

The Saint John Monitor.

Vo. VI.

Saint John, N. B., March 18, 1905

No. 16

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THE TEMPTING OF CHRIST.

SERMON PREACHED IN CHURCH OF ST. JOHN EVANGELIST,
JOHNVILLE, BY REV. WM. DOLLARD.

Gospel, Matt. iv: 1-11.

We are told in today's epistle "now
is the acceptable time, now is the day
of salvation." (2 Cor. vi.) We have
entered on the holy season of Lent.
The church commands us to do pen-
ance, to fast and abstain that we may
be sanctified. The spirit of the world
laughs at this and says it is all folly.
I believe it is a fact that most doctors
educated outside Catholic influences
regard self-denial in such matters as
mere superstition, and Catholic teach-
ing and practice as something almost
criminal. They conveniently lose
sight of the fact that a good deal of
their own prescribing is done on the
same principle, although with a differ-
ent motive, and anyhow their thinking
and their talking should not affect our
attitude towards a practice which the
wisdom of the Church has declared
not only salutary but necessary. It is
but a poor spirit therefore that begins
Lent by fortifying itself with a doctor's
prescription.

We should also remember that
with Lent begins what is called the
Paschal time. Every one who has
come to the use of reason is obliged
under pain of mortal sin to make a
good confession and to receive Holy
Communion within that period. This,
we may call the perfection of penance.
Such penance is necessary for every-
body, not only for those who are
guilty of grievous sins, but also for
those who lead what are called regular
lives. It is even necessary for the
saints of this world, as witness St. Paul's
confession a Sunday or two ago. "I
chastise my body and bring it into
subjection, lest perhaps, when I have
preached to others I myself should
become a castaway." (1 Cor. ix.)

If further argument were needed we
have the example of our Divine Lord
Himself in today's Gospel, after which
the Church has modeled her obser-
vance of the holy season of Lent.
That fasting and abstinence are in ac-
cord with the spirit of true religion,
with the continuous practice of the
Church, with right reason and com-
mon sense, we have already more than
once demonstrated. Today therefore
we will briefly consider the lessons
taught us by our Lord's temptation in
the desert, as He was about to begin
His Divine Mission for the Redemp-
tion of men.

Commentators remark in connec-
tion with this Gospel that the knowl-
edge of our Lord's divine personality
was kept from the devil. The devil did
not know He was God but he sus-
pected it, and wanted to find out. We
are also to remember that Our Lord's
temptation was altogether external,
that there was no weakness of will,
no darkness of the understanding, no
inclination to evil such as all other
men suffer from. When Satan found
Him therefore He had just finished
His fast of forty days, and His whole
human nature was clamoring for food.
"If Thou be the Son of God" says
Satan, "Command that these stones
be made bread." Christ answered,
"Not on bread alone doth man live
but by every word that proceedeth
from the mouth of God." Then the devil
took him up into the Holy City and
set Him on the pinnacle of the temple.
"If Thou be the Son of God" he said,
"cast Thyself down, for it is written
that He hath given His angels charge
over Thee, and in their hands Thou
shalt bear Thee up, lest perhaps Thou
dash Thy foot against a stone." Jesus
said to him, "It is written also, Thou
shalt not tempt the Lord Thy God."

Again the devil took Him up into a
very high mountain and showed Him
all the kingdoms of the world and the
glory of them. And said unto Him,
"All these I will give Thee, if, falling
down, Thou wilt adore me." Then
Jesus said to him, "Begone Satan: for
it is written: The Lord Thy God thou
shalt adore and Him only shalt thou
serve" (Matt. iv: 1-11)

Now we learn from this that there
are three ways particularly through
which men are tempted. Theologians
characterize them usually as concupis-
cence of the flesh, the concupiscence
of the eyes and the pride of life. Be-
fore the fall of man appetite was under
the absolute control of the reason and
the will. It is no longer so. In every
land and clime of the world many are de-
graded and enslaved by ap-
petite. Drunkenness, sensuality and
gluttony are as prevalent as the earth,
the greatest enemies of religion and of all
reforms of life. This is why the
Church is forever teaching temper-
ance, striking at the root of the evil,
encouraging modesty and self-
denial, without which no true piety
exists. There is nothing more pure or
nor the love of the world, nor the love
of self is answered by a true self-
satisfaction and a true contentment
nothing but food enough for the body
and abstinence.

The second mode of temptation is
vain glory. This is even more univer-
sal than the other. For while it is a
fact that some natures ordinarily are
rather repelled than attracted by ap-
petite, by indulgence, by lust or
gluttony, it is equally a fact that the
trail of this serpent of vain glory is over
us all. The poets and the philosop-
hers have recognized it as well as
the theologians and some of them
have gone so far as even to attempt
building up a system of philosophical
life on the basis that selfishness is in
some form or another the motive of
all human actions. Cardinal New-
man in one of his most beautiful ser-
mons compares this spirit of vain glory
or selfishness to the dust that is for-
ever falling everywhere, fine, impercep-
tible, unfeeling—if permitted to collect it
will cover and clog and hide every
fair feature. It will deaden and de-
stroy all the faculties of the soul.
The house-cleaning process of morti-
fication is the only safe and certain
preventative against spiritual torpor
and death. For lack of this pre-
caution we see good men, charitable
men, kind hearted men, generous
men, able men, slowly but surely cor-
rupted and destroyed. It is an every-
day experience. "Vanity of vanities
and all is vanity, except loving God
and serving Him alone." "What
fools we mortals be!"

"Man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most
assured,
His glassy essence like an angry ape
Plays such fantastic tricks before high
heaven
As make the very angels weep."

All the great crimes and the great
criminals of religious, social or polit-
ical history had their origin immedi-
ately in pride. The minor cruelties,
the worries, the shames, the revenges,
the meannesses from which you and
I suffer and everybody else, come
from our own or from the abominable
vanity and pride of others. Surely it
is high time for us to start house-
cleaning in the name of God.

The third source of temptation is
ambition. There is an ambition
Continued on Page 8.

WEDDING BELLS.

MELANSON-GAGNE.

The Pro Cathedral on Monday morn-
ing last was the scene of a very inter-
esting event, when Miss Lina E.
daughter of Captain Ferdinand Gagne
of Boston, and Mr. John J. Melanson
of Bathurst, were united in marriage
by Rev. M. A. O'Keefe. The bride
looked very pretty in a tailor made
suit of brown velvet with blue for-
get-me-not hat. She was attended by her
cousin, Miss May Barry, who was
prettily attired in a stylish blue suit
with blue and white hat. The groom
was ably supported by Mr. Joseph
Cuhig. After the ceremony break-
fast was served at the home of the
bride's uncle, Mr. Edward Barry, and
the happy couple left on the accom-
modation for their future home in
Bathurst. The groom presented the
bride with an engraved shirt waist
set of five dollar gold pieces and the
bridesmaid with a pretty gold locket
and chain. Both the young people
are immensely popular and have the
best wishes of many friends for future
happiness.—Chatham World.

KELLY-MCGIVERN.

A very pretty wedding took place
on March 6 at St. Francis De Sales
church, Roxbury, Mass., when Rev.
Father McCarthy united in marriage
Mr. Jeremiah Kelly and Miss Susan
McGivern. The bride was attended
by her sister, Miss Fannie McGivern,
while Mr. P. Pierce supported the
groom. Mr. and Mrs. Kelly will re-
side in Boston and have the best wish-
es of their many friends.

DEATHS AND BURIALS.

The death took place on Sunday of
Mr. Patrick Bain, jr., eldest son of
Mr. Patrick Bain, in the twenty-sixth
year of his age. Deceased had been
for sometime an employe of Mc-
Avity's. He leaves besides his par-
ents, three brothers, John, Thomas,
and Fred, and three sisters, Margaret,
Mary and Annie, all at home. The
funeral took place at 2.30 o'clock Tues-
day afternoon from his father's resi-
dence, 120 Pond street, to the Cath-
edral, where the funeral service was
read, and was largely attended. Di-
vision No. 1, Ancient Order of Hiber-
nians, of which the deceased was a
member, attended the funeral in a
body. The pall-bearers were from
the uniform rank, with which the de-
ceased was identified. Burial was in
the new Catholic cemetery.

The funeral of Mrs. Dennis Moriarty
took place Wednesday morning at
9 o'clock from her late residence, 41
Marsh street, to the Cathedral, where
Rev. R. J. Coughlan celebrated Re-
quiem Mass. Burial was in the old
Catholic cemetery.

Mr. W. C. Rudman Allan received
a telegram from Ridgeway, Pa.,
Thursday, March 2, announcing the
death of his brother, Mr. Walter H.,
at 3 o'clock in the afternoon. The de-
ceased was fifty years of age and had
been ill for the past six weeks. His
death was not unexpected. The re-
mains were brought here for inter-
ment.

THREE PRESENTATIONS.

At the Customs House Thursday
afternoon Messrs. Carleton, Bustin
and Buist, who were recently super-
annuated, were presented with a silk
umbrella, gold mounted, by their
former associates in the customs.
The presentations were made on be-
half of the officials by Collector A. T.
Dunn.

Red Rose Tea is good tea

LIQUOR HABIT PERMANENTLY CURED.

GOOD NEWS—To all men and women who have become enslaved by the soul destroying vice DRUNKENNESS and to those who are on the way to become slaves to drink here is indeed Good News. ARCTOS will quickly and permanently destroy all taste for liquor, it is a sure and lasting cure as hundreds can testify, can be administered unknown to the patient, quiets the shattered nerves, tones the appetite and digestive organs, and restores the entire system. ARCTOS is guaranteed to cure, money refunded in case of failure. Price of ARCTOS, Two Dollars per treatment. Sent by mail sealed to any address. Register all letters containing money.

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Same identical ore and veins now in sight on the BIG FOUR. Large ore bodies.

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Rossland ore shipments for 1902, 350,000 tons. Shipped for 1903, about 410,000 tons, 1904 about 400,000 tons. Total value of Rossland ores mined, \$31,000,000.

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No less than 100 shares sold. Shares can be had on installment plan, payments monthly. Twenty per cent cash, balance within a year.

Company has no debts or liabilities and a full force of men now working.

References.—The Hon. Mayor, Gold Commissioner; postmaster, or any bank or business man in city.

There is a tide in the affairs of men Which taken at the flood, leads on to fortune; Omitted, all the voyage of their life Is bound in shallows and in miseries.

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sufficiently efficacious, to support the hapless wayfarer against the stress of his own passions. The light of Christ, or Faith, can alone do this.

It follows from this that there cannot be any conflict between reason and Faith, both being light from the same source. Be the latter, however, many things are revealed which lie beyond the scope and ken of the former. To ask that reason should explain the why and wherefore, of revealed truths, is more irrational than to expect that a man, standing on the ground, should see as far as one seated on a lofty tower; or that a purling one should discern objects visible only to those endowed with perfect sight. Yet this is what many demand, and what some well intentioned believers attempt to do. Now, our Lord and His apostles came in contact with men of subtle intellects, with men as complex in their mental and moral nature, as any to-day, but they never endeavoured to adapt supernatural truths to the grasp of the intelligence. They never minimized their awful import, they never toned down what they demanded of us, nor softened the condemnation implied in their rejection. Christ gave them as revelations, and exacted an acceptance of them by reason of His words and works. The Apostles preached them by, and with His authority; the Church has always done the same. It is in this way, and not by rationalizing methods, that faith is taught and the true light diffused. The works of Christ seen during His life on earth, and in the spread and endurance of His Church, and His victory over the world, prove His Divinity. Therefore, He is the true light and His teachings should be accepted, although not demonstrated by the methods of human reasoning.

Yet, whilst Christ required Faith in His Divinity, and in His revelation, He did not ignore the part that reason has to play in guiding man's conduct, and in supplying motives of credibility. He appealed to His works. He invited the multitude to consider them, and to form their judgment of Him by them. He said: "If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father." (John x: 37; 38.) Here is an appeal to use their reasoning faculties, not, indeed, to prove a supernatural truth, but to prove from His works that He was a Divine Person, and consequently, to acquire for themselves the highest possible motive of credibility. For, if He is God, His words must be true; and a ready acceptance of them is the highest act of reasonableness, just as their rejection is the most unreasonable of all acts. We cannot insist too much on this in our day, in which men boast so much that they follow whither reason leads, and not what creeds teach, or dogmas proclaim.

ent mood, accept Christ's challenge to consider His works. They are to be read not only in the Gospel records, but, also, as we have pointed out, in the history of the world during the last two thousand years, and in the every-day life of the Church. For, as our Lord said: "My Father worketh until now, and I work." (John v: 17.) By all means let men make use of their reason, not in endeavouring to explain this, or that, article of belief, but in seeing whether anyone less than God could be the author of these works. If they are of God, all difficulty of accepting the teachings of revelation vanishes; creeds are seen to be but a summary of God's words, and Dogmas an authoritative declaration of certain truths.

Now, although the act of redemption can never be undone, and the world can never again be in darkness like to what existed before the coming of Christ, still indifference to the true light may become widespread, sins may abound, and faith—a living faith such as that by which "the just man liveth" (Romans i: 17)—may be hard to find. We must always remember that, although man was redeemed without knowledge of, or concurrence in the act, once he has attained the use of reason, he cannot be saved without the co-operation of his own will with the grace of God. Hence he may misuse his freedom, shut his eyes to the light, and "love the glory of men better than that of God."

It is sad to witness so much indifference in our day to the true light; inexpressibly sad to mingle with men who are kind, gentle, compassionate, loyal-hearted and eager in the pursuit of earthly knowledge, but unmindful of, or indifferent to the "light of the

World." Would that they could be moved to follow the example of the poor blind beggar by the wayside, in far-off Judea, and repeat his heartfelt petition: "Lord that I may see." (Luke xviii: 41.) Or say with the father of the dumb boy: "I do believe, Lord; help Thou my unbelief." (Mark ix: 23.) Not less kind would our Lord show Himself to-day, than when he walked the earth. Not less readily would He grant light and Faith, with the accompanying graces of joy of heart, and peace of mind, at this cry from a sincere soul.

But there is a still more saddening spectacle. It is that of those who have walked, for a time, in the full light of Christ, have known His law, have been signed with the ineffaceable seal of Baptism and Confirmation, have partaken of the thrice holy feast of our Lord's Body and Blood, becoming thereby heirs to all the promises of everlasting life, but who walk as in the night, and in the shadow of death. They have either fallen from the Faith entirely, or are so given over to the sinful pleasures of the world, or so absorbed by the vanities of life, or so immersed in the pursuit of earthly gain, or so intent on copying the habits, customs, and ways of speech of the "children of the world," that Faith is no longer their rule of life, nor the guide of their conduct. They may, indeed, continue to observe some of its outward forms; to follow some of its practices; but the spirit of God cries out: "I know thy works; that thou hast the name of being alive, and thou art dead." (Apoc. iii: 1.) For whilst they may mingle with the "children of God" at Mass on Sunday, they will differ in no appreciable degree from the "children of the world" during the rest of the week. Now, the "just man liveth by Faith,"—his thoughts words and acts, at home and abroad,—his behaviour in public or private affairs,—his manner of conduct, and mode of living, in civil and political movements, are all actuated and guided by supernatural principles revealed by Faith. God and his soul's salvation is his first and chiefest thought, his motto during life. "What shall I profit a man, if he gain the world, and lose his own soul?" (Matt. xvi: 26.) Be not deceived the whole world loved brethren; it is a "lure" (Matt. xvi: 26) to think one can live with the devil, and reign hereafter with God.

During the approaching season of Lent, search your hearts, dear brethren in the light of your early teaching, and see if your lives are ordered on the lines of a living Faith. Do you say your prayers every day with fervour? Do you assist with proper dispositions at Mass on Sundays and holidays, and endeavour to profit by the instruction given? Do you approach the Sacraments regularly during the year? Do you really set a value on your religion, and do your share towards upholding and propagating it? Do you effectively set before yourself the salvation of your soul as the one supreme work of your life? Should your conscience be unable to give an unhesitating yes to any of these questions, be assured that you are not walking fully in the light, perhaps you are stumbling in the darkness. Do not be deceived by the false ideas of life and duty so incessantly brought forward in all manner of publications. We need scarcely say, give no heed to the crude blasphemies regarding Christ and the holy Scriptures, propounded by those who, whilst not bereft of some intelligence, are walking in the night; whether wilfully or not, God, not we, must judge. But in any case, bear in mind the words of the beloved Apostle St. John: Every Spirit that confesseth Jesus Christ to have come in the flesh, is of God; and every spirit that disavoweth Jesus is not of God; and this is Antichrist, of whom you have heard that he cometh." (1 John iv: 2, 3.)

Perform some acts of mortification during the Lenten season; do not spend all your leisure hours in games and amusements, but give some time, at least, to reading good books, to prayer, and to meditation on the Lord's Passion and Death. Endeavour, by an increased loyalty to Christ in word and actions, to atone for past negligence, and to compensate, in some degree, for the coldness, indifference, and slights of so many others. By virtue of faculties from the Holy See, the rules regarding the Lenten fast and abstinence will be the same as last year. We earnestly exhort the faithful to compensate this indulgence of the Apostolic See by alms and good works.

The grace of our Lord be with you all, Dear Brethren.

This Pastoral Letter shall be read in every church of the Diocese, on the first Sunday after its reception that the Pastor shall officiate therein.

C. O'BRIEN,
Archb. of Halifax.

J. B. MURPHY,
Secy.

Halifax, February 28, 1905.

PERSONAL AND SOCIAL.

Mr. and Mrs. P. C. Millett returned to B. H. on Monday.

Mr. E. L. Rising returned on Monday from a visit to Upper Canada.

Mr. and Mrs. James H. Dooly returned from Boston on Wednesday.

Dr. A. A. Stockton, M. P., came down from Ottawa on Wednesday.

Mrs. M. L. Carter of Yarmouth, who has been here a week, returned home on Saturday.

Mr. and Mrs. F. P. Starr left last week on an extended tour to the States and Canada.

Miss Belle McLaughlin, Annapolis, N. S., has returned from a visit to her sister, Mrs. J. Arthur Rice, Bear River.

Mr. Joseph Connors left on Saturday evening for Nelson, B. C., to reside. Mr. Connors is a P. E. I. boy, but for some time has been working here. He has relatives out west.

Rev. Clarence McKinnon, of Sydney, is in the city, the guest of Mr. John E. Irvine. Mr. McKinnon, who has recently accepted a call to a church in Winnipeg, will preach at both services in Centenary Church on Sunday.—Globe, March 11.

"WITH THE BEST WISHES."

Educational Review.

In looking over our subscription books we see occasionally after a name scored out the phrase—"married and gone!" The announcement, conveyed to us by the good offices of some friendly postmaster or school officer has caused a feeling of regret that the bride (in nearly every case it was a bride) in the hours of her great happiness forgot that she owed us a duty (if nothing more) in asking a discontinuance of the Review.

The following expressive note, brimming with happiness, was received the other day. The Review extends its best wishes to a thoughtful friend.

To the Editor of the Review.—

DEAR SIR:—I have asked you a number of times since I have been a subscriber to the Review to change my post office address, but now I shall be very glad if you will be kind enough to change the name from Miss— to Mrs. —.

Yours truly,

CONTRACT AWARDED.

The contract for the galvanized iron work on the J. & A. McMillan building, Prince Wm. street, has been awarded to James McDade, Mill street. Mr. McDade is also putting on the steel work on the walls and ceilings of the new Emerson & Fisher building, Germain St.

DOUBLE TRACKING I. C. R.

Mr. Reid McManus, contractor of Memramcook, says he expects to start work in a few weeks double tracking the I. C. R. between Richmond and Halifax. Work will be resumed just as soon as the snow gets out of the way.

Its Cause and Cure.

Cold weather, shivering, no heat to sustain, emaciated, because ill-nourished. This is either because the starchy foods are improperly acted upon by the digested juices or the oils of the food are not assimilated. Cod Liver Oil combined with Maltine supplies this deficiency, for the oil rendered palatable and easy of digestion is at once assimilated and stored up in the form of adipose tissue. Besides this the Maltine renders soluble the starchy foods—whose special function is to supply heat or fatty tissue—thus affording material necessary to supply the waste of the body. Maltine with Cod Liver Oil is at once a food, a body builder, and medicine, incomparably superior to any preparation for the consumptive or debilitated. Verify this by a trial.

The Saint John Monitor

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Advertising rates on application.

T. O'BRIEN,

Editor and Proprietor.

Office: 85 Germain Street.

Branch office: 584 Main Street.

St. John, N. B., March 18th, 1905.

WOMEN IN THE CHOIR.

There is still some hope for women singers in our Catholic choirs. These good ladies were plunged in a gulf of deep despair when it was learned that, by the Holy Father's decree, they were to be banished forever from the choir gallery. They "wanted to know" why the more devout sex should not be allowed to sing to the glory of the Lord. Well, they may now lift up their hearts and rejoice. The Pontifical decree is likely to undergo some modifications. There was recently a joint meeting of the Commissions on Sacred Music and Gregorian Chant in Rome. While the general rule against mixed choirs was affirmed, the necessity was admitted of exempting those countries where it would be difficult to enforce the law. The United States was specially mentioned in the discussion as one of the places whose special circumstances called for exceptional treatment in this matter. A resolution to this effect was prepared for submission to the Pope who will probably agree to its terms. Switzerland has already secured this concession, and Bavaria has applied for it. In fact, no German bishop has thus far taken any steps to put the new law into practice. More seems to have been done in America than in any other country for the fulfillment of the Holy Father's purpose. Nevertheless we shall be glad to hear the trills of the soprano and the rups of the contralto echoing amongst the rafters.

THE CENSUS FIGURES SEX.

That there are more men than women in the United States would hardly be generally believed were the statement made by any one else than the director of the census, whose business it is to know all about such things. According to a bulletin just issued, males are in the majority in that country to the extent of 216 in each 10,000 of population. It would seem that these figures destroy all excuse for polygamy. Every woman in the country could be provided with a husband, with enough single men left over to keep the army filled to its legal limit. The excess of men is greatest in Wyoming (62 per cent.) and in Montana (6.16 per cent. A curious divergence of sexes appears in the returns for cities and country districts. In all communities of over 2,500 combined there are 200,959 more women than men, while outside these cities men are more numerous than women by 1,519,559. Among the negroes there are a few more females than males while with the Indians the males are slightly in excess. Five-ninths of all immigrants are men, which explains to some extent the surprising preponderance of males in the whole country.

EDITORIAL NOTES.

This is the month dedicated by Catholic piety to St. Joseph. His feast will be on Sunday, the 19th inst.

Every member of the family should join in the beautiful prayer of the Rosary every night during Lent.

This is the season when Catholic literature should be abundant in Catholic homes. Subscribe for THE

St. John Monitor and recommend it to your neighbors.

After twenty years' faithful service as an Alderman, Mr. Patrick Farrell was a candidate for the Mayoralty of Fredericton on Monday. He had been in the field for some months. Over a score or more of the best citizens had been solicited to run as a candidate against him, but they all declined. A short time before the contest a candidate was found willing, and Mr. Farrell was beaten by 103 votes, out of a total of 875 cast. Mr. Farrell is an Irishman and a Catholic, otherwise he would have been elected without opposition. When the Catholic Emancipation Act was before the British Parliament in 1829, one of the members said "giving the Catholics the right to vote was one thing; voting for them was quite another matter." True enough!

PERSONAL AND SOCIAL.

Bishop Cameron of Antigonish, leaves for Rome on Tuesday, March 21st.

The Advocate, Newcastle, mentions Mr. J. D. Creaghan as a candidate for the mayoralty of that town.

Miss Mysie Byrne, St. Andrews, N. B., is visiting her cousin, Miss Anna McGuigan, 138 Britain St.

Dr. E. P. Doherty, surgeon at Dorchester, is about to leave for Boston to undergo special surgical treatment.

Fathers Devlin and Dougherty, S. J., arrived at Truro on Thursday from Montreal, bound for Aberdeen, C. B., and will commence a mission at that place this week.

Count de Bury was a passenger on the Boston express. He was playing morning, returning from Rome to Boston and other parts of Europe. Count de Bury is still suffering from injuries which he received when he was thrown from a coach on the road. He is expected to walk in a few days.

The Fredericton Press has been enlarged by the addition of a new column on each page, and the lengthening of its columns, so that it is now an eight-page paper, six columns to a page.

TUESDAY IS THE DAY.

Tuesday, March 21st, is always a busy time at Climo's photo rooms, when large numbers take advantage of the annual photo offer. For the sum of \$3.00 customers are supplied with 18 of the best cabinet photographs, value \$8.00. No wonder hundreds come and have a sitting or two.

FLAG PRESENTATIONS.

The ladies auxiliary of Division No. 1, A. O. H., on Monday night presented to company No. 1, Hibernian Knights two handsome silk flags. The presentation was made by the president, Mrs. E. Finigan.

A SPLENDID PEN.

We are indebted to Messrs. S. Kerr & Son, of the St. John Business College, for a gross box of their College Pens. These pens are of an excellent make, and well deserve the popular demand for them.

RINGS AMONG THE ROMANS.

Among the Romans rings were not worn, save by ambassadors, senators and persons of high degree, and Tiberius made a property qualification for wearing rings.

RED HAired COMFORT.

Why not be proud of red hair? Socrates, the father of philosophy, was red haired.

St. Paul was red haired, freckled and ugly.

Julius Caesar was red haired, and that he was of the redheaded sort there is none to deny. He was ever ready for a fight and wasn't afraid to meet all comers, and he would have won against all had not Brutus and a few other jealous officeholders done him to death after a most contemptible fashion.

Queen Bess had red hair and lots of it, and it made the royal ladies angry that they couldn't imitate her style, which was so much admired by courtiers and gentlemen of every land.—New York World.

THE LAW OF REACTION.

It is as true in morals as in physics that action and reaction are equal and in opposite directions. Every action, however trivial it may seem, has its reaction. A man may not be conscious of the reflex influence of his deeds, but the reaction is immediate and the influence is permanent. This is a very serious phase of life—one to which we give too little thought. We think of our acts as they affect others, forgetting that our acts react upon ourselves. Our acts towards others rebound and strike us with the same force that they strike others. We speak of the influence of our words and deeds upon others—in shaping their characters and directing their lives, but our words and deeds have the same influence upon ourselves—in molding our characters and governing our lives. We are accustomed to think of sin as wronging God, but, by the law of reaction, the sinner in committing sin inflicts a wrong upon his own soul. The good that we do reacts upon us and promotes our growth in goodness. A Christlike deed makes the doer Christlike.

UP AND DOWN WITH THE BISHOP.

Bishop Dudley of Kentucky was much addicted to sport especially liking to hunt and fish. Once, when on a shooting trip, the bishop chanced to fall in with an old mountaineer, who according to Representative Ollie James, took a great fancy to his new acquaintance, whom he did not in the least suspect was a bishop. When Bishop Dudley was preparing for his return home he invited the old man to visit Louisville, so that he might hear him preach.

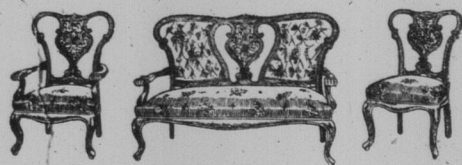
"Preach?" gasped the old mountaineer. "What you preach! Kin you preach as well as you kin shoot?" "Much better," responded the bishop, smilingly. "Be sure and come some Sunday. I'll see that you get a good seat in front."

The old man availed himself of the invitation thus extended. At the conclusion of the service he quickly sought out his friend, the bishop, and grasped him by the hand.

"Mr. Bishop," he cried enthusiastically, "I don't know much about your creeds and dogmatics, but I riz and sot with you every time!"

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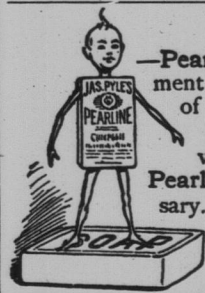
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Its the Quality.

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LADIES' SHIRT-WAIST SUITS in Silk and Mohair.

LADIES' SEPARATE SKIRTS, in black, navy, brown, light, medium and dark grey, and fancy mixtures.

LADIES' SILK BLOUSES, in black, white, light blue, brown and navy.

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LADIES' WHITE MOHAIR BLOUSES.

LADIES' WHITE CREPE BLOUSES.

LADIES' BLACK CREPE BLOUSES.

LADIES' HENRIETTA BLOUSES, in white and light blue.

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Black and colored Broadcloths, Venetians, Cheviots, Canvas Cloths, Panamas, Homespuns, Scotch Tweeds, Coverts, Showerproof Cloth.

Dress Goods and Shirt-Waist Suitings.

Black and Colored Mohairs, plain and fancy.

Black and colored Voiles and Eolionnes.

Black and colored Henriettas.

Black and colored Crepe de Chenes.

Black and colored Albatross.

Black and colored Etamines.

White Eolionnes, Voiles, Crepe de Chenes, Henriettas, Albatross, Mohairs, Cheviots, Serges, Venetians and Broadcloths.

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CATHOLICS

Should always prefer dealing with the merchants who advertise in their religious paper. It is a duty which our people owe, not only to such business men, but also to the press which represents and upholds the doctrines of the Catholic Church.

ST. JOHN WEST.

Almost invariably every autumn when the Winter Port business is about beginning one may read among the press local lists of names of C. P. R., and other employees connected with that business who have been reported by the watchful police as doing business in this city without a license. Even snow-shovelers during the winter working for the city, must procure this permit as a preliminary. It appears that no outsider can work here without paying for the privilege. They can breathe without charge, but that is about all. This suggests that up to the present the name of a certain United States contractor has not yet been reported for doing business here without a license. If press statements are reliable, this gentleman is not working for our city for the mere love of it, because he has already received substantial pay for his work and is in a favorable position to receive still further financial recognition. Has he been instructed to procure a license? If not, why not? If there is any principle involved in the existing rule or by law it should apply to all alike. That would be simple fairness. There are no social exemptions provided for, it is probable. But it will be said, the representatives of civic wisdom did not at the time of making the law anticipate a situation such as here hinted at. If the law is to be respected then there must be no distinction made. Treat all alike as there is a tradition that all men are equal before the law.

A new oil cloth has been placed on the floor of the engineer's room in the ferry boat "Western Extension." It has not been learned at whose expense this necessary addition has been supplied. Sometimes the engineers themselves purchase the oil cloth for this purpose.

The subject of municipal ownership is receiving more or less consideration among the citizens just now and the subject is discussed the more earnestly because of the fact that members of the Common Council have recently been indulging in a flirtation, as it were, with the Carleton Electric Light Works. Not all of the Council are flirts. Some are very level-headed, and perhaps that characteristic will be recognized by the Executive of the Citizens' League. Apropos of this question I would respectfully recommend to those who think they know nearly all that can be said on the subject, the perusal of the studious, careful perusal of an article by Mr. Clement H. Congdon, entitled "Public Utility Problem Solved," in the magazine "Men and Women" for the current month. It is possible from such perusal much valuable information would be derived. The distinguished author of the article referred to, puts the whole thing in a nutshell when he says that "municipal ownership is all right but municipal management is all wrong." It is not expert management, as it should be, if the idea is to enhance revenue and furnish the goods cheaper to the consumer. He refers to the existing conditions in Glasgow and gives figures which prove that in Glasgow the idea is carried to the extreme and the result is a fabulous municipal debt. This debt aggregates \$1,500,000,000. A shifting of individual enterprise attends it as well as an era of loot. Mr. Congdon deals with a remedy and he approves of long term leases, say thirty years, to the most expert manager rather than to the man or corporation that offers the most money for the lease or to the best bidder. The article in "Men and Women" treats the subject very fully and in an able manner, and there is no doubt contains much of benefit to those who desire to be well informed on the question of "Public Utilities."

On Sunday last the Rev. Father O'Donovan delivered a fine address on St. Patrick, the Apostle of Ireland. The life of the Saint and his labors were dealt with and the glory of Ireland, when she was known as the home of literature and land of scholars. The devotion of the people and their undying allegiance to their faith which has been handed down through the centuries, in its integrity and unimpaired; the persecutions of the people and their priests under the penal laws now happily done away with were referred to and the lessons of virtue taught by the lives of their ancestors were inculcated and their emulation recommended.

Rodney wharf was perhaps never in better condition to meet the spring time weather than it is at the present. A gutter or drain has been cut through the snow and ice, for its entire length, close to the sidewalk giving promise of flood avoidance in that neighbor-

hood at all events. During this week some sand has been placed on some of the more slippery and dangerous walks. The local Superintendent of streets has evidently found there is no law against the use of sand. It is a pleasure however to give him credit for protective action even at this late date. The work of clearing the snow drifts from the sidewalk still goes steadily on.

The recently re-organized West End Dramatic Club, which a week or two since gave such an entirely satisfactory and clever performance of "Captain Racket," in City Hall, have been invited to give the play in Sussex, K. C., and also in Fredericton. They have accepted these invitations, and will play the piece in Sussex this (Saturday) evening. The work of these young people is equal to that of many professionals and the people of Sussex will realize a genuine treat and an agreeable surprise in the performance. A large audience is anticipated as it is certainly merited.

CANADIAN CONFEDERATION.

An interesting lecture on Canadian Confederation was delivered by Mr. T. P. Regan, before the Y. M. A. of St. Peter's church on Sunday afternoon.

Mr. Regan has devoted considerable time to the study of this important subject, and his lecture proved most instructive.

No serious attempt towards political union had been made, said Mr. Regan, until the year 1854, when the question came up in the Nova Scotia House of Assembly, and the leaders of the two great parties agreed upon the advisability of such a movement. A delegation was sent to England to confer with her majesty's government from whom the reply was given that the matter belonged to the colonies to settle between themselves. Several other delegations were sent, from Upper Canada and in 1862, the Duke of Newcastle, colonial secretary, in a despatch to the governor general said that the provinces would unite, the matter would receive the consideration of the British government. The matter was then left to the provinces to settle. It had been opposed by the severance of the policy up till then.

During 1864, because of the decided by the imperial government, that the union of the provinces would be desirable, and the movement was pushed forward.

In 1864, the legislature passed a resolution authorizing negotiations regarding maritime union.

In the following September, a convention was held at Charlottetown, P. E. I.

Meantime, Quebec and Ontario were having a political crisis on the question of representation according to population, and were practically at a deadlock, in 1863. Hon. John Sandfield MacDonald's government ceased to command its proper influence, and in 1864 he resigned. Sir E. P. Tache formed a government, but with no better success.

Then, a coalition government was formed for the purpose of a Canadian reform bill, to apply to the united provinces.

Meantime the P. E. I. convention, upon opening, received word from the Canadian government, that a delegation would wait upon them, and decided to await their arrival.

The delegation was heard, and put up a broader union, as against maritime union. It was then agreed to take no further proceedings, to suspend deliberation, and adjourn to Quebec to further consider the union. They adjourned the following day, to report to their respective governments what had occurred.

On arriving at Halifax, they were given a banquet, and upon reaching St. John, were similarly entertained at Stubb's hotel on Prince William street.

On October 10th, 1864, the convention met at Quebec, and there were representatives present from the Maritime provinces, as well as Ontario and Quebec. The voting was by provinces, separate from the convention, the results being reported back. It was decided that federal, instead of legislative union would be much the best.

Apportionment, representation and financial difficulties were the principal troubles in the proposed confeder-

tion. It was decided to make Quebec the pivot, and future representation should be as to the number of members upon the same proportion of the province, that the number sixty-five bore to the population of Quebec.

Under the British North America act, section 8, it was provided that the census be taken in 1871, and every tenth year thereafter.

The matter of financial burdens was also discussed. The simplest method,—direct taxation of the Maritime Provinces was opposed and upon this question loomed up the rock of shipwreck. The parties disagreed, and argument seemed of no avail; and it was finally decided to adjourn for one day, and the finance ministers of the several provinces meet and see if some arrangement could be agreed upon.

The following day, they reported the conclusion at which they arrived, which, after some modifications, agreed to; and the crisis was over. Discussion, then followed on local legislation, crown lands, mines and minerals, which matters were arranged. Uniform law was wanted for all the provinces, except Lower Canada, i. e. Quebec.

The many details were put in the form of seventy-two resolutions for submission to the several legislatures. The final resolution of the B. N. A. act differed somewhat from these.

The convention at Quebec closed, and the delegates proceeded to Montreal.

"Whether it is a custom by descent or otherwise," said Mr. Regan, "I cannot exactly say, but true it is, that the habit of the English speaking race, and their descendants in every part of the world, to inaugurate great undertakings with eating and drinking."

A banquet was given at Montreal, and from there the delegates went to most of the important towns in Ontario. The selection of Ottawa as seat of government was at first unpopular, but was afterwards looked upon as wise and judicious.

The selection was finally left to Her Majesty, but, Sir Edward Head was credited with the choice.

In brief the agitation started in 1854, and enlarged and developed, as outlined until the provinces, except Newfoundland, fell into line.

In closing, Mr. Regan urged his hearers to do all in their power to further the interests of this Canada of ours.—Times.

LECTURE.

Mr. John A. Barry will repeat his lecture on the life of John Boyle O'Reilly Sunday afternoon before the Father Mathew Association.

REVERSING THE USUAL ORDER.

Balty Moore—I notice that a colored pugilist is planning to start a prize fight at 3 o'clock and get married at 5. Calvert, Jr.—This is certainly the age of revolutionizing old customs and getting things reversed.

TOO MUCH.

(Puck.)

A young theologian named Fiddle Refused to accept his degree; "For," said he, "'tis enough to be Fiddle. Without being Fiddle D. D."

PERFECTLY NATURAL.

Old Gentleman—How old are you, my dear?

Little Girl—I was eight years old yesterday.

Old Gentleman—Indeed! You don't look to be that old.

Little Girl—Ah, how you naughty men do flatter us poor, weak women!

A GENTLE HINT.

"Energy," said the young man, who had been calling steadily for about a year, "energy and promptitude—these are what are wanted nowadays."

"Yes, indeed," replied the young lady with meaning. "Just look at young Mr. Wilson. He met Miss Anderson only two months ago, and he is engaged to her already."

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INTERCOLONIAL RAILWAY

On and after SUNDAY, Nov. 29, 1904, trains will run daily (Sunday excepted) as follows:

Trains Leave St. John.

No. 6—Mixed for Moncton	6 30
No. 2—Express for Point du Chene, Halifax, Sydney and Campbellton	7 00
No. 26—Express for Point du Chene, Halifax and Pictou	12 15
No. 4—Mixed for Moncton and Point du Chene	13 15
No. 8—Express for Sussex	17 10
No. 134—Express for Quebec and Montreal	18 00
No. 10—Express for Halifax and Sydney	23 25

Trains Arrive at St. John

No. 9—Express from Halifax and Sydney	6 20
No. 7—Express from Sussex	9 00
No. 133—Express from Montreal and Quebec	13 50
No. 5—Mixed from Moncton	13 20
No. 3—Mixed from Moncton and Point du Chene	16 50
No. 25—Express from Halifax, Pictou and Campbellton	17 40
No. 1—Express from Halifax	18 40
No. 81—Express from Moncton (Sunday only)	24 35

All trains run by Atlantic Standard Time; 24.00 o'clock is midnight.

D. POTTINGER,

General Manager.

Moncton, N. B., Nov. 18, 1904.

GEO. CARVILL, C. T. A.,

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and is just the book for the Catholic woman with a preface by a Catholic

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FRANK J. McPEAKE,

Superintendent.

St. John, N. B., Jan. 1st, 1905.

At a meeting of Roman Catholic

ladies at St. John's, Nfld., it was de-

cided to make Archbishop Howley a

suitable present on his return from

Rome. The gift will take the form of

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HER ONE FAILING.

Detroit Tribune.

"Miss Pounder," said the bach-

elor merchant, sorting a pile of let-

ters and pausing to look dreamily at

the stenographer, "I have been

wanting to say something to you for

a long time. You're not busy now,

are you?"

"N-no, sir," answered the ste-

nographer, seeing a picture of her-

self telling a retinue of servants

where to get off. "N-no, sir, I'm

not busy."

"Well, what I want to say is this:

Your typewriter work is bad

enough when you take plenty of

time to do it. In fact, some of it is

simply rotten. Now I've noticed

that when people come into the office

to see me you can't resist the tempta-

tion to double your speed in order to

give them the impression that

you're a little bird. Between this

vast increase in speed and the won-

dering you do about what kind of

a hit you're making, the work you

turn out is something fierce. Now

don't you think that if you tried

real hard you could cut this out?"

ADVICE FROM A POET.

Butler's Journal, Fredericton.

Before erecting a costly monument

to Burns, we would suggest to the

people of Fredericton that they look

more after their own poets. The

leading ones have had to leave for the

States to make a living, while the rest

of them who cannot get away eke out

a miserable existence.

TWO O'BRIEN'S MADE UNITED STATES MINISTERS.

President Roosevelt on the 6th inst.

appointed two gentlemen of the name

of O'Brien United States ministers—

Thomas J. O'Brien, of Michigan, to

Denmark, and Edward C. O'Brien, of

New York, to Paraguay and Uruguay.

—Boston Pilot.

VARIOUS MATTERS.

In ordering thirty new gunboats

Russia shows that she intends to refer

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42 Princess Street,

St. John, N. B.



THE CANADIAN NORTH-WEST.

Homestead Regulations.

Any crown numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 3 and 24, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or the head of a household, or the owner of one quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months residence upon and cultivation of the land in each year during the term of three years.
(2) If the father or mother, if the father is deceased of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant sides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1898.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have been entry.

APPLICATION FOR PATENT should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. COBY,
Deputy Minister of the Interior.
In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase upon favorable and other conditions and private lands in Western Canada.

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Catholic Encyclopedia.

English speaking Catholics the world over will hail with delight the news that a great Catholic encyclopedia in the English language is soon to become an actuality. The publication of such a work has long been talked about. Its needs and advantages are an old story long discussed and long wished for. It has at last got beyond that stage and is about to become a realization. Arrangements have now been completed in New York city for that purpose, its board of editors formed and a publishing company established and incorporated to undertake it.

CHARACTER OF THE ENCYCLOPEDIA.

The Catholic Encyclopedia is designed to meet the needs of all classes of readers and students Catholic and non-Catholic. It will present, in concise form, authentic statements of the doctrine and discipline of the church, historical facts, correct accounts of individuals, equitable judgments on events, situations and controversies.

Among the subjects to be treated in the encyclopedia are:

The Bible: Biblical Criticism, Geography, Antiquities and Languages. Catholic Theology, doctrinal, moral, ascetical, mystical and pastoral. The Fathers of the Church and ecclesiastical writers.

Christian Apologetics.

Canon Law; Civil Law affecting the Church.

The Papacy, the Hierarchy and the Priesthood.

Religious Orders and Associations.

The Catholic Laity: religious, scientific and philanthropic work of individuals and organizations.

Relations of Church and State.

Church History; Christian Archaeology.

Biography: the Saints; distinguished Churchmen and Laymen.

Religious Art; architecture, sculpture, painting, music.

Philosophy and Education.

Comparative religion, literature, science, political economy, sociology and civil history, so far as they relate to the Catholic Church, will receive adequate treatment.

Special attention will be paid to those subjects which are of interest to Catholics in English-speaking countries. The growth and present status of the church in the United States and Canada, in England, Scotland, Ireland and Australia, will be exhibited with full historical and statistical details. Similar information regarding the Church in other countries will be brought within the reach of English-speaking peoples.

The subjects indicated above, and other subjects that may fall within the scope of the Encyclopedia, will be treated in accordance with the latest results of scientific investigation. In addition, whenever it is called for, a carefully selected list of the best authorities will be given. The bibliography will be an important feature of the Encyclopedia, and will make it especially valuable as a work of reference.

The Encyclopedia will comprise 15 volumes, quarto, each containing 832 pages, 100 text illustrations, 10 half-tones, 3 colored plates and several maps. The plates, topography, paper and binding will be of superior quality. The first volume will appear in one year, and the entire work will be finished in five years from the appearance of the first volume.

NEED OF THE WORK.

The need of a Catholic encyclopedia is obvious. It becomes more urgent as the work of the Church develops and compels the attention of thoughtful men. The space which can be allowed to Catholic subjects in a general encyclopedia is too limited to permit their proper treatment. On the other hand, Catholic sources of information are not always accessible. The most effectual means of placing them at the disposal of all readers is an encyclopedia of the character described above.

To the clergy, to every Catholic home, to schools, colleges and libraries, a work of this nature is indispensable. It must appeal also to many non-Catholics whose profession or interest obliges them to have an accurate knowledge of the nature, history and aims of the church.

So far, we possess nothing in English that corresponds to the Catholic encyclopedias in German and French. The benefits accruing from these publications are a strong argument in favor of the production of a similar work for the English-speaking world.

The editors are confident that the Catholic Encyclopedia, when completed, will be a literary monument to Catholicism wherever the English tongue prevails.

EDITORS AND CONTRIBUTORS.

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THE PUBLISHERS.

The publishers of the Encyclopedia are the Robert Appleton Company of New York, organized and directed by men of business ability and experience.

The Board of directors consists of Robert Appleton, Hugh Kelly, Edward Eyre, Charles G. Herberman and Wm. J. Crowley.

The editors and publishers have opened an office at No. 1 Union Square, New York City.

Two Views.

The Daughter—Arlene says that in my new white satin I remind him of a yacht under full sail. Her Father—From my standpoint you are more of a revenue cutter.

His Hope.

Barber—Will you have anything on your face when I have finished, sir? Victim—I don't know, but I hope you'll leave my nose at least.

Rare.

"Harduppy tells me he never destroys a receipted bill."

"No, he's more likely to have them framed and hung up in his parlor as curiosities."—London Judy.

If you want to retain your faith in a critic you ought never to see the things he criticizes.—Pall Mall Magazine.

His Is.

General Ogle, when submitting a letter for approval by the Pennsylvania legislature, which he had addressed on their behalf to the newly elected president, General Andrew Jackson, was interrupted by a dapper little fellow from Philadelphia thus:

"Pardon me, general. I do not wish to assume to make a suggestion to so distinguished a gentleman as yourself, but I cannot refrain from saying that it is customary in the east, and I may say in almost all the civilized countries of Europe, to write with a capital 'I' instead of the small 'i' in using this personal pronoun in epistolary correspondence."

General Ogle drew down his heavy brows, piercing the dandy's marrow with the fierce shaft of scorn that shot from his eye.

"Sir," said he, beginning with a hiss and ending with a roar, "when I write to such a great man as General Andrew Jackson, Democratic president of the United States, I abase myself—I abase myself, sir! I use as small an 'i' as I can put on paper. But, sir, if I should ever get to such a low pitch as to have to write to such a little snipe as you are I'd use an 'I,' sir, that would fill two pages of foolscap!"

DON'T RECOGNIZE DEFEAT.

Prove Your Manhood by Battling on Bravely After Reverses.

After 12,000 of Napoleon's soldiers had been overwhelmed by the advance of 75,000 Austrian troops he addressed them, thus: "I am displeased with you. You have evinced neither discipline nor valor. You have allowed yourselves to be driven from positions where a handful of resolute men might have arrested an army. You are no longer French soldiers. Chief of staff, cause it to be written on their standards, 'They are no longer of the army of Italy.'"

In tears the battered veterans replied: "We have been misrepresented. The soldiers of the enemy were three to one. Try us once more. Place us in the post of danger and see if we do not belong to the army of Italy." In the next battle they were placed in the van, and they made good their pledge by rolling back the great Austrian army.

He is a pretty poor sort of man who loses courage and fears to face the world just because he has made a mistake or a slip somewhere, because his business has failed, because his property has been swept away by some general disaster or because of other troubles impossible for him to avert.

This is the test of your manhood. Much is there left in you after you have lost everything outside of yourself? If you lie down now, throw up your hands and acknowledge your worsted there is not much in you. Stand it with heart undaunted and face forward you refuse to give up. To lose faith in yourself, if you scorn to beat a retreat, you will show that the man left in you is bigger than your loss, greater than your cross and larger than any defeat.

"I know no such unquestionable badge and ensign of a sovereign mind," said Emerson, "as that tenacity of purpose which, through all changes of companions or parties or fortunes, changes never, bates no jot of heart or hope, but wears out opposition and arrives at its port."

It is men like Ulysses S. Grant, who, whether in the conflict of opposing armies on the battlefield or in the wear and tear of civic strife, fighting against reverses, battling for a competence for his loved ones, even while the hand of death lay chill upon him, "bates no jot of heart or hope," that wring victory from the most forbidding circumstances. It is men like Napoleon, who refuse to recognize defeat, who declare that "impossible" is not in their vocabularies, that accomplish things—Success.

POINTED PARAGRAPHS.

It is well to take time in thinking before making accusations.

A woman who can use her eyes with effect is a dangerous rival.

Women take fright easily over a lover's compliments to another of the fair sex.

There is a species of treason in carrying water on both shoulders in a love affair.

In every man there is a disposition to do the grand where women are concerned.

It hurts a woman's pride to have another woman share with her a man's attention.

When one man sneers at another it is fair to presume jealousy is at the bottom of it.

When a man regards himself as irresistible it is time to do some quiet thinking and self abnegation.

Correggio and His Life.

Little is known of Correggio, which would argue that he was of a retiring disposition. He was born in the little town of Correggio, twenty-four miles from Parma. In the latter city he was educated, but in his seventeenth year an outbreak of the plague drove his family to Mantua. By 1514 he was back in Parma. For some years he worked here and painted many famous pictures. It may have been because of grief over the death of his young wife, but at the age of thirty-six, indifferent to fame and fortune, he retired to the little town where he was born. All that is known regarding his death is the date, March 5, 1534.—Charles H. Caffin in St. Nicholas.

Play Games.

Games help to form character to a wonderful extent, and I do not know any means by which you can so quickly arrive at an estimate of human character, of individuality, of personality, as you can by watching people at games or engaged in any sport that calls for endurance, patience, celerity of mind and body. The school with a good record for games is almost always in the front rank of scholarship.—Dr. Warre.

Former Experience Painful.

The young woman had just said no.

"Have you ever been rejected before, Mr. Huddleston?" she asked sympathizingly and almost tenderly.

"Once," he said, a spasm of pain contorting his features at the recollection, "by a life insurance company. I tell you it hurt—that time."

THE TEMPTING OF CHRIST.

(Continued from page 1).

which is called the last infirmity of a noble mind. But that is not the ambition—the pride of life, that is meant here particularly. It is the sort of ambition you find amongst people who are called worldly, the sort of people whom St. Paul calls "dogs" and warns his congregations against. The object of their ambition may be so paltry that a man of sound sense will laugh at it. It may be what is called "style" or social success in St. John, and it may be in the painful and squalid process of scraping some hundreds or thousands of dollars together just to get ahead of your neighbors in Johnville, but in either and in every case it is a deliberate stepping off of what is best in you, of the virtues that go to make a decent generation, for what will leave you and your children's children without the love or charity of an honest neighbor, and without the countenance and comfort of the grace of God. This is in its commonest "pride of life." You have heard of "shoneen" Irish, who adopt ways of thinking and talking and believing that more Irish than they are. There are lots of sham "shoneen" Catholics too, whose hearts and souls are really more Pagan and worldly than many instances than those who have learned to make the sign of the Cross.

There are one or two more points which deserve attention. We must bear in mind that temptations are not sins. This is overlooked or misunderstood by many, with the result that they inevitably become hypocrites or their lives are made positively pitiable. For the first it is enough to say that they are the sort of people whose piety has become so soured that they see evil where none exists. We have all met a few of them. "They are more Catholic than the Pope" as the saying goes, and apparently one of the chief aims of their lives is to point out the shortcomings of the priest, according to their exalted standard. From a strictly religious point of view they cheerfully consign most of their neighbors to everlasting perdition, and their pious platitudes in season and out of season would sicken any wholesome or innocent soul. One does not wonder indeed that Christ, the gentle and the loving and the forgiving, has a tender place in His Sacred Heart for all sinners, publicans or adulterers as they may be; but for the Pharisee, the religious hypocrite, never a good word. They are not easily frightened, those people; but it is on record that the terrible denunciations of our blessed Lord hurled at them every time He came in contact with them, scared them so that they feared to meet Him, and sent messengers instead.

But the other class, the honestly scrupulous people, deserve all our pity and our prayers. Their consciences become diseased and they suffer agonies through confounding temptation with sin. It is most touching and edifying to hear those poor penitents confess their sins. As far as human judgment can decide or perceive they are absolutely sinless, their souls are as white as the driven snow, and yet they suffer daily, hourly martyrdom merely because they are beset by temptations. They forget that one of the plainest facts in the lives of all the saints is the fact that they too were constantly tempted. Think of the confession made by Paul a few Sundays ago in the Epistle: "I know a man . . . caught up to the third heaven, who heard secret words which it is not granted to man to utter . . . and lest the greatness of the revelations should puff me up, there was given me a sting of the flesh, an angel of Satan to buffet me." If even St. Paul was thus tempted why should we be cast down? Does not God give us the same comfort He gave him?

"For which thing I thrice besought the Lord that it might depart from me: And He said to me, My grace is sufficient for thee, for power is made perfect in infirmity" (2 Cor. xii.).

Let us then guard against all temptation with the fullest trust in the grace of God. During this holy season of Lent let us be particularly on our guard against the three-fold temptation whereby all are tempted. That we may be strengthened, let us fast and abstain and cultivate charitable and kindly thoughts of our neighbor. It is only thus our morning and evening prayer will have any real meaning for us.

"Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil." Amen.

FROM HALIFAX.

Every Sunday evening during Lent a sermon will be preached in St. Mary's Cathedral, and a collection taken up in aid of the Home of the Good Shepherd. At Sunday night's service His Grace the Archbishop delivered a powerful sermon, urging Catholics during the holy season, of Lent to turn to Christ. His Grace was in excellent voice, and his discourse was listened to with rapt attention by the immense congregation present. At the close His Grace paid a tribute to the good work being done by the Sisters at the Home of the Good Shepherd.

A special meeting of the A. O. H. was held Sunday afternoon. There was a large attendance of members, and the Ladies' Auxiliary was also present. Besides the Chaplain, Rev. (Sundar) Moriarty, and Rev. Father . . .

The object of the meeting was to receive a visit from His Grace the Archbishop O'Brien, who always receives a visit from his Grace. . . .

His Grace accepts an invitation from the . . . organization, as he did upon After the arrival of President P. J. McManus presented a statement of the standing of the Society, showing the finances to be in a healthy condition, and giving a general review of the organization since its inception. Its object was primarily to provide members in sickness, and to provide a respectable burial. It is a thoroughly Catholic organization, and to become a member a candidate is also required to be Irish by descent. Its social side is open to all other good organizations, and it purposed providing a social and enjoyable and indulgence in It respects all other organizations, and itself all other places in the community. It was organized in January, 1902, with 19 members; to-day it has a membership of 170, with a magnificent suite of rooms and prospects that are bright and encouraging. The motto of the Hibernians was "Unity, Friendship and Charity," and it had endeavored to live up to that motto in the true meaning of the words. After Mr. McManus concluded his remarks, the Archbishop addressed the meeting. He expressed his pleasure at having the opportunity of visiting the Hibernians, and complimented them upon their well kept and handsome rooms. He believed there could not be too many Catholic organizations, providing of course, they were good and useful. He liked to see a rivalry exist between them—a generous rivalry—where one endeavored to exceed the other in promoting the cause of Christ, and in uplifting and ennobling their members. As Hibernians he urged them to live up to the true spirit of that great Catholic saint, St. Patrick, and if they did they would do honor to their church and to their country. Referring to the growth of the organization His Grace said he was pleased to see that it was not too rapid; he rather believed in that steady growth, it was a good sign. Then His Grace spoke of education, urging the Hibernians to see that their children received a good Catholic education, which was so necessary and important for their future welfare. He exhorted the members to lead a good example—it did not matter how high or low they might feel, they were in the social scale; it mattered not how humble their avocation might be; they could do an immense good by the example they showed to others, and he instanced the case of the Apostles to bear out the logic of his advice. His Grace closed by again complimenting the A. O. H., and wishing them and the Ladies' Auxiliary every success for the future.

NEW COMPANY.

John D. Creaghan, Newcastle; Fulton McDougall, J. W. Y. Smith, T. W. A. Flannigan, P. S. Archibald, all of Moncton; Howard McKendry, Chatham, and D. S. Creaghan, Newcastle, apply for letters patent as the

J. D. Creaghan Co., Ltd. The object is to take over the business now carried on by J. D. Creaghan, Newcastle, Chatham and Moncton. Capital, \$100,000, divided into 1,000 shares.

EDWARD TERRY.

Edward Terry, who is now on an American tour, is English born, although his middle name is O'Connor and he professionally is very much at home in Dublin. In this connection may be noted a curious divergence of circumstances. Henry Irving in his early days played in burlesques, then went to London and made his fame as a tragedian. Terry made his London debut as a legitimate actor at the Lyceum and subsequently established his own theatre. Terry's Theatre on the Strand, as the home of comedy. York Theatre has secured the above attractions for Thursday, March 23rd. One performance only.

THE BISHOP OF ST. JOHN.

A meeting of Catholics is to be held in St. Malachi's Hall on next Sunday evening to make arrangements to fittingly receive Bishop Casey on his return from Rome and the Holy Land. His Lordship is expected home shortly before Easter.—Tuesday's Globe.

STOICISM WORTHY OF THE NAME.

Younger Sister—What is stoicism? Elder Sister—Stoicism is the ability to congratulate the fiancée of the man you wanted to marry without showing any disappointment.

A LESSON IN POLITENESS.

Bobbie (taking the second apple)—If auntie had passed them to me first, I'd have taken the littler one. Mabel—Well, what's the matter? You've got the littler one!

AN ANNIVERSARY.

Rev. Robert Walsh, pastor of the Church of the Immaculate Conception of Worcester, was ordained 33 years ago last Sunday. He was ordained by Rt. Rev. Dominick O'Brien, bishop of Worcester in 1872. Springfield (Mass.) Tribune, March 4.

Father Walsh was connected in his younger days with this diocese, and was stationed at the Cathedral here for a brief period. Parishioners of an earlier generation retain pleasant recollections of the stalwart young Irishman.

ST. PATRICK'S DAY.

As THE MONITOR goes to press early on Friday it will be impossible to publish an account of the day's celebration. It will appear next week.

AN EXCELLENT SUGGESTION.

"I'm sorry, madame, but it's against the rules of the house. I can't exchange that goods again." "But my husband doesn't like it." "Why not exchange your husband?"

WE launder everything from a handkerchief to a circus tent, but we make a specialty of Collars, Cuffs and Shirts. All our shirt bosoms, collars and cuffs are elastic and warranted not to crack. Be faultlessly dressed and send your laundry to **UNGAR'S LAUNDRY, Dyeing and Carpet Cleaning Works, Limited.** Waterloo Street.

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Your attention is directed to our 25c ad. for this week.

Ladies' Ribbed Cashmere Hose, Only 25c a pair

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Richibucto Breakwater extension," will be received at this office until Monday, April 3, 1905, inclusively, for the construction of an extension to the breakwater at Richibucto, Kent County, Province of New Brunswick, according to a plan and a specification to be seen at the offices of Geoffrey Stead, Esq., Resident Engineer, Chatham, N. B., C. E. W. Dodwell, Esq., Resident Engineer, Halifax, N. S., E. T. P. Shewen, Esq., Resident Engineer, St. John, N. B., on application to the Postmaster at Richibucto, N. B., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signature of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for two thousand five hundred dollars (\$2,500.00) must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED. GELINAS,

Secretary.

Department of Public Works,
Ottawa, March 3, 1905.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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