a portion of his dominions. It would be difficult for His Majesty to reject the veto of his constitutional advisers, but it is plain that he insisted that the responsibility should be theirs, and not his.

ST. VINCENT'S ORPHANAGE in North Denver has been reduced to a mass of debris, from which rise a few blackened walls. Defective electric wiring is said to have been the cause of a fire that practically destroyed the institution early Saturday afternoon, at an estimated total loss of \$70,000.

PAPAL JUBILEE.—The Belfast "Irish Weekly" says:—His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, sent a congratulatory message to His Holiness the Pope on the occasion of the celebration of the twenty-fifth anniversary of his Pontificate.

The following is the substance of the congratulatory and reply in English:—"The Catholics of Ireland heartily associate themselves with the Christian world in the rejoicing and good wishes with which it salutes the twenty-fifth year of the Pontificate of Your Holiness, so auspiciously entered upon, and earnestly beseech Almighty God that He may long spare and preserve Your Holiness."

The following is the reply:—"The good wishes of the faithful of Ireland were most acceptable to the Pontiff entering upon his jubilee, and he lovingly sends his blessing to you and your flock."

The Power of the Press.

Our readers are quite familiar with the scenes that took place some weeks ago, in Columbus, Ohio, when the unfavorably notorious Margaret Shepherd delivered a series of lectures, which culminated in her expulsion from that city. It is also a familiar fact to all the part that the "Catholic Columbian," the organ of the Church in that city, played in securing the cessation of those lectures and in bringing all the sober-minded Protestants to regard the woman as an imposter.

An Orphanage Destroyed By Fire.

A large crowd was attracted by the fire, and among the spectators were many non-Catholics. They were quick to tender their services, and the Sisters received more than fifty requests for children. Everyone seemed anxious to care for the tots. W. D. Todd, formerly a member of the Board of Public Works, lives in the vicinity. He threw open his doors, and a dozen of the orphans were taken in and provided with shelter and food.

READY TO JUMP.—Dramatic was the experience of little Sadie Dougherty, 12 years old. She was in a room on the third story when she heard the cry of fire, and, frightened to a high pitch of excitement, she rushed to a window. Stepping outside on the ledge, she was preparing to hurl herself out, when George Surfleet, the janitor, who had run to the scene from his house, near by, saw the white-faced girl on the narrow foothold.

RECORDS DESTROYED.—There were 250 children in the orphanage with sixteen Sisters. The children ranged in age from 2 months to 15 years. The Sisters likewise lost all they had excepting the garments worn at the time, and also a few trinkets. All records pertaining to the children were destroyed. Father O'Ryan, who was early on the scene, estimates the loss at \$70,000, on which there is \$25,000. The insurance policies were destroyed, but the insurance men say that the losses will be promptly paid from the records on file in the different offices.

TIMELY AID.—The students at the Jesuit College were among the first to see the flames when they burst through the roof. "The orphanage is on fire!" shouted a youngster who was at play on the ball ground, preparing for the summer campaign on the athletic field. His comrades took up the cry, and hastened to tell the fathers of the catastrophe. The priests were prompt to act. They gathered the students about them and hurried down the road past Rocky Mountain lake toward the blazing building.

When the rescuers arrived the brave Sisters had already marshaled the greater part of their flock on the vacant ground near the home. The students and priests set about the work of getting out those who still remained in the building and saving the furniture. The students worked with splendid courage, and again and again they penetrated into the building after Assistant Chief Owens had warned them to desist. So determined were they that two or three were badly scorched.

TRAMP ACROSS PRAIRIE.—The remainder of the 250 children were divided between the Jesuit College, St. Joseph's Hospital and the Loretto Heights Academy. The girls were sent to the latter institution. It meant a seven-mile journey across the prairies in the face of a cutting wind, which seemed to find its way to the marrow. The tots were already blue from the cold, but, cheered and guided by the sisters, they began the trip. Many of them had lost their outer clothing, and therefore had little to protect them from the inclement blasts.

A PROTESTANT'S GIFT.—A splendid example of Christian generosity is that of the Baron von Cramer Klett, a Protestant noble of Germany. In 1803, the Benedictine Abbey of Messobrun, in Southern Germany, was confiscated. This monastery was founded in the year 785. Not long since the Baron purchased the entire lands and remaining buildings of the old Abbey, for which he paid 900,000 marks to the Bavarian State. He has sold the whole to the Benedictines for a mere trifle, a nominal sum; and the Order will soon re-occupy the former home of that time-honored community.

all been given new dresses for Easter, and this loss was felt by them most keenly. The fire, it may be said, was in the nature of a pleasure vacation to most of the little ones, and they watched its progress delighted, pausing only now and then to bewail the loss of the dresses.

Father O'Ryan stated that the edifice would be rebuilt at once, and a meeting of the Board of Directors was held to discuss ways and means. The directors are: J. K. Mullen, E. P. McGovern, Charles McPhee, Dr. P. B. Carlin and Rev. Henry E. Robinson. "I cannot speak too highly of the sympathy manifested by neighbors," said Father O'Ryan. "I was especially impressed by the prompt response made by non-Catholics. I want to thank them through the 'News' and to assure them that their actions constituted the one bright spot in this day of sorrow. It is good to know that American generosity is not to be circumscribed by any narrow sectarian lines."

Teething time is the critical age in a child's life. Any slight disorder in the stomach or bowels at that time greatly increases the peevishness of the little one and may have serious and even fatal results. It is impossible to take too great care of your baby's health during this period, and no better remedy than Baby's Own Tablets is known for the minor ailments of childhood. Among the mothers who have proved the worth of this medicine is Mrs. R. McMaster, Cookstown, Ont. Her little baby girl was suffering from the combined trials of indigestion, constipation and teething, and the mother's strength was severely taxed by the continuous care of the child needed. A box of Baby's Own Tablets, however, made such an improvement that Mrs. McMaster is now enthusiastic in their praise.

ANOTHER HAPPY MOTHER. Tel. K. E. R. Baby of Eight Months Profited by Wise Treatment.

"It gives me great pleasure to testify to the value of Baby's Own Tablets," she writes. "My baby of eight months was much troubled with constipation and indigestion, and was very restless at night. I procured a box of Baby's Own Tablets, and the results were so satisfactory that I have not used any other medicine since. My baby girl is now regular and healthy, and getting her teeth seems much easier, and she rests a great deal better. These Tablets are a great help to little ones when teething."

IRISH LEAGUE IN OTTAWA. Last week a branch of the United Irish League was organized in Ottawa. The following office-bearers were elected:—Hon. president, Hon. John Coetigan; hon. vice-president, Chevalier John Heney; president, Dr. Freeland; vice-president, M. J. O'Connor; treasurer, John Hanlon; secretary, Jas. Bergin; committee, J. J. McNulty, M. O'Neil, W. J. Teafe, D'Arcy Scott, Sam. Cross, R. Tobin, H. A. John.

CONDOLENCE.

At a meeting of the County Board of the Ancient Order of Hibernians, held 21st inst., resolutions of condolence were adopted to Bro. P. Doyle, secretary of Division No. 2 on the death of his beloved wife. At a regular meeting of the County Board of the Ancient Order of Hibernians, resolutions of condolence were adopted to Bro. Jas. Haney on the death of his beloved brother.

The prayer, now, of the Benedictines, and of all Catholics who have been made aware of this generous deed, is that Baron von Cramer Klett may yet receive "the infinitely more splendid gift of the True Faith." And there would be nothing wonderful in that, since the spirit which animated him in doing such a noble Christian work, is certainly akin to that which leads men into the fold of Christ.

Canadians in Paris March 11.

The following Canadian visitors registered their names at the Canadian Government offices, 10, Rue de Rome, Paris, during the week ending March 11th:—

- Mr. and Mrs. T. B. Lanctot, Montreal—Hotel Terminus.
Alphonse A. Granger, Montreal—Hotel Terminus.
Rev. J. Quinlivan, Montreal—Seminare de Saint Sulpice.
Joseph Ratto, Montreal—148, Faubourg Saint Martin.
Joseph B. Picard, Quebec—Hotel Terminus.
Clement J. MacMahon, Montreal, Miss Ernestine Lacaille, Montreal—11, Avenue de la Grande Armee.
The Misses Richard, Montreal—11, Avenue de la Grande Armee.
Mr. and Mrs. J. Emile Vanier, Montreal—Grand Hotel.
M. Georges Vanier, Montreal—Grand Hotel.
S. G. Mgr. Begin, Archbishop of Quebec.
Rev. Eugene Brunet, Quebec.
E. L. Clercx, Montreal—Hotel Terminus.
Jos. and Miss Berthe Lamoureux, Montreal—16, Rue Casseotte.
J. Ed. d'Orsonnens, Montreal—30, Rue Albouy.
Mrs. L. de Paul, Montreal.
Mr. and Mrs. Alex. McLaren, Toronto—35, Rue Dlabre.
Mr. and Mrs. W. F. Alloway, Winnipeg—Grand Hotel.
John A. Neville, Halifax—Hotel Normandy.

STRICKEN DUMB WHILE CURSING.

There is no sin without its punishment, but it is not often that the punishment follows so directly as to be a fearful example. A striking instance of this is recorded, curiously enough, in an item of police news in a Baltimore paper.

It is related that John Kelly, according to a statement made by his wife and supplemented by a statement written by himself and presented to Justice White of the Northern district, was stricken dumb on the evening of March 10, while cursing. Kelly was arrested on the complaint of his wife. While she told her story to the policeman he listened, expecting to hear some noise from Kelly, who was inside the house.

"Your husband appears to be very quiet," said the patrolman. "He is quiet just now because he was struck dumb while he was committing awful blasphemy," said Mrs. Kelly. Kelly then came from the house and was taken into custody. When taken before the desk Kelly made signs for paper and pencil. On the paper he wrote his name and age. The next morning he was still dumb, and when brought before Justice White made all his statements in writing.

Mrs. Kelly told Lieut. Dempsey that in the midst of his cursing and blasphemy her husband suddenly choked and trembled all over as though he had a chill. Then he tried to speak, but could only choke and groan.—Catholic Universe.

OUR CURBSTONE OBSERVER.

WHETHER it is sensationalism, general lit electric men hustle through life craving for artificial mental stimulant, be it it may, there is a special curiosity that like plagues of old, affects men alike, the infant son the cradle and the aged the grave. It manifests contagious disease, forms, and makes its ten when least expected through the world, of the quarter of a century noted that this spirit lurked in the bosom of that the past decade be more favorable than our period to its development would be impossible for into all the details, or hundredth part of the might well illustrate the of mine. Were I to to "Chamber of Horrors," "Musees," the thousand sorts where the awe-ins or representations of the brutal events that with stigma the civilization past few years, are to exhibition, I would never, I will tell of my "servations" during last think the story will be

AFTER A SCAFFOLD the week ending the 22nd chanced to have been Capital. It was on Friday that the murder was executed in Hull p across the river from the evening of Tuesday, which had been brought real, landed at the Hull sooner was it known that frame work was in the people gathered to have it. The crowd increased time the carter reached he found his waggon surrounded by nearly the people; and long after ment of death had been behind the prison walls still remained consulting speculating and appearing the sensation of h needed, and some of the touched, such an object serve, as an incident, to a certain degree, morbid curiosity that the mobs that followed of "The Terror," from gerie to the Place de la in the days when the gelled all ranks and all France. It was a very lude to the dramatic the following days.

AFTER A HANGMAN I have described is not followed. On Wednesday was learned that the o man had arrived, and v ar a hotel. It is said t crowd of men assembled hotel, and all wer get one glimpse who was there

CATHOLIC PROGRESS IN SCOTLAND.

A JUBILEE.—A copy the "Catholic Universe" On Sunday, Mar Mary's Church, For dee, was re-opened, of upletion of extensiv and renovations. The of church and parish wa at the same time. The large congregation—on every available seat in ing, and extra seats hquisitioned and placed

OUR CURBSTONE OBSERVER. MORBID CURIOSITY!

WHETHER it be due to the sensationalism that permeates and dominates the general literature of the electric rush with which men hustle through life, or to some craving for artificial display, or mental stimulant, be the cause what it may, there is a species of morbid curiosity that has seized upon society and that like the Egyptian plagues of old, affects men and women alike, the infant scarcely out of the cradle and the aged almost into the grave. It manifests itself, like a contagious disease, in numerous forms, and makes its appearance often when least expected. I have gone through the world, observing, for the quarter of a century, and have noted that this spirit has always lurked in the bosom of society, but that the past decade has seemed to be more favorable than any previous period to its development. It would be impossible for me to go into all the details, or to furnish a hundredth part of the examples that might well illustrate this contention of mine. Were I to tell of the "Chamber of Horrors," the "Eden Muses," the thousand and one resorts where the awe-inspiring relics, or representations of the tragic and brutal events that have marked with stigma the civilization of the past few years, are to be found on exhibition, I would never end. However, I will tell of my personal "observations" during last week, and I think the story will be of interest.

AFTER A SCAFFOLD. — During the week ending the 22nd March, I captured to have business at the Capital. It was on Friday of that week that the murderer, Lacroix, was executed in Hull prison yard, across the river from Ottawa. On the evening of Tuesday, the scaffold, which had been brought from Montreal, landed at the Hull station. No sooner was it known that the fatal frame work was in the place than people gathered to have a look at it. The crowd increased; and by the time the carter reached the prison he found his wagon surrounded and followed by nearly three hundred people; and long after the instrument of death had been stowed away behind the prison walls, the crowd still remained consulting, chatting, speculating and apparently enjoying the sensation of having witnessed, and some of them of having touched, such an object. It would serve, as an incident, to explain, to a certain degree, the spirit of morbid curiosity that characterized the mobs that followed the victim's of "The Terror," from the Conciergerie to the Place de la Revolution, in the days when the guillotine levelled all ranks and all authority in France. It was a very fitting prelude to the dramatic incidents of the following days.

AFTER A HANGMAN.—But what I have described is nothing to what followed. On Wednesday afternoon it was learned that the official hangman had arrived, and was stopping at a hotel. It is said that a large crowd of men assembled near the hotel, and all were eager to get one glimpse at the man who was there to perform

the fearful work of the law. He escaped by a back entrance, and went quietly to another hotel; the crowd followed. So, for hours, he dodged from hotel to hotel, house to house, and the spectators followed, as they would a circus procession coming to town. Finally he got over the bridge into Ottawa, and they lost sight of him.

VARIOUS MOTIVES. — No doubt some of those present were there simply because their curiosity had been aroused by the others; some remained to gaze upon a man against whom they entertained feelings of no friendly character; but the great majority were induced by a morbid sentiment, a hankering after the sensational, a desire to satisfy a craving for the repulsive, to follow in that strange procession. I will not allude to those thousands that thronged every avenue leading to the prison on Friday morning; nor will I speak of the tragic climax to a criminal career. These are matters for the daily reporter — and they are only too real, for the good of society. But I seek to draw a lesson from what I have already told.

A REAL MENACE.—From what I have observed, on curbstone and in parlor, there is an apparent augmentation of this idle, morbid curiosity in almost all ranks of society to-day. Nor is it confined to the men; in fact, I actually believe that the women are far more influenced by it. And, strange to say, the more educated, the more seemingly refined they are, the more do they take a peculiar delight in that which is cruel and brutal. It was so in the golden days of the Caesars, when ancient Rome was at the zenith of its splendor, power and civilization — in the arena, the female thumb was the quickest to be turned down, and the sweet voice of the delicate lady was the loudest to cry "habet," as a signal that the victim, or the vanquished should be killed. Yet all that, social grandeur, all that ubiquity of power, all that strength of arms, all that profusion of luxury, and all that hardness of heart and morbid sentimentality merely indicated the sunset of Roman splendor, and the crash that was to soon shake the earth, as the gigantic fabric of the Roman Empire fell to pieces and crashed forever to earth. Such sentiments, instincts, and passions, when fostered and permitted to spread their roots under the social soil, are only the heralds of a moral upheaval and a state of chaos that menace the very foundations of our boasted civilization. The sentiments and ideas, the principles and customs that are not based upon the immutable truths that the Church inculcates and that she has woven into her discipline and her practice, are so many serious menaces, and the human race is in perpetual danger of being perpetual danger of being undermined by their action. It may be that we of the older generation are beyond reform, or correction in this connection; but, at least let us safeguard the children and the young people — the men and women of the future — against the poison of morbid curiosity; it will enter their very systems if allowed, and once there it will work its fatal purpose, despite all that can be done later on. Now is the time to save them from such a danger.

and passages, and even then the worshippers were not accommodated. The procession to the sanctuary was an imposing one, being brought up by the celebrant and deacons and His Grace Archbishop Smith, Metropolitan. The celebrant of the Mass was His Lordship Bishop MacFarlane (Dunkeld), Father Doherty (Lawside), being deacon, Father Hurley (St. Mary's) subdeacon, Father Roche, master of ceremonies, with Brother Cyprian, assistant. In the sanctuary with His Grace Archbishop Smith (Edinburgh and St. Andrew's), Monsignor Clapperton (Wellburn), Canon Phelan (St. Mary's), Holder (St. Joseph's), Butti (St. Patrick's), and Crumly (Lochee); Fathers Casey, M'Daniel, and others.

THE SERMON.—At the end of the first Gospel the Rev. Ignatius Gardlan, S.J., taking his text from Psalm xxxi, 7, "I will be glad and rejoice in the Lord," said that that Sunday was a day of rejoicing, not only because it was the fourth Sun-

day in Lent, but because it was the Jubilee day of that church. It was on the 23rd of November, 1851, when the church was opened. That was a joyful event, and it was proper that its anniversary should be joyfully observed. But, in addition to the jubilee of that event, there were other things to increase their joy and exaltation. Some 300 years ago there were in the borough of Dundee 19 churches and chapels, 3 fine monasteries, and 2 convents. These were Catholic churches having Catholic altars, on which the Holy Sacrifice of the Mass was celebrated, and all the worshippers were of one faith and one tongue. There was one fold and one shepherd. But a sad change came over all this. Those altars were all swept away; there was not even a Catholic church left in Dundee, nor land. To offer up Mass was to incur a fixed altar in any part of Scotland the punishment of prison or death, to assist at Mass was to incur the penalty of fine or imprisonment.

To the outward eye it seemed that the Catholic days had ceased to exist. But they had not ceased, and if one wanted proof of that let them visit those parts of the Highlands in which to-day and all along there was as much Catholic sentiment and love of Holy Mother Church as there was anywhere. That dark time passed away, and in the year 1800 there were in Scotland twelve Catholic churches, forty priests, and a Catholic population of 433,000. In 1829 in Dundee there were about 1,500 Catholics, in 1880 there were 10,000, whilst this year he believed the Catholic population was over 25,000, and they had four or five fine large churches. That was a record, and the lesson of it to them was that they had reason for rejoicing and thanksgiving for the mercy of God.

THE SPRING FEELING

VARIABLE SPRING WEATHER DISTASTROUS TO WEAK PEOPLE

Even Usually Robust People Feel Run Down and Out of Spirits at This Time—Dr. Williams' Pink Pills Are the Very Best Spring Tonic.

The spring months are a trying time to most people. At no other time of the year do health and strength seem so hard to gain and to hold. You do not feel that you are really sick, but you feel about as bad as you could if you were seriously ill. That feeling ought to be got rid of—and it can be. What you need is a tonic to enrich the blood and free it from the impurities which have lodged in your system during the winter, and which are responsible for your present condition. Dr. Williams' Pink Pills are the only reliable, never-failing tonic medicine. These pills make new, rich blood, strengthen the nerves and bring health and vitality to every organ in the body. They are an ideal spring medicine and the best thing in the world for all diseases having their origin in impoverished or impure blood. The case of Miss Belle Cohoon, White Rock Mills, N. S., is strong corroboration of these statements. She says: "Three years ago this spring I was very much run down. The least exertion exhausted me. I seemed to lose ambition and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at nights was disturbed and restless. In fact I was in a pitiable condition. After trying two or three medicines without benefit, I began the use of Dr. Williams' Pink Pills, and they speedily worked a change for the better, and by the time I had used a half dozen boxes I felt stronger than I had done for years. I have since used the pills in the spring and I find them an excellent tonic."

Because of their thorough and prompt action on the blood and nerves these pills speedily cure anemia, rheumatism, sciatica, partial paralysis, St. Vitus' dance, scrofula and eruptions of the skin, erysipelas, kidney and liver troubles and the functional ailments which make the lives of so many women a source of constant misery. Other so-called tonic pills are mere imitations of this sterling remedy. Get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

To blush at evil is wise; to blush at good, folly. It is of no use to us to be afraid of anything except error and cowardice. Jesus Christ did not blush to die for you, and yet you blush to live for Him.

A New Irish Musical Drama.

A MUSICAL DRAMA "St. Patrick" was presented on the afternoon of St. Patrick's Day at the Illinois theatre by about eighty students of St. Viator's College, near Kankakee. The libretto of the play has been prepared by the Rev. M. J. Marsile, president of the college, a poet of some note and a writer of lyrical and dramatic productions. The play deals with the life of St. Patrick, his capture by an Irish chieftain, his deliverance, his return to Ireland, and the conversion of the Irish to the faith of St. Patrick. The principal characters are: Maun, afterward St. Patrick, A. L. L'Ecuyer of Kankakee, Leghaire, King of Tara, D. A. Feeley of Chicago.

Milnic, Irish chief, J. M. Kangley of Chicago. Benen, son of Milnic, John Monahan of Chicago. The spoken parts of the drama are in prose. The vocal parts are in verse. The music is adapted from the best operas and Moore's melodies. The children's chorus and dance, "In Honor of the Sun," is an original composition by P. Dube, C. S. V., professor of music. J. Kelly, the organist and choir director of the college, was musical director, and the dramatic training has been accomplished under the direction of Father Marsile.

The first act, which deals with the captivity of Patrick, or Maun, opens with rejoicings on the return of the sea captain, Milnic, soon afterward a great chieftain, with his young captive. A religious festival is ordered and the Druid priest offers sacrifices to the sun in the midst of the exulting chants of warriors and the dances of children. Maun is ordered to guard the flocks of Milnic. During this time Maun forms a friendly acquaintance with Benen, the young son of Milnic.

The second act introduces King Leghaire, who comes to congratulate Milnic on a recent brilliant victory. During the royal festival, in which thanksgiving is sung to the fire god according to Druidic rites, Maun is discovered apart from the rest in silent prayer. The hero of the feast, Milnic, threatens to take the life of his slave if he persists in refusing to join the pagan worship. Young Benen saves Maun.

Shortly after the festivities sailors appear on the coast, and at the command of an angel they come to take Maun back to France. Maun bids farewell to the land of his captivity to go and prepare for his mission.

The third act is devoted to the return of Maun, now Patrick, with a band of disciples who are to labor with him for the conversion of Erin. Early in this act the disciples of Patrick are seen busily engaged with preparations for lighting the Paschal fire on the Irish coast, Easter eve. Patrick, fatigued from his long journey, sinks into slumber. Meanwhile children in quest of flowers visit the woods. Among them is Benen, now a youth. Benen comes on the slumbering apostle. Patrick awakes, recognizes Benen, and makes himself known.

TARA'S HALL.—The scene of the fourth act is in Tara's halls. We assist here at a meeting of Druids who have been conveyed by King Leghaire to celebrate the annual feast of the sacred fire. Orders of the strictest kind had been given that all fires should be extinguished to be rekindled from the sacred flames lighted by the King's own hand. But the Paschal fire of Patrick is seen in the distance, and Milnic is detailed to arrest the offender and bring him into the King's presence.

Milnic soon returns to relate the marvel he has witnessed. He tells how he and his force were overwhelmed by an invisible force, how their chariots were upset and their horses frightened and dispersed. Hereupon a Druid priest announces that the time is at hand for the advent of God's messenger, awaited by their ancestors. After this announcement Patrick and his disciples arrive and in the presence of this royal assemblage Patrick announces his mission and exposes the cardinal points of the faith which he wishes to establish in Ireland.

Milnic, through pride, refuses to believe that there is a God such as is described by his former slave. He leaves his assembly, while Patrick predicts that the unfortunate will perish in flames with his treasure. The first objection raised against the trinity by King Leghaire is answered by Patrick in the beautiful example of the trefoil. The King,

whether, as some say, he stimulated conversion or not, acknowledges the truth, and Princess, warriors, and all embrace the faith, adopting the shamrock as its emblem.

THE CAST.—D. A. Feeley, who impersonated King Leghaire, is from St. John's parish, Chicago. He is said to have an unusually powerful tenor voice of wide range and has shown much talent in amateur dramatics. He is a student in the higher courses of the college. John Monahan, who played the part of Benen in the opera, is but 14 years old. He has a clear soprano voice. He also is from Chicago and is pursuing classical studies at the school.

J. M. Kangley played the strong role of the Irish chieftain, Milnic. Mr. Kangley went to the college from St. Bridget's parish of this city, and will finish his studies in 1903. M. Cotter of Quincy, Ill., class of 1903, played the part of the Druid high priest, while John Birren, of St. Vincent's parish, Chicago, 11 years old, and a student in the preparatory course, sang the angel's message to Patrick.

A. L. L'Ecuyer of Kankakee, assumed the principal role of the opera. He played the role of Maun, or Patrick. He has a rich, full barytone voice of good power and range, and has had considerable experience in stage work.

AUTHOR OF OPERA.—The Rev. M. J. Marsile, C.S.V., the author of the opera, is president of St. Viator's College. Father Marsile has written two historical tragedies in French verse, one of which, "The Conquest of Canada," will be put on the stage for the first time July 4.

He is also the librettist of several original operettas which he composed for his college students, and which have been played several times with success. He is not only familiar with the principles and theories of dramatic composition, but also with practical stagecraft.

J. Kelly, graduate of the Cincinnati Conservatory of Music and now divinity student at the college, prepared the music and trained the singers. The spectacular effect of the costuming and dances is in a large measure due to the Rev. C. Raymond, C.S.V., graduate of St. Viator's Normal Institute at Irving Park, Chicago, and now professor of physical culture and elocution in one of the departments of the college.—Chicago Inter-Ocean.

Various Notes.

VOTERS.—A Parliamentary return, just issued, shows that the present Parliamentary Register for the United Kingdom contains 6,391,093 names, being an increase of 69,354 over a register of 1901. Every country, except Ireland, shows an increase. England and Wales increased from 5,389,865 to 5,464,231; Scotland from 606,023 to 705,203; while Ireland decreased from 735,851 to 721,659. Ireland's decrease is in the counties and the University of Dublin. There was an increase in the boroughs from 108,667 to 119,491.

PUBLIC SPIRITED MEN.—Chief O'Neill, of Chicago, has a peer in the Catholic chief of police of Jersey City. Chief Murphy recently received the thanks of a long-suffering public for his prompt suppression of the showy lithographs of an actress in a very low-necked dress, from all store windows and bill-boards in the town. The chief said that the pictures displayed too much bust and not enough clothes, and were not proper exhibits for the passing public.—New World.

COST OF ELECTIONS.—From a Blue Book just issued some very interesting particulars of candidates' expenses at the last general election to be met with. Ireland for cheap Parliamentary seats heads the three kingdoms, for the county vote averages 4s. 6d., and the borough vote 2s. 9d., which makes an average of only 4s. The number who went to the poll in Ireland was 149,393, but the electorate numbers 762,518. From these figures one might think that voting was somewhat neglected in Ireland, but the opposite is the case. The discrepancy of the voting strength and the number who exercise the franchise is explained by the many unopposed returns which take place in Erin. One hundred and three members are returned by Ireland to the House, and the cost is £38,068 4s. 10d., not an excessive amount surely? The candidates for North Down — Mr. Corbett and Colonel Sherman Crawford—spent £1187 16s. 6d. and £1118 17s. 9d. each. Mr. J. F. X. O'Brien, in Cork, made a record by securing his election at the rate of 7d. per vote. The other extreme was

reached by Colonel Singleton, who got a good sound beating at North Leitrim, and had to pay 14s. 10d. per vote for the same. Not very satisfactory this to the gentleman in question. The cheapest victory in the United Kingdom was that of Mr. P. J. Kennedy, who secured a seat at North Westmeath for £148 18s.—London Universe.

PROTESTANT PROSELYTISM.—A correspondent of the "Catholic Transcript" recently visited the Windham County Temporary Home for Children at Putnam, Conn. He discovered that all the children — Catholic and Protestant — were compelled to attend service on Sunday in the church where the superintendent worships, the Baptist.

The OGILVY STORE NEW EASTER NOVELTIES!

A large shipment of all the Latest Novelties in Ladies' Neckwear and Belts. Ladies' Fancy Stock Collars, in Velvet, with Chiffon and Guipure designs. A special line of Ties, nicely finished, made of figured silk, with a turnover collar, and edge of plain silk, regularly sold at \$1.40. For 65c.

NEW EASTER GLOVES.

A mean Glove is dear at any price. We have no place for a Glove of any sort that is not worth your buying, that will not tend to make you come to us again whenever you have a glove need. Don't judge these Gloves by the prices, but match them at the cost anywhere in town, if you can.

Ladies' 2-Clasp Kid Gloves, in shades of Mode, Gray, Tan, and Brown, very fine quality of kid, perfect fitting, only 60c a pair. Ladies' 2-Clasp Kid Gloves, these are washable Gloves, in colors, of Tan and Brown, worth \$1.00 a pair. For 60c a pair.

Ladies' 2-Clasp Kid Gloves, in Black, White, Brown, Tan, Mode and Gray, with Self and Fancy Stitched Backs, worth \$1.25 a pair, for 75c a pair.

A Shipment of Seconds in LINENS.

Seconds are the goods that come from the looms slightly imperfect. On which you save from 25 per cent to 33 1-3 per cent. Size 4 x 8—8c, 9c, 10c, 12c to 25c each. Size 4 x 10—15c, 17c, 18c, 20c to 60c each. Best attention given to mail orders.

JAS. A. OGILVY & SONS, St. Catherine and Mountain Sts.

JOHN MURPHY & CO.

Something New for Easter.

The custom is appropriate. It emphasizes the spirit of the season in a practical, but very significant way.

Our stock of Novelties for the present season is not only larger, more varied, more comprehensive, in all departments, than ever before, but the price values, we are confident in asserting, were never more irresistible in their economical appeal. We expect and are prepared for big days of selling in the following lines:—

Easter Millinery, Easter Ready-to-wear Costumes, Jackets, Raglans, Capes, Silk Blouses, Skirts, etc. Boys' Clothing, Children's Dresses, Easter Linens, Easter Gloves, Easter Neckwear, Easter Vellings, Easter Laces, Easter Ribbons, Easter Cards, Easter Souvenirs, Easter Novelties in Men's Furnishings.

We have just placed in atok a very nice assortment of Chatelaine Bags, in Cut Steel. Also, a lot of separate tops.

JOHN MURPHY & CO.

332 1/2 St. Catherine Street, corner of McMillan Street. Terms Cash. Telephone Up 2740.

CATHOLIC PROGRESS IN SCOTLAND.

A JUBILEE.—A correspondent of the "Catholic Universe" writes:— On Sunday, March 8, St. Mary's Church, Forebank, Dundee, was re-opened, after the completion of extensive additions and renovations. The golden jubilee of church and parish were celebrated at the same time. There was a very large congregation—one which filled every available seat in the building, and extra seats had to be requisitioned and placed in the aisles

and passages, and even then the worshippers were not accommodated. The procession to the sanctuary was an imposing one, being brought up by the celebrant and deacons and His Grace Archbishop Smith, Metropolitan. The celebrant of the Mass was His Lordship Bishop MacFarlane (Dunkeld), Father Doherty (Lawside), being deacon, Father Hurley (St. Mary's) subdeacon, Father Roche, master of ceremonies, with Brother Cyprian, assistant. In the sanctuary with His Grace Archbishop Smith (Edinburgh and St. Andrew's), Monsignor Clapperton (Wellburn), Canon Phelan (St. Mary's), Holder (St. Joseph's), Butti (St. Patrick's), and Crumly (Lochee); Fathers Casey, M'Daniel, and others.

THE SERMON.—At the end of the first Gospel the Rev. Ignatius Gardlan, S.J., taking his text from Psalm xxxi, 7, "I will be glad and rejoice in the Lord," said that that Sunday was a day of rejoicing, not only because it was the fourth Sun-

day in Lent, but because it was the Jubilee day of that church. It was on the 23rd of November, 1851, when the church was opened. That was a joyful event, and it was proper that its anniversary should be joyfully observed. But, in addition to the jubilee of that event, there were other things to increase their joy and exaltation. Some 300 years ago there were in the borough of Dundee 19 churches and chapels, 3 fine monasteries, and 2 convents. These were Catholic churches having Catholic altars, on which the Holy Sacrifice of the Mass was celebrated, and all the worshippers were of one faith and one tongue. There was one fold and one shepherd. But a sad change came over all this. Those altars were all swept away; there was not even a Catholic church left in Dundee, nor land. To offer up Mass was to incur a fixed altar in any part of Scotland the punishment of prison or death, to assist at Mass was to incur the penalty of fine or imprisonment.

To the outward eye it seemed that the Catholic days had ceased to exist. But they had not ceased, and if one wanted proof of that let them visit those parts of the Highlands in which to-day and all along there was as much Catholic sentiment and love of Holy Mother Church as there was anywhere. That dark time passed away, and in the year 1800 there were in Scotland twelve Catholic churches, forty priests, and a Catholic population of 433,000. In 1829 in Dundee there were about 1,500 Catholics, in 1880 there were 10,000, whilst this year he believed the Catholic population was over 25,000, and they had four or five fine large churches. That was a record, and the lesson of it to them was that they had reason for rejoicing and thanksgiving for the mercy of God.

The spring months are a trying time to most people. At no other time of the year do health and strength seem so hard to gain and to hold. You do not feel that you are really sick, but you feel about as bad as you could if you were seriously ill. That feeling ought to be got rid of—and it can be. What you need is a tonic to enrich the blood and free it from the impurities which have lodged in your system during the winter, and which are responsible for your present condition. Dr. Williams' Pink Pills are the only reliable, never-failing tonic medicine. These pills make new, rich blood, strengthen the nerves and bring health and vitality to every organ in the body. They are an ideal spring medicine and the best thing in the world for all diseases having their origin in impoverished or impure blood. The case of Miss Belle Cohoon, White Rock Mills, N. S., is strong corroboration of these statements. She says: "Three years ago this spring I was very much run down. The least exertion exhausted me. I seemed to lose ambition and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at nights was disturbed and restless. In fact I was in a pitiable condition. After trying two or three medicines without benefit, I began the use of Dr. Williams' Pink Pills, and they speedily worked a change for the better, and by the time I had used a half dozen boxes I felt stronger than I had done for years. I have since used the pills in the spring and I find them an excellent tonic."

Because of their thorough and prompt action on the blood and nerves these pills speedily cure anemia, rheumatism, sciatica, partial paralysis, St. Vitus' dance, scrofula and eruptions of the skin, erysipelas, kidney and liver troubles and the functional ailments which make the lives of so many women a source of constant misery. Other so-called tonic pills are mere imitations of this sterling remedy. Get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

VOTERS.—A Parliamentary return, just issued, shows that the present Parliamentary Register for the United Kingdom contains 6,391,093 names, being an increase of 69,354 over a register of 1901. Every country, except Ireland, shows an increase. England and Wales increased from 5,389,865 to 5,464,231; Scotland from 606,023 to 705,203; while Ireland decreased from 735,851 to 721,659. Ireland's decrease is in the counties and the University of Dublin. There was an increase in the boroughs from 108,667 to 119,491.

PUBLIC SPIRITED MEN.—Chief O'Neill, of Chicago, has a peer in the Catholic chief of police of Jersey City. Chief Murphy recently received the thanks of a long-suffering public for his prompt suppression of the showy lithographs of an actress in a very low-necked dress, from all store windows and bill-boards in the town. The chief said that the pictures displayed too much bust and not enough clothes, and were not proper exhibits for the passing public.—New World.

COST OF ELECTIONS.—From a Blue Book just issued some very interesting particulars of candidates' expenses at the last general election to be met with. Ireland for cheap Parliamentary seats heads the three kingdoms, for the county vote averages 4s. 6d., and the borough vote 2s. 9d., which makes an average of only 4s. The number who went to the poll in Ireland was 149,393, but the electorate numbers 762,518. From these figures one might think that voting was somewhat neglected in Ireland, but the opposite is the case. The discrepancy of the voting strength and the number who exercise the franchise is explained by the many unopposed returns which take place in Erin. One hundred and three members are returned by Ireland to the House, and the cost is £38,068 4s. 10d., not an excessive amount surely? The candidates for North Down — Mr. Corbett and Colonel Sherman Crawford—spent £1187 16s. 6d. and £1118 17s. 9d. each. Mr. J. F. X. O'Brien, in Cork, made a record by securing his election at the rate of 7d. per vote. The other extreme was

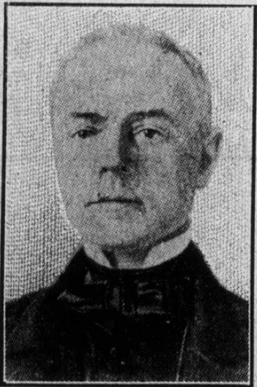
reached by Colonel Singleton, who got a good sound beating at North Leitrim, and had to pay 14s. 10d. per vote for the same. Not very satisfactory this to the gentleman in question. The cheapest victory in the United Kingdom was that of Mr. P. J. Kennedy, who secured a seat at North Westmeath for £148 18s.—London Universe.

PROTESTANT PROSELYTISM.—A correspondent of the "Catholic Transcript" recently visited the Windham County Temporary Home for Children at Putnam, Conn. He discovered that all the children — Catholic and Protestant — were compelled to attend service on Sunday in the church where the superintendent worships, the Baptist.

Rev. Martin Callaghan, New Pastor of St. Patrick's Church.

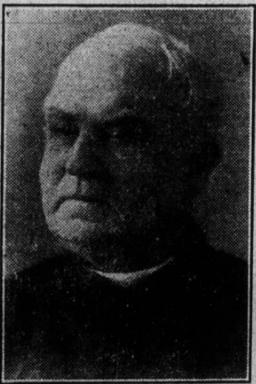
FATHER MARTIN'S REMARKS ON SUNDAY, MARCH 23, ANNOUNCING HIS APPOINTMENT AS PASTOR.

In a few well chosen words, which were evidently spoken as much in expression of the thoughts of the head as the sentiments of the heart,



REV. JOSEPH CONNOLLY, S.S. First Pastor St. Patrick's.

The Rev. Martin Callaghan, at the High Mass in St. Patrick's Church on Sunday last, made the welcome announcement that he had been duly



REV. P. DOWD, S.S. Second Pastor St. Patrick's.

appointed pastor of the parish, in succession to the late Father Quin-



REV. JOHN QUINLIVAN, S.S. Third Pastor of St. Patrick's.

livan. He said: "I am now in full charge of St. Patrick's parish. Upon my shoulders has been placed a

Echoes of Father

THE GIRLS' ADDRESS

To the Rev. M. Callaghan, S.S.

REVEREND AND BELOVED FATHER, On this solemn and festive occasion of the twenty fifth anniversary of your ordination to the holy Priesthood, we, the children of the parish, come to offer you our felicitations and the expression of our love, respect and gratitude.

It is truly our right and our privilege to be seen and heard to-day, for have you not ever been the children's friend, the teacher and guide of their youth, following them with anxious care from the tender years of childhood to the mature age of womanhood.

During twenty-five years you directed the Catechism Class and prepared the children of the Parish for that greatest and most solemn act of their lives, their First Communion.

Twenty-five years of earnest, humble, unflinching devotedness to the duties of your sacred calling, and, like the Divine Master, hushing worldly praise that God alone might be glorified and souls benefited.

How pleasant it will be in future years to recall the days when, grouped around you, we listened to your teachings and drank in with avidity the teaching and beautiful lessons conveyed in them.

These lessons have taken deep root within our hearts, and in time, they will bear holy and abundant fruit.

THE PUPILS OF THE CATECHISM CLASS. St. Patrick's, Dec. 26, 1897.

REV. MARTIN CALLAGHAN, S.S. Fourth and newly elected Pastor of St. Patrick's Church, Montreal.

EXTRACT FROM SERMON DELIVERED BY REV. MARTIN CALLAGHAN, S.S., ON ST. PATRICK'S DAY, 1890.

Beloved Brethren: The Irish character is pre-eminently grand, singularly imposing and unobtrusively impressive. It has features of transcendent merit and surpassing brilliancy, which are frequently ignored or unacknowledged which emphatically assert themselves at all times and in all places.

The Irishman does not cease to reverence the past, whilst he joins the Excelsior movement of the present. He holds the undying affection to all the traditions of his ancestry, and still keeps pace with the onward march of progress.

In spiritual things he is essentially conservative, but in all other matters he can afford to be liberal. Behold him intently watching all the chances of the hour, carefully measuring all his steps, readily adapting himself to all his circumstances and vigorously pushing forward towards the attainment of the objects which he has in view.

Nothing admits of more solid argument than his convictions, which suffice to render him illustrious. Nothing is so tender, earnest and enduring as his sympathies, which command universal respect. His heart is loyal to his reason. Both his reason and heart are always docile to the inspirations of religion. No day of the year is for the Irish Celt like the 17th of March. He longs to see this day return annually, to breathe with the liveliest joy and celebrates it with unbounded enthusiasm. On no other day could he feel happier or prouder. Noble is the pride which swells the breast, and nothing is more legitimate than the happiness which he enjoys and communicates on all sides. St. Patrick's Day is possessed of charms which he delights

in not resisting, and teeming with salutary influences to which he yields spontaneously. It appeals to his inmost soul, and brings into prominence the leading glorious characteristics of his race.

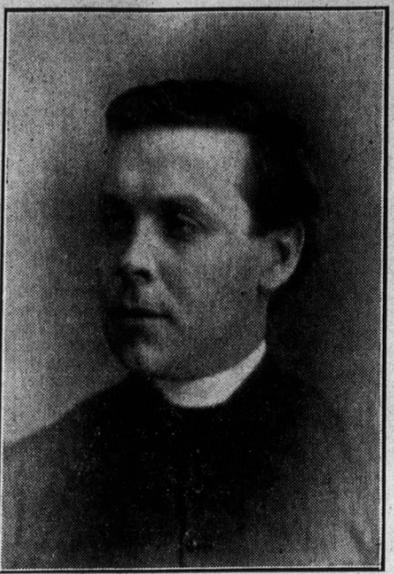
On this day he solemnly renews his allegiance to Rome and Ireland; and on this day he kneels in fervent devotion at the foot of the altar and unfurls to the wind the flag of his country. On this day he decks the cross with sprigs of the Shamrock and listens with enraptured emotion to the mingled strains of David's lyre and Erin's harp. Faith and patriotism should go hand in hand. Never should they be separated, and always should they blend in the most perfect harmony. On Saint Patrick's Day the Catholic Irishman displays a heroism which redounds immensely to his credit. Though the Church is passing through an ordeal of the fiercest persecution, though she is paralyzed in her action and threatened in her very existence, nevertheless she proclaims before the world his belief in all her teachings, and relies with implicit confidence upon the never failing promises of her divine spouse. The tide of adversity may be breaking with unabated, nay, with increasing violence upon the shores of the Emerald Isle, and the political horizon may, far from brightening, deepen in gloom, still he loves the land of his forefathers, still he prays and hopes and works for better days, for times more prosperous. On this day Irishmen should gather around the shrine of St. Patrick and pay him the tribute to which he is entitled. In all justice he may be compared with Moses, the renowned leader and ruler of ancient Israel. He was entrusted by Heaven with the interests of a whole nation. Nobody else could have understood its interests so thoroughly.

Thus spoke He who gave the commission, With the commission He gave the command, And on sped the men on their mission, With the glad tidings to every land.

True to the work He assigns them; And earn'd the crowns now they wear; When departing left others behind them, And to-day their successors are here.

To-day the new Priest fills the pulpit, To teach what was thought us before; We miss him who lately has left it, But still have the Priest as of yore.

—J. LENIHAN.



Martin's Silver Jubilee.

THE BOYS' ADDRESS.

REVEREND AND DEAR FATHER, Although fully aware that to-day you are overwhelmed with spontaneous outbursts of heartfelt congratulations, pouring in upon you from all classes, all stations, and all quarters of the Dominion, we, nevertheless, presume that you will kindly receive a few words from the boys of St. Patrick's Parish, with whom you were so happily associated for many years of your priestly life.

The great and untold services which, as Catechist in St. Patrick's Church, you so long rendered us, will, we confidently assure you, be always gratefully remembered. Though the effect of your teaching and example may not now be visible to you, do not for a moment harbor the thought that you labored for us in vain. The seed of the word of God which with so much pains you sowed among us, will, assuredly, in God's good time, produce an abundant harvest. While for all your sacrifices in our behalf you can claim from Heaven an immense reward.

With thousands of your admiring friends, we rejoice with you to-day over your twenty-five years of priesthood, years replete with unnumbered virtues, pious and unceasing labors, and priceless treasures of heavenly merit. With grateful hearts, we join you in thanking the Almighty for the many blessings so generously bestowed upon you; we thank him for having selected for the ministry of His Church one who has ever shown himself the good and faithful servant, and ever proved himself worthy of that calling the most exalted on earth.

THE BOYS OF ST. PATRICK'S PARISH. St. Patrick's, Dec. 26, 1897.

ANOTHER PRIEST IN THE PULPIT.

There is another Priest in the pulpit; The old lov'd Incumbent is gone; He is gone and for ever has left it, But for ever the work must go on.

"Go forth on the mission I give you; All nations My Gospel to teach; No power need you fear, I am with you; Whilst the Gospel I give you you preach."

Thus spoke He who gave the commission, With the commission He gave the command, And on sped the men on their mission, With the glad tidings to every land.

True to the work He assigns them; And earn'd the crowns now they wear; When departing left others behind them, And to-day their successors are here.

To-day the new Priest fills the pulpit, To teach what was thought us before; We miss him who lately has left it, But still have the Priest as of yore.

—J. LENIHAN.



burden of no little weight. I will do my best to bear it as it ought to be borne. Yesterday I was nominated pastor of St. Patrick's by the Superior of the Seminary, and his nomination was at once approved by His Grace Archbishop Bruchesi. I never thought that I would be in the position in which I am to-day, and I do not know that I have ever done anything to deserve it. It is, however, the will of God; and I am delighted to do His will at all times and in all things, to the best of my ability. If there has been any glory in the long years of my ministry, I wish that to go to God and to God alone. If there have been any humiliations in my ministry, I accept them for myself, in expiation. I have always lived in this parish. I am bound to it by the ties of the most sacred character. I was baptized in this parish, and made my early studies in the neighborhood of it. Whatever little learning I have, I owe to the Christian Brothers in this parish, and to the Sulpician Fathers. I have spent all the years that God has granted to me as a priest in this parish also. I know this parish well, I know you all well, and I esteem you most cordially. I fully appreciate all the good works that are being carried on in this parish. I feel that the task which has been assigned to me is by no means a light one. Still, I have undertaken it in confidence. When the illustrious Bishop of Tours, a relative of St. Patrick, was seriously ill, his brethren in the Lord prayed for his recovery. One of his own prayers was this: "O Lord, if my life is necessary for Thy purposes on earth I do not refuse to continue my labors." I humbly repeat the same prayer in my present position; and I add to that prayer of my patron saint: "If I can do anything that is good to this parish I do not refuse to labor." I may perhaps take a little credit to myself. I have always done my duty to people of all nationalities, but particularly to the children of St. Patrick's. I intend to try to do much better in the future. I will henceforth have opportunities of doing more for the glory of God than I have had in the past. I rely upon God's grace, and, after God's grace, I rely upon the fervent prayers of your generous Irish hearts. This parish has ever been loyal to its priests. It is a good parish and a pure parish, and it has always been true to its best traditions. I rely upon your prayers, as I have said; and I rely also upon your generous co-operation. We shall both work hard in hand for the good of religion and for the glory of the Most High. For these reasons I say that I am not afraid of undertaking the great task that lies before me.

After Thirty Years. EARLY thirty years of loyal and self-sacrificing service in the Holy Ministry, twenty-seven of which have been spent in St. Patrick's, is the grand record to which Rev. Martin Callaghan, S.S., the new pastor of St. Patrick's parish in succession to the late lamented Rev. Father Quinlivan, can point and of which every man, woman and child in the parish is proud. The new pastor is the first native born Montrealer to receive the charge of the great parent Irish parish of this city. Father Martin (as all love to call him) has during his long career in St. Patrick's parish won the esteem of all classes and when the announcement of his appointment was made the people of the parish and many others outside of its limits gave hearty expression to the pleasure it afforded them to behold in the promotion of the noble priest a long deserved and well-earned reward. There is scarcely a person of any importance in Montreal, or who has lived in this city during the past quarter of a century who does not know Father Martin. A (Continued on Page Five.)

Our New Continuation

pupil of the old School, under the direction of the Christian Brothers, classes were held on St. Vitre and St. George nursery, so to speak



REV. L. W. LEComte, St. Patrick's

many Irish boys imbued with a sense of loyalty to faith and to their country, a scene of a touching boyhood's days of the which illustrates another characteristic of the priests, when Father LeComte's memory is cherished by visits to the class "St. Lawrence" after animation singled out as one who should go to college to study for the



REV. J. P. McLaughlin, St. Patrick's

First in his class, in the old school, and many boys who were pupils and who may be met to the leaders in commercial life in Montreal. member how he was in the old wooden gate class each day. A brilliant career of study at the Seminary, he joined

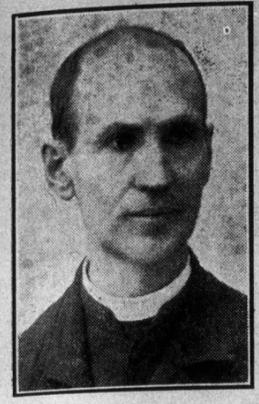


REV. GERALD, St. Patrick's

dates for the priest in 1872 was ordained in God's Holy Church he was connected with the Order and then joined the Order on the day of Father Dowd, he was in connection with St. Patrick's, and under the direction of Father Dowd and some of the most in

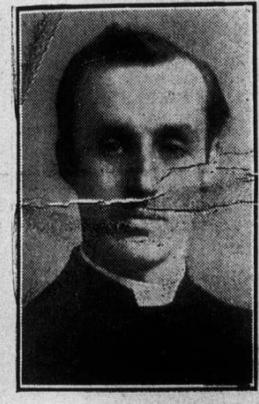
Our New Pastor Continued.

pupil of the old St. Lawrence School, under the direction of the Christian Brothers, when the classes were held on the corner of Nitre and St. George streets, that nursery, so to speak, where so



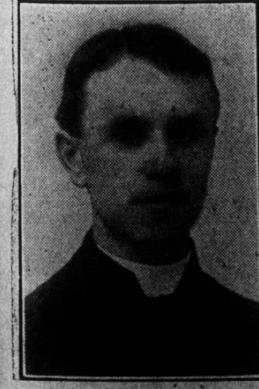
REV. L. W. LECLAIR, S.S. St. Patrick's Church.

many Irish boys imbibed the lessons of loyalty to faith and country; the scene of a touching incident in the boyhood's days of the new pastor which illustrates another striking characteristic of the great pioneer priests, when Father Hogan, whose memory is cherished so fondly, during one of his monthly visits to the class-rooms of old "St. Lawrence" after the usual examination singled out young Martin as one who should be sent to college to study for the priesthood.



REV. J. P. McGRATH, St. Patrick's Church.

First in his class, is his record at the old school, and many of the boys who were pupils of that day and who may be met to-day amongst the leaders in commercial and professional life in Montreal, well remember how he was always first at the old wooden gate waiting to enter class each day. After a very brilliant career of study in the Montreal Seminary, he joined the candi-



REV. GERALD McSHANE, St. Patrick's Church.

dates for the priesthood, and, in 1872 was ordained a minister of God's Holy Church. For a year he was connected with St. Bridget's; and then joining the Sulpician Order on the advice of the Rev. Father Dowd, he went to France for his novitiate. On his return to Montreal, in 1875, he became a curate in connection with St. Patrick's, and under the lamented Fathers Dowd and Quinlan, held some of the most important offices

in the parochial affairs of that central parish. We scarcely require to tell of all the interest, taken by Father Martin in the younger generation of Irish Catholics. In conjunction with the late regretted Father James Callaghan, and then the present Rev. Dr. Luke Callaghan, his brothers, he occupied his precious time in the various works conducive to the salvation of souls and the glory of God. As an orator he had long since gained a pronounced reputation, especially for the exactness, simplicity, force and persuasiveness of his countless sermons. But to analyze Father Martin's priestly life, as an assistant to others, would be no very easy task. It unfolds so much of good and of great things done for the Church that their very enumeration would constitute a biography.

But, before considering him in the very threshold of his new career, with the book of his pastoral life open and untouched by any record, we cannot but recall three leading characteristics of his life. His love of children, his desire to bring the lost sheep into the true fold; and his unremitting attendance in the confessional, may be set down as the most striking evidences of his priestly mission and of his noble endeavors to follow in the footsteps of his Divine Master.

How the children have always loved him! Like our Lord, he has



REV. FATHER OUELLETTE, S.S. St. Patrick's Church.

ever sought out those little ones, of whom it was written that "the Kingdom of Heaven is theirs." In catechism, in the schools, on all festive gatherings, on the street, on the playground, in the homes; everywhere Father Martin has been the beloved of the little ones, and he has ever made himself, for their sakes, even as a child. He who could sway large audiences by his argumentative eloquence, was happiest whenever he found himself with the children, teaching them the truths of religion, preparing them for their First Communion, or arranging entertainments, excursions, games and all manner of recreations for their enjoyment and benefit.

Equally zealous has he ever been in the grand work of converting those who are outside the pale of the Church. No man can ever tell how many souls have found Faith and Truth through the instrumentality of Father Martin's labors. Some estimate the number at 2,000. But we will not insist on this point. All those who have been brought into the Church by him know whereof we write; and hundreds of others are aware of all the blessings he has bestowed upon their lives by propping long-seated prejudices and opening their eyes to the real merits and glories of the Church.

But it was ever in the fulfillment of the priestly duties that the sacred tribunal of penance imposes that he has most strongly manifested the grandeur of his vocation, and the corresponding zeal and self-sacrifice with which he fulfilled its duties. At any hour almost, if you were to go to St. Patrick's to ask for a priest, you would be met with the reply that "Father Martin is in his confessional." There he sat at all hours, before the daylight came, and long after it had vanished, to console, to pardon and to encourage all bearing the heavy burden of error.

And such is the grand and holy priest that the wisdom of his superiors has selected to preside over the destinies of St. Patrick's parish. If we bow down in humble submission to the Divine Will that has taken away the beloved pastor of the past ten years we none the less join in the "Te Deum" of gratitude that arises on all sides, for the boon conferred upon all, by the selection of such a worthy and universally beloved successor to Father Quinlan. In giving expression

to the usual wish "ad multos annos," we do so from the innermost depths of the heart, and we unite in the general prayer for the health, strength and success of Father Martin Callaghan as parish priest of St. Patrick's.



In the gloom of our sorrow, when fatherless we looked around, wondering who could take the place of our beloved father, let us acknowledge it,—there was tremor of fear in many hearts that an unknown form should arise in our midst, standing where he had stood, and a stranger voice be echoed through the aisles of our noble temple, which he had made so beautiful. But surely our dear dead saint was still watching over the interests and forwarding the desires of his people, for when the name of Father Martin Callaghan was whispered from lip to lip, a ray of sunlight pierced the clouds and shone upon all, from the tear-stained faces of the little orphans to the heads bowed with sorrow of the honored elders of St. Patrick's parish.

"Father Martin was to be our Pastor!" How familiar it seemed! The fiat had come forth from the learned and holy council of the gentlemen of St. Sulpice, and it was endorsed by His Grace Archbishop Bruchesi. But did it not seem to us that our affections, with prophetic instinct, had known it before, and while accepting the announcement with reverent and glad submission, were we not tempted to turn to each other, like children, and say, "I told you so?"

Yes, the figure of Father Martin Callaghan had stood out alone humbly, retiringly, it is true, but the chosen of his people, as well as the chosen of high authority, and therefore the chosen of the Lord.

It seldom happens that one family has given three priests to the altar of God. How proud we, Irish Catholics of Montreal, should be of this distinction! Fathers Martin, James and Luke Callaghan, although our very own, have stood apart the anointed of the Most High, and ministers of His people.

Father James deeply regretted, and long to be remembered, has gone to receive the eternal reward of work nobly done. The Reverend Luke Callaghan, D.D., has, for several years, had the high distinction of being Vice-Chancellor to His Grace the Archbishop, and Father Martin is now raised to the elevated position of Chief Pastor of all the English-speaking people in this widespread, wealthy, restlessly active, and deeply religious Metropolis of Canada.

It is twenty-five years ago, since, with all the ardor of impetuous youth, and with the holy ambitions of his sacred calling, he entered St. Patrick's, and seldom, in that time, has he wandered, either for rest or recreation, beyond view of the golden cross which crowns the summit of his beloved Church. Days have passed into weeks, months into years, and ever was he to be found at the altar, in the confessional or proclaiming his Master's word from the pulpit.

The afflicted have known the consolation of his presence, the hungry have received bread from his hands, he has poured the waters of regeneration on the infant heads of many of those who have grown up around him, and it was his lips that oftenest said the parting prayers over our dearest dead.

Gentlest of the gentle, like the Venerable Cure d'Arms, the little children fearlessly cling to his cassock and grasp the hand, that falls in benediction upon their heads, as he passes through the street; yet under that calm exterior the Celtic fire ever burns vividly and bright; glowing enthusiasm, determination of character, rugged will, unflinching energy have marked his work in every duty which has been entrusted to him.

We, who like himself first saw the light of day under the shadow of Mount Royal, who are not less "kindly Irish of the Irish," although we claim as our birthplace another land most fair, feel a special pleasure at Father Martin's elevation.

It is with as much family joy—as pride of race—that we see one of our own reaching such high estate. May many long years be granted him to honor it! Loyally we will surround him—dutifully we will follow in the holy paths in which his footsteps lead.

BELLELE GUERIN.

EASTER MEAT and DRINK

THE BEST THE MARKETS OF THE WORLD AFFORD. THE ITALIAN WAREHOUSE, as usual, is in the van with the very Finest Stock for

1902—EASTER—1902 Easter Fruits and Easter Vegetables. Easter Eggs, Easter Hams and Easter Bacon. Easter Teas and Easter Coffees. Easter Wines and Easter Liqueurs. Easter Sausages, Etc., Etc. Easter Cigars, Cigarettes and Tobaccos.

EVERGREENS For Easter Decorations. We have a few hundred yards of evergreens in wreaths of 10 yards each, suitable for Easter decorations. 15 CENTS PER WREATH. EASTER CHAMPAGNES. Champagne in Jeroboams (gallons). Champagne in Magnums (half-gallons). Champagne in quarts. Champagne in pints. Champagne in half-pints. Choice Vintage Champagnes and ordinary, everyday, good Champagnes. Here is our stock to choose from: VINTAGE CHAMPAGNES. Pommery Brut, 1893, \$40.00 per case of one dozen quarts. Moet & Chandon, Brut Imperial, 1893, \$40.00 per case of one dozen quarts. Dagonet "Brut" Vintage, of 1895; quarts, \$31.00 per case. Laurent Perrier "Sans Sucre", 1892; quarts, \$29.00 per case. CHAMPAGNE IN JEROBOAMS. Moet & Chandon "Brut Imperial", in cases of three Jeroboams each, \$31.00 per case. CHAMPAGNE IN MAGNUMS. Ruinart "Brut", in cases of six Magnums each, \$29.00 per case. Champagnes in quarts, pints and half-pints. RUINART PERE & FILS. Case of Case of 12 Bots 2 1/2 Quarts. Pints. Ruinart "Vin Brut", \$29.00 \$31.00 half pints, per doz. Ruinart "Vin Brut", per case of 48 half-pints ... \$33.00 POMMERY & GRENO. Sec ... \$28.00 \$30.00 Extra Sec ... 28.00 30.00 Brut (Vin Nature) ... 30.00 32.00 MOET & CHANDON. Gremant d'Ar (White Seal) ... 28.00 30.00 Brut Imperial ... 31.00 33.00 VEUVE CLICQUOT (PONSARDIN) Yellow Label "Sec" ... 28.00 30.00 Gold Label "Brut" ... 30.00 32.00 G. H. MUMM & CO. Extra Dry ... 28.00 30.00 PERRIER JOUET. Reserve Dry ... 28.00 30.00 Brut ... 28.00 30.00 Reserve Dry (half-pints, per doz.) \$9.00 Reserve Dry (per case of 4 doz.) ... \$32.00 F. CHAUVENET. Ultra Sec Vintage of 1889 ... 20.00 22.00 ACKERMAN-LAURANCE. Dry Royal ... 15.00 16.00 (Small Baskets containing one dozen half-pints "Dry Royal," \$5.50 per basket.) FRASER, VIGER & CO.

"MARQUIS" Fine Chocolate FOR EASTER. The Finest Chocolate in the World, direct from Mr. F. Marquis, Fabricant de Chocolat, Paris, the finest Chocolate Maker in the World, without exception, bar none. Marquis' Chocolate Fin Sante, in one pound packages, \$1.00 per pound. Marquis' Chocolat Surfin Sante, in one pound packages, \$1.50 per pound. Marquis' Chocolat Vanille, in one pound packages, \$1.00 per pound. Marquis' Chocolat Surfin, double Vanille, in one pound packages, \$1.80 per pound. Marquis' Chocolate Croquettes, blue boxes, 60 cents each. Marquis' Chocolate Croquettes, maroon boxes, 90 cents each. FRASER, VIGER & CO. Sole Agents for F. Marquis, Paris. Only 23 barrels remaining in cold storage of Nova Scotia. Selected No. 1 King Apples in perfect condition for our Easter trade. APPLES! APPLES! APPLES! "Selected No. 1 King" Apples, 95 cents per large basket. Selected No. 1 King Apples, \$5.75 per barrel.

EASTER Clarets and Sauternes, Red and White Bordeaux Wines, from the old and reliable shipping house. MESSRS. NATHANIEL JOHNSTON & SONS, BORDEAUX. Standing at the very head of the list: JOHNSTON'S FINE CLARETS Per Case 1 dozen 2 dozen quarts. pints. Saint Loubes ... \$5.00 \$6.00 Medoc ... 5.50 6.50 Margaux ... 6.00 7.00 Pauillac ... 6.50 7.50 Saint Julien ... 6.50 7.50 Saint Estephe ... 7.00 8.00 Chateau Dauzac ... 10.00 11.00 Poncet Canet ... 11.00 12.00 Superior Saint Julien 12.00 13.00 Superior Margaux ... 11.00 12.00 Chateau Beycheville. 16.00 Chateau Ducru Beaucaillou, 1884 ... 17.00 Chateau Leoville ... 20.00 21.00 Chateau Margaux ... 22.00 23.00 Chateau Lafite ... 23.00 24.00 Chateau Latour, 1888 ... 24.00 Chateau Latour, 1887 ... 26.00 SAUTERNE WINES. Sauternes ... 6.00 7.00 Graves ... 6.00 7.00 Barsac ... 6.50 7.50 Haut Sauternes ... 12.00 13.00 Chateau Yquem ... 22.00 23.00 All less 3 per cent. discount for cash. FRASER, VIGER & CO.

FOR FRUIT PIES. Finest Quality Evaporated Pears. Finest Quality Evaporated Peaches. Finest Quality Evaporated Apricots. FINEST QUALITY TABLE AND STEWING PRUNES. Table Prunes, in 2-lb., 4-lb., and 7-lb. glass jars. Table Prunes, in 5-lb. tins. THE FRANCO-AMERICAN. FINE FRENCH SOUPS. FOR THE EASTER DINNER TABLE. Ready-Made, Only Require Warming. Their great convenience, invariable quality, and the cleanliness with which they are prepared, have won for them a world-wide reputation. ASSORTMENT. In quart cans (4 or 5 portions), 40 cents each; \$4.50 per dozen. In pint cans (2 or 3 portions), 25 cents each; \$2.75 per dozen. In 1/2-pint cans (1 large plateful), 20 cents each; \$2.00 per dozen. Clam Chowder Tomato French Bouillon Terrapin Mutton Broth Pea Consomme Mulligatawny Chicken Clam Broth Chicken Consomme Beef Vegetable Julienne Mock Turtle Printanier Petite Marmite Ox Tail Green Turtle Green Gumbo (Okra). BROTHERS FOR INVALIDS AND CHILDREN. Beef Tea and Chicken Broth, when properly prepared, are the best nourishment an invalid or a child can take. Half-pint Cans, 25 cents each. GAME AND CHICKEN PATES TRUFFLED. They are to be eaten cold, spread on bread, the colder the better. ASSORTMENT. In 8-oz. cans (five portions). Braised Beef a la Jardiniere. Beef a la Mode. Cal's Tongue, Tomato Sauce. Cal's Tongue, Sauce Piquante. Hungarian Goulash. Sauerkraut and Sausage. Veal and Green Peas. Chicken Curry a l'Indienne.

FRANCO-AMERICAN PLUM PUDDING All the ingredients are of the finest quality, the raisins carefully seeded and cleaned. IN FOUR SIZES. Individual cans (1 portion), 20 cents per can. 1-lb. cans (5 portions), 45 cents per can. 2-lb. cans (9 portions), 80 cents per can. 3-lb. cans (14 portions), \$1.10 per can. PLUM PUDDING SAUCES. Custard Sauce. A desirable addition to the pudding, helping to bring out its delicate flavor. In 1/2-pint cans, quantity sufficient for five or six persons. 25 cents per can. CLEAR PUNCH SAUCE. Put up in 1-oz. bottles (1 portion), 15 cents each. Put up in 2 1/2-oz. bottles (2 or 3 portions), 20 cents each. Put up in 5-oz. bottles (5 or 6 portions), 35 cents each. FRASER, VIGER & CO. Toilet Articles for Easter. From Colgate, of New York. A full and complete assortment of Toilet Soaps, Sachets, Sachet Powders, Toilet Waters, Perfumery, Handkerchief Extracts, True Bay Rum, etc., etc. FRASER, VIGER & CO. EASTER ALES and EASTER STOUT. A magnificent stock of Messrs. Wm. Dow & Co.'s Celebrated Ales and Crown Stout, in perfect condition, the Brewery's own bottlings, ready for our Easter Trade. Dow's Indian Pale Ale, capsuled and plain. Dow's XXX Strong Ale, capsuled and plain. Dow's Mild Ale. Dow's Pale Bitter Ale. Dow's Sand Porter. Dow's Single and Double Stout. Dow's Crown Stout, in pints. "SCHLITZ" Milwaukee Beer. \$1.40 per dozen pints. \$13.50 per original cask of 10 dozen pints. PABST MILWAUKEE BEER. Also fresh from the Brewery, and the Brewery's own bottling. \$1.40 per dozen pints. \$13.50 per original cask of 10 dozen pints. "Original Budweiser" Beer. Schlitz Milwaukee Beer. "Pabst" Milwaukee Beer, and the only Original Budweiser Beer. FRESH FRUITS and FRESH VEGETABLES. Our assortment of Fresh Fruits and Fresh Vegetables for Easter comprises FRESH FRUITS. Valencia Oranges (Jumbos). Washington Navel Oranges, all sizes. Jamaica Oranges, Messina Lemons. Bananas, Malaga Grapes. Fresh Pine Apples, etc. EXTRA CHOICE FLORIDA GRAPE FRUIT. Florida Shaddocks, "Mammoths," 40 cents each, \$4.50 per dozen. Florida Shaddocks, "Superlatives," 35 cents each, \$3.75 per dozen. Florida Shaddocks, "Large," 25 cents each, \$2.50 per dozen. Florida Shaddocks, "Queens," 15 cents each, \$1.65 per dozen. FRESH VEGETABLES. Spanish Onions, Havana Onions, Fresh Florida Cabbage, Boston Lettuce. California Celery, Bermuda Potatoes. Fresh Tomatoes, Cucumbers, Sweet Potatoes. Radishes, Rhubarb, etc., etc. etc.

FRASER, VIGER & CO. 207, 209 and 211 St. James Street. Italian Warehouse.

Missionary Life in West Newfoundland.

(Written for the "True Witness" by R. J. Louis Cuddihy.)

THE West coast of Newfoundland extends from Belle Isle to St. Jacques, Port au Choix, Straits of Fortune Bay. The vicariate at present is under the charge of Right Rev. Dr. McNeil, formerly president of St. Francis Xavier College, Antigonish. He has ten priests under his jurisdiction, and each one has an immense territory to cover. Even His Lordship himself has to work on the missions, and face the hardships and privations, which are many, like the strongest and most experienced missionary in the place. The parishes are St. Jacques, Codroy, St. George's, Port au Port, Stephenville, Bay of Islands, Bonne Bay. One of the parishes that of Codroy, embraces nine different places, and covers a distance of over one hundred miles. The parish where His Lordship resides comprises six places and covers quite a territory. Only a few days a priest in one of the parishes, Stephenville, was called to Bonne Bay on a sick call, and had to journey over two hundred miles, the greater part of it on foot. To-day the situation is somewhat changed. Up to a few years ago there were no roads in many of the places, nothing but a bridle path. The noble missionaries set to work, and with little government aid, also some free labor from the parishioners, put their shoulders to the wheel and got rid of that great drawback. But while a large portion of the different missions can be covered by land there is a very large portion that has to be done by boat. Imagine yourself in a little frail open boat, a fishing punt, or a dory, exposed to all kinds of wind, and weather. Herein lies the danger to which nearly all of those pioneer missionaries of the West coast of Newfoundland have to encounter. A few months ago the sketch of the late Rev. Dr. O'Regan, given at the end of this article, lost his life in a little schooner while returning from a little island called Ramea, where he had gone to pay his annual visit to his flock for the purpose of holding the stations, that is, to hear their confessions, say Mass and collect the dues. The following examples will serve as an illustration of the awful hardships to which a poor is subjected to on these missions.

FIRST SICK CALL.—I remember my first sick call, said a missionary to me only a few days ago, and will never forget it. I was called to attend a sick woman that lived many miles from where I was stationed. The first seven miles of the journey nothing eventful took place as I rode on horseback, there being no roads except to a place called "The Creek." I had to finish the remainder of the journey by boat. A dory was procured, and taking two men with me, we set off on our perilous voyage. The night was pitch dark the sea rough and the weather cold. The men piled their oars steadily against the raging sea, when we lost our bearing. While groping around in the darkness the sea upset our boat and we were washed ashore in the very spot to where we wished to go. Reaching the house, the only one in the place, I administered the dying woman. After finishing I sat down to dry my wet clothes. In a short time supper was ready, consisting of herrings and potatoes. There were no knives, no forks, we had to use nature's cutlery. Two families resided in this hut, consisting of two rooms. Night approached and sacks were thrown upon the floor for each one to sleep on. I slept next the stove, and every three hours one of the men remained on watch to keep the fire going. During the night I was disturbed by something rubbing up against me, and on awakening found it was a large dog, who probably knew where the most comfortable spot was. In the morning we partook of mutton for breakfast, and then left to return home. When I reached "The Creek" I was fatigued and feeling unwell after my several soaks in the water. After a few days I was myself again and ready to face even still worse hardships.

ON ANOTHER OCCASION I was called to attend a sick call, a distance of 51 miles. The first seven miles I walked on snowshoes, but after that my awful suffering commenced. I travelled all night and suffered a dreadful thirst. There was nothing to do except to eat the snow which only made me worse. When I reached Black Duck Brook I

received a luxury in the shape of a cup of black tea. That night I slept on the floor and returned home after a most trying time thinking of the awful hardships of the Sahara desert.

The worst one in my experience was on an occasion in which I went to visit one of my missions. It was a blustery, stormy night. We had taken passage in a little dory. We battled nobly against the storm until we were washed ashore at a place called Sheeve's Cove. I lost the vestments which I had taken with me for the purpose of saying Mass, but saved the holy oils. Reaching a shelter, I slept that night in my wet clothes. The next day I had six baptisms to attend, but was so fatigued that I had to administer the sacrament seated. I returned to my parish where I took sick and was laid up for quite awhile.

The following extracts are taken from a sketch of the late Dr. O'Regan contributed by "Com" to the "Western Star":

Death is inexorable. Ruthlessly it drags its baneful shadow across the stage of humanity. Its victims fall to right and left and sorrow spreads its sombre mantle over the scene. No age, no sex is safe. Wealth cannot purchase immunity; power cannot hedge itself with an impregnable barricade; the wisdom of the hoary sage reels on its pedestal before the fierce onslaught of death. Even the indelible character of the eternal Priesthood so familiar with death to all its manifold forms has in turn to do homage to the majesty of the Grim Reaper. To all comes the summons: "unarm, the long day's task is done." Under every circumstance death is a sad legacy to humanity; but when old age has consumed the energy and vitality of a man, then we consider death as a happy consummation for a well-spent life. It comes to summon:

"Out of the shadow of sadness Into the sunshine of gladness Into the light of the blest."

It is different when a young life—a life of much usefulness, a life inseparably associated with the temporal or spiritual welfare is brought to a premature end. Humanly speaking, it is a calamity and the human heart vibrates with profound sympathy. Among this class we may place the good Dr. O'Regan, the late pastor of Grand River. Never since the Vicariate of the West Coast, began its chequered career, has it received such a staggering blow. Its best priest, the man of the future as we thought, and the most beautiful character it has ever been the lot of some of us to meet, has found a grave in the fierce waters of Rose Blanche. He is gone—that young man of promise, the idol of his own people and of his fellow priests—in the full bloom and vigor of manhood and at the dawn of a brilliant career, and we who loved him well, shall never again grasp that strong hand, nor gaze on the smiling face and laughing eyes; those "outward signs of all the warmth within." He is gone!

Twenty-nine years ago Dr. O'Regan was born in St. John's. After completing his classical at St. Bonaventure he spent two years in France and from France he was transferred to Rome. Crowned with the highest honor of the University of Propaganda, the enthusiastic young doctor pressed with his foot the rugged shore of the West Coast some six years ago. "The harvest was vast, but the laborers few," and he came admirably equipped to take his place in the thinned ranks and to bear his portion of the "burden of the day and the heat." Grand River became vacant in '96, he was at once selected as the right man for a difficult post. And his luminous career, brief, but crowned with good works, is evidence of the wisdom of the Bishop's choice. In three years' time his indomitable energy had raised up a monument which will keep his memory green among a people who appreciate his noble traits of character, and the charms of his earthly life. One might well consider him indispensable, but he has gone and a vast capacity for goodness sleeps with him in the deep sea.

Behold the noble missionaries who give up all that's dearest to them, home and family ties, and spend their lives in braving the wind and the sea to save an immortal soul. Are they not worthy of a page in the Book of Fame? But their names are written in the Immortal Book that book from which they shall be never blotted out.

With the Naturalists.

BEARS AS PETS.—Hitherto it has been supposed that polar bears could neither be trained nor rendered docile, but now Mr. Richard Swade, a well known European tamer of animals and notable authority on bears in particular, shows clearly that such a supposition is entirely erroneous. He secured two polar bears some time ago, and at once determined to train them. In this he succeeded beyond his expectations—so well, indeed, that these monstrous animals now follow him as obediently as dogs, ready at his slightest nod to perform any of the little tricks which they have learned from him. Their education in this respect is not yet complete, but that they have learned more than any of their ancestors is evident from the fact that a word from their master gets up on their hind legs, and in this manner follow him at a respectful distance like lackeys as he walks around the room.

A MARVELLOUS TREE.—Undoubtedly the most marvellous tree in the world grows in Brazil. It is the Carnahuba palm, and can be employed for many useful purposes. Its roots produce the same medicinal effect as sarsaparilla. Its stems afford strong, light fibres, which acquire a beautiful lustre, and serve also for joists, rafters, and other building materials, as well as for stakes for fences. From parts of the tree wines and vinegar are made. It yields also a saccharine substance, as well as a starch resembling sago. Its fruit is used in feeding cattle. The pulp has an agreeable taste, and the nut, which is oleaginous and emulsive, is sometimes used as a substitute for coffee. Of the wood of the stem musical instruments, water tubes, and pumps are made. The pith is an excellent substitute for cork. From the stem a white liquid similar to the milk of the coconut and a flour resembling maize may be extracted. Of the straw hats, baskets, brooms, and mats are made. A considerable quantity of this straw is shipped to Europe, and a part of it returns to Brazil manufactured into hats. The straw is also used for thatching houses. Moreover, salt is extracted from it, likewise an alkali used in the manufacture of common soap.

HOW THE BEAVER BREATHES IN WINTER.—The beaver is really a sort of portable pulp mill, grinding up almost any kind of wood that comes his way, says a writer in "Rod and Gun." I once measured a white birch tree twenty-two inches through out down by a beaver. A single beaver generally, if not always, amputates the tree, and when it comes down the whole family fall to and have a regular frolic with the bark and branches. A big beaver will bring down a fair-sized sapling—say three inches through—in about two minutes, and a large tree in about an hour. The ability of a beaver to remain under water for a long time is really not so tough a problem as it looks. When the lake or pond is frozen over, a beaver will come to the under surface of the ice and expel his breath, so that it will form a wide, flat bubble. The air, coming in contact with the ice and water, is purified, and the beaver breathes it again. This operation he can repeat several times. The otter and muskrat do the same thing. Beavers, when alarmed, generally make up steam, so I went to the brook where a little branch came in, and I thought I would go up that a little way, and I hadn't gone more than ten rods before I came across a big male one I had caught some time previously sitting up in the bed of the brook having a lunch on a stick he had cut. He actually looked as if he knew he was playing truant when he caught sight of me out of the side of his eye. I picked him up by the tail, brought him back, put him in the pen, supplied him with plenty of fresh poplar, and he seemed as tame as possible, and never gave me any more trouble. I brought him out to Stanley, where he lived a long time. Turnbull had a mongrel dog, which was jealous of the beaver, and one day attacked him. He did that only once, for the beaver nipped the dog's tail off quicker than a cat would catch a mouse.

SYMINGTON'S EDINBURGH COFFEE ESSENCE makes delicious coffee in a moment. No trouble no waste. In small and large bottles, from all Grocers. GUARANTEED PURE.

A STORY OF THE PALMS!

(By an Occasional Contributor.)

IT was my intention to write for this week, a few paragraphs on the very interesting and instructive subject of the Palms that are blessed on the Sunday before Easter; just as I was about to set out on a pilgrimage into the domain of early Christianity, I came upon a short article, from the pen of "A. Jullien," which greatly attracted my attention. Not that it contained very much that is new regarding the time-honored custom of having palms blessed on that day, but rather because it related an incident in connection with the supplying of palms to the Pope, on that day, did I change my original plan and decide to translate a portion of that admirable contribution for the benefit of the readers of "True Witness." It would be rather lengthy to detail all that is recorded in connection with the various origins assigned to this ancient custom in the Church. The Catholic is aware that on Palm Sunday the Church celebrates the triumphal entry of Christ into Jerusalem, some days prior to His passion. He came riding upon an ass, and was met, surrounded and followed by a vast concourse of people, some of whom strewed their garments upon the road, but the majority of whom waved palm branches in the air, and formed a carpet of them under foot for the Saviour to pass over. While the regular palm branch—that is to say, a branch of the oriental palm tree—is what is to be used on that occasion, still, on account of the impossibility, in certain parts of Christendom, and above all, in Western and Northern countries, to procure real palm branches, it is permissible to substitute the leaves, or twigs, or branches of other trees—especially evergreens. Thus in Canada we use the fir-tree, or balsam, as we call it. This is an evergreen, and very plentiful with us. We also use the spruce, and even the pine; but the balsam is the generally accepted substitute for the palm. We have also a pretty fair imitation of the real palm branches, in certain long grasses that are to be found in our swamp lands, where the beaver-hay grows, and which when dry preserve their green and yellowish tinges almost as long as they last. These, also, are being used to a great extent. But, in Italy, where the palm and the olive grow abundantly there is little difficulty in securing the real object.

At the Vatican the various dignitaries carry palms that correspond with their respective ranks; hence it is that the Pope is always the bearer of a particular kind of branch, that differs in hue, in form, and in bulk from all others. And these palms are supplied to the Vicar of Christ by a family of the little seacoast town of San Remo. It is the story of how this family—descended of Guillaume Bresca—came to enjoy this special privilege that the writer, whose article is before me, that I wish to reproduce. The tale goes back to the days Pope Sixtus V., and it explains, as well the origin of the queer Italian axiom, "Acqua alle funi"—or "water the ropes." I will translate the account verbatim.

"WET THE ROPES."—"The great obelisk, in pyramid form, that was brought from Egypt, and which formerly ornamented the Circus of Caligula and of Nero, on the Vatican hill, had been buried for hundreds of years, under the debris, that has raised the soil of Rome to level much above the majority of her ancient edifices. Although devoid of hieroglyphics, it was known that this pyramid was a model of form and texture. It was, and still is, the most beautiful and best preserved of all similar shafts. Pope Sixtus V. resolved to rescue from oblivion that monument, around whose base had been committed all the atrocities of the Roman Circus, and to set it up for the contemplation of that civilization for which it had been created. But the work was not without its difficulties and its dangers. The block weighed tens of thousands of tons, and it had to be set upon its base. Fontana, the architect who had once had so much to do with the construction of St. Peter's, was given charge of the work, and so rapidly did he push it to completion, that he was finally able to name the pyramid—the 10th September, 1586. The utmost tranquility was necessary on the part of the assistants, and a perfect silence that would not interrupt, nor prevent all orders being heard. The Pope issued an order to the effect that if any person, by voice or otherwise, broke

the silence of the occasion, he would at once be arrested, handed to the executioner, and there and then put to death. To enforce his order, and to terrify the people into silence, the Pope caused a scaffold to be erected on the square, now in front of St. Peter's—(of course, all these orders and precautions were merely intended as an experiment to secure the desired silence). Hence amidst the profoundest stillness, a vast multitude stood around, as the great pulleys were set in motion, and the straining and cracking of the cordage began. Soon the immense mass of stone was suspended in space; and the pyramid had described the half of its arc of ascension, when the machinery stopped, and the cords began to loosen. Becoming dry, from their extreme tension, the ropes were noticed to be giving out, and threatened to snap. Thousands were under the pyramid at that moment—and the silence was not only intense, but terrific—for no one dared to move. In the midst of this fearful scene a voice startled every one, with the cry "Acqua alle funi"—"water the ropes." A man rushed across the square with two buckets of water; the ropes were dampened; they at once contracted; the pulleys turned; the machinery began to function; and the pyramid ascended slowly, until it reached the desired height, and then settled upon its base—where it has ever since remained standing. The man who had broken the silence, and saved the lives of thousands, was presented to the Pope, who blessed him and thanked him for his "timely disobedience." He was a ship captain, named Bresca, from the little fishing port of San Remo. As a reward the Pope conferred on him, and on his descendants, for all time, the sole right to supply the palms for the Vicar of Christ, and for the Pontifical Chapel on Palm Sunday of each year." And, to this day, the Bresca family has resided at San Remo, and has carried yearly the palms to the Vatican. They cultivate the palm tree, and use every device known to horticulture and to agriculture to improve the class of trees on their tiny estate—for they look upon this as a mission as well as a function or privilege.

LITTLE THINGS THAT COUNT. How often in our busy life We speak a bitter word; We care not who the listeners are, We care not where 'tis heard, We do not know within our heart To what it may amount, And truly, it is only one Of the Little Things That Count.

Then ever speak the kindly word Instead of one of pride; 'Twill banish sorrow from a soul, And anger turn aside, The loving word and deed and glance, Is borne on angel wings, And angel voices echo true; Be kind in Little Things! Kathryn O. Murray, in Hartford Daily Courant.

GO TO SADLIER'S

...FOR... Handsomely bound Prayer Books. Neatly mounted Prayer Beads. Crucifixes in Metal, Pearl, Ivory, etc. Religious Pictures, small and large. Medals in Gold and Silver.

STATUARY IN METAL, FOR THE POCKET. BLESSED VIRGIN... 5c, 10c, 15c each. Larger Size, 25 cents.

D. & J. SADLIER & CO., 1689 NOTRE DAME STREET

We often wound the trusting heart, By being insincere, We do not think that which we do May cause a lonely tear, We give it but a passing thought, And bother not about The Little Things that rise and cause The trusting heart to doubt. We often wrong within ourself The ones who love us true, Because they tell us of a fault; We're all impatient, too, And do not down the angry words That to our lips may mount, But watch and wait; 'tis only one Of the Little Things That Count. How often from our very heart We let our anger rise, And never mind the pleading looks That come from soulful eyes; We crush, we bruise, in passion's hour, And scorn the falling tear; Little Things, oh, Little Things, What sorrow wrought you here! You count, oh yes, you Little Things, You count, but not for gain; You count to sadden trusting hearts, You count for naught but pain, You count as clouds in some one's sky, You darken some one's day; O cruel little deeds and words We can't undo, unsay! Then ever speak the kindly word Instead of one of pride; 'Twill banish sorrow from a soul, And anger turn aside, The loving word and deed and glance, Is borne on angel wings, And angel voices echo true; Be kind in Little Things! Kathryn O. Murray, in Hartford Daily Courant.

St. Ann's Parish

BOUNDARIES OF PARISH. Patrick's parish extends to Mountain and McCord streets. Above Sherbrooke street from Amherst street west beyond St. Ann's Seminary; on the corner of McCord street to McGill, Gill to river and along east as far as Grant; the limit is the old city boundary dividing line between St. John the Baptist and St. John the Evangelist and running from the corner of Sherbrooke and Duluth Avenue west about midway between Amherst and Napoleon streets. All Ward lies in St. Patrick's.

WHO ARE PARISH? All Catholics residing in St. Ann's, and whose language is French, belong to St. Ann's. Of other languages be other of the French in St. Ann's, according to the families where French are equally spoken, the of the head of the family what parish the family belong to when the mother tongue of the family is French family belongs to the French and to St. Patrick's when the tongue of the head of the family is English. In cases especially on occasion of parties should consult of the pastors of the to which they live.

HOURS OF SERVICES. ON SUNDAYS AND Holy Masses, at 6, 7 and 8 o'clock. High Mass, at 10 o'clock.

Montreal City & District SAVINGS BANK ESTABLISHED 1846. CAPITAL SUBSCRIBED \$2,000,000 CAPITAL PAID-UP 600,000 RESERVE FUND 600,000 NUMBER OF DEPOSITORS, 59,000 AMOUNT OF DEPOSITS, \$18,300,000 DIRECTORS: Hon. SIR WM. H. HINGSTON, Senator, President. B. BELLEFLEURE, Vice-President. Hon. JAMES O'BRIEN, Senator; MICHAEL BURKE; H. MARKLAND MOLSON; HY BARBEAU; Hon. JUSTICE J. ALD. OUMET; Hon. ROBERT MACKAY, Senator; CHAS. F. HEBERT; RICHARD BOKTON; A. P. LESPERANCE, Manager. HEAD OFFICE: 176 ST. JAMES STREET. BRANCH OFFICES: 1532 St. Catherine Street; 2312 Notre Dame Street; 656 Notre Dame Street; Cor. Conde and Centre Streets; Cor. St. Denis & Rachel Streets. This is the only Bank incorporated under the Savings Bank Act doing business in the City of Montreal. Its chief object is to receive and invest the savings, however moderate, of the working and industrial classes. Its Charter is so framed as to afford all possible protection to depositors, and having no bills in circulation, depositors have the FIRST claim on the funds of the Bank. The Bank distributes annually among the Charitable Institutions of the City the interest on \$180,000 in Debentures, which have been put aside for this purpose.

THE ABBOT OF DUN... Through an inadvertent deeply regret, our report Ann's Young Men's St. Patrick's night co-mention of the two pri-acters in the cast, viz: of Dunganvon" and "C-nersleigh." The latter by Mr. W. E. Finn. Th-difficult one, and would the ability of many wel-fessionals, yet Mr. Fin-part to perfection, "Ruined Abbey" scene, wounded and delirious the unstinted applause mense audience. Mr. T. F. Sullivan, f-berth Hammersleigh," a the "Abbot of Dungan- new "prestige" to his reputation. As "Gill-son's" brother, he att-iate attention which h-end of the prologue; by the "Abbot" that his was shown. The chara-that requires a large m- trionic ability, and in a mediocre actor would not be noticed, but Mr. Sulliv-out the capabilities of to fully realize the au- tion, and the long-suff- ble "Abbot" was a fa- favorites. The actor's completely lost in t- monk; his appearance and in his denunciat- Hammersleigh" his ric- ful voice penetrated in- and corner of the gre- Apart from his work- bot," Mr. Sullivan-shoulders the added re- stage management. Th- the two denotes plus- prise; that he succeed- shows eminent ability nial T. F. possesses a- plicity that they are b- front only once a year

SADLIER'S
...FOR...
bound Prayer Books.
Prayer Beads.
Metal, Pearl, Ivory, etc
Caskets, small and large.
Gold and Silver.

SADLIER IN METAL.
...THE POCKET...
...Se, 10c, 15c each
...Size, 35 cents.

SADLIER & CO.
...1889...
DAME STREET

found the trusting heart
insincere,
think that which we do
a lonely tear,
but a passing thought,
not about
Things that rise and
ing heart to doubt.
rong within ourself
who love us true,
y tell us of a fault;
mpatient, too,
down the angry words
our lips may mount,
and wait; 'tis only one
ittle Things That Count.

from our very heart
r anger rise,
mind the pleading looks
e from soulful eyes;
we bruise, in passion's
the falling tear;
gs, oh, Little Things,
ow wrought you here!

oh yes, you Little
gs,
but not for gain;
to sadden trusting
s,
for naught but pain,
s clouds in some one's
n some one's day;
e deeds and words
ndo, unsay!

peak the kindly word
one of pride;
h sorrow from a soul,
turn aside,
word and deed and

in angel wings,
voices echo true;
Little Things!
Murray, in Hartford
urant.

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

BOUNDARIES OF PARISH.—St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street. It runs from Amherst street to City Hall west beyond the Grand Seminary. On the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS.—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Therese. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.
ON SUNDAYS AND HOLIDAYS.—Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers

and Benediction, at 8.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS.—In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

PARISH SOCIETIES.
FIRST SUNDAY OF MONTH.—Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY.—Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY.—Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY.—Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers. Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS.—The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benedic-

tion and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES.—Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

FUNERAL SERVICES.—It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises.—2 o'clock, opening prayer, recitation; 2.20, discursive remarks or short oration on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES.—It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises.—2 o'clock, opening prayer, recitation; 2.20, discursive remarks or short oration on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

NOTES OF THE WEEK.

LATE LAMENTED PASTOR.—Further details of the death and last moments of our late beloved pastor have been received. It was consoling to hear that fully five days elapsed between the operation and the death.

His sufferings became very painful towards the end only; but were most heroically borne and offered up for this particular intention: "The success of the mission at St. Patrick's." The clergy of St. Patrick's who have been more than usually burdened with labor of late wish to extend their hearty thanks and appreciation for the many expressions of sympathy received on the occasion of the death of the late Reverend Pastor.

A solemn Requiem Mass was most kindly offered up for the repose of Father Quinlivan by the Fathers of St. Ann's Church on Thursday last.

THE FORTY HOURS were opened at the High Mass on Sunday last, and were well attended.

Flowers and candles were received more than usual this year, and most sincere thanks are extended in the name of Our Lord to the generous donors.

As in previous years several of our good and staunch parishioners spent the whole night of Sunday and Monday in Church before the Blessed Sacrament, keeping watch, singing hymns and reciting the Rosary.

MEN'S MISSION.—The closing exercises of the men's mission were even more impressive than those of the preceding week. Amid the splendor of the Forty Hours' devotion, the sight of 1800 men holding lighted tapers and solemnly renewing their baptismal promises, then reverently kneeling to receive from the missionary the blessing of the Vicar of Christ, all this formed a majestic spectacle that left a deep impression upon priests and people. Rarely has a mission in St. Pat-

rick's been conducted with such success, and stirred up such religious enthusiasm as that of the Rev. Passionist Fathers this year. Father Mark and Father Robert have done a great deal of good among us during these two short weeks, and the fruits of their self-sacrifice and earnest labor will doubtless be solid and abiding.

The reverend gentlemen left for their respective homes early Monday morning.

HOLY NAME SOCIETY.—As a tangible result of the mission 230 new members were received into the Society of the Holy Name.

The office of the Holy Name was recited in presence of the Most Blessed Sacrament on Monday evening.

EASTER SUNDAY.—High Mass will be celebrated at the usual hour. Solemn Vespers and Benediction of the Blessed Sacrament at 7.30 p.m.

THE NEW PASTOR.—On Saturday morning, the Rev. Martin Callaghan, S.S., received a communication from the Superior of the Seminary, appointing him pastor of St. Patrick's and successor of the late Father Quinlivan.

The appointment was ratified by His Grace the Archbishop.

Our new pastor whose nomination has been received with universal satisfaction, is disposed to do all in his power to advance the well-being of the numerous community entrusted to his care and confidently depends upon the well known goodwill and co-operation of the parishioners of St. Patrick's.

NOTE.—Owing to their many duties the priests of the parish can attend none but cases of sudden illness or accident from 8 o'clock on Saturday until the afternoon of Sunday.

Notice of funerals should be given as early as possible, and the time appointed for each adhered to strictly.

St. Ann's Parish.

THE ABBOT OF DUNGARVON.—Through an inadvertence, which we deeply regret, our report of St. Ann's Young Men's entertainment St. Patrick's night contained no mention of the two principal characters in the cast, viz: "The Abbot of Dungarvon" and "Colonel Hammersleigh." The latter was taken by Mr. W. E. Finn. The role was a difficult one, and would have tested the ability of many well known professionals, yet Mr. Finn acted the part to perfection, and in the "Ruined Abbey" scene, where he lay wounded and delirious, he evoked the unstinted applause of the immense audience.

Mr. T. F. Sullivan, first as "Gilbert Hammersleigh," and later as the "Abbot of Dungarvon," added new "prestige" to his well-deserved reputation. As "Gilbert," the "Colonel's" brother, he attracted immediate attention which he held to the end of the prologue; but it was as the "Abbot" that his full power was shown. The character is one that requires a large measure of histrionic ability, and in the hands of a mediocre actor would scarcely be noticed, but Mr. Sullivan so brought out the capabilities of the part as to fully realize the author's conception, and the long-suffering and noble "Abbot" was a favorite among favorites. The actor's identity was completely lost in that of the monk; his appearance was perfect, and in his denunciation of "Col. Hammersleigh" his rich and powerful voice penetrated into every nook and corner of the great auditorium. Apart from his work as the "Abbot," Mr. Sullivan had on his shoulders the added responsibility of stage management. That he essayed the two denotes pluck and enterprise; that he succeeded in both shows eminent ability, and the genial T. F. possesses all three. "Tis a pity that they are brought to the front only once a year.

St. Peter's Parish.

A SILVER JUBILEE.—Bright as as the brightest silver, and rich as the richest gold was the jubilee celebrated by the Temperance Society of St. Peter's Church, Visitation street, on the 16th of this month. Twenty-five years ago the Oblate Fathers, who have been ever in charge of the great and important parish of St. Peter's, founded a temperance society—which apparently was even more a necessity in those days than at present. After a quarter of a century that same society numbers to-day eight hundred members and some three hundred children, whose youthful years are being stamped with the seal of total abstinence. These boys not only have the example set for them, by their elders, but they are brought up in an atmosphere of temperance that cannot fail to affect their future lives in a most beneficial manner. The grand celebration received an increase of display and importance by the presence and the encouraging words of His Grace the Archbishop and that other great apostle of temperance, Rev. Father Strubbe. The musical portion of the programme was under the able direction of Mr. L. L. Dussault. The organization of the whole entertainment was due as a success to the energy and skill of Rev. Father DeGuire, O.M.I., the spiritual director of the society. It was at once a sacred concert and a religious ceremonial, and well calculated to leave a lasting impression upon all who had the good fortune of taking part therein or of attending. It is encouraging to note the progress made by our various temperance societies; and each time such a celebration takes place it gives a fresh impetus to the sacred cause of temperance in our Catholic community.

Our influence is measured and expressed by our example. We can lead others no farther than we go ourselves.

Catholic Notes.

A GOOD PLAN.—The Rev. Father Boylan, of St. Lucy's Church, New Jersey, is much encouraged by the manner in which subscriptions to a fund to build a new rectory have been promised. His plan is to have four hundred parishioners subscribe \$25 apiece and allow them one year in which to pay the money.

A MUSICAL CLASS.—St. Patrick's B. V. M. Sodality, Penn., has organized a class in music for its young men. Miss Norah M. Burke is the director.

SAVES A BANK.—Bishop Foley of Detroit has just saved a bank from suspending. The Dime Bank of that city had paid out over \$100,000, owing to a false rumor, and the storm increased. At noon Bishop Foley appeared at the bank and advised the depositors to retire and leave their money, saying it was perfectly safe. Then the alarmed depositors departed.

GOOD WORK.—The K. C. Council at Erie made arrangements for a Paulist mission there, paying all expenses and assisting the pastor by acting as ushers and in various other ways.

AT ST. BRIDGET'S CHURCH, Ottawa, on a recent Sunday the members of the various Catholic societies of the parish received Holy Communion. Over three hundred members of St. Bridget's Court, Catholic Order of Foresters; St. Bridget's Branch of the C.M.B.A., and the Ancient Order of Hibernians approached the holy table. Mass was chanted by the Rev. Canon McCarthy, who also gave a short address to the fraternal societies. He eulogized the works of the societies and advised all men eligible to membership to join one or more of these societies. The societies encouraged friendly associations, thrift and sobriety and the families of the members are certain to be protected when anything happens to the head of the family.

LEGACIES TO THE POPE.—The "Catholic Universe" says:—A paragraph has been going the rounds that His Holiness Pope Leo XIII. has received in legacies during the past year some \$120,000, as though that were a vast sum to be devoted by the pious dying to the service of God. It is well known that His Holiness's personal life costs a sum much less than the food of an English laboring man, but that the working of the Church, radiating through all lands, costs far more than the sum named above. Nor is there anything to be astonished at in this, for the pious Anglican Church last year raised nearly £8,000,000 for Church support, and £1,000,000 for charitable purposes. Why, then, this chatter about £120,000?

JOINED THE CHURCH.—Rev. Rudolph Altschul, formerly a minister of the Reformed Episcopal Church, was received into the Catholic Church with his wife and five children recently. The ceremony was performed at the Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York. Speaking of the causes that led him to become a Catholic, Mr. Altschul said:

"I found indifferentism in the Protestant church and a great disregard for the sacred truths of Christianity. I also became satisfied that the Church of Christ can be ruled by only one visible head."

A PRIEST COMPOSER.

Like the young Italian abbe, Dan Perosi, who conducted a couple of years ago, one of his own oratorios in the Vienna Musical Hall, and won world-wide fame in the domain of melody, Rev. Father Hartmann, a Tyrolean monk of the Order of St. Francis, and a conductor in the Pope's orchestra at Rome, performed a similar work and attended as conductor at Vienna, on the occasion of the feast of the founder of his Order. "San Franciscus" is the title of the oratorio, and it is said by the most eminent musical critics that the work is full of sweet melodies, in praise of the great Saint, in whose honor it was composed and to whom it has been dedicated. We

have here another living and tangible proof of the devotion of the Church to the fine arts as well as to the sciences. That there is nothing incompatible between the life of a monk and the cultivation of music, painting, architecture, or the researches of geology, astronomy and every other science, the history of our monasteries abundantly proves. And this is an additional example of the humble monk excelling in the domain of art.

IRISH LONGEVITY.

Times numberless have we drawn attention to the potent fact that the Irish race is a long-lived, and that its characteristic longevity is due to its purity of morals and above all to its fidelity to the Church's laws regarding marriage. It is claimed that James O'Neil, of Clinton, Me., is the oldest man in Maine, who has a living parent. We might almost say that he is the oldest living man in the world who has one of his parents still alive. Mr. O'Neil is eighty-one years of age, and with him lives his mother, a lively little woman of ninety-eight years. She has been the mother of eight children, one of whom is her aged son Jimmy. The account of this quaint couple runs thus:—

"Mrs. O'Neil is a very small woman, weighing only 80 pounds, but she bears her age jauntily, making the beds and doing all the household work for a family of three. Mr. Jas. O'Neil is badly crooked and twisted from his original manly shape by rheumatism, but his general health is good and he does a little farm work every day. Two years ago his wife died, and, as his children were out of the State, he asked his mother to come and be his housekeeper. Mother and son occupied the house until last fall, when one of James's granddaughters came on from Boston and has helped. Mrs. O'Neil is eighteen times a great-great-grandmother, and has a big household of other descendants."

ONE ON FATHER DOYLE.

The Rev. Alexander Doyle of the Paulist Fathers, is a clever speaker and a warm advocate of total ab-

stinence and tight-closed saloons for Sunday. When he talks on these topics the ears of opponents tingle.

Lately among his admiring auditors was a country girl who had come to New York and found herself stirred by admiration of everything in it. The preaching of Father Doyle impressed her deeply, and she wrote home to her mother this choice bit of criticism:

"I never get tired of going to hear the sermons in the Paulist Church, mother. Father Doyle is such a lovely preacher that you think every word he said was true!"
—New World, Chicago.

PAPAL JUBILEE.

The Papal jubilee, writes a Roman correspondent, is coming up to the most enthusiastic anticipations. Every jealous of the Papacy's glories the Quirinal journals predicted a fizzle. "Peter's pence are falling off," they said, "the jubiles follow too closely on one another, religious loyalty is growing weary. And above all the policy of Cardinal Rampolla has received such mortal blows that it will check the coming and going between the moral capital of Christendom and the provinces." In spite of such prophecies the Papal jubilee is flooded with light from all sides. There is no need of describing the enthusiasm of Catholics; it is great, general and resists.

The administrative concentration, completed and welded together under Pius IX., has broadened the social zone of the Papacy. To the power of unity Leo XIII. has added the force of expansion.

PURE GOLD
Jelly Powder
Joyfully, Quick,
Flavored with
PURE GOLD EXTRACTS
Always true
To Name!
AT YOUR GROCERS

THE DAWN OF EASTER!

EASTER. — We have celebrated with the Church the commemoration of the dread events that marked the close of salvation's stupendous work.

On Holy Thursday we rejoiced in the establishment of that priesthood, which has come down to us in an unbroken series through the long length of the ages; and the establishment of the sublime sacrament of the Holy Eucharist — the boon of all boons bestowed by Christ upon man, as a means of perpetuating His presence in the Church and of knitting the souls of the faithful to the Eternal Throne of Grace.

On Friday we joined in the sombre ceremonies that recall the tragedy enacted from the Garden of Olives to the summit of Calvary, and from that sacred eminence to the tomb in the valley behind it.

We followed the Savior of mankind, step by step, from scene to scene of His wondrous passion, and we beheld the supreme act of the sacrifice unto death and heard the last cry when all was consummated. To-day—Saturday—we pause between the darkened sun of yesterday and the flash of resurrection's morning to-morrow; we pause to gather inspiration from what has taken place, that we may be the better fitted to appreciate and benefit by that which is to come.

Easter — the Resurrection. It comes at a period of the year when all that has ever emanated from the Creative Hand takes on new life, fresh hope, rejuvenated existence. Out on the broad domain of nature there is a general revival from the sleep, or death-like state, of winter. The days grow longer, the suns brighter, the air purer, the breeze balmy; the snows melt on mountain and plain, the icy barriers of the streams are shattered and the rivers and rivulets leap on rejoicing in a newly-found freedom to the sea; the sap courses freely through the tissues of the trees, and the budding leaves are preparing to expand; the birds return from other climes, and chant anthems of rejoicing in aisles of the forest.

All nature, from the most distant planet that rolls in space, to the humblest blade of grass on the declivity of the rock, from the steepest mountain that cleaves the sky, to the smallest grain of sand on the sea shore, all seem to participate in some special manner in the grand resurrection that comes with spring. In the sublimer domain of the soul, in the field of the spiritual, it is resumed for man to awaken and to rejoice, while putting off the winding sheet of sinfulness and assuming the glorious robes of grace.

He has an occasion afforded him, and an example set for him, whereby he may come forth from the wintery tomb of death and join in the great resurrection of Easter — an arising into life, and activity, merit and reward. Thus it is that Easter is a feast of special interest and importance for the Catholic. It is his grand opportunity of coming forth from the house of corruption where sins feed upon the decay of the soul, and to walk forth triumphant in robes of spiritual happiness and celestial grace.

The season of penance is over; the time of recompense has arrived. It is for him to join in the Alleluias of triumph that Church chants in all quarters of the earth on Easter morning.

that duty, in a becoming spirit, and thus to unite with the entire Church in the glory and benefit of the Resurrection—to arise from the tomb of sin and to accept the spiritual life that comes with the dawn of Easter's golden morning.

Father Brady's Illness.

As we go to press we are informed by Dr. E. J. C. Kennedy, one of the medical staff of the Hotel Dieu, where Rev. Father Brady, the esteemed pastor of St. Mary's, is lying seriously ill ever since the disastrous fire by which his parish Church was destroyed, has shown signs of improvement in his condition during the past twenty-four hours. This will be good news to all readers of the "True Witness."

INFORMATION IS WANTED

Of the children of RICHARD BECKET, last heard of at Staleybridge, near Manchester, England, nephews or nieces, and heirs of the late Dame Rose Ann Becket, in her lifetime widow of Michael Healy, of Mill Isles, County of Argenteuil, Province of Quebec, Canada

Address— FRANK J. CURRAN, BARRISTER, Etc., 180 St. James Street, Montreal, Can.

Recent Deaths.

MRS. HUGH KERRIN. — The announcement of the death of Mrs. Hugh Kerrin (Mary Egan), widow of the late Hugh Kerrin, and sister of Mr. Gerald Egan, was a great shock to her large circle of friends. Mrs. Kerrin had only been ill a few days. The members of her family did not regard her ailment as serious, although medical advice had been sought, but complications set in and within a few hours after, as a result, death ensued. Deceased was well known in St. Patrick's and St. Anthony's parish, and was highly esteemed for her many noble qualities of mind and heart. She always, despite her onerous domestic duties, took an interest in parish affairs and good works, and was a model woman in the practise of all those duties which constitute a faithful and sincere Catholic. Her death will cause a sad void in the home of her little ones. To the members of the family we tender our most sincere condolence.—R.I.P.

ANNE B. HOWARD.—At St. Canute, Que., on the 9th March, there took place at the home of Mr. Jos. Carroll, the death of Miss Anne B. Howard, daughter of the late J. Howard, Esq., of St. Columban, County Two Mountains. Her death, although not unexpected, has brought sadness to the hearts of her many friends and relatives, as Miss Howard led an upright, religious and charitable life, and was beloved by a large circle of now sorrowing friends. During her last illness she was ever cheerful, uncomplaining and resigned, and—as we live so shall we die—her death was a serene and happy one.

Mrs. Howard was a descendant of the Howards, who, for the preservation of their faith, left England at the time of the Reformation, and settled in the South of Ireland, and whose descendants were among the most widely known and respected families in the county. The only members of the family in Canada, are a sister, Mrs. J. Carroll of St. Canute, and two brothers, Patrick, of Pembroke, Ont., and James, of Eganville, Ont.

A very impressive ceremony was held at the St. Columban Church, after which the remains were interred in the St. Columban cemetery, with those of her parents.—R.I.P.

W. J. McELROY.—A familiar form will be missed around the corridors of the Montreal Post Office through the death of William J. McElroy, son of the late John McElroy, for many years superintendent of the

RETIRING!

As I am giving up the retail business every pair of boots in my store must be cleared regardless of cost. We are selling Men's Tan Boots at \$2.00, worth \$4.00 and \$5.00. If you prefer we shall stain them black at an advance of 25c. Ladies' Gill Edge Dressing, 25c bottle for 18c; Whitmore Box Calf Polish, 25c reduction. Do not wait. Come and have first choice.

E. Mansfield, 124 ST. LAWRENCE STREET.

PHONE MAIN 849. COR. LA GAUCHETIERE STREET.

Gas Works, this city. Mr. McElroy had been ill for a considerable period. He had been long employed in the Post Office, and was a general favorite with all the employees. Genial and kindly always he made few, if any, enemies during life. His death is a sad blow to his sorrowing widow and eight children, who now mourn his loss at an early age.—R.I.P.

OTHER DEATHS, announced as we go to press, are: Mr. Edwin Irwin, a well known retired merchant of this city, and Miss Annie Crompton, sister of Mrs. E. W. Villeneuve (Alice Crompton).

Lenten Sermons at Notre Dame

The course of Lenten sermons, by Mgr. Rozier in Notre Dame Church have attracted immense congregations to that famous sacred edifice, which, as is known, holds a larger number of people than any other place of worship on the continent. He is an eloquent and forcible preacher; his language is simple yet elegant; and his illustrations are clear and to the point. In him the best traditions of French pulpit oratory are well represented.

The sermon on Sunday last was on Death, its certainty in one sense, and its uncertainty in another. Nothing is more certain than that we shall all die; and, on the other hand, nothing is more uncertain than the time of death's coming. It is as if we are all travelling, young, middle-aged, and old, rich and poor, in one railroad train, and that that train will stop at a station unknown to the passengers, and undreamed of by most of them; and that that station is Death. Happy are those who are prepared to arrive at that station. How easy it is to prepare ourselves for it, to keep ourselves in a state of preparedness for it; and yet how many put off all serious thought about it until the last moment—until, perhaps, it is too late. We ought to rouse ourselves from our lethargy, and prepare for death, of the certain coming of which we are all convinced. He concluded with an eloquent exhortation to live good lives, and to be always prepared for death.

Ah, Lord, I find Thy Heart, which Thou deignest to call my temple, so sweet an abundance of good things that there is nothing left for me to desire or to seek elsewhere.—St. Gertrude.

"Confessus est, et non negavit"—"he has confessed Christ and he has not denied Him." Such ought to be your motto in the midst of society where anti-Christianism raises its head once more. It is the honor of a Christian mind to show itself superior to every false shame by tripping under every foot all human respect in order to manifest its faith in the eyes of the entire world.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited, 255 St. James Street, Montreal, Canada. P. O. Box 1122. SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.

All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1122. EPISCOPAL APPROBATION. "If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and covered Catholic papers in this country. I heartily bless those who encourage this excellent work." — PAUL, Archbishop of Montreal.

THE S. CARSLY CO., LIMITED.

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

SATURDAY, MARCH 29, 1902.

NEW EASTER JACKETS!

As a start for our new showrooms the Company will offer four extra special values in Ladies' New Easter Jackets.

As the prices asked for these handsome garments are very low and as there will undoubtedly be quite a rush for them, customers are asked to come early, also this noteworthy offer is good for Saturday only.

JACKET SPECIAL



75 Ladies' New Spring Jackets in black box cloth and fawn covert Herringbone Cloth, nicely tailored, Chesterfield front, 3-4 length, trimmed with rows of stitching and new bell sleeves, same as cut. Regular value \$8.00. Special.....\$4.80

Ladies' Easter Coats in fine quality fawn Herringbone Cloth, plaid back, nicely tailored, trimmed with cord and rows of stitching, finished silk velvet collar. Price.....\$11.75

Ladies' Easter Jackets, Eaton style, made of best imported broad cloth, new shape sleeves, trimmed with rows of stitching and satia piping lined through silk. Price.....\$13.50

Ladies' New Spring Coat in best quality broad cloth, cut 3-4 length with Chesterfield front, new bell sleeve, trimmed with tailor stitching, finished satin edging, lined throughout heavy satin. Price.....\$15.90

Paris and London novelties in jackets and capes up to\$100.00



MEN'S SPRING SUITS.

Men's and Young Men's Fancy Tweed Suits, sacque style, made in very good brown striped mixture, very good finish throughout. Special price \$7.90.

Men's and Young Men's extra good quality all wool Tweed Suits, in good gray mixture, silk sewn throughout, sacque style, finished with full facing. Special \$10.00.

BOYS' SPRING SUITS.

Boys' New Spring Tweed Suits, just received in Dark Oxford Gray, neatly pleated and lined throughout. Special price \$2.60.

SHIRTS.

Men's New Spring Shirts, white ground, with neat black stripes, open front laundered, cuffs attached. Special 70c.

Men's New Colored Spring Shirts, with pretty stripes of pink, blue, open laundered fronts, cuffs detached, all sizes. Special 85c.

Men's 2 button heavy Lamb Gloves in new shades of tans, pique sewn, new points, perfect fitting, all sizes. Special 85c.

Men's 1 dome fastener Cape Gloves, suitable for walking or driving, in medium and dark tans, pique sewn, all sizes. Special \$1.05.

NECKWEAR.

Men's new Spring Neckwear in latest Derby shape, an immense variety of newest designs and colorings, lined silkline. Special 19c.

Men's extra quality reversible Silk Ties, in new Derby and Oxford shapes, navy grounds, white spots and figures. Special 25c.

Spring Carpets and Floor Coverings.

Wilton, Axminster and Brussels Carpets, Tapestry, Wool and Union Carpets in a Great Variety of Designs and Colourings. Our Curtain and Drapery Department is stocked with all the Novelties of the Season and has to be seen to be appreciated. Mail orders carefully executed.

THOMAS LIGGETT,

EMPIRE BUILDING 2472, 2474 and 2476 ST CATHERINE STREET

Our \$3.00 Boots

This Season are the best we have yet offered at this price. A most stylish and good-fitting Boot, made by the Goodyear process, and combining many of the good points of the Four and Five Dollar Boots.

RONAYNE BROS., 2027 NOTRE DAME STREET, CHABOLLEZ SQUARE.



We take the following: Rural of His Lordship Bishop of the diocese of Christchurch the "New Zealand Table" to give our readers the work of the Church in that country. It is as if immediately after the out on our visitation to Coast. Having heard the our flock would, in all never be able to receive Sacrament of Confirmation we ventured beyond tracks to administer it resolved, with God's blessing and seek them in the rem of the diocese.

Those who know the difficulties well had often assured the winter is the best time therein, the snow being t ed on the mountain ra many rivers and streams one must necessarily cro likely to be flooded. To fatigue and delay of a journey on horseback to of the vast province of R urged to go by steamer.

As it was our first vi South, three of our devolunteered to bear us o embarked on a little ste the Jane Douglas. Alas! arriving at our destinat ten hours, as we had b expect, we were tesse sea, unable to land for and eight nights, our o during the unceasing sto of the low-lying land kn Bay Island. More the feared to lose the shi' chor and be dashed up boring rocks, against struck twice. In the m well-grounded fear and was a great comfort know that our priests a and faithful, especially little children, were pr Almighty in our behalf selves sent up many a plication to the Sacred sus, the Immaculate M ry, to St. Joseph, our Patrons of the Diocese. the help of the Holy whom we promised a Masses if we escaped f is of the deep. At leng beautiful Feast of Cor the captain informed thought we might land. ing so we were invited passengers and crew an fervent prayers to the for our merciful deliv

With heartfelt gratitu ed for the first time a Bay. Though already I had the consolation of the Adorable Sacrifice beneath the humble b roof of one of the inh next morning we again piness to celebrate M firm the wife and othe our worthy host's hou priests who had so con companied us returned steamer to Hokitika, reached only after a pe of two weeks' duration.

With the pastor of R

Recent Mission at S

Owing to the space d sketch of the life of th of St. Patrick's Churc ther Quinlivan—in o we were obliged to hol of the instructions and tured by Rev. Fathers Robert during the mis men in St. Patrick's week.

On Sunday, the 16th day of the opening of Father Mark made able and practical ex aim of a mission. He s Provide a mission provide an opportunity devotion, for extra pri the gaining of pinary The chief thing about the preaching, and the preaching was to stir scences of the people, their souls to a realiz duty to God, to repen and to begin to lea This can only be done

CATHOLICITY IN NEW ZEALAND.

St. James Street

MARCH 29, 1902.

SOCKETS!

Company will offer four

ments are very low

rush for them, cus-

thly offer is good for

ts in black box cloth,

lives, nicely tailored,

rimmed with rows of

same as cut. Regular

.....\$4.80

quality fawn Herring-

alored, trimmed with

ed silk velvet collar

.....\$11.75

n style, made of best

sleeves, trimmed with

ng lined through silk

.....\$13.50

st quality broad cloth,

front, new bell sleeve,

ed satin edging, lined

.....\$15.90

n jackets and capes up

.....\$100.00



SUITS.

Norfolk Tweed Suits,

pretty shade of light

sewn and best finish

price \$4.50.

neat black stripes,

stripes of pink, blue,

Special 85c.

ies of tans, pique

al 85c.

walking or driving,

pecial \$1.05.

AR.

ape, an immense va-

e. Special 19c.

w Derby and Oxford

pecial 25c.

LIMITED.

es Street, Montreal.

Coverings.

Tapstry, Wool and

d Colourings.

stocked with all the

be appreciated. Mail

PIRE BUILDING

2, 2474 and 2476

ATHERINK STREET

Boots

best we have yet

A most stylish

made by the

combining many

of the Four and

ME STREET,

ARE.

We take the following Lenten Pas-

oral of His Lordship Bishop Grimes,

of the diocese of Christchurch, from

the "New Zealand Tablet," in or-

der to give our readers an idea of

the work of the Church in that

great country. It is as follows:—

Immediately after the publication

of our Pastoral last year we set

out on our visitation to the West

Coast. Having heard that many of

our flock would, in all probability,

never be able to receive the Holy

Sacrament of Confirmation unless

we ventured beyond the beaten

tracks to administer it to them, we

resolved, with God's blessing, to go

and seek them in the remotest parts

of the diocese.

Those who know the distant local-

ities well had often assured us that

the winter is the best time to travel

therein, the snow being then unmel-

ted on the mountain ranges, the

many rivers and streams and creeks

one must necessarily cross are less

likely to be flooded. To avoid the

fatigue and delay of a six days' journey

on horseback to the limits

of the vast parish of Ross, we were

urged to go by steamer from Hokitika

and work our way back over-

land. Under ordinary circumstances,

we were well advised and rightly in-

formed, but the year 1901 was an

exception to the general rule. Set-

tlers in South Westland for thirty

years and more affirm that seldom

or never had they witnessed a win-

ter more severely trying.

As it was our first visit so far

South, three of our devoted priests

volunteered to bear us company. We

embarked on a little steamer called

the Jane Douglas. Alas! instead of

arriving at our destination in four-

teen hours, as we had been given to

expect, we were tossed about at

sea, unable to land for eight days

and eight nights, our only shelter

during the unceasing storm was that

of the low-lying land known as Open

Bay Island. More than once we

feared to lose the ship's only an-

chor and be dashed upon the neigh-

boring rocks, against which we

struck twice. In the midst of our

well-grounded fear and anxiety, it

was a great comfort for us to

know that our priests and religious

and faithful, especially our dear

little children, were praying to the

Almighty in our behalf. We our-

selves sent up many a fervent sup-

plication to the Sacred Heart of Je-

sus, the Immaculate Heart of Ma-

ry, to St. Joseph, our own and the

Patrons of the Diocese. We implored

the help of the Holy Souls, to

whom we promised a number of

Masses if we escaped from the per-

ils of the deep. At length, on the

beautiful Feast of Corpus Christi,

the captain informed us that he

thought we might land. Before do-

ing so we were invited to meet the

passengers and crew and offer up

fervent prayers to the Most High

for our merciful deliverance.

With heartfelt gratitude, we land-

ed for the first time at Jackson's

Bay, though already mid-day, we

had the consolation of offering up

the Adorable Sacrifice of the Mass

beneath the humble but hospitable

roof of one of the inhabitants. The

next morning we again had the hap-

piness to celebrate Mass and con-

firm the wife and other members of

our worthy host's household. The

priests who had so considerably ac-

companied us returned by the same

steamer to Hokitika, which they

reached only after a painful voyage

of two weeks' duration.

With the pastor of Ross we start-

Recent Mission at St. Patrick's

Owing to the space devoted to the

sketch of the life of the late pastor

of St. Patrick's Church—Rev. Fa-

ther Quinlivan—in our last issue,

we were obliged to hold some notes

of the instructions and sermons deli-

vered by Rev. Fathers Mark and

Robert during the mission to the

men in St. Patrick's Church last

week.

On Sunday, the 16th inst., the

day of the opening of the exercises,

Father Mark made the following

able and practical explanation of the

aim of a mission. He said:—

The aim of a mission is not to

provide an opportunity for extra

devotion, for extra praying, or for

the gaining of plenary indulgences.

The chief thing about a mission is

the preaching, and the object of the

preaching was to stir up the con-

sciences of the people, to awake

their souls to a realization of their

duty to God, to repent for the past

and to begin to lead a new life.

This can only be done by men com-

able to obtain admission into the

Church—a practical proof of the

need of a larger and more suitable

edifice.

We had intended to go to all the

parishes of Canterbury north and

south, but we had exerted our-

selves beyond our strength, and

medical men warned us that the

continual mental and physical strain

of the last few months was more

than the most robust constitution

could stand. A rest of three or

four weeks in the north, where we

received much kindness from His

Lordship the Bishop of Auckland

and his zealous priests, has, we

trust, restored us to our former

health and strength. Moreover, how,

with the great work before us, can

we think of rest? Having put our

hand to the plough, how can we

turn back or rest? You know the

greatness of the special work, which

at the bidding of our Holy Father

the Pope, we have undertaken for

the greater glory of God, the honor

of the diocese, and the good of souls

unnumbered. It will doubtless be of

interest to you, and helpful to the

undertaking, to tell you how that

work is progressing, whilst giving

you a clear statement of our actual

position.

All true lovers of our holy liturgy

naturally prefer the Gothic style of

architecture. The Gothic Church,

with its beautiful vistas, its pointed

details and elaborate symbolism

leading heavenwards, is indeed the

only architecture of purely Chris-

tian origin. But we were advised

by experts, that it is not at all

suited to a country liable to period-

ical shocks of earthquake. Further-

more, its great cost rendered its

choice quite prohibitive. Hence, af-

ter mature deliberation, we resolv-

ed to adopt for our future Cath-

edral the style of the Renaissance

basilica, symbolising the triumph of

the Church over Roman paganism,

and the majesty of Christ's kingdom

upon earth. With its sense of free-

dom and repose, this classical style

is extremely conducive to fervent

prayer and meditation. Moreover, it

emphasises the fact that the church,

and especially the altar, is primar-

ily built for the Adorable Sacrifice.

In it the Sanctuary and the High

Altar form, as they obviously

should, the principal feature of the

whole edifice.

All who have examined the plans,

which are most elaborate in their

least details, all who have seen the

building in course of construction,

are unanimous in declaring that the

Cathedral, when completed, will be

one of the handsomest and noblest

structures in the colony. With a

depth of 208 feet, it will have a

width of 108, whilst the cross sur-

mounting the dome will attain a

height of 135 feet. Long before the

walls had reached their present

height of 20 feet all round the

building, the local Press assured its

readers that the hugeness of the

scale of the whole work, as it could

then be completely realized, already

dwarfed the neighboring buildings

into slowly increasing insignificance.

building is Timaru stone, presenting

an appearance both neat and mass-

ive; the sub-base is Mount Somers

stone. The rest of the structure con-

sists of a judicious mingling of

Mount Somers and the best Oamaru

stone that can be procured, whilst

the heart of the walls being of solid

concrete, the utmost amount of

strength will be secured. The col-

umns of the portico on the facade—

which is, even now, well defined—

On our return to Christchurch,

with the help of the local clergy, we

gave a fortnight's mission in our

pro-Cathedral, which was to the

end of the mission crowded as it

never was before. Several were un-

ing into personal contact with Je-

sus Christ through the Sacrament

of the Blessed Eucharist. In the

Gospel of this day (St. John 8th

Chapter, verse 46) we read that our

Lord said: "Amen, Amen, I say to

you that if any man keep My Word

he shall not see death forever."

This was one of the occasions when

He came into conflict with the Jew-

ish leaders; when He asserted His

own Divine character, not merely

as a man, but as the Son of God,

as Christ the Creator, as Christ the

Second Person of the Adorable Tri-

nity. He did not shrink from telling

them that He was the son of Him

whom they called their God, the son

of Abraham, Isaac, and Jacob. He

was always firm when speaking of

Himself in this sense. The Jews well

understood Him, for they applied to

Him the most opprobrious epithets

in use amongst them. They called

Him a Samaritan, a man belonging

to a people whom the Jews hated

and despised, and they further in-

sulted Him, by saying to Him:—

"Thou hast a devil." At one time

He spoke of His flesh as being the

Bread that came down from Heaven,

the Bread of Life. Again He said:

He that eateth this bread shall live.

In the Gospel of this day He prom-

ised life without death to him who

kept His word—life eternal. He de-

clared that those who believe in

Him shall not taste death for ever.

This eternal life is gained through

our personal contact with Him—

first, by hearing and observing His

Word; second, by believing in Him;

third, by eating Him. Why are you

here to-day? Not merely to attend a

service; not to pray; not because of

the sacramental presence of Christ

upon the altar. You have come be-

cause the Son of God is here, both

as High Priest and Victim; because

your hearts are attracted by His

glorified humanity—the Man—God,

with His Body and His Soul, offer-

ing to His Eternal Father the same

sacrifice that He offered Him on

Calvary. "He that eateth Me shall

live." "Unless you eat" my flesh

and drink My Blood you shall not

have eternal life. Non-Catholics do

not believe these portions of the

Word of God, and so they are dead

in life—that is, although they are

physically alive they are spiritually

dead. So, too, are Catholics who

stay away from mission Sunday,

preferring to lie in bed or to read

romances or newspapers.

MORTAL SIN.—Father Robert

dwelt upon the terrible consequences

of mortal sin. A mission, he said, if

it means anything, necessarily,

means the cleansing of the soul from

mortal sin, and this, as we all

know, can only be effected through

the Sacrament of Penance. One mor-

tal sin is so great an evil that it

may completely destroy every work

of God. The end for which man

was created is the union of his

soul with God—the union here be-

low by grace, and the union here-

after by grace. Mortal sin destroys

Divine grace. Philosophy tells us

that, if the end is destroyed, the

whole beginning and existence is de-

stroyed. Mortal sin frustrates the

will of God, and by its malice de-

serve damnation. Man stands at

the head of creation. By his intellect,

his mind, and his will he is the lord

of all creation. In the days of or-

iginal justice man was happy. But

God gave him a command. God deman-

ded from him self-sacrifice—the wor-

ship of his will and his intellect. He

was told to eat every fruit in the

graciously grants a special blessing

to the work and to all who con-

tribute to the same.

It is barely 12 months since His

Grace the Archbishop of Melbourne

solemnly blessed and laid the founda-

tion stone of our future Cathedral.

Since that joyful day the work has

made the most rapid progress. All

must rejoice thereat, and all, priests

and people, will, we are confident,

continue to take a personal and

practical interest in the noble un-

dertaking. We have told you that

appeals have already been made

twice on the West Coast, and twice

responded to with the utmost gener-

osity. Three years have now nearly

elapsed since we made our first and

only public appeal in Canterbury.

The enthusiasm displayed on that

ever memorable occasion elicited

universal admiration. In Christ-

church alone \$20,000 and more

were promised, and promised with

the greatest spontaneity. Not a few

of these promises are still unre-

deemed; that they will sooner or

later be fulfilled, we have not the

least doubt, for they are sacred

pledges made, not to man, but to

God. Dean Foley, who is devoting

himself exclusively to the work of

the new Cathedral, will gladly call

on all who have promised to give,

and we are sure that all will give

him a cordial welcome, remembering

the old adage—"Whoever gives

quickly gives twice."

Now for a statement of our ac-

tual position:—

To put it in round numbers, we

have received up to the present, in

cash and promises the magnificent

sum of \$120,000! In cash, a little

over \$70,000. We require about \$5,-

000 per month to carry on the

works now so auspiciously begun.

But the funds in hand will soon be

exhausted. However grateful we are

to those who have already and free-

ly given, and no words of ours can

express our gratitude to them, we

cannot conceal the fact that though

all the promises be at once redeem-

ed, this would little more than cov-

er one-half the cost of the Cathedral

which requires the sum of \$200,000

for its completion.

Shall we stop the building when

we have no more resources? Were

we unwise, or too sanguine, or too

hasty in embarking upon so huge

an undertaking? Did not the pro-

mised generosity, the eagerness of

our devoted priests, religious com-

munities and faithful flock fully

warrant us to venture to go to this

amount? Were we not assured by

one of the most generous contribu-

tors, that, had he been present when

the contract was signed for a sum

not exceeding \$200,000, he and

others would have urged us to go

up to \$250,000 or more? Were we

not told the other day, by one who

had paid half his donation of \$5,-

000 guineas, that he would rather

mortgage his land than see us em-

barrassed by deferring payment of

the balance of his generous promise?

Were we not assured over and over

again that our faithful people look

upon the great work as a noble, a

holy one, wherein everyone should

not only do their utmost, but make

every sacrifice to help us therein?

Were not touching examples like

these calculated to encourage and

embolden us to begin at once and

to persevere? What is necessary that

the works may not be stopped at a

stage when a stoppage would mean

a great, very great pecuniary loss,

and a grave deterioration of the

earthly paradise except one. The

eating of that fruit was not sinful

in itself. It was an indifferent act.

But once God had commanded Adam

not to eat it, it was a mortal sin

to disobey that command. One mo-

ment before he ate that fruit, Adam

was a child of God. The moment af-

ter he had eaten it he was a child

of wrath, and a firebrand of hell.

His animal passions rose up in con-

tention against his intellect and his

will; and that battle is still going

on, and will continue till the end

of time. There are people who sneer

at the idea of hell, and who dare

to criticize the Almighty for having

created hell. God did not create

hell. It was mortal sin that cre-

ated hell. It is a truth plain to

all that the higher the authority

offended, the greater the insult. God

is infinite, and a mortal sin is there-

fore of infinite malice, and demands

infinite satisfaction. If a man

spent his whole life in doing good,

and then committed one mortal

sin, and died after committing it he

would go straight to hell. But if he

repented sincerely, all the merit of

his good work would come back. It

is because of Jesus Christ's coming

splendid work already done? We

must remember that we are all en-

gaged in a work which is not of

mere local or purely parochial im-

portance. We are building a house

for God—a home and a refuge for

all, for everyone, not only for every

priest, but for every man, woman

and child of the diocese. It is to

be the mother and mistress church

of the whole diocese, the parish

church for all. Hence it follows,

most naturally follows, that though

those of the episcopal city should

do their utmost to erect a building

as worthy as they can for God and

their chief city, the whole clergy and

all the faithful of the diocese are

rightly expected to co-operate in

erecting and adorning a Cathedral

worthy of the diocese and of the

traditions of their Catholic fore-

fathers. Let each one in the diocese,

then, take a personal, practical

pride in the holy work, looking up-

on it as his or her own special work

and the required funds will soon be

forthcoming.

Several plans have been suggested

so that the beautiful Cathedral may

be completed within the contract

time—viz., three years from the day

whereon the foundation stone was

laid. We venture to submit one

which, we trust, will be taken up

and carried on with your well known

faith and fervor and generosity.

1. Those whom God hath blessed

with more ample means than others,

might make another slight sacrifice

and give an additional donation to-

wards the Cathedral Fund, to be

paid at once or by instalments.

2. The Catholic population of our

diocese is two and twenty thousand

all told. Now, if half that number,

or say ten thousand only, including

men, women, and young people earn-

ing wages put by sixpence per week,

or two shillings per month for the

Cathedral fund, we should have

within the required time—viz., two

years—all that is necessary to com-

plete the noble pile which could be

presented to the Most High unfet-

tered and untrammelled without the

least debt or the very day of its ded-

ication. With their usual goodwill

on the part of our zealous priests,

religious and faithful laity, this

scheme might be made most work-

able without too greatly interfering

with any of the most pressing local

wants in the diocese. The parish

priest or his devoted assistant when

he has the advantage of such an as-

sistant, might form a committee in

each district, and choose some of

the more active parishioners who,

for the sake of the noble cause,

would collect or receive the severest

amounts every week, month, or quar-

ter, and hand them over at specified

times to be sent to us, to Dean Fo-

ley, or to the Vicar-General by whom

the amounts would be duly acknow-

ledged, and the names and dona-

tions might be affixed to the

Church door in every parish, quar-

terly or so.

Will you not, dearly beloved breth-

ren and children in Christ, give this

scheme your careful consideration,

and, unless you can suggest and

work up a better, carry it out at

once? All would then have the hap-

piness of knowing that we did our

utmost to erect to the honor and

glory of the Most High a temple as

worthy of the Divine Majesty as our

limited means would allow. A tem-

ple that will for all generations be

an abiding monument of our faith,

our piety and our generosity, even

to great sacrifices, should sacrifices

be needed.

THE INSTRUCTIONS on penance

were very practical and went to the

point, as, indeed, all the sermons

of these two eloquent and distin-

guished Passionist Fathers, Going

to confession, said Father Mark,

ought to be a simple matter with

Catholics. Yet how few of them

make proper preparations for re-

ceiving the Sacrament of Penance!

Such vague statements as: "I have

been absent from Mass on Sunday

some times. Some times might mean

three times, a dozen times, a hun-

dred times. There might, too, be

valid excuses; and in this case the

man would not be guilty at all of

the sins he was confessing. Such

vague statements showed the lack

of a proper preparation, the lack of

a thorough examination of con-

science, the lack of seriousness. A

good confession is necessary to re-

ceive the Sacrament of Eucharist

worthily.

The World's Catholic Population.

Some months ago, in answer to a correspondent who wrote us with reference to the number of Catholics in the British Empire, we promised to publish complete Catholic statistics at the earliest opportunity. It has been exceptionally difficult to obtain the necessary information in order to make reliable estimates. We have, however, secured some data upon which we can now make a fair and a tolerably accurate approximation of the world's Catholic population and its distribution. The total number of Catholics has been variously estimated up to 260,000,000; and, as we compute it to be 245,000,000 only we cannot be charged with over zeal or exaggeration in this matter. Where there has been a conflict as between different authorities we have taken what we have considered the more reliable. Regarding the position of the Catholic Church in the Christian world, Catholics have every reason to be pleased with it.

The latest statistics show that the total population of the world is 1,500,000,000, of whom 506,000,000 are Christians. The following table shows the percentages of religious denominations to the total number of Christians:—

Table with 2 columns: Denomination, Percentage. Includes Catholic Church (48.4%), Greek Orthodox Church (19.4%), Protestant Churches (32.2%), and others.

The strength of these Christian denominations is respectively as follows: Catholics 245,119,800; Greeks 98,300,000; Protestants 163,300,000; and others 506,719,800.

It is worthy of remark that the Orthodox Church is frequently, if not commonly referred to as the "Greek Catholic Church." It is now not merely schismatical, but heretical as well, although in doctrine it differs from the Catholic Church on a few vital points only. They have the same sacraments and the same external worship as Catholics. If we, therefore, efface the line of demarcation, and add together the figures for the Greek and Catholic Church respectively, we find that there is a solid phalanx of 343,000,000, or 68 per cent. of the total number of Christians arranged against those who profess Protestant doctrines.

According to our computation, the Catholic population of the world is distributed as follows:—

Table with 2 columns: Continent, Population. Includes Europe (169,982,000), America (61,772,800), Oceania (6,720,000), Asia (3,945,000), and Africa (2,700,000).

These millions are distributed over the various countries of the world, in each of the continents, as follows:—

Large table with 2 columns: Continent/Country, Population. Lists countries like France, Germany, Russia, etc., and their respective Catholic populations.

Table with 2 columns: Region, Population. Lists AMERICA (South and Central, United States, Canada, West Indies) and AFRICA (Including Algeria, American State, etc.).

We wish to remind our readers that since the Spanish-American war of 1898 the United States of America has acquired the Philippine Islands and other territories with an almost exclusively Catholic population. Thus the number of Catholics now under the protection of the "Star Spangled Banner" is, approximately, 17,000,000.

As to the figures for the British Empire, the estimates range from ten up to twelve millions. The figures for the different British possessions are as follows:—

Table with 2 columns: Territory, Population. Lists Ireland, England and Scotland, Canada, India, etc., and their respective Catholic populations.

A striking anomaly is apparent in respect to the statistics of the United Kingdom. For, although Ireland remains, as ever, steadfast in her devotion to the Catholic Church and the number of Catholics in England and Scotland has increased from 1,384,000 in 1881 to 2,000,000 in 1901, the figures show an actual decrease of 26,000 in the total Catholic population since 1881!

It is of interest to note that despite the excessive emigration of Catholics from Ireland, and the immigration of many thousands of non-Catholics, the percentage of Catholics in Ireland to the total population of the country suffered only a trifling diminution. Taking the figures for the British Empire as they are now, and comparing them with those for any past period it is abundantly clear that the Catholic Church has made a great and substantial advance in the countries ruled over by King Edward VII. This steady increase in numbers, despite religious and racial prejudices hoary with age and intensely bitter, shows that not alone in Australasia, but in Britain itself the religious future is with the Catholic Church.—The Monitor, Launceston, Tasmania.

IN HONOR OF THE PONTIFICAL JUBILEE.

All the foreign powers have sent special Ambassadors to the Eternal City to offer congratulations to the Holy Father on the occasion of his Pontifical Jubilee. From England, bearing the good wishes of His Majesty King Edward VII., the Earl of Denbigh, accompanied by the Hon. Everard Fielding, Mr. Philip Somers-Cox, and Mr. George Pereira, D.S.O. The German is represented by His Excellency Baron General Walter Von Loe, accompanied by Major-General Corrado di Hausman, and Prince di Salmi-Salmi. France is represented by His Excellency Armando Nisard, Ambassador to the Holy See. Bavaria by His Serene Highness Prince Oettingen-Oettingen and Oettingen Spielberg, Grand Master of the Royal Court of Bavaria, Baron Edward di Riederer, Chamberlain of His Majesty the King of Bavaria; Count Francesco Poggi and Baron Edmond di Wuerzburg, Gentlemen-in-Waiting to His Majesty the King of Bavaria; Austria sends an Extraordinary Ambassador Count Nicolo Seessen di Tem-

erin; Spain is represented by His Excellency Senor Alessandro Pidal y Mon; Portugal by His Excellency Don Michele Martius d'Antas; Belgium by His Excellency Count de Merode Westerlo, Count du Chastel Audefort (Lieutenant-Colonel of Cavalry), and Count Augusto d'Urso; Saxony sends His Excellency Baron de Frisen (Minister of Saxony to the Court of Bavaria, Envoy Extraordinary), and Baron Egone de Schonberg-Rot Schonberg (Chamberlain of His Majesty King of Saxony); His Excellency M. Costantino Gonbastow (Counsellor of State) is sent by Russia as Extraordinary Envoy; the Principality of Montenegro is represented by His Excellency Count Luigi Vornovich, Extraordinary Envoy; His Excellency M. Carlo Calvo, Minister of the Argentine Republic, is also Envoy Extraordinary of that Government; Brazil sends His Excellency Don Augusto Ferreira de Cosata as Extraordinary Envoy; Peru is represented by His Excellency Don Giovanni Mariano De Governeche, Count di Guaquil, Extraordinary Envoy; Costa Rica sends His Excellency Senor Emmanuel Peralta as Extraordinary Envoy; Holland sends His Excellency Count Enrico du Monceau, General and Head of the military staff of Her Majesty the Queen of Holland, in the Lower Countries, as Extraordinary Envoy. Rome is very crowded.

Catholic University Commission

The Royal Commission on University Education in Ireland has issued a second report. It consists of a submission to the king of the evidence taken during November and December last. Of the witnesses heard the most important were the Lord Chief Baron, Mr. Lecky, M.P., Dr. J. P. Mahaffy and Dr. W. J. M. Starkie, Resident Commissioner. Most Rev. Dr. O'Dwyer, Catholic Bishop of Limerick, also sent in a memorandum as a draft of the plan of university reform "in harmony with the views of the hierarchy."

The Lord Chief Baron most emphatically replied in the affirmative to the question:—"Is there need for additional provision for the higher education of Roman Catholics?" "He entertained a strong opinion that the ideal solution of this question would be the foundation of a college, with suitable endowment, which should be within the University of Dublin, and which should be as Roman Catholic as Trinity College is Protestant. He did not see how an additional university could be established in Belfast, having regard to the attitude lately assumed by the Presbyterians. It was therefore necessary that the Royal University should continue, and he should reconstruct it in such a manner that the authorities of the Belfast Queen's College should form the major portion of the Senate. He thought it of the highest importance that encouragement should be given to commercial and industrial teaching."

Mr. Lecky's opinion, which he gave simply as his own, and not as embodying the views of others, may be thus summarized:—

"He had come with great reluctance to the conclusion that it is the duty of the State to give further encouragement to sectarian and, practically, exclusive Catholic university education in Ireland. He did not believe that the Irish Catholics would ever obtain as good an education as they could have obtained under the mixed and undenominational system in Trinity College or in the Queen's Colleges. They were very unlikely to find teachers representing as high a level of scholarship and ability as were now to be found in Dublin University. In his opinion by far the simplest and best means of gratifying them was through the Catholic college in St. Stephen's Green. This college was originally set up by private subscription for the express purpose of giving the kind of education they desired. It was modelled after the University of Louvain, which is looked on with special favor by the heads of their Church. He thought that the endowment ought to be direct and to be largely increased. He should be glad to see the college made a wealthy college, in proportion to its numbers, a residential college with prizes that would enable its more intelligent pupils to win by examination a gratuitous, or almost gratuitous, education, with well-equipped libraries and laboratories, and all the appliances of good education. He thought that, except in theology, the students of the Catholic college should go, as at present, to the Royal University for their degrees."

Notes From Rome.

I will not do more than reproduce a few extracts from the last letter of the Roman correspondent of the "Catholic Standard and Times," which gives some most interesting details on the situation, and which actually suggested to me the few remarks I have made.

"The episcopate of Apulia had sent a protest to the Senate and Parliament in December; early in January came one from the episcopate of the Abruzzi, a second from the episcopate of Campania, a third from the Bishop of Ceneda, a fourth from the episcopate of the Beneventan, a fifth from the Piedmontese and Ligurian episcopate a sixth from the Sicilian, a seventh from the Calabrian, an eighth from the Emilia and the Romagna, a ninth from the Venetian, a tenth from the episcopate of Salerno and Lucania, an eleventh from the episcopate of the Cimino (patrimony of St. Peter). The Tuscan and other Bishops had protested previously; all these protests were official, being addressed to the Minister of Grace, Justice and Worship in a few cases and in the rest to the Senators and Deputies of the kingdom. They read like letters of protest from St. Basil, St. Augustine, St. Ambrose, St. John Chrysostom or St. Athanasius; they made as clear as noon-day the mind of the Catholic Church."

THOUSANDS OF PROTESTS.

"Meantime thousands of other protests, official and unofficial, were being uttered by, say, the Beato Spinoza Club at Genoa, the Catholic Democratic Club at Novara, the Catholic minorities in such municipal councils as that of Padua, the Catholic majorities or totalities in municipalities as that of Vicenza, the Catholic working peoples' societies at such places as Bergamo; public meetings headed by such conservative Liberals as Senators di Sambuy, Spinelli, di Revel, Bava Beccarelli in Turin (but such extraneous aid was a rare exception), by petitions to Parliament signed by 16,000 persons, as in the diocese of Girgenti, the ancient Agrigentum. This case calls for attention. If in backward Sicily and a little diocese like that of Girgenti, sixteen thousand persons signed the protest, six thousand in the city and ten thousand in the surrounding parts, and if more than fifty Catholic societies sent protests to the Parliament, we have at once a measure of the agitation and proof that the Government was not kept in ignorance of Catholic feeling. And in Catania, another Sicilian diocese, a vibrant protest was signed by four clubs, one trades union, six archconfraternities, seventeen confraternities, three conferences of St. Vincent de Paul, two societies, two associations, nine 'congregations' or sodalities; the Pia Lega against Blasphemy, the Apostolate of Prayer, the Schola di Religione di San Filippo Neri and the Young Men's Society of St. Aloysius and St. Stanislaus!"

A Costly Archbishopric.

According to the "St. James Gazette" it is quite as costly to become an Archbishop as to become a member of Parliament in England. That organ tells how when Dr. Temple took over the primacy he found himself with a bill of nearly £900 to meet. Giving some of the details the account runs thus:—

"The sum is split up in an extraordinary way among a list of officials of all sorts, many of whom have nothing to do with the primacy from the beginning to the end of his official career. The creditors of a new primate include eight doorkeepers—the Clerk of Parliaments, the Gentleman Usher of the Black Rod, and a long procession of somebodies and nobodies at Canterbury, Bow Church, and the House of Lords. The Board of Green Cloth receives thirty pounds and four pence for 'homage fees,' the auditor of the Dean and Chapter of Canterbury receives £20 10s. as an 'election fee,' and the Crown Office draws the considerable sum of £119 for the 'restoration of temporalities.' The royal license costs £140, nearly half of which goes to the Home Of-

New Books

AND New Editions.

A Practical Commentary on Holy Scripture, for the use of Catechists and Teachers. By the Right Rev. F. J. Knecht, D.D. With illustrations and maps. Second edition. Two vols. 12mo. Half morocco, net \$4.00.

Manual of Sacred Rhetoric; or How to prepare a Sermon. By the Rev. Bernard Feeney. 12mo. net \$1.25.

Translation of the Psalms and Canticles with Commentary. By the Rev. James McSwiney, S.J. 8 vo. net \$3.00.

The Triumph of the Cross. By Fra Girolamo Savonarola. Edited with introduction by the Very Rev. John Proctor, O.P. net \$1.35.

The Little Imperfections. Translated from the French, by the Rev. Frederic P. Garesche, S.J. 12mo. net \$0.60.

The Oratory of the Faithful Soul. By the Right Rev. Abbot Lewis Blossius. Translated by the late Bishop Coffin, C.S.S.R. 16mo. net \$0.20.

A Mirror for Monks. By the Right Rev. Abbot Lewis Blossius. 16mo. net \$0.20.

A Book of Spiritual Instruction: "Instructio Spiritualis." By the Right Rev. Abbot Lewis Blossius. Translated from the Latin by the Rev. Bertrand A. Wilberforce, O.P. Second edition. 12mo. net \$0.75.

A General History of the Christian Era. For Catholic Colleges and Reading Circles, and for Self-Instruction. By the Rev. A. Guggenberger, S.J. In three volumes. 8vo.

Vol. I. The Papacy and the Empire; with a table of Aryan Languages and ten colored maps. \$1.50.

Vol. II. The Protestant Revolution; with four colored maps. \$1.50.

Vol. III. The Social Revolution; with six colored maps. \$1.50.

The Life of Bartolome de Las Casas and the First Leaves of American Ecclesiastical History. By the Rev. L. A. Dutto. 12mo. net \$1.50.

A Benedictine Martyr in England. Being the Life and Times of the Ven. Servant of God, Dom. John Roberts, O.S.B. By the Rev. Dom. Bede Camm, O.S.B. 12mo. net \$1.25.

Lucius Flavius. An historical tale of the time immediately preceding the destruction of Jerusalem. By the Rev. Jos. Spillmann, S.J. 12 mo. \$1.50.

The Place of Dreams. Four stories by the Rev. William Barry, D. D. 12mo. net \$1.00.

The Marriage of Laurentia. By Marie Hautmont. 12mo. net \$1.60.

B. HERDER.

17 S. Broadway, ST. LOUIS, MO

face, and another £76 17s. 6d. must be paid for the royal assent." We have no doubt that the Archbishop would prefer not to have anything to pay for the honor and emolument of his conspicuous position. But when it is considered that this is the only price he has to pay for the possession of Lambeth Palace and an income of fifteen thousand pounds a year, we feel that His Lordship deserves very slight sympathy. We personally know a goodly number of curates, vicars, presbyters, incumbents, ministers—of every grade and class and denomination, who would be only too glad to pay out an equal, or even greater sum for the possession of such a remunerative office as that held by Primate Temple. Strange, it is otherwise with our Catholic hierarchy. The emoluments of office have naught to do with the spirit of the prelates.

NEW IMMIGRATION LAWS.

A Berlin despatch says:—The North German Lloyd and the Hamburg-American steamship companies have had so much expense in returning emigrants from the United States who have been excluded under the American immigration laws that they have now entered into an arrangement with the Prussian railway authorities under which the latter companies agree to refuse transportation to persons from Austria and Russia who fail to meet certain requirements. Russian emigrants, according to these requirements, must have a pass, a steamer ticket to an American port and \$100 in money. Austrian emigrants must be similarly provided, except for the pass. They must present a certificate from the examining agents of the companies at Ratisbon and Mysewitz.

Business Cards.

C. A. McDONNELL, Accountant and Liquidator, 180 ST. JAMES STREET, Montreal.

T. J. O'NEILL, Real Estate Agent, 180 ST. JAMES STREET.

M. SHARKEY, Real Estate and Fire Insurance Agent, 180 and 175 NOTRE DAME ST., Montreal.

G. O'BRIEN, House, Sign and Decorative Painter, PLAIN AND DECORATIVE PAPER-HANGER.

CARROLL RBOS., Registered Practical Plumbers, Plumbers, Steam Fitters, Metal and Slate Roofers.

CONROY BROS., 228 Centre Street, Practical Plumbers, Gas and Steam Fitters, ELECTRIC and MECHANICAL BELLS, etc.

DANIEL FURLONG, Wholesale and Retail Dealer in CHOICE BEEF, VEAL, MUTTON and PORK, 54 Prince Archarb Street.

GEO. W. REID & CO., Roosters, Asphalters, Heat Contractors, 783-785 Craig Street.

CHURCH BELLS, CHimes and Pells, Best Superior Copper and Tin. Order price, MSHANE BELL FOUNDRY Baltimore, Md.

MENBELY BELL COMPANY, TROY, N. Y., and 177 BROADWAY, NEW YORK 01495, Manufacture Superior CHURCH BELLS.

LAWRENCE RILEY, PLASTERER, Successor to John Riley. Established in 1858. Plain and Ornamental Plastering. Bases of all kinds promptly attended to. Estimates furnished. Postal orders accepted. 15 Park Street, Boston, Mass.

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

There was a little who between Pooley and the cl... and two others, Thom... and Arthur Gregory by... they would be happy to... us. We were to know e... too much of those two... later on; I took an an... them from the very first... to Phillips, a red-haired... sharp, forty eyes, and... ance strongly marked by... his guests, who evident... draw him. I was oblig... ish him, by 'reading o... sand' the table, not to... hour later he would hav... recall.

Finding that Babington... over with their master's... three guests took the... said all they could in hi... how it certainly was no... that Catholics were so l... with. They declared Lor... was to blame for that;... Walsingham, he had for... been striving to form a... Parliament, to bring ab... of the more stringent l... Catholics. It was all t... that the Queen had pe... many priests, and the e... the two seminary priests... since, had been entirel... ley's doing. It was ob... so astute a politician... ham would be desirous... with the Catholic... because each year mad... probable that Elizabeth... ry, and give a Protesta... the English throne. On... hand, there was almos... that the captive Quee... would ascend the throne... and this was reason e... Walsingham should incli... more to the side of th... In fact, they thought h... be sorely displeased, ... Stuart were to escape f... if, if only to spite Lor... Of course we drank in... information eagerly, as i... a due to Walsingham's... friendliness. Then it w... fington was on the eve o... all our schemes. I was... in time to prevent thi... tering to him, as I ha... vigorous kick. I then... that every lover of just... jice to see the Queen... at liberty; but I could... that the Protestant pe... tolerate a Catholic sov... the throne. In that ca... be seen how patiently t... had borne the heavy yo... tradition to the Pu... would soon rise in arm... "papist" Queen.

Our guests laughed, an... sibly some fanatic migh... sword in his zeal for t... the majority of the peo... take their beads again... ly to Mass.

"In that respect," ob... ey, "no are far more p... you Romanists. Just as... ley, then Sir William C... serve Mass piously in t... Queen Mary the Catholi... days, he and Walsingha... sands more would go t... at the Queen's comman... were a little more tim... would fare much bette... your religion better s... by bearing fines and in... not to speak of wor... that are always hangin... heads."

Such was the gist of... sation, as we sat over... the private parlor into... host of the "Anchor" ... us. We shook hands... Robert Pooley being... friendly. Babington mad... pointment with him to... on the Thames that aft... When at length we re... Tichborne was waiting... to hear how we had fa... told him of Walsingha... diality, he was by no... much gratified as we h... thought it was all mean... to deceive and entrap u...

Subscribe to the "True Witness"

McDONNELL, Liquidator, 1000 St. James Street, Montreal. O'NEILL, Estate Agent, 1000 St. James Street, Montreal. SHARKEY, Fire Insurance Agent, 1000 St. James Street, Montreal. O'BRIEN, Decorative Painter, 1000 St. James Street, Montreal. RYAN BROS., Gas and Steam Fitters, 1000 St. James Street, Montreal. FURLONG, Retail Dealer in, 1000 St. James Street, Montreal. REID & CO., Heat Contractors, 1000 St. James Street, Montreal. CHURCH BELLS, 1000 St. James Street, Montreal. BELL COMPANY, 1000 St. James Street, Montreal. RILEY, 1000 St. James Street, Montreal.

AN HISTORICAL ROMANCE OF THE TIMES OF Queen Elizabeth.

The Wonderful Flower of Woxindon, By Rev. Joseph Spillman, S.J.

PUBLISHED BY PERMISSION OF B. HERDER, St. Louis, Mo.

There was a little whispering between Pooley and the clerks, then he and two others, Thomas Philipps and Arthur Gregory by name, said they would be happy to accompany us. We were to know enough and too much of those two young men later on; I took an aversion to them from the very first, especially to Philipps, a red-haired fellow with sharp, ferret eyes, and a countenance strongly marked by the smallness of his features, and a scarcely older than ourselves, and knew how to keep up a pleasant conversation, so that before many glasses of canary had been drunk, we had become better friends than considerations of prudence would have allowed. In the exuberance of his high spirits Babington appeared inclined to disclose his projects to his guests, who evidently tried to draw him. I was obliged to draw him, by treading on his foot under the table, not to say what an hour later he would have wished to recall.

Babington very angry, and I had hard work to prevent a quarrel between the two. Tichbourne held to his opinion, and said: "Believe me, Walsingham is an old fox, and an enemy more to be dreaded than Burghley, who in some respects is a more honorable man, though it would not be easy to find his equal in guile and perfidy." "You are a bird of ill omen," answered Babington, "shutting your eyes to the light of day. What could be more honorable than the whole of Walsingham's behavior towards us? If he had suspected us of being conspirators, would he have talked in so candid and frank a manner? If he had had any misgivings in regard to our schemes, would he have offered Windsor the post of body-physician to the Queen of Scots, thus admitting us to free intercourse with the prisoner, and smoothing the way most delightfully for her rescue?" "Or rather laying a hidden snare for us," continued Tichbourne. "The fisherman sets the weir-basket wide open, the trout swims in and finds himself caught."

find Barbara rather contrary, when there was a question of entertaining any of my comrades, but on this occasion, against her wont, she ran off quiet willingly, on hearing that the two children had been shut up all night in Newgate for conscience sake, for she was a staunch Catholic, and a kind old soul at heart. Whilst Barbara was laying the table and preparing the repast, the Bellamys related their adventures. Topcliffe had himself conducted them to prison, and stopping under the dark, frowning gateway with its iron gates, had asked the boy age, if he would tell him the Jesuit's hiding place. The child acknowledged that the massive, formidable walls struck terror into his soul, but he stoutly refused to answer, thereby earning a hard blow from his enraged questioner. The poor little fellow went on to say that he had raised his eyes to the niche above the gateway where stood an image of the Blessed Virgin, and remembering that his grandmother had told him how Campion, on his way to execution, had saluted that very image, he bowed his own curly head respectfully, in imitation of the martyr. After that he did not feel much afraid of Topcliffe and the savage looking porter with the great keys. But when Topcliffe pointed out a ruffian-like individual, who glared at the child as if he would like to devour him, and told him it was the headsman, who would cut his head off if he did not tell where the Jesuit was, his blood did, he said, run cold. "Then," he continued, "they put Anne and me into a narrow, pitch dark cell, without giving us a morsel of supper, where there was never a bed to sleep on, only a heap of straw in one corner, on which, when we had said our prayers, we huddled ourselves together and tried to sleep. And just fancy how horrible! there came a rustling in the straw, and something ran right over me, a mouse or a rat, I did not know which; and we both cried for fear lest we should be eaten up alive before the morning. We thought of Daniel in the lion's den, and we felt sure that Almighty God, who shut the mouths of the great lions, would surely shut the mouths of the mice and rats. Then I remembered how the prophet Habacuc carried the reapers' dinner to Daniel, and I wished Uncle Kemy would bring me my bread and milk. At last I fell asleep, and when I woke it was broad daylight, at least as light as it could be with only one little barred window, and the jailer was there with a basin of gruel for our breakfast. The whole morning we sat on a bundle of straw, till all at once the key was turned in the lock, and in came Topcliffe, in a worse temper than I had ever seen him before. He was cursing and swearing, and I thought we were going to have our heads cut off. He drove Anne and me down the steps and out of the gate, but I did not forget to make my obeisance to our Lady as we passed. However he did not take us to the scaffold, but to a fine house, where there was a grand gentleman with a gold chain. He was very kind; he kissed Anne's hand and patted me on the head, but I did not like him half as well as I like you, Mr. Babington, or you, Mr. Windsor; I do not know why, but he had such funny eyes—" "Frith," interrupted Anne hastily, "for shame, we owe our release to him. Go to that young gentleman yonder, who is the Lord Secretary's nephew, and beg his pardon."

show it homage and reverence. What would you say if I treated the Queen's portrait here with disrespect? And she is only the Queen of England, whereas Blessed Mary is Queen of Heaven and earth, and carries in her arms the Child Jesus, who is true God and our Redeemer." I was so pleased with this answer on Frith's part, that I pulled out my purse and gave him a crown piece. Babington did the same, to the great delight of the boy, who had never before had so much money in his possession. To the credit of St. Barbe, I must say that he seemed more disconcerted than displeased by the child's repartee, and took it with a good grace. Pooley kept saying that little Bellamy would surely one day be Archbishop of Canterbury. Just then Barbara came in to say luncheon was on the table. Pooley and St. Barbe rose to take leave, but we pressed them to join us at our little feast, so that we might, in some slight measure show our sense of the obligation we were under to the Secretary of State in the persons of his nephew and his assistant. Pooley accepted at once; St. Barbe yielded after a little persuasion, and we all sat down to table. The viands were excellent, and our appetites were excellent too, since two of the party had been fasting in Newgate, and the others were young and hearty. The dessert was what Miss Anne and little Frith appreciated most; gingerbread and confectionery, dried raisins, dates from the Levant and golden oranges, and last of all, a tiny glass of sweet Tokay, a choice liqueur which Tichbourne produced from the cupboard in honor of the day. We should all have been right merry, had not the remembrance of their poor father's recent death prevented the two children from enjoying themselves as they otherwise would have done. But in the morning of life, tears and smiles follow close upon one another, and one could not take it amiss, if the sorrows of yesterday were forgotten awhile in the joys of to-day. However, Miss Anne presently begged us to escort her and her brother to Woxindon. So we said grace, and Tichbourne went to see about the horses. In the meantime, we went out into the garden; Babington offered his arm to Miss Anne, and gathered for her a little posy of the fragrant violets which grew under the hedge. Frith and I went down to the landing place, where our boat lay. Of course nothing would content the boy, but to go onto the river; therefore, as we saw our boatman Bill Bell at a little distance, we called to him to take us for a row. The rest of the company were willing to accompany us, so we all got into the boat, for we knew that nearly an hour would elapse before the horses were ready.

In fact, as we drew nearer to the walls we could see the face of some captive behind the grating of every loophole, and before long the boy's sharp eyes descried his uncle at one of the windows just under the roof. He shouted to him, and Anne waved her handkerchief. The prisoner recognized his hand through the bars waved a greeting in return. But the current was too strong to allow our remaining stationary, so we had to drift down and then pull back in a curve. After this had been done two or three times, it attracted the notice of the watchmen, who called to us, asking what we were looking for, and bidding us begone from the place. The hubbub they made led a boatful of young men and low people who were passing to push their boat nearer, and assail us with cries of "Papists! Papists!" Then they began to ask, if we had come to get absolution for our wicked plots from one of the priests of Baal who had lodged there at the Queen's expense, or if we were scheming to get the black-birds out of their cage? Babington was never inclined to let himself be insulted by the populace, and he might have got us all into trouble, had not both the young lady and St. Barbe both begged our oarsman to row away as fast as he could. St. Barbe moreover stood up in the boat, and asked the watchmen if they did not know who he was? Then a voice from one of the surrounding boats called out: "It is Lord Walsingham's nephew! Citizens, uncover your heads!" Thereupon both the watchmen on the banks and the people in the boats were fain with humble apologies to let us pass on our way; but just at that moment we became aware of the proximity of a barge of considerable size, whose rapid approach neither we nor the Londoners had observed in consequence of the recent commotion. The vessel was a most magnificent one; on the prow was the gilt figure of a unicorn, supporting a shield with the arms of England; rich tapestries hung on the sides to the water's edge; in the middle of the deck was a pavilion of red and white silk, raised on painted poles and adorned with costly fringes and tassels. The centre of the pavilion was surmounted by a large gilt crown; plumes of ostrich feathers nodded from each corner while from the stern of the boat floated a silk banner bearing St. Andrew's cross. In the prow two servants of the royal household wearing their livery of black and red and bearing silver staves were stationed; ever and anon they shouted with stentorian voices: Make way for Her Majesty the Queen! It was, in fact, the royal barge, for Elizabeth, profiting by the beauty of the day, was removing the Court from Richmond to her palace at Greenwich. Manned by able oarsmen, it had outstripped the barges and boats of the Queen's suite, which were left almost out of sight in the distance. The Queen was to be seen seated on some velvet cushions beneath the baldachino, herself decked in costly and gorgeous apparel, for, as is well known, she resembled her mother, Anne Boleyn, in the delight she took in the extent and splendor of her wardrobe. I never had so good a view of her as from our boat on the Thames that afternoon, and I was much struck by her proud and majestic appearance. She wore upon her head a small gold crown; an enormous ruff of the finest Brabant lace encircled her throat; her bodice was a blaze of jewels; her huge puffed sleeves of blue velvet were covered with a network of lilac cords, and her white velvet skirt was stiff with gold embroidery and pearls. But it was not the magnificence of her dress that proclaimed her to be the Queen, so much as her haughty bearing, the keen, searching glance of her eye. She had once been handsome; but strong passions, more than actual years, had worked havoc with her beauty, havoc which the roughest could no longer avail to conceal. Several of her ladies in waiting sat at her feet. These were generally selected with care, lest their good looks should throw the Queen into the shade. A few courtiers stood or sat around, amongst them I remarked Sir Christopher Hatton, and the new favorite Sir Walter Raleigh, who took the place of the Earl of Leicester, then absent in Flanders. I had little opportunity to make these observations, for in less time than it now takes to put these words, the royal barge was close upon us. Elizabeth had heard the shouts of the watchmen from a distance, and seen how the boats had gathered around us; and when the cry of "Papists!" reached her ear, she at once gave orders to turn the barge's head in that direction. It may be imagined that we were both astonished and alarmed to find ourselves in the presence of Her Majesty, who from under the baldachi-

no was looking at us with angry eyes. "What is all this about? What has happened?" She inquired in no kindly tone of voice. The smallest boats that were around us immediately drew off, leaving us almost alongside of the royal barge. "Why does no one answer?" continued the Queen with rising irritation. "What is this about Papists that I heard?" Babington and I stood up in the boat to explain and excuse ourselves. Before we could utter a word, Elizabeth's eye fell upon St. Barbe, and she exclaimed with some asperity: "Why there is Walsingham's nephew! In somewhat strange company, methinks. Or are the gentlemen perhaps not Papists after all, who were holding a pious conversation with the pretty birds in yonder cage? Fie, fie, what would your worthy uncle say to this? And our beloved Judith Cecil here, the great Burghley's fair daughter, who, if our eyes have not deceived us, gave St. Barbe the foremost place among her many adorers? Look at your faithless knight, good Judith, and look too at the fascinating Circe, who, it appears, has bewitched him." "Your Majesty seems to overrate my influence very much. I should rather ask the members of your Court how it is that this young gentleman prefers his present companions to them," replied the girl addressed, who was a more decided beauty than Elizabeth was wont to tolerate about her person, and whom on this account precisely she delighted in annoying. The Queen cast a sinister glance at the girl, who had spoken with a dignified indifference of manner. "Very flattering for the gentlemen and ladies of our Court, and for ourselves," she rejoined. "Fie, Miss Cecil! Were it not for the services your father, our incomparable Lord High Treasurer, renders us, we should feel tempted to assign you a chamber in yonder Clink, where you would have leisure to study manners for a week or two! But we are forgetting what we came here for, you, little man there, you shall tell us what has happened. You, at any rate, will invent no lies. So tell us at once what is your name, who are the people with you, and what was this commotion about?" Frith stood, cap in hand; his fair, curly hair tossed about his rosy, childish face, his honest blue eyes looking gravely but fearlessly at the Queen. He told us afterwards, that he should have liked to reproach her for having imprisoned and put to death so many priests, but something seemed to bid him refrain from doing so, and he therefore answered her questions quite simply. "My name is Frith Bellamy, and I live at Castle Woxindon, not very far from here, the other side of St. John's Wood. When you get to the beech tree at the cross-roads you must keep to the right, for the road to the left takes to the village of Harrow." "You tell me that, in case I should pay you a visit," said the Queen, laughing. The maids of honor tittered audibly, all but Mistress Cecil, whose features did not relax. The boy was quite offended at the amusement his words excited, he went on, addressing Her Majesty: "Oh, several monarchs have been in our house, and my grandfather, whose name was Frith also, died at Bosworth for your predecessors, fighting against Richard III. If Your Majesty condescends to visit us, I must beg you will come without these ladies, who laugh at what I say." (To be continued.)

THE ODD PENNIES. For the sake of saving odd pennies do not buy an inferior emulsion of cod-liver oil when you really need Scott's Emulsion. Scott's Emulsion costs more to buy because it costs more to make. The difference in price is pennies. The difference in results is pounds—pounds of flesh—and days of new strength and comfort. The consumptive and others who have lost flesh get more cod-liver oil into their systems by means of Scott's Emulsion than in any other way.

Irish Immigration.

The statistics of emigration from Ireland, which have just been presented to Parliament, deserve the most earnest consideration of Catholics on both sides of the Channel. As we read them, they are distressing. On one point alone do they furnish a single ray of comfort: They show that in 1901 the emigrants were fewer in number by 7,287 than in the year previous. In all other respects they are saddening. In the year 1901, the total number of emigrants amounted to 88,870, of whom over eighteen thousand were females. The significance of these numbers will be appreciated when we state that 80 per cent., both of the men and the women, were between the ages of fifteen and thirty-five! The meaning of this is that it is not the old and infirm who have left their native shores, but the manhood and womanhood of Ireland that has been departing to other lands. Ireland, we thus see, for the same features have been shown in the emigration statistics of past years—is being gradually drained of its young blood and weakened of its strong sinew. The productive and reproductive strength of the country is going elsewhere. Men and women who, had they remained at home would have been the stay of the civil and ecclesiastical prosperity, and the hope and pride of their native land, carried that hope elsewhere and sought, even while they carried, prosperity abroad. Eighty per cent. of these emigrants turned their faces to the United States, seeking that welfare which they found not at home; sixteen per cent., or a little over six thousand, made their way to Great Britain, and apparently stayed here.

These figures are instructive. No one needs for a moment doubt that the great bulk of these emigrants were Catholics. As such, they went to swell the ranks of the Church in America, a fact which should be borne in mind by all who so exultingly dilate upon the increase of Catholicism in the United States. For ourselves, while rejoicing in the prosperity of the Church under the Stars and Stripes, we cannot but regret that the edifice of its prosperity is built up by the materials which have so largely for half a century now been conveyed from Ireland. If America is the richer, Ireland is the poorer. The strength of the Church in America has been purchased at the price of her weakness in Ireland. In this we are but repeating the views of distinguished prelates in both the countries affected. Bishops, American as well as Irish, have lifted up their voices in warning, and have tried to stop the great stream of emigration. American prelates know and proclaim the difficulties and dangers which await the Irish emigrant on his landing in the New World. Irish prelates recognize that unless the people can be kept at home, and the manhood and womanhood of Ireland be preserved for that country, the prospects of the Irish Church must one day suffer an eclipse. The very principles of natural increase of population will work to the disadvantage of that section of the nation which sees its young and strong people leave the land. Ireland at present is in the great majority Catholic, but the non-Catholic minority is very strong and very prosperous. Without trusting the vaticinations of such that tell us that in a period of years not extensive Ireland may have to display a majority which will be Protestant, we are conscious that the gradual depletion of the Catholic manhood must tell injuriously on the position of the Church in no long time. The whole question is one which should attract from Irish ecclesiastics even more serious attention than has been given to it hitherto. No effort should be spared to retain the people at home. The man who prevents emigration by warning and advice is doing a great work for the prosperity of the Church in Ireland. The Faith of Ireland and its continued prosperity is as dear to us and as essential as any advantage that may result to America from the emigration of Irish men or women to its shores.

And we in this country may note with instruction the fact that over six thousand of these emigrants in 1901 came to Great Britain. They are the numbers for one year, and to them must be added the numbers for long years past. This steady stream has increased the Church here, and should not be lost sight of in any calculations of the increase of the Catholic population. It is a stream, too, of an important character. Pure, simple, full of faith, fresh generally from the country districts, these emigrants settle as a rule, in our large cities, where, while they swell or maintain the numbers of Catholics in the various

parishes, they are soon exposed to the disintegrating influences of city life. No one who knows the conditions under which so many thousands of our Catholic poor live and labor in the large towns of England and Scotland can close his eyes to the dangers which they run. Few priests, with any extensive parochial experience, in either of those countries, would hesitate to proclaim their opinion that it would be better for these emigrants could they be induced to remain in the more religious surroundings of their birthplace. They have better chance there of preserving the Faith, which, do what men will, is so easily lost, or for a time forgotten, in our great centres of population where the merely material aspect of life is the chief consideration for most. Gladly would we witness a determined effort to keep the poor emigrant at home. A strong Ireland, with an impregnable Church, is a far greater necessity for the prospects of Catholicism in England and Scotland than many Catholics among us consider. While the Church in Ireland is a power, the Church in England has always a support in the day of trial on which she can rely. Majorities tend naturally to assimilate minorities; even Jews recognise this truth. And it should never be forgotten by Catholics here that their prosperity has been founded on, has been year after year increased by, the Faith of Catholic Ireland. Let Ireland keep her people, and so benefit the Church here and at home.—Liverpool Catholic Times.

Household Notes

GOOD COFFEE.—The first necessity for good coffee is pure water—although coffee will go far toward making bad water palatable, as troops on the march are gratefully aware. For the breakfast cup in comfortable homes, fresh filtered water gives to the full the delicacy and aroma of the berry.

For two weeks after the filter was set up in our house the family wondered how the grocer came to send such superlative coffee at the same old price as the rough, ordinary stuff we had been drinking resignedly at thirty-five cents a pound. That was when coffee was cheaper than it is now. When the grocer assured us it was the same coffee he had sold for a year, it dawned upon us that the filter was to be thanked for the improvement. Try it. Buy a stone filter and say nothing about it. Let the family find out for themselves what makes the coffee better as well as several other things.

When the water begins to sing in the tea kettle, pleasantest of inanimate home voices, the coffee pot should go on the back of the stove to heat through before making the brew. A cold pot, or one merely warmed by scalding out, does not develop the best flavor of the beverage. The pot should be hot enough to slightly roast the ground coffee and hiss when the boiling water is poured in. Then you get almost the benefit of freshly browned coffee and the quick "vif" flavor.

But there is a choice in 25-cent tin coffee pots—namely, one with no soldered seams or, at least, no drops of solder clinging inside, and a round spout instead of a broad one. Then you will attach a cork to close that spout and keep it in as long as coffee is in the pot. Remember, the spout must be corked before the ground coffee goes in. So you imprison the exquisite aroma, which else goes drifting through the house, the pleasantest sort of matin summons, but a dead loss to your cup of coffee.

I hope you are no so lost to all sense of advantage as to buy coffee ready ground. There are people who buy five pounds of best Mocha and Java, have it run through the shop mill after any old Rio or Maracabo or "breakfast coffee," carry it home in a paper bag, scenting the commuters' train with it, and yet believe they drink coffee. They may as well take to cereal coffee and drink burnt juice at less expense.

Suppose you are making coffee in the simplest way, as nine-tenths of the families generally make it—in a tin pot—without filter or eggs to clear it. The pot should be drawn to the front of the stove, the ground coffee whisked in the water, just on the boil, poured hissing in, cover and cork shut tight on the precious aroma and the pot set where it will keep hot as possible, yet not boil, till you are ready to send it to table.

Ten or twenty minutes will make little difference; the soul of the coffee is inside the pot and will stay there. If it simmers or boils in the least it will grow of bitter strength. If it stands on the grounds, uncooked, without boiling, it will gain that flavor as if tobacco had fallen

into it which you have the unhappiness to meet sometimes at table d'hôte breakfast or lunch, especially if you get in late. If it stands, filtered, with open spout, it is an amiably flat coffee, a family coffee, such as one endures at the table of young housekeeping friends.

But coffee closely stoppered is good in ten minutes or less and all you need to settle it is to handle it carefully, pouring out the first half cup to clear the spout of grounds. But do not settle coffee with fish skin, whatever you do to clarify it. That insults the flavor of good coffee. And no epicure will tolerate pouring coffee from the pot in which it is made into another one for the table, as there is too great loss of the essence.

I hope you have your cream jug set in a bowl of hot water five minutes before the coffee is taken up, and that cream and sugar are in the hot cup, to have the topaz brown fluid poured upon the cream. No other way is a finished order of fine coffee, unless you are epicure enough to drink it clear, as mature Christians and men of the world learn is the highest form of coffee. But do not force yourself to take it so.

The taste for clear coffee, like the taste for silence and solitude and reading Lardner's essays and Marlowe's tragedies, develops itself. If you can honestly enjoy any of these things, life holds some kindness for you.—Shirley Dare.

THE ART OF LETTING GO.—We held on to a great many things last year which we should have let go—shaken off entirely. In the first place, we should expel from our minds completely the things which cannot be helped—our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one, and we should learn it at any cost. It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling-block, or a hindrance should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings, and failures. They dwell upon such experiences, and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, as they would banish a thief from the house, those painful thoughts would cease to seek entrance. We want all we can get of sunshine, encouragement and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures and wholesome thoughts—the only things which can help us on in this world—we shall make infinitely greater progress than by burying ourselves in glowing retrospection.

ABOUT TEMPER.—There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have for the moment a certain enjoyment in the licence, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away and the exhibition he made of himself. He will recall the amazement on the faces of his friends and the silence which they adopted as a protective measure, and the soothing language, which they used, as if they were speaking with a baby, and the glances which passed between them. He will not soon hold again with them as strong as he did before this outburst, nor will he have the same claim upon their confidence as a sound and clear-headed man. He has acted like a frothy, peevish child, and has for the time forfeited his title to manhood and the place of a man.

Soft Harness EUREKA Harness Oil. The one make your harness last as long as possible by using Eureka Harness Oil. It is the best oil for harnesses, and it is the only one that is made in Canada. It is made by the Eureka Oil Co. Ltd., Toronto, Ont. Sold everywhere in Canada.

ST. BRIDGET'S NIGHT REFUGE. Report for week ending Sunday, 23rd March, 1902.—Males 345, females 49. Irish 225, French 133, English 23, Scotch and other nationalities 13. Total 394. All had night's lodging and breakfast.

Revival of Home-Spuns in Ireland.

In the little thatched cottages in Donegal and Connemara looms and spinning wheels are busy manufacturing homespuns for royal wearers. The kings and queens of Europe have decided that these manufactures are fit for court attire, and the peasants of the north and west of Ireland are reaping a golden harvest.

Two years ago Queen Victoria ordered a large quantity of Irish home-made woollens. This immediately created an outside interest in the goods, and a few weeks sufficed to set all the idle looms in motion. Orders are now being received from every city in Europe, and several lots have been exported to the United States. A large order recently came from Persia, and even in Australia the homespun is not unknown. The peasant weavers are rapidly becoming prosperous compared with their circumstances a few years ago. The new market for their goods has claimed every yard they manufacture, so that while royalty flaunts the homespun the cotters are content with the cheaper mill article.

For hundreds of years the peasantry of Ireland clothed themselves in garments of their own manufacture. Less than fifty years ago no wedding wheel heading the list of presents from the parents of the bride. Even in "poor old Ireland," however, machinery has made such strides that had Queen Victoria delayed much longer in placing the first royal order for the homespun the sound of the loom would not now be heard in the land. As it is, old wheels are being dusted and renovated; fingers that had almost forgotten the duties required of them are being quickened to work again, and young hands are rapidly becoming expert with practice. The workers are quite as interesting as the study of the cloth they manufacture, and their abodes are always a great attraction to the tourist.

Donegal is the centre of the present activity in homespun circles, and the cottages along the mountain sides are filled with the hum of busy workers. The entire family spend the winter months at reel, wheel and loom. When the days lengthen and the sun grows more genial work on the little patch of ground necessitates a decrease in their production. Potatoes must be planted, a few cabbage plants "dibbled" in the ridges and a root or two of oats "trrenched." Then follows the haymaking season, with its delightful weather and cloudless sky. No matter how many orders royalty may send for homespun these hardy hill folks will "take things easy in summer days." These simple peasantry live to please themselves and their pleasure is usually the fulfillment of a general desire to take their own time for doing things. They like the sunshine and the growing meadows, the green pastures and the moss-covered banks; there is something in the whetstone that calls them to the hedgerow when it is white with blossoms, and not for gold would they miss the small birds' chorus. Therefore, it follows that the homespun harvest will be reaped only when the rain beats pitilessly on the roof and the wind moans and groans in the wicker chimney.

A cottage owning a loom may always be known by its unusual length. The loom fills one end of the cottage, which is only one story in height. Additional floor space for spinning wheels makes a greatly increased frontage necessary. This is done at the expense of proportion and gives the abode a squat appearance, that is deceiving. The walls of the cottages are whitewashed a couple of times each year and are remarkable for their cleanliness.

The machines used in manufacturing the homespuns are amazingly crude in appearance. They are very serviceable and enduring, in spite of their lack of finished workmanship. Looms are handed down from one generation to another, and the secret of the age of most of the spinning wheels belongs to the workers of another time. All the machines are permeated with the odor of burnt smoke, and the natural color of the wood used in their construction has long since been dyed black by the burnt peat.

It is astonishing with what accuracy these century-old machines operate. On one of these looms was woven the Irish linen presented to Queen Victoria on the occasion of her jubilee in 1887. The linen was said to be the finest ever manufactured.

Predictions have been made to the effect that the homespun industry will again spread over the whole of Ireland. Little surprise will be caused by this, at least to those who have followed the growth of the lace industry during the past few years. In many districts it has been almost impossible to engage servants on account of their being busily employed working the most costly Irish lace and other kinds of fancy needlework. Schools have been established at different centres of population for instruction in lace-work, and as many as fifty pupils attend single seminaries daily. Special sales of Irish home-made products have been held with great success in London, Dublin and Belfast.

The lace and homespun industries are closely allied. The peasants of the south have practically a monopoly of the lace business, while the homespun weaving centres in the north. Years ago large quantities of woollen fabrics were manufactured near Belfast, but the cottage looms have long since been ousted by the big factories employing thousands of men and women.

Most of the homespuns are sold to the merchants of the many small villages dotting the country. They are then purchased in bulk by the big retailer, who receives orders from all parts of the world. At present an attempt is being made to deal directly with the people without the interference of the middleman. As there is every chance of its succeeding it is to be earnestly hoped that the weavers themselves will reap the profits.—William Bullock, in the Gael, New York.

SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 855.—Dame Emma Savage, of the parish of St. Martin, District of Montreal, has this day, instituted an action in separation as to property against her husband, J. Pierre Marchildon, of the same place. PICHÉ & CORDEAU, Attorneys of Plaintiff. Montreal, 17th Feb., 1902.

NOTICE.

The Montreal & Southern Counties Railway Company will apply to the Parliament of Canada at its present session, for an act extending the delay for the construction of its Railway, enabling the Company to use any motive power; to make connections with other railways on the Island of Montreal and elsewhere; to make agreements with other companies; to construct, maintain and operate vessels, vehicles, elevators, warehouses, docks, wharves and other buildings, and to dispose of the same, and amending the Company's Act in such respects as may be necessary for its purposes. LAJOIE & LACOSTE, Attorneys for the Company. Montreal, Feb. 8th, 1902.

NOTICE.

Application will be made to the Parliament of Canada at its present session by the Lake Champlain & St. Lawrence Ship Canal Company for an act declaring the corporate powers of the Company to be in full force and extending the time for the completion of the construction of the Canal and amending the Company's Act in such respects as may be necessary for its purposes. LAJOIE & LACOSTE, Attorneys for the Company. Montreal, Feb. 8th, 1902.

SAVE YOUR EMPTY BAGS. Buy of BRODIE'S "XXI" Self-Raising Flour, which preserves the empty bag and returns them to you. Following premiums: For 12 six pound bags a beautiful colored picture in a splendid gilt frame 15 inches x 10 inches. For 24 six pound bags a larger picture in a gilt frame 18 inches x 12 inches. For 36 six pound bags a still larger picture in a gilt frame 21 inches x 15 inches. For 48 six pound bags a magnificent picture in a gilt frame 24 inches x 18 inches. For 60 six pound bags a superb picture in a gilt frame 27 inches x 21 inches. For 72 six pound bags a magnificent picture in a gilt frame 30 inches x 24 inches. For 84 six pound bags a superb picture in a gilt frame 33 inches x 27 inches. For 96 six pound bags a magnificent picture in a gilt frame 36 inches x 30 inches. For 108 six pound bags a superb picture in a gilt frame 39 inches x 33 inches. For 120 six pound bags a magnificent picture in a gilt frame 42 inches x 36 inches. For 132 six pound bags a superb picture in a gilt frame 45 inches x 39 inches. For 144 six pound bags a magnificent picture in a gilt frame 48 inches x 42 inches. For 156 six pound bags a superb picture in a gilt frame 51 inches x 45 inches. For 168 six pound bags a magnificent picture in a gilt frame 54 inches x 48 inches. For 180 six pound bags a superb picture in a gilt frame 57 inches x 51 inches. For 192 six pound bags a magnificent picture in a gilt frame 60 inches x 54 inches. For 204 six pound bags a superb picture in a gilt frame 63 inches x 57 inches. For 216 six pound bags a magnificent picture in a gilt frame 66 inches x 60 inches. For 228 six pound bags a superb picture in a gilt frame 69 inches x 63 inches. For 240 six pound bags a magnificent picture in a gilt frame 72 inches x 66 inches. For 252 six pound bags a superb picture in a gilt frame 75 inches x 69 inches. For 264 six pound bags a magnificent picture in a gilt frame 78 inches x 72 inches. For 276 six pound bags a superb picture in a gilt frame 81 inches x 75 inches. For 288 six pound bags a magnificent picture in a gilt frame 84 inches x 78 inches. For 300 six pound bags a superb picture in a gilt frame 87 inches x 81 inches. For 312 six pound bags a magnificent picture in a gilt frame 90 inches x 84 inches. For 324 six pound bags a superb picture in a gilt frame 93 inches x 87 inches. For 336 six pound bags a magnificent picture in a gilt frame 96 inches x 90 inches. For 348 six pound bags a superb picture in a gilt frame 99 inches x 93 inches. For 360 six pound bags a magnificent picture in a gilt frame 102 inches x 96 inches. For 372 six pound bags a superb picture in a gilt frame 105 inches x 99 inches. For 384 six pound bags a magnificent picture in a gilt frame 108 inches x 102 inches. For 396 six pound bags a superb picture in a gilt frame 111 inches x 105 inches. For 408 six pound bags a magnificent picture in a gilt frame 114 inches x 108 inches. For 420 six pound bags a superb picture in a gilt frame 117 inches x 111 inches. For 432 six pound bags a magnificent picture in a gilt frame 120 inches x 114 inches. For 444 six pound bags a superb picture in a gilt frame 123 inches x 117 inches. For 456 six pound bags a magnificent picture in a gilt frame 126 inches x 120 inches. For 468 six pound bags a superb picture in a gilt frame 129 inches x 123 inches. For 480 six pound bags a magnificent picture in a gilt frame 132 inches x 126 inches. For 492 six pound bags a superb picture in a gilt frame 135 inches x 129 inches. For 504 six pound bags a magnificent picture in a gilt frame 138 inches x 132 inches. For 516 six pound bags a superb picture in a gilt frame 141 inches x 135 inches. For 528 six pound bags a magnificent picture in a gilt frame 144 inches x 138 inches. For 540 six pound bags a superb picture in a gilt frame 147 inches x 141 inches. For 552 six pound bags a magnificent picture in a gilt frame 150 inches x 144 inches. For 564 six pound bags a superb picture in a gilt frame 153 inches x 147 inches. For 576 six pound bags a magnificent picture in a gilt frame 156 inches x 150 inches. For 588 six pound bags a superb picture in a gilt frame 159 inches x 153 inches. For 600 six pound bags a magnificent picture in a gilt frame 162 inches x 156 inches. For 612 six pound bags a superb picture in a gilt frame 165 inches x 159 inches. For 624 six pound bags a magnificent picture in a gilt frame 168 inches x 162 inches. For 636 six pound bags a superb picture in a gilt frame 171 inches x 165 inches. For 648 six pound bags a magnificent picture in a gilt frame 174 inches x 168 inches. For 660 six pound bags a superb picture in a gilt frame 177 inches x 171 inches. For 672 six pound bags a magnificent picture in a gilt frame 180 inches x 174 inches. For 684 six pound bags a superb picture in a gilt frame 183 inches x 177 inches. For 696 six pound bags a magnificent picture in a gilt frame 186 inches x 180 inches. For 708 six pound bags a superb picture in a gilt frame 189 inches x 183 inches. For 720 six pound bags a magnificent picture in a gilt frame 192 inches x 186 inches. For 732 six pound bags a superb picture in a gilt frame 195 inches x 189 inches. For 744 six pound bags a magnificent picture in a gilt frame 198 inches x 192 inches. For 756 six pound bags a superb picture in a gilt frame 201 inches x 195 inches. For 768 six pound bags a magnificent picture in a gilt frame 204 inches x 198 inches. For 780 six pound bags a superb picture in a gilt frame 207 inches x 201 inches. For 792 six pound bags a magnificent picture in a gilt frame 210 inches x 204 inches. For 804 six pound bags a superb picture in a gilt frame 213 inches x 207 inches. For 816 six pound bags a magnificent picture in a gilt frame 216 inches x 210 inches. For 828 six pound bags a superb picture in a gilt frame 219 inches x 213 inches. For 840 six pound bags a magnificent picture in a gilt frame 222 inches x 216 inches. For 852 six pound bags a superb picture in a gilt frame 225 inches x 219 inches. For 864 six pound bags a magnificent picture in a gilt frame 228 inches x 222 inches. For 876 six pound bags a superb picture in a gilt frame 231 inches x 225 inches. For 888 six pound bags a magnificent picture in a gilt frame 234 inches x 228 inches. For 900 six pound bags a superb picture in a gilt frame 237 inches x 231 inches. For 912 six pound bags a magnificent picture in a gilt frame 240 inches x 234 inches. For 924 six pound bags a superb picture in a gilt frame 243 inches x 237 inches. For 936 six pound bags a magnificent picture in a gilt frame 246 inches x 240 inches. For 948 six pound bags a superb picture in a gilt frame 249 inches x 243 inches. For 960 six pound bags a magnificent picture in a gilt frame 252 inches x 246 inches. For 972 six pound bags a superb picture in a gilt frame 255 inches x 249 inches. For 984 six pound bags a magnificent picture in a gilt frame 258 inches x 252 inches. For 996 six pound bags a superb picture in a gilt frame 261 inches x 255 inches. For 1008 six pound bags a magnificent picture in a gilt frame 264 inches x 258 inches. For 1020 six pound bags a superb picture in a gilt frame 267 inches x 261 inches. For 1032 six pound bags a magnificent picture in a gilt frame 270 inches x 264 inches. For 1044 six pound bags a superb picture in a gilt frame 273 inches x 267 inches. For 1056 six pound bags a magnificent picture in a gilt frame 276 inches x 270 inches. For 1068 six pound bags a superb picture in a gilt frame 279 inches x 273 inches. For 1080 six pound bags a magnificent picture in a gilt frame 282 inches x 276 inches. For 1092 six pound bags a superb picture in a gilt frame 285 inches x 279 inches. For 1104 six pound bags a magnificent picture in a gilt frame 288 inches x 282 inches. For 1116 six pound bags a superb picture in a gilt frame 291 inches x 285 inches. For 1128 six pound bags a magnificent picture in a gilt frame 294 inches x 288 inches. For 1140 six pound bags a superb picture in a gilt frame 297 inches x 291 inches. For 1152 six pound bags a magnificent picture in a gilt frame 300 inches x 294 inches. For 1164 six pound bags a superb picture in a gilt frame 303 inches x 297 inches. For 1176 six pound bags a magnificent picture in a gilt frame 306 inches x 300 inches. For 1188 six pound bags a superb picture in a gilt frame 309 inches x 303 inches. For 1200 six pound bags a magnificent picture in a gilt frame 312 inches x 306 inches. For 1212 six pound bags a superb picture in a gilt frame 315 inches x 309 inches. For 1224 six pound bags a magnificent picture in a gilt frame 318 inches x 312 inches. For 1236 six pound bags a superb picture in a gilt frame 321 inches x 315 inches. For 1248 six pound bags a magnificent picture in a gilt frame 324 inches x 318 inches. For 1260 six pound bags a superb picture in a gilt frame 327 inches x 321 inches. For 1272 six pound bags a magnificent picture in a gilt frame 330 inches x 324 inches. For 1284 six pound bags a superb picture in a gilt frame 333 inches x 327 inches. For 1296 six pound bags a magnificent picture in a gilt frame 336 inches x 330 inches. For 1308 six pound bags a superb picture in a gilt frame 339 inches x 333 inches. For 1320 six pound bags a magnificent picture in a gilt frame 342 inches x 336 inches. For 1332 six pound bags a superb picture in a gilt frame 345 inches x 339 inches. For 1344 six pound bags a magnificent picture in a gilt frame 348 inches x 342 inches. For 1356 six pound bags a superb picture in a gilt frame 351 inches x 345 inches. For 1368 six pound bags a magnificent picture in a gilt frame 354 inches x 348 inches. For 1380 six pound bags a superb picture in a gilt frame 357 inches x 351 inches. For 1392 six pound bags a magnificent picture in a gilt frame 360 inches x 354 inches. For 1404 six pound bags a superb picture in a gilt frame 363 inches x 357 inches. For 1416 six pound bags a magnificent picture in a gilt frame 366 inches x 360 inches. For 1428 six pound bags a superb picture in a gilt frame 369 inches x 363 inches. For 1440 six pound bags a magnificent picture in a gilt frame 372 inches x 366 inches. For 1452 six pound bags a superb picture in a gilt frame 375 inches x 369 inches. For 1464 six pound bags a magnificent picture in a gilt frame 378 inches x 372 inches. For 1476 six pound bags a superb picture in a gilt frame 381 inches x 375 inches. For 1488 six pound bags a magnificent picture in a gilt frame 384 inches x 378 inches. For 1500 six pound bags a superb picture in a gilt frame 387 inches x 381 inches. For 1512 six pound bags a magnificent picture in a gilt frame 390 inches x 384 inches. For 1524 six pound bags a superb picture in a gilt frame 393 inches x 387 inches. For 1536 six pound bags a magnificent picture in a gilt frame 396 inches x 390 inches. For 1548 six pound bags a superb picture in a gilt frame 399 inches x 393 inches. For 1560 six pound bags a magnificent picture in a gilt frame 402 inches x 396 inches. For 1572 six pound bags a superb picture in a gilt frame 405 inches x 399 inches. For 1584 six pound bags a magnificent picture in a gilt frame 408 inches x 402 inches. For 1596 six pound bags a superb picture in a gilt frame 411 inches x 405 inches. For 1608 six pound bags a magnificent picture in a gilt frame 414 inches x 408 inches. For 1620 six pound bags a superb picture in a gilt frame 417 inches x 411 inches. For 1632 six pound bags a magnificent picture in a gilt frame 420 inches x 414 inches. For 1644 six pound bags a superb picture in a gilt frame 423 inches x 417 inches. For 1656 six pound bags a magnificent picture in a gilt frame 426 inches x 420 inches. For 1668 six pound bags a superb picture in a gilt frame 429 inches x 423 inches. For 1680 six pound bags a magnificent picture in a gilt frame 432 inches x 426 inches. For 1692 six pound bags a superb picture in a gilt frame 435 inches x 429 inches. For 1704 six pound bags a magnificent picture in a gilt frame 438 inches x 432 inches. For 1716 six pound bags a superb picture in a gilt frame 441 inches x 435 inches. For 1728 six pound bags a magnificent picture in a gilt frame 444 inches x 438 inches. For 1740 six pound bags a superb picture in a gilt frame 447 inches x 441 inches. For 1752 six pound bags a magnificent picture in a gilt frame 450 inches x 444 inches. For 1764 six pound bags a superb picture in a gilt frame 453 inches x 447 inches. For 1776 six pound bags a magnificent picture in a gilt frame 456 inches x 450 inches. For 1788 six pound bags a superb picture in a gilt frame 459 inches x 453 inches. For 1800 six pound bags a magnificent picture in a gilt frame 462 inches x 456 inches. For 1812 six pound bags a superb picture in a gilt frame 465 inches x 459 inches. For 1824 six pound bags a magnificent picture in a gilt frame 468 inches x 462 inches. For 1836 six pound bags a superb picture in a gilt frame 471 inches x 465 inches. For 1848 six pound bags a magnificent picture in a gilt frame 474 inches x 468 inches. For 1860 six pound bags a superb picture in a gilt frame 477 inches x 471 inches. For 1872 six pound bags a magnificent picture in a gilt frame 480 inches x 474 inches. For 1884 six pound bags a superb picture in a gilt frame 483 inches x 477 inches. For 1896 six pound bags a magnificent picture in a gilt frame 486 inches x 480 inches. For 1908 six pound bags a superb picture in a gilt frame 489 inches x 483 inches. For 1920 six pound bags a magnificent picture in a gilt frame 492 inches x 486 inches. For 1932 six pound bags a superb picture in a gilt frame 495 inches x 489 inches. For 1944 six pound bags a magnificent picture in a gilt frame 498 inches x 492 inches. For 1956 six pound bags a superb picture in a gilt frame 501 inches x 495 inches. For 1968 six pound bags a magnificent picture in a gilt frame 504 inches x 498 inches. For 1980 six pound bags a superb picture in a gilt frame 507 inches x 501 inches. For 1992 six pound bags a magnificent picture in a gilt frame 510 inches x 504 inches. For 2004 six pound bags a superb picture in a gilt frame 513 inches x 507 inches. For 2016 six pound bags a magnificent picture in a gilt frame 516 inches x 510 inches. For 2028 six pound bags a superb picture in a gilt frame 519 inches x 513 inches. For 2040 six pound bags a magnificent picture in a gilt frame 522 inches x 516 inches. For 2052 six pound bags a superb picture in a gilt frame 525 inches x 519 inches. For 2064 six pound bags a magnificent picture in a gilt frame 528 inches x 522 inches. For 2076 six pound bags a superb picture in a gilt frame 531 inches x 525 inches. For 2088 six pound bags a magnificent picture in a gilt frame 534 inches x 528 inches. For 2100 six pound bags a superb picture in a gilt frame 537 inches x 531 inches. For 2112 six pound bags a magnificent picture in a gilt frame 540 inches x 534 inches. For 2124 six pound bags a superb picture in a gilt frame 543 inches x 537 inches. For 2136 six pound bags a magnificent picture in a gilt frame 546 inches x 540 inches. For 2148 six pound bags a superb picture in a gilt frame 549 inches x 543 inches. For 2160 six pound bags a magnificent picture in a gilt frame 552 inches x 546 inches. For 2172 six pound bags a superb picture in a gilt frame 555 inches x 549 inches. For 2184 six pound bags a magnificent picture in a gilt frame 558 inches x 552 inches. For 2196 six pound bags a superb picture in a gilt frame 561 inches x 555 inches. For 2208 six pound bags a magnificent picture in a gilt frame 564 inches x 558 inches. For 2220 six pound bags a superb picture in a gilt frame 567 inches x 561 inches. For 2232 six pound bags a magnificent picture in a gilt frame 570 inches x 564 inches. For 2244 six pound bags a superb picture in a gilt frame 573 inches x 567 inches. For 2256 six pound bags a magnificent picture in a gilt frame 576 inches x 570 inches. For 2268 six pound bags a superb picture in a gilt frame 579 inches x 573 inches. For 2280 six pound bags a magnificent picture in a gilt frame 582 inches x 576 inches. For 2292 six pound bags a superb picture in a gilt frame 585 inches x 579 inches. For 2304 six pound bags a magnificent picture in a gilt frame 588 inches x 582 inches. For 2316 six pound bags a superb picture in a gilt frame 591 inches x 585 inches. For 2328 six pound bags a magnificent picture in a gilt frame 594 inches x 588 inches. For 2340 six pound bags a superb picture in a gilt frame 597 inches x 591 inches. For 2352 six pound bags a magnificent picture in a gilt frame 600 inches x 594 inches. For 2364 six pound bags a superb picture in a gilt frame 603 inches x 597 inches. For 2376 six pound bags a magnificent picture in a gilt frame 606 inches x 600 inches. For 2388 six pound bags a superb picture in a gilt frame 609 inches x 603 inches. For 2400 six pound bags a magnificent picture in a gilt frame 612 inches x 606 inches. For 2412 six pound bags a superb picture in a gilt frame 615 inches x 609 inches. For 2424 six pound bags a magnificent picture in a gilt frame 618 inches x 612 inches. For 2436 six pound bags a superb picture in a gilt frame 621 inches x 615 inches. For 2448 six pound bags a magnificent picture in a gilt frame 624 inches x 618 inches. For 2460 six pound bags a superb picture in a gilt frame 627 inches x 621 inches. For 2472 six pound bags a magnificent picture in a gilt frame 630 inches x 624 inches. For 2484 six pound bags a superb picture in a gilt frame 633 inches x 627 inches. For 2496 six pound bags a magnificent picture in a gilt frame 636 inches x 630 inches. For 2508 six pound bags a superb picture in a gilt frame 639 inches x 633 inches. For 2520 six pound bags a magnificent picture in a gilt frame 642 inches x 636 inches. For 2532 six pound bags a superb picture in a gilt frame 645 inches x 639 inches. For 2544 six pound bags a magnificent picture in a gilt frame 648 inches x 642 inches. For 2556 six pound bags a superb picture in a gilt frame 651 inches x 645 inches. For 2568 six pound bags a magnificent picture in a gilt frame 654 inches x 648 inches. For 2580 six pound bags a superb picture in a gilt frame 657 inches x 651 inches. For 2592 six pound bags a magnificent picture in a gilt frame 660 inches x 654 inches. For 2604 six pound bags a superb picture in a gilt frame 663 inches x 657 inches. For 2616 six pound bags a magnificent picture in a gilt frame 666 inches x 660 inches. For 2628 six pound bags a superb picture in a gilt frame 669 inches x 663 inches. For 2640 six pound bags a magnificent picture in a gilt frame 672 inches x 666 inches. For 2652 six pound bags a superb picture in a gilt frame 675 inches x 669 inches. For 2664 six pound bags a magnificent picture in a gilt frame 678 inches x 672 inches. For 2676 six pound bags a superb picture in a gilt frame 681 inches x 675 inches. For 2688 six pound bags a magnificent picture in a gilt frame 684 inches x 678 inches. For 2700 six pound bags a superb picture in a gilt frame 687 inches x 681 inches. For 2712 six pound bags a magnificent picture in a gilt frame 690 inches x 684 inches. For 2724 six pound bags a superb picture in a gilt frame 693 inches x 687 inches. For 2736 six pound bags a magnificent picture in a gilt frame 696 inches x 690 inches. For 2748 six pound bags a superb picture in a gilt frame 699 inches x 693 inches. For 2760 six pound bags a magnificent picture in a gilt frame 702 inches x 696 inches. For 2772 six pound bags a superb picture in a gilt frame 705 inches x 699 inches. For 2784 six pound bags a magnificent picture in a gilt frame 708 inches x 702 inches. For 2796 six pound bags a superb picture in a gilt frame 711 inches x 705 inches. For 2808 six pound bags a magnificent picture in a gilt frame 714 inches x 708 inches. For 2820 six pound bags a superb picture in a gilt frame 717 inches x 711 inches. For 2832 six pound bags a magnificent picture in a gilt frame 720 inches x 714 inches. For 2844 six pound bags a superb picture in a gilt frame 723 inches x 717 inches. For 2856 six pound bags a magnificent picture in a gilt frame 726 inches x 720 inches. For 2868 six pound bags a superb picture in a gilt frame 729 inches x 723