

VISION NO. 3. Meets on third Wednesday of month, at 1863 Notre Dame Street. Officers: Al-Gallery, M.P., President; Carlin, Vice-President; Mario, Rec.-Secretary; John Hughes, Financial; Young, Treasurer; M. O'Donnell, Marshal.

T. A. & B. SOCIETY. 1863.-Rev. Director, P. Lynn, President, D. P. Sec., J. F. Quinn, Treasurer; M. J. Quinn, Secretary; 18 St. Augustin Street, on the second Sunday month, in St. Ann's Church, Young and Ottawa 3.30 p.m.

WOMEN'S AUXILIARY. Disorganized Oct. 10th. Meetings held on 1st every month, at 4 p.m.; Thursday, at 8 p.m. Miss Moran, president; Mrs. Moran, Vice-president; Miss Moran, recording-secretary; Miss Moran, financial-secretary; Miss Moran, Treasurer; Mrs. Moran, Secretary.

WOMEN'S SOCIETY. Established 1885, incorporated 1894. Meets in Hall, 92 St. Alexander Street, first Monday of the month. Meetings last Wednesday. Officers: Rev. Director, P. Lynn, President; Justice C. J. Doherty, Vice-President; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treasurer, J. Green, Correspondent; John Kahala; Secretary, T. P. Tansy.

YOUNG MEN'S SOCIETY. 1885.-Meets in St. Lawrence Street, on the first of each month, at 8 p.m. Spiritual Adviser, Rev. P. Lynn, C.S.S.R.; President, J. Sear; Recording Secretary, Thomas; Treasurer, W. Whitty.

ST. ANNE'S COURT. C. O. F. Meets on second and fourth of each month in their Seignours and Notre-Dame. Officers: A. T. O'Connell, C. O.; J. Sear, Secretary.

ST. ANNE'S SOCIETY. Meets on the second Sunday of each month in St. Patrick's Church, at 8 p.m. Spiritual Adviser, Rev. P. Lynn, C.S.S.R.; Treasurer, J. Sear; Recording Secretary, J. Sear; Financial Secretary, Robt. Warren; H. Feeley, Jr.; Med. Sec., J. Sear; J. Sear, Secretary.

KENNEDY, ANTI-QUARANTINE. 100, West of Beaver Hall.

COURT.

QUEBEC. District No. 1,024. Dame Mary, of the town of St. Anne, District of Montreal, vs. N. Brunet, plaintiff, vs. N. Brunet, defendant.

ARKEY & MONTGOMERY, Attorneys for Plaintiff.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. For 15 six pound bags a year in splendid gilt frame. For 15 six pound bags a year in splendid gilt frame. For 15 six pound bags a year in splendid gilt frame.

the "True Witness."

The True Witness AND CATHOLIC CHRONICLE



Vol. LI., No. 45

MONTREAL, SATURDAY, MAY 17, 1902.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE
IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.

3 Naby Street, Montreal, Canada. P. O. Box 1133.
SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.
All Communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1133.

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.

Subscribers are requested to notify us of any change in their address, in order to ensure prompt delivery of the paper.

NOTES OF THE WEEK.

MONEY AND THE PRESS.

—We have filled many columns with explanations of the needs of our Catholic press as well as the need that Catholics have for a press; but we have very frequently found that the latter question is generally thought over and taken into consideration, while those who are interested, or should be so, keep clear of the former question. In a recently published article entitled "Mostly Questions," in Donahoe's Magazine, and signed "M. B. O'Sullivan," we have found the expression of our idea condensed into a very brief space and covering almost the entire ground that we have so often traversed. Before queuing from that article, we will say that what we find in it of an applicable nature, may be read with great profit by all our Catholic fellow-citizens in Canada. We must, however, briefly tell what gave rise to this subject in the mind of the writer of that article. At a meeting in favor of the Federation of Catholic societies, a speaker said—"We need a press, too, that will look after our cause and care for Catholics in the Philippines, in Cuba, and Porto Rico; a press that will be the defender of our rights and justice. We want an organ supported by all Catholics in New England, and that will be our champion on all occasions." This is very fine; but it leaves the impression that there is no adequate Catholic press, and the result is that the writer of the article in question very properly and justly proves that "the mass of authoritative information on Catholic affairs in the Philippines, Cuba, and Porto Rico, collected and published by Catholic editors—at what cost to themselves will never be known—is overwhelming proof that the peoples of these countries have devoted champions in the Catholic press." And he adds: "An occasion has never arisen where Catholic rights were menaced that the Catholic press has not made itself heard demanding justice to its co-religionists." We may now add, that what applies to the Philippine question, in the United States, equally applies to every important question, affecting Catholic interests and rights, both there and in Canada. But there is a something lacking. We have frequently pointed it out. It is not the press that is lacking—we have that—it is the proper support of the press that is wanting. It is just here that the article before us comes to the point. After suggesting, in order to secure a great Catholic organ, either the addition of a new paper, or the federation of those existing, the author has a very pertinent question to ask: "Without money all the work and enthusiasm in the world won't make a great Catholic press." This is a truth that is axiomatic, yet one that all the good people who are so loud in their calls for a solid press, seem to ignore. The practical question is this: "Where is the money to come from?" "Is it from the great Catholic body?" Having thus placed the issue squarely before the public, the writer proceeds thus: "Let us see what they are doing now in a minor way, and we can then predicate the support they will give to a movement of magnitude. It

Two Deadly Volcanic Eruptions In West Indies.

—The reports from Fort de France, the chief town of the Island of Martinique, which have been published in the daily press, tell a sad story of destruction of human life. One correspondent thus describes the visit of an official party to the buried town. He says:—
Partial darkness overhung the town, owing to the pall of intense smoke which rested low above the mountains. The coast was alive with small boats. The water was filled with swollen bodies and masses of debris from wrecked vessels and from the town. The party landed immediately. They entered the town from what had been the scene of the main shipping. They went over what had been the principal section of St. Pierre. Over 2,000 dead were found in the streets of St. Pierre. Nearly all were lying with face to the ground. Cinders several feet deep covered the main part of the town. Near the river Roxilane, which falls from Mont Pelee, several houses were found but little injured. Their occupants had all perished. They had died apparently from suffocation or by a stroke of lightning. They were but little burned, some were found sitting in chairs as natural as though still living. The party went into the surrounding section of St. Pierre. The suburban villages had suffered the same fate as St. Pierre. Le Carbet, on the south, which was thought to have perished, was found to have escaped almost unscathed. The flood of lava stopped within two hundred feet of the town. The tremendous force of the volcanic avalanche was shown by the fact that strong houses of stone were levelled like pasteboard. Some of these had stood for half a century. The place was as a city swept by a cyclone of fire. The deluge must have swept over the town but imperfectly remain. The debris was such that it was with difficulty the course of the streets could be followed. The party went through all the principal streets. The river Roxilane, dividing

ers. No issue of importance has been neglected by them, and if they received half of the Catholic support now going to the maintenance of secular publications there would be no limit to the good they could bring to pass. We are given to praising overmuch what appears in the big secular monthlies, to exclaiming with delight when a secular daily gives a paragraph to Catholic affairs, and to extolling the liberality of the paper that condescends to speak well of Catholics. We must get over this snobbishness before we can hope to advance perceptibly. Why should not what Catholics say about Catholics carry as much weight as what Protestants have to say about them? Are we less intelligent, less capable of judging? Are our Catholic writers and thinkers of inferior mental calibre?"

We will not proceed with any more questions. There are enough of them in the foregoing paragraphs to furnish food for reflection and for careful study for the entire coming summer. And if a person will meditate upon these questions and try to shape, for himself, impartial answers, he will find that our conclusions have been justified, and that we were right in our contention that it is not the press that is lacking, but it is the proper and generous support of that Catholic press.

Two Deadly Volcanic Eruptions In West Indies.

—Rev. Leo Servais, C.S.S.R., who arrived at St. Ann's presbytery this city on Saturday last from New York, and who gave a mission in St. Pierre, Martinique two years ago, in an interview with a representative of the "True Witness," says that people in Canada can form no idea of the moral status of a section of the people in that district which has, within the past week, been the scene of such a terrible catastrophe. Social evil was not strong enough; it might be called the family evil, as the marriage tie was so commonly ignored. To any one who knew the circumstances, it was not difficult to believe that Divine retribution had its share in the awful calamity. Of course, there were a large number of the people who were well disposed and performed their spiritual duties in an earnest manner. This fact was strikingly manifested forever; and beneath the debris

Without, for a moment, wishing to judge the victims of the terrible calamity of last Monday, we cannot but feel impressed with the remarks of the missionary, and, while our sympathies go out to all who fell beneath the terrific visitation, we must admit that history has, in all ages, recorded like results coming from like causes. It is a fearful thing when men begin to imagine that Providence is either sleeping or dead. They know it not; but they stand on the brink of a volcano as dangerous as ever was Mount Pelee. The details of the catastrophe, which we summarize for our readers, show the suddenness of the fearful overflow of lava. In a few moments all the work of wholesale destruction and death was done. It took three minutes for a molten stream, twenty feet thick and half a mile wide, to rush down the dried bed of the River Blanche, and to reach from the crater on Mount Pelee, 4,000 feet high, to the harbor in which vessels, fated as the city, rode at anchor.

When the story is read of how the cities of the Old Testament were destroyed by fire from heaven, some men pretend to smile their disbelief; but in comparatively modern times many a visitation of a like nature has been experienced. Not to speak of Etna, nor Kilimanjaro, nor of the most destructive of all volcanoes, the renowned Karakatoa, that belched forth in 1883, we have the vivid picture of Vesuvius brought to our mind by the details before us of the present disaster. In the year 69 of our Christian era, Vesuvius rumbled, groaned and warned; but men paid no attention, and the wealthy, indolent and licentious Romans of the

Empire, continued on in their whirl of excitement and evil-living. One day, in the year 79, nature seemed stunned by the terrors of an impending danger. The birds fled swiftly to the mountains of Amalfi, the sea, from Sorrento to Naples, rolled away from the land, as if it felt the approaching of a power superior to its own, a thin column of smoke shot up from Vesuvius and darkened the air for a few moments. Then death came on lightning wings; the mighty torrent of fiery lava burst from the sides of the mountain and swept down to the sea. Five and forty minutes, and the glories of architecture and the beauties of outline that had marked the attractive cities of Pompeii and Herculaneum, had vanished at several missions held in re-verse buried—"falling as they stood, dying as they lived"—the inhabitants of those gay and licentious centres, over two hundred thousand people were stricken out of human existence. The traveller, to-day, going to the district, may delve into some of the ruins; but the last trumpet alone will disturb the ashes of the vast majority of the victims of that fatal day. Since then the little town of Torre del Greco has been sixteen times buried, or burned by the fires of Vesuvius; yet people cling to the mountain-side, and still build there, as if no menace hung over them. In this terrible event, the burial and entire destruction of St. Pierre and its inhabitants, we have a repetition, on an event of 1823 years ago. Will the lesson teach the survivors, or others, that there is no safety within reach of a volcano? We know not. But the greatest danger for the future is the indication that all the islands of the West Indies appear to constitute a volcanic centre, that threatens even the main land. The French, British and Danish Governments are beginning to feel great anxiety regarding the future safety of their various possessions in the Antilles, and if it be true, that the outbursting of Pelee is apparently only the herald of still greater disasters in the future, it certainly opens up a serious problem for all that section of the world. At all events we are now in presence of one of the most overwhelming catastrophes of modern times, and our readers will feel a thrill of sympathy for the suddenly visited victims of the awful eruptions, when they read our synopsis of the events.

The old and new towns, which in ordinary times is little more than a creek, was swollen with lava and steam from the volcano. Complete destruction had fallen upon the town, which stands upon a slope above the old town. Wreckage had been swept down into the level below. An officer, describing the wreckage, said that the uprooting, twisting and breaking of trees was such as might have occurred in a tornado.

What astonished the party most was the comparatively small number of bodies found. It is known that some 30,000 perished. Evidently thousands of bodies were cremated by the red-hot flood which was poured upon the town. Indisputable evidences of this was found. In numerous cases parts of bodies were found, the rest having been consumed. It is believed the suffocating vapor which attended the eruption caused the deaths of the people.

IN BRITISH WEST INDIA.—Following up the terrible visitation at Martinique comes the report of another catastrophe at St. Vincent, B. W.I., at which place there was a violent eruption of the Soufriere, a volcanic mountain, in 1812. A despatch to the New York "Herald" says:—St. Vincent has passed through a veritable baptism of fire and the results are only less terrible than those that followed the eruption of Mont Pelee on Wednesday. Morno Soufriere has been in activity nine days, and its victims are numbered by thousands. There is probably no human being alive north of it! Already a thousand bodies have been recovered, and it is known that many hundreds lie buried under the ashes that mantle the island. It is conservatively estimated that two thousand have been sacrificed since the first eruption on May 7.

It was noon on Wednesday when Soufriere suddenly opened, sending six separate streams of lava pouring and boiling down its sides. Death was everywhere, and in its most terrible forms. Lightning came from the sky, killing many who had escaped the molten streams that were pouring into the valley.

Such thunder as has seldom been heard by man crashed and rolled through the heavens. From the earth came tremendous detonations. These joined with the thunder, all merging in an incessant roar which added to the panic of the fleeing inhabitants. This lasted through the night and day and night following. Thursday morning a huge column, so black that it had the appearance of ebony, rose to an estimated height of eight miles from the top of the volcano. Then follows a story of loss of life and property which is terrible to contemplate.

the department, having joined the brigade in 1871, and having been promoted to be captain in 1877. In the ranks of the fireman he was esteemed, and in the circles of our citizens generally he was held in the highest respect.—R.I.P.

DEATH OF MRS. STRUBBE.—From a brief report that reached our office as we were completing our forms for the press, we learn of the death of the aged mother of Rev. Father Strubbe, of St. Ann's Church, which occurred in Belgium a few days ago.

Father Strubbe will have the sympathy of the faithful in every parish of Montreal, and in none will it find a more sincere expression than in the five Irish parishes of this city where all have learned to esteem and honor him for his many noble efforts during his long association with the parish of St. Ann, and his missionary work in other districts of Montreal.

ST. PATRICK'S SOCIETY.
The following is a copy of a letter forwarded to Sir Wilfrid Laurier and the Hon. Mr. Tarte, Minister of Public Works, by St. Patrick's Society of this city, on May 9th.
Dear Sir,—I beg to transmit the following resolution, which was adopted at the last monthly meeting of the St. Patrick's Society, held in their hall on Monday evening, May 3rd, viz.:—
"Moved by T. J. O'Neill, seconded by W. J. Kearney, and resolved, that the St. Patrick's Society desires to express in the name of the elements, of which it is the representative body, unqualified approval of the appointment just made to fill the vacancy on the Board of Harbor Commissioners at Montreal, caused by the death of the late Wm. Farrell, and also feels additional source of gratification in the fact, that the position has been conferred on Mr. W. E. Doran, an active member and retiring president of the Society."
I have the honor to be, sir, your obedient servant,
J. KAHALA,
Corresponding Secretary.

LOCAL NOTES.

A SUCCESSFUL SOCIAL.—The Loyola Literary and Art Club held a most successful entertainment on Wednesday evening in Drummond Hall, in aid of their work among English Catholic students attending universities in this city. The programme consisted of instrumental and vocal music, and was much appreciated by the large audience present. Refreshments were served during the evening.

PILGRIMAGES.—St. Ann's parish will hold its regular annual pilgrimages to Ste. Anne de Beaupre as in former years. The first, for married and unmarried women, will take place in July, and that for the men in the month of August.

TICKETS for the Cadets' dramatic entertainment can be had at T. O'Connell's, corner of Ottawa and Murray streets, and John Tucker's, McCord street, and at J. T. Lyons' drug store, Bleury and Craig street.

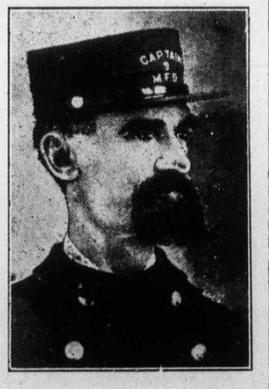
FATHER SERVAIS TO PREACH.—To-morrow evening at 7 o'clock, a special instruction will be delivered to the First Communicants of the parish of this year, in St. Ann's Church by Rev. Father Servais, C.S.S.R. Previous to the instruction, the boys and girls will hold a procession through the aisles of the Church.

PERSONAL.

Rev. Father De Roo, C.S.S.R., for some time past connected with the mother house of the Order at Hochelaga, has been appointed Visitor for the West Indies, which has recently been created a vice-province under the immediate jurisdiction of Belgium.

Rev. Father Jacquin, C.S.S.R., well known in St. Ann's parish and until quite recently connected with the Mother House at Hochelaga, has left for New York, where he will join His Lordship Bishop Schellault and accompany him to the West Indies at which place he will have the direction of a parish.

Veteran Fireman Dead.



CAPTAIN THOMAS MANGAN.—Irish Catholics have furnished many brave men to the ranks of the Fire Brigade of Montreal ever since its organization, but none were more fearless of danger and more steadfast in the discharge of their duty than the genial and warmhearted Captain Mangan, of No. 9 Station, who passed to his eternal reward a few days ago.

OUR CURBSTONE OBSERVER.

ON CATHOLIC MISSIONS

THIS is a subject beyond the range of an ordinary curbstone observer; but I have seen so many things, and things so remote, from my particular curbstone, that I have drifted into the habit of taking a wide range—a very elastic latitude—for myself.

THE ESKIMO TONGUE.—Away in Alaska there is a tribe of Indians, a branch of the great Eskimo family, the members of which hover all year along the confines of the extreme Arctic region.

THE CHURCH AND SCIENCE.—Here is a practical argument in refutation of the theorists who constantly cling to the old and crazy idea that the Catholic Church is opposed to science, to improvement, to progress, to invention, and to aught that may serve to change for the better the condition of the human race.

Cardinal Vaughan and France.

The following letter was read in all the churches of the archdiocese of Westminster recently:— Archbishop's House, Westminster, S.W., St. George's Day, 1902. Rev. Dear Father:—I beg that you

invention, for the glory of God and for the advancement of religion—and at the same time, for the cause of civilization. There is as much heroism displayed by those Oblate Fathers in their repeated journeys to and fro over the ice-fields of Alaska, as ever was manifested by missionaries to Indian, or China, or elsewhere.

BRAVE GREY NUNS.—On Ascension Thursday a peculiar ceremony was held in the convent of the Grey Nuns, in Ottawa. The occasion was the departure of three members of the community for the furthest mission in the north, on "the fringes of civilization" as it was described.

CONCLUSIONS.—I do not think that the two simple incidents in the contemporary missionary history of our Dominion need very elaborate comment. My main object in reciting these facts is to meet, in my own humble sphere, a spirit that I detected in the course of my recent observations—a spirit that is more widespread than people generally imagine.

will recommend to the prayers of your flock the interests of the Catholic Church in France. The elections will take place in that country on the 27th April; and as the cause of liberty and of religion will depend upon the result of those elections, we cannot be indifferent to the way in which they may turn.

so closely connected with the steadfast faith and the inexhaustible charity of the Church of France that the Catholics of this country will gladly unite in prayer with their brethren in France upon the occasion of the present crisis.

HERBERT CARDINAL VAUGHAN.

Funeral of Archbishop Corrigan.

The funeral of the distinguished prelate—Archbishop Corrigan—who had presided over the important diocese of New York, and whose death was noticed in our last issue, was held on Friday last.

From all over the land ecclesiastical dignitaries were on hand to do honor to the dead prelate, amongst the number Mgr. Bruchesi, of Montreal. The highest in the land, Cardinal Gibbons, was the celebrant of the Mass; the sermon was preached by Archbishop Ryan, one of the most gifted orators in the Church.

After all the ceremonial was at an end the body was sealed in the third of the twenty-one vaults which are under the floor of the sanctuary of the immense marble structure, beside the bodies of Archbishop Hughes and Cardinal McCloskey.

THE SERMON.

"He sanctified him in his faith and meekness and chose him out of all flesh. * * * And placed a crown of gold upon his mitre, wherein was engraved Holiness, an ornament of honor; a work of power, and delightful to the eyes for its beauty. * * * Therefore, he made to him a covenant of peace, to be the prince of the sanctuary and of his people, that the dignity of priesthood should be to him and to his seed for ever."—Ecclesiasticus, 45th Chapter, 4th, 14th and 30th verses.

"Your Eminence, venerable fathers of the episcopate and clergy, and dear brethren of the laity:

"How impressive in its eloquence of silence is this scene, and how salutary in its lessons! Behold before you to-day a great priest who in his day pleased God and was found just! Behold him, clothed in the vestments of his Order, as he stood at the altar to offer sacrifice and prayer for you and yours.

"You, the spouses of Jesus, gentle sisterhoods of so many orders and works of charity, you are here around his bier to offer your tears and your prayers. And you, his young seminarians from the great institution which he founded, and which

shall be his permanent monument, you are here to learn from his example what it is to be a true priest, and what mighty things a true priest can effect in a single life. And you, the people, his joy and his crown; you who, with the intuition of faith, soon found out this true shepherd; you in whose hearts shall remain forever enshrined the memory of his devotedness, you gather around his coffin as around that of a saint which he truly was.

"But, brethren, we are not here this morning merely to honor the deceased prelate, much as he deserves it. The Pontifical Mass celebrated is not one of thanksgiving for his virtues and achievements. No, it is said that God may have mercy on his soul. We are met primarily to join in this cry for mercy.

"The man who acts and prays as the ascetic at home will be the most successful man in public when he has to appear there. The purity of motive of our beloved and holy deceased friend was also the key to his most laborious life. He worked for God and in his presence, and never thought he could do enough. I know from personal observation how extraordinary were his labors.

"Hence also the fortitude of the deceased when circumstances called for its exercise. The three Archbishops of this great See were types of different characteristic virtues. The Most Rev. John Hughes stands out as the most striking exemplification of courage, when courage was much needed.

"And so it goes till the child is reported well and strong. Sounds simple enough and it is simple—Scott's Emulsion is just what the weak child needs.

that of the meek but brave patriarch Moses. The Archbishop himself was as a rock—moody and yielding on the surface, but beneath firm and immovable. He was brave with the courage of God, for whom alone he acted and suffered.

"What, after all, is death to such a man as this? What, but a liberation, an illumination, a union. A liberation from most pressing duties and responsibilities; an illumination when the light of God's face shall shine upon him, and he will hold the solution of the great problems of life and the length and breadth and height and depth of God's love; and a union with the Divine original after whom he was formed.

Wedding Bells.

Tuesday morning, May 13th, the Sacred Heart Chapel was the scene of a very pretty but quiet wedding, the contracting parties being Miss Juliette Marie Mathieu, eldest daughter of Mr. E. Mathieu, St. Famille street, and Mr. Frank J. Curran, son of Hon. Mr. Justice Curran.

The bride who was given away by her father, was attired in a travelling gown of brown venetian cloth, tailor-made, with revers of white silk, a bodice of white Louisiana silk with insertions of lace applique and a hat of cream straw trimmed with lace and tiny rosebuds.

The bride's mother wore black grenadine over black silk, hat of biscuit colored straw, trimmed with pink roses and chiffon.

Mrs. J. J. Curran was gowned in black silk with vest of embroidered chiffon and Renaissance lace and a chiffon toque of old rose, trimmed with black velvet and an osprey.

THAT CHAPTER.

A chapter on Scott's Emulsion often holds a prominent position in the histories of weak children.

The gist of that chapter usually reads like this—"child weak, pale, thin, no appetite, fretful, weakness left over from grippe or other disease. Begin small doses Scott's Emulsion three times a day after meals. No apparent change first week. Then appetite improved, then strength increased, then child more lively, slept better, a decided gain in weight, better color in the face."

And so it goes till the child is reported well and strong.

Sounds simple enough and it is simple—Scott's Emulsion is just what the weak child needs.

Send for Free Sample. SCOTT & BOWNE, Chemists, Toronto.

the immediate relatives were present at the ceremony, after which Mr. and Mrs. Curran left for New York, Washington and other American cities.

Among the many beautiful presents received were:— Dr. and Mrs. J. M. Gibbons, Philadelphia, cut glass berry bowl; Mrs. Arthur Mathieu, inlaid mahogany music cabinet; Miss Gerin Lajoie, hand painted china plate; Mrs. C. Robillard, china game set; Mrs. J. J. Beauchamp, chafing dish; Miss B. Hamilton, china game bowl; Miss May Curran, silver bell; Mrs. J. J. Curran, dinner service; Dr. and Mrs. E. J. O'Connor, doz. silver coffee spoons; Miss Decary, silver fern bowl; Mr. J. P. Curran, pictures; Miss Marguerite Mathieu, silver salts; Mrs. Fauteux, silver kettles; the Misses Fauteux, china jardiniere; the Misses O'Leary, china plate; Miss M. Whelan, silver berry spoon; Mrs. M. Langlot, vase and flowers; Miss Bolvin, renaissance lace centre; Mrs. R. H. Langlot, carvers; Sister M. Curran, Sister E. Curran, Sister Mary, I.M.C., the Sisters of the Sacred Heart, scapulars; Mr. Justice Curran, cheque; Mrs. Aime Mathieu, silver side dishes; Miss Hone, vase; Judge Purcell, doz. silver tea spoons; Miss Henderson, silver berry spoon; Miss Stone, panel; Mrs. Louis Boyer, silver spoon; Mrs. Donohue (Quebec) cocoa jug; Miss Barbeau, silver spoon; Miss Gravel, silver fork; Mr. Feeley, doz. tea spoons; Mrs. Lomer Gouin, silver bon-bon dish; Miss Clara Curran, cut glass syrup jug; Mrs. J. O. Turgeon, cut glass vase; Mrs. L. Chalifoux, cut glass bon-bon dish; Mrs. Richard, china plate; Miss Labelle, marmalade jar; Mrs. H. Mongenais, silver bon-bon dish; Miss Rachel Curran, silver sugar sifter; Mrs. Hone, china jar; Mrs. M. P. Ryan, cheque; Miss Amy Kavanagh, (Ottawa), cut glass bowl; Mr. D. O. C. Curran, salt and pepper castors; Mrs. C. A. McDonnell, cut glass plate; Mr. Joseph Langlot (St. Hyacinthe), china sugar bowl; Mrs. de Lotinville (St. Hyacinthe), chocolate jug; Mrs. E. Dubeau, cut glass dish; Mrs. T. J. and the Misses Forget, china bouillon service; Miss Raymond, gilt photo frame; Miss Mamie Curran, silver sugar spoon; Mr. Gustave Mathieu, silver crumb tray; Miss A. Whelan, cut glass salts; Mrs. M. Fitzgibbon, silver coffee pot; Miss Doyle, silver spoon; Mrs. James Stuart, bon-bon spoon; Dr. T. J. J. Curran, dress suit case; Mr. and Mrs. W. E. Doran, candlabra; Miss Lajoie, urn; Mr. Gordon, picture of the Madonna; Mrs. I. A. De Lorimier, fancy clock; Mrs. Guy Boyer, silver bon-bon dish; Miss Marie Meagher, gold brooch; Mr. Rene Willard, cut flowers; Mr. and Mrs. Shea, pictures; Mrs. Barsolou, cut glass dish; Miss Porcheron, veil case; Mr. and Mrs. W. Brennan, wicker chair; Mr. L. E. Curran, cut glass vinaigrette; Knights of Columbus, cabinet of table silver; Mr. Kahala, works of Shakespeare; the Misses Gray, candlabra; Mr. Joseph Ouellette, picked jar; Mr. E. Mathieu, cheque; Mrs. E. Mathieu, cheque; Mrs. H. Bisillon, silver spoon; Miss Mercier, vase; Mr. T. Sauvageau, silver bon-bon dish; Dr. E. J. C. Kennedy, cut glass dish; Mr. and Mrs. A. Brodeur, cut glass dish; Hon. Justice and Mrs. Doherty, china butter dish; Dr. Dunstan Gray, salts; Mr. H. Reynard, "cozy corner" lamp.

List of members of the Knights of Columbus who presented table silver:—Ed. Wright, J. H. McNally, W. P. Kearney, F. C. Donovan, W. J. Crowe, J. H. McDonald, Geo. McNally, W. H. Cox, Felix Casey, F. Langan, F. Bussiere, Jno. Raffert, D. Sexton, Ed. Quinn, J. Collins, Thos. Collins, M. O'Connor, J. Cudney, F. J. Lavery, J. Penfold, H. Trihey, Eug. Langlois, E. C. Amos, Thos. Wright, W. E. Kennedy, E. J. C. Kennedy.

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This is a splendid opportunity to obtain a most interesting chronicle of the work of Irish Catholic Priests and laymen in Montreal during the past Fifty years.

Protestant Alliance And the Jesuits.

From the "Catholic Times" we take the following:— Once again the Protestants have suffered defeat in the Courts. Not content with the refusal of Mr. Kennedy, who refused to convert to an instrument for the execution, they appealed to a Court for a mandamus. Their answer on Monday Lord Chief Justice in de judgment of the Court the magistrate had a right to grant summonses for the the Jesuits and in his de take account both of the the Act of 1822 and of t which it was passed. In the Court scouted the in persecute innocent men, a sion has met with hearty from the press. "It w pity," says the "Daily "at the beginning of the century we were to return thing even remotely reser religious intolerance of tenth." "It is really t got rid of the Jesuit bog the "Newcastle Chronicle, transgress the ordinary l land let them be punished, they obey it let them ha liberties as other citizens the feeling of the people. testant Alliance being un reasonable arguments aga suits, are anxious to use lence, but happily they restrained by the courts.

PROCEEDING IN COURT.

"The King v. G. C. Esq." came on for hearing King's Bench on Friday Lord Chief Justice, Mr. J. ling, and Mr. Justice Ch was the argument upon that had been obtained f damus commanding Mr. C nedy, the metropolitan p trate, to proceed to hear mine the matter of an ap the Rev. Charles Stirling several summonses upon t informations laid by th against the Rev. Sydney Rev. Herbert Thurston, a John Gerard respectively tion 34 of the Roman C lief Act, 1829 (10 Geo. charging them with hav admitted and become Jesuit United Kingdom.

The section under which proceedings were taken provi "In case any person shi commencement of this any part of this United admitted or become a Je ther or member of any su order, community, or aforesaid, such person shi and taken to be guilt demeanor, and being ther convicted shall be senten dered to be banished fro ed Kingdom for the ter tural life." The informat case merely alleged that charged had, since the ment of the Act—namely, been admitted and becom within the United Kingd giving any particulars. tion for the summonses w January 17, 1902, when magistrate reserved his s January 24 he gave his fusing the summonses. ring to section 34 of th which the proceedings w and to sections 28, 29, 36, the learned magistra as follows:—"Now it ma ed, first of all, that all tions are practically obs records of any proce they are accessible, and of the late Sir James St "History of the Crin "These provisions ever have been passed have b as a dead letter." It w be gathered from them t ship of this religious or criminal condition in its only made so under cer stances. It must be m view, than a mere matt especially when such ser quences as banishment f transportation are invol are, moreover, provision my opinion, should be the Crown and not by a former. The confirmat view is, I think, to be tion 38 of the Act, whic all penalties imposed by shall and may be recove due to His Majesty, by to be filed in the name

Protestant Alliance And the Jesuits.

From the "Catholic Times" of Liverpool we take the following:—
 Once again the Protestant Alliance has suffered defeat in the Law Courts. Not content with the decision of Mr. Kennedy, the magistrate, who refused to convert the law into an instrument for the exercise of bigotry, they appealed to a Divisional Court for a mandamus. They got their answer on Monday last. The Lord Chief Justice in delivering the judgment of the Court held that the magistrate had a right to refuse to grant summonses for the expulsion of the Jesuits and in his discretion to take account both of the character of the Act of 1822 and of the time at which it was passed. In a word, which it scouted the attempt to persecute innocent men, and the decision has met with hearty approval from the press. "It would be a pity," says the "Daily Chronicle," "if at the beginning of the twentieth century we were to return to any religious intolerance of the sixteenth." "It is really time that we got rid of the Jesuit bogie," writes the "Newcastle Chronicle." If Jesuits transgress the ordinary law of the land let them be punished; but whilst they obey it let them have the same liberties as other citizens. Such is the feeling of the people. The Protestant Alliance being unable to use reasonable arguments against the Jesuits, are anxious to use legal violence, but happily their ferocity is restrained by the courts.

PROCEEDING IN COURT.—The case of "The King v. G. G. Kennedy, Esq." came on for hearing in the King's Bench on Friday before the Lord Chief Justice, Mr. Justice Darling, and Mr. Justice Channel. It was the argument upon a rule nisi that had been obtained for a mandamus commanding Mr. G. G. Kennedy, the metropolitan police magistrate, to proceed to hear and determine the matter of an application by the Rev. Charles Stirling for three several summonses upon three several informations laid by the applicant against the Rev. Sydney Smith, the Rev. Herbert Thurston, and the Rev. John Gerard respectively, under section 34 of the Roman Catholic Relief Act, 1829 (10 Geo. IV., c. 7), charging them with having been admitted and become Jesuits within the United Kingdom.

The section under which the proceedings were taken provides that:—"In case any person shall, after the commencement of this Act, within any part of this United Kingdom be admitted or become a Jesuit or brother or member of any such religious order, community, or society as aforesaid, such person shall be deemed and taken to be guilty of a misdemeanour, and being thereof lawfully convicted shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life." The information in each case merely alleged that the person charged had, since the commencement of the Act—namely, since 1829, been admitted and become a Jesuit within the United Kingdom, without giving any particulars. The application for the summonses was made on January 17, 1902, when the learned magistrate reserved his decision. On January 24 he gave his decision refusing the summonses. After referring to section 34 of the Act under which the proceedings were taken, and to sections 28, 29, 30, 33, and 36, the learned magistrate proceeded as follows:—"Now it may be observed, first of all, that all those sections are practically obsolete, and no records of any proceedings under them are accessible, and in the words of the late Sir James Stephen, in his 'History of the Criminal Law,' 'These provisions ever since they have been passed have been treated as a dead letter.' It would seem to be gathered from them that membership of this religious Order is not a criminal condition in itself, and is only made so under certain circumstances. It must be more, in my view, than a mere matter of policy, especially when such serious consequences as banishment for life and transportation are involved; and they are, moreover, provisions which, in my opinion, should be enforced by the Crown and not by a private informer. The confirmation of this view is, I think, to be found in section 38 of the Act, which says, 'that all penalties imposed by this Act shall and may be recovered as a debt due to His Majesty, by information to be filed in the name of His Ma-

gesty's Attorney-General.' It may be said that banishment, which is the penalty enacted by sections 29, 31, and 34, is not one of the penalties which is indicated in Section 38, but the provisions are so far allied to the common subject matter that the procedure to enforce any of them should be by way of information from the Crown Office itself. Therefore, in my judgment, this application should be refused upon the ground that it is wrongly instituted. The third ground arises on the initiation of the proceedings themselves on the words of section 34, because it says that after the passing of the Act one of the gentlemen was admitted and became a Jesuit contrary to the provisions of section 34 of the Act. Now I think that information is too scanty and too bare a statement, and insufficient to support an application for a criminal process. Therefore, in exercise of the discretion which is conferred upon me by the Indictable Offences Act, I dismiss the information." In answer to Mr. Avory, who appeared before the magistrate on behalf of the Rev. Charles Stirling, the magistrate stated that he would refuse an application based on an amended information giving further particulars, because the just ground of his decision—namely, that the Crown should be the informer—would still remain. The learned magistrate further explained that he had used the words "practically obsolete" in speaking of the provisions of the sections in question because they were not actually obsolete. He did not put that as a ground of his decision; he put it as influencing his discretion.

Sir Edward Clarke, K.C., Mr. Hugo Young, K.C., and Mr. Dennis O'Connor on behalf of the persons against whom the informations were laid; and Mr. Sutton, on behalf of the learned magistrate, appeared to show cause against the rule; Mr. Avory, K.C., and Mr. Biron appeared in support of the rule.

Sir Edward Clarke contended, in the first place, that the learned magistrate was right in holding proceedings under the statute could only be taken at the instance of the Crown. That was the only way in which the provisions of the statute could be harmonized. Where the statute imposed a pecuniary penalty, that was recoverable only by the Crown. Further, where the statute imposed the punishment of banishment, it was necessary in order to carry out the punishment to invoke the executive authority of the Crown, which under section 35 the Crown might, or might not, exercise in its discretion. If the Crown did not choose to carry out the sentence of banishment, then the person proceeded against was free to remain in the United Kingdom without any ill consequences to himself; for in that case he would not be at large within the United Kingdom "without some lawful cause" within the meaning of section 36. If the words in that section, "some lawful cause" did not refer to a case where the Crown in its discretion had refrained from carrying out the sentence of banishment, they were meaningless. He referred to and commented on sections 28-38 of the Act, as all supporting the contention for which he contended. Secondly, even supposing the learned magistrate was wrong in the construction he had put on the Act, he had nevertheless entertained the application for the summonses, and that being so, his decision could not be reversed by mandamus even though it were wrong in point of law. He cited "Ex parte Lewis" (21 Q.B.D., 191) and "Rex v. Bros." (85 I. T., 581), in support of his contention. Sir Edward Clarke had not concluded his argument when the court rose on Friday.

Sir Edward Clarke, continuing his argument at the resumption of the proceedings on Monday, contended that the learned magistrate had not refused to entertain the application, but had entertained it, and come to a conclusion upon it, and that the magistrate's decision, therefore, could not be reviewed in law. He further argued that, even supposing the magistrate was wrong in holding that proceedings under the statute could only be taken by the Crown and that his decision in this respect could be reviewed, there remained the other grounds on which the magistrate had exercised his discretion. The information gave absolutely no particulars; it stated neither the time nor the place of the alleged offence. It was perfectly consistent with the information that the admission to the Order of the Jesuits had taken place 50 years ago. A magistrate was entitled, in determining whether he would or would not grant a summons in a criminal matter, to consider such a circumstance as that a long period had elapsed since the alleged offence. So also he might refuse a summons with reference to the object with which the summons was sought. The magistrate had in this case exercised a discretion with reference to "considerations of this character, and the court would not review the exercise of the

magistrate's discretion in such circumstances.

Mr. Hugo Young followed on the same side.

Mr. Sutton, on behalf of the learned magistrate, also argued that the rule should be discharged.

Mr. Avory, in support of the rule, argued that there was nothing in the Act of 1829 to indicate that a peculiar rule depriving the private prosecutor of his ordinary rights was to prevail with reference to offences under that Act. As to the suggestion that the penal sections of the Act were obsolete, they had been recognized as existing in various recent statutes—for example, the Promissory Oaths Act, 1871—and as late as 1898 a Bill to repeal them had been introduced into Parliament, but had failed to pass.

The Court discharged the rule. The Lord Chief Justice said that this case certainly presented very considerable difficulty, and had given the Court very anxious consideration. He did not think the principles of law to be applied were difficult to state, but when they came to be applied other difficulties might arise. If an inferior tribunal declined jurisdiction, or thought it had no jurisdiction, through wrongly construing an Act of Parliament, there was no doubt that in ordinary circumstances a mandamus would go to order the inferior tribunal to exercise its jurisdiction. If, on the other hand, a magistrate, not misunderstanding the law and not improperly applying the law, exercised his discretion, then, at all events under the Indictable Offences Act, 1848, which was the Act the Court had to consider in the present case, the exercise of his discretion could not be reviewed. When the rule was moved all that was stated on affidavit was that the magistrate had refused to grant the summonses on the grounds that the provisions of the Act under which the proceedings were taken were practically obsolete, and that proceedings under the Act would only be taken by the Crown. That had, however, been supplemented by Mr. Avory, who had stated quite accurately that the proceedings had been taken on informations alleging merely that the defendants had since the Act of 1829 become Jesuits within the United Kingdom; but that the magistrate, on being asked whether any amendment of the information would affect his decision, had said it would not, as the objection that the proceedings were taken by a private person would remain. Under those circumstances he had considered that, whatever amendment had been made in the information in the way of stating details, the magistrate's decision would have been the same. He had done his best to get at what was the real decision of the magistrate, and he would read a part of the magistrate's judgment which seemed to him to show that the magistrate had dealt with the case as a matter of discretion and not on the ground that the Act was obsolete or that the Act could only be put in force by the Crown. His Lordship then read all the latter part of the judgment of the learned magistrate, set out in the report of the first day's proceedings, and referred to the further observations made by the magistrate in answer to Mr. Avory after delivering judgment. His Lordship continuing, said that, reading it fairly, he thought that what the magistrate had said amounted to a statement that in the circumstances brought before him he had come to the conclusion that he ought not to issue a summons. He would state what, as he understood, the learned magistrate had taken into consideration. He had taken into consideration the fact that the sections of the Act of 1829 in question had never been put in force. He had gone through the clauses of the Act and come to the conclusion, which His Lordship thought right, that the object of the Act was to get the Jesuits out of the country and not to punish criminally individual Jesuits. It was a matter in respect of which the learned magistrate thought that proceedings ought to be instituted, not by a private person, but by a representative of the Crown. All these matters were matters which the magistrate was justified in taking into consideration. It was impossible to say that there was no prima facie evidence that the offence had in fact been committed. He thought also the fact that the offence was not within the Vexatious Indictments Act made a difference. He quite agreed that in ordinary cases it was very undesirable that there should be an indictment without preliminary proceedings before a magistrate. But in such a case as this he thought the magistrate might take into his consideration the fact that his refusal of the summons would not prevent the preferring of an indictment. The fact was that this was a very special Act. No practice had arisen under it which could be regarded as "exposition contemporanea" of it

and therefore the considerations the magistrate should apply to it were necessarily different from those arising in an ordinary case. In his opinion it would be no legal bar to proceedings under the Act that they were taken by a private prosecutor; and if the magistrate had proceeded upon the ground that proceedings could not be taken by a private individual he thought he would have been wrong. But he came to the conclusion that the real substance of the matter was that the magistrate exercised his discretion. The Court therefore ought not to interfere, and the rule must be discharged.

Mr. Justice Darling and Mr. Justice Channel also delivered judgments expressing the opinion that the rule should be discharged.

The Idea of "Home."

The rapidity with which people now travel, the custom of going to hotels to board, the perpetual rest, unsettled state of feverish existence that exist on all sides to-day indicate the passing of "the home," the vanishing of the "domestic hearth." For over forty years Russel Sage, the New York millionaire, has lived in a rented house, and despite his wealth he has never consented to move away from that house. He gives as his reason, for not wishing to have a palace, or any other house, is an evidence that it is the idea of a home that sways him, and the associations that cling to the place in which the best years of his life have been spent, knit him to the humbler dwelling. He said, the other day:—

"I don't like having a new idea of home. Home is home—and that's this place. I don't want to think of any other place as home. I should feel as if I had moved in a hotel. Our home is completely furnished, and I have spent too much time and care in improvements and in selecting antique furniture and trappings which are associated now with just the spots they have occupied so many years. If those things were set down in any other place they wouldn't belong there."

There is a fine sentiment underlying this reason for clinging to the home. Mrs. Sage has a more feminine idea, but one equally as praiseworthy—she says:—
 "Indeed, I think that the secret reason I don't want to move is because none of the curtains would fit. If curtains that are moved from one house to another were even too long, one could manage. But they are always too short, and what can one do? Our rugs wouldn't fit. For that matter, our furniture wouldn't fit. And to get new things—fancy having to get everything in one's house new! I can think of no harder work. I should be all the rest of my life settling."

Sea Air a Cure for Nervousness.

There is nothing to compare skilled physicians declare, with the effects of sea air in cases of nervous affection. It must be taken in the right way, however.

The patient who, being ordered to take the sea-air cure, rushes down to the sea shore, spends all of his time on the beach, frets over expenses and rushes back to his office to make up by extra work for his brief holiday only exaggerates his nervous trouble.

That is taking the treatment in the wrong way.

The sea is too exciting for nervous patients at first. They should be gradually accustomed to the air and surroundings to get the benefits to be derived.

The famous English physician Ide advises that such patients should stay at a house some little distance from the beach with quiet, sunny rooms sheltered from the wind.

After thoroughly resting from the fatigue of the journey they should seek sheltered spots out of doors, and after three or four days walk down to the beach several times a day, resting afterward each time, warmly covered.

If there is little sleep or appetite the walks must be restricted, and the patient should rest in bed several times a day or permanently.

The sea air makes such demands on the metabolism that the stays on the beach should not be allowed to increase the metabolism beyond what the powers of digestion and assimilation are able to keep pace with.

The patient should always rest for an hour before each of the principal meals of the day.

As the strength increases four or six hours a day can be spent on the beach.

Long trips and excursions should be carefully avoided.

BOOKS AND READING.

Some Notes

BY CRUX.

Some time ago I had occasion, in this column, to make special reference to some of the works of the late Brother Azarias, of the Order of the Christian Brothers. Since then I have been reading one of his most valuable productions—a volume entitled "Books and Reading." It contains such a vast fund of information that it would be impossible, unless one wrote a volume equally as extensive as his own, to give any idea of the liberal education, in English literature, that it affords. His study of Dante is a marvellous piece of analytical composition, while his study of Browning is, if anything, still more wonderful. However, I cannot refrain from occupying a short space this week with reference to his contrast between Wordsworth and Byron. I have no intention of adding aught of my own to the passages I purpose quoting, beyond the statement that, for over twenty years back I have harbored the exact same opinions and felt the identical impressions that he conveys, regarding these two poets. I kept my opinions and impressions to myself, for the simple reason that I felt I was, if not alone, at least in a very remarkable minority regarding them. I was, therefore, doubly pleased to find that Brother Azarias, and the eminent writers whom he quotes, entertained the same views and had come to the same conclusions. One does not always like to run up against the stone-wall of conventional opinion; persons, who think not for themselves, but live on the products of other people's mental labors, are apt to style one a crank—or some other milder term, meaning the same thing.

AUBREY DE VERE'S VIEWS.—The author of "Books and Reading" commences his chapter on Wordsworth, by quoting a charming record left by Aubrey de Vere, of the way in which he first came under the influence of Wordsworth from a reading of "Lagdamia." We see in this how the reading of that poem weaned him from his extravagant admiration for Byron. Aubrey de Vere says:—"Some strong, calm hand seemed to have been laid on my head, and bound me to the spot till I had come to the end. As I read, a new world, hitherto imagined, opened itself out, stretching far away into serene infinitudes. The region was one to me unknown, but the harmony of the picture attested its reality. Above and around were indeed

'An ampler ether, a diviner air,
 And fields invested with purpureal gleams.'

and when I reached the line—
 'Calm pleasures there abide—majestic pains.'

I felt that no tenants less stately were fit to walk in so lordly a precinct. I had been translated into another planet of song—one with larger movements and a longer year. A wider conception of poetry had become mine, and the Byronian enthusiasm fell from me like a bond broken by being outgrown."

OTHERS INSPIRED BY HIM.

I will now turn from this admirable extract to something more astonishing, and I will use the words of Brother Azarias. "No less true is it—though not so generally known—that Wordsworth helped to mould the character of Thomas Davis. 'The ideals he found in Wordsworth,' says Justice O'Hagan, 'especially the ideal of a pure and exalted love of country, took full possession of him.' His influence upon John Stuart Mill was no less marked. The first reading of Wordsworth's poems was an epoch in that philosopher's life. 'What made his poems a medicine for my state of mind,' he tells us, 'was that they expressed not mere outward beauty, but states of feeling and of thought colored by feeling un-

der the excitement of beauty. I needed to be made to feel that there was real permanent happiness in tranquil contemplation. Wordsworth taught me this, not only without turning away from, but with greatly increased interest in, the common feeling and the common destiny of human beings.' Poetry influencing types of character as distinct as Aubrey de Vere—the poet, Thomas Davis—the patriot, and John Stuart Mill—the philosopher, as well as Brother Azarias—the religious student and thinker, must contain an element of strength worthy of serious consideration.

BYRON AND WORDSWORTH.—I will now quote another passage, which, being disjointed, cannot have its full effect, as it would were I able to give the ten pages preceding it, but which will explain what I have often felt, but could not express the reverse of the medal. It is again Brother Azarias who speaks. "We are now in position to understand how difficult it is for one in full sympathy with the poetry of Wordsworth to continue to admire Byron. The methods, the point of view, the temper of soul of each can be brought together only to be contrasted. You follow Byron upon his pilgrimage through Southern Europe. You are at once impressed with the magnificent swing of his lines, the ease and vigor with which he grasps and interprets a splendid scene or a great work of art, the vividness and distinctness of his descriptions, the power with which he gives out the impressions that he receives. You are compelled to respect his faculty of observation and his accuracy of description. But his soul vibrates only to the great, the tragic, the magnificent in nature and art. Rome, Venice, Waterloo; the haunts or homes of men whom he holds in admiration, such as Dante, Rousseau, Voltaire; gigantic structures, such as St. Peter's, and the Coliseum; grand or sublime scenery, such as the Alps, the ocean, Lake Lemna; the scenes of a tragic story, such as Chillon, or the Palace of the Doges; these are the themes to which 'He struck his harp, and nations heard entranced.' All Europe fell for a while under the spell of his genius. Even at this hour you cannot read his finer descriptive passages without feeling your soul thrill. But he was lacking besides in many of all those qualities that go to make up the greatness. He had no steadiness of purpose; he had no moral consistency. His philosophy was the musings of a misanthrope. He had the morbidness of Leopardi, without the literary polish or the intellectual consistency of the great poet of Pessimism. Those staying qualities that come of severe study and calm meditation were not his; and, therefore, in spite of his great natural endowments and the fitful lights that flash through his lurid genius, he has ceased to be an influencing power in literature. He is the poet of wild unrest. On the other hand, Wordsworth is the poet of the simple, the lowly, the commonplace, and the spiritual in nature and in human life. His ideals are those of repose, cheerfulness and contentment."

AS AN INTRODUCTION.—It is with no small degree of satisfaction that I have thus found so many men of attainment and of different dispositions, spheres in life and manners of thought, giving expression to ideas that I have had conceived in my mind fully "twenty golden years ago." Next week I purpose again coming to this subject; and the foregoing quotations will serve as an introduction to my own remarks upon this, to me very interesting study. I wish to deal with Wordsworth and his works from the religious standpoint, and I feel that both poet and poems lend themselves to a careful examination in that regard. Meanwhile, I leave to the readers the above passages as subject-matter for calm meditation and study.

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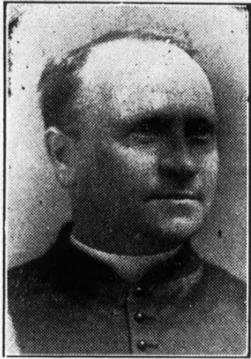
SYMINGTON'S
 EDINBURGH
COFFEE ESSENCE
 makes delicious coffee in a moment. No trouble no waste. In small and large bottles, from 6 rovers.
GUARANTEED PURE.

I grow rapidly towards complete dislike of the thing called "society," but this must be moral rather than mental development. Society is a barren humbug, fruitful only of thistles and wormwood. Home life is the sweetest and noblest in enjoyment and production.—John Boyle O'Reilly.

THE NEW PARISH ST. MICHAEL; FATHER KIERNAN NAMED PASTOR.

Rev. Father Kiernan who has been appointed pastor of St. Michael's parish, was born in Montreal, on the 31st of October, 1854, and was ordained on the 24th of August, 1878.

His first vicarship was St. Mary's, of this city. He assisted in 1879 at the laying of the corner stone of the Church, which was destroyed by fire some months ago. By his earnest and intelligent co-operation with its first pastor, the late regretted Father Simon Lonergan, and his fearless and sympathetic services during the small pox epidemic of 1885, he secured a place in the confidence and affection of St. Mary's congregation that neither years, nor distance has weakened. Their good-will and interest ever accompanied him in the positions which he has since held and for his success in St. Michael's no more sincere prayers than theirs will be said.



REV. JOHN P. KIERNAN.

His first pastorage was St. Mary's, of New Brunswick, where at the request of the late Bishop of St. John, and with the consent of the late Bishop Fabre, he undertook the organization of St. Mary's parish with its seven missions, covering an area of eighty miles, and so successfully did he work that St. Mary's is one of the very promising parishes in the diocese of St. John.

On the death of the Rev. Father Shalloe, Right Rev. Bishop Lorrain, of Pembroke, his most trusted patron, left the district of Sheenboro to his administration with which His Lordship was so fully satisfied that to the knowledge of Father Kiernan's intimate friends, he has given him the strongest proofs of his friendliness and confidence.

St. Michael's parish and its first pastor are not strangers to each other. A large portion of its membership comes from the different sec-

tions of the city with all of which he was familiar, for it may be remembered that for five years after Father Kiernan's ordination he was the only "Bishop's" Irish assistant priest in the city, and was called on for many needs and services. His new parishioners will therefore remember many calls made to their parents' homes on occasions of trouble, sickness and death, and will therefore be prepared to give him a "Cead Mille Failthe" on his arrival among them and to smoothe over the difficulties

The Rev. Father Kiernan addresses the following circular to his people :-

St. Michael's Parish,

Montreal, May 13, 1902.

Dear parishioners,—The letter issued by His Grace the Most Reverend Paul Bruchesi, Archbishop of Montreal, and read last Sunday at the principal office of the day in the churches of the parishes to which you belonged, detached you from said parishes and annexed you to a parish which has been placed under the patronage of St. Michael the Archangel.

The formation of this new parish is the result of your petition respectfully and confidently presented to His Grace the Archbishop and of the public meeting to which you were all invited, and at which so many among you made it a duty to be present.

On your severance from the various parishes of which you formed part, it is pleasant to observe how affectionately you were linked with your different pastors and how sincerely you were wished God-speed in your serious undertaking.

The step you have made is a warrant of your love for Faith and fatherland. Like our brothers of French origin, we are proud of our Church and of our country, and like them when it is possible, we band together, in their interests and for their welfare and when encouraged by competent authority desire under one roof to deepen and strengthen the roots of patriotism and of religion.

How much more surely will you and your children be kept in constant touch with the ways and means devised to forward the development and aggrandizement of the land of your birth or of your adoption, and how much more thoroughly will you and your children be reminded of your duties as loyal and self-respecting citizens and moulded in the principles and practices of the Church which began with Christ and which will last until the consummation of ages under His guidance and guardianship. With all the zeal and self-devotedness ever shown by the reverend pastors of mixed congregations it is unreasonable to expect that they can with entire satisfaction to themselves and to those who form the minority of their flock, find time to distribute the bread of life either in word or deed.

Great credit is due your spirit of initiative in bringing your position and your views so entrustingly and so candidly before your first spiritual Father in the archdiocese, and great encouragement from all the English-speaking parishes of Montreal, will be meted out to you to ensure the success of your efforts to organize and permanently maintain the parish

which will be to future generations, a lasting and undecaying memorial of your energy and of your hopefulness.

Your honor and your reputation are now engaged. You know and you feel it. You are the cynosure of Catholic Montreal at the present time. You are determined to bear witness to your having sought a separate parish only after mature reflection as to the responsibilities involved and to your sincerity in contracting them. Courage must never cease to glisten on your shield, amid the sacrifice you may be called upon to make bear in mind that you have the blessing of your Archbishop, the good will of the Reverend Clergy, the friendliness of your fellow-countrymen; on all occasions and under all circumstances bear in mind that you can place unreserved reliance upon the assistance and co-operation of the two priests appointed exclusively of all other duties to



REV. L. P. MCGINNIS.

use their strength and their resources in the realization of your fond hopes.

It is therefore with buoyant spirit and with cheering words that we cross the threshold of St. Michael's and assume the duties and obligations of its pastorage in company with Rev. Father L. P. McGinnis, whom you all, for his piety and devotedness, have learned to love and respect.

JOHN P. KIERNAN, P. P.

P.S.—Until further notice the services on Sundays beginning Trinity Sunday, the 25th, will be held at ten o'clock in the hall, corner of St. Denis and Laurier Avenue.

At the Threshold of the Church.

A very peculiar publication, having a most peculiar contribution, without any signature, on the subject "Why I am not a Catholic," has come to us, and we cannot allow it—for many and obvious reasons—to pass unnoticed.

The publication is a quasi-religious, quasi-political magazine, it is called "Reed's Isonomy." It might have been plainer and more readily understood by the general reader if he had called "Reed's Equal Rights," or "Reed's Equal Law for All." The word Isonomy bears either interpretation; more likely the intention is to have it convey the idea of "Equal Rights." Decidedly this anonymous article, by one who wishes to tell why he is not a Catholic, is couched in language that would indicate a sincere desire to secure equal rights for all. As far as the writer's lights permit him to see, he evidently wishes for that at which his publication aims. But the most wonderful part of this strange and very exceptional article, is that the one writing it tells us exactly why he should

be a Catholic, advances a score of reasons why he should be one, and absolutely fails to tell why he is not a Catholic. A fact which leads us to the reasonable and charitable conclusion that, if his apparent sincerity is real, he may become a Catholic sooner than he anticipates.

We will not go over all the general praise of the Catholic Church conveyed in the opening of this article. It is evidently based upon a conception of the Church from a human standpoint, entirely ignoring its Divine origin, as, for example, when he says:—"The mission of Christianity, (meaning the Catholic Church), was to humanize the tyrant and liberate the serf." This is very true; it is part of that mission; but it is not the real great mission—which is to save souls and establish the Kingdom of God on earth. Again he says, "the Catholic Church was to become the most perfect of human organizations." True again; but not because of the Humanity of that Church's Founder, but on account of His Divinity. Then he says:—

"Among her pontiffs there were to appear some of the very greatest of men. Their learning and genius directing a vast and ever enlarging priesthood were to eliminate the worst and preserve the best of the civilizations that had gone before. They were to weld the Arabian hordes that were to sweep the old landmarks away into a homogeneous and

orderly whole. They were to make possible the rise and development of Modern Europe and afterwards America, not only by the preservation of all that was the greatest in the past, but by the moulding of myriad and antagonistic elements into a uniform and plastic mass, which in its turn was to give rise to social forces that are carrying and shall continue to carry the greatest of all civilizations to the remotest ends of the earth."

And he concludes this important section of his article with this remark:—

"Thus I accord to the Catholic Church the highest credit. As a human institution, working inevitably for the welfare of the human race, it has accomplished more than all of the other great religions combined."

We had often wondered how it was that Macaulay, whose learning and powers of expression were so unlimited, could have seriously penned his famous essay on Van Ranke's "History of the Popes," and still remain an opponent of Catholicity and an acknowledged enemy of the Church's doctrines. But here we have a man far more enigmatical than even Macaulay, in this connection. He not only sees all beauty, all power, all greatness in the Church; he not only admits all that she has done for the benefit of humanity; but he places her above and beyond all other churches combined, as a force for good. And yet he says:—

"My admiration of the Catholic Church, however, begins and ends with it as a purely human organization. Beyond all doubt it has been and is one of the most powerful factors of civilization."

Here we have it again; the same old story. The admiration of enthusiastic minds for the human success of what seems to them to be an institution based on a human foundation and supported by purely human power. One flash of faith—like that struck down Saul of Tarsus on the way to Damascus—and the whole object of their admiration would glow with a new light, and would appear in proportions of which they never dreamed.

As an evidence of how this man—certainly of an earnest and honest turn of mind—has been biased by his education, by the atmosphere of anti-Catholic teaching in which his youth was passed, we need but turn to the following paragraph:—

"The mind does not have to accede to the philosophy of Thomas Aquinas to accept the calendar of Gregory the Great. He may regard 'The City of God' of St. Augustine as a beautiful allegory, and yet acknowledge the splendid services that Leo the Tenth performed for Mediaeval Europe. No one need listen to the acrimonious debates of the schoolmen as long as he has Roger Bacon and Thomas A' Kempis. He does not believe in the Real Presence in order to appreciate the benevolence of a priesthood whom neither disease nor calamity can terrify or subdue. There are ministering angels for those who are stretched on beds of pain, a magic touch and a word to cheer for the life that is slowly ebbing away. Above and beyond the stifful and cruel gleam of the battle, the sob of the dying, the solemn surge of the pine as it floats o'er the dead, the human spirit of the Church is there to serve and to save with a grandeur that awes the most grateful heart to reverent silence and gratitude."

All this does not tell us "why he is not a Catholic;" it simply shows us that the man has grasped the beauties and grandeur of the Church and the glories of her great ones, while still harboring the prejudices based on misrepresentations and big-

otry. The nearest attempt he makes to tell us "why he is not a Catholic" is this:—

"Of the Catholic religion I do not accept a single dogma. Beyond the night of death I see no star to guide and save. I am not a Catholic simply because it is absolutely impossible for the religious idea to accommodate itself to my mind."

This is a strange, a very strange, and very contradictory statement; in fact, it is clear evidence of the unsettled and illogical state of that writer's mind. Mark it well! He does not accept a single dogma of the Catholic religion. Why? Is it that he willingly faces a condition beyond death wherein there is no star for him to guide and save? God only knows. But surely he speaks like one who would be glad to find such a star, if it were possible, and like one who would not reject its light, if he once found it. He says he is not a Catholic "because it is absolutely impossible for a religious idea to accommodate itself to his mind." Does he know that he is on the verge of Catholicity? He believes, perhaps, that his mind cannot accept any religious idea; yet he is proving in every sentence that his mind is full of such ideas that do harmonize therewith and accommodate themselves thereto. He pictures himself as an atheist, or at best a materialist, who cannot entertain ideas of a religious nature. Still we claim that the man does not know himself. In the very next sentence he says:—

"But I appreciate the good that religion is doing and has done the world. There is nothing in materialism for the millions who suffer. It is starless and dawnless."

He said that after death he can see no star to guide; and he now says that materialism is starless and dark. Is that "why he is not a Catholic?" Certainly not. He has never yet told us the "why." After this half statement of his materialism, or rather materialistic condition of mind, he flies off into the sublime region of lofty religious admiration and leaves us the following beautiful passage:—

"The massive ceremonial of the

Catholic Church uplifts and exalts the mind that is prepared to receive it. In all literature, what is there more beautiful than the hymn beginning—De Profundis—"Out of the depths O Lord, I have cried unto thee?" How weirdly sweet is the far-floated chime of the Angelus as the simple-souled votary bows to murmur a prayer to her whom he regards as the mother of the tender and loving Christ! I speak of the religion which is sincere, than which no greater blessing was ever given to the children of men. How well for the happiness of mankind if it could check and roll back the tidal wave of atheism that threatens to engulf the world in the fathomless seas of utter despair."

Does that man pretend for a moment that his soul and heart are not yearning for Catholic truth? He says: "Atheism is a boat that sets out without pilot to voyage through seas of storm." He then asks why should not a sincere clergy that works for the weal of the world be worthy not only of respect, but of positive encouragement? And he thus concludes:—

"It happens that the Catholic clergy has given the most striking evidence of its sincerity. It happens that the Catholic Church has more persistently fostered what it conceives to be the principle of true religion than any of the sects that wandered from the fold. Because I am not Catholic and may never be, may I not still encourage in every way the continued exercise of the beneficence of such virtues as shone pre-eminently in the life of Father Ryan? For they, indeed, are the sheet anchor of civilization, they keystone of the arch upon the removal of which the whole fabric would fall."

Do you note the change, even as, in the progress of his own article, his mind becomes seized of an intensely religious idea. A while ago he said; that he did not accept a dogma of Catholicity, and tried to make himself and others believe that he never could be a Catholic; now he says, "because I am not a Catholic, and may never be"—he has now a doubt as to that impossibility; now (Continued on Page Eight.)

OUR B...

DEAR GOOD GR... few days ago we... ter from an old subs... in a well known farm... the Province of Quebec... it in this department, ... tains lessons for our y... it shows how deep and... affection of the father... of the generation whic... new country in pionee... laid the foundation of... and progress the fruit... boys and girls of the p... joying.

Our aged corresponde... see by the "True Witn... are anxious that Irish... men, old and young... should be good and... Church and to their c... the land of their forefa... in this country.

"I have a grandson... age who a few days a... examination in catech... was named to make his... munion. After inform... mother of the fact, he... quest that she should... flag to carry on that... when the Bishop of thi... be present. He descri... of a flag he wished his... to make as follows: 'I... he, 'a green flag with... centre, and the harp to... wreath of shamrocks.'... mother explained it wou... sible for her to make... he described. He then... deal to write to the 'T... and the director of the... Girls' column would bu... As I am desirous of ma... grandson happy on the... First Communion, I tal... of enclosing a sum of... ask you to try and se... such as I have describe... We are sure all our b... will admire the spirit s... dear good grandfather... in our search of the b... this city and purchased... silk flag of 36 inches... with a harp and sham... which with express char... sum of \$2.10.

The flag was sent to... tion by the director of... ment on Monday last.

A DOUBLE HERO.

ternoon when Chri... was going home from... pended to meet his litt... who had run away fro... and was making piec... of the road. He stoppe... to her: "Hello, Jo!"

"'Lol!' she answer... sweetly up at him.

"Come on home with... Christy.

Jo returned to her pi... nothing. Just then, hearing sho... behind him, Christy loo... see a big wagon with... it plunging down the... toward the very spot w... playing. Three or four... hurrying out of houses... fields, only they were a...

It seemed the most na... the world to Christy to... the road as fast as his... would carry him, seize... hand, and drag her out... way. He was not an... son; for the two small... barely gained the roads... great horses thundered... ing hoofs stamping Jo's... powder.

Jo was filled with indi... for some reason, Christy... derstand, everybody el... that he had done a ver... His mother patted him... over him; his father... goldpiece; and when he... street to spend it, so... stopped him to ask him... and kiss him and make... of sticks of candy that... give up his shopping fo... noon. Christy was well... it all. He liked to be... brave boy;" he didn't ev... kisses so much, and the... joyed extremely.

The next day at schoo... the large boys who usua... themselves had somethi... Christy.

"So you are a hero, ar... ed one of the sixth-form... big does that make a b... size feel, I wonder!"

"He always feels big,"... voice, before Christy... "He always thinks he's... anybody else."

Christy sighed and shu... tight. He knew whose t... and he looked upon Dan... one of the trials of life... "Well," said the sixth... easily, "I guess he has... had his head pretty hig...

OUR BOYS AND GIRLS.

DEAR GOOD GRANDPA. — A few days ago we received a letter from an old subscriber residing in a well known farming centre of the Province of Quebec. We publish it in this department, because it contains lessons for our young readers; it shows how deep and sincere is the affection of the fathers and mothers of the generation which came to this new country in pioneer days and laid the foundation of the prosperity and progress the fruits of which the boys and girls of the present are enjoying.

Our aged correspondent writes: "I see by the 'True Witness' that you are anxious that Irish men and women, old and young, in Canada should be good and true to their Church and to their country, and to the land of their forefathers if born in this country."

"I have a grandson of 11 years of age who a few days ago passed an examination in catechism class, and was named to make his First Communion. After informing his grandmother of the fact, he made a request that she should make him a flag to carry on that happy day when the Bishop of this diocese will be present. He described the kind of a flag he wished his grandmother to make as follows: 'I want,' said he, 'a green flag with a harp in the centre, and the harp to be set in a wreath of shamrocks.' His grandmother explained it would be impossible for her to make a flag such as he described. He then made an appeal to write to the 'True Witness,' and the director of the Boys' and Girls' column would buy such a flag. As I am desirous of making my dear grandson happy on the day of his First Communion, I take the liberty of enclosing a sum of money, and ask you to try and secure a flag such as I have described."

We are sure all our boys and girls will admire the spirit shown by this dear good grandfather. We succeeded in our search of the big stores of this city and purchased a beautiful silk flag of 36 inches by 24 inches with a harp and shamrock wreath, which with express charges cost the sum of \$2.10.

The flag was sent to its destination by the director of this department on Monday last.

A DOUBLE HERO. — One afternoon when Christy Kirby was going home from school, he happened to meet his little sister, Jo, who had run away from her nurse and was making pies in the middle of the road. He stopped and called to her: "Hello, Jo!"

"Lol!" she answered, smiling sweetly up at him.

"Come on home with me," said Christy.

Jo returned to her pies and said nothing.

Just then, hearing shouts and cries behind him, Christy looked back to see a big wagon with two horses to it plunging down the hill straight toward the very spot where Jo was playing. Three or four men were hurrying out of houses and across fields, only they were a long way off.

It seemed the most natural idea in the world to Christy to run across the road as fast as his fat little legs would carry him, seize Jo by the hand, and drag her out of harm's way. He was not an instant too soon: for the two small people had barely gained the roadside when the great horses thundered by, their flying hoofs stamping Jo's pies into powder.

Jo was filled with indignation, but, for some reason, Christy did not understand, everybody else thought that he had done a very fine thing. His mother patted him and cried over him; his father gave him a goldpiece; and when he went down street to spend it, so many ladies stopped him to ask him questions and kiss him and make him presents of sticks of candy that he decided to give up his shopping for that afternoon. Christy was well pleased with it all. He liked to be called a "nice, brave boy;" he didn't even mind the kisses so much, and the candy he enjoyed extremely.

The next day at school most of the large boys who usually kept to themselves had something to say to Christy.

"So you are a hero, are you!" asked one of the sixth-form boys. "How big does that make a boy of your size feel, I wonder?"

"He always feels big," answered a voice, before Christy could speak.

"He always thinks he's more than anybody else."

Christy sighed and shut his mouth tight. He knew whose the voice was, and he looked upon Dan Sproles as one of the trials of life.

"Well," said the sixth-form boy, "I guess he has a right to hold his head pretty high just now."

If I were you I wouldn't complain of it; ill-tempered people might call you envious of him."

He strolled away, while Dan glared after him angrily, and then relieved his feelings by another attack on Christy.

"Being so proud won't make you get the prize any quicker. It can't take those absences off."

"I know it," said Christy, still trying to keep his temper.

"It can't teach you to learn arithmetic any easier."

Christy was silent.

"It can't make up for the bad mark you got last week whispering," went on Dan, with a snigger, for they both knew who was responsible for that bad mark.

Then Christy forgot that he was a hero. He stamped his foot and clenched his fist at Dan, and rushed into saying a great many things not polite enough to be put into a story.

Before he had finished, the bell rang and they had to go into school.

"Oh, dear!" thought Christy, dolefully, as he sat down at his desk. "There I've gone and got mad again, when I meant to try not to any more. Mother says I can't be the right sort of a fellow till I quit that. I think it's awfully hard, anyway, to be the right sort of a fellow when Dan Sproles is around."

When school was out there was a gentleman at the front gate talking to one of the teachers. His name was Dr. Morton, and he lived in the finest house in town. As soon as he saw Christy he called out to him: "Come here, young man, and let me shake hands with you."

Christy went. "You are the chap, are you, that saved your little sister's life? Well, you are a citizen to boast of, aren't you? Something ought to be done in the way of a celebration. How would firecrackers and ice cream suit you—around at my house?"

Christy did not venture to answer, for fear it might be a joke but his face, which had been very serious since recess, began to broaden into a smile, and his eyes began to twinkle. The doctor watched him and needed nothing more.

"We'll do it," he said, "to-morrow night. And let me see about the guests. Suppose I invite all the boys in your class here at school. What do you say?"

"Thank you," said Christy, hastily, growing grave again at having forgotten his manners.

The doctor laughed. "Not at all. Don't mention it. But what do you think of inviting your classmates to our party? Would it please you?"

"Yes, sir."

"Tell me who they are," said Dr. Morton, taking a pencil out of his pocket and a slip of paper and using the gate post for a writing desk.

Christy gave him the names, glibly at first, but more and more slowly, until finally the doctor did not know whether he had come to the end or not.

"Is that all?" he asked.

"Yes, sir; I guess so." But Christy hesitated, and Dr. Morton waited.

"There's another boy," said Christy, at last; "but he doesn't really belong in our class; he only half belongs. He goes in a bigger room part of the time."

"Maybe we'd rather do without him," suggested the doctor.

"Yes, sir," said Christy, speaking now without delay.

So the doctor put the list in his pocket and walked off. But he had not gone far when Christy came running and calling after him.

"What's this?" said Dr. Morton.

"Did we forget somebody?"

"No, sir; but I suppose we'd better invite that other boy that only half belongs to our room. Yes, we'd better. I just thought I'd tell you."

"Very well. What is his name?"

"Dan Sproles."

The doctor added Dan to his list, and started off again without asking any embarrassing questions. But when Christy got to school the next morning, there, waiting for him, was Dan, full of questions. He began at once: "I say, I'm invited to your party just the same as all the rest. What made you do that? Dr. Morton said you asked him to ask me. Did you?"

Christy nodded unwillingly.

"What for?"

"Because I chose to."

"But why?" persisted Dan. "It wasn't because you liked to have me."

"No, it wasn't," said Christy, honestly.

"And you didn't have to have me. Dr. Morton said you didn't. So what made you?"

Being driven into a corner, Christy explained his point of view with more regard to the facts than either to grammar or to tactfulness.

"Because if you were me," he said, "and I were you, I knew you wouldn't ask me; and so, then, I

wouldn't be enough like you to—well—I'd rather you'd come to-night, even if you spoil everything."

Dan's face crimsoned as he understood what Christy meant, but he took it very meekly. "I won't spoil anything; you'll see."

Christy looked doubtful.

"You'll see," repeated Dan. "Just wait. Dr. Morton's a queer man. You tell him things before you think of it. I told him about how you got that mark the other day, and about plugging you sometimes, because it's easy. I told him I didn't think you'd want me at your party. He only listened and said: 'Humph!' and that he guessed you were two kinds of a hero, maybe."

"What did he mean?"

"Why, one kind is to pull anyone out of a danger, like Jo, you know; and those heroes are likely to get fireworks and ice-cream for it. The other kind is to treat any one that plays tricks on you as if he was as much of a gentleman as you are yourself; and those don't always get any firecrackers."

"What do they get?"

"I asked him and he said: 'Nothing, very often only just the reward of being high-minded.' He said perhaps I didn't know what that was; perhaps I didn't care anything about that."

Dan stopped and wriggled the toe of his boot in the ground, and twisted the middle button of his jacket round and round. Then he said chokily, in a small voice: "But—but I do, you know. And—and, Christy, I guess it's true, what he said. I guess you were both of those two kinds of a hero, don't you know?"

They looked at each other and looked away again. Being boys, they saw no necessity for saying anything more on the subject. But Christy added: "Say, Dan stop for me to-night, will you?"—Elizabeth H. Miller, in St. Nicholas.

In Our Legislative Halls

(From Our Own Correspondent.)

Ottawa, May 14.

THE SESSION is now over; the guns have not yet been fired at Nepean Point, nor has the Governor-General yet come up to prorogue the House; but before this letter is in type the shortest session since Confederation will have ended. Three months and two days constitute a very brief space of time to get through the yearly labors of Federal legislation. Already the place is becoming deserted, and in a few days a silence will fall upon the great censing back over the three months that the building of Parliament. In glances have elapsed there is little of any moment to record.

ONE OF THE BILLS, out of the 169 that have been introduced, of interest to the readers of the "True Witness," is that which Hon. Mr. Fitzpatrick, Minister of Justice, brought in and had passed, respecting the Halifax Industrial School and the St. Patrick's Home at Halifax. The purport of the Bill is to amend the chapter of the revised statutes incorporating these two institutions; by making the ages at which boys and girls respectively may be sent to these Homes—instead of to prison or reformatory—two years more than has been the limit heretofore. The better to grasp the full meaning and importance of this amendment I will quote the two sections of the original statute or act, which read as follows:—

"Whenever any boy, who is a Protestant and a minor apparently under the age of eighteen years, is convicted in Nova Scotia of any offence, for which by law he is liable to imprisonment, the judge, stipendiary magistrate, justice or justices by whom he is so convicted may sentence such boy to be detained in the Halifax Industrial School for any term not exceeding five years and not less than one year."

The corresponding section says:—

"Whenever any boy, who is a Roman Catholic and apparently under the age of eighteen years, is convicted in Nova Scotia of any offence for which by law he is liable to imprisonment, the judge, stipendiary magistrate, justice or justices by whom he is so convicted may sentence such boy to be detained in St. Patrick's Home at Halifax for any term not exceeding five years and not less than one year."

Now the amendment reads thus:—

"In its application to the Halifax Industrial School and St. Patrick's Home at Halifax, section 956 of the Criminal Code, 1892, shall be read and construed as if the word 'eighteen' were substituted for the word 'sixteen' in the third line thereof, and the word 'one' were substituted

for the word 'two' in the thirteenth line thereof."

This makes the section of the Criminal Code of Canada agree with a similar provision in the act passed, respecting these institutions, by the Local Legislature of Nova Scotia. The purport of this amendment is to raise the limit of age in boys from sixteen to eighteen, and to make the minimum term one year instead of two years.

THE WORK ELSEWHERE. — In order to come to a clear understanding of the importance of this amendment I will turn to the seventh annual report of St. Vincent de Paul Children's Aid Society of Toronto. A Children's Court is there established and boys and girls who are guilty of offences not of a very criminal class, instead of being tried in Police Court, are taken before this Children's Court and are sent either to the St. John's Industrial School, for boys, or the St. Mary's Industrial School for girls. The great regret is that the age limit is too low, and there are many boys over sixteen, and girls over fourteen who could be saved from the taint of prison and made good, useful and virtuous citizens, but the law has fixed the limit, and if beyond it they must go the way of common criminals. It was to remedy this evil, and extend the usefulness of these institutions in Halifax, that Hon. Mr. Fitzpatrick had the law so amended. And it is to be hoped that a similar course may be taken for the Toronto institutions next session; or that the new provisions be made general for the whole Dominion. To better elucidate the question I take the following extracts from the Toronto Society's report. In the first place, regarding the general purpose and work of the society we learn this:—

"Children up to the age of sixteen years come within the scope of our work, and many little ones taken from squalid surroundings and removed from inhuman parents, have been placed in good foster homes with every opportunity for proper development, both morally and physically. To remove these children from bad and neglectful parents, and place them with good adopted guardians, is a wise and very charitable action, much more so in than placing them in institutions, for these unfortunate soon find a place in the hearts and homes of Christian men and women, who give them the same affectionate care and love that they would give their own children, and often apparently more. The great effort that is required in this good work, makes it an ideal Christian act, more so than any other system that we are aware of. The children placed in our care grow up, as a rule, without any taint of the institutions and but little knowledge of the character of their parents, and with all the necessary assistance to fit them for the struggle of life on equal terms with other children."

The point of Hon. Mr. Fitzpatrick's amendment may be gleaned from this following paragraph:—

"Owing to the low age limit (14 years) for admittance for young girls to the Industrial Schools, many of them slightly over that age have to be sent to the Mercer Refuge, or to the Gaol. Our Society, however, with consent of the court, provide for the less guilty ones by placing them with the Sisters of the Good Shepherd for terms varying from three months to a year for discipline, with excellent results, and some have even requested and been received who have not been brought before the court to be so treated for amendment."

It is exactly this low age limit that experience has taught should be raised, and it is to effect that change for the industrial schools in Halifax, that this Bill was brought in. It might serve to cast another ray of light on the subject were I to quote another passage from the report in question. It shows how important to Catholics are these Industrial Homes, and how much so is the system of Children's Courts.

"In 1887 the Ontario Legislature passed an act for the establishment of Provincial Industrial Schools, being schools of restraint for ungovernable and wayward children, to be supported by the municipalities and the Government. In 1893 they passed another act for the formation of Children's Aid Societies for the protection of the neglected and dependent children of Ontario. These societies and schools were empowered to act as guardians over all such children entrusted to them by the courts, parents, or guardians, and to have the power to control and give out for adoption said children till they were 21 years old; and the courts were empowered to take all such children from their parents or guardians when, in the opinion of the judge, the safety and welfare of the child called for such action. These laws also provide that all Protestant children should be placed in Protestant institutions or homes,

and all Catholic children should be placed in Catholic institutions or homes, where there were Catholic or Protestant institutions, Industrial Schools, or Catholic Aid Societies duly incorporated to receive them; and if there were no separate provision made for Protestant or Catholic, then all the children had to be handed over to the one in existence to dispose of them as they thought best within the Act. Such was the state of affairs in this city in 1894. The Protestants were fully equipped with the Victoria Industrial School for Boys, and the Alexandria for girls, and the Protestant Children's Aid Society, and our children were being drafted into them by wholesale, owing to the fact that we had none of these institutions at that time. The St. Vincent de Paul Society, seeing the dreadful advantage this gave our separate brethren for proselytizing, at once raised the alarm, and brought the whole matter before His Grace, the late lamented Archbishop Walsh. The results of which were that the Society, under directions of His Grace, applied to the Government for an Act of Incorporation, which was granted on the 27th day of October, 1894, under the name of the St. Vincent de Paul Children's Aid Society of Toronto, and soon after St. John's Industrial School for Boys was incorporated, and some eighteen of our children were transferred from the Victoria Industrial to it, and two years since, through the efforts of His Grace Archbishop O'Connor, our child-saving institutions were completed by the addition of St. Mary's Industrial School for Girls. While His Grace the Archbishop and the St. Vincent de Paul Society were securing the necessary authority for our industrial schools and the Children's Aid Society, to rescue our children from wholesale proselytism, the Rev. Dr. Treacy was placed in charge of our temporary child-saving work, and rendered heroic services till the Children's Aid Society came to his relief."

Thus we see the grave importance, both for the Faith as well as for the morals of the younger Catholics of our different communities. Our boys and girls can be saved both from the contamination of prison and reformatory, and can equally be saved from the anti-Catholic influences that the State Industrial Schools would exercise, when no Catholic Industrial Schools exist. The readers can now see how much importance is attached to this small and simple Bill introduced by the Minister of Justice.

IN HONOR OF DE LA SALLE. — Ottawa is so full of proration that there is apparently nothing else to write about. However, on last Tuesday a grand celebration took place here. It was in honor of the Blessed De La Salle, the founder of the Order of the Christian Brothers. Grand and solemn High Mass was sung at the Basilica, by Mgr. Routhier, the Vicar-General, assisted by Rev. Canons Bouillon and Plantin. Mgr. Falconio, the Apostolic Delegate, assisted. A very eloquent and most learnedly instructive sermon was preached by Rev. Father Albert, of the Capuchin monastery. At noon a splendid banquet was given in the large hall of the Christian Brothers' splendid school on Sussex street. The members of the Order from Hull and Ottawa attended, as also members of all the religious orders in the city, and scores of priests and prominent citizens. It was one of the most successful and happy reunions of the kind ever held in Ottawa, and was a grand evidence the high esteem and deep affection in which the good Brothers are held by the Catholic population of the Capital.

New Church of St. Jean Baptiste.

(By Our Own Reporter.)

The new Church of St. Jean Baptiste, Rachel street, which is situated on the site of the former structure, destroyed by fire four years ago, is rapidly approaching completion. The exterior is already finished, and the interior was opened on Sunday last for the inspection of the parishioners and others who desired to visit the sacred edifice.

A "True Witness" representative was among the crowds who thronged to and from the new church on Sunday. His first impression on entering it was that he was in St. James Cathedral, with its white walls, its harmonious proportions, and its vast dome. The illusion was quickly dispelled, however when the absence of pews, altars, pictures and statues was noticed. The absence of pillars was also remarked.

The interior will be decorated as the funds come in; and the Rev. Father Auclair, the esteemed pastor, is naturally anxious that they should come in rapidly. The present plain glass windows will be replaced by stained glass ones, which will have the effect of subduing the intense light now observable, and give to the interior that "dim religious light" of which Milton speaks. There will be seven altars, the high altar being situated under the dome. A screen will be placed on each side of the high altar, and immediately behind the latter will be the altar of the chapel in which the Irish and other English-speaking Catholics may attend Mass and other devotions. This chapel will accommodate nearly one thousand persons. The other portion of the Church has seating capacity for 3,200, while the basement, where the devotion have taken place for some time, can easily accommodate 2,200. Up to the present time \$180,000 has been expended upon the building. The screen which is to divide the English-speaking from the French-Canadian worshippers will be a movable one, so that on great festivals both congregations, which will face each on account of the position of the altars, will be able to see one another.

The style is the Italian Renaissance, except with regard to the dome, which is pure Roman, and which when gilded, as is intended, will make an imposing spectacle.

The new Church will be an edifice worthy of the great parish in which it is situated, worthy of the great pastor who is in charge of it, and who already possesses a lasting monument to his zeal and energy in the Hospice Auclair, and worthy of the great archdiocese of Montreal, of which city it will be splendid ornament.

Although not yet dedicated to religious purposes there is an air of sanctity about the immense interior of the Church which makes itself distinctly felt. There is also something which suggests the thought of how much good, how much adoration and praise and prayer, and how many miracles of grace will take place within its hallowed precincts.

PERSONAL.

Rev. H. W. Cleary, the scholarly and patriotic Editor of the New Zealand "Tablet" of Dunedin, N.Z., a journal which has rendered yeoman service to the cause of Catholicity in that progressive country, called at the composing rooms of the "True Witness" a few days ago. Father Cleary is in the prime of vigorous manhood and is both enthusiastic and practical. He expressed convictions regarding the possibilities of Catholic journalism which we believe will be realized ere long.

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SUMMER TIME TABLE.

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SATURDAY AFTERNOONS.

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Live Stock Trade.

London, May 12.—The trade in cattle was slow, but the tone of the market was steady, and prices were unchanged from a week ago with choice American selling at 15c and Canadians at 14c.

Liverpool, May 12.—There was a weaker feeling in this market, and prices for choice Canadian cattle show a decline of 1/4c, with sales at 14c.

A private cable from London quoted choice Canadian cattle at 14 1/2c to 14 3/4c, and one from Liverpool also quoted them at 14 1/2c to 14 3/4c.

A cable from London quoted choice American cattle at 15c, and Canadians at 14 1/2c.

Another cable quoted choice Canadian cattle in London at 14c to 14 1/2c, and in Liverpool, at 14c.

MONTREAL.—There is, according to local authorities, a demand for ocean freight space to some ports, but to others it is somewhat limited. On the whole, however, a fair amount of business is doing, when the condition of the foreign and home markets are taken into consideration. The tone of the freight market has ruled steady, and rates show no change from a week ago. Engagements to Liverpool have been made at 35s; to London at 30s; to Glasgow at 35s; to Bristol at 30s, and to Manchester at 35s. Cables to-day from Liverpool and London were somewhat conflicting, as in some cases they reported the markets steady and in others a slight decline was noted, but shippers did not complain much as at present prices they were coming out on the right side.

At the East End Abattoir market, during the first days of this week, the receipts of live stock were 500 cattle; 200 sheep and lambs, and 600 calves. The feature of the market was the strong feeling that prevailed for all good to choice stock, owing to the fact, that the offerings of the same were rather limited, and in consequence, prices ruled higher than on last Thursday. The demand from butchers was good in spite of the above fact, and an active trade was done. Extra choice beefs sold at 6 1/2c to 6 3/4c; choice at 5 1/2c to 6c; good at 4 1/2c to 5 1/2c, and lower grades at 3c to 4 1/2c per lb. The trade in sheep and lambs was quiet, and prices show no change. Sheep sold at 3 1/2c to 3 3/4c, and yearlings at 4c to 4 1/2c per lb. The demand was good for calves and prices ranged at \$1.50 to \$12 each, as to size and quality. The tone of the market for live hogs was stronger and prices were a shade higher with a good demand at 7c to 7 1/2c per lb.

The shipments of live stock from the port of Montreal for the week ending May 10, were:—

Table with columns: Cattle, Horses, To Liverpool, To London, Yoruba, To Glasgow, Sarmatian, Marino, To Bristol, Montcalm, To Manchester, Commerce, Total.

The shipment of cattle, sheep and beef quarters from Boston and other ports for the week ending May 10, were:—

Table with columns: From Boston, Cat. Sh'p. Quar's, Sylvania, Uttonia, New England, To London, Bostonian, Total, From New York to Liverpool, Georgic, Majestic, Canadian, To London, Minnehaha, To Liverpool, Lucania, To London, Br. Princes, To Southampton, Philadelphia, To Hull, Hindoo, Total.

From Portland to Liverpool—Norseman 984 498 — From Baltimore to Liverpool—Vedamore 650 1,625 — From Newport News to Liverpool—Rappahannock 359 —

New York, May 12.—Beaves—Receipts, 3,832; good to choice steers, generally 10c lower; medium grades, firm to 10c higher; bulls and cows, strong for undergrades; fat cows and bulls, 10c lower; steers, \$5.60 to \$7.30; oxen, \$5.37 1/2; bulls, \$3.75 to \$5.45; cows, \$2.60 to \$4.65; extra fat do., \$4.90 to \$5.05; cables, steady; shipments for to-morrow, 10 cattle; 1,086 sheep, and 2,860 quarters beef.

Calves—Receipts, 6,973; market fairly good; general sales, 25c lower; veals, \$4 to \$6.50; choice, \$6.75 to \$7; few tops, \$7.50; culls, \$3 to \$3.50; buttermilks, \$3.50 to \$4; city dressed veals, 8c to 10c per lb.; extra, 10 1/2c.

Sheep and lambs—Receipts, 10,502; sheep, steady; prime clipped lambs, steady; medium and common, lower; spring lambs, slow; clipped sheep, \$3.50 to \$6; extra, \$6.25; unshorn do., \$4 to \$6; clipped lambs, \$5.25 to \$7.20; unshorn do., \$6 to \$7.75; clipped culls, \$4 to \$5; spring lambs, \$3 to \$5 each.

Hogs—Receipts, 7,569; market steady for state hogs, at \$7.35; western mixed, nominally weak.

Science and Its Aids.

NOVEL FARM SCHOOLS. — The little kingdom of Wurtemberg maintains a high school of agriculture at Hohenheim and one of veterinary art at Stuttgart, both of which are organized on plans similar to those of other countries. The three farm schools, however, have peculiarities that are worthy of remark. Their object is to instruct peasant farmers and the smaller proprietors. Each school is controlled by a director who is himself a practical farmer, who rents the school lands from the Government and exploits them at his own risk and peril, like an ordinary tenant. During the period of his lease he is obligated to instruct students and to supervise those parts of the instruction that he does not personally give, and to maintain discipline. The exploitation of the farm, too, must be subordinate to the needs of the school both in respect of the products and of the methods of culture. He is himself supervised by higher authority, and he is aided by an instructor, an inspector and a veterinarian. The labor of the students is not paid for by him, and on this fact rests his chance of profit.

The course of study is three years and the number of pupils is limited to twelve. The pupils must be over 17 years of age, sound in body, possessed of a common school education and be familiar with ordinary farm work. The course of study covers theoretical or practical instruction in climatology, in farm administration, in elementary accounts, in arithmetic, geometry, composition, the elements of the natural sciences, the use of agricultural machinery, beet culture, planting, fruit and vine growing, the care of animals, manuring, irrigation, etc. The pupils pay no fees and they are lodged and fed free of cost, their labor paying for these benefits. The Government furnishes, in fact, their lodging, while their keep is a charge on the farmer. The three farm schools have lands that vary from 325 to 500 acres in extent. Such a scheme would probably be a dismal failure in America, but it appears to work well in Germany, where social conditions are so different.

MILLIONS IN GIFTS.—Within the last few weeks the following gifts of money to the cause of science and higher education in the United States have been announced: Mr. Rockefeller has given \$1,250,000 to the University of Chicago, and has promised \$1,000,000 to the Harvard Medical School on condition that \$765,000 should be otherwise subscribed. In fact, \$821,225 was quickly raised, so that Mr. Rockefeller's gift becomes available. Mrs. C. P. Huntington gave \$250,000 to the same school for a special laboratory of pathology. James Stillman gave \$100,000 to the school to endow a chair of anatomy. Washington and Lee University has just completed the collection of a fund of \$100,000 as an endowment for a memorial professorship in honor of its late President, Barnard College, N. Y., has added \$500,000 to its endowment, one-half the amount being given by Mr. Rockefeller. Harvard has just received three large bequests; one of \$450,000 from the late George Smith, one of \$100,000 from

the late Robert Billings, and one of \$100,000 from the late Jacob Wheelock. Mr. Wheelock's will also gave \$100,000 to Clark University at Worcester, and that of Mr. Billings gave \$100,000 to the Massachusetts Institute of Technology and \$100,000 to the Boston Museum of Fine Arts. The University of Wooster, Ohio, by raising \$140,000 secured conditional gifts of \$100,000 from Mr. Carnegie and \$50,000 from Mr. L. H. Severance of Cleveland. Yale University will receive \$150,000 from the estates of Mr. and Mrs. Currier. It is expected that Congress will appropriate \$5,500,000 for the construction of the buildings of the United States Military Academy at West Point.

The Political Situation in Belgium.

MOST OF THE ACCOUNTS which have appeared in the English press relating to the present troubles in Belgium are likely to convey a false or distorted impression as to the origin of the disturbances and the means by which the existing excitement may be allayed. The conductors of the leading London journals have scant sympathy with a Catholic Government anywhere. It is their fashion to describe the Catholic party in every country as "reactionary," though, if driven to give a precise definition of this opprobrious term, they would be at their wits' end to say in what respect the "Clericals" are deserving of the implied reproach. In Belgium Catholics have been in power for the last eighteen years, and during that period the Parliamentary franchise has undergone various modifications, but on each occasion on which appeal was made to the constituencies, the Catholic party returned to the Chambers with a majority which testified to the continued confidence reposed in the Government by the great body of the electorate. That this confidence was deserved, no impartial observer of Belgian affairs will be disposed to call in question. Under the fostering care of a Catholic Government the commercial and industrial progress of the kingdom has taken a wide expansion, the national prosperity has enormously increased, the public finances placed on a most satisfactory footing, popular education considerably promoted, technical instruction encouraged, whilst the many measures passed in favor of the working class have not merely won the admiration of but also have been chosen for imitation by social reformers in other countries. Belgium is, in truth, eminently "progressive," in the best sense of that much ill-used word. With the masses of the population active and industrious, with a large number of intelligent and enterprising industrialists, there has been nothing to stay the rapid growth of the general well-being, save the unhealthy agitation created and stimulated by the Socialist leaders.

UNIVERSAL SUFFRAGE.—In recent years this agitation has had for its immediate object a radical reform of the franchise. The demand is for universal suffrage — one man one vote. As a matter of fact, since

1893 universal suffrage exists, with, however, certain safeguards which remove the danger that would inevitably result from the brutality of mere numbers. The scheme proposed in that year by M. Beernaert, the Premier, and finally adopted by the Chamber after protracted and heated discussion, confers the franchise on every citizen who has attained the age of 25, with supplementary votes for those who are married, who possess a small property qualification, or are holders of certain educational diplomas. At the same time the legal obligation was imposed on every qualified elector to exercise his right of voting. The settlement came to on that occasion met with the approval of the Opposition the Radical leaders protesting that henceforward they would abstain from any reopening of the franchise question. What little reliance is to be placed on the promises of these worthies may be judged from the fact that the very deputies who in 1893 solemnly announced that, as far as they were concerned, the franchise difficulty was set at rest, are now as loud and as violent as the Socialists in the demand for universal suffrage. For political gymnasts of their type promises are like pie-crusts—made to be broken.

M. BEERNAERT'S MEASURE increased the electorate from 130,000 to 1,350,000 voters, possessing amongst them upwards of two millions of votes. Contrary to the anticipations of the adversaries of the Government, at the elections immediately following the adoption of this generous measure of enfranchisement the new electorate pronounced emphatically in favor of the Catholic party, who returned to the Chamber with an enhanced majority. Of the groups constituting the Opposition the Socialists came best out of the scrutiny, the doctrinaire Liberal party being practically annihilated. A further change in the electoral system was made in 1899, when proportional representation was introduced, which enabled the old Liberals to gain an additional number of seats at the elections held a few years ago. Notwithstanding these several modifications in the Parliamentary franchise, the fractions of the Opposition are not yet satisfied; like Oliver Twist they "ask for more," fancying that every fresh reform will help them to oust the Catholic Government. During the past few weeks the campaign on behalf of universal suffrage has been conducted by the Socialists with the utmost possible ardor. In their journals, at their meetings, by every species of propaganda, they have sought to impress upon the working men that the system of every man a vote, and no man more than one vote, would prove the panacea for the ills from which the toilers suffer. Not that the masses of the toilers quite understand how such a desirable result would follow from the abolition of plural voting. But they accept as Gospel truth (unhappily, too many among them know little of the Gospel teaching) the wild and fallacious promises held out to them by the Socialist leaders, who tell them, day after day, that universal suffrage means for them fewer working hours, increased pay, the seizure and distribution among them of the property of the rich, the taking over and working by the State of the mines, industrial establishments, etc., for their exclusive benefit. With such enticing prospects artfully placed before them, it is not surprising that large numbers of working men regard universal suffrage as a boon, to obtain which no sacrifices can be too great.

(Continued on Page Eight.)

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SATURDAY, MAY 10, 1901. BOUNDARIES OF... Patrick's parish extends to Mountain and Mc... the west. Above She... it runs from Amherst... limits west beyond... Seminary; on the... from the corner of... William street to Mc... Gill to river and al... east as far as Grant... limit is the old city... the dividing line betw... and St. John the... and running from the... Street and Duluth Ave... line about midway b... and Napoleon streets... Ward lies in St. Pat... WHO ARE PARIS... All Catholics residing... tory, and whose lang... ish, belong to St. F... of all other language... or other of the Fren... cher Notre Dame, St... Louis, according to... families where Fren... are equally spoken, ... of the head of the fa... what parish the fami... when the mother tong... of the family is Fre... family belongs to the... and to St. Patrick's... ther tongue of the he... is English. In ca... especially on occasio... parties should consul... of the pastors of the... which they live. HOURS OF S... ON SUNDAYS AND... Tow Masses, at 6, 7... High Mass, at 10 o... ST. ANN'S PARISH... The Rev. Father... R., preached in St. A... Sunday evening last... After describing th... Our Lady suffered dur... dwell on the look of s... sed between her and h... as he carried His cro... and on the look of... passed between them... was in His agony on... eyes were one of... senses. Sight was a b... the deprivation of i... calamity. It was gi... noble and useful pur... beauties of God's crea... exhibited His glory and... which excited in us f... of admiration and of... was given to us to s... that the brain and t... man devised and exc... given to us to read... good religious newspa... minds might be edi... thoughts elevated. It... us to serve God. Ho... were who perverted t... of sight to evil purp... daily sinning again... eyes by going to see... spectacles at the thea... ing bad novels, and b... by reading heretical... gazing at immoral pic... in several of the wind... in this city. It was... ing all this sin that... mitted against and w... that our Blessed Lady... Redeemer exchanged... intense sorrow. Sin... rent to her immacula... was to her Son. Yet... ways ready to help t... pent and to become... God. She was ever... for him grace to app... the sacraments. Hen... ed the Refuge of Sin... In conclusion, the... urged the women of t...

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

HOURS OF SERVICE.

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

and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

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

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH.— Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church.

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

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

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

Promoters of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street, on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

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

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

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

PARISH REGULATIONS.

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

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

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

Banns are received any day from 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.

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

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

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

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

Order of Exercises—2 o'clock, opening prayer, recitation; 2.20, 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.

ALL THE FIRST COMMUNION children will be enrolled in the Holy Scapular of Mount Carmel to-morrow afternoon at 2 o'clock.

LATE PASTOR.—At the request of the Sodality of the Children of Mary a Mass of Requiem was celebrated on Monday last for the repose of the late Pastor. The members received Holy Communion in a body.

PENTECOST.— To-morrow the Church celebrates one of the most important mysteries of the liturgical year. Pentecost is the feast par excellence of the Holy Ghost. Devotion to this Divine Spirit is as old as the Church; it began with the Apostles in the Cenacle when in company of Mary they prayed for the coming of "the Paraclete, the spirit of truth who proceedeth from the Father."

His Holiness, Pope Leo XIII., in an encyclical dated May 9, 1897, strongly advocates devotion to God the Holy Ghost. These are his words: "We earnestly desire that... piety may increase and be inflamed towards the Holy Ghost, to whom especially all of us owe the grace of following the paths of truth and virtue."

To this end, he inculcates upon priests to instruct the faithful under their charge, concerning the nature and office of the Divine Spirit:

"All preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost... What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed upon us, by this Divine Giver."

DON'TS FOR CATHOLICS.— Don't get into the habit of being late for Mass. A moment of preparation be-

fore Mass may be the means of opening your soul to many graces.

Don't disturb others, if you are late, by slamming the door as you enter, or by walking noisily up the aisle to your seat, especially if the sermon is going on.

Don't go to Mass without a prayer-book, unless you wish distraction, and not devotion, to occupy your mind.

Don't talk in the church without necessity. Talk with God, Whom you may not have visited in His temple since last Sunday; you will have plenty of time to talk with your neighbors.

Don't distract the preacher by coughing unnecessarily or by blowing your nose loudly.

Don't criticize the sermon. It is a message from God bearing some truth to you.

Don't rush to the railing if you are to receive Holy Communion, but approach Our Divine Lord with recollection and composure.

Don't leave the church until the priest has left the sanctuary. Take a moment in which to thank God for the graces of the Holy Mass.

Don't talk in the aisles going out. Remember you are in the presence of God in His holy sacrament.

Don't forget to bend your knee to the floor as you enter and leave your seat. This is an act of adoration paid to the Real Presence. Do it with faith and reverence.

ABOUT CERTIFICATES.— From time to time persons apply at the Presbytery for baptismal and marriage certificates.

For their convenience it may be stated that St. Patrick's possesses only the records of the past eleven years; all the registers till 1890 are kept at the Fabrique of Notre Dame, where copies of the acts prior to this date may be had on application.

The small fee of 25 cents for a baptismal certificate and of 50 cent for a marriage certificate is imposed for the maintenance of the registers.

ST. ANN'S PARISH.

The Rev. Father Rietvelt, C.S.S.R., preached in St. Ann's Church on Sunday evening last on the "Sorrows of the Blessed Virgin Mary." After describing the sorrows which Our Lady suffered during her life, he dwelt on the look of sadness exchanged between her and her Divine Son as He carried His cross to Calvary, and on the look of sorrow which passed between them while our Lord was in His agony on the cross.

ST. MARY'S PARISH.

CONFIRMATION.—In the evening Confirmation was administered by His Lordship Bishop Decelles of St. Hyacinthe. One hundred and ninety-one children received at his hands the Sacrament of Strength and thus became enrolled, under the great standard of His Holy Cross.

ON TUESDAY, the 13th, feast of St. John Baptist de La Salle, solemn High Mass was celebrated in St. Ann's Church by the rector, Rev. Father Caron. Rev. Father Fortier acted as deacon and Father Saucier as sub-deacon. All the children of the parish schools and a goodly number of their parents were present. At the end of the Mass the relic of St. La Salle was venerated.

A WORTHY OBJECT.— The pupils of St. Ann's School, graduates of '98, have gathered about their "Alma Mater" and have undertaken

to join the Sodality of St. Ann, which was a society organized in honor of the Blessed Virgin. It would tend to make their homes happier, to help them to exert a good influence over their husbands and over their children, and would benefit not only their households, but the congregation and the church.

Before the sermon the members of the Sodality, nearly two hundred in number, marched in procession round the Church with lighted candles in their hands. It was an edifying spectacle.

FIRST COMMUNION.— On last Thursday morning the children of St. Ann's parish made their First Communion. The rector, Rev. Father Caron, celebrated Mass and distributed the Holy Sacrament to 168 of his little ones— 83 boys and 85 girls.

It was indeed a bright, happy day for the parish, and a still brighter and happier day for the parents and families whose privilege it was to have a child-representative at the banquet of the Divine Master.

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A WORTHY OBJECT.— The pupils of St. Ann's School, graduates of '98, have gathered about their "Alma Mater" and have undertaken

the production of a drama in aid of St. Ann's Cadets.

The play, "The Gondolier of Death," is entirely unknown in Montreal, and is said to be a translation from the French by a talented writer and dramatist of the community of Christian Brothers.

It is perhaps the heaviest work these young men have been called upon to perform, but Mr. Varney is in Montreal again, and his presence at the rehearsals has given new life to the old-time enthusiasm of his pupils.

There is every promise of a splendid performance being given, and considering the fact that it is in aid of the young Cadet corps, of which the people of St. Ann's parish have every reason to be proud, let us hope, that the attendance will be large at each of the three performances—the first on Saturday afternoon, for the school children, and the second and third, on Monday and Tuesday evenings following, for the public.

ST. MARY'S PARISH.

The Rev. Robert E. Callahan was the celebrant at the High Mass on Sunday last. The excellence of the music, under the able direction of Professor Jas. Wilson, deserves special notice.

The Rev. P. Heffernan read the announcements from the pulpit, there being no sermon. The sum of \$100 from the employees of the Diamond Glass & American Flint Glass Works towards the rebuilding fund of the Church, was acknowledged with thanks. It is understood that they intend to get up another subscription for the same purpose.

Preparations are being made for a grand euchar party. Tickets may be had at the presbytery. The prices are: To admit a gentleman and lady, 75c; to admit one, 50c. It is expected to be a great success.

THE BLESSED SACRAMENT.

Of all the beautiful devotions of all the pious practices which the Catholic Church holds out to her children, the devotion of our Lord in the Blessed Sacrament is the most exalted. And yet how few seem to realize this precious privilege! Enter any of our Catholic churches, throughout the hours of the weary days, and perhaps you will find one worshipper, may be an old man or an old woman, with tattered garments, and wearing the years of old age upon their furrowed cheek, that is found kneeling before that silent tabernacle, pouring out their hearts' anguish to that hidden God Who waits through many a patient hour for some one to come to visit Him.

Strange to say, we always find time to visit some cherished friend, and the hours that we spend with that loved one speed with their wings of flight into God's vast eternity, and Jesus in the Blessed Sacrament is forgotten. His call is unheeded. His sweet voice is stilled, and yet He complains not.

That I may come, O Hidden God, To tell my every care, And kneel in silence 'neath Thy love, Thy lonely watch to share.

ST. MARY'S PARISH.

The Rev. Robert E. Callahan was the celebrant at the High Mass on Sunday last. The excellence of the music, under the able direction of Professor Jas. Wilson, deserves special notice.

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is our time, our sorrows His sorrows, our joys His joys.

If Catholics would but think of this occasionally! The fifteen minutes that we spend with God will never be lost when our career shall end on this earth. When death with its great vision shall loom up before us, one unailing friend, that same sweet Jesus, will be near us, to lead us, one unailing friend, that same is one eternal feast.—Church Progress.

A STRANGE INCIDENT.

A correspondent of an English Catholic journal writes:—

"The Indian mail to-day brings me the sad news of the death of the Mother Provincial of a religious Order in India, whom I had the honor of knowing. A strange incident in her life is worthy of publication in a Catholic journal. Some few years ago she had to come home on business connected with the mother-house. Whilst at home she met a brother and sister, of whose existence till then she was unaware. The circumstances were very strange, and are thus accounted for: During her infancy she and her young brother, and sister started for India with their parents, the vessel was wrecked, and the parents drowned. Some sympathetic survivors adopted each one of the children. The lady, whose death I record, was sent to a convent school, and afterwards entered the Order. Not till her return had she ever heard of her brother and sister, and so, after the lapse of fifty years, this family of three were united, not one of the three having known of the existence of the other two."

BLESSING OF THREE BELLS.

On Sunday afternoon last, His Grace Archbishop Bruchesi presided at a most interesting and unique ceremony in St. Joseph's parish. The occasion was the blessing of the three new and superb bells for the Church. When the Archbishop and clergy entered the Church, at three o'clock, the entire edifice was thronged, while scores of people could not gain admission, and had to follow the ceremonies from the sidewalk. His Grace officiated, assisted by Rev. Mr. R. Decarie, parish priest of St. Henri, and titular canon of the Cathedral, and Rev. Mr. H. Tranche-montagne, P.S.S. His Lordship Mgr. Emard, of Valleyfield, preached a most eloquent sermon on the function and symbolism of the bells in Catholic churches. It was an inspiring subject, and the well known eloquence of the preacher made it a sermon in perfect harmony with the harmonious occasion. The three bells are from the workshops of Messrs. Crouzet and Hildebrand, of Louvier, France, who are represented in Montreal by Messrs. Roubier Brothers. The largest bell, of 3,441 pounds, is named Leo XIII., the second, of 2,357 pounds, is called Paul, after His Grace Mgr. Bruchesi; and the third one, of 1,740 pounds, is named Joseph-Avila, in honor of the parish priest of St. Joseph's. About nine hundred invitations to the ceremonies had been issued, and the greater number of them were accepted. It was truly a day of rejoicing in that parish; and, in future, the good people of St. Joseph's will have three of the sweetest and most harmonious Church bells in Canada to summon them to devotions, and to proclaim aloud the principal events in the domestic history of each family and in the life of each individual.

Missionary Work In Our Lumber Camps.

If the annals, or "relations" of the Oblate Fathers, during the past fifty years, in Northern and Western Canada could be gathered together, the history of a most interesting period in our pioneer times would be rescued from oblivion.

Referring to his practice regarding the services held in the shanty, he said: "My custom is, after supper and the tables are made ready for the morning to give a general invitation to all the men to come to the cookery where I talk for three quarters of an hour, sometimes longer upon some general subject."

Telling of his first experience, some years ago, in the woods, the Rev. Father gives a very graphic and most interesting account of it, coupled with a suggestive and instructive anecdote.

Nine years ago and well do I remember my first trip. A lumber camp was a novel sight to me. A twenty mile drive brought me there about five o'clock in the evening.

After announcing me the foreman went out with a promise to be back. I began my maiden discourse to the lumbermen. The subject was the keeping of God's commandments as necessary to obtain eternal life.

No, I kept right on as if nothing was happening. A few moments later the foreman came and with the exception of an occasional low groan I finished without any further interruption.

nurse made a sign to come where she was, "There is a man here," she says, "who, besides having typhoid fever has had several attacks of hemorrhage, he wishes to see you, the doctor has little hopes of his recovery."

CONDOLENCE.—St. Ann's Young Men's Society, at its last regular meeting, which was largely attended, passed a resolution of condolence on the death of Father Scanlan, C. S.S.R., and adopted a resolution to have a Mass said for the repose of his soul.

BRANCH NO. 50, C.M.B.A.—At a recent meeting of this Branch a resolution of condolence was passed with the family of the late Bro. Patrick Curry, an esteemed member of the organization.

EDUCATIONAL INSTITUTIONS

AT ST. LAURENT.—The students of St. Laurent College are at present rehearsing the historic drama "Edward the Confessor," which will be presented in the college theatre next Monday evening, May 19th.

Political Situation in Belgium.

(Continued From Page Six.)

THE ACUTE STAGE.—The popular agitation for universal suffrage reached its acute stage three weeks ago. There was previously much coquetting between the groups of the Opposition. The Radicals readily gave their adhesion to the Socialist programme; the doctrinaire Liberals, after some hesitation, declared themselves, also in favor of revision, but on the understanding that the struggle for it was to be carried on by constitutional means.

THE DISTURBANCE at Brussels, Liege, Ghent, and elsewhere were vigorously repressed, some few of the rioters being killed in the conflicts with the police and gendarmes. Vanderveelde, Anselme, and others of the Socialist demagogues had led their deluded followers to believe that both the army and the civic guards in the large towns would make common cause with "the people," but the event quickly showed that no sympathy whatever existed for the revolutionists amongst the military, the citizen soldiers or the police.

THE END.—It was a revolution in embryo that had to be dealt with, and had the Government manifested the slightest vacillation or weakness, the most deplorable consequences would certainly have followed.

tebanks who exploit them. The Government will come out of the trial with additional prestige, having proved its determination and capacity to ensure respect for law and order.

At the Threshold of the Church

(Continued From Page Four.)

it is "may never be." Just as certain as this article is being written by our hand, just so certain is that man going to be a Catholic. He is sincere; he is sorry that he has no star beyond the night of death; he abhors materialism; he shudders at Atheism; he admires the grandeur of the Church's history; he is touched by the "De Profundis;" his heart leans to Mary, the mother of Christ, even as he drinks inspiration from the Angelus; his paper is for "Equal Rights;" he is honestly seeking to do justice to all; and despite the lingering prejudices—the fruits of a biased education—the man is on the way to the Truth, he is at the threshold of the Church—and he knows it not. God grant the full light of faith may soon flash upon him—whoever he may be.

GRAND TRUNK RAILWAY SYSTEM VICTORIA DAY. MAY 24, 1902. Return Tickets will be issued at first class SINGLE FARE

THE INTERNATIONAL LIMITED Lv. Montreal daily at 9 a.m. for Toronto 4.50 p.m., Hamilton 5.50 p.m., London 7.42 p.m., Detroit 9.40 p.m. (Central Time), and Chicago at 7.20 a.m. A Cafe Parlor Car is attached to this train, serving meals a la carte and refreshments, at any hour during the day.

CANADIAN PACIFIC Victoria Day 1902. Round Trip Tickets will be issued to all Canadian Pacific Railway Stations in Canada, Port Arthur, Ont., Sault Ste. Marie, Mich., Detroit, Mich., and East at

SINGLE FIRST CLASS FARE -CN- MAY 23rd and 24th. Good for Return until May 26th. Cafe Dining Cars on Day Trains between Montreal and Toronto and Toronto and Detroit.

Eureka Harness Oil A good looking horse and poor looking harness is the worst kind of a combination. Not only makes the harness and the horse look better, but makes the leather soft and pliable, puts it in condition to last twice as long as it ordinarily would.

THE S. CARSLY CO. LTD. IDEAL DISPLAY OF HOUSE FURNISHINGS. An ideal display of things suitable for Home Furnishing that attracted thousands of home-keepers here, and the Big Store is prompt in getting everything that makes the HOME BEAUTIFUL and increases its usefulness.

CARPET SPECIALS. Best 10-Wire Tapestry Carpets, Borders to match, \$1.35. Lower grades from 23c. THE S. CARSLY CO., LTD.

Visit Carsley's Shirt Waist Sale. FURNITURE SPECIALS. New Furniture of the right sort, the kind that's well made, strong and serviceable, that looks best, lasts longest and costs least.

Window Draperies. New Bobbinet Ruffled Nets with handsome insertion and lace edge, 30 inches wide. Prices, 24c, 34c, 40c, 45c, 55c yard.

Shirt Waists at Makers' Prices. New Wall Papers. For the Kitchen hundreds of new, neat and dainty patterns. Price from 3c to 7c.

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

HUNDREDS OF HOMES ARE BEING REFURNISHED. THIS SPRING WITH OUR BEAUTIFUL CARPETS, LINOLEUMS and FLOOR COVERINGS. We also have an immense range of RUGS, ORIENTAL SQUARES, CURTAINS, DRAPERIES, etc. in all designs, colors and prices.

Famous Irish Distillers JOHN JAMESON & SON J. J. & S. DUBLIN. This Celebrated Pure Pot Still Whisky commands the highest price in the London and Dublin Markets for Fine Quality, Age and Purity.

HISTORY of Catholic Society... propagation of the... been published... by the society, primatur of Cardinal... a very interesting de... contains information... ably, will be new to... more especially. In the first place, thi... not be confounded, with... Congregation for the L... the Faith," of the "Pr... it is known generally... gation is a department... al administration of th... it was established in... Gregory XV., "to dire... and assist the missi... preach the faith in co... paganism, schism and... vail." The College of... tion, with its univers... famous throughout the... olic world, is also sup... out of an annual rev... dowments which now... \$135,000. A printing... in which religious wo... languages are printed... ture. The revenue of... tion barely sufficing fo... pose, missionaries wh... support from the peopl... they labor are support... charitable associations... chief and only one tru... the Society for the Pr... the Faith, an instituti... the last century mere... This society has no l... llection of appointment... they being chosen... sent forth by the usu... of the Church; and it... cern itself with the in... tration of the missions... WHEN ORGANIZ... prise was started in a... way in 1822, at a mee... at which only twelve... present. The incentive... ization was given by a... scribed the progress ar... the Roman Catholic m... erica, but its field was... sal. The approbatio... cal authority, without... institution can be est... obtained speedily. All told, its receipts... first year were only \$... since, or from 1822 to... distributed the vast s... 690,017, of which near... has been spent in miss... the United States. Soon after its found... council was established... nearly three hundred b... different countries join... it. Finally, in 1840, from Pope Gregory XV... to all churches the Pr... Propagation of the Fa... "placed it in the rank... Christian institutions... THE FINANCIAL... table gives the receipts... 1900 and the countries... the money:— France, French Colon... ies \$ Germany and Austra... italy \$ Switzerland \$ Balkan States \$ United States \$ Canada, Mexico, West... Indies \$ Great Britain and Ire... land \$ Holland \$ Portugal \$ Russia, Poland \$ Spain \$ Central and South... America \$ Oceania \$ Asia \$ Africa \$ Countries not named... Total \$ This sum was distri... out the continents of... this:— America \$ Europe \$ Asia \$ Africa \$ Oceania \$ Special gifts for mis... cellaneous purposes.

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 St. James Street.
 RDAY, MAY 17, 1902.
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**SOCIETY FOR THE
 PROPAGATION OF THE FAITH.**

HISTORY of the Roman Catholic Society for the Propagation of the Faith has just been published at Baltimore by the society, with the imprimatur of Cardinal Gibbons. It is a very interesting document, and contains information which, probably, will be new to Protestants, more especially.

In the first place, this society must not be confounded, with the "Roman Congregation for the Propagation of the Faith," of the "Propaganda," as it is known generally. That congregation is a department of the general administration of the Church, and it was established in 1622, by Pope Gregory XV. "to direct, supervise and assist the missionaries who preach the faith in countries where paganism, schism and heresy prevail." The College of the Propagation, with its university at Rome, famous throughout the Roman Catholic world, is also supported by it out of an annual revenue from endowments which now amounts to \$135,000. A printing establishment, in which religious works in nearly all languages are printed, is another feature. The revenue of the Congregation barely sufficing for these purposes, missionaries who cannot get support from the people among whom they labor are supported by special charitable associations, of which the chief and only one truly universal is the Society for the Propagation of the Faith, an institution founded in the last century merely.

This society has no part in the selection of appointment of missionaries, they being chosen, trained and sent forth by the usual authorities of the Church; and it does not concern itself with the interior administration of the missions.

WHEN ORGANIZED.—The enterprise was started in a very humble way in 1822, at a meeting in Lyons, at which only twelve persons were present. The incentive to its organization was given by a priest who described the progress and sufferings of the Roman Catholic missions in America, but its field was made universal. The approbation of ecclesiastical authority, without which no such institution can be established, was obtained speedily.

All told, its receipts during the first year were only \$4,000, though since, or from 1822 to 1900, it has distributed the vast sum of \$65,690,017, of which nearly six millions has been spent in missionary work in the United States.

Soon after its foundation a central council was established at Paris, and nearly three hundred bishops in many different countries joined in favoring it. Finally, in 1840, an encyclical from Pope Gregory XVI. commended to all churches the Society for the Propagation of the Faith, and thus "placed it in the rank of universal Christian institutions."

THE FINANCIAL SIDE.—This table gives the receipts from 1822 to 1900 and the countries contributing the money:—

France, French Colonies	\$42,076,905 00
Belgium	3,701,140 00
Germany and Austria	5,862,666 00
Italy	5,260,135 00
Switzerland	775,457 00
Balkan States	287,943 00
United States	1,120,421 00
Canada, Mexico, West Indies	1,143,476 00
Great Britain and Ireland	2,301,764 00
Holland	1,167,634 00
Portugal	445,371 00
Russia, Poland	68,754 00
Spain	523,608 00
Central and South America	515,706 00
Oceania	85,875 00
Asia	74,068 00
Africa	256,536 00
Countries not named	22,558 00
Total	\$65,690,017 00

This sum was distributed throughout the continents of the world, thus:—
 America \$9,973,916 00
 Europe 9,799,854 00
 Asia 25,982,446 00
 Africa 8,815,953 00
 Oceania 6,011,630 00
 Special gifts for miscellaneous purposes. 5,156,218 00

During the same period the total sume given to the United States specifically was \$5,807,393, or an average of more than seventy-four thousand dollars a year. "There is not a single portion of the Church here which at one time or another has not been helped by the society;" yet the sum received from the United States was only \$1,120,420.

MEMBERSHIP in the society is always individual and voluntary, but usually members are formed into "bands of ten" with a "promoter" in each. The requirements for membership are a daily offering of prayer and the giving of five cents a month or sixty cents a year, for the society. There are also "special members" who contribute six dollars a year, representing the amount collected in a "band of ten," and "life members," who give at one time not less than forty dollars. Both the living and the dead may be enrolled as members, and both "share in the merits and prayers of missionaries, and in the Masses said by them." Frequent meetings of branches of the society in different parishes are held.

THE ADMINISTRATION of the society is almost wholly by the laity. The "central councils" are two, and are at Lyons and Paris, and the division of funds is made by their common consent. There being no permanent fund, "Catholic missions are always at the mercy of the faithful and at the beginning of each year the total sum of money collected during the past year is distributed." Members get the news through a periodical called Annals of the Propagation of the Faith, printed in seven different languages and with a circulation, bi-monthly, of 300,000 copies. This publication stimulates recruiting for the missionary work, or in the words of "an eloquent orator" quoted in this history of the organization:

"An astonishing and glorious fact marks the close of the century. Speculators and economists laud the resources, salubrity and charms of a country to attract colonists; and they do not always succeed.

THE PUBLICATIONS of the Propagation of the Faith speak of nothing but privations, peril and struggles; the more they darken the picture, the more they kindle the zeal for missions, especially if they open the sombre perspective of martyrdom."

The Pope extends "spiritual favors" to the society by granting "plenary and special indulgences" to its members. The list of the missions assisted numbers more than 200, those in the United States now being Indian missions chiefly. In Asia are the greatest number, China alone having 41 and India and the Indo Chinese peninsula 45. The number in Africa is 53, and in the Turkish Empire there are 13. About 15,000 priests and religious, 5,000 teaching brothers and 45,000 sisters are laboring as missionaries, besides native priests, brothers and sisters.

"At the lowest computation," this history of the Society for the Propagation of the Faith estimates that the total number of missionaries at the opening of this century is 65,000. It is an army of faith which affords a marvellous exhibition of the religious zeal when is stimulated by this prayer, "Prayer for Catholic Missions" in the Mass for the Propagation of the Faith.

"O God! Who wouldst have all men to be saved and come to a knowledge of the truth, send forth, we beseech Thee, laborers into Thy harvest! and grant them with all boldness to preach the Word; that Thy Gospel may everywhere be heard and glorified, and that all nations may know Thee the one true God, and Him Whom Thou hast sent, Jesus Christ, Thy Son our Lord. Amen."—Western Watchman.

The life of the Christian ought to tend by continual efforts and new virtues to those he has already acquired.

The Sensationalism of the Protestant Pulpit.

(By a Regular Contributor.)

WAS CHRIST PRACTICAL.—Such was the flaming title of a sensational sermon preached last Sunday in the Madison Square Presbyterian Church, New York, by Rev. Dr. Charles H. Parkhurst. His aim seemed to be the justification of the brutal and even barbaric conduct of American officers in the Philippines. To attain his end and accentuate his arguments this reverend Christian preacher laid down as a principle that it is "not fair to judge them (the men at the front) by Christian standards of estimate." He used a considerable amount of sarcasm that was entirely foreign to the pulpit and that, unfortunately, is allowed to creep into sermons, especially of the sensational type. He argued that America could not have been civilized or Christianized had not the white men had "spells of killing Indians, as a necessity." He advanced the emphatic and totally anti-Christian idea that "it is not always possible to be a Christian"—meaning, I suppose, that circumstances sometimes necessitate a man being unchristian, or anti-Christian, in acts, if not in sentiments. He then tells how "Peter whacked a servant," referring, doubtless, to the act of St. Peter in cutting off the ear of the High Priest's servant—forgetting, at the same time, that Our Lord mildly rebuked St. Peter for his over-zealousness, and healed the wounded servant with His own hand. In the course of the sermon Dr. Parkhurst made use of this still more extraordinary statement—extraordinary in the mouth of a Christian minister—"there are times when the principles of Jesus seem the best possible expedients; but are they exactly workable?" That is to say, that the teachings of Christ are not always "workable," or adequate, while they may seem to be the best expedients. In other words, this is a plain denial of the omniscience of Our Lord, consequently of His Divinity. And the preacher only makes his position worse by adding: "Without forewearing His own principles Christ could not have shouldered a musket." It is scarcely necessary for me to comment upon such language as the above; coming from a pulpit in a Christian Church, and spoken by one who professes not only to follow Our Lord, but to teach others how to walk in His footsteps, the expressions are almost beyond comprehension, and they constitute their own most effective commentary.

I have quoted these extracted phrases from the sermon in question, not for the purpose of attempting a refutation of them, nor of entering into any kind of controversy with the person who made use of them, but simply as a real, practical, present day illustration of how unchristian is Protestant Christianity becoming and how far the horrid sensationalism of the hour has invaded the domain of even hard, stiff, cold and formal Presbyterianism. There seems to be here an utter setting at defiance of the fundamentals—the universally accepted first principles—of Christianity.

Differ as men may upon Church discipline and practice, upon scriptural interpretations, and upon historical and philosophical facts and principles, if they are Christian—that is to say followers of and believers in Christ, the Son of God, Second Person of the Holy Trinity and Redeemer of mankind—they cannot for a moment doubt the Divine attributes of Our Lord. And to say that His principles are inadequate to modern circumstances and unsuitable, or "unworkable" under present conditions and situations, is simply to deny His attributes of Divine nature, and to present Him as a man, a fallible legislator of eminent ability, but devoid of the prophetic power that would be supposed even in an inspired seer. In other terms Dr. Parkhurst places his Christian hearers in the necessity, if they accept his teachings and ideas, of considering that Our Lord was not omnipresent—in all times as well as in all places—nor omnipotent, nor Eternal. If His teachings are not suitable to any period in Time, He could not be Eternal—having no beginning, no end, and always the same, know-

ing all, as all things being actually present to Him.

Hence I see to what an abyss the craving for the sensational has reduced our poor separate brethren—even in the statements of their ministers concerning the dogmas and fundamentals of Christianity. I will simply ask one question: with this avalanche of distinctly unchristian teaching and anti-Christian practices, had not the Catholic Church, with her inflexible principles, her unchanging dogmas, her immutable discipline, been there to perpetuate the work of Christ on earth, where would Christianity have been, during the past? It would have been reduced to chaos and have formed, long since, a mere memory preserved in historical annals.

WORDS OF HOPE.

TO ALL WHO SUFFER FROM A RUN DOWN SYSTEM.

Mrs. Harriet A. Farr, Fenwick, Ont., Tells How She Obtained a Cure After Suffering for Two Years.

Thousands throughout this country suffer seriously from general debility—the result of impoverished blood and shattered nerves. To all such the story of Mrs. Harriet Farr, widow of the late Rev. Richard Farr, Fenwick, Ont., a lady well known throughout the Niagara district, will point the means of renewed health. Mrs. Farr says:—"For a couple of years prior to 1899 I was a great sufferer from a run down system. My digestion was bad; I had little or no appetite and was in a very poor state; I suffered from heart palpitation and a feeling of continual exhaustion. Doctors' treatment failed to benefit me and I gradually grew worse until I was finally unable to do the least work. I then began using Dr. Williams' Pink Pills and from the very first I noted an improvement in my condition. The severity of my trouble gradually lessened, and by the time I had taken eight boxes I was again enjoying the best of health despite my sixty years. I believe that Dr. Williams' Pink Pills saved my life and would strongly urge all sufferers to give them a trial, believing they will be of great benefit."

When your blood is poor and watery, when your nerves are unstrung, when you suffer from headaches and dizziness, when you are pale, languid and completely run down, Dr. Williams' Pink Pills will promptly restore your health by renewing and enriching the blood. They are a prompt and certain cure for all troubles having their origin in a poor or watery condition of the blood. But only the genuine cure and these bear the full name, "Dr. Williams' Pink Pills for Pale People." Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Be thy longing desire to see God, thy fear to lose Him, thy sorrow to be deprived of Him for a time, thy joy that He can draw thee to Himself, then wilt thou live in profound peace.

The snews of goodness are courage, moral and physical, a fact which places all really good men; and women beyond the reach of ridicule and above the high-water mark of contempt.

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 DO YOU WANT DOMESTIC HELP?
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Death of Mr. M. Dougherty, Sr.

(From Our Own Correspondent.)

Conway, N. Dak., May 8, 1902.
 On Saturday, April 19th, occurred the death of an old and highly respected citizen in the person of Michael Dougherty, Sr., at his home, near Inkster North Dakota, after a few months illness. The dying husband and father had with him at the last his sorrowing wife and a son and daughter, who comforted their loved one and soothed the bed of suffering. All that medical attendants could suggest was done, but owing to the nature of the trouble which was a general breaking down of the system, all efforts to ward off death were unavailing. The late Mr. Dougherty was born in Perth, Ont., on Jan. 5, and was therefore in the 78th year of his age. He came west with his family in 1880, settling for a time near East Grand Forks, Minn., when two years later he took up his permanent residence in Dakota.

Six children are left to console the widowed mother. They are: Mrs. Jos. Phelan, Mrs. Andrew Phelan, and Michael J. of Conway, Patrick G. of Inkster, John J. of Bombsills, Dak., and Miss Annie C., who is a Sister of Charity in Calgary, N. W. T. Deceased was a life-long member of the Catholic Church. Doing his full share in the organization and maintenance of the mission at his place. The funeral took place on Monday, the remains being interred in St. Mark's cemetery at Conway. Rev. Father Simpson conducted the services, paying a high tribute to the character and sterling integrity of him who was silent in death. The attitude and general expression of the gathering that assembled at the Church bore testimony of respect to the memory of the departed, while the words of many revealed the fact that the community had reason to mourn the loss of a kind, industrious and honest man.—R.I.P.

LOG DRIVER'S WATERSCOPE.

The men who drive logs along the swift rivers and across the shallow lakes of northern Maine lead lives that are full of peril. At the sharp turns of the rushing streams, where logs are prone to run aground, and form dangerous and expensive jams, men stand in the cold water waist-deep for hours at a time to fend off the oncoming timbers, and if one chances to meet with a log under strong headway, he is frequently swept from his feet and goes down stream among the great sticks of spruce and pine. On the lakes, where the rafts have to be propelled by head-work and oars, the danger is none the less imminent. A misstep on a rolling log or a bad calculation in leaping from one timber to another means a cold bath in the lake, and if no companion is at hand to give him a lift, his death is but a question of a few minutes.

In view of the fact that fatalities attend the drive from the time it is set afloat far up river, in May, until it reaches Pea Cove boom, 200 miles away, in August or September, the woodsmen have devised a novel piece of mechanism for finding bodies that lie below the water.

The invention consists of a molasses hogshead with one head removed and a pane of window glass cemented above a hole cut in the remaining head. The hogshead is set on end with the end containing the glass in the water. Two green and heavy logs are held together by spiked cleats fore and aft, so a man can stand on the improvised raft and scull it back and forth. As soon as the mechanism is completed a small man gets into the hogshead, which is closely covered at the top, to exclude the light.

When the man has been inside a few minutes his eyes become accustomed to the darkness, so that by looking through the pane in the bottom, the only point where light is admitted, he is enabled to see to a depth of twenty and thirty feet and distinguish objects lying upon the bottom of the waterway.

As the hogshead is capable of holding but little air, the man cannot remain inside for long. As soon as he comes out he takes the scull oar while his companion goes inside to scan the depths. In this manner many bodies have been recovered, and watches lost overboard and cant dogs, which have slipped from the hands of careless drivers, have been restored to the light of day.

The instrument which the lumbermen use has been called a waterscope, a term which is neither English nor Greek, though compounded from both languages. The name of its inventor is unknown, and there is no patent to protect the idea. Woodsmen say it came into use about twenty-five years ago. Previous to that time the man who wished to spy upon the floor of lakes and streams

used a wooden tube made of four narrow boards, the lower end being provided with a light of glass. As boards are hard to find in the wilds of Maine, while empty molasses hogsheads are to be had at every lumber camp, no doubt adopted because it was the only thing available. Since the first one was constructed no other kind will be used.—Boston Globe.

AN HISTORIC BOOK.

Every Irish Catholic Should Buy The Golden Jubilee Book, And Read The Story Of The Irish Priests And Laymen In Montreal During The Past Fifty Years.

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AN IMPRESSIVE INAUGURATION OF THE MONTH OF MARY.

THE "Catholic Columbian" of Columbus, O., thus describes the opening of the month of Mary in St. Patrick's parish Church of that city:— One of the prettiest and most touching of the many devotional services of the Church was witnessed at St. Patrick's last Sunday night, in the May procession and the crowning of the Blessed Virgin, which took place after solemn Vespers. The Church was filled to the doors and chairs were requisitioned for extra seats in the aisles. The procession came into the Church from the sacristy—the little maidens all in white with graceful wreaths on their flowing hair and carrying fragrant bouquets. Some were so tiny they had to be assisted down the sanctuary steps by two of the larger girls, and some had reached the demure dignity of sixteen, perhaps, who had the honor of being banner bearers. The very tiniest maids wore spangled wings and golden crowns, and looked indeed like little angels. There were nearly two hundred girls in the procession, who preceded the altar boys and the officers of the Vespers through the aisles of the Church, chanting the Litany of the Blessed Virgin in their sweet, clear voice, and then back to the sanctuary, where little May Birch recited the act of consecration to the Blessed Virgin, her sweet voice penetrating to every part of the Church, after which, lifted in the arms of Father Keelty, she placed the crown on the statue of the Queen of May. The Church was as still as death during the touching ceremony, and at its close tears were in many eyes. Credit is due for the careful training of the little ones to Sister Athanasius and to Father Keelty, O. P., who spared no time and labor in preparation for the beautiful ceremony.

CATHOLICS OF BROOKLYN DEMAND REPRESENTATION ON PUBLIC LIBRARY BOARD.

CATHOLICS of the neighboring Republic are evidently becoming aware of the fact that they must "be up and doing." The first of a series of parish meetings under the auspices of the Brooklyn Catholic Historical Society was held April 30, in St. Joseph's School hall for the purpose of taking steps to secure proper representation on the Library Board. John W. Devoy made the principal address of the evening, speaking on "Public Libraries." He made the principal point in his remarks the fact that there were not more Catholics on the Library Board provided for in the Morgan law. On this point Mr. Devoy said:— "A change is about to be made under a legislative enactment, which was passed at the last State session, and which, by its terms, and for and in consideration of the transfer of the Brooklyn Library, on Montague street, establishes board or private corporations consisting of eleven each of the present directors of the public institution and the Brooklyn Library, who shall, together with the Mayor, Controller and President of the Borough, administer the affairs of the new library independent of any control and who shall receive from the city such appropriation as shall be necessary for the maintenance of these libraries, the expenditures of which shall be paid through the Finance Department. This board shall be self-perpetuating in the sense that they alone shall succeed themselves when their term of three years expires, or elect those personally acceptable to them, the Mayor having no longer the right of appointment. "When it is understood that this new Library Board is to be made up of Protestant gentlemen (in a com-

munity where nearly one-half of the population are Catholics), who, no matter how broad or liberal they may be, are not qualified to choose from the large range of Catholic literature such works as should be in the library, nor can they fully understand the jealous care exercised by Catholic parents in all matters affecting the faith and morals of their children.

"As Catholics we apprehend the great danger to our youth because of the insidious method of attack too often employed by writers antagonistic to our faith. We do not ask for a censorship which shall admit only books acceptable to our Catholic standard, but we submit in all fairness that no legislative or municipal authority should permit even the possibility of an unfair discrimination against any part of the body politic, and as it has been clearly shown that this Morgan bill means not only an infringement on the rights of the people to govern a public institution, but it creates the possibility of an intellectual disfranchisement of Catholic citizenship, and that, too, despite the fact that all the people are taxed to support such institutions."

The Right Rev. Mgr. P. J. McNamara, vicar-general of the diocese, presided. In his opening address President Marc F. Vallete of the society, told of his efforts in the past to have these parish meetings. He hoped that these meetings would prove as beneficial to the parishes as he anticipated, and he announced the next meeting to be held in St. Patrick's Hall on May 28.

PRESIDENT ROOSEVELT AND CATHOLIC REPRESENTATION.

ROBERT J. WYNNE, recently appointed and confirmed first assistant postmaster general, was for a number of years the Washington correspondent of the New York "Press." Mr. Wynne, we are informed by the able Washington correspondent of the "Freeman's Journal," is a convert to the Catholic faith, and has always throughout his newspaper career been stalwart in the exposition of every principle in which he believed. This honor came to Mr. Wynne without solicitation. It were brief to tell the story. One morning lately, Mr. Wynne found a note from Mr. Cortelyou, in his mail, requesting him to call at the White House. He supposed all sorts of things, but kept the appointment, and was surprised to be ushered into the presence of the Chief Magistrate, President Roosevelt went to business very directly, by offering the position of first assistant Postmaster-General for his acceptance. Mr. Wynne was surprised, and pleaded that the salary did not equal his income from his profession, and finally said: "Besides this, Mr. President, I must inform you that I am a Catholic, and suppose that will settle the matter, as years ago when I was mentioned for another appointment, my religion prevented my commission."

The President replied: "I know that already, Mr. Wynne, and I may say to you that it is far from an obstacle to your appointment. Indeed, I would like to find some good Catholic whom I could invite into my Cabinet. If I hit upon the proper man, other qualifications being equal, I shall certainly offer a portfolio in the Cabinet itself to one of your co-religionists."

THE CRITICS' WAY.

PEAKING at a cornerstone laying the other day at Bassbrook, Ireland, Cardinal Logue said: "I often notice that those people who grumble about the money spent in the building of churches, convents, or any religious institutions and point out more useful objects to which this money could be applied, are generally the people who keep their pockets tightly closed against all appeals."

THE PRACTICE OF RECITING THREE HAIL MARYS.

A MAN who had led an impious life and who was known as a free mason, fell dangerously ill. His family who nourish Christian sentiments entreated him so earnestly that he at last yielded and consented to receive a priest. Another priest, a friend of the family, coming the next day, to pay him a visit, did not take long to notice that his so-called conversion was anything but sincere. The patient even owned that his confession and communion had no other object than to save appearances and spare his family, sorrows and uneasiness, that his sentiments were not really changed. After such a declaration, the good priest did all in his power to cause the dying man to enter into himself and was so happy to see his efforts crowned. He enticed him to confess again, this time, in good dispositions. He was converted from the death of his heart. How could he receive such a grace after such a life and such a contempt of the sacraments? He himself revealed the following secret to priest who reconciled him with God. "Reverend Father, said he, I made but two communions in my life, a good one, my First Communion and a bad one, that of yesterday. But I had promised to my dying mother to recite every day, "Three Hail Marys." I failed keeping my word but twice; the day I become Freemason and the day I made a sacrilegious communion." Nevertheless, because of his habitual fidelity in his holy practice, the Blessed Virgin had mercy on him. A person, who pretended to be pious, frequently profaned, unhappily for her, the Sacraments of Penance and Holy Eucharist, by deliberately concealing grave sins at the holy tribunal. She, by herself, came to repair her bad confessions and said to us: "My Father I recite, since a few months the 'Three Hail Marys,' and it is, most certainly, the Blessed Virgin who leads me before you; I can no longer resist the voice of my conscience. I am so unhappy that I come to tell all my sins and allow you to declare publicly that I owe my conversion to the practice of the "Three Hail Marys."

The next day, she came again to acquaint us with her joy and urge us to publish her conversion as being due to the "Three Hail Marys."

A young man had promised his dying mother to recite every day in his life, morning and night, the "Three Hail Marys" in honor of the Blessed Virgin. He faithfully kept his promise and walked in the path of virtue until the age of seventeen. He then commenced to frequent the company of bad youths who acquainted him with evil and caused him to give up all his religious practices. He however respected the remembrance his mother and persevered, on that account, in the recitation of the "Three Hail Marys."

One day as he gave himself up to the pleasure of hunting with his guilty friend, a violent storm suddenly burst out. Astonished and scared, they repaired to the most neighboring inn. Being tired, they both lay down, each on a bed, and immediately fell soundly asleep. All of a sudden, the one who prayed every day the Blessed Virgin dreamed himself to be transported before the tribunal of God. A soul had just been judged and sentenced to hell. He recognized it to be that of his companion. He himself is, in his turn, summoned to the tremendous tribunal. God has already in hand the balance of justice. In one of the scales, the devil piles up the countless and heavy sins of the young man, on the other, alas! his guardian angel had to put to outweigh the sins, but the "Three Hail Marys." It was little, indeed, to outweigh a heap of sins. But the Blessed Virgin returns a hundredfold for what is done in her honor, be it ever so little. She consequently interfered in the trial in favor of the young man and thanks to her intercession, the "Three Hail Marys" outweighed. It was for him the signal of acquittal.

At that moment, a terrible clap of thunder awoke him. What was not his sorrow! his unfortunate and sinful friend was lying lifeless. He had been stricken down by the thunderbolt; his body was already as black

as coal and his soul in hell. That the young man himself escaped that dreadful death was owing, as can be seen, to the recitation of the "Three Hail Marys." That promise of the Blessed Virgin, however, is not to encourage us in living in bad habits or committing sin more freely. It is the contrary, since that holy practice has for object the avoidance of mortal sin. But still, if unhappily, our weakness causes us to commit grave sins, we must not, in the least lose courage, but continue with perseverance, the recitation of the "Hail Marys" morning and night, begging of the Blessed Virgin, her help to get out of that deplorable state. Let us be certain that, should we thus persevere to pray our good mother, she will lend us a helpful hand. She will raise and lead us in security to heaven.—St. Anthony's Messenger.

CARICATURES OF CATHOLIC RELIGIOUS.

NUMEROUS organizations of the American Federation of Catholic societies are inaugurating a crusade against the exhibition and sale of caricatures of monks and religious sold in many of the department and art stores throughout the country. Some of the caricatures now on sale in the stores are the most suggestive and insulting character from the view-point of the Catholic clergy and laymen, and the action of the Federation should be seconded by all Catholics.

A BILL THAT WAS LAUGHED TO DEATH.

THE STORY of Somerville introduced a bill in the Massachusetts Legislature last week seeking to prohibit legislation for appropriations to any sectarian institution. Now when you see a patriot using the word "sectarian" you may always be sure he means Catholic. A Catholic institution, no matter how much good it may do to humanity in general, without regard to race, creed or color, is always "sectarian." Thus, Carney Hospital, which never asks a question as to a patient's creed, is "sectarian." Thus also the Free Home for Consumptives, conducted by the Young Ladies' Charitable Association on the broadest possible lines, is also "sectarian." But the Cullis Free Home for Consumptives is not sectarian, though a Catholic patient there is not allowed, even when dying, the ministrations of a priest of the Catholic Church. The Young Men's Christian Association, an avowedly Protestant institution, is non-sectarian. In fact, everything is non-sectarian except what is Catholic. That to the narrow-minded bigot, is always sectarian.

So when Mr. Story of Somerville introduced his little bill everybody knew what was coming. The fact that the bill was petitioned for by Frank J. Batchelder, formerly secretary of the A. P. A., and now high-collared of a new proscriptive organization called the American Minute Men, was further proof that, however worded, its real object was an attack upon Catholics. The fate of the bill is amusingly told in one of the dailies. Let us quote:— "As soon as Mr. Story started talking, the members went to the lobby, where they smoked, laughed and made merry until the advocate of the measure had finished his two-hour speech. At one time only five members were in their seats. "When Mr. Story finished, the House killed the bill 107 to 10. For days Mr. Batchelder and others have besieged members asking them to agree to a roll-call. Only thirty votes are required for this purpose, but out of the 240 members only ten consented to ask for a roll-call. "Later in the day the House took steps to prevent a repetition of Mr. Story's lengthy address, Mr. McNary, the Democratic leader, secured the passage of an order limiting all speeches, except the opening argument, to ten minutes."

It is evident that this kind of dark-lantern legislation is no longer received with favor on Beacon Hill.—Sacred Heart Review, Boston.

THE PRIEST AND THE SURGEON.

IN the city of Paris, about the middle of the last century, passed away the most distinguished surgeon of France, Guillaume Dupuytren, Baron, a man who was always dreaded by his subordinates and disliked by his equals on account of his arrogant manners. Dupuytren's daily visit to the wards of the hospital was dreaded by most of the patients, so harsh and devoid of sympathy was his manner, and the attendants knew the slightest carelessness on their part would be rewarded by unstinted measure of cutting sarcasm or fierce imprecations. One day a pale-faced, delicately built priest from one of the little French villages presented himself at Hotel Dieu for advice regarding a tumor on his neck. After a careful examination Dupuytren said, in his most unsympathetic tone, "That will kill you." The priest calmly replied, "So I thought, but I came to gratify my poor people." Then, offering the renowned surgeon five francs, added: "This is but a small return for your kindness, but it is all my poor people could raise."

The attendants were greatly surprised at seeing traces of emotion in the great surgeon's face as he hastily wrote an order for a bed for the priest at Hotel Dieu. Very often, in the course of the operation which followed, the surgeon gazed down in astonishment at the face of his patient, who, without the aid of anesthetics, was calmly enduring the agony the knife was inflicting, his patient eyes lifted heavenward, but no sound coming from his firmly compressed lips. Dupuytren wondered. Alas! the bold and skillful operator knew nothing of the great Healer, under the shadow of whose Cross his patient lived his daily life, and by whose strength he was now able "to do all things through Christ which strengthened him."

In spite of the surgeon's diagnosis, the patient lived, nor did he ever cease to feel grateful, for each returning anniversary he appeared at the surgeon's door with his basket of ruddy peaches, or fresh eggs, begging his acceptance. Years passed and then the time of suffering came to the great surgeon, and the scalpel dropped from the hand that had lost its cunning, and the great court physician, still in the meridian of life, read in the eyes of a celebrated surgeon called to his aid the verdict. His time had come and now this hard man, whose want of kindness had estranged his friends, shut himself up in his solitary chamber, uncheered by any hope, devoid of any faith, to yield himself to the power of grim death. One day the old priest received a brief note: "The doctor has need of the priest. "DUPUYTREN."

It is needless to say the devoted priest immediately responded, nor did his tender ministrations cease till the soul of Dupuytren passed away to meet the verdict of his God.—Emile Foster, in the Living Church.

LIFT YOUR HATS, BOYS!

This poem, perhaps the most popular of its gifted author's, has been received with immense applause by hosts of young men's societies throughout the country, and is reprinted in "The Pilot" by a general request.—Boston Pilot.

We deplore the "Age of Reason," that demands a human sign To affirm the faith that sees not, yet believes the Word Divine, We denounce the world as godless, and bewail Christ's slighted love; But I think the angels chide us, as they gaze from skies above, For a church has been my neighbor, and my outlook day by day, Has been teaching me the lesson that faith has not died away!

And my proofs that modern Christians keep the fervent souls of yore, Are the men whose hats are lifted, as they pass the church's door!

From the schoolboy with his satchel, to the old man with his cane; From the rich man in his carriage, to the tramp that all disdain; From the coal-cart's smutty driver, to the youth in fashions neat; From the postman on his circuit, to the officer on beat; From the child whose heart is spotless, to the man whom sins defile;

From the mourner bowed with sorrow, to the jester with his smile; From the strong with life before him, to the weak whose span is o'er,— One and all lift hats in homage, as they pass the church's door!

Now and then, a boy looks shame-faced, and a blushing youth looks shy; Here and there, a man lags backward, till his comrades have passed by; Or a timid hand is lower'd ere it gains the hat-brim's height, For the laughter of the worlding puts the craven's faith to flight! Yet the grace of God suffices nature's cowardice to shame, And the "courage of conviction" is but Honor's better name! For the human loves the loyal; and its glory bides in store For the men whose hats are lifted, as they pass the church's door!

O, I think reward lurks even in the rev'rent action done! For the schoolboy's eyes are happy as he passes on a run; And the rich man's face is softer, and the vagrant stands erect; And the coal-cart driver whistles, and the dude gains self-respect, And the postman's step is lighter, and the officer looks mild; And the man of sin smiles gently on the sinless little child; And the sad and glad seem kindred, who were aliens before; And the strong and weak are brothers, as they pass the church's door!

For the Captive of the chalice— Peter's sacrificial Dove— Is the God of peace and concord, and the Christ of tender love, And His gentle benediction rests upon His faithful own, Who salute the world's Redeemer on His sacramental throne! So the smile of the Good Shepherd speeds His flock upon Life's way, Thro' the earthly shadows drifting towards the dawn of Heaven's day:— And tho' sin and sorrow menace, yet God's blessing hovers o'er, Boy and man whose hats are lifted, as they pass the church's door!

O surviving sign of worship, mute acknowledgment of Christ! Present on the mystic altar of the Holy Eucharist! By thy witness, Faith is victor; and its least and humblest sons Are the noblest human heroes,— Christian Life's immortal ones! Blessed are the hands uplifted, be they palms of king or slave! Blessed are the manly foreheads bared and bowed in tribute brave! "Welcome to my Father's mansions," Christ shall say, when life is o'er, To the men whose hats are lifted, as they pass the church's door!

MARY SANSFIELD GILMORE.

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AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth

She looked up at me... ened color. Then t she called to her brot running off in search ers: "Stop here, Fri plenty of flowers; w directly with Mr. Win evident that she wish ing alone with me, w exactly what I was w it maidenly modesty her, or did she wish t clamation on my part? I was resolved to spe her listen to me. Aga if she would accept m replied: "Oh certainly flowers could be put v in the wreath she wa perceiving that this w wanted, she said with rassment of manner, it pull to pieces a bunch ranged, might she tak her grandmother? I vided she would at th tell her grandmother s I had to say to her p gave me a questioning her blue eyes, and wen and busily with her handing her the leaves as she required them. The wreath was soon we got up to go. I li the saddle and put the hand, for my horse w knew he could be trust At first the boy rode a row path at a foot's cordance with the inju sister, who followed w as I had anticipated, slow a mode of proce active little fellow, w with hand and foot to into a trot, so that h some distance ahead o Miss Mary might do I was not going to lo portunity that thus pr and with a beating hee my companion's intulg her to listen to me for ments. She dropped h a conscious look, and with my pony which s ing. But when I trie speech that I had prep not bring out a single though I am not gener for words. I stammere of apology, saying I w that the present mome father was only just l grave, was no fitting t on such a subject, but tion of now or never, the eve of leaving Lo long period, and per shortly quit the coun and all. I was much perceive how startled M at this intelligence, fo me that I had been rig ing that she was not i me. Thus encouraged, the preamble, I asked love me a little, and rish the hope, that whe position to offer her a claim her for my bride? "She changed color, a tears rolled slowly dow as she timidly answer ought not to reply to tion in this season of "but if I am to ask my will not say nay." "At these words heav to me, and in my deli to take her in my arm she would not allow; i perhaps she had already much, for she must mak tion that the consent mother, should be aske "It was obtained the more talk of love betw "this I was obliged to a "he more was said unti the garden gate, where had already taken my h the stables, met us by land. We took it from gether went to hang it under the great oak. Shortly after I repa house, and asked to see my. I found her at m small, built-out room: me very kindly, and as down. After the exch usual civilities, I summ age, seeing my nosegr on the table, to ask Mary had delivered a r me when she brought. The old lady laid dow and said her granddau that I had a word to Thereupon I opened my

roofs that modern Chris-
 keep the fervent souls of
 whose hats are lifted, as
 as the church's door!

schoolboy with his satchel,
 old man with his cane,
 rich man in his carriage,
 tramp that all disdain;
 coal-cart's smutty driver,
 youth in fashions neat;
 postman on his circuit, to
 er on beat;

child whose heart is spot-
 the man whom sins de-

mourner bowed with sor-
 the jester with his smile,
 strong with life before
 the weak whose span is

lift hats in homage, as
 as the church's door!

men, a boy looks shame-
 a blushing youth looks

ere, a man lags back-
 his comrades have pass-

hand is lower'd ere it
 e hat-brim's height,
 ighter of the working
 Craven's faith to flight!
 ce of God suffices nature's
 e to shame,

ourage of conviction" is
 or's better name!
 man loves the loyal; and
 bides in store
 whose hats are lifted,
 pass the church's door!

eward lurks even in the
 action done!
 bolby's eyes are happy
 sses on a run;
 man's face is softer, and
 and stands erect;

coal-cart driver whistles,
 dude gains self-respect,
 tman's step is lighter,
 officer smiles mild;
 e of sin smiles gently on
 s little child;

and glad seem kindred,
 aliens before;
 long and weak are bro-
 they pass the church's

ive of the chalice—
 Peficial Dove—
 of peace and concord, and
 of tender love,
 the benediction rests up-
 faithful own,
 the world's Redeemer on
 mental throne!

of the Good Shepherd
 s flock upon Life's way,
 arthly shadows drifting
 the dawn of Heaven's

and sorrow menace, yet
 ansing hovers o'er
 whose hats are lifted,
 as the church's door!

ign of worship, mute
 gment of Christ!
 e mystic altar of the
 parist!

ss, Faith is victor; and
 and humblest sons
 est human heroes;—
 Life's immortal ones!
 e hands uplifted, be
 s of king or slave!
 e manly foreheads bar-
 raged in tribute brave!
 ny Father's mansions,"
 ll say, when life is o'er,
 whose hats are lifted,
 as the church's door!

ARSFIELD GILMORE.

AN HISTORICAL
 ROMANCE
 OF THE
 Times of
 Queen
 Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

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

She looked up at me with a height-
 ened color. Then to my vexation
 she called to her brother, who was
 running off in search of more flow-
 ers: "Stop here, Frith, we have
 plenty of flowers; we will go home
 directly with Mr. Windsor." It was
 evident that she wished to avoid be-
 ing alone with me, whereas that was
 exactly what I was wishing for. Was
 it maidenly modesty that prompted
 her, or did she wish to prevent a de-
 claration on my part? At any rate
 I was resolved to speak and make
 her listen to me. Again I asked her
 if she would accept my nosegay? She
 replied: "Oh certainly!" The sweet
 flowers could be put with the others
 in the wreath she was making. But
 perceiving that this was not what I
 wanted, she said with some embar-
 rassment of manner, it was a pity to
 pull to pieces a bunch so prettily ar-
 ranged, might she take it home for
 her grandmother? I said yes. pro-
 vided she would at the same time
 tell her grandmother something that
 I had to say to her presently. She
 gave me a questioning look out of
 her blue eyes, and went on silently
 and busily with her work, Frith
 handing her the leaves and blossoms
 as she required them.

The wreath was soon finished and
 we got up to go. I lifted Frith into
 the saddle and put the reins into his
 hand, for my horse was so gentle, I
 knew he could be trusted with him.
 At first the boy rode along the nar-
 row path at a foot's pace, in ac-
 cordance with the injunctions of his
 sister, who followed with me. But
 as I had anticipated, this was too
 slow a mode of procedure for the
 active little fellow, who contrived
 with hand and foot to urge his steed
 into a trot, so that he was soon
 some distance ahead of us, for all
 Miss Mary might do or say.

I was not going to let slip the op-
 portunity that thus presented itself,
 and with a beating heart I craved
 my companion's indulgence, begging
 her to listen to me for a few mo-
 ments. She dropped her eyes with a
 conscious look, and began toying
 with my posy which she was carry-
 ing. But when I tried to deliver the
 speech that I had prepared, I could
 not bring out a single sentence, al-
 though I am not generally at a loss
 for words. I stammered out a kind
 of apology, saying I was well aware
 that the present moment, when her
 father was only just laid in his
 grave, was no fitting time to speak
 on such a subject, but it was a ques-
 tion of now or never, as I was on
 the eve of leaving London for a
 long period, and perhaps should
 shortly quit the country for good
 and all. I was much gratified to
 perceive how startled Miss Mary was
 at this intelligence, for it showed
 me that I had been right in believ-
 ing that she was not indifferent to
 me. Thus encouraged, without fur-
 ther preamble, I asked her could she
 love me a little, and might I cher-
 ish the hope, that when I was in a
 position to offer her a home, I might
 claim her for my bride?

She changed color, and two large
 tears rolled slowly down her cheeks,
 as she timidly answered: "Perhaps I
 ought not to reply to such a ques-
 tion in this season of bereavement,
 but if I am to ask my own heart, it
 will not say nay."

"At these words heaven seemed open
 to me, and in my delight I wanted
 to take her in my arms. But this
 she would not allow; indeed she said
 perhaps she had already said too
 much, for she must make the stipula-
 tion that the consent of her grand-
 mother, should be asked; and until
 it was obtained there should be no
 more talk of love between us. To
 this I was obliged to agree; and lit-
 tle more was said until we reached
 the garden gate, where Frith, who
 had already taken my horse round to
 the stables, met us with the gar-
 land. We took it from him, and to-
 gether went to hang it on the cross
 under the great oak.

Shortly after I repaired to the
 house, and asked to see Mrs. Bella-
 my. I found her at needlework in a
 small, built-out room; she received
 me very kindly, and asked me to sit
 down. After the exchange to the
 usual civilities, I summoned up cour-
 age, seeing my nosegay in a glass
 on the table, to ask whether Miss
 Mary had delivered a message from
 me when she brought the flowers.
 The old lady laid down her work,
 and said her granddaughter told her
 that I had a word to say to her.
 Thereupon I opened my heart to her.

She replied that as I remarked,
 within a week of her son's funeral,
 one would hardly choose to speak of
 love and marriage; but the excep-
 tional circumstances under which we
 lived in England must be our ex-
 cuse. "I tell you quite openly," she
 said, "that I have personally not a
 word to say against you. Our ac-
 quaintance is not one of long stand-
 ing, but the events under which it
 was made, and all that has since
 occurred, have given me an insight
 into your character, showing you to
 be a staunch adherent of the Catho-
 lic faith, and possessed of all the
 qualities of heart and mind which I
 should wish to see in the husband I
 should choose for Mary. Since there-
 fore you tell me, what indeed I have
 already found out for myself, that
 she loves you well enough to join
 her lot to yours, I will gladly con-
 sent to your union, as soon as you
 can provide her with a comfortable,
 though not a luxurious home."

I kissed the hand of the venerable
 dame, thanking her for her kind ex-
 pressions in my regard, though I
 must acknowledge that in the good-
 ness of her heart she much overrated
 my gifts and qualities. I stated it
 to be my determination to wait un-
 til my future was fully secured, be-
 fore making Miss Mary a formal of-
 fer of marriage. Then I spoke of my
 project of settling abroad, on ac-
 count of the difficulties that beset
 Catholics in the practice of their re-
 ligion in England, difficulties that
 every year became greater. I said I
 had deposited a considerable sum of
 money with a merchant in Cologne,
 and if later on matters took a turn
 for the better in our country, as I
 confidently believed they would,
 there would always be the small es-
 tate I had inherited from my mother
 in Cornwall to which to return. I
 asked if she would be prepared to
 take up her abode with us on the
 Rhine? She smiled sadly and shook
 her head, saying she was too old a
 tree to be transplanted, and she
 hoped her last resting place would be
 on English soil. Yet she approved
 of my plan.

We then spoke of the more immedi-
 ate future. I told her that in a
 week's time I was going to Chartley
 as body physician to the Queen of
 Scots, at which she was very much
 astonished, instantly inquiring how
 I had obtained the post. She also
 put a great many other questions to
 me, I did not give her a hint of our
 plot, for I was sworn to secrecy;
 but she suspected the truth, and
 warned me against Babington, and
 any foolhardy schemes he might de-
 vise on behalf of the captive Queen.
 She also warned me against trusting
 Walsingham, in almost the same
 words Father Weston had employed.
 I promised to be very guarded in
 pledging myself to any design of
 which my conscience did not approve.
 Finally she said she would speak to
 her granddaughter, and give me a
 decided, she hoped a favorable an-
 swer, before my departure from Wox-
 indon.

I thanked her, and was about to
 leave the room, when my little friend
 Frith came running in, to say that
 Babington had arrived, and had
 brought him a beautiful new velvet
 cap with a heron's feather. I then
 remembered that the host of the
 "Blue Boar" told me when I stopped
 there on my way out, that Babing-
 ton had been there only a few hours
 before. Thinking of other things I
 had forgotten all about it, and did
 not in the least expect to meet him
 at Woxindon. The reason of his
 coming was to be explained later on.

Before supper time, I went into
 the garden, to take a few turns up-
 on the terrace, to enjoy the soft air
 and watch the setting sun. Just as
 I got out I saw Miss Anne coming
 from the outbuildings, very much
 heated, as if she had been walking
 quickly. She started on seeing me,
 and appeared at first as if she wish-
 ed to avoid me; but the next minute
 she advanced to meet me with a
 pleasant greeting, while she stroked
 from her brow her somewhat disor-
 derly hair. She had been for a ram-
 ble in the wood, she said, and had
 a beautiful view from thence, would
 I like to accompany her thither, to
 see the sunset? We should just have
 time before supper.

I willingly assented, and she guid-
 ed me through the copse, already cut
 in full leaf, to the old castle. We
 clambered over the ruined walls, cov-
 ered with moss and all manner of
 plants, until we reached the foot of

the principal tower, whose massive
 stone walls, notwithstanding various
 cliffs and fissures, still bid defiance
 to wind and storm. I could per-
 ceive no means of gaining access to
 the tower, the doors of which were,
 as is frequently the case, at a con-
 siderable height from the ground, only
 to be reached from one of the ad-
 jacent buildings by means of a draw-
 bridge. The place where this had
 been was plainly discernible, amid
 the ivy that clothed the ancient ed-
 ifice. My companion solved the diffi-
 culty by leading the way through a
 thicket to another side of the tower,
 where one could climb to a consid-
 erable height on one of the outer walls
 of the castle, and thus reach a loop-
 hole, the sides of which had crum-
 bled away, and which was almost
 concealed by a curtain of ivy. Thus
 we gained ingress to the interior; be-
 neath our feet lay a vaulted cham-
 ber, Father Weston's hiding case, in a
 state of tolerable preservation,
 constructed in the masonry of the
 tower, conducted to the platform of
 a projecting turret.

When we reached the summit we
 let our gaze wander over the fair
 landscape spread out before us like a
 panorama, beautified by the golden
 rays of the setting sun. Anne told
 me the names of the different vil-
 lages that lay on the banks of the
 Thames, and on the far reaching
 plains of Middlesex. Then we stood
 for some time without speaking, con-
 templating the peaceful scene, no
 sound disturbing the silence except
 the shrill cries of the swallows as
 they whirled in wide circles round
 the tower.

When the sun disappeared below
 the horizon, and the distance grew
 hazy, Miss Anne warned me that it
 was time to return. As I reluctant-
 ly moved away, after a last linger-
 ing look, my eye fell upon a little
 pocket-book, elegantly bound in
 parchment, that lay upon the stone
 parapet. I immediately recognized
 it as belonging to Babington; I had
 frequently seen it in his possession,
 besides, it bore his initials stamped
 in gilt on the cover.

"Why, this is Babington's pocket-
 book! However came it here?" I ex-
 claimed, as I took it in my hand.

At these words Miss Anne, who
 had already reached the stair steps,
 turned back with a hasty ejacula-
 tion, and snatched it from me. Then,
 aware that she had betrayed herself,
 she colored violently, saying: "For
 God's sake, dear Mr. Windsor, do not
 let my grandmother or my sister
 know of this!"

I felt for the poor girl's confusion,
 and as I did not doubt that Babing-
 ton's intentions were honorable, I
 did not feel called to play the
 preacher or act the informer. How-
 ever, I was not a little annoyed
 with him for having persuaded the
 innocent, but rather giddy child to
 meet him clandestinely at the old
 tower, and I begged Miss Anne to
 be guilty of no such impudences in
 future, since she knew how much her
 relatives would object to them. She
 was very penitent, and entreated me
 not to reveal her secret, but as I was
 Babington's friend, she did not mind
 telling me that she had secretly en-
 gaged herself to him before her fa-
 ther's death. Her grandmother was
 so terribly prejudiced against Bab-
 ington, that she would never consent
 to their betrothal; yet they suited
 one another so well, and Babington
 was such a dear, pleasant fellow, she
 would never give him up. If I would
 only keep my own counsel, and not
 say a syllable to anyone, she would
 help me in my courtship of her sis-
 ter, for she had seen very plainly
 that I was in love with Mary.

Thus she ran on while we wended
 our way homewards, and I gave her
 to understand that all was pretty
 well arranged between her sister
 and myself, and her grandmother ap-
 proved of the match. She looked
 very much surprised, and said what
 a hypocrite Mary was, for she had
 told her nothing about it; and when
 I turned the tables on her, by ask-
 ing if she had confided anything
 about the view from the tower to
 her sister, she said the case was dif-
 ferent, as in this instance conceal-
 ment was necessary, on account of
 the unreasonable dislike her grand-
 mother had for Babington.

We got back just in time for sup-
 per. Nothing noteworthy happened
 till after morning prayers on the fol-
 lowing day. Uncle Barthy acted as
 chaplain, for Father Weston had

gone on a mission to the midland
 counties.

I was walking in the garden, chat-
 ting with Frith, when I heard a
 horse led round from the stables, and
 wondering who could be going out
 riding on Sunday morning, I went
 round to the front door. To my sur-
 prise I found it was Babington. He
 was evidently in a state of great ir-
 ritation; when he saw me, he shook
 his riding-whip at me angrily, ex-
 claiming: "You tell-tale, you old
 tell-take!" Then he struck his mare
 so violently that she reared and
 nearly threw him. I called to him
 to stop and tell me what was the
 matter; but he was off like a shot
 and soon out of sight in the forest.

A few moments later I encountered
 Miss Anne, in tears and much agi-
 tated. She taxed me with my treach-
 ery; this explained the mystery. The
 old lady had been told of the meet-
 ings in the old tower, and had taken
 Babington to task about it; and
 finding he made light of her reprim-
 and, had forthwith forbidden him
 the house. I was suspected of hav-
 ing been the mischief-maker.

I could not help feeling much an-
 noyed, for my friendly relations with
 Babington were not merely distur-
 bed, but permanently destroyed by
 this untoward incident. Even when
 at a later period he discovered that
 the old serving-man John, had car-
 ried the information to his mistress,
 he held aloof from me still, and thus
 I lost all opportunity I might have
 had of influencing him for good.

But my vexation was almost whol-
 ly forgotten in the happiness that
 awaited me that same Sunday. In
 the afternoon I was called up into
 the upper chamber, that I knew so
 well. There I found the venerable
 dame, and my dear Mary. The for-
 mer called my attention to the won-
 derful flower; I had often looked at
 it before, now it was fully develop-
 ed, and all the fine rosy blossoms
 were unfolded. I had never in all
 my life seen the like of it, nor could
 I conceive how the plant could possi-
 bly draw sap and moisture out of
 the dry cement in which its roots
 were fixed. When I made this remark
 to the old lady, she replied that she
 regarded the wonderful growth of
 this plant as a special mark of di-
 vine favor, and on that account it
 was to her a source of continual con-
 solation. For although in itself it
 was a natural flower, it could not
 have sprouted and grown in such a
 place without supernatural interfe-
 rence. That was why she had asked
 me to come up thither; she wished
 that beneath God's little flower, as
 she called it, Mary and I should
 pledge our troth, and seal our en-
 gagement with a kiss. For although
 a public engagement was not to be
 thought of in consequence of their re-
 cent bereavement, yet Mary had de-
 cided upon giving me the promise I
 desired without further delay.

There is no need to describe the
 happiness I felt, when my love and
 I clasped hands, and our lips met
 for the first time. Standing beneath
 the wonderful flower, the white-hair-
 ed grandmother laid her trembling
 hand upon the shoulder of each of
 us, and made the sign of the cross
 upon our foreheads; for it was not
 without thoughtful levity, but as be-
 comes children of the saints, that we
 entered upon the contract which was
 the first step towards the union we
 looked forward to in the solemn Sa-
 crament of marriage.

Thus our betrothal took place on
 "Jubilate" Sunday, A.D., 1586.

How many tears were yet to be
 shed before the joyous day of our
 nuptials!

of that upper room a figure was to
 be seen, waving a white handkerchief
 in loving greeting. It is needless to
 say that I returned the salutation.
 My companion did not seem in a
 talkative mood, so I had all the
 more opportunity to contemplate, at
 my leisure, the simple beauty of the
 country through which we passed;
 the streams and valleys, the rivers
 and woods wherein I always find de-
 light. Yes, I love a rural life, and
 on the day in question I felt inclined
 to envy the lot of the swain, who
 cultivates the ground, far removed
 from strife and contest, and to ex-
 claim with Virgil:

"O fortunatos nimium, sua si bona
 norint,
 Agricolas! quibus ipsa, procul disor-
 ditibus armis,
 Fundit humo facilem victum iustis-
 sima tellus!"

(O too happy husbandman, did you
 but know your good fortune: to
 whom the earth of its own accord,
 far from the discordant clang of
 arms, pours upon the ground an abun-
 dant and easy livelihood.)

I tried to engage my companion in
 conversation about the pleasures of
 country life, and the description given
 of it in the Georgics; but he
 seemed to care more for serious sub-
 jects, and his tongue once loosed, he
 engaged me in a controversy upon
 religious topics. I have always been
 averse to disputing about matters of
 faith with those who think differ-
 ently to myself, for I believe it seldom
 ends otherwise than in mutual em-
 bitterment. However, I considered
 myself bound to defend my creed, and
 to answer the questions addressed to
 me. So I repelled St. Barbe's at-
 tacks to the best of my power, and
 it must be admitted that I found him
 far more considerable and open to
 reason than Puritans usually are. In
 fact, I was led to hope that I might
 succeed in convincing him of the
 truth of our religion. Thus we be-
 guiled the way, and our differences
 did not prevent us from being good
 friends when, at the close of the sec-
 ond day, we rode into Burton-on-
 Trent. Still St. Barbe persisted
 that there was too much of human
 invention in our faith to allow him
 to acknowledge it as the truth.

In the Green Dragon at Burton I
 was introduced to Tommy Bulky. I
 could not help laughing when I saw
 the man, so exactly did he resemble
 one of his own casks. He seemed at
 first a little offended at my mirth,
 but after a whispered query to my
 companion, who nodded assent, he
 came forward and held out his
 plump hand, saying: "Well, sir, as
 you are the physician to the pris-
 oner at Chartley, whose coming was
 announced to me, I will not quarrel
 with you, considering that I supply
 the royal lady and all her household
 with beer, and such beer, sir, as you
 will not find equalled in all Christen-
 dom, a better medicine I take it than
 all your doctor's drugs. Just look
 at me, sir! Let me tell you I am a
 disciple of the pure Gospel, and do
 not believe anything that cannot be
 proved by the Word of God."

"Take care what you are saying,
 Master Brewer," I rejoined. I never
 heard of any test in the Bible to
 prove the medicinal virtue of beer,
 whereas St. Paul recommends the use
 of wine to St. Timothy: "Use a
 little wine for thy stomach's sake."
 "Is it so, sir? Do you really mean
 to say that there is nothing about
 beer in the Bible? That is the
 strongest argument I ever heard
 against the pure Gospel, and I shall
 speak to our preacher, the godly Mas-
 ter Bitterstone, about it." Then he
 struck his clenched fist on the table,
 adding: "Be that as it may, I
 am pretty sure that if St. Paul had
 tasted our beer, he would not have
 recommended wine to Timothy, but
 ale, and none other than our good
 Burton ale."

We both laughed at this sally, and
 parted from the fat brewer the best
 of friends.

Early the next morning St. Barbe
 and I rode over to Chartley. He was
 admitted at once; I had to wait at
 least an hour in the porter's lodge,
 during which time I vainly endeav-
 ored to elicit some information re-
 specting the imprisoned Queen from
 the surly porter. Presently a serv-
 ing man came to conduct me to the
 part of the castle where Sir Amias
 Paulet, the castellan, had his apart-
 ments. I was received with scant
 courtesy; instead of returning my
 salute, the churlish knight snarled at
 me like a savage dog, muttering
 something about Popish vagabonds.
 I therefore asked rather haughtily
 what he took me for? Was he not
 aware that I was brother to Lord
 Windsor, and that it was by Wal-
 singham's desire that I had come to
 Chartley to offer my medical services
 to the Queen of Scots? Thereupon he
 condescended so far as to offer me a
 chair, and to give me my instruc-
 tions as to the course of conduct I
 was to pursue. The main point was
 this: I was as a rule only to see
 his prisoner once a week, and in his

presence; I was besides to pledge my-
 self on oath to converse with her on
 no other subject but the condition of
 her health, and neither to convey to
 her, or receive from her, any infor-
 mation in writing.

I refused point blank to submit to
 these conditions. As for the first, he
 must understand how impossible it
 would be for the Queen to speak to
 me of her symptoms in his presence;
 I declared myself willing, however,
 to give my word of honor not to
 treat with her on any matter inimi-
 cal to the Queen or to the welfare
 of the State, nor to deliver to or
 take from her any letters. We could
 not come to terms until St. Barbe
 was called in to put an end to the
 dispute. He had some trouble in
 persuading this Cerberus to content
 himself with my promise, which was
 to be given on the Bible. Here fresh
 difficulties arose, for only under pro-
 test would I lay my hand upon the
 Protestant version of the Scriptures,
 which Sir Amias produced. But after
 a good deal of grumbling he let that
 pass, and asked me if I wished to
 pay my first visit to his prisoner at
 once.

I answered in the affirmative, and
 he conducted me up a narrow wind-
 ing staircase, opening a heavy door,
 bound with iron clamps, which he
 studiously locked behind him with a
 massive key. I found myself in a
 vaulted passage, in the upper story,
 out of which several apartments
 opened on the right and on the left.
 This corridor was lighted by a win-
 dow at each end. But it was impos-
 sible to get from these rooms to the
 windows, or to the doors, which led
 to other staircases, because they were
 shut off by an iron grating. Before
 one of these a sentry was stationed,
 who could keep the whole corridor in
 view, unless he was wrapped in sweet
 slumber, as he appeared to have
 been, when the rattling of Sir Amias's
 keys aroused him.

On my companion's voice being
 heard, a man of short stature, dress-
 ed in black, came out of one of the
 doors, and stepping up to the grat-
 ing as it was slowly rolled back,
 asked with a ceremonious bow, what
 Sir Amias wished?

"Tell your mistress, that the phy-
 sician about whom I spoke to her
 has come, and desires to pay his re-
 spects to her," the knight answered,
 adding as he closed the gate behind
 him: "Be quick, Mr. Nau, I have no
 time to lose."

The secretary looked at me in a
 scrutinizing but not unkindly man-
 ner, and leading the way into an
 antechamber, said he would immedi-
 ately apprise Her Majesty of our
 visit. He knocked at the door of an
 inner room, and gave the message to
 one of the waiting women, who ap-
 peared at his summons, and who
 eyed me with no slight curiosity. Af-
 ter waiting for a few moments, a
 delay at which my conductor chafed
 and fretted, the door reopened, and
 we were invited to enter. The recep-
 tion room into which we were ad-
 mitted was of tolerable size. It was
 dimly lighted by two windows pro-
 tected by iron bars, but was not
 destitute of decoration. Opposite to
 the door was a kind of dais, the can-
 opy bearing the arms of Scotland,
 the red lion on a gold field, sur-
 rounded by a wreath of lilies and
 thistles, embroidered on velvet of a
 dark color. A scroll with the motto
 "Dieu et mon droit" in gold letters
 wound about the wreath. On an-
 other wall I noticed a beautifully
 carved cabinet, the principal orna-
 ment of which was a crucifix; and an
 excellent replica of Fra Angelico's
 painting of the Annunciation on a
 gold background, tastefully framed
 in dark wood.

I had just time to take in these
 details with a hasty glance, when
 Mary Stuart entered from her pri-
 vate apartments, accompanied by
 two attendants. She paused a mo-
 ment at the door, her large clear
 eyes resting on me with an enquiring
 expression; I bowed low, but Sir
 Amias, whom I could have struck in
 the face for his lack of courtesy, in-
 stantly began without ceremony to
 address her thus:

"Here, Madam, is the body physi-
 cian whom Her Majesty the Queen
 and the Privy Council in their great
 charity have graciously granted to
 you. By my troth, had they asked
 my advice, you would have had a
 different sort of leech—"

"One who would have opened a
 vein, and effectually put an end to
 all my sufferings, if I understand
 your meaning, most worthy knight,"
 interrupted the royal lady. "Well,
 Sir Amias, if you are not over court-
 ous, you are at any rate frank, and
 make no secret of your wishes. I pre-
 fer it to hypocrisy; doubtless there
 are many more of the same mind as
 yourself, and the treatment I have
 been subjected to by my royal sister
 for the last eighteen years, especial-
 ly since you have been my warder,
 should warn me to be prepared for
 the worst."

(To be continued.)

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Household Notes

SCIENTIFIC COOKS who have tested the difference between food cooked with coal and gas say that we lose more in weight in a coal range than in a gas stove. Two bluefish, each weighing four pounds, were baked one day in a cooking school. The bluefish which came from the oven of the coal range weighed three pounds and one ounce when ready to set on the table; the fish which had grown brown and crisp in the oven of the gas stove weighed three pounds and six ounces.

BISCUITS.—When I make baking powder biscuit, says a writer in "Good Housekeeping," I measure and sift my flour, salt and baking powder, rub in the butter, grease the pans and set everything around ready that is needed. Then I light both burners of the gas stove. In the time it takes me to pour the milk into the dry ingredients, stir it up, toss on a board, roll, cut and put the biscuit in the pans, the oven is hot, very hot, as required for baking powder biscuit. Still maintaining this heat, I bake them ten minutes, whereupon I turn out both burners. I leave the biscuit in the hot oven for about four or five minutes, then I take them out, light as puff-balls, brown as a nut. Generally the gas burns for biscuit about seventeen minutes. I have timed this process six times and in twenty minutes from the time I began to get my cooking utensils together the biscuit were on the table.

LAMB CHOPS broiled over a coal fire or in a spider never taste as they do when broiled before a good flame of gas. Here is the method: Pare off all the fat from the edge, also the skin, which gives chops a woolly flavor, and arrange them closely in a shallow baking pan, alternating each time the bone end with the meat end. Brush them over with melted butter and place on a grate on the second shelf under the flame, which ought to be lighted about two minutes before the chops go in. As soon as they have browned turn them and brush the other side with butter. Lay them on a hot platter when cooked and dress with butter, pepper, salt and a dash of lemon juice. Serve with green peas.

VESSELS FOR GAS STOVES.—One can economize gas wonderfully by using the section saucers, four three cornered vessels which get together make one round one. The one flame will cook something in all four at once. They are very useful when three or four vegetables have to be prepared for dinner.

HINTS.—One has to learn a good deal from practice about the keeping clean of a gas stove. The sides may be blacked but never the burners, as it stops the free escape of gas. The thin shelf of sheet iron which catches all sorts of drippings on top should be washed once a day with hot water and soap. The oven linings require a good rub, when hot, with some animal fat; lard is best, as it contains no salt. Each week clean the drilled burner with a skewer or bit of wire.

PUFF PASTE bakes to perfection in a gas oven. It requires a very hot oven, so light both burners ten minutes before it is required. Put the pastry in ice cold on the bottom shelf. The heat expands the air rolled in between the paperlike flakes of paste, hence the heat from below. Watch it carefully and do not allow it to brown too quickly or it will stop the rising process. The browning may be retarded by laying over

the top of the paste a piece of paper. Allow the past when perfectly risen to brown very delicately.

WHEN BAKING A CUSTARD in an oven containing some other dish which requires greater heat, the proper temperature may be obtained by setting the custard in a pan of hot water. Do not allow the water to boil around it. If it shows a symptom of bubbling, add cold water. Use a pan a bit larger than the dish containing the custard, and do not put in water enough to come more than half way up the pudding dish. This permits more water to be added without dipping any out, and also lifting out the custard as soon as it is cooked. If left standing even a few minutes in the hot water it will whey.—Good Housekeeping.

Notes for Farmers.

ANNUAL FAIRS.—Some features of the amusement programmes heretofore furnished at the annual fairs and exhibitions in Ontario have been made the subject of much criticism, and as a result, we find the following remarks in the Ottawa "Free Press." Our contemporary says:—

Arrangements have been completed for a radical change in the character of the Carleton County fair, to be held next autumn. At a recent meeting of the officers of the association many features that have been in vogue for a long period were condemned and will be eliminated. Horse racing and lines of amusement which do not tend to educate the farmer will be supplanted with new introductions and prizes will be offered for productions of the farmer that at present receive no encouragement.

Mr. F. W. Hodson, live stock commissioner, had advised a change of this character for Whitty fair, which has lately deteriorated from a high standard. Promoters of the Carleton fair thought a similar plan would improve the local fair and have received the sanction of Mr. Hodson to go ahead on these plans.

As a result of making the undertaking of more educative value, there will be a greater cost. To defray this the government has devoted \$80,000 annually for the province.

It is hoped that with the placing of Richmond fair on a better and more truly useful basis a larger patronage will be secured. It is noticeable that many large farmers do not patronize the fair and their reason is that the best object is not attained.

As was the case last year, specialists will visit the fairs for judging and giving instructions on the various methods of farming.

One of the reasons for removing horse racing is that it is not an industry of the ordinary farmer. Other tests may be carried that will promote the raising of horses which will be of the most useful type for farming.

Contests for school children will be provided for which will do much towards arousing interest in the young for valuable pursuits. Among the competitions are exhibits of cut flowers grown in the school grounds, exhibit of grain, exhibit of clover and grasses, exhibit of roots, exhibit of wild flowers and leaves, each specimen to be labeled; exhibit of weeds, weed seeds in bottles, also labeled; exhibit of injurious and useful insects.

The important changes in the fair will no doubt have a tendency to increase interest and will have the effect of bringing in many more competitors.

SOWING GRAIN.—The problem of sowing the kinds of grain that will produce the largest returns of grain and straw, is an important one for farmers to consider.

In an extensive experiment conducted for six years in succession at the

Ontario Agricultural College, in growing oats, spring wheat, barley and peas, separately and in various combinations, it was found that a mixture of barley and oats gave the highest yield of grain per acre. Having ascertained that a mixture of barley and oats was well adapted to a large production of grain, it became of importance to know the best proportion of these grains to use in the mixture to give the most satisfactory results. It was therefore decided to conduct an experiment in sowing nine different proportions of oats and barley, in order to determine which mixture and which quantity of seed would give the best results in the production of grain and straw. The following gives the amount of oats and barley per acre used for seed in the different mixtures: 1. Oats, 3/4 bus. and barley 1/4 bus. 2. Oats, 2/3 bus. and barley 1/3 bus. 3. Oats, 1/2 bus. and barley 1/2 bus. 4. Oats, 1/3 bus. and barley 2/3 bus. 5. Oats, 1/4 bus. and barley 3/4 bus. 6. Oats, 1/5 bus. and barley 4/5 bus. 7. Oats, 1/6 bus. and barley 5/6 bus. 8. Oats 1/7 bus. and barley 6/7 bus. 9. Oats 1/8 bus. and barley 7/8 bus. This entire experiment was conducted in three places in our experimental ground in 1900, and again in 1901. In the average of three experiments, it is found that the mixture of 1 bushel of oats and 1 1/2 bushels of barley per acre produced the largest yield of grain in 1900, and the second largest yield of grain in 1901. In taking the average of the two years, the mixture here mentioned has produced the highest yield of grain. In yield of straw per acre, however, it is found that 1 1/2 bus. of oats and 1 bus. of barley made the highest record. The lowest yield of grain per acre was produced from a mixture of 1 1/2 bus. of oats and 1 1/2 bus. of barley per acre in each of the two years in which this experiment has been conducted.

In growing a mixture of oats and barley for production of grain, it is important to select those varieties which require about the same length of time to reach maturity. If a standard variety of oats such as Banner or Siberian, is used, it is important to select some late variety of barley, such as Chevalier two-rowed, in order that the two varieties may mature at the same time. If a standard variety of barley, such as the Mandchenri or common six-rowed, is used, it is necessary to select some early varieties of oats, such as Daubeny or Alaska. In each of the two past years an experiment was conducted in the Ontario Agricultural College with three different mixtures which would reach maturity at different times. The following gives the varieties in each of the three mixtures: 1. Mandshuere barley and Daubeny oats; 2. Siberian oats and Chevalier barley, and 3. Poland White oats and Kinna Kulla barley. The first two mixtures here named produced the largest yields of grain per acre in each of the past two years.

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Health is the birthright of all little ones. It is a mother's duty to see that her baby enjoys it. Mother's greatest aid in guarding children's health is Baby's Own Tablets—a medicine which can be given with perfect safety to the youngest baby. Among the many mothers who have proved the value of this medicine is Mrs. J. W. Booth, Bar River, Ont. She says:—"My baby suffered greatly from sore mouth and bad stomach. Several doctors prescribed for her, but nothing seemed to benefit her in the least till I began giving her Baby's Own Tablets, and then in a short time my little one was fully rested to health. I would not be without the Tablets in the house and would advise all mothers to use them when their children are ailing."

Baby's Own Tablets are used in thousands of homes in Canada and always with beneficial results. They contain absolutely no opiate or other harmful drug; are mild, but sure in their action and pleasant to take. The very best medicine for all troubles of the stomach and bowels, curing colic, indigestion, constipation, diarrhoea and simple fever. They give relief in teething troubles, discolored stools, promote healthful sleep and cure all the minor ailments of children. Price 25 cents a box at all druggists or sent by mail post paid by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

If Our Blessed Lord had only desired us to "watch" we might have supposed ourselves strong enough to resist temptation by our own exertions, but He knew our vigilance would be useless. He Himself watched with us.

Prayers for France.

The Sunday within the octave of the Feast of St. Anselm, one of the patrons of the historic mission, was kept with great solemnity at St. Anselm and St. Cecilia's Lincoln's Inn Fields, says the London "Universe."

There was a large congregation at the evening devotions. The sermon was preached by the Rev. David Dunford, who briefly sketched the life of St. Anselm, and referred in particular to his learning and writings, and his fight on the great question of investitures. From those two points chiefly (continued the rev. preacher)—first, his learning and his writings; and, secondly, his strong loyalty to holy mother the Church and the Vicar of Jesus Christ—they could learn a lesson. They, too, must be faithful in their desire to learn much about their Church, and they must also be faithful in their loyalty to the Church and to those whom the Church had appointed to be their spiritual superiors. It was well on that day that the Cardinal had written to them and asked them to pray for their neighbor, the nation of France. England had been from time immemorial closely connected with France.

In the early ages of the Church, soon after the conversion of England from paganism, the Bishops of the two countries were always passing and re-passing. Many of the most noted English bishops received their education in France. Many times when driven from England they had sought a refuge in France, and England had been called upon to receive from France refugees, just as France had been called upon to receive refugees from England. At the beginning of last century many priests, good and holy men, were driven out of France as they were being driven out now, and they settled here in this land, and he (the rev. preacher) took it as almost a certainty that had it not been for those good and holy priests living here in England Catholicity would not be in the position it was in this country at the present day. They settled here in poverty, hid from the light of day, but they carried out the work of Jesus Christ in this land, particularly in this large city, so that Catholics had in a measure to thank those French priests for the religion that they had now in their hearts. And now they were called upon again to extend to French clergy a home and hospitality, and were asked to offer their prayers and their suffrages for them in the great crisis that was now taking place in the fair land of France, which was called the eldest daughter of the Church. France to the backbone was Catholic. Go through it where they would, into large cities or into the country, and they would find that the vast majority of the people were true, good and earnest Catholics.

They might somewhere see in the French press scurrilous articles against England, articles which were permeated with atheism and with everything anti-Catholic. But let them look at their own country. The press was moved by a few, and those few must not be taken as samples of the vast majority of the people of England. Neither must those who controlled the press in France be taken as representing the vast majority of the French people. They were often the offscourings of society. No, those who worked the gutter-press in France must not be taken as representing in any degree the opinions, belief, and faith of the majority of the people in France. The French people were losing their priests, or at least, losing the members of the religious orders, most of whom, both men and women, were leaving the country, and, as the crisis of the elections in France was an event upon which so much would turn, it was their duty as neighbors, it was their duty by reason of what France had done or them in the long years passed, it was their duty also because they were bidden to do it by the Cardinal, to pray as hard as they could, to offer up heartfelt, earnest suffrages that God might give guidance to and direct the elections of France. Might France, through the prayers of English Catholics, come to be the country she was years ago, and be called, not in name only but in fact, the eldest daughter of the Catholic Church? There was another lesson they could learn from the life of St. Anselm. He found it necessary to fight for the rights of the Church; so each one of them would have to fight in their own little way, hidden though it might be, for the faith which God had implanted in them through the sacrament of Baptism.

Think not about thy sin, so as to make it either less or greater in thine own eyes. Bring it to Jesus, and leave it to Him to judge thee.

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A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meeting 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 8th, 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. M. Callaghan, P.P. Director, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahala; 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 Advisor, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F., meets on the second and fourth Friday of every month in their hall, corner Seignures and Notre Dame streets. A. T. O'Connell, C. R., T. W. Kane, secretary.

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SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1,024. Dame Mary Anne Thompson, of the town of St. Paul in the District of Montreal, wife of Alphonse N. Brunet, plaintiff, vs. the said Alphonse N. Brunet, defendant.

Public notice is hereby given that an action for separation of property has been this day instituted between the above parties.

Montreal, April 2nd, 1902.

SMITH, MARKEY & MONTGOMERY,
Attorneys for Plaintiff.

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Vol. LI., No. 46

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NOTES

THE RECENT CATASTROPHES.—The civilized world has read and pondered over details of the double that has brought death to the people of Martin Vincent Islands. The disaster so surpasses of language to give a description of its details, it is more inclined to meditative in presence of visitation. But the lessons to be drawn from events—so many that difficult to simply enumerate. There is one, however, not avoid mentioning. It is the Omnipotence of the littleness and impotence of a catastrophe of it is in vain that the machinery of human devices and experts endeavor to calculate the results; internal elements that heart of this terrestrial action, and when their outlets for their pent up rush downward, there man, nor in human eye can check the devastations thousand souls swept in thirty seconds. Deceitful the reality of al prophecy, that in a twinkling of the eye, is destroyed by fire, holds of life, of grand shall roll back into eternity. Hand had once done would it not seem as conditions that are more pronounced of the very contents are foretold will prevail world is at an end. Time's course shall be not be in ten thousand this; nor yet in twenty, who is to say, looking witness at this hour, dictions of God—as he Write—are not to be believed. There is no doubt that but a huge ball of fire sufficiently thick to cease fires within from a state of ashes, and scattered to the winds is that crust going to cease forces that within its caverns? tell. Science is dumb can only reach one conclusion, that is at all individual—their divinity—is in the evidence. We are absolute save ourselves, and reliance and that is mercy of God. The countless lessons draw from the awful ruin and destruction those West Indian Islands.

A GOOD WORK.—work done by our society, and find done in the way for the care and cure are the unfortunate we find that there is that is frequently