



# The True



# Witness

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PRICE FIVE CENTS

## NOTES OF THE WEEK.

**ADVERTISING.**—No doubt advertising is a very interesting subject, and one that might afford matter for most interesting editorial articles. But some secular organs have very peculiar methods of dealing with the question. One in particular, gives us a lengthy leader on the subject of advertising, and enters into the history of this branch of business, from the days of the ancient Romans down to the present. As a natural termination to the article the writer says: "Wise people use (naming his paper); because it is more thoroughly read than any newspaper in Canada." This is quite legitimate. But the heading of the article is what attracted our attention. It is as follows:—"Advertising and its value." "Let your light so shine before men that they may see your good works—St. Matthew, v. 16." To put it mildly we consider this somewhat out of place. If the writer wished to inform his readers that the evangelist advised allowing others to see your good works, there are more ways of doing so, than by setting up a text of Scripture as if it were a regular sermon that was to follow. Besides, we Catholics, who are so wrongly accused of being against the Bible, have too much respect for Holy Writ to make use of it thus in secular affairs.

**MR. CURTIS AND TRUTH.**—We have noticed that a number of our Catholic contemporaries have been kept quite busy exposing the errors and calumnies that flow from the pen of Mr. W. E. Curtis, whose Roman correspondence has for years attracted considerable attention. One item we note in particular. It is said that "some few years ago he stated in a letter to his paper that a certain Spanish, or Spanish-American general carried with him a document in which the Archbishop of Quito purported to give him absolution from all sins that he had committed or that he might thereafter commit." Mr. Curtis must have a very poor idea of his readers and of their intelligence to venture such a statement. The absurdity of it is so patent that no person would lose time refuting the falsehood. Any person who knows as much as an ordinary Catholic child about absolution, is aware that it cannot be given in writing, and that no document purporting to absolve sins would be worth the paper it is written upon. Absolution demands confession, with accompanying contrition and reparation as well as penance, and can only extend to what has taken place in the past, and can have no effect by anticipation of the future. But when men lack material for the sensational they always find a mine in the Catholic Church, that is to say in the misrepresentation of Catholic doctrines, practices, and principles. But we do not think that Mr. Curtis will ever bring about any great upheaval, religious or otherwise.

**ORDER OF WASHINGTON.**—This new organization, which is of a fraternal insurance nature, has both male and female members. There is a lodge at Spokane, Wash. One of the ceremonies of initiation appears to be the blindfolding of the candidate and the drawing of him hurriedly around the room in a small cart. The other night the cart upset and the man was flung against the "high altar," and had his ribs and side crushed in. They tried to treat him in the lodge and keep the matter quiet; but when the injuries began to assume fatal, or dangerous proportions, they were obliged to make the facts known. We are sorry for the man that was hurt, but our sorrow is that which one feels for a fool who gets injured. In the name of common sense, what induces people to organize such bedemite societies? Is it possible that human nature craves so much for the extraordinary, the mysterious, the wonderful, that men must become eccentric and make idiots of themselves in order to satisfy the craving? The more we see and the more we read, the more convinced we are that the only thoroughly sane and rational institution in the world is the Catholic Church.

**A PET BULLDOG.**—Why do people keep animals of a naturally vi-

cious nature as pets, or playmates for children? There is no dog, much less a bulldog, that can be trusted with a child. The other day, at Portchester, a five-year-old girl, named Mary Kelly, was playing with her little brother, and in the accident of play hit a pet bulldog that her parents had given her as a playmate. The savage instinct of the brute arose, and he sprang on the child. A neighbor, attracted by her cries, was obliged to kill the dog before it would release its hold on the child. Although it is believed that the child will live, still the lesson is one that should be taken to heart. Children have no business with such pets, any more than with razors, or firearms. We have no sympathy with parents who are so careless about their children; but we do feel for the little ones, because they do not know the danger, and they are not able to defend themselves against it once it comes upon them. Next to the abominable habit of giving children companions of the bulldog class, we despise the pet-dog fashion that a great many of ladies apparently affect. We know one society belle who "dearly loved her tiny dog," and petted and cherished the little animal in public, as well as at home, while her children were in the hands of a young nurse girl and rarely ever knew the value of a mother's caress. What a delightfully sentimental being! How deliciously hard-hearted and unmotherly she could succeed in making herself.

**POISON BY MISTAKE.**—We have just read of a young lady in Chatham who killed herself by taking a dose of oxalic acid, mistaking it for Epsom salts. The two bottles were in the same cupboard, and she when in the dark to take a dose of the salts; she took the wrong bottle, and discovered her error when too late. A sad lesson. In the first place no person has any business to keep poison in the same place where other bottles, be they of medicine or not, are kept. Every private house should have its regular medicine chest, with its labelled compartments, and one particular drawer should be set aside for all poisons, and that drawer should have a special key. Moreover that drawer should have some indication upon it to the effect that its contents are dangerous. Thawwise many sad accidents might be avoided. But above all people should be taught never to use any preparation without knowing perfectly well its nature.

**THE CORK EXHIBITION.**—The other day Mr. C. R. Devlin, ex-M.P. and present Canadian Commissioner of Immigration in Ireland, passed through the city on his way to Ottawa. Mr. Devlin has come out to consult with the Government regarding the representation of Canada at the International Exhibition to be held in Cork this year. This very important exhibition—the most important yet held in Ireland since the famous Dublin exhibition in the early fifties—is under the patronage of Earl Cadogan, now Lord Lieutenant of Ireland. The Lord Lieutenant of the County Cork is the president; the Mayor of Cork is the chairman; and all the leading citizens of Cork are, in one way or another, connected with the enterprise. It is not often that such an opportunity is afforded of making known to the world the various industries of Ireland, while making the people of Ireland acquainted with the products and advantages of other lands. Before Mr. Devlin's advent upon the scene, it may be truthfully said that Canada was little known, even as a name in Ireland. The United States, and, perhaps, Australia, were familiar to the people, especially on account of letters and reports sent home from the thousands of Irishmen and Irishwomen in both countries. But no person ever dreamed of Canada. It is somewhat different to-day; and if Canada should take a prominent part in the Cork International exhibition, we doubt not that the result will be mutually beneficial to both lands. Mr. Devlin returns to Ireland next week, and we trust he will carry with him the authority to establish a genuine Canadian exhibit in Cork this summer.

**WESLEYAN GENEROSITY.**—

Every day we are meeting with accounts of great and generous efforts made by the members of different denominational churches to raise sufficient funds to place their establishments beyond all need. The latest of these is the Wesleyan Twentieth Century Fund, which closed on the 31st December last. The promoters have now in hand £718,000, and promise that will bring the amount to £900,000. They claim that in one day they can raise the further sum of £100,000. There can be no doubt that the adherents of Wesleyanism, in England, are wealthy, and just as liberal as they are rich. Imagine three million five hundred thousand dollars raised in one year by a small denomination; and a fund of five million dollars within easy reach of their hands. This ought to make us study and reflect a little. We know perfectly well that there are religions, so-called, that are, in our days, kept alive more by the power of money than by the strength of doctrine; we know that if their teachings were left to themselves to work out their salvation, as far as earthly existence is concerned, they would soon crumble; but, that does not change the fact that their adherents give, and give freely, and give abundantly to their cause. Possibly we Catholics have such an abiding confidence in the perpetuity of our Church, that we do not deem it necessary to accord her any material aid; but, if such be our reasoning, we are wrong. No doubt the Church will last; but when Christ promised to be with her for all time, He did not mean that the faithful should remain idle and do nothing to advance the cause of Truth. On the contrary He expected their co-operation.

**ROMEWARD BOUND.**—We dip the following from the current number of the "Missionary," and we do not think that any comment is necessary:—

"The annals of conversion have been remarkable during the past month for the number of Episcopalian ministers who have come home to the Church of their forefathers. Philadelphia lends with the reception of Rev. Alvah W. Doran. In England, Rev. Frederick George Lee, D.D., founder of the Order of Corporate Reunion, has been received at the Brompton Oratory by Rev. Digby Best. Father Lynch, of Roanoke, Virginia, has accepted the submission of a Presbyterian minister. There is another minister, a reformed Episcopalian, together with his wife and five children, under instruction in New York. We may add to this list J. J. Keyes, of Milford, a son of a minister, and Mrs. Dufalochotauer, the wife of one. This is a goodly number for one month. It is an indication, however, of the large crowd that is facing Romeward, and it is only a question of time when they will come." The defection of so many leaders in Israel should cause consternation among the sects. Protestantism is evidently decaying at the top. The best fruit seems to ripen and drop first.

**CHRISTIAN POLITICS.**—Last Sunday, according to the "Daily Witness" report, Rev. Mr. Manning delivered a very instructive sermon, at the Dominion Square Methodist Church, on the subject of "The Christian in Politics." According to the account that we read of the sermon it contained very sage advice and the preacher's idea of the respective duties of clergymen and of public men, are certainly in accord with the principles of Christian ethics. In speaking of the duties of the Christian to the state, the preacher said that:—

"It was not the business of the preacher, or of the church, he remarked, to make the laws of the land; it was the business of both to do the most they could to make the men who make the laws. If he were asked to make a distinction between what he regarded as the statesman's duty and the minister's duty, he should say that it was the statesman's duty to crystallize public sentiment into law, and the minister's duty was to cultivate, develop, or create public sentiment; and, after all, sentiment determined nearly everything touching legislation and our social life."

Decidedly we cannot find fault with such a statement. What has most surprised us on reading this report of an occasional sermon is the fact that the reverend preacher assumes

for themister a part in this world's affairs, which he, or, at least, those outside the Catholic Church, in general, would never concede to the priest. Were a Catholic priest to assert in the pulpit that it was his duty, and consequently his right "to cultivate, develop, or create public sentiment," he would at once be accused of wishing to meddle in politics of seeking to undermine the state by prejudicing the minds of the law-makers, to secure control for the Church in matters affecting the temporal and political well-being of the country. The aspirations of the Catholic Church, as far as matters of state go, are not any other than those defined by Rev. Mr. Manning. To mould the minds of the young so that when they develop and expand, they may be imbued with such principles as go to constitute the most Christian legislation. To cultivate a public sentiment that must be in accord with the "highest social as well as spiritual interests of all citizens. To guide men in the ways of wisdom, and to enlighten them upon their duties to God, to the Church, to their families, to themselves, and at the same time to society and to the country. These are the aims of the priest when he speaks to his flock on matters affecting their temporal interests. But, we repeat, were a priest to preach a similar sermon, at once there would be visions of Roman domination, of priest-craft, of occult designs upon the freedom of the electorate. If we could only be judged with the eye of impartiality we would be perfectly satisfied with the result.

**THE CATHOLIC PRESS.**—We cannot repeat too often, nor hear too often repeated, our oft-repeated assertion that the Catholic newspaper is a necessity to-day in the Catholic family. We always feel chary about urging this subject upon our readers, because we have the idea that it sounds like an appeal for our own benefit. But we cannot afford to efface our own organ for the mere purpose of seeming disinterested, nor can we, in conscience, omit to insist upon a question that has occupied the pens and voices of all that are most eminent in the Church—from Leo to the most lowly missionary—during the past few years. Recently a Passionist Father has been preaching a mission at Brisbane, Australia—Father Frederick, C.P. According to reports of the mission, gleaned from the Brisbane "Age," we find that the preacher has been very emphatic on this subject. In one instance he pointed out that men are as their thoughts are, because an act is but the realization of thought. Then he thus continued:—

"Now what are your thoughts, judged by your acts? You are Catholics, but some of you are not ashamed to read and revel in papers full of immorality. Yes, after coming out of church you put your hands in your pockets and buy those vile papers which tell of horse-racing, of betting, of divorces, of scandals, of everything except what ought to be. Any Catholic worthy of the name should not only be ashamed to be seen with those papers, but should be ashamed to read them even in the most secret place, where no human eye can behold him. Parents should be on their guard lest their homes possess literature that has immoral reading in it, or has a tendency to immorality, or is opposed in any way to Catholicity. On the other hand, they should take care that their homes are provided with sound Catholic literature. Every family should take a Catholic paper, for remember that by supporting Catholic papers you are creating a strong Catholic press, and in creating a strong Catholic press you are helping to build up the Church of God. These are instructions which should commend themselves to Catholics not only in Australia, but in all parts of the world."

**DE VERE DEAD.**—The news comes, by way of London, that Aubrey Thomas de Vere, the Irish poet, is dead. The dispatch gives but scant details, which amount to the following statements:—

"He was born in 1814. He was the son of the late Sir Aubrey de Vere, and was born at Curragh Chase, in the County of Limerick. He was educated at Trinity College, Dublin. His first poetical work,

"The Waldenses," was published in 1842; and he has since published many others, including the "Search After Proserpine," Irish Odes, the Legends of St. Patrick, St. Thomas of Canterbury; Legends of the Saxons Saints, and Legends of Ireland's Heroic Age. He also published several prose works, dealing chiefly with Irish political questions, and some essays, chiefly on literary and ethical subjects."

This gives but a vague idea of who and what the late poet really was. We will not now dwell upon his long and exceptionally interesting career. We hope to be able, through the medium of one of our regular contributors' articles, to give our readers, next week, something of more permanent and worthy of the unique and highly gifted writer whose years have come to an end.

**CATHOLICITY IN ENGLAND.**—This year's Catholic Directory for England shows that there are 41 Catholic peers, of whom the Earl of Norfolk, the Marquis of Ripon, and Lord Brampton, formerly Sir Henry Hawkins, are perhaps the best known. There are 51 Catholic baronets; four English and 73 Irish Catholic M.P.'s. In the army there are 14 chaplains, of whom 9 are now in South Africa. In all the 19 English dioceses there are duly appointed inspectors of schools, and eleven "associations," covering the whole of England and Wales, have been formed according to the Act of 1897. A London paper observes that the directory proves how manifold are the activities of the Catholic Church in Great Britain to-day, and how thorough is the care with which each forward step is considered.

**EDUCATION STATISTICS.**—It is always interesting to know what our status is in regard to the vital matter of education. As the official organ of the archdiocese has given us some very encouraging statistics, we will take the liberty of reproducing some of them. To-day in the diocese of Montreal alone, we have 879 houses of education; these are frequented by an annual average of 85,567 pupils, male and female, and the teachers, male and female, secular, regular, and ecclesiastical, number 3,000. Of the teachers the number may be thus divided: 1,200 nuns, 800 lay school mistresses, 560 religious (male), 90 to 100 ecclesiastics, and 300 lay school masters. Of the schools 100 are free, or independent, as they are not under the control of the Board of School Commissioners. These schools, principally kept by members of religious orders, count 15,000 pupils. In the diocese there are seven male religious bodies: Christian Brothers, Brothers of Christian Instruction, Brothers of Saint Viateur, the Maristes Brothers, the Brothers of the Sacred Heart, the Brothers of St. Gabriel, and the Congregation of the Holy Cross. Amongst the female religious teaching communities are the five following: Sisters of the Congregation de Notre Dame, Sisters of the Holy Names, Sisters of Sainte Anne, Sisters of the Holy Cross and of the Seven Dolours, and the Sisters of the Sacred Heart. The Grand Seminary, with its contingent of about 300 students, does not form part of this list. Also there are two colleges (or petit seminaires) that have about 500 pupils in all. We will now close with a statement of the number of houses that each congregation or order possesses. The Christian Brothers, 20 houses; Brothers of Saint Viateur, 16; Brothers of Christian Instruction, 12; Congregation of the Holy Cross, 9; Brothers of Saint Gabriel, 7; the Maristes, 3; the Company of Saint Sulpice, 3; the Jesuit Order, 2; the Brothers of the Sacred Heart, 2. A total of 74 houses divided between 9 congregations. Now for the nuns. The Congregation de Notre Dame, 42 houses; Sisters of Sainte Anne, 20; Sisters of the Holy Names, 17; Sisters of the Holy Cross and Seven Dolours, 10; Sisters of Providence, 10; Grey Nuns, of the Montreal Hospital, 7; Sisters of the Sacred Heart, 3; Sisters of the Good Shepherd, 3. A total of 112 houses divided amongst 8 congregations or orders. A grand total of 186 houses, under the care of 17 different religious orders. We do not deem it necessary to add any comment to these eloquent figures.

**IRISH LAND PROBLEM.**—In view of the fact that the recent speech from the Throne at the opening of the present session of the Imperial Parliament announces a bill to facilitate the sale and purchase of land in Ireland, it may be fairly presumed that some steps will be taken to remove one of the worst troubles under which Ireland has so long suffered. The "Sun," in dealing editorially with the subject, points out that Mr. T. W. Russell, one of the strongest Unionist members from Ireland, and the members of the Irish Nationalist Party are united upon this question. What is it that is asked for by these representatives of two very distinct sections of Irish politicians? We find it thus briefly expressed:—

"They ask that the Irish tenant shall be permitted to pay for the land he occupies its market value, plus a specified amount for the application of compulsion, and that the State shall contribute a part of the bonus required to extirpate the root of all Irish trouble. Mr. Russell, who is, as we have said, a Unionist, holds that in this way Irish landlords would have a chance of escape upon terms that would save those whom it is possible to save, and the United Kingdom would have peace, security and contentment, with a chance of evoking among Irishmen a loyalty that has not existed since Strongbow landed on the shores of Ireland."

We will not attempt to enter into the consideration of all or any of the details of the question. A number of objections have been raised to the practicality and even to the ultimate utility of this scheme; but each of these objections has been easily set aside and disproven. In fact, the regulating of the Irish land question is a matter of such vital importance that it would rightly demand a minute study and a careful exposition. We must not run away with the idea that landlordism, as a system, is to-day what it was fifty, or even thirty years ago. The landlord has gradually ceased to be an important factor, one that had to be counted with, in all matters affecting the internal economy of Ireland. On this Mr. Russell has said that:—

"Forty years ago landlordism controlled to a great extent the Parliamentary representation of Ireland; it cannot to-day secure on its own merits a single Irish seat. Five years ago it was supreme in local administration; now, outside of one or two counties in the North, the control of local administration has wholly passed out of its hands. It was wont to administer justice locally; even in this duty it is now superseded and outvoted by a popularized magistracy. As to the alleged dependence of Protestantism upon this falling force, Mr. Russell, who is himself a Protestant, submits that it will be an evil day for Ireland and for Protestantism when religious principles come to depend on a social and economical system on which destiny has set its seal. The roots of Irish landlordism have been destroyed. A rotten trunk and decaying branches are all that is left of it."

[This is as strong a characterization of Irish landlordism as ever came from the pen of a Nationalist, or Home Ruler. Our surprise is that Mr. Russell judges so fairly of the situation, as far as the land tenure is concerned, and that he cannot be brought to recognize the logical consequences of his own admitted principles. But time, and possibly deeper reflection, may yet bring him to the contemplation of all Irish questions from the truly Irish standpoint.]

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### 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 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.

**ST. BRIDGET'S NIGHT REFUGE**—Report for week ending Sunday, 19th January, 1902:—Males 303, females 52. Irish 176, French 144, English 83, Scotch and other nationalities 13. Total 555. All had night's lodging and breakfast.

IRISH PRIESTS AND PEOPLE.

The Rev. Michael Phelan, S. J., Lincolnton, preached a singularly eloquent and instructive discourse on the occasion of the ordination of the Rev. J. Murphy in his native parish church at Dunshaughlin, Co. Meath.

very dogs were taught to track his blood. But neither gyves nor gibbets will hold him back. Ireland is in Gethsemane and the comforting angel will fly to her side.

To a land where souls are free, Where tyrants taint not nature's bliss. He reminded them that the Cross was the dearest keepsake Christ had for His chosen friends.

Who in the winter's night, Soggarth aroon, When the cold blast did bite Soggarth aroon,

Like another Moses, across the desert of these dreary years the marcher at their head. He bid them sigh not for the flesh-pots of guilty apostasy.

THE FLAME OF FAITH.—Girded in giant strength, her apostolic arm raised but waited the trumpet blast. Faith they marched to fan the flame of a dying Faith or enkindle it anew.

PENAL DAYS.—Europe for four centuries rang with the fame of Ireland's apostolic sons. Their names are the bright spots of our history.

A TOUCHING SCENE.—At the Vatican Council of '70, seven hundred and sixty-seven mitred heads circled around the Chair of Peter.

SAVED THE RACE.—There was one power and one power alone to save the race—the priest. Denied that education at home that he so freely shared with others, he goes abroad.

and commerce are penetrating every land. That language the Irish are conserving to the service of Christ and in the wake of English enterprise is flowing the full tide of Ireland's apostolate.

LESSONS OF HISTORY.—If history teaches any lesson, it is the vanishing nature of territorial conquest. Rome, Greece, Assyria have passed away, and the proudest kingdoms of to-day will follow.

CATHOLIC LIFE In the South Sea Islands.

The wonderlands of the South Sea are surrendering to the sweet and civilizing influence of Holy Church. Priests and nuns are to be found in all the islands sharing the hardships of the missionary life.

FIJI has always been a difficult mission since Father Brechet and Mouton landed there in 1844. For there not only had they to face paganism, but also the vilest lies of men who called themselves Christians.

THE "LOS VON ROM" CRUSADE. The Austrian correspondent of the Liverpool "Catholic Times," in a recent letter, says:—Until recently it looked as if the elections then going on (the elections to the Landtag) were giving the "Los von Rom" movement a new stimulus.

held in respect, and many deeply regret not to have known the truth long ago. In the Solomon Islands the Marist Brothers had, happily, nothing to fear but the club of the cannibal or the fever.

As a proof that Christianity has taken deep root in the hearts of those Islanders you have only to remember the way the election of a successor to the late Queen Amelia took place.

After leaving Wallis, Bishop Pomallier had gone to Futuna, there to land Rev. Father Chanel, who was destined to be the first martyr of Oceania. He had pretty well the same difficulties that Father Bataillon met in Wallis.

At last Providence came to the help of the mission. The same Malaya people in one of these cannibalistic expeditions to Guadalcanar were wrecked on Rua Suroo Islands.

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the centre of Christian unity, endangers his spiritual welfare. "Los von Rom" "Los von Petrus." It means separation from the Catholic Church, which Our Lord Jesus Christ has founded upon the rock, Peter.

The originators and leaders of this "Los von Rom" movement intend to estrange Austrian Catholics from their Holy Faith as well as from their dear country. And even if they tried to hide their plans of high treason they would be laid open by the attacks upon religion.

For Austria in the past performed the most glorious feats when her people stood firmly to the Catholic Faith, and in times when the sovereigns of the glorious Dynasty of Habsburg threw their might and blood into the balance for the defence of the Catholic Church.

It is consoling that in spite of the unfavorable times there are teachers fully aware of their responsibilities and fearlessly fulfilling their duties. We quite particularly desire that the middle and high schools at which your sons, dear parents, study should be invested with a Christian spirit.

Practical Ferdinand.—She was in the first blush of the honeymoon's happiness. He was there with her, but he was a man, and it didn't stick out all over him so.

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It is not often with a letter from column; in fact, first, that I ever ranged at random a variety of subjects to the conclusion that the conclusion was paid attention was paid to them, possibly communication.

I have entitled "Protection." I supposed for a moment the remotest idea of a political policy—a different class. Since my articles has led to this, I could not have a few words "Protection" in its nature is naturally a feeling that we need not be dependent upon it. It is foreign which is rebellious.

In the first place, aside, as an unpleasant sentiment the general dreading upon the prevalence. Without our lives would be did not exist. Nor enter into the religious question to talk a tion of the saints, Blessed Virgin, or earth. These are a long to another sphere not require any hands. I am only with the purely natural question, leaving one to those more proposition is this on my own observation the first to the last on earth the human of protection.

Truly the affairs of well and wisely ordered. In the cradle is entirely dependent. chances of existence, tention of its parent. To secure the very necessary to feed its covering required. body from exposure without which it infant cannot do with when it grows older with to talk, to get that it cannot receive have a protecting hand steps and to prevent accidents. Still, these others for its food child becomes a young girl, more than even the protection necessary from and around it, must be protected. his youthful tendencies, his great passions, his young protected against the rars, the dissolutions, hundred and one other his path. And so far as such as the infant world as is the infant their lives would be duration, and of very pet.

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# Our Curbstone Observer

## On the Feebleness of Man.

It is not often that I am honored with a letter from a reader of this column; in fact, I have before me the first that I ever received. I have ranged at random over such a variety of subjects that I had come to the conclusion that very little attention was paid to my "observations." Still I kept on making them, possibly from habit. This communication is addressed to "Mr. Curbstone." That may be my name, and it may not; but whether it is or it is not, it matters very little, for the letter reached its intended destination all the same. The writer was greatly pleased with my comments upon the "Invisible Police," and would like to know what I have to say about freemen. If he would be so good as to substitute the word "freeman" for "policeman" and change a few of the situations described in my last article to suit the circumstances, he may apply all that I wrote in that number to the subject he suggests. In fact one need not go into all the particulars regarding the daily duties of any branch of the great public protection body to form an estimate of the real value and the deserved merits of the men belonging thereto.

I have entitled this contribution "Protection." I would not have it supposed for a moment that I have the remotest idea of referring to any political policy—a thing of a very different class. Since the trend of my articles has led me in this direction, I could not do better than have a few words in general. Human nature is naturally vain and consequently independent. We all love to feel that we need no protection, that we are not dependent upon any person. It is foreign to our nature, which is rebellious—to wish for protection. No man cares to admit that he owes what he has to another, or that he could not get along without the aid of others. This is all very natural. But it is contrary to the order of things. There is not one of us who is entirely independent; we all depend more or less upon a certain degree of protection. Were it otherwise we would be demi-gods on earth, we would enjoy that which humanity has never known since the day of original sin. We may possess untold wealth, enjoy the utmost extent of power, occupy the most exalted positions in the country, still we are in need of protection. I will take a few instances as illustrations, and I feel confident that none can gainsay my protection.

In the first place, I will leave aside, as unnecessary for the present, the general dependence of all mankind upon the protection of Providence. Without God's protection our lives would be as though they did not exist. Nor am I going to enter into the religious aspect of the question to talk about the protection of the saints, the angels, the Blessed Virgin, or of the Church on earth. These are matters that belong to another sphere and which do not require any elucidation at my hands. I am only going to deal with the purely natural phase of the question, leaving the supernatural one to those more competent. My proposition is this—and I base it on my own observations—that from the first to the last moment of life on earth the human being is in need of protection.

Truly the affairs of life have been well and wisely ordained. The infant in the cradle is completely and entirely dependent, for its mere chances of existence, upon the protection of its parents, or of others. To secure the very food that is necessary to feed its tiny system, the covering required to protect its body from exposure, the shelter without which it must die, the infant cannot do without protection. When it grows older, commences to walk, to talk, to get into dangers that it cannot recognize, it must have a protecting hand to guide its steps and to prevent it from all accidents. Still it depends on others for its food and care. The child becomes a young boy, or young girl, more than ever does it need the protection necessary to save it from all the dangers that arise before and around it. The young lad must be protected against himself; his youthful tendencies, his natural inclinations, his gradually developing passions; the young girl must be protected against the snares of the errors, the dissolutions, the follies, the hundred and one enemies that beset her path. And so far these youths are as much at the mercy of a harsh world as is the infant, and were it not for the protection they receive their lives would be but of short duration, and of very melancholy aspect.

Let us then follow the man into life. At every step he is under the shelter of some species of protection—more, for a moment, is he entirely independent of his fellow-man.

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It would be out of the question for me to follow him into every avenue of life, but I will take the general citizen, the man of business. During his initial steps upon the way of commerce he needs the protection and guidance of his patron, or employer. Later on he becomes a successful merchant. All he owns is under some protection or other. The law of the land exists for him as a protection against imposition, robbery, dishonest combinations, and all those enemies of success in any enterprise in the world of affairs. The policeman—a mere instrument of that law—protects his stores and residence against the burglar; the fireman is awake while he sleeps, and watches and waits for the hour when the call of duty may summon him to protect the citizen's very life and to rescue his property from destruction. The insurance company protects him in case of a ruinous accident that might otherwise leave him penniless. Has he goods on the ocean, his belongings are under the protection of the captain and the crew of the vessel; are they in transport across the continent, he is dependent upon a score of officials, from the dispatcher to the switchman, from the conductor to the engine-driver. He is unjustly deprived of his rights, he flies to the legal profession for protection; has sickness knocked at his home, he runs to the medical profession for protection against death; turn as he may, hour in and hour out, he is constantly, unceasingly dependent on some person or persons in the world. If he pretends that he is independent, he simply attempts to falsify facts and to belie the condition of human affairs.

I will not dwell upon the protection of the wife by the husband, or the very frequent protection of the husband by the wife. These are matters that would lead me into a very labyrinth of examples and of reasoning. But I will follow the same man for a short time longer. He has built up his future, as it is called, he has made his home, he has educated his family, he has retired from business, he possesses a very large balance in the bank, and his old age is secured. Then comes the gradual descent of the hill; he is on the second slope, and one that appears much more inclined than the one he took so long to climb. The ills that are natural to age come one, and though comfort may assuage them, they nevertheless increase and multiply. He is soon dependent on his children, or his wife, or his servants, or his friends, for all that he needs. Gradually he sinks into as complete a dependence as that from which he emerged into manhood. The cradle and the arm-chair both hold beings that await the ministrations of others for their daily support. Finally, he requires the protection of all whom he has around him for the prolongation of his life, from day to day, then from hour to hour, and at last, from minute to minute. The last minute comes and the so-called independent man is, for the first time in all his existence, beyond the necessity of any human protection.

Is this an exaggerated view of the subject? I think not. There are societies formed for the protection of children, the protection of women, the protection of the indigent, the protection of almost everything on earth. What one of us can lift up his head and say that he will never need such protection? There are asylums for the protection of the insane, can any sane person feel the positive assurance that he will never need such protection? I can boast of a clear head, a normal brain, a sound judgment, and all the ordinary faculties of a man; I have no guarantee that God may not call me to account to-morrow for the use I have made of such faculties; no more have I any warrant that He may not see fit to extinguish, in an instant, that Heaven-imparted gift of reason—and were He to do so, no matter what my gifts or my acquisitions might have been, the plain result would be a refuge under the protection that society extends over those no longer able to protect themselves. The lamented President Lincoln, one of the greatest men that America has produced, loved to ever repeat the opening lines of that poem, which commences:

"Oh! why should the spirit of mortal be proud?"

There is not one of us who might not constantly ask himself the same very pertinent question. We have nothing to be proud of; we are entirely dependent on some other power for all that we possess. The most brilliant mind may be plunged into gloom in a twinkling, the most perfect features may be altered to a mass of ugliness, the most attractive form must sooner or later bend under the weight of time, and assume the decrepitude of age—if not otherwise altered by the Hand of Providence. We are neither independent, nor free, nor beyond protection, nor can we claim one moment's immunity from any or from all the ills that surround us. It is the "fool" of the Scripture that calls himself independent; it is the wise man that admits his need of protection and is not ashamed to accept it. This is about all I have to say, at least for the present, on this subject. Sometimes or other I may have occasion to return to it when dealing with other matters.

## SPEAK THE GOOD WORD.

It isn't the thinking how grateful we are  
For the kindness of friends come to bless  
Our sorrow or loss  
'Neath the weight of the Cross;  
It is telling our gratefulness.

It isn't the love that they have in their hearts,  
And neglect or forget to reveal,  
That brightens the lives  
Of husbands and wives,  
It is telling the love that they feel.

It isn't the thinking of good to mankind  
That comes as a cooling drink  
To the famishing ones  
Of Earth's daughters and sons;  
It is telling the good that we think.

It isn't the music, asleep in the strings  
Of the lute, that entrances the ear,  
And brings to the breast  
The spirit of rest;  
It is only the music we hear.

It isn't the lilies we hide from the world,  
Nor the roses we keep as our own,  
That are strewn at our feet  
By the angels we meet  
On our way to the Great White Throne.

It isn't the silence of hope unexpressed  
That heartens and strengthens the weak  
To triumph through strife  
For the great things of life;  
It's the words of good cheer that we speak.

—William J. Lampton.

## NOTES OF TEMPERANCE.

THE BARTENDER.—In the issue of January 12, the New York "Journal" had an editorial on "What the Bartender Sees." The editorial in itself is not so remarkable as the fact that it appears in one of the great New York dailies. The endless procession of drinkers that pass daily before the bartender in the ordinary saloon are all well described. The fimsy and false excuses offered by nearly every drinker are all characteristic and the moral drawn is most forcibly stated as follows:

"You Mr. Reader, have seen all these types and many others, have you not?  
"Why did you see them? What reason had you for seeing them?  
"The bartender stands studying the procession to destruction because he must make his living in that way. He is a sort of clean-approved Charon on a whiskey Styx, ferrying the multitude to perdition on the other side of the river. But what is your business there?"

"You might as well be found inside an opium den.  
"The drink swallowed at the bar braces you, does it? If you think you need a drink, you really need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does in the Chinese for a whole day. But if it lifts you up high, it drops you down hard.  
"And remember:  
"There is no such thing as moderate drinking at a bar.  
"You think you can take your occasional drink safely and philosophically about the procession that passes the bartender.  
"But the bartender knows that you are no different from the others. They all began as you are beginning. They all in the early stages, despised their own fore-runners.  
"They were once as you are, and the bartender knows that the chances are all in favor of your being in the multitude of them.  
"Even like the poor thin, nervous drinker of hard whiskey, who once wondered why men drink too much.  
"The bartender's procession is a sad one, and you who still think yourself safe are the saddest atom in the line, for you are there without sufficient excuse.  
"It is a long procession, and its end is far off.  
"It is born of the fact that life is dull, competition is keen, and ambition so often ends in sad and failure.  
"A better chance for strugglers, a more generous reward for hard work, better organization of social life, solution of the great unsolved problems of real civilization, will end the bartender's procession.  
"Meanwhile, keep out of it if you can. And be glad if it can be suspended, temporarily at least, on Sundays."

The Monday morning issue of the Chicago American also contained an editorial in the same vein.

## Catholic Highlanders of Scotland.

No one who has lived amongst the Highlanders and studied the character of the people can fail to love and admire them. Their ordinary life, occupied in quiet, pastoral avocations, induces a shyness with strangers, but under the calm exterior there is a deep fund of emotion, ready to well up when stirred by religious enthusiasm. For their Gaelic prayers are full of poetry and abounding with veneration, and are treasured up from one generation to another. Witness the beautiful hymn invoking the Blessed Trinity, St. Michael, St. Columba and the "golden-haired Shepherdess, Mother of the Lamb without spot," in which the people of Inverness and the other Catholic

islands publicly commend to God and the saints the welfare of their flocks and herds, as they lead them annually to the summer grazing grounds. Generous to a fault, they are ever ready to bestow upon the needy; staunch of purpose, they are a race given to undying friendships, even though, like all people whose affections are strong, they may be slow to forgive an injury.  
The position of a priest in a Highland community, is, as may be imagined, one of exceptional authority. The deep reverence and enthusiastic devotion with which the people regard their faith, extends to the person of the priest, and not only in spiritual things, but even in many of the everyday affairs of life which even remotely concern his interests, his will is obeyed with child-like docility. Examples will show this better than pages of description. The writer knows one Highland priest who has taken on from the public-house, on a Saturday night, the too indulgent measures of his flock, and that with a liberal use of his "pastoral staff," nor was he ever grieved. Again, it is still customary in some parishes for the priest to call to the altar-rails on Sunday, for public reprimand, the notorious delinquents of the past week. It is doubtful whether such a survival of the discipline of the early Church could be found in any other European country, except, perhaps, in some of the more secluded parishes of the kindred race in Ireland.  
It is not astounding, therefore, that the temporal interests of the priest should be regarded as the proper object of his people's care. That it is so is shown by the fact that in the country districts the rougher part of the farm work is accomplished gratuitously. Should he need any carting done, he announces from the altar the different days upon which he desires the various farmers and crofters to assist; the whole parish again, will assemble to cut turf for fuel on the appointed "priest's mow-day," and so with other matters of a like nature. Brought up in such principles, the young Highlander regards the priest's interests as his own, and is not likely to be wanting when his help is needed in things that affect religion more directly. Is there a special feast day—some procession of the Blessed Sacrament—the priest simply announces that help will be needed, and scores of willing hands are at his service. The writer can never forget an occasion of the kind in which he was privileged to take part, and in which the cheerful readiness with which the young men of the glen devoted themselves to the needful labor, was as edifying as their religious demeanor during the sacred function itself.  
It is true that in such secluded districts as those we are now considering, the work required is very different in its nature from that so urgently needed in the cities and large towns; but whatever assistance the Highland priest may demand, there is always abundant material to supply it, and that, after all, is the question at issue.—Catholic World.

## LIVER TROUBLES.

LIFE FULL OF MISERY 'C SUFFERERS FROM THIS TROUBLE  
Its Symptoms Made Manifest by a Cooled Tongue, Bad Breath, Bad Taste in the Mouth and Pains Extending to the Shoulders.

(From the Brockville Recorder.)  
Sufferers from liver troubles and life one of almost constant misery, growing worse and worse unless prompt steps and the proper remedy be taken to restore the organ to its natural condition. Mrs. Joseph Leclaire, of Brockville, was such a sufferer, but has been, happily, released from the trouble by the only medicine known to thoroughly restore this important organ to its normal condition, once disease has fastened upon it. To a reporter, Mrs. Leclaire willingly gave her story for publication. She said: "For a long time I suffered severely from complications of the liver and dyspepsia. I would awake in the morning with pains under my shoulders and in my stomach. My tongue was heavily coated, and I had a horrible taste in my mouth, especially on arising in the morning. I was constipated, and at times my head would ache so badly that I could scarcely lie on my pillow. There was such a burning sensation in my stomach at times that it felt as though there was a coal of fire in it. The pain was especially severe after eating, and for months it was one of misery. A friend advised me to take Dr. Williams' Pink Pills, and I did so. After using the first box, there was a material improvement, and in the course of a few weeks longer I felt that I was completely cured. My tongue was cleared, the bad taste left my mouth, the pains disappeared, and I am as well as ever I was. Before using the pills I suffered from bronchitis at times, but it has never since troubled me. I can recommend Dr. Williams' Pink Pills to anyone who suffers as I did."  
Dr. Williams' Pink Pills restore health and strength by making new, rich, red blood, thus strengthening every organ in the body. They do not act merely upon the symptoms, as ordinary medicines do, but go directly to the root of the trouble. In this way they cure such diseases as liver and kidney troubles, rheumatism, paralysis, St. Vitus' dance, heart troubles, sick headaches, anæmia, and the irregularities that make the lives of so many women one of constant misery. Do not be persuaded to take any substitute; see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. If in doubt, the pills will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

## FIVE MINUTES SERMON.

ON MIXED MARRIAGES.—From the time of Christianity, Holy Mother Church has always most bitterly deplored and deeply lamented mixed marriages. In no fewer than thirty councils, two of which were general, she warned her children in a most impressive manner against such baneful unions, and when she granted dispensations to the contrary, though the promise of rearing the children as Catholics, and complying with all the other necessary conditions, had been given, yet were, amidst tears of sorrow, and simply to avoid greater evil, i.e., to prevent the apostasy of her erring children. In such nuptials, the Church forbids, even in cases of dispensations, all solemnities at the altar, and prescribes that the parties to be united, give their marriage consent in the sacristy or the house, before the pastor and two witnesses, whereupon their names are registered by the priest, who wears neither surplice nor stole, and they are then dismissed, without prayer or blessing. Behold, this is the general law of the church! Does not this regulation proclaim, louder than words, what the Church thinks of mixed marriages?  
And is our holy mother wrong in regarding them as highly injurious? What is it possible that marriages, in which conformity to all that is highest and holiest is wanting; viz.: in religion, where one does not know whether he will meet the other in the next world—where the non-Catholic according to the false principles of his religion, is justified in being divorced and married anew, whilst the Catholic must remain single during the life time of the former. Great God! can such marriages be sanctioned in Heaven! Can they be approved and blessed by the Church?  
And yet, beloved Christians, these are not the greatest evils which follow in the train of mixed marriages; such monstrosities appear as naught when compared to the woful consequences which such unholy unions bring to parents and children. For, I ask: How is it possible, that a Catholic can live with a non-Catholic for years, day after day, without suffering injury in his faith, in his religious life? What must become of a consort, who in her house in her family circle, scarcely ever sees or hears anything of her religion, whom no Catholic example protects and supports, edifies and strengthens, who on the contrary, is constantly entreated by non-Catholic relatives to become a traitor to her religion and to permit her chil-

dren to be lost to the Catholic Church. Verily, not to succumb to the violence of such temptations requires more than human power.  
Daily experience shows us that such a parent fares in religion, as does a person sick with consumption. The consumptive will not believe his condition dangerous; he thinks his cough only a slight one, which will be better in a short time. And still his strength becomes perceptibly weaker from day to day, and he approaches certain death. Thus it is with the Catholic faith in mixed marriages. In the beginning, the Catholic is still zealous and does not omit any of his duties. She struggles, but gradually her strength diminishes; she grows tepid in prayer, fails to assist at Mass on a feast of the Blessed Virgin; she approaches the sacrament, but only stealthily, the grace before and after meals, the sign of the cross and the Hail of Mary are no longer thought of, and thus, step by step, the road to indifference widens, until finally the attendance at divine services and the reception of the sacraments are totally neglected, and of her religion nothing remains except her name in the baptismal record. Unfortunately, this, too, has been lost by thousands of such unhappy husbands or wives on account of complete apostasy. Beloved Christians, such are the widens, daily, and should not our holy mothers, the Church, have reason to deplore such marriages and to caution her children against them?

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## NOTICE.

Notice is hereby given that application will be made to the Legislature of the Province of Quebec, at its next session, for a Bill incorporating an Association to be known under the name of "Followers of St. Anthony of Padua, Montreal," for mutual benefit purposes. Montreal, Jan. 8th, 1902.

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Men's White Pique four-in-hand Ties, 20c, for 10c each.  
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She Had Kept Her Word.—Mr. Martin was talking at her dinner table, in his usual clever manner, about the inconsistency of women. "These young ladies who protest that they are never going to marry!" he broke out. "Everybody knows they will belie their own words at the very first opportunity." He paused, and evidently hoped that Mrs. Martin would come to the rescue of her sex; but that dis-

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secret woman held her tongue. "Why, Mary," he continued, "you remember how it was with yourself. I have heard you say more than once that you wouldn't marry the first man alive." "Well, I didn't," said Mrs. Martin.

The Possibility of Christian Re-union.

BRIEF REVIEW - - - BY "ORUX."

When reading, the other day, an elaborate contribution to the religious literature of the age, from the pen of the Rev. Bishop of Sodor and Man—the Anglican Bishop, I mean—upon the subject of the "Possibility of Christian Re-union," I was surprised, on glancing at the end of the article—in search of the writer's name—to find the word "Impossible."

NOT IMPOSSIBLE.—To say that the reunion of Christianity is absolutely impossible would simply mean that there can never be that gathering into one fold which has been declared to be the ultimate end of the Christian dispensation. "In the light of history," the reunion of Christianity under one standard, with only one faith, one baptism, one law, one visible head, is not impossible, because that which has existed can again exist, and history proves that original conditions are retained by organizations that have been divided. "In the light of reason," it is not impossible, since reason teaches us that if Christ established but one Church, He can await such time as will bring about the re-mentoring of all the fragments that humanity has detached from that edifice. "In the light of revelation," much less is it impossible, for we have the word of Christ, Himself, as an assurance of its final realization. Again, it would be the greatest of presumptions, in man—even though he be Bishop of Man—to assert that to God it is impossible; if it be the will of God that all should finally belong to one fold, we may rely that God has His ways of bringing about such a consummation. But, before we go any further, it might be well to understand what is meant by Christian reunion. Of course, it is one thing to say that the uniting of all Christianity is not within the range of the practicable at present, nor for some time to come, and quite another thing to declare that it is an impossibility. What then is the reunion of Christianity?

LORD HALIFAX SPEAKS.—Some years ago, on this same subject, Lord Halifax set forth pretty clearly what this restoration of Christian unity is not. He said: "It is not a federal union of churches which are naturally separate and independent. That might well be an impossible dream. It is not an artificial union of incongruous religions. It is not an unreal affectation of union arrived at by compromise, by silently dropping or ignoring the crucial differences between the contracting parties. It is nothing of this kind that we pray for and labor for. We look for nothing new. We look only for the complete and conscious expression of that unity of the Church which is real and living, though obscured by centuries of misunderstanding. It is a natural unity, not an artificial that we pray for; the revelation to the world of that unity in which the Lord founded His Church, and in which she abides one throughout all ages." He then adds: "Is this impossible? No one who believes it to be the will of God dare use the word." We the Bishop of Sodor and Man has dared to declare this result "impossible," but, probably, he does not believe it to be the will of God, otherwise I would not presume to set him down as coming under the crack of Lord Halifax's sentence. In fact, I have too much respect for the Christian character of the prelate to suppose for a moment that he would declare impossible that which he believed to be the will of God; consequently, having declared Christian reunion impossible, he does not believe that God wills any such thing. Having thus attempted to reach the nature of the Bishop's opinion, basing myself simply upon his conclusion, I will now see if his arguments cast any light on the subject, or justify him in any degree.

ONLY TWO CHURCHES.—It would seem to me that the reunion of Christianity should be universal, Catholic in the full acceptance of the term, inclusive of every particle, every atom of Christianity in existence. It would not be a unity if there were even an individual left out, not to speak of a fragment or section of Christianity. Yet the Bishop of Man, (I leave out Sodor for brevity sake), appears to recognize only two churches as interested in this coming together of all Christians. He speaks for the "Church of England," or rather a section of what he knows as the Anglican Church, and he sets up as the only other church worthy of consideration the Catholic Church, or, as he calls it, the "Church of Rome." From the very start I would have taken issue with him, but that would necessitate an endless series of historical

statements and of arguments based upon them. He presumes, I suppose that a reunion of these two churches would constitute a reunion of Christianity, and that all other Christians, belonging to scores of churches, would necessarily be obliged to come in and accept the combined teachings of Anglicanism and Catholicity. Now, this appears to me to be the very first rock on which His Lordship splits. He sees the question from the standpoint of the Church of England, or of whatever branch of that church he represents, but he fails entirely to take into consideration that there is also the Catholic—or I'll say Roman, in order to be better understood in the contrast—point of view. He imagines that Rome would be entirely satisfied if, by some kind of compromise, or some combination of doctrines, or some species of "give and take," she were to become one with the Anglican church. I may here say that the Bishop does not believe this possible; but he does not consider the subject otherwise than as affecting just these two churches. To set him at rest on that score, I may here clearly state that Rome recognizes only two sections of Christianity—the Catholic and the non-Catholic. With her the Catholic is the Church herself, one and undivided, the same in all ages, "the pillar and ground of truth," the custodian and sole possessor on earth of Christ's Truth. As truth, like God, can admit of no divisions, it follows that all that accept not the Truth in its entirety, reject it. Consequently all outside the true Church are in error—Anglican as well as all other sectaries. Therefore, the Catholic Church, as far as doctrinal truth is concerned, considers the Bishop of Man as much in error as she does any other individual, lay or cleric, in any denomination, outside the pale of Catholicity. Hence it follows, that even a reunion of these two churches would simply mean the replacing of one detached stone in the old and undying edifice.

TWO GREAT OBSTACLES.—The Bishop has discovered two great obstacles, and a lot of minor ones which I can easily skip to the realization of a reunion—not of Christianity, for he ignores all other churches, but of Roman and Anglican in one faith. One of these obstacles comes from Rome, the other belongs to England. We will deal with the two, in as short a space as possible. I have no doubt that if the one great obstacle on the side of Anglicanism were removed, all others would follow in its wake. Grant Papal supremacy and Papal infallibility follows; this much accepted, of necessity the Mass, the invocation of saints, the confessional, and every dogma of Catholicity must be equally accepted. Therefore, I am not surprised that this one great obstacle to reunion with Rome should alone be mentioned. I have not space this week to quote freely from the Bishop's article; but I will at least, take his own words regarding the two leading grounds of objection. But be it remembered that he is only speaking of the "Church of England," not of the Church in England, nor yet of Christianity in England. He is treating the subject from a national Church standpoint, therefore, more from a national than from a religious plane.

PAPAL SUPREMACY.—The Bishop of Man says: "I take first, then, the chief grounds of objection to reunion with Rome which seem most strongly to be entertained by the section of the Church of England which is in more or less sympathy with the Oxford movement, although it should be at once stated clearly, that the section of the church whose further objections we shall next consider, share these none the less fully." So far, then, as we can gather from their recent public utterances, these chief objections are two in number. In the first place, they object to the acknowledgment of the supremacy, "jure divino," of the Bishop of Rome." He here quotes the Archbishop of York to the same effect who says: "The barrier to reunion lies in the Papal claim." It would be highly interesting to follow all the quotations, from Anglican prelates on the one hand, and from Catholic bishops and Cardinal Vaughan, on the other, whereby the writer attempts to present the respective opinions of Anglicanism and Catholicity on this subject; but all that would not advance us a single step. What I wish to come at is this: the Bishop of Man considers Christian reunion impossible, because there are two great objections or obstacles to the re-union of the Anglican and Roman churches—and because the principal of these is the objection, on the part of Anglicanism, to accept the Papal claim to supremacy—by Divine authority. He does not doubt that were the Church of Rome to simply claim Papal supremacy on the ground of ecclesiastical authority, the difficulty might finally be removed. That is true; but that would simply mean the bringing down of the Catholic Church to the ecclesiastical level of the Anglican one, which would mean the wiping out of Catholicity in its entirety.

BY DIVINE AUTHORITY.—Either the visible Head of the Church on earth is so by Divine authority, or he is not so at all. If he is not, supreme Pontiff by virtue of Christ's own words, he is not the Head of the Church established by Christ. If

he can only claim supremacy on the ground of ecclesiastical election, or selection, he derives his power from the organization and not from the Founder. He is in no better position to wield supreme authority and to pronounce infallibly—under recognized conditions—than is the Patriarch of all England in the religious sphere, or the President of the United States in the national domain. In a word, if the Papal claim to supremacy be not based upon the express word and action of Christ, Himself, then Christ left no person to represent Him as a Vicar, and Visible Head on earth. He never established His Church on Peter; He never gave him the keys. He never promised to be with him and his successors, nor to send them the Holy Ghost. In fact, if the Bishop of Rome is not the supreme Head of the Church of Christ—"jure divino"—there is no real Church of Christ, nor is there any central authority, nor any supreme tribunal of last resort. And were Rome to abandon this claim, in order to gather in a section of the Church of England under authority—by Divine or by ecclesiastical jurisdiction—would the Bishop of Man substitute for that which now exists? He would have united Christianity governed by the Supreme Head of the Anglican Church—which head is a national one, a political one, a temporal sovereign whose code of religion is dictated by Act of Parliament. Truly the good Bishop is right, when he considers Christian reunion impossible because Rome cannot be got to abandon this claim. But his very attitude indicates a misconception of the Catholic side of the question; he, Bishop and all that he is, studies it from a purely human and national standpoint, while the question is essentially a religious one, and belongs to entirely different domain.

ANGLICAN ORDERS.—Says the Bishop: "I turn now to notice the second objection, the non-recognition on the part of the Church of Rome, of the validity of Anglican orders. It would be absolutely impossible, as well as unprofitable, to follow His Lordship through the labyrinth of arguments that he presents in favor of the validity of Anglican orders and the necessity of a due recognition of the same by

WEDDING BELLS.

WRIGHT-MCLAUGHLIN.—On Tuesday last St. Anthony's Church was the scene of a pretty wedding, which attracted a large number of the parishioners. The contracting parties were Miss Ella Wright, daughter of Mr. Patrick Wright, one of the best known and most respected Irish citizens of Montreal, and Mr. Harry McLaughlin, president of the Shamrock Amateur Athletic Association. Rev. Father Donnelly, P.P., officiated. During the nuptial Mass a large number of young ladies occupied the choir gallery, under the direction of Miss Donovan, the organist of the Church, and rendered choruses in an artistic manner. Several solos were also contributed by ladies of acknowledge rank in Catholic musical circles, amongst whom may be mentioned Mrs. J. T. Scanlan and Miss Nona Wright. The bride was escorted to the altar by her father, looked charming in her handsome travelling suit, while the bridegroom was attended by his brother, Mr. Jos. McLaughlin, superintendent of the works of the Dominion Bridge Co. The residence of the bride's father where the wedding breakfast was served was beautifully decorated, the prevailing colors being green and white. Mr. and Mrs. McLaughlin left during the day for the leading cities down by the sea, where they will spend a few days preparatory to taking a passage to Europe. The number of wedding presents speak volumes for the popularity of the bride and groom among which may be mentioned: A cabinet of solid silver from the employer of the Custom House, a parlor suite in mahogany and silk brocade and a bedroom set of solid mahogany from the steamship companies of this city, a beautiful dining room table and sideboard in oak with oak and leather chairs, from the members of the Shamrock Amateur Athletic Association; salad bowl and tray mounted in silver, from the Custom officials in Ottawa.

FOX-MANSFIELD.—On Wednesday

Fraternities Societies.

C.M.B.A., BRANCH NO. 10.—Wednesday, 15th inst., will long be remembered by the members of Branch No. 10, C.M.B.A. (Quebec Grand Council), by the large and enthusiastic number of members who were present at this meeting of the Branch to greet the supreme and grand officers on the occasion of their visit, and to the installation of the newly elected officers. The following officers were duly installed by Grand Deputy Marshal, John R. Dwyer; 1st vice-president, John Fitzpatrick; 2nd vice-president, J. P. Fitzpatrick; recording secretary, Jas. McIvor; assistant recording secretary, J. E. Holland; financial secretary, A. Duggan; treasurer, C. J. Finnegan; marshal, J. Corbett; guard, John Dwyer; trustees, John McCabe and Richard Bishop. After the impressive installation ceremony, short addresses were delivered by Supreme Deputy Flannery, Grand Deputy Marshal, Grand Marshal Howlett, Chancellors T. F. Meese, G. J. Flanagan, A. Duggan and visiting members, and judging from the

display of enthusiasm by the officers and members, the new year promises a bright future for this popular Branch of St. Anthony's parish. The musical portion of the evening was in the hands of Bro. Keane, who acquitted himself in a creditable manner. C.M.B.A., BRANCH NO. 54.—Last week the annual meeting of this prosperous branch was held. The following grand officers and visiting brothers were present: Grand Deputy, Costigan, Grand Deputy Carpenter, Grand Deputy Feeley, President F. J. Sears, Branch 26; Chancellor A. D. McGillis, Chancellor M. Sharkey, Brothers J. H. Feeley, Jr., P. J. Darcey and James McDonagh. President Bro. John Condon presided and was supported by Rev. Father Peter Heffernan. The various reports of the officers, as presented, were satisfactory, and showed that during the year much progress had been made in membership and otherwise. The installation of officers was conducted by Grand Deputy Costigan, assisted by the other grand deputies and visitors. The officers

were installed as follows: Spiritual adviser, Rev. Father Brady; medical adviser, Dr. Demers; chancellor, Bro. C. O'Brien; president, Bro. John Condon; first vice-president, Bro. Geo. Fattingale; second vice-president, Bro. Thos. Glennon; recording secretary, Bro. Jas. Weir; assistant do., Bro. J. Hart; fin. sec., Bro. J. W. Cogan; treasurer, Bro. Thos. McDonald; marshal, Bro. J. Meaney; guard, Bro. Brennan; trustees, Bros. J. Raby and Morgan. An enjoyable social meeting was held after the installation. Addresses were given by Rev. Father P. Heffernan, the visiting brothers and others, interspersed with vocal and instrumental music.

C.M.B.A., BRANCH NO. 232, Grand Council of Canada, will hold their next progressive euchre party and social in the Drummond Hall, on Friday evening, Feb. 7th, 1902. As this is the last social of this Branch before Lent, the committee are hard at work completing the necessary arrangements, and a good evening's entertainment is guaranteed all who attend.

The Need of Co-operation.

If our parishes are to have an authentic chronicle in the form of a parish calendar, in a corner of the "True Witness," why not our Irish national and benefit societies? Irish, English and Scotch Catholics, and particularly the former, have a veritable "gold mine" in their various well marshaled organizations which very few outside of their ranks, even in Catholic circles, have but little knowledge, except what is gleaned from an occasional paragraph which appears in the secular daily press. Let our heads of Catholic societies wake up and place on record the advantages they afford and publish the proceedings of their meetings in a special department in the "True Witness." Such items as outline their aims and objects, election of new members, annual reports, elections of officers, entertainments and celebrations may be given in small paragraphs prepared by the secretary. The same may be said of our schools and other institutions.

When the historian of the future takes up the work of writing the history of our times he will, as a result, find in the columns of the "True Witness" an authentic and succinct statement of the work of our fellow-countrymen and co-religionists. As we stated in our "last issue" the columns of the "True Witness" are open to all Catholics in Montreal and throughout Canada for the purpose of placing on record the progress they are making. It is not the organ of any parish or of any combination of Catholics, or of any society or individual. It is simply and plainly put, so that all may understand, the organ of Catholics speaking the English language and of Irish Catholics in particular. The aim of the present management is to make it worthy of its mission "A Faithful Witness." Will our spiritual guides, our leaders in Catholic and national societies, and the Catholic women, young and old, help us to accomplish our mission? That is the question.

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 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.

SOME FACTS FOR COPPER CATHOLICS

(By an Occasional Contributor.)

From the above peculiar heading readers of the "True Witness" might suppose that we meant Catholics of the Indian or copper-colored race. By no means. Healthy specimens of the rather common species to which we refer can be found much nearer home. They are those Catholics whose generosity towards God and his Church is measured by the smallest coin in our currency—a copper—just one cent.

By copper Catholics then we mean those whose standard offering to the Church on Sundays—if they give anything at all—is a copper.

We do not allude here to the poor, who may be very generous by giving a copper. No, we mean those who could well afford, like others, to give reasonably, but who have not the heart to do so, at least, when the Church is concerned.

For this they expect all kinds of services and comforts, a Church to be kept in repair, always clean, heated, lighted, employees paid, clergy supported, and all necessaries for public worship provided.

If the priest does not, in return for their copper, procure everything they look for, they have no scruple about severely criticizing him, and wondering what he does with all the money.

In theory, they are always ready to find fault with the financial ability of the priest, but in practice they seem to believe he can buy more for a copper than any other living man.

It would take about twelve years of the offerings of a copper Catholic, granting that he gave his coin faithfully every Sunday to buy one ton of coal.

The offerings of his entire lifetime as a church-goer, say sixty years, would barely pay one month's salary to the sexton.

It would exhaust a whole month of his generosity to pay for a ride on the street cars; and six months of his gatherings to enjoy the cheapest possible ride in a cab.

If everyone imitated the copper Catholic, the priest would starve, the Church would have to be closed, and the public exercise of religion banished from the earth.

The copper Catholic might do well to bear in mind that when he finds the Church comfortably heated on a cold day, it is other people's money that buys the coal; when he has light of an evening to read his prayer book it is the offerings of others, and not his copper, that pays for the gas. If he has priests, too, at his service he must thank others more generous than himself, for what is necessary to support them.

Not infrequently you may see gold or even diamond rings on the hands of copper Catholics. These rings probably cost, in many cases at least, hundreds of dollars.

It is suggestive of many curious reflections to see a richly jeweled hand drop a copper on the Sunday collection plate.

The jewels are the expression of his love for himself, the copper tells how much love he has for God.

This is no trumped up calumny against the copper Catholic, it is simply his own estimate of God.

If God were to use the same measure in dealing out His gifts to the copper Catholic, he couldn't indulge much in gold or diamond rings.

And yet the Gospel says somewhere that this is exactly what will happen in the next world at least "With what measure you mete, it shall be measured to you again," Matthew, 7, 2.

An Irish Canadian's Success.

From an American newspaper received among our exchanges this week we learn with very much pleasure that Mr. P. J. Brennan, brother of Mr. W. J. Brennan, of the American Tobacco of this city, has been appointed a director and assistant cashier of one of the leading banks of Denison, Texas, where he has resided ever since he left Montreal, many years ago. Mr. Brennan is a young Irish Canadian, and has hundreds of friends in Montreal who will be glad to learn of his promotion. The "True Witness" sincerely congratulates Mr. Brennan on his success, and wishes him long years of life to enjoy the honor which he has won by his perseverance, honesty and enterprise.



One of the best known newsdealers in Montreal is "Pete" Murphy, who stands during the day near the Post Office. The above illustration recalls an incident which occurred during the recent visit of H. R. H. Duke of Cornwall to Montreal, and speaks volumes for the enterprise of the veteran, who has on sale all the

leading newspapers and magazines published on this continent and in Europe. "Pete" has also a well equipped news-stand on University street, near St. Catherine street. A telephone call at any hour for newspapers, magazines or the latest novels will receive prompt attention. Telephone, up 3753.

HOURS OF

ON SUNDAYS AND Low Masses, at 6, 7, High Mass, at 10 o' and Benediction, at 8. ang service, (except August and September of Rosary, congregational 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 and investment in scapular after Vespers in General Communion Heat League at 8 o'clock.

SECOND SUNDAY.—Temperance Society, giving of temperance Vespers in Church. General Communion Name Society at 8 o'clock of office of Heat League at 7.30 p.m.

THIRD SUNDAY.—Society after Vespers, Church, after which so attended to in large s.

FOURTH SUNDAY.—Mary, general Comm o'clock Mass, meeting Patrick's (girls') school.

Promoters of Sacred hold meeting in lar 2.45 p.m., distribut etc., in library, 92 Al on 4th Sunday, 3 to evening service, ar day, after evening ser

FIRST FRIDAY DE The Blessed Sacrament exposed all day in St every first Friday, so the Act of Repara p.m., followed by sho

LADIES OF CHARI Tuesday at 2 p.m., ag to make garments. There are some sixty of whom attend r week to join in this

Catholicity in From the London take the following reprobation of the slav zealous member of the Glasgow. Our contem What has been the m celebration for a long Glasgow Catholics wa National Halls on Th ing, the occasion bei tion of Canon MacLus bilee. His Lordship B presided over a large accompanying him to wore the Lord Provos (Child, the vario rectors, and nearly a of the diocese. The Res leson, the late minist bank, whose conversio a sensation in Presby was also present.

The address was re Murray, and set fort good qualities of the labors for the faith tion of church, pre schools, his work o Board as secretary of Refuge, and his four Catholic Seaman's Ins clusion, the address a rev. gentleman to ac some cheque as a feel appreciation and este Before Canon MacLus His Lordship Bishop I few words, not merely behalf, but on behal the Archbishop, who been present that n health had allowed. T a letter read from H that letter did not ha Canon's feelings with There was not priests on whom he se than Canon MacLusky side of Glasgow had b its priests. There wa he thought them prais but since then he had on the south side, and his opinion (laughter) usky had been alway ices of being a priest, lent one. The work o mission had been don They had built church, presbytery, and had b again. The second fo more handsome and m the first, and that wa Canon's energy. In co Lordship again congra MacLusky on behalf of

ST. PATRICK'S PARISH WEEKLY CALENDAR.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS. - Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 8.30 p.m.; evening service, (except during July, August and September) consisting of Holy, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS.

Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

PARISH SOCIETIES.

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

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

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

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

FIRST FRIDAY DEVOTIONS. - The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn 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. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

SICK CALLS. - Except in extremely urgent cases, sick calls should be delivered by personal message and not by telephone. Experience has taught us that telephone calls are subject to many inconveniences. Excited or inexperienced persons often go to the nearest telephone and give a wrong number or defective information. The priest is thus misled, cannot find the place, and has no clue to correct the error. The result is that the sick person is sometimes dead before the mistake is discovered. For a hurried call, the surest and quickest way is to call a cab and come for the priest.

CONFESIONS are heard on Saturdays and eves of feasts, from 3.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m. During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

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

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.

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.

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4 to 5.30 p.m., except on Saturdays, Sundays and eves of holidays. 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.

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stalls, chanters' and celebrant's bench and pulpit, 8 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 these 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, disciplinary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

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

NOTES OF THE WEEK.

WEEKLY CALENDAR. Sunday, Jan. 26, Septuagesima. Monday, Jan. 27, St. John Chrysostom.

Tuesday, Jan. 28, the Prayer of Our Lord. Wednesday, Jan. 29, St. Francis of Sales. Thursday, Jan. 30, St. Martina. Friday, Jan. 31, St. Peter Nolas. Saturday, Feb. 1, St. Ignatius, Mart.

HOLY NAME PILGRIMAGE.—It was a beautiful and edifying sight to see three hundred Holy Name men make their pilgrimage to Bonsecours on Sunday last. Amongst them were many of the most influential members of St. Patrick's. The office of the Holy Name was recited in

common, after which a practical and telling sermon was delivered by Rev. Father McPhail, of the Redemptorist Order, and the exercises closed with Benediction of the Blessed Sacrament. This society, whose object is to put down blasphemy and profane use of God's Holy Name and the sacred name of our Blessed Redeemer, is doing splendid work wherever it has been established. It seems to appeal, in a special manner, to Christian men, who are in a position, more than others, to realize the necessity of some such means to stem the awful torrent of cursing and swearing so common in our midst.

CANDLEMAS DAY.—Sunday, February the 2nd, will be Candlemas Day. Each person who assists at High Mass on that occasion should have a wax taper, which will be blessed during the ceremony which precedes Grand Mass. Parishioners are warned against purchasing tapers on the street from irresponsible persons, who generally offer them an article of bad or inferior material, which it is not allowed to bless. Pure wax tapers can be had at the doors of the Church before eight o'clock Mass and High Mass. After being blessed these tapers should be treated reverently, and brought home, where they may serve on occasion of the administration of the sacrament to the sick or dying.

A CHILDREN'S FEAST.—On Friday, Dec. 20th and on the following Sunday the 800 children of the catechism were treated to a Xmas festival in the Hall. Each child received a box of candy from Santa Claus.

On Friday evening, the 17th inst., it was the turn of the catechism teachers to be entertained. About seventy assembled in the Hall, and a most enjoyable evening was spent. Prof. Fowler and a few members of the choir contributed to make things lively.

At 10 o'clock the teachers and their guests sat down to a well-served gouter, and the gathering broke up with the singing of an old-time chorus.

A PRIMA LONA.—The singing of Miss McCabe in St. Patrick's on last Sunday evening was much appreciated. Her rendering of the "Divine Rites" by Gounod, was touching in the extreme. She made it what the author intended it to be, the supplicating wail of a sinful soul crushed under the sense of guilt and filled with the deepest contrition.

FUNERAL SERVICES.—A most impressive funeral service was celebrated for Mrs. Edmund Guerin on Saturday morning last. The celebrant was Rev. Father Kavanagh, S.J., with Rev. Martin Callaghan, deacon, and Father O'Reilly, chaplain of the Hotel Dieu, as subde-

acon. A large number of priests assisted in the Sanctuary, among them Rev. Fathers Quinlan, Leclair, McShane, Garceau, S.J., Flynn, C.S.S. R., Devlin, S.J.

The same morning there was a service for Mrs. Michael Enright, and on Monday last another for Richard Coogan. The others who had funeral Masses in St. Patrick's since the first of January were Mrs. Francis Dillon, anniversary; William and Mrs. Dowling, anniversary; William H. Cunningham, Catherine Burns, John Reilly.

REQUIEM MASSES were chanted on Wednesday and Friday of this week at 7.30 for the intention of contributors to the Purgatorial fund. High Mass on Saturday at 7.30 in honor of the Sacred Heart.

AN HISTORICAL SKETCH.—An interesting volume, commemorating the golden jubilee of St. Patrick's Orphan Asylum, will soon be issued. It will give a brief history of the institution since its foundation to the present as well as several other items of interest connected with St. Patrick's parish.

OUR COLLECTORS.—The gentleman charged with collecting at High Mass on the Sundays of January are Messrs. Felix Casey, George W. Crossen, J. P. Nugent and J. E. H. Quipp.

CHOIR NOTES.—At High Mass the choir will sing a musical "Credo," and Delite's "O Salutaris" at the Elevation. At the Offertory Mr. J. J. Rowan and Mr. G. A. Carpenter will sing "O Cor Amoris." After the last Gospel Mr. F. Cahill will sing "Praise be to God," with the choir accompaniment. During Benediction in the evening an Ave Maria, solo and chorus, and 12th century "Tantum Ergo" will be given by the choir.

The general rehearsal of the ladies' choir will take place Saturday at 8 p.m. to practice for the approaching charity concert.

BAPTIZED.—William Patrick Barry, Ulick Anthony Martineau, Mary Dwyer, H. Elizabeth Clarke, William James Milroy, Mary Sarah McDonald.

MARRIED.—John Horan and Ellen Kelly, Peter McBride and Margaret O'Connor, William Powell and Margaret Howard, Edward Mansfield and Rose Ann Francis Fox.

OUR DEAD.—Alles Ryan, wife of John Fennell, Mary Evans, wife of Edmund Guerin, K.C., Mary A. Walsh, widow of Michael Enright, John Thomas Roach, Bartholomew Howley, Ellen O'Brien, wife of George Scouse, Richard Coogan, Harry J. Coyle, who died in Salt Lake City. May their souls and the souls of all the faithful departed through the mercy of God rest in peace.

Catholicity in Scotland.

From the London "Universe" we take the following report of the celebration of the silver jubilee of a zealous member of the clergy of Glasgow. Our contemporary says:—What has been the most successful celebration for a long time amongst Glasgow Catholics was held in the National Halls on Thursday evening, the occasion being the celebration of Canon MacLusky's silver jubilee. His Lordship Bishop Maguire presided over a large audience, and accompanying him to the platform were the Lord Provost, Mr. Samuel Chishold, the various missionary rectors, and nearly all the priests of the diocese. The Rev. John Charleson, the late minister of Thornliebank, whose conversion created such a sensation in Presbyterian circles, was also present.

The address was read by Mr. J. Murray, and set forth the many good qualities of the Canon, and his labors for the faith by his re-education of church, presbytery, and schools, his work on the School Board as secretary of the Whitevale Refuge, and his founding of the Catholic Seaman's Institute. In conclusion, the address asked the very rev. gentleman to accept a handsome cheque as a feeble expression of appreciation and esteem.

Before Canon MacLusky replied, His Lordship Bishop Maguire said a few words, not merely on his own behalf, but on behalf of His Grace the Archbishop, who would have been present that night if his health had allowed. He had heard a letter read from His Grace, but that letter did not half express His Grace's feelings with regard to the Canon. There was not one of his priests on whom he set higher value than Canon MacLusky. The south side of Glasgow had been blessed in its priests. There was a time when he thought them praised too much, but since then he had gone to live on the south side, and had changed his opinion. (Laughter.) Canon MacLusky had been always true to the idea of being a priest, and an excellent one. The work of St. John's mission had been done twice over. They had built church, school, and presbytery, and had built them over again. The second foundation was more handsome and more solid than the first, and that was due to the Canon's energy. In conclusion, His Lordship again congratulated Canon MacLusky on behalf of His Grace and

CATHOLIC SCIENTISTS.

himself, and on behalf of the whole diocese, and expressed the hope that many more years would be given him and his parishioners to live together.

Canon MacLusky, in reply, thanked His Lordship and the Lord Provost for their presence. He could easily understand that it was on public grounds that the civic chief of a great community honored them with his presence. He was deeply grateful to them all for their goodness to him. They had been kind and indulgent to one whose only wish was to serve them (applause). The Lord Provost of Glasgow said that it was with the greatest satisfaction and pleasure that he witnessed the tokens of affection and esteem with which they honored the man who for nineteen years in season and out of season had labored to promote their welfare. No doubt the Canon claimed them as his people, and the Bishop claimed them as his spiritual subjects. For himself he was not an ecclesiastic; he was only a plain simple layman, but he also claimed them as citizens. His Lordship then spoke in terms of eulogy of the Canon.

An enjoyable concert afterwards took place, and votes of thanks terminated the proceedings.

ASSOCIATED CHARITIES.—The annual meeting of the Associated Charities of Ottawa, was held last week. Among the many questions dealt with on the Council's report was the best means to encourage thrift among the working classes. It was decided to appoint a deputation to wait upon the Postmaster-General to urge the adoption of the plan of saving by means of postage stamps, the recipient to issue a card of 20 squares, and when these are filled with 20 five cent postage stamps the card to be accepted at any post-office savings bank as a deposit of one dollar, the stamps to be cancelled at such receiving office.

TO THE HOLY LAND.—A number of young priests and seminarians have just been sent from the Franciscan monastery, near Washington, D.C., to Palestine to finish their studies in the Holy Land. They are the first men to go from America to Palestine to complete their ecclesiastical training.

CATHOLIC SCIENTISTS.

Some months ago we gave space to an article on Catholic scientists and their achievements, because, we thought it necessary to put a weapon of rest into the hands of those

who might be confronted with the unfounded statement made so often by Protestants "That the Catholic Church is the enemy of all knowledge, and the persecutor, when she has the chance, of all scientists." We would now like to add to that list of distinguished scientists two more whom the "Daily News" a short time back asserted were "the two kings reigning in the scientific world of to-day"—Marconi, who has conquered space, and Santos-Dumont, who has conquered the air. Both are Catholics. The first named has actually sent across the Atlantic Ocean without the aid of wires a telegraphic message from Poldhu, in Cornwall, to St. John's, Newfoundland, a distance of 1,700 miles. This wireless telegraphy is, without doubt, the greatest utilitarian discovery of the age. It will not be long before nations will be talking together as brothers across the seas, for he it remembered that the cost of these wireless messages, as soon as they come into general use, will be infinitesimally small compared to the cable rates now in force. Santos-Dumont has proved the feasibility of navigating the air against a contrary current of wind. His series of plucky attempts (wherein on one occasion he almost lost his life) appealed to the sporting instincts of this nation as nothing else could have done. It will not be many years before a fleet of these aerial ships will float in space. One good result (irrespective of the ease with which human beings will be able to travel from one spot of this earth to another) will be the annihilation of war. It is impossible to conceive any fighting under such circumstances. The destruction and havoc would be too terrible, and peace would be absolutely necessary.

Therefore these two men—both Catholics—have set forward the age immeasurably, and we would point out that disbelief is doing absolutely nothing. Where non-Catholic discoverers exist invariably they are found professing some Christian faith. Every great discovery of modern times has come through those who believed in Christianity. Un-

faith is producing nothing excellent. It is standing by jeering, blaming, and spitting upon God's prophets as they pass; but it is doing nothing permanent—it cannot.—London Catholic Universe.

Samples of Choice Grain.

Ottawa, Jan. 15.—By instructions of the Hon. Minister of Agriculture another distribution will be made this season of samples of the most productive sorts of grain to Canadian farmers for the improvement of seed. The stock for distribution is of the very best and has been secured by the director of the Experimental Farms from the record-breaking crops recently had in the Canadian North-west. It will be worth while for farmers generally to renew their seed of oats when varieties which have produced more than 100 bushels per acre can be had. The distribution this spring will consist of samples of oats, spring wheat, barley, field pease, Indian corn and potatoes. Every farmer may apply, but only one sample can be sent to each applicant, hence if an individual receives a sample of oats he cannot also receive one of wheat, barley or potatoes, and applications for more than one sample for one household cannot be entertained. These samples will be sent free of charge through the mail. Applications should be addressed to the director of Experimental Farms, Ottawa, and may be sent in any time before the 15th of March, after which the lists will be closed, so that all the samples asked for may be sent out in good time for sowing. Parties writing should mention the sort or variety they would prefer, and should the available stock of the kind asked for be exhausted, some other good sort will be sent in its place.

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.

THE "LAGAVULIN" Straight Scotch

and THE OLD BLEND WHISKEY OF THE "WHITE HORSE CELLAR"

The Old Blend Whisky of The "White Horse Cellar" (A blend of the finest Highland Malts)

The "Lagavulin" (Specially Selected) Whisky 90 cents per bottle .....\$10.00 per case (Straight Scotch) in square bottles \$1.00 per bottle .....\$11.25 per case Both delivered in case lots, by freight, prepaid, to any Railroad Station in Quebec, Ontario, Nova Scotia or New Brunswick.

THE "ABERDEEN BLEND" SCOTCH WHISKY.

\$1.25 per bottle. \$6.00 per gallon. \$13.00 per case. We will deliver the Aberdeen Blend Scotch Whisky in case lots of one dozen bottles each, or in 5 gallon packages, free, by freight, to any Railroad Station in Ontario, Quebec or the Maritime Provinces.

100 Cases "KING WILLIAM IV." V.O.P. Scotch Whisky.

Just receiving per Allan Line "SS. Orcadian." \$1.75 per bottle. \$19.00 per case.

Morel's "CURIOUS OLD" Scotch Whisky.

25 YEARS IN WOOD.

Morel's Apricot Brandy .....\$2.25 per bottle Morel's Peach Brandy .....\$2.25 per bottle Morel's Cherry Brandy .....\$2.00 per bottle Morel's Cherry and Scotch .....\$1.50 per bottle Morel's Anasconda Liqueur .....\$2.50 per bottle

FRASER, VIGER & CO.,

ITALIAN WAREHOUSE, 207, 209 211 ST. JAMES STREET

AN IRISHMAN'S HIT.—Pat and an Orangeman were quarreling. At last the Orangeman makes the sign of the cross over Pat, and says: "That's that's the priest's absolute tion for you!" Pat gives him a box on the ear and says: "There's the Bishop's confirmation for you!" From "Father Mack," a new book published by the Christian Press Co.

COPPER CATHOLICS

peculiar heading "True Witness" that we meant Catholicism or copper-colored men. Healthy specimens common species can be found much by those Catholicism towards God is measured by the our currency—a cent. Catholics then we mean standard offering to Sundays—if they give is a copper. de here to the poor, y generous by giving, o, we mean those afford, like others, y, but who have o do so, at least, is concerned. expect all kinds of efforts, a Church to pair, always clean, employees paid, clerical all necessities for provided. lose not, in return procure everything they have no scruple criticizing him, and t he does with all y are always ready h the financial ability, but in practice lieve he can buy more than any other about twelve years of a copper" Catholicism he gave his coin Sunday to buy one of his entire lifetime, say sixty years, say one month's salary. just a whole month y to pay for a ride to enjoy the cheap in a cab. initiated the copper-iest would starve, d have to be closed, exercise of religion e earth. tholic might do well that when he finds ostably hoisted on a other people's money oal; when he has ng to read his pray-er offerings of others, r, that pays for the priests, too, at his thank others more himself; for what is port them. ly you may see gold rings on the hands ices. These rings in many cases at of dollars. ve of many curious e a richly jewelled pper on the Sunday the expression of self, the copper tells he has for God, a sumpter up calumny per Catholic, it is estimate of God. use the same measur- His gifts to the he couldn't indulge diamond rings. Joseph says some- is exactly what the next world at measure you mete, dured to you again."

Canadian's Success.

merican newspaper re-ur exchanges this with very much pleas- J. Brennan, brother reanman, of the Am- of this city, has been ctor and assistant of the leading banks as, where he has re- he left Montreal. Mr. Brennan has a adian, and has un- in Montreal who learn of his promo- "Witness" sincere- Mr. Brennan on his shes him long years the honor which he perseverance, hon-rie.

Orphy YORK



papers and magazines is continent and in- has also a well-stand on University Catherine street. A at any hour for news-ness or the latest no- prompt attention. 1753.



JANUARY 25, 1902.

OUR BOYS AND GIRLS.

MAMMA'S BIRTHDAY. — This pretty and instructive story from the pen of Miss Nora Harvey, of New Rochelle, N.Y., is taken from one of our exchanges. It contains a lesson which, if put into practice, will bring happiness into the homes of our young readers. It runs thus: It was a bright June morning. Amy and Mollie Forbes stood on the side porch conversing together in low tones. Amy was saying, "I wonder what we shall give mamma for her birthday this year?" "I am sure I don't know," said Mollie. "Perhaps she would like some flowers?" "No, Mollie, we gave her roses last year, and we should endeavor to give her something different each year."

"I think we ought to make something ourselves, Amy," said Mollie. "You are right, Mollie, and we shall. I have a large piece of white satin Aunt Kate gave me to make a doll's dress, and I shall make a pretty work-bag out of it, and I'll paint a bunch of violets, mamma's favorite flower, on it."

"Some good fairy must have put that idea into your head, Amy," said Mollie. "You never could have thought of it of your own accord."

"We shall make dear mamma a pretty work-bag and if I can do nothing else, I can at least put the running string through," said Mollie. "So the two little girls set to work; sewed and painted, until two days before mamma's birthday. They packed their treasure in a box and walked to Medford, to mail it, so that mamma would have no idea where it came from."

Soon after breakfast the mail wagon stopped at the Forbes' cottage, and as it was Ma's birthday, Mollie and Amy indulged in conjectures as to what it brought. Bridget came out and got the box and hurried back to the house. Mollie and Amy awaited the result at the window.

"Oh, Mollie and Amy, look what someone has sent me," said mamma, as she rushed to the window. "What? What?" they cried. Just as if they were really innocent of what was in that box. Running in, they bent over the box which lay open on the table, and of course expressed much surprise on seeing such a very pretty present.

Mrs. Forbes was very much puzzled about it. "Surely," she said, "I have no friends in Medford." But there was so much winking and blinking, between Mollie and Amy, she at last divined the truth. That night before they went to bed they wrote a little note which ran as follows: "Dear Mamma—Your birthday present was from your two little girls. (signed) "Amy and Mollie." Their mother found it that night in her room. Do you think she was very much surprised?

A HINT TO BOYS.—In a practical talk to a graduating class of an American university the president of a Chicago bank pointed out some of the important educational qualifications for success in business. They were few and simple. First.—To be able to write a legible hand and to make good figures and place them correctly. Second.—To add, subtract, multiply and divide rapidly and accurately. Third.—To be able to write a clear, brief, grammatical letter with every word spelled correctly. He also said the young men who can do all these things, and who have employed many boys fresh from the grammar and high schools and even from colleges, and all of them failed in some of these simple tests.

GREAT MEN AND WOMEN.—Boys and girls should cultivate a habit of reading the lives of saintly men and women. In an early issue of the "True Witness" we intend to publish a series of biographical sketches of Catholic men and women whose names are famous in history.

THE BOYS' CALENDAR.—We will be delighted to receive brief letters, containing not more than one hundred words, from our boys and girls in city or country, on any subject, in which they are interested, for publication in this column. Name and address must accompany the letters. If the contributor desires use the initials of his name he or she may do so, but in each case the full name and address must be communicated. Who will have the honor of contributing the first letter? Will it be a boy or a girl?

THE LITTLE SALESMAN.—Here is a cute little story for our young friends. It tells of the success of a boy who was awfully anxious to help his mother, and of a mother who was very much troubled about the future of her little son. It is taken from the "Young Catholic," a weekly paper.

"The trains are going to pass here, instead of down to Turner's, mamma. I heard the ticket man say that the down train would likely lay here five minutes." "Yes; they used to pass here a long time ago, I remember. Oh, well, we don't travel, so it can't make any difference to us. I often wish we could."

"We will, mamma, when I'm a big man, and I'll buy you the nicest clothes there is, too." "You're a dear boy. I'll be glad

ready, one side filled with crullers and the other with sandwiches, and in a short time he came back with the basket empty, and a little over a dollar in his jacket pocket. Of course, Charlie was envied and imitated after a fashion. Some of the boys took to going through the trains with apples, cracked nuts and popcorn, but after all, it did not hurt our little salesman, for none of the boys' mothers would consent to make anything, because Mrs. Graham was a poor widow and her boy a brave little helper.

"Wasn't it a piece of prime good luck that the train took to passing here, mamma?" said Charlie, after some weeks had gone by. "Yes, my dear; but perhaps we had better call it a special Providence."

Household Notes

CURERS IN THE KITCHEN.—In every kitchen or storeroom there is quite a druggist's shop of useful remedies. So far as medical science has discovered (says "M.D.") in "Answers," the best all-round cure for dyspepsia is salt and water. You put a small teaspoonful of salt in a large tumbler of water as hot as you can swallow, and drink it half an hour or twenty minutes before each meal. This washes out the stomach thoroughly. Many people try the plan of drinking hot water as a cure for stomach complaints; but as they omit the salt the operation is not always satisfactory. The plain water is rather irritating to a delicate stomach, but the addition of salt prevents the irritation, and converts the draught into a powerful stomach stimulant.

Pepper proves equally valuable in emergencies. Suppose one has a pain in the stomach, or a sinking feeling, there is nothing better than a teaspoonful of pepper in a glass of hot water. With the addition of sugar it forms a pleasant and stimulating draught, good for a cold and all kinds of pains.

A teaspoonful of pepper put into a 2-ounce bottle of strong whiskey or rum will make the hair grow. After a bath also it is an excellent thing to rub into the head, or, in fact, all over the body. It is still more valuable after his morning tub, a little of this home-made ointment poured in the palm of the hand and briskly rubbed to the body will produce a warm glow and prevent chills.

Mustard has many valuable uses. As a plaster on the chest it draws the blood from the congested lungs to the skin; and in the foot-bath it draws the blood from the lungs to the feet. But it is still more valuable as an emetic. In these days of tinned foods, we run considerable risk of poisoning, if not to the death, at least to the point of very great discomfort. A spoonful of mustard in a large glass of warm water is a splendid remedy in such cases, and it also stimulates.

Sugar cannot be beaten as a cure for cold in the head. It must be very finely powdered, and used as a snuff. In some way it then acts as an astringent, and, if used in time, puts an end to the cold. In cases of poisoning there are many simple remedies at hand. For instance, suppose, as so often happens, nitric or sulphuric acid is swallowed in mistake for some beverage or the other, then it is necessary at once to neutralize the acid before it has time to corrode the stomach.

This is done by means of an alkali. But there is no time to send to the chemist's, and the best thing to do is to scrape some mortar off the wall, stir it up in water and make the patient swallow it. If the poison happens to be alkaline instead of acidic, soda or ammonia for instance—then you have the remedy at hand in the cruet. Give the victim a dose of vinegar.

Suppose it is an irritant, poison, such as arsenic, or a sedative, such as opium, you must immediately give a large quantity of tepid mustard-and-water as an emetic. But this is not sufficient in the case of opium-poisoning. Drowsiness comes first, and that is fatal. Therefore you have to dose the patient with strong black coffee.

If you get a cut that will not stop bleeding there is nothing like cold water. Don't bandage the hand. And if you wish to avoid blood-poisoning, don't dream of using the ancient remedy—a cobweb, but pour your hand above the head, and pour coldest water procurable over it. The worst case of bleeding will usually yield to this treatment.

For slight burns, too, there is nothing like cold water. If you inadvertently touch a hot poker, then plunge your hand instantly into cold water, and keep it there for five or ten minutes.

Blue-currant jam is one of the most agreeable and effective remedies for a sore throat or a cough. Put a tablespoonful of it in a tumbler of hot water, and you have a delicious beverage, as well as an excellent cure.

Apples cure warts. Of course, the perfect remedy for warts and corns is salicylic acid; but, failing that, an apple rubbed on the place frequently will effect a cure by means of the malic acid it contains.

Frogged Into Good Spelling.—The master of an elementary school sent a circular to the parents of some of the pupils under his charge, stating that judicious corporal punishment often had a beneficial effect on backward boys, and asking if they would approve of such a course when he considered it necessary. The following is one of the replies he got: "I'm all in the dark about how these bills are to be paid."

"I'm all in the dark about how these bills are to be paid," said Mr. Harpur to his wife. "Well, Henry," said she, as she pulled out a yellow one and laid it on top of the pile, "you will be if you don't pay that one, for that's the gas bill."

Society Directory

A.O.H., DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1863 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, Vice-President; Fred. J. Devlin, Rec.-Secretary; 1528F Ontario street, L. Brophy, Treasurer; John Hughes, Financial Secretary, 65 Young street; M. Fennel, Chairman Standing Committee; John O'Donnell, Marshal.

ST. ANN'S T. A. & B. SOCIETY established 1863.—Rev. Director Rev. Father Flynn, President, D. Gallery, M.P.; Sec., J. F. Quinlan, 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 Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, 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 the month. Committee meets last Wednesday. Officers: Rev. Director Rev. J. Quinlan, V.P.; President Wm. E. Doonan, 1st Vice, T. J. O'Neill; 2nd Vice, P. 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. E. Strubbe, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League, J. Whitty, D. J. O'Neill, and M. Casey.

ST. ANTHONY'S COURT, G. O. F., meets on the second and fourth Friday of every month in their hall, corner Seignours 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. Foley, jr.; Medical-Adviser, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

You really ought to try Pure Gold Select Pure Spices in 5c and 10c Packages. Full measure. Best quality. Your Grocer has Them.

water from hurting the delicate lining membrane. Eight out of ten cases of toothache can be relieved by getting some bicarbonate-soda-bicarbonate of soda, not baking powder—dusting it on a piece of cotton wool, and placing this in the cavity. If all the teeth ache together, the cause is generally acidity of the mouth. In that case, dissolve the soda in warm water, and wash the teeth with it. You will be well in an instant. If you keep liquorics in the house, you have one of the very best cures for dyspepsia. A small piece of liquorics, slowly dissolved in the mouth, covers the stomach with a protective coat, and relieves the pain of inflammation.

Frogged Into Good Spelling.—The master of an elementary school sent a circular to the parents of some of the pupils under his charge, stating that judicious corporal punishment often had a beneficial effect on backward boys, and asking if they would approve of such a course when he considered it necessary. The following is one of the replies he got: "I'm all in the dark about how these bills are to be paid."

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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 said Company will reimburse for itself and its successors or representatives, the operating of its public abattoir, on certain conditions, thirty days of Saint Henri, 4th. Amendment of the Act 60 Victoria, Chapter 62, Section 450, to the effect of comprising 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 yard, or in 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 shouting, 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 593 inclusively, and from 549 to 558 inclusively, be applicable, mutatis mutandis, according to the case, 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 St. Henri.

Business Cards.

ROOFERS ASPHALTERS

Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc. GEO. W. REID & CO., 788-785 Craig Street.

T. J. O'NEILL, Real Estate Agent.

180 ST. JAMES STREET. 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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PLAIN AND DECORATIVE PAPER-HANGER. Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 645, Office 841, Dorchester street, east of Bleury street, Montreal. Bell Telephone, Main, 1405.

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

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CONROY BROS., 228 Centre Street.

Practical Plumbers, Gas and Steam Fitters. ELECTRIC and MECHANICAL BELLS, etc. Tel. Main 3553. Night and Day Service

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Money to Lend on City Property and Improved Farms. VALUATIONS. Room 33, Imperial Building, 107 ST. JAMES STREET. TELEPHONE 3833.

THOMAS O'CONNELL Dealer in General Household Hardware, Paints and Oils.

137 McCORD Street, cor Ottawa PRACTICAL PLUMBER, GAS, STEAM and HOT WATER FITTER. BUTLAND LINING, FITS ANY STOVE, CHEAP. 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.

CHURCH BELLS Chimes and Peals, Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY Baltimore, Md.

MENBELY BELL COMPANY TROY, N.Y., and 177 BROADWAY, NEW YORK CITY.

Manufacture Superior CHURCH BELLS. GORDON BELLS, PEALS AND CHIMES OF LAKE SUPERIOR, ILLINOIS, OHIO AND EAST INDIA TIN OILS. BUCKEYE BELL FOUNDRY, THE W. W. VAUGHAN CO., Columbus, Ohio.

SYMINGTON'S COFFEE ESSENCE

makes delicious coffee in a moment. If trouble, no waste. In small and large bottles, from all Grocers. GUARANTEED PURE. 100

LAWRENCE RILEY, PLASTERER.

Successor to John Riley. Established in 1860. Plaster and Ornamental Plastering. Repairing of all kinds promptly attended to. Estimates free. Possibilities attended to. 15 Partridge Street, Point St. Charles

Notes and Cleanings.

YOUNG GERMAN'S AND ENGLISH Archbishop Elder of Cincinnati, in a circular letter to the German-American pastors, urges them to preach from time to time sermons in the English language for the benefit of the younger generations, who have asked for this privilege.

POPE HONORS MISS LEARY. — Miss Anne Leary, of New York city, has been made a countess by Pope Leo in recognition not alone of her munificence along educational and charitable lines and her personal piety, but because of her unceasing efforts in behalf of the Catholic Church in America. Up to this time only two American women have been distinctively honored by the Pope. Mrs. John Sherman and Miss Grand-dame Caldwell—who were decorated with the order of the golden rose. Miss Leary is well known for her many acts of charity. Her husband's estate has been a favored recipient. Another of her charities is the Stony Wall sanatorium for consumptive working girls, and she has given liberally to many churches and educational institutions. Miss Leary's father was a wealthy hatter and the personal friend of John Jacob Astor.

THE STAGE IRISHMAN. — Dean Lynch, St. Wilfrid's, Manchester. — I cordially agree with your views on "The Stage Irishman" question. We have only ourselves to blame for the continued existence of this revolting caricature. In many cases of parochial concerts people were timid in exhibiting their feelings of displeasure, and for this reason. The entertainment or concert was of course under the patronage of the rector of the mission. He knew nothing of the details. He did not know the names of either the songs or the singers until a copy of the programme was given in the school. He could not see the cause or any unpleasantness by forbidding certain songs. Those who detested the vulgar and revolting doggerel of "The Stage Irishman" song, were afraid to hurt the priest's feelings by hissing. Some few thoughtless young people applauded vigorously, and in a room the size of an ordinary school-room twenty or thirty cackling gosses can make a brave noise and thus the wretched thing lives on from year to year. We priests are

sometimes the slaves of our parochial entertainment committees. Some years ago, at a great Catholic concert at the Manchester Free Trade Hall, I remember a "Stage Irishman" being hissed off the stage. I know that our people regard the "Stage Irishman" with feelings of loathing and contempt. I cannot for the life of me see why they have permitted this outrage on their feelings all these years. In most of the public houses licensed for singing the standard style of singing, I am informed, is that of the "Stage Irishman." I have been informed also that the same is true of cheap theatres. Why not hiss there? For my own part, permit me to say that in future, whether even in our own schools here, or anywhere else, I shall do all in my power to show my displeasure, at any concert at which I am present, where the "Stage Irishman" makes his appearance. Catholic Times.

AT THE WHITE HOUSE. — Under the caption "A Novelty at the White House," an exchange publishes the following item: — A dispatch from Washington states that Cardinal Gibbons, in ecclesiastical costume, attended the State reception to the judiciary given by the President and Mrs. Roosevelt, on Tuesday. He received an ovation, especially from the Catholic diplomats present. All of these, when presented, knelt and kissed his signet ring. The dispatch states that it is doubtful if such an Old World ceremony was ever before witnessed at a State function in the White House. There is a note of progress here. Only a few will condemn President Roosevelt for this bit of Christian urbanity. The Church and State may remain duly separated — separated enough to please the American fancy, even if high ecclesiastics are treated with the reverence accorded to them by the well-bred of all ages.

SICKROOMS FOR FLATS. — Berlin hygienists are beginning an agitation to compel builders to provide a "sickroom" in every house or flat. This room is not to be papered, only painted, is to be remote from the ordinary living rooms, and is to have an entrance other than through the commonly used door. When there is no sickness it may be used for any purpose for which it is suitable, but when sickness comes it is to be instantly transformed into a medical sick chamber. The walls, floor, and ceilings, are to be so made that they can easily be kept clean.

PREVISE CHILDREN.

Make the Mother's Life One of Ease and Worry—How to keep Baby Healthy and Happy.

Indigestion is one of the most common diseases of infancy, and it is also one of the most serious, for unless it is controlled, other diseases will be weakened, and the child's whole future will be imperiled. At the first sign of indigestion, or any trouble of the stomach or bowels, Baby's Own Tablets should be administered. They act with promptness and perfect safety in strengthening the stomach, and removing the offending material. Mrs. W. C. Toft, Markham, says: — "Up to the time my baby was a month old, he was a perfectly healthy child. Then his stomach began to trouble him. He looked pinched and starved; his tongue was coated and his breath offensive. He vomited curdled milk, and was also constipated. After taking his food he would scream with pain, and although he seemed always hungry, his food did him no good. He was so restless and restless that I was almost worn out. Medicine seemed to do him no good until we gave him the Tablets and they helped him almost immediately, and in a very short time he began to gain in weight, and is now rosy and healthy. Baby's Own Tablets cured my baby when nothing else helped him, and I would not be without them in the house."

This is the only medicine for little ones that gives an absolute guarantee of purity. Milton L. Hersey, M.A., Sc., (McGill) one of the best known analysts in America, says: — "I have made a careful chemical analysis of Baby's Own Tablets. My analysis has proved that the Tablets contain absolutely no opiate or narcotic; that they can be given with perfect safety to the youngest infant, and that they are a safe and effective medicine for the troubles they are indicated to relieve and cure."

Such an endorsement, from so high an authority, stamps Baby's Own Tablets as the safest, the surest and the most reliable medicine for the ills of children.

Baby's Own Tablets are good for children of all ages. They reduce fever, cure colic, prevent and cure indigestion and constipation, check diarrhoea, sweeten the stomach, allay the irritation accompanying the cutting of teeth, and promote sound, healthy sleep. Guaranteed to contain no opiate. Crushed to a powder or dissolved in water, they can be given with absolute safety to the youngest infant. Sold by all dealers at 25 cents a box, or sent post-paid on receipt of price, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

ALASKA SEAL JACKETS.

These we make so good that no furrier in America can make better. Genuine Alaska Seal, dyed by Rice, of London, England, goes in every garment, and each is lined with the highest grade silk or satin manu-

factured. Any lady anticipating the purchase of a Seal Skin Coat will find upon investigation that she can do better here than anywhere else in America. Chas. Desjardins & Co., the largest retail furriers in the world. Come and see our Grand Display of Novelties for 1901 and 1902, at our stores, 1533 to 1541, St. Catherine street, Montreal.

Earthquakes in Mexico.

Chilpancingo, the capital of the State of Guerrero, has been for two days in indescribable panic. On Friday there came a repetition of the earthquake shock of the day previous, razing to the ground many houses spared in the first earthquake. The people are camping out on the Alameda and in the fields. Hundreds of families are ruined. The buildings destroyed include the Seventeenth Battalion's barracks, from which the soldiers were ordered, thus saving their lives. The school buildings were wrecked, but luckily the children were all saved, their teachers having rare presence of mind and giving the order for them to march to the street when the first rumbling of the earth began on Thursday. The parish church, which was being repaired, having been injured in a recent earthquake, was destroyed.

When the shock began it was nearly filled with worshippers, who fled in dismay, women being knocked down by men, but, fortunately, all had gained the street when the heavy stone arches fell in. It is believed that every one escaped, though the soldiers are removing the wreckage, which is piled up in great heaps.

Governor Mora and his secretary escaped from the state palace in time to save themselves, and proceeded to aid the wounded and the panic-stricken populace. The statue of General Nicolas Bravo was thrown down, and the town government building was so badly cracked that its fall is momentarily expected.

Great fissures opened across the streets. The Church of San Mateo,

Soft Harness EUREKA Harness Oil. You can make your harness as soft as your gloves and as tough as wire by using EUREKA Harness Oil. You can lengthen its life—make it look twice as long as it actually would. Sold everywhere in cans—all sizes. Made by THE SMALL OIL COMPANY.

COLONIAL HOUSE

PHILLIPS SQUARE.

MEN'S SHOE DEPARTMENT. SPECIAL TABLES.

- \$1.00 TABLE—Youths' Grain Kip Lace Boots, only a few pairs left, sizes 11 to 13; regular price, \$1.85.
\$1.25 TABLE—Boy's and Youths' Black or Tan Laced Boots, Youths' Kid Oxfords and Men's slippers; irregular sizes only; values up to \$2.00.
\$1.50 TABLE—Boys' and Youths' Black and Tan Laced Boots, Boys' Kid Oxfords, Men's Romeo Slippers; irregular sizes only; values up to \$2.40.
\$2.00 TABLE—Men's and Boys' Black and Tan Lace Boots, Men's Kid Oxfords, values up to \$3.25.
\$3.50 TABLE—Men's Black and Tan Lace Boots, Men's Patent Oxfords; values up to \$4.00.
\$2.50 TABLE—Men's Black and Tan Rubber Sole Boots, Men's Kid Patent Boots, Men's French Patent Calf Laced or Button Boots, Men's Tan Kid or Calf Laced Boots; values up to \$5.25.

15, 20 and 25 Per Cent. off all Regular Lines, and 5 Per Cent. Extra for Cash.

TRUNK AND BAG DEPARTMENT.

- 15 per cent. off all Suit Cases.
15 per cent. off all Trunks.
20 per cent. off Fitted Bags.
A few English Kit Bags, Suits, Lined Suit Cases and Ladies' Leather Bags, less 25 per cent.
25 per cent. off English Sole Leather Valises and Portmanteaus.
A few English fitted Gladstone Bags, ranging from \$20 to \$58. All less 15-25 per cent.

5 per cent. Extra for Cash

Special Attention Given to Mail Orders.

HENRY MORGAN & CO., MONTREAL.

In one of the outer districts, was nearly destroyed. Among the dead already found are four young women and two girls. The list of the wounded is a long one, including many prominent citizens. No official list of dead and wounded has been given out as yet. In the town of Chilapa many buildings were badly wrecked, and three persons were killed outright, while four were injured. In the towns of Tixtla and Marchilana many buildings were cracked.

At Iguala, several arches fell in, and there was general wreckage in shops. At Zumpango del Rio three persons were badly injured, and the prison, town hall, schools and courts were wrecked.

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.

Mgr. Kelly's Arrival at Sydney.

Most Rev. Dr. Kelly, titular Archbishop of Acrida, in Sydney, New South Wales, received an ovation on his arrival in that city, whither he had gone from Rome as coadjutor to Cardinal Moran. An English exchange says:—Amid cheering and ringing of bells and the rivalry of brass bands, Dr. Kelly having quitted the Government yacht Victoria, landed in his carriage through the Domain and Macquarie street to St. Mary's Cathedral. Cardinal Moran at the presbytery received his future helper in the archdiocese, and, after due greeting, Cardinal and Archbishop passed into the cathedral. There at his own throne Cardinal Moran took his place, whilst Dr. O'Haran, the Cardinal's private secretary, conducted Dr. Kelly to a temporary throne facing. After a solemn "Ty Deum" address was read to the incoming Coadjutor Archbishop. In the general address from the light welcome was extended to Dr. Kelly as a great Irishman and a patriot, and as one who held a high position in the Eternal City, and the prayer was expressed that His Grace would long flourish in

health to share the direction of the archdiocese, and would exercise his great abilities in improving the social and domestic life of the whole community. Addresses were also read by the Australian Holy Catholic Guild and the Hibernian-Australasian Catholic Benefit Society, and others.

In reply, Dr. Kelly set forth that bishops and priests heed it as a solemn duty to co-operate most effectually in securing even temporal prosperity to each individual, to each family, and to nations. He prayed that God would long keep His Holiness Pope Leo XIII. to direct the Church, comparing him, in his sufferings and vigor in defence of his authority, with St. Leo, who stood out and saved Rome and Western Europe from the hordes of Attila. Finally, Dr. Kelly, referring to what had been pointed out in the addresses—that his appointment had almost coincided with the achievement of State Federation, predicted the further progress of the Church in the advancement of the nation. In conclusion, he expressed his gratitude that he had been selected as coadjutor to Cardinal Moran, to serve whom with all devotion it would be his highest privilege. With a final exhortation to prove themselves worthy of their faith and an honor to their country, the new coadjutor-bishop concluded with giving the Apostolic blessing to the thousands of devout sons and daughters of the Church present.

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 30 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.

NOTICE.

A bill will be presented to the Quebec Legislature, at its next session, to modify the charter of the "Compagnie Hypothecaire" (56 Vict., ch. 76), by translating the name of the Company in the English version, into "The Mortgage Company," and by defining the costs of organization mentioned in Article 72 of said charter.

Montreal, 25th January, 1902.

Mrs. Ellen Collins, the oldest woman in Oswego, died suddenly on Saturday. She was credited with being 106 years of age.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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EPISCOPAL APPROBATION.

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

THE S. CARSLY CO., LIMITED.

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

SATURDAY, January 26, 1902.

FURNITURE SALE!

Low prices and a high standard of quality has made the Company's Furniture Department one of the most popular in The Big Store. Tomorrow there will be many offerings at prices that will win for this section a glorious victory over all previous January Sales.

- Sideboards: 5 only. Sideboards in quarter cut oak, highly-polished, fitted with shaped bevelled British Mirrors. All different designs, regular, \$35.00. Sale \$26.75.
Bedroom Suites: 5 Bedroom Suites, 3 pieces, bureau fitted with bevelled mirror, full size bed combination wash stand, nicely finished and well made, worth \$15.00. Selling price, \$11.50.
3 Bedroom Suites in Oak, Golden finish. Bureau fitted with large bevelled Mirror, full size bed, combination Washstand, worth \$30.00. Sale \$21.25.

A SPECIAL IN DINING CHAIRS.

30 Dining Chairs, just 3 or 4 of each kind. Worth \$1.25 each, to close out at 75c.



SALE OF HIGH CLASS RUGS

25 per cent. off to Half Price.

They include Real Turkish, Indian and Persian Rugs and Squares slightly damaged, comprising Ouchac Antique Persian, Agra, Yrhodes Kelm and Mirzaphere, the whole lot will be put on sale Monday at a reduction of 25 per cent. off to half price.

MADE UP CARPET SQUARES.

A splendid lot of Carpet Squares made up of remnants of the Best Brussels, Wilton and Axminster Carpets, in various sizes, will go on sale at the same time as the remnants, and marked at the same liberal discount, namely, 25 per cent. of regular prices.



Tokio Nabbe Ware!

Now Selling at Half Price.

A large stock of this exquisite ware which the Company intends clearing out during the January Sale, it consists of jardiniere all sizes, glass stands, antique jars, etc., etc. The well known Tokio Nabbe Ware is of the finest of Japanese productions, and this is a great opportunity to secure works of art at extraordinary low prices. Every piece reduced to exactly half price during sale.

THE BLANKET SALE

To-morrow The Big Store will offer the entire stock of White Wool Blankets at greatly reduced prices. Here are a few price hints: Size about 54 by 72 ins. \$1.40 pr. Size about 60 by 80 ins. \$2.12 pr. Size about 56 by 76 ins. \$1.50 pr. Size about 64 by 84 ins. \$2.93 pr. Size about 56 by 76 ins. \$1.76 pr. Size about 68 by 86 ins. \$3.78 pr.

MAIL ORDERS PROMPTLY FILLED.

THE S. CARSLY CO., LIMITED.

1765 to 1783 Notre Dame Street, 184 to 194 St. James Street, Montreal.

HOUSEKEEPERS and COUNTRY MERCHANTS

ARE TAKING ADVANTAGE OF OUR

Great January Discount Sale

Of Carpets, Curtains, Oilcloths, and every description of Floor Coverings.

MAIL ORDERS CAREFULLY AND PROMPTLY FILLED.

THOMAS LIGGET,

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

OIL-SMELTER-MINES. Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty. DOUGLAS, LACEY & CO., Bankers & Brokers, Fiscal Agents, Members N. Y. Consolidated Stock Exchange, 66 BROADWAY & 17 NEW ST., NEW YORK.

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.

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 grantee 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.

NOTICE.

The testamentary executors of the E. 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 93.

TAILLON, BONIN ET MORIN, Attorneys for plaintiff.

NOTICE.

Dame Henriette Garault, of the City and District of Montreal, wife of George Piteault, 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.C.H.)

Week of Sports AT QUEBEC

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 returns from Quebec on or before Feb. 12, 1902. Proportional 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 best selection of passenger 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, 137 St. James Street, Telephone Main 400, Main 461, or Bonaventure Station.

OGTO SABLIER'S

FOR THE POCKET: ELEGANT VIRGIN, 5c, 10c, 15c each. Larger Size, 35 cents.

STATUARY IN METAL.

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



Vol. LI, No.

As will be title of the story of "The Secret of the..." and which crush story, rather will be read by every...

NOTES

HALIFAX SPEAK 22nd January, St. Halifax, was crowded eight hundred Catholics gathered by Archbishop...

enter a protest against the resolutions that were adopted—were Sir M. Justice Meagher, Holm and Hon. Semt... resolutions, two in... tained an emphatic protest the insult offered their victims, which as lo... they resented, and a... as the religious belie... does not diminish their... resent being singled out... nation by the said de... most important portio... port which we receive... the very appropriate... Archbishop O'Brien. I... known fact that when... of Halifax speaks he... expression of ideas of... importance, couched in... most chaste and eloqu... opening remarks the... said: "We have met here... protest emphatically... further continuance of... blasphemous in itself, n... to nearly one-half the... Dominion, and painful... suppose, to the soverei... forced to echo the un... and the base calun... though they be, of an... the declaration to the... cession is all this. An... means to secure a Pro... session, it is as inadve... precautions as its off... phraseology."

This is the language of distinguished prelate Catholic Church, but al... Canada's foremost litera... one of the most eminent... the British dominions. S... like these must be heard... Atlantic.

SUNDAY SHOPPING

heard much ado about the small stores, tobacco shop, paper depots, candy stores, like, on Sunday. We find justly, that six days' should be sufficient for all make whatever purchases need, without occupying of rest, the one holy day, in the operations of we are, after all, away if you like, away in advance sections of the Christian regard to the observance Sunday. From a Chic... porary we learn that the... tall Clerks' Association... other day at Springfield... pose of devising means... a Sunday closing law... ing the situation the ar... tion gives us some d... might constitute a very... for a series of sermons... Lord's Day. Take the... paragraph as an example... "An unwritten law has... larger business establish... town on Sundays. The... cognize the justice of the... town purchases are made... week, and nobody feels... venience because the store... ed one day in seven. Bu... strictly retail districts i... ent. In those districts... to be an unwritten law... unwritten law, not for... but for housekeepers and... A very large number of... of buying what is needed... Sunday dinner, or for... fort, until Sunday morn... may be due sometimes... that the wage-earner of...