

January 11, 1902.  
O. LIMITED.  
St. James Street  
January 11, 1902.

**Money**  
SALE.

As we tell of things  
on the look-out all  
have to do is to buy  
bright and early Mon-

**UNDERWEAR**  
This is the season  
for warm Under-  
wear. The Big  
store is in a better  
position than ever  
to meet the demand.  
Following are a few  
of the Company's  
special offers for  
January Sale:  
Men's Heavy  
and Drawers, in Nethland  
regular 30c; ..... 19c  
and Lamb's Wool Shirts and  
double breasted, pants  
cut and warm, regular 60c.  
..... 47c

**MEN'S and**  
**CLOTHING.**  
The advantage of the  
sales quoted below:  
Boys' 2-piece brown and  
gray Tweed Suits, sacque  
style, pleated front, regu-  
lar \$1.75; ..... \$1.35  
Sale price from..... \$1.35  
Boys' 2-piece Navy Serge  
Suits, pants lined, sizes 22  
to 28 inches, regular \$4.25  
sale price from..... \$3.15

Boys' 3-piece Brown  
Tweed Suits, sacque style,  
pants lined, coat lined in  
fancy's satin, regular  
\$3.25; ..... \$2.25  
Sale price from..... \$2.25  
gray and black, mixed  
single or double breasted,  
lined, latest cut, regular  
from..... \$4.75

**FOILED.**  
O. LIMITED.  
St. James Street, Montreal.

**House,**  
**RE.**  
**nt Sale.**  
**OODS.**

**T.**  
price \$22.00 per suit.  
\$18.00 per suit.  
\$7.00 and \$8.00 pair-  
\$5.00 per pair.  
Blue Quilted Silk.

**C.**  
Suits, Men's Office  
to \$2.00 each

all reduced to 10c.  
PRICE.  
Clips, etc., all less

**Hats, HALF PRICE**  
10 per cent off.

**S.**  
5 per cent.  
Bags from \$11.50 to  
15 to 25 per cent.  
s or Reductions.  
Orders.

**MONTREAL.**  
SOLE is printed and  
limited, at 2 Busby  
red), \$1.50; other  
foundland, \$1.00;  
um, Italy, Germany  
ce. All communica-  
tor, "True Witness"

# The True Witness

Vol. LI, No. 28 MONTREAL, SATURDAY, JANUARY 18, 1902. PRICE FIVE CENTS

## NOTES OF THE WEEK.

**PARISH CALENDAR.**—In this week's issue of the "True Witness" we are opening a new department adapted to our parishes in which the regulations concerning baptisms, marriages, sick calls, funerals, etc., are explained; items regarding hours of Masses on Sunday and week days, confessions, parish society meetings, the list of births, marriages and deaths, and notes of parish undertakings, are furnished in brief form.

Each parish will have its own space, which will be known as the calendar of the parish or by any other name that the pastor may consider suitable. We have had this idea in view for many years, believing that it would be the means of mutual help to the parishes and the "True Witness" in attaining their respective aims, as well as furnishing the laity generally with a fund of information that will be valuable and interesting. It will be necessary that the information for this calendar should reach us not later than Tuesday of each week. We cannot do better in explanation of the project than refer pastors to the first instalment, which appears under the title of "St. Patrick's Parish Calendar," on page 5.

It is hardly necessary to say how extremely useful and interesting to each parish and its members this weekly summary may prove. It is well worth the trifling labor required each week to prepare it. It serves in every respect all the purposes of a distinct publication without its responsibilities or inconveniences. We have, no doubt, whatever that the undertaking will command the attention of the parishioners and show good results.

**THE MAYORALTY.**—"A man is not the slave of circumstance, or need not be," John Boyle O'Reilly. The above lines are recalled now as we reflect upon the recent feeble attempt of Irishmen to select a standard bearer for the important and honored office of chief magistrate of Montreal. Some of us complain of ostracism and acts bigotry at the hands of other sections of the community. Let us be honest and say that if ostracism and acts of bigotry really occur it is the result of our own supineness, and lack of confidence in our kith and kin. The surrender of our rights as citizens in this year's mayoralty election is an evidence of this fact.

**UNSELFISH MEN.**—Our studious contributor "Cruz," discusses this topic in his contribution of this week. All that he writes about the need of a greater display of unselfishness in the ranks of our co-religionists who are the possessors of wealth which is measured by dollars and cents is true. But "Cruz" expects too much. Men in our ranks, and, in fact, in all classes, who can write their cheques for thousands cannot be expected to cast aside such a luxury as selfishness.

**WOMAN'S RIGHTS.**—Elsewhere in this issue we publish a practical and instructive address, delivered by Lady MacDonnell, wife of Lieutenant-Governor MacDonnell, of India, at a distribution of prizes at St. Mary's Convent in that country. It contains much sound advice and should be read in the family circle. It is the best kind of antidote to some of the latter day notions which find such wide circulation in local Saturday (Blanket) newspapers under delusive and flaring headlines.

**A SUBSCRIBER.**—In another column we print a letter from an enthusiastic subscriber, in which he offers a suggestion that we consider both practical and timely. We are prepared to accept his proposal on condition that our subscribers consent to an increase of the subscription price in the manner he suggests. If we receive the necessary encouragement before the first of March next we will not hesitate to increase the number of columns of the "True Witness," as indicated by our patron.

Our Maple Island friend's contributions will always be welcome. His sympathetic references to "Old Times in Montreal" will be read with interest by our local readers. There are scores of our subscribers

Kingston, in Ontario, and West Queen's, in Prince Edward Island. The majorities of the successful candidates, reported as we go to press, are as follows:—  
St. James, Brunet, G. .... 720  
Laval, Leonard, O. .... 22  
L'Islet, Caron, L. .... 1  
Kingston, Hart, G. .... 753  
West Hastings, Porter, O. .... 496  
West Durham, Beth, G. .... 21  
West York, Campbell, G. .... 153  
Addington, Avery, O. .... 400  
West Queen's, Farquharson, G. .... 400

The following shows the cause of the vacancy, with the majority at last election in the above constituencies:—  
St. James Division, Montreal, rendered vacant by the appointment of O. Desmarais to a judgeship. Liberal majority at the last election, 1,641.

L'Islet, rendered vacant by the appointment of A. M. Dechene to the Senate. Liberal majority, 100.  
Laval, rendered vacant by the appointment of T. Fortin to a judgeship. Liberal majority, 319.  
West Queen's, P.E.I., rendered vacant by the appointment of Sir Louis Davies to the Supreme Court. Liberal majority, 735.

West York, Ont., rendered vacant by the death of the Hon. N. Clarke Wallace. Conservative majority, 820.  
West Hastings, rendered vacant by the resignation of Henry Corby. Conservative majority, 842.

West Durham, rendered vacant by the unseating of C. J. Thornton. Conservative majority, 40.  
Addington, rendered vacant by the death of J. W. Bell. Conservative majority, 529.  
Kingston, rendered vacant by the appointment of B. M. Britton to a judgeship. Liberal majority, 192.

**LAND QUESTION.**—Quite recently, says the London "Universe," the Sheffield Town Council purchased a piece of land from the Duke of Norfolk, on which it is proposed to erect an electric power station. Heretofore the land had been let out in allotments, and the allotment tenants felt very naturally that they had a grievance in being turned out of their small holdings by the Sheffield Corporation, more especially as they had expended during the last two or three years much time and labor upon their holdings with a view to bringing the land in to good condition. The grievance of the tenants has fortunately come to the ears of the Duke of Norfolk, and His Grace, with his customary sense of justice and generosity, has ordered all the rents paid by the tenants since the commencement of their tenancy to be returned to them in full. His Grace was moved to this decision by the knowledge that it is only now that the land in question was about to make some proper return for the labor expended upon it by the tenants, and that it would be unfair to them to make them pay for the lean first years without enjoying the profitable seasons which were destined to follow later on.

**NEW IRISH LAND BILL.**—If there is truth in the rumor prevalent in well-informed circles in Dublin to the effect that the Government are preparing an Irish Land Bill equivalent to compulsory purchase, it is good news, remarks the "Catholic Times," of Liverpool. Those who are supposed to have special means of discovering the Government's intentions, it adds, assert that it is proposed that the tenant shall buy at seventeen years' purchase, and the landlord sell at twenty years' purchase, the State providing for the payment of the three years' difference. The agitation now going on both in the North and in the South aims at the rooting of the people in the soil through peasant proprietorship. The landlords may combat it and the Government may try to suppress it, but not even the worst form of coercion will end it. There is one way of ensuring peace, and that is through compulsory purchase. The passing of a Bill making provision for it would be an act of real statesmanship.

**CEMETERY DESECRATION.**—The "Canadian Freeman," of Kingston, in its last issue, reports a disgraceful case of desecration of the cemetery vault of St. Mary's in that city. It says:—  
"Probably nothing has occurred in this city in recent years has brought forth such condemnation as the unprincipled act of the villains who last Wednesday night robbed St. Mary's vault of three of the bodies placed there for safe-keeping until the burial time next spring. A survey of the vault and surroundings showed that the remains had been removed from their resting place in the most inhumane manner. Not satisfied with cutting the iron bars and passing the bodies out of the window in the roughest kind of a way, the ghouls dragged the lifeless forms over fences, hills and ditches to a sleigh in waiting on the main road. The remains stolen were those of Mrs. Margaret Hughes, who died in this city on December 27th; Miss Malinda Cropley, of Ottawa, who died at Rockwood Hospital, on November 29th, and Miss Margaret Healey, of the vicinity of Belleville, who died a few weeks ago.

**BYE-ELECTIONS.**—The bye-elections to fill all vacancies in the House of Commons were held on Wednesday, with the result that the Government has, in addition to holding the constituencies won at the last general election, added two others to their list. West York held for many years by the late Clarke Wallace, and West Durham, which was carried by the Conservatives at the last election by a very small majority. The following are the divisions in which elections were held: St. James Division, of Montreal, Laval, and L'Islet, in the Province of Quebec; West York, West Hastings, West Durham, Addington and

**RELIGIOUS OPINION.**—Under this heading, and referring to the Bible Congress recently instituted by the Holy Father, the New York "Independent" has a somewhat lengthy article, in which the writer attempts to show what has been, what is, and what may yet be the attitude of the Catholic Church to-

wards the Holy Scriptures. It is evident that the subject is approached from a purely Protestant point of view. At all events, the writer is hopelessly at sea in regard to the Church, to the Bible, to the object of the Pape Commission, and to all that concerns Catholic teachings on the subject. It would take a Philadelphia lawyer to make head or tail 'out of the arguments set forth. He anticipates, in some mysterious way, the reason of which is not very clear, that this action of the Pope, if carried to a conclusion, will be the hardest blow ever struck at the Catholic Church. We are strongly of opinion that Leo XIII. can be better trusted in such matters than can the "Independent." Like critics made like prophecies prior to the promulgation of the Immaculate Conception, and also before the Infallibility was defined. Still the Church has experienced the greatest advantage from these so-called "blows," and has proven to the world that she knew her own business better than could any outsider ever understand it. It is always amusing to read those apparently wise commentaries upon the actions of Rome in regard to the internal discipline or the dogma of the Church. What is really lacking to such writers is an exact idea regarding the spirit of the Church.

**IRISH LEADER HONORED.**—At a recent meeting of the Cork Corporation the Lord Mayor presiding, Mr. A. Roche moved that the freedom of the City of Cork be conferred on Mr. J. Redmond, M.P., in recognition of his eminent services as leader of the Irish Parliamentary Party, and in appreciation of the great ability and energy which he displayed in the cause of the Irish people during his recent visit to America. Sir J. Scott spoke in a fitting manner about the mission to America, but did not oppose the motion. The resolution was unanimously agreed to.

**A VOTING MACHINE.**—A voting machine looking somewhat like a cash register, and said to possess every advantage, guaranteeing secrecy, preventing repeating, and enabling illiterate persons to vote easily, it is said, has been invented by a French naval instructor. It does away with all writing and scratching. Five tickets, each having twenty names, may be voted simultaneously, straight or mixed. The results, counted automatically, immediately appear on the dials at the back of the machine.

**FIRE IN A CHURCH.**—The magnificently situated and artistically finished parish Church at St. Fulgence, in the Lake St. John district, came dangerously close to falling a victim to the ravages of fire last week, says the Quebec "Daily Telegraph." Had it not been for the timely discovery, the sacred edifice would undoubtedly be in ruins to-day.

It was during the evening that a woman happened to enter the church, whereupon she was astonished to perceive that the interior of the building was rapidly filling with smoke. Needless to say that every man, woman and child within hearing answered the alarm with all possible haste, and it was owing to their strenuous efforts that the sacred edifice was saved from destruction. A plentiful supply of water was at hand, and as the blaze was discovered before it had attained very large proportions, it was confined to the vicinity of the altar, and finally overcome. The damage caused will amount to three or four thousand dollars.

**A GENEROUS OFFER.**—There are more ways than one of aiding a good cause. The man who makes a donation to any worthy object has performed a good deed; but if, in doing so, he is able to stimulate others to proportionate liberality he is conferring a two-fold boon. On New Year's Day, 1901, Rev. P. M. Cawley, pastor of an Erie parish, that of St. Patrick, stated that he had received an offer from an individual to the effect that he would contribute to the Church an amount equal to that raised during the succeeding twelve months. Owing to strikes amongst freight handlers and other causes it was feared that the sum would be small. But on the Sunday after New Year, 1902, the pastor announced that the amount

of the year's contributions was \$15,961.71—and added that a like sum was handed to him by Mr. Andrew Weschler, a wealthy member of the congregation. These are facts that would bear considerable comment, and the lessons they teach are more numerous than we imagine. However, we will be content with the simple statement of the case, knowing how well our readers will appreciate not only the generous gift of the rich Catholic gentleman, but above all, the unique means he took to induce and encourage others to add to the Church's fund.

**A LAWYER'S TRUST.**—We had imagined that almost every kind of business in the world had experienced the "Trust" fever. We learn, however, that in New Jersey a corporation, known as the "Associated Attorneys," will do business of a legal kind for so much per year. The capital stock is \$20,000, of which \$1,000 has been paid in. The incorporators are three New Jersey city lawyers. This corporation is empowered to practise law through attorneys and counsellors-at-law in any part of the United States. It is expected that a specialty will be made of doing work for business houses and corporations at a stated salary per year.

**THE YOUNG MEN.**—On the Monday after Christmas the young men of St. Mary's parish, Lindsay, Ont., called upon the present pastor, Rev. Father Phelan, and presented him with a delicately worded address, accompanied with a splendid pair of fur gauntlets. Father Phelan had been curate of the parish under the late lamented Monsignor Laurent, the parish priest. On the death of the latter, the Most Rev. Bishop of Peterborough, appointed, for the time being, Father Phelan as his successor. The sentiments that seem to have animated the young men of the parish were gratitude to the Bishop for having left them Father Phelan to console the congregation after its great loss, and of regret at his approaching departure. There is something very touching in the fact that the young men of the parish entertain such noble sentiments and are animated with such a grand Catholic spirit. It is frequently remarked that the young men always leave the burden of such duties, in connection with the Church, to the older members of the parishes. But here is a little instance that goes a long way to prove that the spirit of their fathers is in some young men of to-day, and that they need but the opportunity to manifest the same.

**IRISH COMIC SONGS.**—It will be remembered that some time ago we published a contribution from one of our regular correspondents, in which it was pointed out that the works of Lever, Lover, Carleton, and their more feeble imitators, have been responsible for a great deal of that long-imposed nuisance, the "Stage Irishman." From time to time we meet with other writers who are imbued with the same ideas. The "Catholic Times," of Liverpool, in a recent issue says:—  
"It must be frankly stated that the Irish themselves are responsible for his persistent appearance. He has time after time come before thousands of them, twirling his stilletto with one hand, holding a bundle in the other, and exhibiting by means of his face and movements, as our correspondents well says, 'a mixture of shallow buffoonery, vanity, and good-natured idiocy.' And instead of showing clearly that they had no sympathy with such a wretched caricature, they laughed at his antiquated jokes and cheered his songs, which were chiefly notable for their poverty of thought. It is strange that the custom should have survived so long.

This pretty story is told of a distinguished novelist. He and his wife were at a social gathering, where the question was discussed: "Who would you rather be if not yourself?" His wife asked him for his reply to the question. He promptly answered: "Your second husband, dear!"

Aunt Maria (at concert): "Josiah, what's the next thing to be done?" Uncle Josiah: "They're going to sing 'For a Thousand Years.'" Aunt Maria: "For goodness' sake, Josiah, telegraph the children what's keeping us!"

**LET US GO TO DESJARDINS.**  
That is what is being said this season, among all the buyers of choice furs, at reasonable prices, for both poor and rich. It is a well established fact that the great house of Charles Desjardins & Co. gives 30 to 40 per cent, better value than anywhere else, for the same money. Join the crowd, therefore, for Charles Desjardins & Co., who are in every way the kings of furs in Canada, 1533 to 1541 St. Catherine Street.

"Why, pa, this is roast beef!" exclaimed little Willie at dinner on the evening when Mr. Chumpleigh was present as the guest of honor. "Of course," said the father. "What of that?" "Why, you told me this morning that you were going to bring a 'mutton-head' home for dinner this evening."

## BUSINESS METHODS IN CIVIC AFFAIRS.

**MAYOR LOW'S MESSAGE.**—Following is the text of Mayor Low's first message to the Board of Aldermen:

"I welcome you to your honorable duties as the legislative body of the city of New York. The interests with which you are called upon to deal are worthy of the best services of any body of men. I congratulate you that it is your privilege to assume these duties at a time when the eyes of the city, and of the whole United States are centred upon you. I beg to assure you of my hearty co-operation in all your efforts to serve the city well. And precisely as the legislative body needs the co-operation of the executive, so the Mayor needs the hearty co-operation of the city legislature. For this I ask, and I shall spare no effort to deserve it.

"At the present time it is not possible for me to discuss the affairs of the city in a way to be of value, but at your first meeting in February I shall hope to send you a message dealing with such matters as may then call for discussion.

"At this moment I wish especially to say a word through you to the people of the city. It is widely believed that during recent years a system has gradually been developed in connection with the administration of the city that calls for the illegitimate payment of money at every turn. To the historic phrase 'blackmail,' which originated when robber barons openly demanded money as the price of letting people alone have been added, as words of similar evil omen, the new and expressive terms 'shake-down' and 'rake-off.' Against such an iniquitous system, in all its forms, this administration is at open war, and I bespeak the co-operation of the people of the city to bring it to an end.

"If during the next two years any citizen or any employee of the city pays money illegitimately, either to avoid injury or inconvenience, or to secure his rights, he will do it, because he wants to, and not because he must. No one, from the largest corporation to the poorest boot-black, need pay one dime for protection from harm, or to secure just treatment at the hands of the city government. No laborer or other employee need part with one cent of his salary to any one, either in or out of the city government. The whole force of the administration will be exerted, continuously, aggressively and in every possible way, to prevent and to punish this sort of iniquity.

"Any one asked to make an improper payment for any purpose has only to report the fact to the Mayor to be sure of protection and redress. Persons having business relations with the city who meet with unreasonable delay in any department are asked to report to the Mayor without hesitation. By itself and without the aid of the people and of the city employees the administration can do little more than make this offer. With the co-operation of the citizens and of the city employees the whole foul system can be broken up.

"It is only those who despair of securing good city government in the United States who will believe that the practices I have alluded to can endure. It is only the enemies of democracy who believe that these things are inevitable. I ask for the co-operation of the people and of the employees of the city in destroying this iniquitous system, for the city's sake and for democracy's sake."

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The Erratic Flights .. Of a Scientist.

BY A REGULAR CONTRIBUTOR.

While science confines itself to the improvement of man's earthly condition, and remains within its sphere of material development, it has a noble mission and is calculated to assist in the grand, general plan that originated with the Creator of all things.

their life's study, just as they were about to make the last test or final experiment. We do not think that the futility all such delvings into the heart of nature could be more interestingly illustrated than in the concluding chapters of Bulwer Lytton's "Strange Story," or in his still more wonderful production "Zerzoni."

In all these theories, attempts at discovery, vain researches through the recesses of nature, we behold merely the evident human vanity. It is the same sin that has come down through the long lapse of centuries in one form or another, without interruption, to our time, and that will probably be perpetuated as an occurred heritage from generation to generation to the end of time.

But there is something romantically fanciful in the professor's scheme of perpetuating existing vitality. It is universally admitted that all living beings have a horror of death. Man, with his splendid faculties, may reason himself into the belief that it is better, after all, that life is limited to a few score years, and that a perpetual existence in this world, with all the ills and miseries that age brings on, is not desirable.

Professor Loeb may go on experimenting, he will sooner or later reach his last experiment, and with failure burning in large characters upon his ambitious scheme, he will illustrate by his scientific wrock the truth of Mangan's words that "His life is but a sad experiment."

MENDACITY AND VERACITY.

BY AN OCCASIONAL CORRESPONDENT.

It is not my intention to chide and censure those who are in the habit of telling a lie, or those who tell one now and again. We are very often sore put to it by inquisitive and curious people who wish to pry into our affairs. We do not wish to be rude by telling them that it is no affair of theirs, so we mince matters and wrong ourselves. It is generally known that to tell a lie is an evil, yet it is not so universally known why it is an evil.

think another. Otherwise he would make out of himself a sort of double being. To himself he wishes to appear in such a light and to others in an altogether different one. Let it not be inferred from this that we are always obliged to manifest our internal senses to others, by no means, yet it is not, by no means, the contrary. For confirmation of this, consider the invective that is showered upon and the disgust with which we view that man to whom a lie is traced. Does not every one shun the liar. He is an outcast (let the word pass) among men. He is distrusted, and the last person in whom we would repose a confidence.

Why this instinctive abhorrence of the liar? Why are all men so thoroughly at one on the baseness and worthlessness of the liar. The answer comes readily. It is thus because man instinctively knows that to lie is against nature. Furthermore, what would society do without veracity? It is the foundation upon which the lofty pile, society, is raised. Veracity is the keystone of society. Without veracity society would crumble to dust. Society is the union of many for the obtaining of some end. Such a union would be impossible if men debased themselves in falsehood, because without mutual confidence society cannot exist. Deception lends constraint. No bonds of union can stand against this latter. But you might object that a person sometimes says something that is false which he believes to be true. The does not tell a lie, because his mind is in harmony with his speech.

No matter what motives actuate us, they do not lessen the evil. Now that a falsehood is an evil is plain from the following reasons: We are the only beings on this earth who enjoy the faculty of speech. Speech was given to us to manifest our internal sense. It was not given to us for the purpose of abusing it. Hence it is patently that it is against the order of things to distort and pervert it from the intention of the donor.

Besides the intrinsic evil of a falsehood there is to be considered the direful consequences which follow in its wake. I shall not dwell upon

these. In passing, I shall only say that a lie is often fraught with disaster and misery for many. In conclusion I might be tempted to exhort each and every one to refrain from this evil. Such is not my intention. The facts are there. You, it is who must bring the lesson home to yourselves.

THOS. J. NORTON.

UNCHRISTIAN TALK.

It would be very well to try and deepen our conviction of the badness and the foolishness of the habit of talking uncharitably. Unkindness and uncharitableness, not only in deeds but even in mere words, are bad and wicked because cowardly and cruel and unjust in themselves, even if God had not expressly forbidden them.

But God has expressly forbidden them, and there are few bad things that God has forbidden so emphatically and with denunciations so often repeated, as the vices of the tongue. Whole pages of sacred Scripture might be quoted, from Ecclesiasticus especially and the Catholic Epistle of St. James, denouncing with marvellous energy the uncharitableness wrought by this unquiet, evil world of iniquity; and the divine threats against the uncharitable tongue do not begin with the son of Sirach, nor did they end with the son of Alphaeus, St. James the Less.

Although, however, the fear of offending the God of charity and the wish to be like the meek heart of Jesus must be our supreme motives from abstaining from sins of the tongue, it is very well to strengthen our purpose by convincing ourselves on lower grounds of the foolishness of all uncharitable talk. It is not only unChristian and uncharitable, but rude and vulgar and ungentlemanly. "Politeness" as a strange word to come into such a discussion, yet we have introduced it already, and it comes into the only phrase we carried away from a retreat given to the students of Maynooth, very nearly fifty years ago, by Dr. David Moriarty, before he was Bishop of Kerry: "Politeness is the fuel of charity." One might expect to see it turned the other way: "Charity is the fuel of politeness." "Politeness" as a word founded on mutual usefulness and consideration for one another. But there is a true and useful significance in the phrase that the Bishop made use of: "Politeness is the fuel of charity," or, as Pere Judde, S. J., had said more than a hundred years before him, "Un peu de politesse sert infiniment a conserver la charite."

Something similar is found in the little book entitled "Practical Sayings of Mother Macaulay, Foundress of the Sisters of Mercy": "She required the strictest attention to politeness and good manners towards each other. She used often to say that any departure from the rules of good breeding was usually the cause of some breach of charity, while good manners add to the value of good works. That famous woman of the world, Madame Swetchine, as famous for her holiness as for her social charm, said the same thing in a little differently: "Politeness is one of the safeguards and exercises of charity."

In the same place where I have jotted down these parallel passages, I find three other useful sayings which only bear indirectly on our present subject of uncharitable talk. We may try never to be uncharitable or ill natured, but always good natured and good humored, and so to keep our round in an atmosphere of kindness. The lady who would be in which uncharitable talk would be an impossible solecism. The lady whom we quoted last exercised herself the happy influence which she thus describes: "There is a silent Apostleship, a living Credo, an incessant and efficacious mission, which consists in the natural radiance, the true and profound contentment of certain holy souls: for the joy which such persons feel in religion is of all homages the least suspected."

Just Jannin, who says that "Good-humored people render a service to suffering humanity," has less right to be quoted here than Father Peter Galloway, S. J., who is said to have said: "A good laughter is a godsend in a community." But he certainly meant his good laughter to be a good-natured laughter, totally free from malice and uncharitableness.—Rev. Matthew Russel, S. J., in the Sacred Heart Supplement.

FALSE ESTIMATES OF LIFE

We cannot claim to be in accord with all that writers like Sarah Grand produce; but we find even in such authors flashes of truth that cannot be ignored. Contributing to the New York press a short article upon "Woman in 1901 and her future," this writer has given expression to some very healthy views concerning the sphere of woman and the false attitude of the modern woman. Her object is to show that the proper education of woman, for the purposes "of developing the best that is in her to the glory of God and for the good of mankind" is most desirable. She is in that "to woman worth the name has ever wanted to be a man," and that the fear of this desire to go beyond her sphere has caused most of the opposition to the enlargement of woman's sphere of action. If these views were wedded to the unchanging principles of the Catholic Church

concerning woman and her sphere, we believe that they would be productive of immense benefit to the gentler sex.

The Church is not opposed to the education, and the higher education of woman; on the contrary, the institutions put of number that the same Church controls, the great convents and seminaries for female education prove clearly how desirous that true mother is to endow woman with every ornamental acquirement that she is capable of receiving. In no other religion on earth is woman honored and exalted as she is in the Catholic Church. The very idea of the Mother of God, the very dogma of the Immaculate Conception, the very precepts regarding the example of Mary—for maiden and for mother—constitute the most glowing tribute that earth has ever paid to woman in any form and in any sphere. Hence it is that if Sarah Grand were to have based her views upon the Catholic doctrine and practice concerning the female section of the human family she would have written something actually grand in its conception and positively beneficial to the women of all generations.

Another remark in that article has attracted our attention, and is deserving of careful note. It reads thus:—"There has been talk lately in England of the decay of domesticity; but when the matter came to be sifted no proof was forthcoming of any decay whatever; on the contrary, there was ample evidence that domestic life had been raised out of its old dead level of stultifying dullness by the better education of the women."

On this we might have very much to say, did circumstances permit. But we must admit that there is an apparent truth in what the author here asserts. We do not believe that a proper education, that which exercises a refining influence upon the woman, can have other effect than one of a beneficial nature as far as concerns the home life. It is not the education of woman that is the danger, but it is the taking of woman out of her natural sphere of action and ushering her into the domain that social organism has reserved for man. The better educated the woman the happier and the brighter the home that she is called upon to govern. By education, however, we do not mean the acquirement of a certain amount of knowledge, of scientific or other instruction; education includes the moulding of the heart, the shaping of the mind, the forming of the sentiments, the inculcation of religious principles, the imparting of high and holy ideals; in a word, education means the perfecting of each and all of a woman's faculties and the bending of her inclinations and tastes in the direction of the domestic hearth.

A YEAR'S MISSIONS BY REDEMPTORISTS.

The Redemptorist Fathers of Saratoga Springs, N.Y., have given 149 missions and retreats during the year 1901. In addition to this work they have also conducted several very successful non-Catholic missions. The following fathers are members of the missionary band, the largest in the United States: Rev. Francis E. Klauder, rector and director of missions, Rev. Francis X. Miller, Hubert J. Zilles, James Feehey, William Hogan, Francis E. Parr, Stephen L. Connolly, Joseph Haniel, John J. Heenan, Francis X. Budr, Ernest Cooper, Joseph Bloom and John B. Guilo.

The territory covered by these 149 missions and retreats comprises various cities and towns in New York, Pennsylvania, Maine, New Hampshire, Massachusetts, Connecticut, Vermont, New Jersey, Maryland, West Virginia, District of Columbia, Ontario, New Brunswick and Nova Scotia. Among these for whom retreats were conducted were the priests of the archdiocese of Toronto, Can., and of the dioceses of Wilcna, Minn., Grand Rapids, Mich., and Hiltsburg.

Besides the missionaries named above, the Redemptorists have landed from four to six missionaries in the following houses: St. Mary's, Annapolis; St. Alphonsus' Church, New York; Mission Church, Boston, Mass.; Our Lady of Perpetual Help, Brooklyn, N.Y.; St. Mary's, North East, Pa.; St. Alphonsus', St. Louis Mo.; St. Joseph's, Denver, Col.; Kansas City, Mo.; Detroit, Mich.; Grand Rapids, Mich.; Seattle, Washington; Montreal and St. Anne de Beaufre, Canada.—Catholic Standard and Times.

LET US GO TO DESJARDINS.

That is what is being said this season among all the buyers of choice furs, at reasonable prices for both rich and poor. It is a well established fact that the great house of Charles Desjardins & Co. gives 80 to 40 per cent. better value than anywhere else for the same money. Join the crowd, therefore, for Charles Desjardins & Co., who are in every way the kings of furs in Canada, 1533 to 1541 St. Catherine Street.

CATHOLICITY IN SCOTLAND

In Scotland the Church continues to make wonderful progress. Monsignor Fraser, in announcing the Pope's interest and blessing at a recent meeting of the Catholic Truth Society, said he had assured the Holy Father a short time ago that the Scottish Catholics were organized and bringing Catholic claims before the minds of their fellow-countrymen. Noble churches were rising all over the land, schools and noble seminaries—nurseries of the future priesthood of Scotland. While a steady stream of converts were returning to the faith of their fathers, Catholicity was permeating Protestantism itself, and its doctrines

were preached from Presbyterian pulpits. They owed to Catholic patriots the independence in which they gloried, to Popes and bishops three at least of their universities, and their judicial system, which was the pride of the empire.—Southern News

THE IRISH LANGUAGE

And Technical Education.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, has always something strong and decisive to say when he makes a public utterance. Speaking the other day at the distribution of prizes at the day school attached to Laurel Hill Convent, Limerick, His Lordship said he hoped that at the next distribution of prizes they would have recitations in Irish. The movement for the revival of the Irish language deserved the sympathy and co-operation of everyone in the country. He would be very glad that that school and all the schools in the diocese did their own part in furthering it. He had been asked, "Will it last?" and he answered, "He did not know." They took up a great many things in Ireland with great enthusiasm, and worked earnestly for a time. They allowed them to drop away. Whether that would be the fate of the Irish revival or not he did not know, but while the great movement was there it ought to get fair play and a fair trial. He was glad to know that the education in all their intermediate schools this year had taken a new turn of a more practical character. In that institution he had sometimes assisted at the science classes, and he was glad to see the girls working with their hands, and not only learning out of books, but learning to do something. The science teaching that had been brought into the girls' and boys' schools ought to do a great deal of good for the people. If technical education was ever to come to anything, it must be based upon the work in the schools. A solid foundation must be laid in school-time, and on that they would be able to erect a superstructure of technical science. It was a rather unsatisfactory thing for the Irish people to see that not only at the head of the department in Dublin, but throughout every town and every county in Ireland, in order to make any attempt whatsoever at teaching technical knowledge it had been found necessary—or, whether it was necessary or not, it had been done—to bring over a number of Englishmen and Scotchmen to educate them. Of course they were not Catholics; they were English and Scotch Protestants who knew very little of this country and its people. It was a great advantage when administering any system in a country to know something about it; but of course their masters did not require to know anything at all about any country. They were ready to administer to every quarter of the globe, and to dispense with a knowledge of the natives. He supposed they would carry that principle into the matter of technical education throughout the country, but if they did they would soon find they were making a very great mistake, and would not carry their science much further.

The first thing these gentlemen had got to do—particularly the chief organizers, who were the expert advisers of the Department of Agriculture—was to put themselves into communication with the established educational systems of the country. They had to work through the schools that were there. The system of education that they had adopted in Ireland was denominational. Whether they were Catholics or non-Catholics they were all agreed on that—the education they gave their children was through denominational schools. That was simply a fact, like the Irish climate, and these gentlemen when they came to Ireland, must recognize that. If they thought they would be able to set up in Ireland a spick-and-span new system of their own—that they could shove aside the Catholic clergy; that they could put aside the Catholic schools which, in a city like Limerick, had done good work; that they could build up a system of technical education without any co-operation on the part of the Catholic schools, which were established for years and years, and were doing enormous work, they would find that they were making an utter mistake, and after serious failure they would after three years simply have to begin all over again.

OBSERVANCE OF SUNDAY

The country is agitated about the observance of Sunday, remarks the "Messenger Magazine." It is gratifying to us, as Catholics, that we never think of having recourse to the civil law to regulate our Sundays. In this, as in all other matters of serious import to religion and morality, we follow in all simplicity the guidance of the Church. When, without referring to her authority, we are imbued with the Catholic principle, so tersely expressed by our Lord; the Sabbath was made for man, not man for the Sabbath; and since He instituted His own day for our benefit, we find it natural to refrain from everything that would prevent us in turn from devoting the day to Him, from service labor and unbecoming amusements, so as to spend it in divine worship, with proper rest and relaxation. By an unwritten law, the world pays tribute to the Catholic custom of observing this day, Catholic, because whatever true regard there is for the Lord's day is due, not to the Reformers, not to Sabbatarians, with their puritanical restrictions, but to the reasonable

THE KING OF FURS.

No establishment in the world offers a richer collection of furs than the model establishment of Chas. Desjardins & Co. Better still, their prices eclipse any that can be offered elsewhere, in cheapness. A real saving of 80 to 40 per cent.—that is what one obtains on all furs at the vast counters of this establishment, 1533 to 1541 St. Catherine Street.

RELICS.—There recently arrived in Louisville, Ky., a box containing relics of two Roman saints who were martyred in 265 A.D. The relics are consigned to Monsignor Desjardins, a member of the altar. They are those of St. Magnus, a Roman centurion, and St. Bonoso, a Roman virgin. They were originally taken from the catacombs over 200 years ago, and have since rested in the Church of the Convent of Agnani, near Rome.

and truly religious manner in which the Church has safeguarded this observance from the beginning. If we wish to derive profit from the present controversy, we should take the pains to study the origin of this day, and strive to appreciate the spirit in which the Church has ever required her children to observe it. If, besides, we desire, as we should desire, to help our fellow-citizens who are now agitating the question, whether they be members of a church or not, to derive benefit from the controversy, we can do nothing better than set them an example of true Sunday observance by attending strictly to what the Church requires. Ten million Catholics, say 15,000,000, if we have that number, as some compute it, out Sunday morning to Mass, and many of them again to the afternoon or evening services, would be a moral force for this observance, far more effective than books of laws with armies of policemen to enforce them.

FOR FINE FURS.

Just bear in mind that there is no firm in Montreal who can sell you such fine garments so reasonably as we can. Every skin we put into a garment matches every other's skin, the seams are taped, the lining of the best quality, and the workmanship—well, it's got to be the best to leave our store. Chas. Desjardins & Co., St. Catherine street.

SUBSCRIBER'S SUGGESTION

Maple Island, January, 1902.

To the Editor of the True Witness: Sir,—Two years of the world's history have passed away since I became a regular subscriber for the "True Witness," and not a nominal subscriber either, but a diligent reader of its interesting articles and general topics of interest and instruction for all whose belief is in harmony with its columns. I have derived such a large amount of pleasure and information from the perusal of the paper that I feel it my duty to make a few remarks respecting its enlargement, and trust that in so doing I will not be considered impertinent, presumptuous or meddling. I am not one that claims the right to suggest to others what they should do. I am simply going to say what I think would be a good thing to do, and whether or not it meets the approval of others, I cannot forego the temptation of having my say in the matter, and that is to have the "True Witness" enlarged to twice its present size. I am willing to double my present subscription for the benefit of the paper, and will pay in advance. I am sure your "Curstone Observer" will agree with me in what I have stated above. His admirable weekly contribution to your paper has fully impressed me with the belief that he is a gentleman of beautiful sentiments. When I first read his letters they were so fraught with religion and religious sentiments, that I concluded he must be a priest, but when I read his letter, last spring, on "House Hunting," I at once abandoned the thought that he was a priest.

I am no stranger to Montreal, I spent some of the best years of my life amongst its hospitable people, and would like to revisit its sacred edifices. Often have I knelt before that venerable priest, Father Dowd, in St. Patrick's Church, and listened to his kind and saintly admonitions as my confessor. When I was in the prime of life often, too, was I charmed by the eloquence of Father O'Farrell and others who were living in your city during my stay, from 1866 to 1872. Many times have I stepped into St. Ann's Church and listened to the manly voice of Father Hogan. But eminent priests have all performed their mission here below and are now in the full enjoyment of their Blessed Redeemer, who sent them to do His will here. Many years have passed since I boarded the train at Bonaventure Station that bore me away from a city that "was all the world to me." This evening brings fond recollections of days gone-by.

Every subscriber to the "True Witness" should get one more subscribers in order to have more good reading matter. We should remember the old adage: "That many can always help one, when one cannot always help many." I am of opinion that no matter in what walk of life a man moves, whether he be a servant, a mechanic or a financier, he invariably likes to know that in discharge of his office he is appreciated and his work is approved of. Therefore, I cannot omit wishing the Editor of the "True Witness," its staff of efficient writers, and all its readers, a happy New Year, and hope their efforts to make this valuable paper still more valuable may be crowned with every success. Yours most respectfully, A SUBSCRIBER.

PUBLIC SPIRIT

Shanley, of Hartford, Conn., on the occasion of Communion Day of the society of Philadelphians. In society to-day the lack of Catholic public men seem a public profession would be deemed libelous. Liberty of edness are words to these days. Truth is unchangeable, in amount of liberality, and two, five, all promising, absolute gious truth is so certain it cannot yield one drea of this world, the children of light split united and are the men of the temporal interests, after God's interest.

ANOTHER VOICE

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The other evening to while away moments from journal odd bits of literature might take up to leave aside and to short essay by "Scientific Prophecy" century. There graph in it, which I will mention, at attention. It runs may have—or run for I am seventy—cannot in the next things hope to see tific marvels—we viable police some visibility of the h become chemically too much of an o if a poor curbston be able to enter arguments that go a theory. I am o of my lack of sci to take things every-day common ly I will make no ing or proving a hypothesis of an e

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Our Curbside Observer On "INVISIBLE POLICE."

The other evening I was inclined to while away an hour with fragments from journals and magazines, odd bits of literature that one might take up for a moment and leave aside almost immediately. On this occasion I happened upon a short essay by Jules Verne, on "Scientific Prophecies," for the coming century. There was one paragraph in it, which, for reasons that I will mention, attracted my special attention. It runs as follows: "We may have—or rather you may have, for I am seventy-four years old and cannot in the natural course of things hope to see many more scientific marvels—we may have an invisible police some day, for the invisibility of the human body must become chemically possible."

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It is the idea of an invisible police that drew my attention. If we were to ask the ordinary journalistic wag for an opinion he would very probably declare that experience has proven that mostly all police are invisible, even in our day—especially when their presence is needed. It has long been a standing joke—so long standing that it has got too stale to think of moving—that the policeman is never to be seen at the required moment, but that he invariably bolts up when all the trouble is over. There may be some foundation for this theory, as facts may go a good way to support it. The reason is that the policeman, being a human creature, constituted exactly like the rest of humanity is no more endowed with ubiquity than he is with invisibility. Then he lacks that other attribute—which our human nature never possesses—known as omniscience. In plain English, despite his uniform and his authority, he cannot be in more than one place at a time, he has no power of predicting the occurrences of the day, he is not aware of everything that is taking place in every locality at the same time, and his faculties of sight and hearing are by no means abnormal. In a word, he cannot claim, any more than did Sam Weller, to have eyes that are "a double pair of half million magnifying glass microscopes of extra power."

I have had no end of opportunity for observing policemen, especially along the curbside, and I have been enabled to form my own ideas on the subject of their invisibility. Stand with me any day—especially a fine day—upon the curbside of some principal street, and we will admire, and perhaps envy the easy time enjoyed by the slow-moving policeman that comes quietly along without hurry, or fatigue. He pauses at a corner, looks up and down the cross streets, takes a few leisurely steps down the way, stands to inspect the contents of a shop-window, and seems to enjoy the with all the time he wants at his disposal. We begin to wonder what on earth such a strong, able-bodied, evidently lazy fellow can do to earn the money that a tax-burdened city pays him. If he were at work he would be doing some good, but to draw a salary for lounging and loafing along in that manner, the thing is an absurdity. If he could only make himself invisible it would be a blessing for the hard working man in the street, or the busy, preoccupied business citizen would not have to note his comforts and envy him his happy lot. You can wager your life that, if there is a row going on ten streets away, he won't know of it, seeing that he is parading this street where he is not needed.

Come along with me to the curbside at any hour, between sundown and sunrise on a bitter winter night when the north wind shapes itself into a blizzard, and the razors and icicles of Jack Frost's armory are cutting your face till it burns and smart. We will stand—or if you prefer to walk—upon the same curbside. Though the mist of drift and the haze of bedimmed lights from the comfortable interiors of houses, we see the policeman coming along. He is walking slowly, stopping at corners, trying doors, looking into windows, never hurrying, carefully marking time in the humdrum of a prescribed beat. Why on earth does he not run to keep himself warm, or go into some shelter from the tempest that lashes the city? If he has the faculty of invisibility he must be a fool not to make use of it and get off the street. Other men are in their homes. The workman of the day time is in his bed resting from the labor of the past few hours, and recuperating for the morrow; the merchant is in his warm parlour or office, or snug under his blankets. There may be dangers that menace; fire, burglars, etc., but he has no dread of them—the policeman is out there lounging along in the snow. What is he doing there—the big, strapping, easy-going man? He is earning the salary that the city pays him for the protection and safety, the ease and contentment of those who pay the taxes. Is a crime committed he is there to place the offender in the impossibility of repeating it. Is there a crime premeditated he is there to prevent its accomplishment. Does misfortune overtake a victim on the highway, he is there to transfer the afflicted from the pavement to the hospital. Are men, maddened by the heat, ready to tear each other apart, he is there to check their disorder at the risk of life and limb.

Yet, he too has a home somewhere in the city. Probably a wife and children, depending upon his fidelity to duty for their daily bread and shelter. He would be happy at his own fireside; but his orders are to march and to watch—and he marches slowly onward, and he watches unceasingly, and he knows the chill and the fatigue, and the pains that nature adds to human infirmity, yet he dare not shirk the long hours of exposure. He must move slowly, in a given circle, be at a given corner at a given time. There are eyes upon him constantly—invisible eyes most frequently—and he moves ahead, and he earns his poor salary. Do you begrudge it to him?

Another voice.—That there is need—pressing need—for more willing hands, earnest minds and courageous hearts in Catholic ranks there can be little room for doubt in view of the tenor of the sermons and public utterances of our prelates and our priests in this country and in the United States. The Boston "Pilot" in referring to an admirable discourse delivered by

are against us. They would be willing to move in a given Catholic enterprise, if only these or those would lead the way."

THE MARRIAGE QUESTION.—In one of our Catholic exchanges we came upon a paragraph that impressed us as somewhat strange. A priest, in one of the leading centres of New England, after having made a house-to-house canvass of his parish, states that one of the causes of the decline of matrimony among young Catholics, in his city, is that parents encourage their sons to remain at home and share the financial responsibilities of the household, instead of leaving them to embark on the matrimonial sea. He blames the parents for this state of affairs, which, he says, is due to the fact that they wish to get their children's earnings. He urges the young people to read. Matrimony, the priest says, was the foundation of happy Christian homes, and the conservation of good morals. This he perfectly admits, but he is convinced that the rule cannot be made absolute; in fact, we consider that there are many exceptions to it. It is true that some parents do act through selfish motives in regard to their children's matrimonial prospects; but more frequently do we find Catholic parents only too anxious to see their sons and daughters settled in life before they are called from this scene. Then it must be remembered that the young men, especially, to whom reference is made are wage earners and in a position to keep a home, no matter how humble it may be. When a young man arrives at that stage in life he is not likely to refrain from taking a wife and building up his own home, unless he be restricted from so doing by motives of a very commendable order. It must not be forgotten that there are sacred obligations that the son owes to his parents, and under certain circumstances these obligations are very imperative. We could count not a few young men who would gladly have married earlier in life, but who, on account of the dependence of a mother, or sisters, or an aged father, upon their labors, felt it necessary to make the great sacrifice, and to perform the duty that children are obliged to perform towards their parents. Some of these married later in life, and felt all along that they would have been more contented had they been able to have commenced their own homes in younger years; but they did what they believed to be the will of God, and they showed the spirit that which moulds perfectly with that which the Church inculcates. We do not wish to be understood as criticising the remarks of the good pastor

above referred to, we simply wish to indicate that in matters of marriage, as well as in all other affairs of life, "circumstances alter cases," and it is not safe to lay down a cast iron rule, when so many exceptions may arise.

WEAKNESS IN HIGH PLACES.—On this subject much might be written. The "Southern Messenger" commenting upon the recent marriage of Mr. Chauncey Depew and Miss Palmer, says:—Chauncey Depew and his bride went through three wedding ceremonies the other day at Nice—a civil ceremony, a Catholic ceremony and a Protestant ceremony. Mr. Depew doubtless did not know any better and probably thought that one can't have too much of a good thing, but the bride must have known that she was deliberately breaking one of the laws of the Church. The canons of discipline had to give way before the canons of "high society." The lack of virile Catholicity among the wealthy has been too often in evidence of late. And some of our Catholic contemporaries have been writing as though the well-being of the Church depends in great measure upon the constancy of these invertebrate society dames. Happily, however, the Church will continue the even tenor of her way no matter how many of the "high give cause for editorial mutiny."

Notes and Cleanings.—A SOUVENIR.—The monster autograph album which the Catholic women of Mexico contemplate presenting to Leo XIII. already contains more than 40,000 names. MILLIONAIRE AND ART.—J. Pierpont Morgan has purchased, through a Parisian picture dealer, Raphael's famous Madonna of St. Anthony of Padua, for the sum of \$500,000. SILENT AND SAINTLY.—Brother Paschal, the venerable Franciscan, whose death was chronicled two weeks ago, was noted for his silence as well as his saintliness. His Father superior says that in the twenty-seven years he spent in the Paterson monastery he had spoken but three times. GENEROUS LADIES.—A handsome new missal used for the first time in St. Joseph's Church, Dayton, O., on Christmas Day, an exquisite table cover for sanctuary table and many dainty furnishings

for altar and sanctuary, were the Christmas gifts of several generous ladies of the congregation.

FATHER YOUNAN AT WORK.—About 35 converts represent the result of the mission held recently at St. Patrick's Church, Baltimore, Md., under the direction of the Very Rev. Elias Younan. Thirteen have already been received into the church and the others are under instruction.

DEATH IN RANKS OF CLERGY.—It is reported that twenty-five priests died in the Archdiocese of New York during the past ecclesiastical year. The mortality in the Brooklyn diocese is also notable. Indeed, the death rate among pastors of souls in the East is so great that there is continual need for young priests—and therefore for vocations to the priesthood—to carry on the work of the ministry.

CONVENT SCHOOLS.—A prominent minister stated in public conference last week, says an American exchange, that he would much prefer to have his daughter educated "by one of those good nuns" to having her brought up in a school from which all religion is eliminated. Protestants are coming back to the view that convent education is the best for their daughters. Only the blindest stupidity ever led them to think otherwise.

IRISH LACE.—Irish ladies announce their intention of encouraging home trade by giving their orders for drawing-room dresses to various firms in Dublin. Already there is a large demand for Irish lace, in which the Duchesses of Abercorn and Cadogan, Lady Londonderry and Lady Fingall are greatly interested. The Queen, too, is particularly fond of Irish lace, and means to encourage the wearing of it by all the means in her power.

BURNED THE MORTGAGE.—An exchange reports the following incident:—The Church of St. Mary of the Immaculate Conception, Williamsburg, N.Y., of which the Rev. Cas. P. Crowley has been the pastor for seven years, has been freed from debt. This was made known on Sunday night at a special service, when a mortgage for \$40,000 was burned by the Rev. Father Crowley on a silver platter in view of the congregation.

PONTIFICAL COMMISSION.—The London "Tablet" announces as a matter of the profoundest interest to the whole Christian world that the Pope has appointed a special

pontifical commission to consider all questions connected with Biblical studies. Catholic scholars throughout the world will have the fullest opportunity of stating their views and difficulties and bringing them to the direct notice of the Holy See. Cardinal Parocchi, dean of the Sacred College, is president of the commission, and Cardinal Segna, prefect of the Vatican archives, and Cardinal Vives y Tuto are assessors. There will also be eleven consultants chosen from different countries.

SEE OUR FURS.—That we are doing the business of the town goes without saying—our crowded store—the constantly arriving new goods and the number of customers who go to look elsewhere and then come back here to buy—all prove it. There's nothing like them in town, and nothing in the world in the way of low prices, Chas. Desjardins & Co., St. Catherine Street.

JOHN MURPHY & CO. Bargains in Linens! 3,000 yards Irish and Scotch Table Linen, all Double Damask, new designs. NOTE JANUARY DISCOUNTS! \$1.00 Table Damask, 33 1-3 off, or 68c per yard. \$1.10 Table Damask, 33 1-3 off, or 74c per yard. \$1.15 Table Damask, 33 1-3 off, or 77c per yard. \$1.20 Table Damask, 33 1-3 off, or 80c per yard. \$1.25 Table Damask, 33 1-3 off, or 84c per yard. \$1.35 Table Damask, 33 1-3 off, or 90c per yard. \$1.40 Table Damask, 33 1-3 off, or 94c per yard. \$1.50 Table Damask, 33 1-3 off, or \$1.00 per yard. \$1.65 Table Damask, 33 1-3 off, or \$1.10 per yard. \$1.75 Table Damask, 33 1-3 off, or \$1.17 per yard. \$2.00 Table Damask, 33 1-3 off, or \$1.34 per yard. 500 dozen Bleached Linen Damask Table Napkins, all sizes, all qualities, new designs. Prices of this lot from \$1 to \$3.50 per doz. January prices from 75c to \$2.25. 100 Bleached Linen Table Cloths; sizes, 2 yards x 2 yards; prices from \$2.00 to \$8.00 each; choice of the lot at HALF PRICE. 250 dozen Fine Linen Towels, all prices from \$1.00 per dozen, and a special discount of 10 per cent. extra off all quantities. Country orders carefully filled. JOHN MURPHY & CO. 2343 St. Catherine Street, corner of Metcalfe Street. Terms Cash. Telephone, Up 2746.

W. G. KENNEDY ...Dentist... No. 758 PALACE STREET, Tel., Main 830.

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more Home Knitters Wanted To Work at Their Homes Under the Direction of The GLASGOW WOOLLEN CO. 37 MELINDA ST., TORONTO, To Fill Large Contracts—Good Wages Easily Earned. We want a few more workers in this locality, at once, and in order to secure your co-operation without the delay of correspondence, we herewith explain our full plan in this advertisement. The work is simple, and the Machine is easily operated, and with the Guide, requires no teacher. If you wish to join our staff of Workers let us hear from you promptly with the Contract, order form, and remittance, as a guarantee, and we will send machine and outfit to begin work at once. Respectfully yours, GLASGOW WOOLLEN CO., 37 Melinda Street, Toronto. Our References—Express companies, Banks, or Toronto Business Houses. If you wish to examine the machine and see the material before undertaking the work, you can do so by sending \$2.00 as a guarantee of your interest in the expense of shipping, and we will send everything to your nearest express company, leaving a balance of twelve dollars to be paid and 25 cents for the return charges on the money to us. We are so frequently and unnecessarily asked if one can learn to knit without a teacher. We say, Yes; it requires no teacher; any person of ordinary intelligence who can read the Instruction Guide can learn to knit at once. ORDER FORM. \$15.00 Cash Contract Order Form. To the Glasgow Woollen Co., 37 Melinda St., Toronto. Gentlemen,—I desire to do the work as described in this advertisement, and enclose \$15 to pay for one Automatic Knitting Machine, together with material, instructions, and everything necessary for the work, the same to be sent to me by Express, CHARGES PREPAID. It is understood and agreed that any time after I have done an amount of work equal to the purchase price, \$15, I will take back the machine and outfit, and after deducting their expense, refund me the amount paid for same. Sender or head of family (if possible) must sign here: Full name ..... Street ..... P. O. .... County ..... Nearest Express Office is at ..... For reference I name the following person: ..... Be sure to use this form when spending your remittance for the machine and outfit, which you must fill in and have signed by at least one good reference in the proper place. Tear off and return to us, and also state how you wish to be paid, weekly, monthly, or as you send in the work. Send your remittance by Express, Money Order, Registered Letter, or Post-Office Money Order, and we will promptly forward machine, outfit, and simple guide for doing the work. This is the best offer ever made for the benefit of Canadians who want to work and make money at home. NO CONNECTION WITH ANY OTHER COMPANY. MONTREAL TRUE WITNESS



# St. Ann's Young Men.

## RECORD OF THE YEAR.

The following report of President Casey of St. Ann's Young Men's Society, which that efficient and enthusiastic officer presented at the annual meeting, held the other day, is well worthy of a careful perusal. It runs as follows:—

Our society has just closed its 17th year of useful existence, and it is a pleasing duty incumbent on my office to submit to your consideration a summary of the work done by our association during the past twelve months.

Looking at what has been done on the whole, we have much to feel proud of. This is a strong assertion to make at the beginning of my remarks, but the good work done by the various sections on whom we have always relied, and who for the past eighteen years sustained the honor of our society, and won for it an enviable reputation, justifies the assertion.

The various entertainments given this year by the Dramatic and Choral Sections, or under the auspices of the society, were all fairly successful. The first entertainment "Stereoscopic Views," given Jan. 28th, was satisfactory, and the eucure party, held February 5th, though not up to our expectation, was by no means a failure. On February 10th the Dramatic and Choral Sections played to a full house and sustained their time honored reputation. But it was on St. Patrick's Day entertainment that our society proved to all comers, that notwithstanding all that may be said to the contrary, St. Ann's Y. M. S. is the society of Montreal.

The veterans of many a well played drama seemed that day to eclipse their ancient splendor, and the younger members who took part, vied with their seniors for the fairest laurels! It would be unfair to pass here unnoticed the excellent work done that day by the chairman of the Dramatic Section, and by our esteemed musical director, Mr. P. J. Shea. Though never found wanting, the latter on this occasion seemed superior to all others. His happy selections lent charm to the "Frie of Kilmory," even beyond the author's conceptions or the artist's representation. The entertainment was a marked success from an artistic point of view; financially it net proceeds stand second to none.

On April the eighth the Dramatic Section lent its talent to the poor of the parish, and gave an interesting entertainment on behalf of St. Vincent de Paul Society. On another occasion during the year a similar act of charity was exercised in behalf of the poor of St. Mary's parish. Those who took part well deserved the words of praise and acts of thanksgiving rendered them. On September 2nd the members made their annual pilgrimage to Oka. It was well attended and marked by religious earnestness. On Nov. 26th the Dramatic and Choral Sections were again on the stage. The historic drama "Sir Thomas More" was presented in a most creditable manner for Ancient Order Hibernians. The names of several old reliables graced the programme,

and proved a drawing card. In consideration of the excellent work done on that occasion our Rev. Director was kind enough to treat the sections to an enjoyable oyster social. I have spoken at some length of the merits of the Dramatic and Choral Sections, but I cannot afford to pass unnoticed the heroes of the hour, the St. Ann's Lacrosse Club. Though comparatively a young organization, they have won for themselves and for us all enviable laurels, and are well deserving of the high esteem in which they are held by the society.

While the society has striven to improve its members in intellectual and physical culture, the spiritual sense has not been forgotten. The members approached Holy Communion in a body on Jan. 2nd, and again at the close of the annual retreat, March 24th. The month of May found them again at the Holy Table. The Fete Dieu procession was well attended, and on June 17th a general communion was made for the repose of the souls of deceased members.

This year, like many others, death made calls on our ranks, and two of our members, Mr. J. Quinn and Mr. James Slattery, now dwell in the city of the dead and have, we pray, found favorable judgment. As a proof that we do not forget our departed members, we have this year spent \$700 in purchasing a lot in Cote des Neiges Cemetery, and erected therein an elegant Celtic cross, on which will be inscribed the names of our confreres who have been called to their reward.

A noteworthy feature in the work of last year is the effort the society has made to cultivate a more fraternal feeling among sister societies. The invitation tendered and accepted by St. Anthony's Y. M. S., and the enjoyable evening we spent together goes to show the good that might be done did Catholic young men's societies meet more frequently. We would come to understand that we are all working for the same praiseworthy end, the betterment of our members, individually and collectively, and the diffusion of truly Christian principles.

Gentlemen, I have already encroached too long on your time, let me say one word more. I cannot close without saying that we are proud of our grand old society, proud of the good work it has done. If success has marked our career, if the name and fame of our society is to-day known throughout the length and breadth of our country—thanks to our spiritual director, Our Father, our founder—Rev. Father Strubbe. He has watched over the childhood of our society and ever guarded our interests with a jealous care. To his inventive genius and rare governing qualities our success is due in an eminent degree. He has thought and toiled for us and grown old in our service. Let us, as dutiful children, prove by our exemplary life that we appreciate his many, many services. Even if we did grow so ungrateful as to try to forget our generous benefactors he will never be forgotten; his name will ever remain synonymous with St. Ann's Young Men's Society.

MICHAEL CASEY, President.

## SOME LESSONS OF CONVENT EDUCATION.

Lady MacDonnell, wife of Sir Anthony MacDonnell, G.C.S.I., Lieutenant-Governor of the Northwest provinces and Oudh, India, recently distributed the prizes at St. Mary's Convent, Ramree, near Naini Tal. After the interesting function, her excellency delivered a striking speech, in the course of which she said:—

This is the first time that I have ever said anything in public, even to children. I cannot make a speech as the governor can, nor can I let this last occasion when I shall see you all pass without saying a few words which will, I hope, remain in your memories, and which may, perhaps, help you later on in your lives.

On this occasion, at all events, I have the advantage of the Lieutenant-Governor and, indeed, of most ladies who could address you in India, for I can enter into and sympathize with your convent life as none of them can.

I, too, was once a convent girl, many, many years ago, so long ago in fact that perhaps some of you can hardly realize that such a distant time existed.

blessings which God has given to me as daughter, sister, wife, mother and friend, there is none for which I thank Him more than for the years passed at St. Mary's Priory, Prince-Thorppe, where I had before my eyes the living example of all that is best, highest and most beautiful in woman. Therefore, my children, I can speak to you of convent life. And what I would say to you is this: Whatever the circumstances in which you find yourselves in after life, whatever your troubles, difficulties or perplexities, try to follow the example you have seen before you in this convent, try to think what the nuns would have done under those circumstances and then try to do it.

You older girls may say: "How can we copy the nuns? We want to grow up, we want to amuse ourselves, we want to marry, we don't want to shut ourselves in a convent and devote ourselves to good works." Yes, I know all this is true. To very few of you, in all probability, will be given the highest grace of the religious state, but on each and all of you is laid the obligation to try to be good women, and if you strive to act up to what you have seen taught and to what you have seen in St. Mary's Convent, Ramree, you will be, in the true sense of the word, good women. Here you have seen entire obedience, unflinching hard work and an all-embracing charity. If, in your homes, you obey as these nuns obey, your fathers and mothers will have their homes brightened by your presence during the holidays, and will long for the time when you go home to them for good.

If you work as these nuns work you will take much of the burden that must fall on the shoulders of your parents, or it may be of your husbands, and you will save them trouble, worry and anxiety in all cases, and very often money.

still you must keep your minds and your hands employed. Darn the stockings, keep the room clean, look after your little brothers and sisters, do whatever work is nearest at hand, but work. It is not good for man or woman to be idle—I say, especially, it is not good for woman.

You all know the old adage of the mischief that is found for "idle hands," and it seems to me that this is especially the case with women. But when we come to try to emulate the charity which fills the air in this convent, we know that we who live out in the world cannot hope to attain to within even a measurable distance of it. Still, if you try to practice even a little of this great gentleness and charity, all those around you will be the happier and brighter for your endeavors. I would say to you, in your joys and amusements, when you are 'out'—which all girls in all times have always longed to be—keep the memory of your convent before you, so that all your pleasures may be innocent and even work for your good.

When trouble comes, as come it must to all of you, let your thoughts go back to St. Mary's Convent—first and above all, immeasurably above all, to its peaceful chapel, and next to its brave and gentle Sisters. You will gather from your recollection of the latter courage and strength to face the battle of life just as bravely as they have, the giving up of all that was dear to them in order to do their duty and to teach you to do yours.

## THE CATHOLICS AND GALICIANS.

A mass meeting of the Catholics of Winnipeg was held in the Catholic club rooms on a recent Sunday afternoon for the purpose of considering some matters of public importance, and particularly affecting the Catholic community of the province. The gathering was the largest and most representative held by the Catholics for many years past. The chair was occupied by Mr. T. D. Deegan, and seated with him on the platform were His Grace Archbishop of St. Boniface, Rev. Father Chervier, Rev. Father William Kulwavy, O.M.I., Rev. Father Drummond, S.J., Rev. Father O'Dwyer, O.M.I., Rev. Father Trudel. In the assembly were present most of the leading Catholics of the city, with a strong delegation from St. Boniface.

The chairman, in opening the proceedings, stated that the first thing to consider was the question raised by the deputation which waited on the government regarding Galician education. That delegation totally ignored the fact that there are Catholics in this country, the so-called school settlement made some years ago contained a bilingual clause, under which the Galicians could have their own schools, and now the delegation, to meet their own ends, sought to have that clause removed. The Catholics would never consent to that, but would rally to the support of their co-religionists, the Galicians, and would insist by every means in their power, on retaining that clause in the Act.

His Grace, Archbishop Langevin, then addressed the meeting, and in the course of his remarks, said a great interest was taken by the public of Canada, particularly in Manitoba, in what might be called the Galician question. They agreed that since those people had come to live under the British flag they must be made good British subjects, and the most efficient means to reach that end, was, of course, the education of their children. Schools must be established for them according to the law, and the English language should be taught in those schools, but the school law of the country had consecrated the bilingual system, and those people, as a matter of right, might have their children taught their own language in the schools, together with the English language, and, as a matter of fact, they desired that very strongly. But if all agreed that English should be taught in the schools, all did not admit of the teaching of their national language. Now, the Galicians believed that they must keep their language, particularly because it is the best means for them to keep their faith. How could children be taught religion in their own idiom if they did not know how to read? A proof of the disposition of the Galicians in the matter of education was what had been done in Winnipeg. He was amazed to see that the gentlemen of Winnipeg, who took such a lively interest in the education of Galician children, and who wished the government to do so much for them, did not seem to consider the Galician children who are living in this great city. None of the Rev. Fathers who have charge of the Galicians in Winnipeg, and even of thousands in the country districts, were invited to the meetings called on this question.

There is a school on Selkirk avenue which for a year past has had an average daily attendance of about one hundred and twenty-five Galician children, under two teachers and a principal. The city and the government had not contributed one cent towards that school, nevertheless the work was done and efficiently done; English was taught in that school and any visitor would be welcomed within its walls in the basement of the Church of the Holy Ghost. Who had supported that school? The Fathers of the Church at the request of the Archbishop. Who is paying the teachers? The same fathers.

Why do the Galicians send their children to that school and not to the public school? Because it is the kind of school they want and because their own language is taught in it as well as English. If the building was large enough there would be another hundred scholars. There was no need of compulsion to get Galician children to attend that school. All they asked was what the law grants in their favor on the points of language and Catholic teachers. The government has expressed lately their determination to abide by the school law in favor of the Galicians, but now it appears that certain gentlemen desired that law to be amended or even repealed so far as the points desired by the Galicians are concerned. Was it not, therefore, to be desired that at this juncture the Galicians themselves and those who are their proved friends should come forward to see that their rights are considered and their rights preserved. Was it because these people are strangers and because they belong to the Catholic faith that they were to be denied the benefit of the school law when the school law was declared lately as opposed to the just claims of the Catholics of Winnipeg did any of these gentlemen who now take such deep interest in the Galicians go to the government and ask to have the law amended in favor of the Catholics of Winnipeg?

This opened up the question, he would not say of the sincerity, but certainly of the proper understanding of the position of the part of those who took such a deep interest in the education of the Galician children. Was the school law to be confirmed or amended only when it was thought to oppose or to favor, as the case might be, Catholic interests? Was it necessary for foreigners coming to this country to abandon their language in order to become good citizens? No one in the land would dare say yes in answer to that question, and for himself he could say he would never abandon his own language, but would nevertheless be just as good a British subject as any man in the land. There were fifteen thousand Galicians in Manitoba and twenty-five thousand in his diocese, and out of that number they could say there were at least four thousand children. Would it not be advisable to approach the government first for the school in Winnipeg and then for other schools to be established in the colonies? He wondered why the same interest was not taken in the Mennonite settlement where there were so many children who attended no school at all, and where in many of the schools in operation no English is taught. He would like to know why there was not the same zeal for the children of the Doukhobors, who should be assimilated too. Why this sudden and most marvellous interest in the Galician children? Was it not because the very great majority of the Galicians belonged to the Catholic Church?

The Catholics did not seek to establish schools to educate Protestant children or others who did not belong to the Catholic faith, and he would say that the secret of peace in the community would be for everyone to mind his own business, and the political acts of the country would have sufficient to do if they bore that strictly in mind. If the gentlemen who now attacked the school settlement and advocated striking out of the bilingual clause thought they could thus dispose of four thousand Catholic children they were greatly mistaken. If they wanted to start a new school question there could not be a better time than the present. He could say that with the increase in their numbers during the past ten years, and the knowledge they had gained of their own strength, the Catholics of Manitoba were never better prepared to come to the front and fight their own battles. Because they had not said much of late some people seemed to imagine that the Catholics were sleeping, but that was not so, they were not sleeping, they were always at work.

Now he would like to tell them briefly what the clergy had done for the Galician settlers. In 1898 the Rev. Father Albert Kulwavy, who later on in Germany, came from Ottawa to take charge of the Galician settlers. After a year his brother, Rev. Father William Kulwavy, now parish priest of the Holy Ghost Church, came here. They built a church and a house on Selkirk street at a cost of ten thousand dollars. He could not tell them the amount of a spiritual good that had been done in that church. It was the church of hundreds of smiles all round. People came on foot as many as forty miles to perform their Easter duty, and some Polish people actually came from British Columbia to hear preaching in their own language. That church had been the centre of Catholic life for many settlements throughout Manitoba and the North-west. Then a Redeemptorist Father, now in Brandon, had spent some months in Galicia to learn the language; two other Fathers had learned the language, and three more were learning it. They had sent Bishop Pascal, of Prince Albert, to Galicia, and Father Lacombe went to see the Emperor of Austria himself to get priests to attend these people. The Galicians were not indifferent, they were thoroughly religious, deeply attached to their faith, and would not give it up for all the gold in the world. They are rooted in this country because they are good settlers; they were first class settlers and first class Catholics, and no matter what might be done they would not give up their faith. They belonged to the Catholic Church, to the Catholic clergy, to the Catholic laity, and they would never give up the care of those four thousand children.

Rev. Father O'Dwyer then read a very interesting letter from a priest who had recently visited the Galician colonies where he found everywhere progress and deep attachment to the Catholic faith.

Speeches were also delivered by Rev. Fathers Kulwavy, Drummond and Chervier, and other Fathers, and F. W. Russell, seconded by Mr. J. D. Dawl, the chairman was appointed

to nominate a committee representing Winnipeg and St. Boniface to join with a committee of Galicians to wait on the government at such time as might be thought fit to present the views of the Catholics on the points raised. The following committee was appointed—Messrs. N. Dawl, J. Bernier, M.P.P., J. Foley, A. F. Blass, Dr. Lambert, E. Jelliveau, A. H. Kennedy, L. O. Ganest, V. Mager, P. Marrin, M. McManus, E. Case, D. Smith, F. W. Russell, T. D. Deegan, J. Carroll and N. Betourneau with power to add to their number.

The meeting considered the present standing of the Catholic newspaper of the West, the "Northwest Review," and an energetic committee was appointed to further the interests of that publication.—Extracts from the report of the "Free Press."

## ARCHBISHOP CORRIGAN ON SOCIALISM.

Archbishop Corrigan, in St. Patrick's Cathedral, Sunday morning, January 5, delivered the third of the series of sermons on Socialism which he commenced in October last.

The general view with which he commenced and continued yesterday is that Socialism which holds the root idea the common ownership of property is, under any of its various forms, impossible of realization. He, however, does not disparage the honest endeavor of which Socialism is born to better adjust the relations of labor and capital. He seeks to reconcile man to his lot, to show him that in the possession of wealth the ceaseless unrest of the soul is not stilled, that to hold happiness in his grasp is a futile effort. In sum, he holds that the prevailing order is the best possible for this stage of human development, that it is not in the power of man to so utterly alter his condition as to elude the pains and trials and inequalities of life. However, he believes that this condition can be bettered through following the lead of the example of Christ, that here, and here only, will be found solace and rest and peace.

"Among the many arguments used to prove the divinity of the Christian religion," said the Archbishop, "in addition to its rapid spread since its origin, is the moral force it gives to its believers. It takes a man who once was greedy or sordid or dissolute and, as if by magic, makes him a better man, and develops the qualities which make us say that man is a little lower than the angels. It is estimated that eleven millions of people have made themselves martyrs to establish their conviction in this religion—they went to the stake, not as fanatics, but as witnesses to the Lord. Thus has Christianity established its credentials, given a reason for its existence.

"To-day Socialism is making seductive promises, opening up an earthly paradise for mankind, saying that, tired of the promises of religion, which offers happiness only after death, it will make possible this happiness on earth. I take at random a statement from a Western paper, which says: 'Socialism is an ideal state of society in which there is neither luxury nor idleness; in which the armies of laborers, instruments of production, not of destruction; in which cities of sanitation only are built, in which housewives work but a few hours a day, in which crime is unknown, in which everybody has servants and a thousand pleasures now only for the rich.'

"Now, we know that Socialism is intended to aid humanity to regulate its ill-adjusted society. Since capital is the root of all dissatisfaction, Socialists agree in the distribution of property, no matter how much they disagree on the means to distribute the property and other details of arrangement. The visions held forth of happiness and order are alluring, and no one more than I wishes that they were realized. We can see that, under certain conditions, these ideas are possible—if the human nature of the present be changed, if the human race be subject to one human will absolutely.

"But Socialism promises great results without reason, for there is no known force to compel all humanity to part with its private wealth and place it in a common fund. This is possible only under certain conditions, as that which forms sisterhoods and brotherhoods. But the majority of mankind is not moved by intense religious motives as are the members of these associations. Unless some argument can be invented to induce the laborer, the banker, the merchant, to throw their goods into a common fund, then Socialism fails.

"But is this the only possible way to adjust capital and labor? It must be remembered that a century and a quarter ago Socialism did not exist. It was only with the invention of machinery that the social question, the rights of man, arose. Certainly society has progressed since the time of Christ, and this not under the regime of Socialism. Is not there, then, hope in the future that the brotherhood of man will be reached without the change proposed by Socialism? Human character has not greatly changed in two thousand years—then how can it be expected to change enough to agree to the ideas imposed by Socialism?

"Under existing conditions the man of common sense can succeed in a measure. Under the Socialistic regime there would be little inducement for man to club the earnings of his hands—it is imbued in his nature to wish to have his own family, his own goods. Then could art and science prosper under the new regime? These things require, to succeed, the devotion of a lifetime. Where every man must do his share, where is there room for the dreamer? It is only after success that the

common mind appreciates the ideas of great men. Then in this society freedom would be fettered, the highest in present society pulled down to the level of the lowest. In destroying the rich, their functions of making possible great art museums, libraries, etc., would be annulled. I say the wealthy have a function assigned, for it is through them that great and original benefactions are possible. To my mind, this fact should soften the feeling against the wealthy. They are as much in the hands of circumstance as the poor, and are just as much a necessity of society.

"For me the present contains a large possibility of happiness for the frugal, honest, poor, and the future holds forth hope for more. Neither rich nor poor can be happy, each must take his woe to Bethlehem. The Christ is the only way. He says, 'Come,' and in Him alone is there peace."

## LOCAL NOTES.

ST. BRIDGET'S NIGHT REFUGE Report for week ending Sunday, 12th January, 1902.—Males 117, females 66. Irish 201, French 158, English 12, Scotch and other nationalities 17. Total 383. All those had night's lodging and breakfast.

ST. PATRICK'S ORPHANS.—Through some oversight the name of Mrs. Patrick McCrory was omitted in the list published in these columns, a weak sign of generous contributors to the Christmas tree and Christmas dinner for St. Patrick's Orphans.

A FRAISEWORTHY ACT.—On the nights of Dec. 30th and Jan. 2nd, St. Ann's Cadets held two entertainments in aid of the poor of St. Ann's parish. The hall was crowded to the doors on both evenings, and the late-comers fought, in vain, for standing room.

There is to be no Tombola this year, but the proceeds of these two concerts, amounting to about one thousand dollars, will, thanks to the Cadets and those in whose charge they are, supply the treasury of the poor.

## RECENT DEATHS.

MRS. EDMUND GUERIN.—The death of Mrs. Edmund Guerin, wife of Mr. Edmund Guerin, advocate of this city, at the early age of thirty-two years, will be read with sincere regret by many of our readers who formed her acquaintance during the first year of her residence in this city, when in the fulness of health and enthusiasm she took part in many undertakings for the benefit of our Catholic and Irish national societies. Deceased had been in poor health for a long period. She was a woman of culture and refinement, with a heart full of sympathy for those in distress. The "True Witness" offers the bereaved husband its most sincere sympathy in his great loss.—R.I.P.

## CANADA'S FOREIGN TRADE.

The aggregate foreign trade of Canada, import and export, for the first six months of the current fiscal year up to the end of December amounts to \$218,281,609, an increase of \$18,492,431 over the same period of 1900. This includes only the domestic exports of the country. The total imports amounted to \$99,662,849, a gain of \$8,076,587, and the exports of domestic produce to \$118,568,760, an increase of \$5,415,894. For the month of December alone the showing is equally favorable.

The returns for the six months' trade are as follows:—

Imports—	1901.
Dutiable goods	\$ 56,936,189
Free goods	38,627,397
Total	\$95,563,586
Coin and bullion	4,098,668
Grand total	\$99,662,849
Exports (domestic produce only)—	
Minerals	\$21,770,198
Fisheries	8,302,501
Forest produce	20,375,117
Animals and their produce	37,919,390
Agriculture	18,385,564
Manufactures	8,796,750
Miscellaneous	19,225
Total	\$118,568,760
Coin and bullion	1,000,000
Total	\$119,568,760

For the month of December, alone the returns are as follows:—

Imports—	1901.
Dutiable goods	\$8,747,794
Free goods	6,329,047
Total	\$15,076,841
Coin and bullion	173,291
Grand total	\$15,250,132
Duty collected	2,577,842
Exports (domestic produce only)—	
Minerals	\$2,451,316
Fisheries	2,187,121
Forest produce	2,182,088
Animals and their produce	6,401,482
Agriculture products	3,980,926
Manufactures	1,611,802
Miscellaneous	7,409
Total	\$18,772,744

Exports of foreign produce decreased from \$2,304,987 in December, 1900, to \$1,837,932 in December last.

BOUNDARIES OF I Patrick's parish extends westward and northward to Mountain and McO the west. Above Sher it runs from Amberst limits west beyond Seminary; on the from the corner of William street to McGill to river and along east as far as Grant; limit is the old city the dividing line between St. John the and running from the west and Duluth Avenue line about midway between Napoleon streets. Ward lies in St. Pat.

WHO ARE PARIS All Catholics residing tory, and whose language, belong to St. P of all other languages or other of the French Notre Dame, St. Louis, according to families where French are equally spoken, of the head of the family what parish the family when the mother tongue of the family is French family belongs to the and to St. Patrick's the tongue of the family is English. In case especially on occasion parties should consult of the pastors of the which they live.

HOURS OF SE ON SUNDAYS AND Low Masses, at 6, 7 High Mass, at 10 o'clock, and Benediction, at 3 o'clock, (except August and September of Rosary, congregations, English, sermon and station at 7.30 p.m.

ON WEEK DAYS, Masses at 5.30, 6 and winter, Masses at 6 o'clock.

PARISH SOCI FIRST SUNDAY OF Holy Scapular Society

SWAY OF INDIVID COMMENTS BY

It has been always that the aged live dreaming day-dreams, scenes that have gone people that have vani world, while the you Future, building up a that may or may not come realities—most p. But the misfortune of old as well as the yo generation, seem to y and to disregard the must, all "live in the sent," that is in accordance with the eternal laws that govern. But it is not n while living in the Present only for the Present little word "for" that difference—mea no lo the Future, their an energies are all conce Present.

The Catholic man, who has attained any eminence in the world, to plan to wear himself for the fleeting present day he was a struggling battling with all the life, he managed by constant attention to his affairs, by hours at night, and of toil to gather together a terday he built a mansion, filled it with all calculated to make and happy. To-day tomorrow, or the day he buried, and next forgotten—he has lived sent, and the Present

I would not for a time to say that the division of the forego that he neglected his nature. That would be on my part and cont spirit of religion. I with temporal affairs, live as if the future, will be the men of the no claims upon us. Wh ambition be to amass attain distinction, or of power, it must be contragulated.



ST. PATRICK'S PARISH \* WEEKLY CALENDAR.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

appreciates the ideas... Then in this society... appreciates the ideas... Then in this society... appreciates the ideas... Then in this society...

BOUNDARIES OF PARISH.—St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west.

SECOND SUNDAY.—Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church.

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.

WHO ARE PARISHIONERS.—All Catholics residing in this territory, and whose language is English, belong to St. Patrick's.

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 3.30 p.m.

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.

General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Propagators 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 Benediction 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.

SICK CALLS.—Except in extremely urgent cases, sick calls should be delivered by personal message and not by telephone.

Excited or inexperienced persons often go to the nearest telephone and give a wrong number or defective information.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occasion.

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the surest and quickest way is to call a cab and come for the priest.

In ordinary cases a messenger should call at the presbytery and deliver the message personally to the priest and not to the porter.

In case of the priest's absence, the call may be left with the porter, taking care to give name, street and number, stating whether the case is urgent or not.

It is wrong and unwise to say a call is dangerous when it is not.

People who do this sometimes share the fate of the boy who shouted wolf, wolf, when there was no wolf, and who was devoured when the wolf came, because no one believed him.

Sick calls should not be deferred to evening or night when they can just as well be sent early in the day.

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.

Fanns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holydays; outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred.

According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice 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 8.30 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.

The following are the classes with tariff of funeral services in St. Patrick's:—

1st class, full draping of entire Church, deacon and subdeacon, 4 chanters, two bells rung, price, \$125.00; hour, 9 o'clock.

2nd class, full draping of Sanctuary, lower gallery and pulpit, deacon and subdeacon, 4 chanters, two bells rung, price, \$75.00; hour, 9 o'clock.

3rd class, draping of 3 altars, stalls, chanters' and celebrant's bench and pulpit, 3 chanters, deacon and subdeacon, two bells rung, price, \$50.00; hour, 9 o'clock.

4th class, half draping of high and side altars, chanters' and celebrant's bench and pulpit, without deacon and subdeacon, 2 chanters, one bell rung, price, \$25.00; hour, 8 o'clock.

5th class, half draping of high altar only, 2 chanters, celebrant only, one bell rung, price, \$18.00; hour 7.30.

6th class, mourning altar fronts 3 altars, 2 chanters, one bell rung, price, \$11.00; hour, 7.30.

Fifteen minutes grace is allowed for the first four of those services, but not for the two last.

The organ alone costs five dollars extra. Full choir and organ cost \$25.00 extra in each case.

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, discipular remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

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.—THE LADIES OF CHARITY held a most successful euchre party on Thursday evening, Jan. 9th, in St. Patrick's Hall.

About 200 persons were present. Mr. T. R. Cowan was master of ceremonies. Refreshments were furnished by Mr. Walsh.

It was directed by Mrs. D. Boud, assisted by Mrs. T. R. Cowan, Miss Sparks, Miss Emerson and Miss Coleman.

The next euchre is fixed for Thursday, January 30th.

The ladies are starting a fund for a new St. Patrick's Hall, which is much needed.

CHOIR CONCERT.—Professor Fowler is preparing a magnificent concert to be given in Windsor Hall, on March 4th. It will surpass anything he has so far attempted.

Miss McCabe, a new star of the first magnitude, and who sang a few evenings ago at Sir William Hingston's, on the occasion of the presentation made to him, has been engaged.

She possesses a truly marvellous voice, powerful, sympathetic, sweet, flexible, and richly melodious. She is perfectly trained, and uses her voice to the best advantage. Those who wish to judge for themselves can hear Miss McCabe next Sunday evening, Jan. 19, in St. Patrick's, at 7.30.

HOLY NAME SOCIETY.—Sunday next, Jan. 19th, being the feast of the Holy Name of Jesus, is the patronal day of our Holy Name Society.

There will be general Communion of the members at 8 o'clock Mass, and in the afternoon a pilgrimage to Bonsecours Chapel. The procession will leave St. Patrick's at half-past two, and on arrival at Bonsecours, the office of the Holy Name will be recited, followed by an appropriate sermon and solemn Benediction of the Blessed Sacrament.

Members should wear their badges and bring their office books.

LENTE RETREATS.—Two Passionist Fathers from St. Michael's Missionist Monastery, West Hoboken, N.J., will give two retreats in St. Patrick's during Lent. The first for ladies, will open Sunday, March 9th; the second, for men, on Sunday, March 16th. Each retreat will last one week.

A PERSONAL NOTE.—Rev. Father Aylward, rector of St. Peter's Cathedral, London, Ont., took dinner at St. Patrick's on Monday last. He was on his way to Quebec for a few days' visit.

OUR DEAD.—The following were recommended to the prayers of the congregation on Sunday last:—Wm. H. Cunningham, John O'Reilly, Catherine Burns, Bernard McMorrow, Elizabeth Ranson, wife of William Riggs, Josephine Rickens, wife of Patrick Brown. May their souls and the souls of all the faithful departed rest in peace.

BAPTIZED.—The following were baptized in St. Patrick's since the opening of the new year:—Albert Morrissey, Charles Morrissey, Joseph Morrissey—triples; Harold Vincent Matthews, May Elizabeth Williams, Hugh Sullivan, Bernard Smith, Mary Ellen McManus, James Gillon, Wm. Patrick Barry, Gordon Patrick H. McKeogh.

MARRIED.—Here are the names of those married since Jan. 1st:—George H. Wass and Mary Kelly, Jas. Drury and Lily Neville, John Howell and Eva Brophy, John Wm. Brennan and Mary Margaret Watona, John Megins and Laura Fraser.

SWAY OF INDIVIDUALISM.

COMMENTS BY "CRUX."

It has been always understood that the aged live in the past, dreaming day-dreams, conjuring up scenes that have gone forever and people that have vanished from this world, while the young live in the future, building up aerial castles that may or may not some day become realities—most probably not.

I would not for a moment presume to say that the imaginary individual of the foregoing paragraph had lived so much for the Present, that he neglected his spiritual future.

is equally in each case chasing a phantom that will vanish at the first contact with it. He may succeed, he may build up wealth, gain honors, obtain authority over others, but no matter which object he has won, he invariably finds it to be:

"Like Dead Sea fruit that tempts the eye, But turns to ashes on the lips."

It would be unfair to say that he is too selfish to do a good turn for another, but that good turn must not clash with his own interests, or be the cause of a moment's delay in the attainment of his own individual ends.

When men of prominence refer to the past, when our bishops and priests speak to us of pioneer citizens, and hold up for our imitation examples that are never forgotten, what category of men do they recall? Listen, and dive into the past: summon up the citizens whose impress has been left upon aught of good that we possess to-day—who are they? Not the many who lived for the Present alone; rather is it the gifted, generous, patriotic, real-ous few, whose lives took in the great future, who soared above the minor considerations of the clashing hour, whose eyes penetrated the veil that hangs between the Present and the Future.

It seems to me that ideals would be grander, as traits more exalted, and that, in consequence, the Future would be more promising while the Present would be intensely happier.

TAMMANY'S NEW LEADER.—New York exchanges report that Richard Croker announced his retirement from the formal leadership of Tammany hall on Saturday last. The announcement was made at the

VARIOUS NOTES.

TO THREAD NEEDLES.—A machine that can thread 30,000 needles an hour is in use in Switzerland.

LONDON'S EXPENSE BILL.—Statistics taken from the new edition of the London "Manual" show that the total annual cost of London government is about \$80,000,000, which is about 79 shillings per head of the population.

DAILY NEWSPAPER.—There are 20 or more newspapers, seven of them dailies, published in foreign languages in the city of New York, which gives us a glimpse of the extent to which foreign ideas prevail in that city.

PARIS UNDERTAKERS.—According to an American journal few Parisians are dying, and the Pompes Funebres is threatened with bankruptcy. Last year's takings decreased \$80,000, there being 2,500 fewer deaths. There were only 160 funerals last Saturday; the average is 200.

The Pompes Funebres is bound to bury the poor free-of-charge. Half of Sunday's batch were paupers. There are eight classes of funerals, and the price ranges from \$8 to \$80,000, but the latter price has never been reached.

SEEDING BY TELEPHONE.—The apparatus by which its inventor sees the person with whom he is talking by telephone is a small circular mirror with a hole in the centre, into which is screwed a tiny electric light. This is fixed to a telephone's microphone plate by an india rubber band, a pencil-like instrument connecting the current with the ap-

paratus. Two acids are allowed to mix, drop by drop, in a torpedo-like machine, about three inches long. This process throws what Dr. Sylvester terms a phosphorescent flame on the looking glass connected with the poles and pencil, and a sheet of any white, semi-transparent tissue, placed before the glass, shows the rooms in which the other person is telephoning, no matter how many miles away that person may be.

ADULTERATED MILK.—A dispatch from New York from Paris says: The deplorable condition of the milk sold in Paris has led the press to begin a campaign denouncing its adulteration.

They have a secret police of their own to watch the city police, bribe laboratory experts, provide counsel to defend or prosecute members and possess duplicates of all letters and seals, so they can adulterate with impunity.

CONSCRIPTION NOW.—The British war office, according to recent reports, is confronted with a most serious state of affairs. Its call for volunteers to relieve the regiments at the front has, so far met with feeble response, and has served to intensify the widespread indignation existing among all the volunteer regiments.

In the first place, volunteers answering the call would only receive a shilling per day, while the Yeomanry, in which many volunteers have already enlisted, receive five shillings per day.

The only solution for the deadlock appears to be for the war office to introduce conscription, or withdraw the new regulations.

DIED.—GUERIN.—In this city, on the 15th of January, 1902, Mary Evans, aged 32, beloved wife of Edmund Guerin, advocate.

Funeral from her late residence, No. 23 Duroches street, at 8.30 a.m., on Saturday, the 18th inst., to St. Patrick's Church, and thence to Cote des Neiges Cemetery. Friends are respectfully invited.

FRIDAYS and SATURDAYS Are always great days for the sale of our Fine Breakfast Teas and Coffees. When consumers wanting a good article flock to the Italian Warehouse in numbers, where they know they can depend upon getting The Best of Everything. 'Devonshire Cream' (THE REAL SIMON PURE). To arrive by Express to-morrow (Friday) morning. Leave your orders to-day for prompt delivery on arrival. 1,000 Lbs Shipton Creamery Butter. In 30 pound and 50 pound tubs, received into store last night. BARRREL AFTER BARRREL OF OUR Fine Table Apples. 'Gravensteins' and 'Kings' went out yesterday. We have not raised prices as yet. 'Selected No. 1 Gravensteins' are still selling at 85 cents per basket, \$5.25 per barrel. 'Selected No. 1 Kings' are still selling at 95 cents per basket, \$5.75 per barrel. FRASER, VIGER & CO. Johnston's Fine Clarets and Sauternes. We paid duty yesterday and have now in free store 153 Cases Red and White Bordeaux Wines from the stocks of Messrs. Nathaniel Johnston & Sons, Bordeaux. We have now remaining in stock only 25 Cases Quarts and 16 Cases Pints of Messrs. Feist Bros. & Sons Rhine and Moselle Wines. Which we offer at a discount of 20 per cent. for ready money only. HERE THEY ARE: First column contains our regular prices. Second column contains reduced prices for prompt cash. FEIST'S HOCK WINES. Regular Price with price 20 p.c. off per case, per case. 3 cases Feist's Rudesheim, 1893, quarts ..... \$13.00 \$10.40 3 cases Feist's Rudesheim, 1893, pints ..... 14.00 11.20 2 cases Feist's Schlieffner Halle, 1895 (Prince Bismarck's Estate), quarts ..... 13.50 10.80 1 case Feist's Schlieffner Halle, 1895, pints ..... 14.50 11.60 6 cases Feist's Liebfraumilch, 1889, quarts ..... 15.00 12.00 6 cases Feist's Liebfraumilch, 1889, pints ..... 16.00 12.80 5 cases Feist's Forster Kirchenstuck, quarts ..... 21.00 16.80 FEIST'S MO ELLE WINES. 2 cases Feist's Zellinger, 1893, pints ..... 9.50 7.60 9 cases Feist's Berncastler Doctor, 1889, quarts ..... 20.00 16.00 1 cases Feist's Berncastler Doctor, 1892, pints ..... 21.00 16.80 41 cases in all. 9 cases Feist's Berncastler Doctor, Montreal will please note that when taken in lots of 5 or more cases we will deliver free by express to any office or railroad station in the four provinces of Ontario, Quebec, Nova Scotia or New Brunswick. FRASER, VIGER & CO., ITALIAN WAREHOUSE, 267, 269, 261, ST. JAMES STREET



# A Legend... Of Carbury Castle.

Perhaps in this ancient isle of ours there was no place to compare with Carbury, County Kildare, for pleasure in the years long since gone by and at no season, we are informed by tradition, was joy so rife as on Trinity Sunday, when, from a radius of twenty miles or more, young and old flocked in immense numbers to participate in the fair, and at the same time to make Stations around the Well, as demonstration of the Faith that sustained our kindred through the greatest temptations and trials ever experienced by humanity.

There are various reasons assigned for the change that has taken place, and one is, unfortunately, the decrease of our population; for since the people of our land commenced to emigrate the Pattern of Carbury has gradually died out, until it is today almost a thing of the past. It has come down to us along the stream of Time, that no fair could compare with the Pattern, when at its best, for variety of amusements, and for the number of tents that were lined along the roadside to provide refreshment for the thirsty.

Within the past six or seven years the Pattern has been revived somewhat, and the Trinity Sunday could again see a large number of people, and the boys and girls of Ticklevin and Killina, and an occasional Ederney visitor, dancing the lively reel or jig to the music of fife or melodeon, for there is no lack of musicians around Carbury.

This brings me to the remarkable story of Myles O'Gorman, the piper, who was the leading spirit in the district in his day, and the principal performer at the Pattern. Myles lived about a mile from Carbury, and was, in truth, a genius in his way, for he was capable of composing his own music. He was a very welcome guest at every house; in fact a visit from him was deemed an honor, as it he was a poor man. The Pattern would be considered incomplete and lifeless without him, and he knew it, too; but unlike many clever men of the present time, he was not spoiled by the encomiums showered upon him by his numerous admirers. Myles was a stickler for punctuality, and always was amongst the first in the village of Carbury on Pattern Day, and for hours amused the crowd around him with rare old stories imitatively related. He was very abstemious—a remarkable trait in his character, considering the temptations held out to him by his merry-hearted friends—one and all only too anxious and willing to prove their appreciation. Whenever the time for dancing arrived, Myles started with a jig or reel—there were none of the present day dances in vogue then—and never ceased playing or seemed to tire until the shadows of night commenced to fall and every one turned homeward as happy as the proverbial "flowers of May."

A most successful Pattern had just ended, and Myles, accompanied by two neighbors, Tom Russell and Bill Devine, was walking along the well-shaded road in the direction of home, quite pleased with the day's enjoyment. When a quarter of a mile or so from the scene of the late revels, Myles laughed and asked his companions, jocosely, did they believe in dreams, as he had had a strange dream for three nights in succession recently, and was anxious to have their opinion. Both agreed in saying that when a person dreams the same dream often, there must be something in it, and they related some stories of persons dreaming very "sharp," which seemed to have a marked effect on Myles, who commenced to describe his vision. "Well, boys," said he, "I will tell you my dream as well as I can recollect. I dreamt that I was standing under the old Castle of Carbury, and through curiosity, went into the underground passage, that you both know. I imagined that I walked not less than a mile, and then I arrived at a great gate. It was a tall one, and immediately inside there was a dog, and he seemed to be guarding the entrance to a lordly mansion. I thought that the dog growled fiercely at me; and that, probably hearing the noise, an old man emerged from the building, which I could see through the bars of the gate, and walked in the direction of where the dog was stationed. Gazing at me, he said, in a most emphatic voice, 'You are Myles, the piper, I believe?' I answered in the affirmative, wondering how he could know me. The old man then continued: 'I have often heard the music of your pipes while seated in the old Castle ruins' and I must tell you, in all sincerity, that you lent me many a happy hour."

"I told him that I was glad to have it in my power to give pleasure, and then I made so bold as to ask who had the honor of addressing me, and why was the angry looking dog at the gate? He answered in a voice that sent a thrill through me: 'I am from the spirit land, placed here to guard the gold that is within, and the dog you see is a demon from the regions of the lost. He would instantly tear you to pieces if you ventured to pass through the portals. He is my assistant and a watchful one, too; but if you could frighten him away, I would have no objection to allow you to take a portion of the wealth that is here, but, my dear Myles, I fear that you have an insurmountable barrier in this dog. However, he is not too large, and if you could procure a pair of really good dogs, they might be able to conquer him or, at least, keep him engaged while you would pass through and secure what you mortals are all looking for. But while he is on guard I am powerless to aid you."

"I thanked the old fellow warmly for his advice, and said that it would not cause me much trouble to procure two as good bull-dogs as there were in Ireland, as I knew perfectly well that I could get Dawson's pair by merely asking them, and stating what it was for; and giving a promise that Dawson would have a share of the gold should I prove successful in my dangerous undertaking. After a little more conversation with the custodian, I turned, as I thought, and walked towards the entrance, while on my way I tripped, and with the effort I made to recover myself, I awoke and found it was but a dream. I would not have mind the incident, I am sure, only that I dreamt exactly the same dream on the two following nights, and never dreamt it afterwards."

"Did you tell anyone about your dream?" queried one of the young men. "or had you the opinion of any clever person upon it, 'tis so strange?" "I never told one," replied Myles; "in fact I did not think it of sufficient consequence to give it serious thought; but from the stories you have told me about such incidents, I am led to think that there is something in it. What do you say boys?" Both agreed with Myles, and did all in their power to persuade him to seek the end of it, as it was a rooted belief in the district, that there certainly was money hid about the ruins of Carbury Castle.

Myles, encouraged by the words of his friends, agreed to their suggestion, and during the short silence that ensued, kept building castles in the air in anticipation of wealth. By this time they had reached the piper's house, and then stood on the road to finish their chat. "I need not say," said Myles, "that you both shall have a share if I succeed, if you accompany me, although according to the plan I have formed, I'll be the only one in danger, if such there is." The two young men gladly promised to go with him, and having appointed a night for the momentous undertaking, the trio parted.

III.—Myles and his companions called, as arranged, at Dawson's for the pair of bull-dogs, which Jim Dawson freely lent expecting that the men would have their journey for naught. Jim was not a believer in such fabled tales, as he was pleased to designate the hidden-gold story.

Having secured all they needed for their work, the three chatted over their task, and Myles, although the prominent figure, was the coolest of the band. "What you propose doing when we reach the old Castle?" said one of the men to the piper as they came within view of the ruins.

"I have made full arrangements," quickly answered Myles, "and you both may rest satisfied that the danger, if any, will all be mine. I will venture myself, and if I fail or meet my death, I know the country will not forget poor Mary, but will see that she does not want for the remainder of her life; but I do not think she is going to lose me, for I have implied, in the dogs, should the worst come."

"We never could supply the loss," responded one of the men, "as there is not your equal in the country, and the Pattern each year would be lifeless without your presence and music."

"Do not venture at all, Myles," broke in the second man; "we could not forgive ourselves if we thought we did not try to prevent you, in the event of your falling ill, although we encouraged you in the beginning, but should you persevere and then find the slightest danger, turn back at once, and no one but ourselves will know."

The piper gave a musical laugh, and said: "Never fear, boys, all will be well, as I think my plan is a feasible one. I must stop, however, as we are on the spot, and unfold it."

"I intend going into the underground passage with the two dogs, and shall bring the lights with me, which I did not forget. One of you is to stand at the entrance and not leave there, while the other is to walk on the earth above me. I will commence to play the moment I enter, and the one over me is to listen most attentively to the hum of the pipes, and keep walking along over the sound with his ears well open. No matter how far I go, he is to accompany me, but remember this is a very particular part of the arrangement, for on it my life may depend. The moment he fails to hear the hum of the pipes, he may conclude that I desire him to dig for me, at the spot, for I either will be in trouble or shall wish to give up the search."

The two men having promised to do their share of the undertaking, Myles, then, with the dogs, entered the passage, which is there to the present day, and commenced playing at once.

The man appointed to remain at the entrance took up his position, and the other, who had the most responsible task, stepped slowly along the grass, and could hear faintly beneath him the humming of the pipes. For a quarter of a mile or so the hum reached his ear, and he scarcely looked around, fearing he might fail to locate the sound. At last, and quite suddenly, the humming ended, and whether it was the fright or that he was drawn away by some occult power, he ran back to his companion in a most excited state, with the spade on his shoulder.

SEVEN TO ONE  
From reports received we figure that one bottle of Scott's Emulsion sometimes builds seven times its weight of solid, healthy flesh. Why is this so? Because Scott's Emulsion is itself the richest and most digestible of foods. Because Scott's Emulsion gives strong appetite. Because Scott's Emulsion makes all good food do good—strong stomach—strong digestion. Because Scott's Emulsion wakes up the dormant system—new life to the tissues—so that the body uses it's food for bone making and flesh building.

opposite the door, and she was afraid to open it, to admit him. She fully expected to hear dreadful news before morning about Myles, and was convinced that if not actually a corpse, his days on earth were numbered. She understood, of course, that he was on a poaching expedition, and concluded that he might have got into an altercation with the gamekeeper and lost his life. If she only knew in what direction the men had gone, she would summon courage and face the journey for the sake of her husband. Thoughts innumerable rushed to her brain, all to make her more unhappy and unhelpful, and still the Banshee wailed, and ceased not till the dawn of day, when all became as silent as the home of the dead.

Yet no sign of the three men! Tears of anguish and sorrow followed each other in quick succession down her furrowed cheeks until, exhausted, she fell into a disturbed sleep, where we will leave her to follow the seekers for gold.

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"Do not venture at all, Myles," broke in the second man; "we could not forgive ourselves if we thought we did not try to prevent you, in the event of your falling ill, although we encouraged you in the beginning, but should you persevere and then find the slightest danger, turn back at once, and no one but ourselves will know."

The piper gave a musical laugh, and said: "Never fear, boys, all will be well, as I think my plan is a feasible one. I must stop, however, as we are on the spot, and unfold it."

"I intend going into the underground passage with the two dogs, and shall bring the lights with me, which I did not forget. One of you is to stand at the entrance and not leave there, while the other is to walk on the earth above me. I will commence to play the moment I enter, and the one over me is to listen most attentively to the hum of the pipes, and keep walking along over the sound with his ears well open. No matter how far I go, he is to accompany me, but remember this is a very particular part of the arrangement, for on it my life may depend. The moment he fails to hear the hum of the pipes, he may conclude that I desire him to dig for me, at the spot, for I either will be in trouble or shall wish to give up the search."

The two men having promised to do their share of the undertaking, Myles, then, with the dogs, entered the passage, which is there to the present day, and commenced playing at once.

The man appointed to remain at the entrance took up his position, and the other, who had the most responsible task, stepped slowly along the grass, and could hear faintly beneath him the humming of the pipes. For a quarter of a mile or so the hum reached his ear, and he scarcely looked around, fearing he might fail to locate the sound. At last, and quite suddenly, the humming ended, and whether it was the fright or that he was drawn away by some occult power, he ran back to his companion in a most excited state, with the spade on his shoulder.

der, without the least idea, in his disordered brain, of the point at which he had left the poor piper. His friend looked at him with wonder, and asked, in alarm, what had happened or had he dug out Myles. "No, no," he answered, "the music stopped, and I was so much put about that, forgetting what I was doing, I ran back for you, and never thought of leaving a mark."

His companion reproached him bitterly, and said that all they could do was wait a while and Myles might come out at the entrance. Their wait, however, was soon ended. To their consternation the two bull-dogs crawled out of the passage panting with terror. They were bleeding profusely, and on examining them the horrified twain found that the flesh was hierarchically torn off their gory bodies. The dogs collapsed at the men's feet, and with moans heartrending in their intensity, expired.

The two men turned their eyes to the entrance of the passage. Horror! Two baleful eyes glared out of the gloom and burned into their soul. They fled, shrieking, and for weeks after lay gravely madly with brain fever.

Search was made for the piper, but to this day no trace of the body has been discovered. Such is the legend related at the firesides in Carbury, when the gold supposed to be hidden in the Castle ruins forms an absorbing theme of awesome conversation. Many of the residents claim to have distinctly heard the hum of a piper and weird moans of agony at the Castle after midnight. John O'Brien, in the Leinster Leader.

## FOODS

### And Their Relation to Health.

Sir Henry Thompson, Bart., one of the leading physicians of England, is now in his eighty-second year, and is still strong and healthy. Because of this fact and also for the reason that his whole life has been devoted to discovering the whys and wherefores of health the following notes, extracted from his two books, "Food and Feeding," and "Diet in Relation to Age and Activity," are of interest to every man and woman.

Any tendency to corpulence may be fought by largely reducing the use of fatty foods; by renouncing all pastry, which contains that element largely; also cream and milk, as well as all starchy matter, which abounds in the potato and other mealy products of the vegetable kingdom; and especially in those combinations so popular and so universally met with at the family table, as rice, sago, tapioca, and corn-flour puddings, made with milk and eggs, of which the yolks contain much fat—a combination of the most fattening nature. If any wine is drunk it should be light Moselle, while ale or beer in any form is wholly inadmissible.

One very common result of corpulence is liver derangement, as shown in the case of the unfortunate goose which is made to swallow more food than is good for him, and falls a victim in less than a month of this glutinous living to that form of greatly enlarged and fatty liver, which, under the name of foie gras, offers an irresistible charm to the gourmand at most well-furnished tables.

The reason for commencing dinner with soup has often been discussed. Some regard it as calculated to diminish digestive power, on the theory that so much fluid taken at first dilutes the gastric juice.

But there appears to be no foundation for this belief; a clear soup disappears almost immediately after entering the stomach, and is absorbed by the proper vessels, and in no way interferes with the gastric juice, which is stored in its cells ready for action. The habit of commencing dinner with soup has without doubt its origin in the fact that food in this fluid form—in fact, ready digested—soon enters the blood and rapidly refreshes the hungry man, who, after a considerable fast and much activity, often sits down with a sense of exhaustion to commence his principal meal. Two or three minutes after taking a plate of good warm soup the feeling of exhaustion disappears. Some persons are accustomed to allay exhaustion by taking a glass of sherry before food—a gastronomic no less than a physiological blunder, since it overstimulates and tends to injure an empty stomach.

As commonly employed, the word "indigestion" denotes not a disease, but a sense of exhaustion. It is the language of the stomach.

It means that the individual addressed has not yet found his right diet, that he takes food unsuited for him, or too much of it. Thus milk may agree admirably with one man, and provoke indigestion in his neighbor; and the same may be said of every article of ordinary food. Indigestion does not necessarily require medicine for its removal. Drugs, and especially small portions of alcoholic spirit, are often used for the purpose of stimulating the stomach temporarily to perform a larger share of work than by nature it is qualified to undertake. The effect on the stomach is that of the spur on the horse—it quickens the pace, but takes it out of the animal.

The practice of drinking during meals is almost universal. In this manner, from half a pint to a pint and a half of fluid is swallowed at a single meal; thus much of the solid matter eaten is unconsciously carried down into the stomach unassisted, and the ferments, which they abound—are undigested, whether the fluids consist of hot tea and coffee, cold water, or wine more or less diluted. The result is that the food is apt to reach the stomach imperfectly masticated.

The proper way to eat is to masticate every morsel until it becomes a soft, pulpy mass, and is easily swallowed, in consequence, unaided by drink.

If this rule is observed, the meal is easily and rapidly disposed of in the stomach; and, after all is finished, let the tea or coffee be enjoyed by itself.

An average adult requires two and a half pints of water daily, which may be in the form of tea, coffee, aerated drinks or otherwise, but should not be drunk during meals.

There is no law decreeing that a man of sedentary habits must be a chronic victim to illness. Brain-workers can really enjoy a fair degree of health and comfort by living on light food, which does not require much force to digest.

Again, a greater expenditure of nerve power is demanded for the digestion of heavy meals than for that of the lighter repasts which are suitable to the sedentary, from which fact it results that in the latter case this precious power is reserved for more useful and more delightful pursuits than that of mere digestion, especially when this function is not too well performed. Cereals, such as well-made bread in variety, and vegetable produce, including fruits, should form a fair portion of the diet; consumed, with the addition of eggs and milk if no meat is taken except in the form of soup, and little of other animal food than fish, fowl and game.

For the brain-worker whose daily business does not allow of very moderate exercise, and for the great proportion of women whose engagements are incompatible with much activity in the open air, the nutritive elements afforded by fish abundantly supply an important part of the wants of the body. The moderate amount of fish-forming material present in fish, and in a form which entails little labor on the digestive organs—for most persons certainly less than meat—and the facility with which fish may be associated with other elements—some fatty matters, with cereals and vegetables, as well as fruits, place it in the first rank of foods in that mixed dietary which is suitable to those who lead a sedentary life.

There is no foundation for the statement that fish contains certain elements which adapt it in an especial manner to renovate the brain. Its value to the brain-worker is due to the fact that it contains, in smaller proportion than meat, those materials which, taken abundantly, demand more physical labor for their complete consumption, and without this produce an unhealthy condition of the body, more or less incompatible with the easy and active exercise of the brain.

## STORY OF A CONVERSION.

The "Catholic Standard and Times," of Philadelphia, published the following account of the conversion of a non-Catholic. The editor says that he knows the convert and can vouch for the truth of the narrative in every particular:

"We sat on the forecastle of an ocean liner, and I may add it here that without any better reason than my own conviction I regarded the Mohammedan as a know-nothing, whilst I posed as the enlightened Christian, etc. We discussed religious schisms and isms, when I casually remarked that 'in the light of history Mohammed was not verified as that for which his followers so earnestly accepted him.' The Mohammedan inquired: 'And you are a Christian?'

"Yes."

"Are you a Catholic?"

"No."

you a bishop, an archbishop, and you grant me a divorce." Amen. Your Majesty. It was done! And again a wavering Battalion of the Cross and the Crucified threw down their arms and followed—what? Then came Wesley, Knox, Calvin, John Smith, Brigham Young, Booth and a thousand others, all vying with each other to nail their lives like banners to the cross; to libel your Prophet, His Church and Testament. These men flouted and taunted your eyes an open book which itself utterly condemned every pretension to enact laws or to dignify their personal opinions with the name of Church. Yet they obtained a goodly following.

"Our history shows clearly and we believe that this is the Church which the Prophet of Nazareth founded and endowed with authority to teach and continue to the end. You acknowledge His mission on earth was to establish a church and offer Himself a sacrifice for all mankind. That Church calls now, as close to be heard and obeyed by all Christians. Take the beam from your own eye, as the book tells you, then you may see how to take the mote from mine. We may pity, but we have no room to scorn the Catholic, since His Church believes, professes and practices the doctrine as set forth in the Christian testament. Our unflinching yet withal gallant foe, she has ever remained to her first love, and faith true, a fact to which we, numbering one-third of the earth's population, bear true and sorrowful witness; and had she once relinquished her first professions, we could easily have defied her with the pen where the scimitar had failed. Our struggle against her supremacy was at least sincere: we tried with all our might to obliterate her on many a gory plain. Centive grasping sects of yesterday had found a name yet were unequal to the task. As the poet in truth remarks:

"And still the crescent paler waved Before the halcyon sign, Oh, sacred Palestine, Which flew in triumph o'er thy fields,"

"And wonderful but true, we found that in victory she caressed the hand which had struck at her life. Wonderful, although we are as well aware that the book says 'Love thy enemies' as her book says she existed ere the book was written. And to-day she commands even our profound respect, while you, who scorn and deride the Prophet of Nazareth and the prophet of Mecca, ally with Him who sent them—the deity whom you worship (if any) must be a gross conception of your own vain imaginations, which afflicts you first with the scourge of the 'higher criticism,' secondly, with the curse of agnosticism, and, finally, with the inherited curse of infidelity. You, sir, may travel far, yet will you fail to find one Mohammedan preaching and teaching his own condemnation and glorying in it."

Needless to say this unexpected lecture started a train of thought which in about six months resulted in my being enrolled a member of the one true Church, and I am no longer one of the number who cause the Mohammedan to point the finger of scorn and cry "fool."

Paul Hunt was old, a smartly acting man who had always given satisfaction to his employers. He was not rejoicing over Paul Hunt, the other white with anger and had overheard Mr. marks and knew that no doubt as to which would get the promotion.

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OUR B...

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Howard's first...

SAVE YOUR EMPTY BASKETS...  
Use of BROWN'S...  
Following premium...  
MILTON L. HERSEY, M.A.Sc.,  
Provincial Analyst for Quebec,  
Montreal, Dec. 23, 1901.



# OUR BOYS AND GIRLS.

## HOWARD'S FIRST SACRIFICE.

—New Year's Eve! How the snow fell, covering streets and house-tops. The busy throng in the great city gathered their wrappings closely around them as they wended their way as quickly as possible through the blinding flakes. It was not a pleasant day to start out for a walk, at least so thought Howard as he turned from the window to say good-by to his mother, before leaving for the office, where his work was waiting.

And now let us have a good look at the mother and son. Both are heard and obeyed by all. Take the mother first. She is a woman of a certain age, but her face is as fresh as a flower. Her eyes are clear and bright, and her hair is as black as raven. She is a woman of a certain age, but her face is as fresh as a flower. Her eyes are clear and bright, and her hair is as black as raven.

interview with Mr. Sage that day, disclosed the fact that he it was who had stealthily slipped the envelope into Howard's pocket, and he wished now to make reparation, and obtain forgiveness from the injured boy, which was readily and heartily granted, Howard whispering to him: "Paul, you were the means of bringing me a great and wonderful blessing, in the return of my father, so together let us give thanks to the good God for His mercy to us all."

After two happy years with his father and mother, Howard was sent to college, where he won the highest honors of his class, and better still, the love and respect of his teachers and companions. He is now a holy Jesuit, and the college boys often wonder why good Father Howard so often repeats to them: "Boys, when you begin life and find your first great sorrow, meet it like a soldier of Christ, place it on the altar of the Sacred Heart, and all blessings will follow."—Sister of Mercy, in the Young Catholic Messenger.

## ALMOST A MIRACLE

**BROUGHT IN THE CASE OF A CHARLETTOWN LADY.**

Her Doctor Said She Was in Consumption and Held Out No Hope of Recovery—Today She is Well, Strong and Active

From the Islander, Charlottetown, P.E.I.

Statistics published from time to time show the number of deaths occurring throughout this country from consumption to be as great as the number caused by all other preventable diseases combined. It is no wonder, therefore, that the medical fraternity has at last awakened to the fact that the most urgent means must be taken to prevent its further spread, and to teach the public that while the disease is readily communicated from one person to another, it is not necessarily inherited, though the tendency to it may be. It is therefore, of the utmost importance that the greatest care of themselves to prevent consumption obtaining a hold upon themselves, wholesome food and a good medicine to keep the blood rich, red and pure, will enable anyone to resist the inroads of the disease. As a blood forming tonic, there is no medicine the equal of Dr. Williams' Pink Pills, which when freely and fairly used, will strengthen the weakest constitution, and have cured many cases of consumption when taken in its early stages. Proof of this is given in the case of Mrs. Abram Henry, of Charlottetown, P.E.I. To a reporter of the "Islander" who called upon her, Mrs. Henry said: "A few years ago I found myself growing weak and emaciated, and I took various medicines on the advice of friends, but none of them appeared to do me any good, and two years ago my condition became so much worse that I was obliged to take to my bed, and call in a doctor, who said that my lungs were affected, and that I was going into consumption, and he told my mother, who was mostly in attendance upon me, that my recovery was very doubtful. I grew gradually weaker and weaker. I could not sit up for five minutes; my lungs pained me; I coughed severely, lost almost all desire for food, and when I did eat I found it difficult to retain food on my stomach. I fell away in weight from 148 pounds to 100 pounds, and I do not think any of my friends expected to see me get better. But some of them urged me to try Dr. Williams' Pink Pills, and I decided to do so. I began by taking one pill a day, for my stomach was very weak, but I was soon able to increase this to three pills a day, and finally, as my strength was increasing under their use, I took nine pills a day. The change which came with the use of the pills was little short of miraculous, and so marked and rapid that inside of two months after I began their use, I was able to leave my bed and move about the house and soon after I was able to walk about in the open air and make short visits to my friends. On one of these occasions I met the doctor who had attended me, and he asked me what I had been taking that had made such an improvement. I replied that I had been taking Dr. Williams' Pink Pills, and he said all right, continue them; they won't hurt you anyway. Well, I continued taking them until I had used seventeen boxes, with the result that I never felt better than I do now—not even in my girlhood days. It is more than a year since I stopped taking the pills, and you can see for yourself what they did for me. I may say, too, that my weight has increased to 137 pounds; I am not anxious for publicity, but when I think of what the pills did for me, I feel I ought to sacrifice my own feelings for the benefit of some other sufferer."

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SOCIETY

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## CHILDREN

are a blessing to the world, and it is the duty of every parent to do all in their power to bring them up in the fear and love of the Lord. The first step in this direction is to give them a good example. The second is to teach them the principles of the Christian religion. The third is to give them a good education. The fourth is to give them a good home. The fifth is to give them a good neighborhood. The sixth is to give them a good society. The seventh is to give them a good government. The eighth is to give them a good church. The ninth is to give them a good world. The tenth is to give them a good heaven.

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## PUBLIC NOTICE.

Notice is hereby given that the City of Saint-Henri will apply to the Quebec Legislature, during the coming session, to obtain:

- 1st. Amendment of the Quebec Act, 61 Victoria, Chapter 55, Section 660, to the effect of authorizing the said city to issue bonds bearing varying rates of interest.
- 2nd. Amendment of the Quebec Act, 60 Victoria, Chapter 62, Section 650, for the purpose of erasing from the said Act the following words: "which privileges are hereby ratified and confirmed,"—to declare said ratification and confirmation to be null and to have always been without any effect.
- 3rd. Authorization to enter into an agreement with the Montreal Abattoir Company, by the terms of which the said Company will renounce, for itself and its successors or representatives, the operating of its public abattoir, on certain conditions, in the City of Saint-Henri.
- 4th. Amendment of the Act 60 Victoria, Chapter 62, Section 450, to the effect of comprising in the enumeration contained in that Section, farmers and gardeners who sell, retail, exhibit, peddle, or offer the products of their farms and gardens for sale.
- 5th. Amendment of the Act 60 Victoria, Chapter 62, Section 491, for the purpose of adding thereto a proviso that each day of violation of said regulation will be considered to constitute a distinct and separate offense, each such offense to be punishable in the manner provided in said section.
- 6th. Amendment of the Act 60 Victoria, Chapter 62, Section 547, for the purpose of replacing the words "thirty days" by the following, "two months."
- 7th. Amendment of the Act 62 Victoria, Chapter 61, Section 2, for the purpose (a) of erasing therefrom the proviso (b) to grant the City Council the power to name a person to examine the engineers or stokers of the steam boilers in use in the City, and to accord certificates of capability to them, on such conditions as the Council may deem proper, and calculated to oblige such engineer or stoker, before acting in such capacity, to undergo such examination and obtain such certificate.
- 8th. That any constable may be allowed to apprehend and arrest, without warrant, inside the limits of the City of Saint-Henri, all persons wandering about, loafing, drunk, lying out, disturbing the public peace, or whom he has reason to believe intent on evil, in no matter what field, road, highway, street, lane, yard or other place, or loitering therein without being able to give a satisfactory explanation of himself, and to hand him over to any police officer in charge of any of the police stations of the City of Saint-Henri, to be taken before the Recorder's Court.
- 9th. That any constable or officer may be permitted to apprehend and arrest on sight, day or night, any person violating the regulations or by-laws of the City of Saint-Henri, when such violation is punishable by fine or imprisonment, to be taken before the Recorder's Court.
- 10th. That the Recorder's Court be allowed to proceed in the absence of the accused and to confiscate his deposit, when he does not appear on the day following his arrest or on any other day fixed by the officer in charge of the station in which he is detained, or by the Court.
- 11th. That any person detected committing any offense, that comes under the jurisdiction of the Recorder's Court, on the street, in a field, in a yard, or other place, may be at once taken and arrested without warrant, to be brought before said Court.
- 12th. That any person creating noise in a yard, by shooting, singing, blaspheming or insulting others, and thus disturbing the peace of the neighbors, be considered a vagabond and idler, and may be condemned by the Recorder's Court to a fine of not more than fifty dollars, and to imprisonment for not more than six months.
- 13th. Amendment of the Act 60 Victoria, Chapter 62, Section 554, to the effect that the Recorder's salary be unchangeable.
- 14th. The repealing of the Act 60 Victoria, Chapter 62, Section 576, and the replacing of the said section by a similar one, but conformable to the Code of Procedure in force.
- 15th. That the articles of the Code of Civil Procedure from 590 to 598 inclusively, and from 549 to 558 inclusively, be applicable, mutatis mutandis, according to the cases, to the Recorder and to the Recorder's Court.
- 16th. The amount or value mentioned in sub-section 2 of Article 59 of the Code of Civil Procedure, be fifty dollars, instead of twenty-five.
- 17th. Amendment of the Act 60 Victoria, Chapter 50, Sections 5 and 6, and the Act 60 Victoria, Chapter 62, Sections 158 and 159, for the purpose of making the election of the Mayor and of all the Aldermen, bi-annual and general, after 1903 inclusively.

Saint-Henri, 23rd December, 1901.  
PRIMEAU & CODERRE,  
Attorneys for the City of Saint-Henri.

You really ought to try

**Pure Gold**  
**Select Pure Spices**

In 5c and 10c Packages.  
Full measure.  
Best quality.  
Your Grocer has Them.

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Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc.

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Rents collected. Renting and repairing attended to and included in commission. Monthly returns of all collections. Special attention given the property of non-residents.

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Valuations made of Real Estate. Personal supervision given to all business. Telephone Main 771.

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Plumbers, Steam Fitters,  
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Drainage and Ventilation a specialty.  
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ELECTRIC and MECHANICAL  
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Money to Lend on City Property and Improved Farms. VALUATORS.  
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### THOMAS O'CONNELL

Dealer in General Household Hardware, Paints and Oils.  
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PRACTICAL PLUMBER.

GAS, STEAM and HOT WATER FITTING.  
RUTLAND LING, FITS ANY STYLE OF CHIMNEY.

Orders promptly attended to. Moderate charges. A trial solicited.

### DANIEL FURLONG,

Wholesale and Retail Dealer in  
CHOICE BEEF, VEAL, MUTTON and PORK,  
54 Prince Arthur Street.

Special rates for Charitable Institutions.  
TELEPHONE, EAST 47.

### CHURCH BELLS

Chimes and Peals,  
Best Superior Copper and Tin. Lowest price.  
McHANE BELL FOUNDRY  
Baltimore, Md.

### WENBELY BELL COMPANY

TROY, N.Y., and  
177 BROADWAY, NEW YORK CITY.  
Manufacture Superior Church Bells.

### BUCKEY BELL FOUNDRY

10000 BELLS, PEALS AND CHIMES OF ALL SIZES.  
SPECIALS IN ALL SIZES AND MATERIALS.  
SPECIALS IN ALL SIZES AND MATERIALS.

## ST. ANN'S T. A. & B. SOCIETY

established 1863.—Rev. Director Rev. Father Flynn, President, D Gallery, M.P.; Sec., J. F. Quinn 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3:30 p.m.

## A.O.H. LADIES' AUXILIARY

Division No. 5, organized Oct. 10th, 1901. Meetings are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Miss Nora Kavanagh, recording secretary, 155 Inspector street; Miss Emma Dvyle, financial secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

## ST. PATRICK'S SOCIETY

—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday. Officers: Rev. Director Rev. J. Quinlan, P.P. President. Wm. E. Doran, 1st Vice, T. J. O'Neill, 2nd Vice, F. Casey Treasurer, John O'Leary, Corresponding Secretary, F. J. Curran B.C.L.; Recording-Secretary, T. P. Tansey.

## ST. ANN'S YOUNG MEN'S SOCIETY

Organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2:30 p.m. Spiritual Adviser, Rev. J. O'Neill, Secretary, J. Murray Delagrange, St. Patrick's League J. Whitty, D. J. O'Neill and M. Casey.

## ST. ANTHONY'S COURT, C. C. F.

Meets on the second and fourth Fridays of every month in their hall, corner Seignoise and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

## ST. PATRICK'S T. A. & B. SOCIETY

—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

## C.M.B.A. OF CANADA, BRANCH

26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred J. Sears; Recording-Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

## NOTICE.

Dame Henriette Garault, of the City and District of Montreal, wife of George Pinsault, Printer, of the same place, has instituted an action for separation as to property, before the Superior Court, at Montreal, on the seventeenth of December, 1901. (No. 1418, S.O.H.)  
TAYLOR, BONIN ET MORIN,  
Attorneys for plaintiffs.

## CHILDREN

are a blessing to the world, and it is the duty of every parent to do all in their power to bring them up in the fear and love of the Lord. The first step in this direction is to give them a good example. The second is to teach them the principles of the Christian religion. The third is to give them a good education. The fourth is to give them a good home. The fifth is to give them a good neighborhood. The sixth is to give them a good society. The seventh is to give them a good government. The eighth is to give them a good church. The ninth is to give them a good world. The tenth is to give them a good heaven.

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# FIRE CHAPLAINS OF NEW YORK.

As a fire signal rings in the quarters of Hook and Ladder Company No. 7, in East Twenty-eighth street, near Third Avenue, "Third alarm for Broadway and Reade street. The chaplain goes!" shouts the fireman on house-watch. A half dozen men in blue shirts are on their way down the shining brass poles to the ground floor. They hear their comrade's words, and all turn to a buggy that stands beside the big truck. One of them leads under the hanging harness a sleek, well groomed trotter, who seems to know exactly what is expected of him, the harness is lowered, the snapping of the collar is the work of a second, and the rig is ready.

This was on a recent Sunday afternoon, and the streets and avenues were clear for the run. The chaplain's home is the rectory of the Church of St. Vincent de Paul, in Twenty-fourth street, near Sixth avenue. In the rear of the third floor is the study and bedroom of the Rev. William St. Elmo Smith, one of the best known members of the Order of Fathers of Mercy, who was selected by Archbishop Corrigan to become one of the two chaplains of the Fire Department.

Father Smith knows his wagon is approaching the rectory as fast as a horse can fetch it. His reading of the priest's office is interrupted by the same signal that has caused the commotion in the truckhouse, a half mile away.

While the wagon is crossing the city Father Smith dons his cassock and beretta and dons the heavy blue coat, with its gold buttons, and the cap, with its cross above the trumpet—the uniform denoting the rank of a fire chief. His boots and rubber coat and the big white leather helmet are beneath the seat of the wagon. He hears the familiar sound of the chime bell at the Sixth avenue crossing, and he hastens to the front door to meet the buggy.

Broadway on a Sunday is a favorite thoroughfare for fire wagons going north or south. There are few vehicles other than trolley cars moving on it, and good time can be made. Father Smith has gone the route many times before, and he decides to take it on this occasion.

The clanging bell warns every one at the crossings, and the chaplain urges his horse to top speed. In the distance the smoke from the fire and a dozen engines that have already got to work can be seen rising above the sky-scraper.

"Looks like a hot one," the chaplain remarks to his aid, and a touch of the whip sends the horse along at a livelier clip.

A few more blocks, and the fire is reached. The chaplain drives over a couple of lines of hose, and halts by the side of a moving engine. He leaps from the wagon, and while his assistant blankets the horse the fireman takes off his shoes and dons his heavy fire boots. From under the seat he takes his big fire hat, and a rubber coat completes

the outfit. Thus armored for the battle, Father Smith appears among the firemen ready to risk life itself to succor them.

This is a sample of the everyday life of the two chaplains of the Fire Department. Frequently the alarm sounds in the stillness of the night, when the chaplains are asleep, and the call of the bell breaks their rest as it does that of the firemen in quarters.

The chaplains have had many narrow escapes from death at fires, but their thrilling experiences seem only to make them take greater chances in their work. In times when fires are raging the chaplains work in partnership for the brave men who risk life and limb every day. They visit the various engine houses and talk to the men on their duties as Christians, and encourage them to be good as well as courageous. The chaplains are always welcome in quarters, for the firemen realize that the men of the Church are laboring for their own good.

But it is at fires that the chaplains have shown themselves most fearless in the discharge of their duties. Both respond on all third alarms, and each on second alarms in the immediate neighborhood of their homes. At all of the large fires they come in contact with the higher officers of the department.

Besides attending to the spiritual wants of the firemen, the chaplains are responsible for many temporal benefits to the men in whose cause they have enlisted themselves. Fighting fire on a cold winter's night for an hour after hour without nourishment is sufficient to try the nerve of any man. The chaplains realized this when they responded on their first night fire, and they promptly made arrangements for a supply of boiling hot coffee to be sent to the scene of the fire. The coffee wagon is sent to the scene of the fire, and the chaplain delivers a message for the coffee wagon is sent out, and when it reaches the fire they take personal charge of it, and see that the men in dangerous places inside the building or on adjoining roofs are supplied.

Instances of self-sacrifice on the part of the chaplains for the firemen are common. Only recently Father Smith, at a fire in Park Place, near Church street, learned that several firemen were in the smoke filled cellar unable to get out. Seizing a lantern from a nearby hose wagon, the priest descended a 20-foot ladder into the inky darkness with its pungent odor. He was soon lost to view, but he reappeared in a few minutes leading several firemen, who held in their arms the prostrate form of a chief of battalion who had fallen in the battle. It was only the head of a procession of victims up the ladder on the street. In an adjoining building the victims were laid out upon long tables. One of them, a fireman attached to Engine Company No. 27, was in a critical condition. It was feared he would die. The priest knelt by his side, and while those around uncovered their heads he gave to the unconscious man the last rites of the Church.—New York Tribune.

## ONE DEPARTMENT IN MERCANTILE LIFE.

To open 20,000 letters a day is in itself something of a task, but Sears, Roebuck & Company, of Chicago, receive and answer that many letters every working day in the year.

To do this and to fill the orders contained in that mass of letters, a small army of men, women, boys and girls is employed. The correspondence itself is attended to by 163 dictators, each dictating to the graphophone, while nearly that number of typewriters transcribe the letters from the graphophone cylinders.

Shorthand is almost done away with, some heads of the departments having stenographers, the rest of the dictators using the graphophone exclusively.

Sears, Roebuck & Company do not receive their letters from the ordinary postman. Immense wagons, somewhat similar to the large mail wagons used by the Postoffice Department, are employed in bringing the mail from the postoffice in the mail sacks.

It is received in the mail opening department of the company, where forty girls are kept busy opening the letters and giving them the preliminary sorting.

This consists in taking from them the money, and marking on the letters the amount of money contained in each and the shape in which it was received—check, money order, currency or stamps.

Ever the opening of the envelopes is done by machinery, an emery wheel arrangement grinding the ends of the envelopes, thereby opening about 200 in a very small fraction of a second.

Here also the letters are separated from the orders. The orders are entered on the record sheets and sent to the various departments to be filled. The letters are sent to the mail sorting department proper, where fifty women read the letters, ascertaining the wants of the writers.

After this sorting the letters are sent to the various departments, which are indicated by special slips attached to the communications. A large number of these letters are requests for catalogues, and in order to answer these form letters are used.

the "talking machine" in preference to stenographers. Every half hour the graphophone cylinders are collected by boys and taken into the graphophone department, where typewriters transcribe the answers. These answers are then taken back to the correspondents with the original letter, who read them and check them for corrections, and then send them to inspectors of correspondence, who in turn pass on them, in order to insure accuracy and neatness.

After this they are sent to the mailing room and made ready for the mails. A carbon copy is kept of each letter, and these are filed by States.

This, in brief, is the system pursued by this firm in handling the great amount of mail received daily. It gives, however, but a general idea of the method employed in all departments of handling these letters. There are a hundred different departments, and each one has a system of its own, and to enter into the various ramifications and details would take too much space.

This illustrates the value of a carefully planned system for handling the details of a large business so that each of the many departments fits into its proper place in the whole and all work together without friction.—Exchange.

**FURS AT RIGHT PRICES.**  
The certainty of correctness in fashion, a choosing from the richest furs in America, the assurance of careful workmanship, the surety of right prices and credit given to all reliable buyers, these are a few of the advantages offered at Charles Desjardins & Co., the largest retail fur store in the world.

A Task for the Cook.—A good story is told of a certain "nouveau riche" whose desire to "show himself off" was only exceeded by his ignorance. At dinner one day one of his guests, a well-known literary clergyman, said: "I dined at X's, and he gave us a capital epigram at dessert." The "new rich" was humiliated. He had no epigrams. After his guests were gone he called his cook. "Didn't I give you a copy of epigrams for this dinner?" he demanded. "Yes, sir—you did, sir," replied the cook. "And didn't I tell you to have everything that anybody had?" "Yes, sir—you did, sir." "Yes, Wall, now it seems that X's they have epigrams at dessert, and good ones, too, and folk like 'em when they come here. Now

## WOULD YOU THROW AWAY MONEY?

That's what you'll be doing if you don't bring the whole family around and have their feet shod during our

# Great Retiring Sale!

The more shoes you buy, the more money you'll make. From 25 cents to \$2.00 on every pair. Somebody will get them. They're all going to be sold. Not a single pair of shoes of our \$15,000 stock that we can sell, even without a cent profit, will be held. Better lose a little now than carry them over to next season. It's a case where it will pay us to lose money—a case where it will pay to save money. Sale now on.

- Men's Enamel Horseshide and Pat. Colt, Skin, also Box Calf Boots, made by Williams, Kneeland & Co., of Boston. Regular \$6.00. For \$3.75.
- Men's Tan Calf, Goodyear Welted. Regular \$3.00 to \$5.00. Any pair in the store for \$2.25.
- Women's Fine Dongola Kid, Laced and Button. Regular \$3.00. For \$2.20.
- Women's Fine Dongola Kid, Laced and Button. Regular \$2.25. For \$1.50.
- Misses' Fine Dongola Kid, Laced and Button. Regular \$1.50. For \$1.10.
- Children's Fine Dongola Kid, Laced and Button. Regular \$1.35. For \$1.00.
- Boys' Box Calf and Grain Leather, all sewn. Regular \$1.50. For \$1.10.
- Lot Men's Rubber Sole Boots—Regular \$4.00 to \$5.00. For \$3.50.
- Lot Men's Rubber Sole Boots—Regular \$3.00. For \$2.00.
- RUBBERS—Men's First Quality Rubbers, in cartons. Regular \$1.00. For 70c.
- Women's First Quality Rubbers, in cartons. Regular 60c. For 45c.

**MANSFIELD, - The Shoeist,**  
No. 124 St. Lawrence Street, Montreal, Que.

# COLONIAL HOUSE

PHILLIPS SQUARE.

## Great Annual Discount Sale!

# BLANKETS.

Our Entire Stock,  
AMOUNTING TO ABOUT 1,000 PAIRS of  
**Fine Canadian Blankets,**  
IN ALL SIZES, at  
\$2.75, \$3.50, \$4.50, \$4.80, \$5, \$5.75, \$6.50, \$7.50

TO BE CLEARED AT A  
**Special Discount of 25 Per Cent**  
WITH 5 PER CENT EXTRA FOR CASH.

Special Attention Given to Mail Orders.

**HENRY MORGAN & CO., MONTREAL.**

## JANUARY DISCOUNT SALE

Is of great value and deep interest to all purchasers of **CARPETS, CURTAINS and RUGS.** Orders promptly filled. Mail Orders executed.

**THOMAS LIGGET,**  
Empire Building, 2474-2476 St. Catherine St., Phone Up 957

you'll have to serve up epigrams, and, what's more, cook 'em better than anyone else!"

Irate Passenger (scrambling into a Hannamsmith omnibus that did not stop): Suppose I'd slipped and lost a leg, what then? Conductor: You wouldn't have had to do any more jumping than, sir. We always stop for gents with crutches.

## NOTICE.

The Fabrique of the Parish of Notre Dame de Montreal will apply to the Legislature of Quebec, at its next session, for an act to better define the rights of the grantees of burial lots in the Cemetery of Notre Dame des Neiges, and those of their heirs also to make more complete the dispositions of the laws now in force concerning the administration of said cemetery.

**TAILLON, BONIN & MORIN,**  
Attorneys for the Fabrique of Notre Dame de Montreal.

**PURE REFINED PARAFFINE**



Don't do the top of your jolly and preserve jars in the old-fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. In air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each can. Sold everywhere. Made by IMPERIAL OIL CO.

## NOTICE.

The testamentary executors of the F. X. Beaudry Estate will petition the Legislature of Quebec to obtain certain powers as to the conditions of the loan mentioned in the 1 Edward VII, Chapter 98.

## THE S. CARSLY CO. LIMITED.

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

SATURDAY, January 18, 1903.

## SURPRISES in JACKETS!

Most startling price reductions in Ladies' Jackets and Coats is no surprise at Carsley's. Every day the management uses the pruning knife everywhere.

Remember, every Jacket and every Coat, including this season's importations, is reduced from

**20 to 75 Per Cent Off.**

### TWO EXAMPLES.



Ladies' three-quarter length Jacket made of fine imported Beaver Cloth, double breasted, lined throughout mercerized, trimmed with velvet collar, buttoned pearl buttons, regular value \$9.75; sale price.....**\$6 85**

Ladies' three-quarter-length Coat made of fine Beaver cloth in drab and fawn, lined silk, trimmed with fancy stitching, cut double breasted, with latest style collar..... Regular value \$12.50; sale price.....**\$9 35**

## JANUARY PRICES IN DRESS GOODS.

A big range of fancy colored Dress Goods in newest winter colorings, sale prices 23c, 31c, 41c, 50c yard.

Beautiful Colored Homespuns in all the leading winter shades, make a handsome costume. Worth 60c. Sale price, 36c.

Stylish Colored Chevron Basket Cloth, heavy weight in purple, blue, royal, light and dark brown, light and dark gray and helio. Regular value 75c. Sale price, 56c.

Fancy Colored Zebiline Dress Goods, rich tweed effects in brown, maroon, royal, navy and green. Regular 80c. Sale price, 57c.

Colored Pan Suiting in stylish colorings of crimson, maroon, brown, royal and navy. Worth \$1.00. Sale price, 72c.

## CARSLEY'S LINEN SALE.

Never before has The Big Store had a Linen Sale which started in such a spirited manner, and keeps on increasing with a rapidity that is surprising. There's no doubt that the great values offered tell part of the story.

The Big Store has endless resources to serve you with all kinds of Table and Household Linens, cheaper and better than any store in Canada.

- | BLEACHED TABLE LINENS.       | Reg. Sale. | UNBLEACHED TABLE LINENS.       | Reg. Sale. |
|------------------------------|------------|--------------------------------|------------|
| 56-in. Bleached Table Linens | 45c 36c    | 46-in. Unbleached Table Linens | 25c 20c    |
| 62-in. Bleached Table Linens | 65c 53c    | 57-in. Unbleached Table Linens | 40c 28c    |
| 73-in. Bleached Table Linens | 80c 68c    | 67-in. Unbleached Table Linens | 50c 35c    |
|                              |            | 72-in. Unbleached Table Linens | 70c 59c    |
- A LINEN LIST.**
- The Big Store's Linen values are celebrated all over Canada.
  - Good Linen Glass Towelling, 16 in. wide, worth 9c; sale price, 7c.
  - Heavy Quality Linen Roller Towelling, 16 inches wide, worth 8c; sale price, 6½c.
  - Strong Quality Linen Dish Towelling, 24 inches wide, worth 14c; sale price, 19c.
  - Special Line of Grass Linen, 32 in. wide, worth 18c; sale price, 13c.
  - Extra Quality Bath Towels, size 22 by 45 inches; worth 20c; sale price, 14c.

MAIL ORDERS PROMPTLY FILLED.

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

## GRAND TRUNK RAILWAY SYSTEM

## Week of Sports AT QUEBEC.

Feb. 3rd to 11th.

First Class Round Trip Tickets will be sold as follows:

**Montreal to Quebec \$4.75**

AND RETURN

GOING DATES—Feb. 3 to 11 inclusive.

RETURN LIMIT—Tickets valid returning from Quebec on or before Feb. 12, 1903.

Proportions rates from Toronto, Markham, Myrtle, Peterboro', and all intermediate stations and from all stations east thereof in Canada.

**TOURIST SLEEPERS**

Leave Montreal every Monday and Wednesday at 10:30 p.m. for the accommodation of passengers holding first or second class tickets to Chicago and west thereof as far as the Pacific Coast. A nominal charge is made for accommodation in these sleepers. Berths reserved in advance.

**CITY TICKET OFFICES,**  
187 St. James Street, Telephone Main 460, Main 461, or Bonaventure Station.

**OIL—SMELTER—MINES.**  
Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Quoted, etc. Specially.

**DOUGLAS, LACEY & CO.,**  
Bankers & Brokers, Fiscal Agents, Members N. Y. Consolidated Stock Exchange, 66 BROADWAY & 17 NEW ST., NEW YORK.

Booklets giving our successful plan for realizing the large interest and profits of legitimate mining, oil and smelter investments, sub. Bank, full particulars, etc., sent free on application.

## GO TO SADLIER'S

FOR...  
Handsome bound Prayer Books.  
Neatly mounted Prayer Books.  
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, 35 cents.

**D. & J. SADLIER & CO.,**  
.....1869.....  
NOTRE DAME STREET.

## The OGILVY STORE

## Whitewear Sale

A movement of vast public helpfulness and far-reaching economy grows with succeeding days and years. Such a movement is this January Sale of White. Helpful in its scope and convenience; delightful in the freshness and beauty of the merchandise—little wonder that it should compel public enthusiasm.

Ladies' Chemise, good cotton, with plain frill, 25c and 40c.  
Ladies' Chemise, good cotton, with embroidery, 45c to \$2.50.  
Ladies' Skirts, Night Gowns, Drawers, Slip Waists, all nicely trimmed with Embroidery and Lace.

All with 25 p.c. off, less 10 p.c. extra for cash.

Ladies' Drawers, good cotton, deep hem, 6 fine tucks, 35c.  
Ladies' Drawers, good cotton, wide at bottom hem, stitched tucks, 40c.

Ladies' Drawers, good cotton, Embroidery trimming, 4 fine tucks, 40c.  
Ladies' Drawers, good cotton, Lace and Embroidery trimmed, 50c to \$6.00.

Ladies' Corset Covers, good cotton, with narrow frill, 25c.  
Ladies' Corset Covers, good cotton, Embroidery trimmed, 40c to \$4.75. Less 10 p.c. Extra for cash.

Less 10 p.c. extra for cash.

## Underwear and Hosiery.

Fine Heavy Ribbed Wool Overalls, for children, in white, red or black, were from 75c to \$1.00, for 60c.  
Boys' Real Unshrinkable Scotch Wool Shirts and Drawers, were from 75c to \$1.00, for 60c.  
Small Men's Real Unshrinkable Shirts, plain or ribbed, were from \$1.30 to \$2.25, for \$1.00.  
Infants' Soft Fancy Wool Mittens and Booties, all trimmed with color. Were from 10c to 35c. All reduced to half price.

Ladies' and Girls' Fine Black Jersey Gaiters, good wearing and warm. All 25 per cent. off.  
Ladies' Fine Ribbed White Wool Vests, with short or long sleeves, unshrinkable, were \$1.00, for 75c.

**JAB. A. OGILVY & SONS,**  
St. Catherine and Mountain Sts.



Gardien de Lecteurs Assemblée

Vol. LI, N

## NOTE

ADVERTISING is a very ject, and one that is ter for most interest tles. But some have very peculiar ing with the questi ticular, gives us a l the subject of adve ters into the history of business, from the ancient Romans do sent. As a natural the article the writt people use (naming cause it is mo read than any new ada." This is quite the heading of the attracted our atten follows: "Advertisi lue." "Let your lig fore men that their good works—St. Ma To put it mildly we somewhat out of pla wished to inform hi the evangelist and oars to see your go aders more ways of do acting up a text of it were a regular sen to follow. Besides, who are so wrongly against the Bible, ha spect for Holy Writ it thus in secular aff

MR. CURTIS AND have noticed that a Catholic contempor kept quite busy expo and columns that pecu of Mr. W. E. Cu man correspondence attracted considerable One item we note in is said that "some fe stated in a letter to a certain Spanish, or ican general carried comment in which the Quo purported to g tion from all sins th mitted or that he m commit." Mr. Curtis very poor idea of his their intelligence to statement. The abeur paten that no perso taten refuting the fa person who knows as ordinary Catholic chi lution, is aware that given in writing, and neat purporting to would be worth the p tion upon. Absolutio fession, with accomp tion and reparation a ance, and can only e has taken place in the have no effect by anti future. But when me for the sensational th a mine in the Catholi is to say in the misre Catholic doctrines, p principles. But we t that Mr. Curtis wa about any great upho or otherwise.

ORDER OF WASHIN new organization, whi ternal insurance natur male and female memb a ledge at Spokane, W to be the blindfolding date and the drawing riedly around the rosi cart. The other night set and the man was tl "high altar," and and side crushed in. T treat him in the lodge matter quiet; but wher began to assume fatal proportions, they were make the facts knowa for the man that was sorrow is that which o fool who gets injure of common sense, wha ple to organize such b cieties? Is it possible nature craves so much ordinary, the mysteri ceftul, that men must trk and make idiots in order to satisfy the more we see and the more convinced we only thoroughly sane institution in the world olic Church.

A PET BULLDOG— ple keep animals of a