

TRICK'S SOCIETY.—Established March 6th, 1866, incorporated 1868, revised 1864. Meets in Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, M. Callaghan, P.P. President, Mr. Justice C. J. Doherty; Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; Corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansy.

TRICK'S T. A. AND B. SOCIETY.—Meets on the second Sunday every month in St. Patrick's Church, 92 St. Alexander street, at 8 p.m. Committee of Management meets in same hall on the Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kilpatrick, W. P. Doyle; Recording Secretary, W. P. Doyle; Treasurer, P. Gunning, 716 St. Louis street, St. Henri.

YOUNG MEN'S SOCIETY.—Organized 1885.—Meets in its hall, 57 Ottawa street, on the Sunday of each month, at 8 p.m. Spiritual Adviser, Rev. Flynn, C.S.S.R.; President, Flynn, C.S.S.R.; Treasurer, Thomas; Recording Secretary, Robt. J. Hart.

OF CANADA, BRANCH.—Organized, 13th November, 1884. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, every Monday of each month. The regular meetings for transaction of business are the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chairman, F. J. Sears; President, P. J. Rec.-Sec., P. J. McDonagh; Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Officers, Drs. H. J. Harrison, Conroy and G. H. Merrill.

CHURCH BELLS.—Since the first hour of Christianity, the glories of Mary have been sung and repeated, in every imaginable form, by the Church. The devotion to the Blessed Virgin has been one of the most noteworthy characteristics of the Catholic Church in all the long series of ages that she has existed. In no other Church has the Mother of God received the respect, honor and veneration that Christ expressly desired to have paid to His Mother. It is, also, a fact not to be overlooked that this year, the golden jubilee of the dogma of the Immaculate Conception, there is exceptional reason for a greater and more fervid devotion to the one whom God has so signally honored.

It will be remembered that the late illustrious Pontiff, Leo XIII., had planned a special and universal celebration for this year. His worthy successor, Pius X., desirous of fulfilling the wishes of the departed Pontiff, and, at the same time, giving vent to his own devotion to the Blessed Virgin, has ordained the carrying out of that programme. Amongst other items therein is that of keeping in a special manner the eighth of each month from the eighth of December, 1903, to the eighth of December, 1904. Now that May, the month of Mary, is at hand, it so happens that the eighth of the month will fall on a Sunday. Thus we begin the month of Mary on Sunday, and we keep the eighth day on Sunday. There would seem to be something providential in this arrangement. As Sunday is the day of rest, the one day of the seven on which every person is free to practise the devotions that may be suggested by circumstances, all can make a special effort to-morrow to commence the month's devotions with the Church, and join her fully on the eighth day of the month in the commemoration of the glorious dogma that has proclaimed to the universe the ineffable beauty of the Immaculate Mother of God.

We have no need to insist further, for we are confident that all our readers will be only too happy to make this month of May, 1904, a month through the intercession of the one who was raised to the dignity of the Mother of Our Savior.

TEACHING MORALITY.—In the New York Legislature a bill has been introduced "to provide for the giving of instruction in the principles

# The True Witness AND CATHOLIC CHRONICLE. Witness



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## THE TRUE WITNESS AND CATHOLIC CHRONICLE

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### EPISCOPAL APPROBATION.

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

## NOTES OF THE WEEK.

**MAY**—This is our last issue for April. To-morrow will be the first of May. It is not often that the most beautiful month of the year commences on Sunday. Although the entire world, animate and inanimate, feels a rejuvenation when the flowery month of May comes to us, we Catholics have a special reason to rejoice in its approach. As all know, it is the month selected by the Church for special honor and devotion to Mary, the Mother of God. We need not tell of all the special prayers and devotions that mark each day of the coming month. With them all our readers are familiar. Nor do we think it necessary to insist upon as general an attendance as possible, each evening, at the devotions of the "Month of Mary." In each parish, at Grand Mass, to-morrow the hours of these devotions will be announced by the respective pastors. As a rule they consist in special prayers, such as the Litany, the Rosary, and others in honor of the Mother of God, a short instruction, and the Benediction of the Blessed Sacrament.

of morality," in all the public schools of the State. Despite the very awkward manner in which this piece of significant legislation is drawn up it aims at something better than the Godless system that has obtained of late in the public schools of America. It must be a sad confession of the inadequacy of the public school system to find the law makers obliged to legislate upon the teaching of morality. If such were the case with Catholic schools, what a mass of condemnation would not the secular press and the denominational pulpits pour out on them? This comes of the unfortunate system that drives religion, consequently pure morality, out of the schools. It has been the same the world over; it is the same in France to-day; it will be the same in every other land, where men seek to eliminate God from the school, to keep religion away from the children. The State needs morality in order to be able to exist, and there can be no morality without religion. This is one of the great points in favor of Catholic education. It is essentially based on faith and morals, and they go hand in hand with secular or profane instruction; the combination of them constitutes a Christian education.

**GOVERNMENT OWNERSHIP**—Like the two-edged sword of the ancients, the ticklish question of Government ownership would seem to cut two ways. One of our leading American contemporaries says: "Agitating who affect to see in Government ownership of public utilities a panacea for all labor troubles must regard the conditions in Austria with considerable despair. There Government owns and controls the railroads, and there that which is declared to be the greatest strike the world has ever seen has broken out among the railway employes. The men have abandoned the trains on the tracks and are asking for more pay. At the same time the Government is ordering out the troops in an effort to compel a return to work. Evidently governments can become as oppressive as individuals. It is the same in every other country, and in every sphere of life. Be it a Government, a Trust, an ordinary Company, or an individual that employs labor, the conditions must always be between the capital holder and the labor contributor. And when we have ransacked all the principle economic theorists, and all the speeches for and against in these great political and politico-labor agitations, we find no better solution for the various problems than those found by our late Pope, the illustrious Leo XIII. There is, in the human breast, a constant gravitation towards possession, and while one man seeks to secure that which he wants, another seeks to retain that which he holds. The capitalist wants to hold on to his capital and to secure all he can of profit out of it; the laborer wants to get all he can of that capital at as little cost of labor as it is possible. Thus the difficulty goes on, being increased at times by circumstances of an exceptional character. Government ownership may be a guarantee for the laboring man that he will receive his share of the capital, proportionate to his work; but it does not warrant him against the undue aggression of evil-intentioned governments upon his labor. Nor is his recourse, in the case of government ownership, as safe and as easily taken, as when he is dealing with a lesser power. It matters not in whom the power is vested, unless jus-

ty reigns at the council, the unfair will continue to be done by many.

**ERRORS OF GENIUS.**—Some time ago, on the occasion of the series of lectures delivered in America and Canada by Mr. W. B. Yeats, we found it proper to point out some remarks of that learned gentleman regarding certain great Irishmen, that might bear amendment. It would seem that since Mr. Yeats has gone home he has been passing other remarks that have grated on the ears of some of our contemporaries. In this connection we find the following little bit of rich sarcasm in a Catholic American contemporary:

"The patronizing way in which distinguished foreigners pass judgment upon the capabilities and possibilities of Americans is both amusing and amazing. Even Mr. William Butler Yeats, who had to come over to this country for the kind of appreciation which makes possible the commonplace business of living, is pleased to reassure us, while expressing his gratitude for our hospitality, that we may do great things 'in two or three generations' because we are 'imbued with a great intellectual curiosity.' Mr Yeats' condescension is kind, but somewhat retroactive. Since American admiration for genius is not by any means confined to the large Celtic element with which he is in peculiar sympathy, the suggestion of our intellectual immaturity is more or less a reflection upon his own performance. Thus to impugn the judgment that has estimated his work most kindly is an evidence of greater modesty on the part of Mr. Yeats than his most enthusiastic admirers gave him credit for."

The lesson this teaches is that it is not always profitable to be hypercritical.

**EMPTY CHURCHES.**—Mr. Bok, the editor of the Ladies' Home Journal, a gentleman who is at home on every imaginable subject and can write well upon every conceivable theme—whether he knows anything about it or not—has undertaken to tell his readers why it is that the churches are so empty of young men. Of course he means Protestant churches. It is, he says, on account of the lack of attractive preaching. He says that such men as Henry Ward Beecher, Phillip Brooks and Dr. Rainsford never had to complain of the scarcity of young men in their audiences. Of course not. They were eloquent and even sensational preachers. A Catholic contemporary referring to Mr. Bok's estimate of the attractions needed in churches has the following very striking comment to make:

"It evidently does not occur to him that he makes the poorest of all arguments for religion in insisting that its drawing power depends upon the magnetism of an individual man, that faith in God shall flourish only in proportion as its preachers have the gift of eloquence or the knack of entertainment. The editor of the Ladies' Home Journal is out of his province—if there can be any province which is not his—but he has admirably succeeded in summing up in a phrase all the ineffectuality of Protestant churches. There is simply 'nothing to go for.'"

## Consumption Cured By Fresh Air.

It seems to be settled now that not medicine, but fresh air is the cure for consumption and all other diseases of the lungs. From all over the coun-

try reports have appeared in the papers recently of the excellent effects experienced by consumptives sleeping in the open air. Even during the coldest weather, last winter, people afflicted with consumption have slept on verandas, or in rooms unheated and with windows open, for the purpose of strengthening their lungs. Some years ago such a course would be considered almost suicidal. Then lung diseases were doctor and codled. Now the treatment is radically different. Fresh air, fresh air, and more fresh air—such is the prescription now. We read in the papers last week of a man who had walked more than 10,000 miles to cure himself of the dread disease. He comes from San Francisco where, eleven years ago, he found himself afflicted with consumption. He removed to Salt Lake City and to Los Angeles in a futile effort to improve his health. His wife died, and in August, 1901, when he was told he could not live three months, he resolved to start walking and to die on the road in an effort to better himself, if necessary. He then weighed 98 pounds.

At first he was so weak he could go only a short distance. But the fresh air, for he also slept in the open air when he could, soon gave him new strength, and he has been walking ever since. He now weighs 138 pounds and is in robust health, but says he feels the necessity of keeping in the open and exercising constantly to keep alive. In the cold weather he goes south, and in the spring makes his way north again. He has been in nearly every State in the Union and along the borders of Canada.

Of course not everyone can take the tramping cure, nor is it likely that in every case it would be beneficial, but every one may have the main good which the tramping affords, namely, fresh air. — Sacred Heart Review.

## WEDDING BELLS.

On Tuesday morning at 8.30 o'clock the marriage of Miss Sarah Wright, eldest daughter of Mr. Patrick Wright, a prominent citizen of Montreal, to Mr. Edward F. Casey, choir-master of St. Anthony's, and a well known figure in commercial and musical circles, took place in St. Anthony's Church. The ceremony was performed by Rev. John E. Donnelly, P.P.

The bride was escorted by her father, and Mr. Thomas W. Casey was his brother's groomsmen. The bride wore her travelling suit of cinnamon-brown cloth, trimmed with cream braid and touches of gold, and a pretty hat of cream-colored tissue and gold. She carried a shower bouquet of white roses. After the nuptial Mass Mr. and Mrs. Casey left for Toronto, Chicago, St. Louis and other places in the United States, and on their return they will reside on Mackay street. The bride was the recipient of many very beautiful presents. The groom was presented with a handsome cabinet of sterling silver from the choir, and also one from the Montreal Waterproof Company.

The choir during the ceremony, under the direction of Miss Donovan, organist, rendered a beautiful programme of musical numbers.

Another wedding which attracted much attention at St. Anthony's this week was that of Miss Amy Cox, daughter of Mt. John Cox, to Mr. John Graham.

The bride, who was attended by her sister, Miss Lulu Cox, was given away by her brother, Mr. William H. Cox, N.P., Mr. William Graham acted as best man. The ceremony was performed by Rev. Thos. Heffernan, after which breakfast was served at the residence of the bride's mother. Mr. and Mrs. Graham left on a trip to New York, Washington and other American cities. On their return they will reside at No. 528 St. Hubert street. During the wedding service Miss Marie C. Hickey, of Morrisburg, sang two solos with exquisite taste.

## Golden Wedding Of Mr. and Mrs. McNamee.

As announced in our issue of last week, the celebration of the Golden Jubilee of the marriage of Mr. and Mrs. F. B. McNamee took place at St. Patrick's Church. The scene was most inspiring, as His Grace Archbishop Bruchesi stood before the venerable jubilarians and addressed them in words of congratulation on having attained such an anniversary. His Grace referred to the many charitable works in Montreal in which the aged couple had taken an enthusiastic interest, and closed his touching remarks with the hope that they would be spared for many years to come.

Rev. John E. Donnelly, P.P., St. Anthony's, was the celebrant of the High Mass and was assisted by Rev. William O'Meara, P.P., St. Gabriel's, and Rev. Father Coffey, S.J., as deacon and sub-deacon. Among the clergy who occupied the stalls in the sanctuary were noticed: Rev. Martin Callaghan, P.P., St. Patrick's; Rev. Dr. Luke Callaghan, Rev. Fathers O'Reilly, of the Hotel Dieu; Fitzhenry, of St. Laurent College; Doyle, of Loyola College; Demers, of the Cathedral, and Fathers Heffernan, Killoran and Polan, of St. Patrick's.

Mr. and Mrs. McNamee were attended by Mr. and Mrs. Farthing, of Buffalo; Mr. C. F. Smith; Mr. and Mrs. C. Lee Abel, and Miss Abel, of Buffalo; Mrs. Peter Buckley, Troy, N.Y.; Mr. and Mrs. Austin Finnigan, of New York.

In the beautifully decorated pews reserved for the members of the family and friends were, among others: Mr. T. McGovern, a son-in-law, with his wife and children; John Thomas McNamee, a son, with his wife and three children; Mrs. T. Buckley, New York; Mrs. Locket, Montreal, and Mrs. Kate O'Reilly and daughter, of this city; Sir Thomas Shaughnessy, Sir Wm. Van Horne, Hon. Charles Fitzpatrick, Mr. Justice C. J. Doherty, Hon. John Costigan, ex-Minister of Inland Revenue; His Worship the Mayor; Mr. R. Bickerdike, M.P.; Senator MacLay, Mr. E. H. Lemay, Alderman Gallery, M.P., Alderman Walsh, Mr. and Mrs. Michael Burke, Mr. William E. Doran, and many other leading citizens.

St. Patrick's Cadets acted as a guard of honor and occupied a position inside of the sanctuary railing. The choir, under the direction of Prof. J. A. Fowler, rendered portions of Mass 4, and the Credo in Gregorian chant. At the Offertory an Agnus Dei was sung by Mr. Lamoreaux and Mr. Langlois. The Hymn to St. Patrick was sung by Mr. J. P. Kelly. Mendelssohn's Wedding March was played by the Professor at the opening and close of the service, together with several Irish melodies.

After the ceremony the jubilarians, accompanied by a large number of friends, assembled at the home of Mr. and Mrs. McNamee, where dinner was served. In the afternoon, from 3 to 7 o'clock, hundreds of citizens called on the venerable couple to offer their congratulations.

Following is a list of the presents sent to Mr. and Mrs. F. B. McNamee on the occasion of their golden wedding, with the names of the donors: Robert Bickerdike, M.P., a gold-mounted marble clock; ex-Ald. Chas. F. Smith, a gold headed cane; S. Beaudin, a clock; Jas. Brady, gold mounted cane; Mrs. Geo. E. Mathieu, gold mounted satchel; the Rev. gentlemen of Loyola College, gold mounted onyx cross; Mrs. Vanier, onyx cross with holy water fountain attached; Lady Hingston and Mrs. Thompson, on behalf of the Catholic Sailors' Club, gold mounted rosary, a signet ring and gold pencil; Rev. J. E. Donnelly, gold mounted rosary

and gold pen; Mr. P. Davis, Ottawa, gold card receiver; Mr. Thos. Collins, bon bon set of five pieces; ex-Mayor and Mrs. Cochrane, gold mounted dish; Mr. and Mrs. Frank Simpson, a gold mounted cheese spoon; Mr. W. Germain, M.P., gold spoon; Mr. and Mrs. A. McCready, Elizabethport, N. C., gold souvenir spoon; ex-Alderman John Heney, Ottawa, gold flower vase; Mrs. Peter Buckley, of Troy, N.Y., cut glass flower vase mounted in gold; Mrs. Austin Finnigan, Buffalo, N.Y., ornament, gold mounted; Dr. Hackett, gold mounted fruit dish; Mrs. Meigher, gold mounted photograph frame; Rev. Sister Hickey, two gold mounted relics; Mrs. C. Lee Abel white satin visiting card case mounted in gold; Sisters of Villa Maria Convent, hand painted fruit dish, gold, mounted; Sister Ste. Eugenie, of the Congregation, Ottawa, hand painted scapulars; Mrs. W. McCready, gold mounted jewellery case; Mrs. Harry Cool, gold mounted ice-cream server; Mrs. Menzies, white pearl gold mounted prayer book; Mr. F. W. and Miss Smith, cut glass salt seller, gold mounted; Mrs. Dennis Barry, gold heart, set in diamonds; Mr. and Mrs. John Foley, gold lock-et; Sister Costello, of Lawrence, Mass., gold heart and cross, mounted in pearls; Mr. and Mrs. W. L. McKenna, five o'clock gold coffee spoons Mr. and Mrs. McNamee, of New York, a gold mounted clock; Hon. John Costigan, a gold fern dish; Mr. and Mrs. D. E. Campbell, gold lorgnette and gold cuff buttons; the Misses Bickerdike, gold thimble; Mrs. Gilchen, Quebec, gold paper cover; Mr. and Mrs. Dineen, gold thimble; Mrs. Gaynor, Quebec, gold charm; Mrs. John Morrissey and Mrs. Fontaine, gold table bell; Mrs. C. Egan, salad fork; Mrs. and Miss Irwin, gold mounted picture; Mrs. A. Locket, gold pin; Miss Pringle, English red roses, mounted in gold; J. Beamish Saul, a basket of yellow roses; the Misses O'Neill, Villa Maria, basket of American beauties; the Queen's Club, roses and carnations; Mrs. Davies, flower vase; Mrs. F. O'Neil, Yonkers, N.Y., gold cream pitcher and sugar bowl; Miss Elizabeth O'Neil, Yonkers, N.Y., gold sifter; Miss Nellie O'Neil, Yonkers, N.Y., gold salt sellers and spoons; Mr. F. Walsh, Ottawa; Mrs. Kenney, New York, and others also sent presents.

## LOCAL NOTES.

**ABBE BOURASSA, P.P.**—On Sunday last at all the Masses, and especially at the Grand Mass, at St. Louis de France Church, Rev. Abbe Bourassa, former secretary of Laval University, announced his entry upon the duties of pastor of that parish. The new incumbent began by paying a rare tribute to the virtues and good works of his predecessor, the late Cure Laroque. He then recalled the fact that when it was only supposed that Father Laroque would retire to take up his duties as visitor of the schools, he had been selected by the Archbishop to succeed to the charge of Parish Priest. He stated that the late Father Laroque had been exceptionally pleased to know that he was to succeed him; they had been close friends and had understood each other well. Now that Father Laroque had gone from them, in a far different manner from that in which it was expected he would leave, the new incumbent enters upon his duties filled with the thought of death, the responsibility of the priest, and with a determination, as long as it might please Providence and then his ecclesiastical superiors, to continue in charge, to follow as closely as possible in the footsteps of his predecessor, to continue the work that he had so wonderfully commenced, and to be to the parish a father such as the regretted priest had ever been.

## HEALTH.

Energy and health are the highest kind of capital. A man bankrupt in these is the poorest wretch of all. In vain will he search the statutes and the constitutions for relief when his health is gone, for upon this great and final subject they are as silent as the grave.

The Jubilee of the Immaculate Conception.

General Intention for May named and blessed By the Sovereign Pontiff.

"I am the Immaculate Conception" was the response as if from heaven, to the definition of December 8th, 1854, proclaimed by the Church on earth.

Our reigning Pontiff, Pius X., in order to prepare the world for the coming jubilee, calls its attention in an Encyclical to this great truth, and establishes the claim of Mary Immaculate to our confidence and devotion.

Referring to the chief reason why the fiftieth year after the proclamation of the Immaculate Conception should excite a singular fervor in the souls of Christians, the Pontiff asks: "Can any one fail to see that there is no surer or more direct road, than by Mary for uniting all in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God?"

Hence Holy Scripture almost invariably presents to us the Redeemer in figure and prophesy as united with His Mother. The Lamb was to be sent to rule from the rock of the desert; the flower was to blossom from the root of Jesse.

As to the new dispensation, when shepherds and Wise Men led by signs and apparitions, sought the new born King, did they not find Him with Mary His Mother; and can it be doubted that with her alone of all others Jesus was united for thirty years in closest ties of intimacy and domestic life?

As we obtain through Mary the knowledge of Christ, to know whom is eternal life, we also gain through her more easily that life of grace of which Christ is the fount and principle. Because she is the Mother of Christ, she is our mother also.

If, however, we wish, as all should wish, our devotion to be full and

and truly of the members of Christ which we are." (St. Augustin). Who, then, can doubt that she uses all means to obtain from "the Head of the body of the Church," that He transfuse His gifts through His members, above all the gift of knowing Him and living by Him.

Mary has still another claim to the title of Mother of the Redeemed, because of the intimate part she took in the work of the Redemption. Having given the substance of His flesh to the only-begotten Son of God, who was to be born with human members, a substance from which the victim was to be prepared for the salvation of men, she was entrusted with the charge of guarding and nourishing the victim and of presenting Him for the sacrifice at the appointed time.

The error of our times, which aims at these virtues a deadly blow, and strikes at the very root of Christianity itself, is Naturalism. It denies the original fall, consequently the need of a Redeemer, grace and Church. But let the people believe and confess the Immaculate Conception of Mary, and all these dogmas are safe.

Well, then, may we pray during Mary's month that the preparation for and approaching celebration of the jubilee of her Immaculate Conception may beget all over the world a renewal of that true devotion explained in the Encyclical of Pius X.—J. J. C., in Messenger of the Sacred Heart.

This is the end which the devout exercises and solemnities ought to have in view at the approaching celebration of the Immaculate Conception of Mary, to know and really love Jesus Christ, also to follow His example. Unless we add to outward manifestations the homage of the heart and will they will be empty forms, mere appearances of piety.

Hate of sin. Let all, therefore, take this as certain that if their piety towards the Blessed Virgin does not keep them from sinning, or inspire the desire to mend their evil ways, it is false and deceptive piety.

That true devotion to Mary should show itself in hate of sin, the very dogma of the Immaculate Conception teaches. We shrink with horror from the thought that, as Denis the Carthusian so well expresses, "this woman who was to crush the head of the serpent should have been crushed by him, and that the Mother of God was ever, even for a moment, the child of the demon."

If, however, we wish, as all should wish, our devotion to be full and

worthy of her, we should strive might and main to imitate the example of all her virtues. True we can hope for heaven only so far as we bear the image of the patience and sanctity of Christ, "the first born among many brethren." But our weakness is such that the splendor of the divine Exemplar overcomes and dazes, and the Providence of God has proposed another exemplar, who, being the nearest possible to Christ, accords more closely with our littleness. This second pattern is the Mother of God, in whose life, as in a mirror, says St. Ambrose, is reflected "the brightness of chastity and the form of virtue."

Faith, Hope and Charity ever shone forth from Mary's life, yet they reached their highest brightness when, at the foot of the Cross, amid blasphemies and mockery because "He made Himself the Son of God," she recognized and adored with unshaken constancy His Divinity. She placed Him dead in the sepulchre, but never for a moment doubted that He would rise again.

The love of God, with which she was consumed, makes her a partaker in the sufferings of Christ, and at the same time, as if forgetful of her own sorrow, she prays for the pardon of the executioners though they cry out in their hate, His blood be upon us and upon our children.

The error of our times, which aims at these virtues a deadly blow, and strikes at the very root of Christianity itself, is Naturalism. It denies the original fall, consequently the need of a Redeemer, grace and Church. But let the people believe and confess the Immaculate Conception of Mary, and all these dogmas are safe.

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OLD PUBLICATIONS.

(By a Regular Contributor.)

It seems to me that it was Sir Boyle Roche who once said: "The next volume I read was a series ten books." I may use this unintentional "bull" in a very literal manner. The next of my old publications consists of a series of forty-five volumes—the edition was published in London, in 1817. These volumes are small pocket-editions, averaging two hundred and fifty pages each, and bound in old calf, a form of binding calculated to last till Doom's-Day.

In the first place I will mention the names of the publishers of these books—each series, and often each volume, having a special publisher, dating back through the latter half of the eighteenth century. I copy from the title page:

Printed for Nicholas, son and Bentley; F. C. and J. Rivington; G. and W. Nicol; Clarke and sons; A. Strahan; G. Wilkie; Scatcherd and Letterman; J. Nunn; J. Cuthell; Longman, Hurst, Rees, Orme and Co.; S. Bagster; J. and A. Arch; Lackington and Co.; J. Black and son; Black, Parbury and Allen; J. Asperne; J. Ottridge; J. Richardson; J. M. Richardson; R. Scholey; Higley and son; J. Hatchard; J. Harris; R. S. Kirby, R. Pheney; J. Mawman; Baldwin, Craddock and Coy; J. Booker; N. Hales; Sherwood, Neely and Jones; J. Ebers, P. and W. Wynne; Gale and Fenner; C. Brown; Ogles, Duncan and Bohran; J. Bohn; A. K. Newman and Co.; Rodwell and Mar-

tin; E. Wilson; J. Robinson, Walker and Edwards; R. Saunders; W. H. Reid; G. Mackie; J. Harper—all of London. Wilson and Sons, York; A. Constable and Co.; Oliver and Boyd; and J. Fairbairn, of Edinburgh.

How many of these once famous publishing houses are known to-day? How many readers possess volumes that come forth from any of these houses? Yet they were all important in their time, and they all gave to the world some of the most perfect models of English composition.

Now I will state what these volumes are and how many of each publication. The "Spectator," nine volumes; the "Tatler," five volumes; the "Rambler," four volumes; the "Guardian," four volumes; the "Advertiser," three volumes; the "World," ten volumes; the "Connoisseur," three volumes; the "Idler," one volume; the "Mirror," two volumes; the "Lounger," two volumes; the "Observer," three volumes; the "Looker On," four volumes; the "Index," to the series one volume: making forty-five volumes in all.

There are two prefaces written to this edition—one in 1803, the other in 1807—both short, and both very necessary to explain the information I purpose giving in future issues. The first of these prefaces runs thus:

When this edition of the British Essayists was undertaken by the Proprietors, the office of Editor was intended to be confined chiefly to the collection of the several papers with the folio originals, or with the best editions in other forms. The many errors that have crept into the most valuable of these works, and had been copied from edition to edition without discovery and without disturbance, rendered this highly necessary; and it was a task, however laborious, which the Editor will remember with pleasure, if it shall be found that his design has been accomplished in any considerable measure. He was led, however, to suggest, what the proprietors readily acceded to, that this edition should be distinguished by some accounts of the history of each work, and of the lives of such of the writers as were less generally known, in the form of Preface. For the plan, therefore, as well as the execution of this, he is wholly accountable, and has little to advance in defence of his attempt, or in extenuation of the errors that may be discovered, but the plea that the times he could spare from the collection of the papers, and the correction of the press, were short and irregular, and that the materials of these Prefaces were to be sought in a variety of volumes and records, which it may be probably thought he has not been able to arrange in the happiest manner. A foundation, however, it is presumed, is laid for future investigation; and some articles of literary history have been recovered, which are curious and interesting.

In tracing these the editor begs leave to acknowledge, with respect and gratitude, many valuable communications from various literary friends particularly from Mr. Nichols, Dr. Burney, Rev. G. Cambridge, Rev. John Warton, Samuel Rose, Esq. of Chancery Lane, Dr. Charles Coote, Mr. Duppa, and Isaac Reed, Esq. of Staple Inn, a gentleman who in questions of literary history, was never consulted in vain. By such assistance, it is hoped, something has been done to revive the attention of the public to a species of writing peculiar and highly honorable to the genius of our nation, and which has so eminently contributed to its advancement in refined taste and decorous manners.

The second preface runs thus:

The Editor has little to add to the advertisement prefixed to the British Essayist, published in 1803, unless to acknowledge, on the part of the Proprietors, the rapid sale of the work which they are happy to find has been generally considered as a standard in every juvenile library—and on his part, the liberal notice taken of these Prefaces in the literary journals. These he has now endeavored to enlarge and improve by information recently collected from various sources.

Although the number of volumes remains the same as in the last edition, by a different arrangement, room has been made for the introduction of "The Looker-on," an ingenious and elegant paper, which was very favorably received by the public and it is hoped will be accounted no

OUR CURBSTONE OBSERVER. ON TREATING.

All over the American Republic there are spasmodic efforts being made, by certain well-intentioned people, to establish anti-treating societies and to have anti-treating legislation. It is a subject that occupies the pulpit as well as the platform. It is an off-shoot of the temperance announcements that are constantly going on. As far as legislation is concerned, I have very little faith in it; but I do believe that a great deal can be done, by those seriously interested, through means of social influence, and especially of fashion, or custom. No doubt that treating at bars is one of the most fruitful sources of extreme intemperance. On this examples I can count by the thousand, and I have seen hundreds—I do not exaggerate—become drunkards, simply on account of the social glass, or the treating habit.

SOME REFLECTIONS.—I have reflected often and long upon this subject, and especially as I stood on the curb-stone and watched the actions of ordinary individuals in life. I have noticed, times numberless, a couple of men meet, shake hands, chat, and just as they were about to part, one would ask the other to "come and have something." And away they would go. Now, if there were no such a thing as treating, the invited one would have gone home, or to his office, or about his business, and would never have thought for a moment of going in to get a drink. He did not want it, did not feel the need of it, had no thought of it. It was suggested to him, and he would have felt it to be an act of unfriendliness to have refused. He went in. There he felt it his duty to at once return that treat. So the two of them had two drinks each, and possibly more, while had there been no treating, the one would have gone his way sober and without any drink, and the other would probably have gone in alone and had one drink and no more. However, were there no such a thing as the social custom of treating, at least two-thirds of the open drinking of the day would be done away with, and thousands on thousands would never contract the habit, nor form the taste. This is one of the great inconveniences and unfortunate results of treating.

THE INSULT OF IT.—Did any inconsiderable addition to the series of British Essayists.

All that I have thus given is for the special purpose of asserting the importance and authenticity of the volumes before me. It would be out of the question to attempt any appreciation of the works of the British Essayists. But who were they? What age did they live and write in? What effect had they on the formation of modern English literature? These are questions of the highest educational importance, that—I will fully answer in a series of contributions ranging over a month and a half or two months. In fact, I believe that the information that my old volumes afford is calculated to benefit all readers, young and old; but especially the young, who are starting out upon the long pathway of general education.

FRENCH CONGREGATIONS. The exodus of the Congregations from France continues, says the Freeman's Journal. The Jesuits are preparing a new College in Jersey for French pupils. A teaching Order of Brothers has established its headquarters at Taunton in England, and another was warmly welcomed the other day by the Mayor of Susa, in North Italy. Father Desmaisons, of the Congregation of the Holy Ghost, who has arrived at Bordeaux from the British Niger Colony, says that in the said place both French and English missionaries are on the same footing, irrespective of creed. The British Colonial authorities are gladly accepting the services in hospitals of French nuns who had to leave their country. French Sisters at Gambia and the capital of Nigeria, and the nuns of the Dakkar Hospital, under notice to quit from the French have been engaged by the English;

of our high-minded, high-spirited citizens ever reflect upon the veiled insult that an offer to treat contains? You meet a man on the street, he offers to pay for a glass of liquor for you. Why? What does he expect to derive from that act? Is it your good he seeks? Does he suppose that if you need a glass of liquor you cannot buy one for yourself? Just reflect upon it. Imagine a man coming to you and saying, "Come along poor fellow, I know you cannot afford a drink, I have more money than you, I will pay for one if you care to come and have it." You may reply no man would ever use such words. No, but, when he asks you to have a drink, he says that which is equivalent of the other remark. Then, again, Did you ever meet a man who would stop you on the street and say: "You look hungry, come and have a lunch, I will pay for it?" Or one who would say: "You look shabby, come in and I will pay for a coat, or a hat, or a pair of boots for you?" Not at all likely. No one would do so; and if anyone did so, you would take it to be an insult to offer you a meal, or a hat, that you may need and that will benefit you, how much more so it is not an insult to offer you a drink that will hurt you and that you do not need?

CONCLUSIONS.—I suppose that it is scarcely necessary for me to draw conclusions from these few brief observations and reflections; they seem logical enough to suggest themselves. Nor do I expect, for a moment, that anything I can write will have the effect of preventing the mean and destructive habit of treating. Yet I will have the satisfaction of having written it, all the same. There is one remark that I would make, and I call the special attention of the young people to it. If once a certain set finds out—and they always seem to find out by instinct—that you do not treat, nor accept treats, you will see how little of their company you will have. They have "no use" for you, as the saying goes. When you had your hand in your pocket, ever ready to treat, or accept and then return a treat, they were to be found near you, around you. They met you every here and there, at all hours, as if by accident. But the moment you ceased treating they turned off to seek pastures new, or other geese to pluck.

Westmount Properties For Sale.

The following year for a wider field of labor came to Paris as delegate of Metz on the bus body. From that pointment to the S and to the office of pr Dauphin, his labors were unceasing. Each years, he preached either the Advent station or the great churches vening, according to the time, three sermon He preached the Lent of the Minims in 1660 the Carmelites in 1662 mas de Louvre in 16 Germain's before the He preached the Adve the Louvre in the pro Court in 1668; and before the Court in 16 of his great funeral ora livered in 1662, and 1663. Meanwhile he able in preaching to le diences. From time preached in convent of occasion of the clothing of nuns. He gave con parlors of convents ences of pious persons, them familiarly the E pel of the office of the maintained his early r St. Vincent de Paul, quest, and probably in he preached one of his

The Rev. Patrick I the Irish College, P to the Ecclesiastica April an opportune cond centenary of France celebrated on year. While the wr ludicrous subject nota controversialist and exemplary as a Bish sets him among the and he devotes the a to a careful study of the glory of a sacred later ages, and wort those of St. Chrysost gustine. Our readers will be tulate ewith Father P of the life of this ab courageous churchman Vincent de Paul, m Louis XIV, and as ciated forever with c tennest human and his the life of France. James Benignus Boss Dijon in 1627. His dies were made at t lege in his native tow passed to Paris, and lege of Navarre, at t most distinguished in Here he studied with and in 1652 obtained doctor of theology. I he was ordained pri the retreat in prepara dination in the m Lazarus, under the di Vincent de Paul.

ATING.

high-spirited citizen upon the veiled infer to treat contains...

I suppose that it is necessary for me to draw in these few brief observations...

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THE CENTENARY OF BOSSUET.

The Rev. Patrick Boyle, C.M., of the Irish College, Paris, contributes to the Ecclesiastical Record for April an opportune article on the second centenary of Bossuet, the French celebrated on April 12th this year.

Soon after his ordination Bossuet went to reside at Metz, where he had obtained a canonry. In 1657 the Queen Regent, Anne of Austria, visited that city, and on her return to Paris she commanded Vincent de Paul to send a mission to Metz.

The following year found Bossuet in a wider field of labor. In 1659 he came to Paris as delegate of the chapter of Metz on the business of that body. From that date until his appointment to the See of Condom, and to the office of preceptor of the Dauphin, his labors in the pulpit were unceasing.

ful sermons, that on "The eminent dignity of the Poor of the Church," in aid of the mother house of the Sisters of Providence, whom Vincent had founded.

Unfortunately the conferences delivered by Bossuet during those retreats have not been preserved. The year 1670 marks an epoch in the life of Bossuet.

In 1681 his duties as preceptor of the Dauphin came to an end, and he was promoted to the See of Meaux. Before setting out for his diocese he took a prominent part in the assembly of the clergy of France, and in the drawing up of the famous declaration of 1682.

When the assembly came to a close Bossuet set out for his diocese. It was comparatively obscure; even at the present day the episcopal city of Meaux contains only 12,833 inhabitants.

Justice Hatch outlines the case substantially as stated above, but in more detail. The first wife and daughter were buried in Greenwood cemetery, Brooklyn, in a lot which belonged to Mr. Butler up to the time of his death.

nations he was wont to deliver an exhortation appropriate to the occasion. He addressed fervent exhortations from time to time to communities of nuns; and it would be difficult to find anything more practical or more beautiful than his sermon to the Ursulines of Meaux on the threefold silence—the silence of rule, the silence of prudence and the silence of patience.

A Legal Struggle For a Corpse.

The following extraordinary account of a lawsuit now in progress in New York courts which is published by the Buffalo Commercial, contains lessons for all classes of Catholics.

Some novel questions have been decided by the Supreme Court of this State, but one of the strangest actions arising in jurisprudence of the State became publicly known last week when Justice Hatch of this city sitting in the first department of the appellate division at Brooklyn, handed down an opinion on the question of the place of interment of a deceased husband and father.

Asahel Seward Butler, a Protestant, married a Protestant woman and had a son and daughter by her. The wife and daughter died and were buried in a Protestant cemetery in a lot owned by Mr. Butler.

In an action brought by the son against his step-mother to obtain the custody of the body, the son obtained a temporary injunction pursuant to which the funeral services were held and the body of the deceased was placed in the receiving vault of a Roman Catholic Cemetery.

Justice Hatch outlines the case substantially as stated above, but in more detail. The first wife and daughter were buried in Greenwood cemetery, Brooklyn, in a lot which belonged to Mr. Butler up to the time of his death.

to be buried in Greenwood cemetery by the side of his first wife and daughter, and that frequently during the last four years he and his father visited the family plot in Greenwood cemetery to strew flowers upon the two graves.

The defendant, in reply to these affidavits, stated that prior to their marriage it was agreed that all the children of this marriage should be brought up in the Roman Catholic faith; that pursuant to his directions she bought Roman Catholic books for him to read, and that upon the day of his death he was regularly admitted into the communion and membership of that Church.

Since the temporary injunction was served upon the second wife the funeral services have been held and the body is resting in the receiving vault of the Roman Catholic Cemetery of Long Island.

The lower court made the order granting the custody of the body to the son, and from that order the appeal is taken by the wife.

The wife claimed that in the absence of any specific direction of the husband, the law vests in the widow the absolute right to select the place of interment and that such right is superior to the right of the children.

Justice Hatch holds, however, that such question should not be decided until the trial of the action has been had, and on this question the justice says:

"It is readily apparent that the religious convictions of an individual may furnish a controlling element in making selection of his final resting place. In the Roman Catholic Church the place of burial is held to be consecrated ground and the belief in a future existence held by the members of that Church makes the right of burial in consecrated ground a matter of serious concern.

Under the heading, "The Eighth Commandment," The Church Progress says: "A very common offense against the commandment is that species of detraction known as tale-bearing. It is that low, vulgar habit of the tongue which creates discord among neighbors and sets enmities among friends.

Report for the week ending Sunday, 24th April, 1904: Irish, 148; French, 72; English, 14; other nationalities, 12. Total, 246.

ST. BRIDGET'S NIGHT REFUGE.

Report for the week ending Sunday, 24th April, 1904: Irish, 148; French, 72; English, 14; other nationalities, 12. Total, 246.

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SAINTS OF THE MONTH.

(By a Regular Contributor.)

We have neglected the saints and anniversaries for the past few weeks. Sometimes these things are unavoidable. However, we find that this month of April contains quite a number of most interesting anniversaries.

THE ROMAN CAPTIVES.—In the fifty-third year of the reign of King Sapor, of Persia, there was a great capture made near the Tigris of about a thousand Christians, who were all led into captivity.

SAINT BADEMUS.—St. Bademus was a Bishop, who also suffered martyrdom under King Sapor. His story is a peculiar one. A certain lord of the Persian court named Ner-sau had refused (being a Christian) to offer sacrifice to the sun, but failing at the sight of the tortures gave way, and abjured his faith.

ST. LEO THE GREAT.—Another of this month's saints is St. Leo, the Great. It was this Pope who induced the terrible Attila, King of the Huns, who was then ravaging Italy, to stop his work of ruin.

ST. PETER GONZALES.—This great saint, whose anniversary also comes in April, is styled Patron of Mariners, from the fact that at one time, when he was preaching at Bayona, in Galicia, a fearful storm arose, he exhorted his audience to remain. At his prayer the storm was appeased, and though all the land around was deluged, not a drop of rain fell on the audience.

PARISH GOSSIP.

Under the heading, "The Eighth Commandment," The Church Progress says:

"A very common offense against the commandment is that species of detraction known as tale-bearing. It is that low, vulgar habit of the tongue which creates discord among neighbors and sets enmities among friends.

Violations of the eighth commandment are of frequent occurrence amongst some who lead, in all other matters of Faith, a practical Christian life. The habit of tattling about one's neighbor, of speaking uncharitably of others, and of gossiping imaginative scandal grows upon one easily.

Pope Leo, full of faith, journeyed to Ravenna, where he met Attila, and received, contrary to all expectations a most favorable audience. St. Leo died on the 10th November, 641. His feast is, however, celebrated in April, for on the 11th of that month took place his translation.

ST. JULIUS.—St. Julius was a Pope and protector of St. Athanasius, attacked by the Arians, who were seeking to prove their cause against the Church. The Council of Sardica assembled in this Pope's reign, settled many points of discipline, and put an end to all doubt regarding the presumption of the schismatics.

ST. HERMENEGLD.—This great martyr was put to death on the 13th April, 586, by his own father, Le-vigild, the Goth and Arian King of Spain. Hermenegild was himself a Goth, but he married a Catholic wife and became a valiant Catholic soldier, whose strong faith endured the test of martyrdom.

THREE SAINTS.—Saints Tiburtius, Valerian and Maximus were martyred in the year 229. The 14th April is believed to be the date. Valerian was married to St. Coeily, through whom he became a Christian, and through whom he converted his brother Tiburtius. St. Maximus was the officer appointed to attend the martyrdom of the three, but being converted on the spot, he also received the crown of martyrdom.

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ambassadors of the fictitious will unwind, on every occasion that they are given an audience, a string of "it may-be's and I heard it said," for your criticism.

Gossip, tale-bearing and uncharitable words have separated husband and wife, and disrupted happy, God-fearing families. One word of imaginary scandal coming to the ear of husband or wife, starts a flame that is quenched, only when home ties are broken. Idle and evil talk have ruined many a girl's life and sent her adrift on the tempestuous sea of sin.

Good, devout Catholics should, when the parish messenger of tattle and tale visits their home, remember the Eighth Commandment and dismiss, unceremoniously, he or she whose budget of scandal brings unhappiness to many family circles and innocent individuals. —Michigan Catholic.

DENTIST. Walter G. Kennedy, Dentist. 383 Dorchester Street, CORNER WANSFIELD.

THE ROMAN QUESTION.

SOME ARGUMENTS BY "CRUX."

Within the past few months, ever since Russia and Japan have been drawing closer into the storm centre of war, there has been an atmosphere of uncertainty over Europe.

Should Italy be involved in that struggle, her crown would only be safe when set beside the tiara, her sceptre would only be secure when protected by the eternal keys.

In an admirable article, published in the North American Review, Mgr. Bernard O'Reilly once said: "Should Pope and King, in the eventuality of war, have to fly from Italy, we know from the history of the past centuries that Leo XIII or his successor is likely to return to Rome as the heir to the crown of the new Kingdom of Italy."

"Every Christian people," said Mgr. O'Reilly, "has a right to know and to feel that its relations with the Holy See are not influenced by the interference or dictation of a hostile or unfriendly or even a friendly nation."

Before coming to my own remarks, that will be brief, I will give one more quotation from that same article, which I find reproduced in the "True Witness" and other Catholic organs at the time it was written.

"No title among those of the potentates and governments of Europe could be compared in antiquity and universally admitted righteousness to that of the Pontiff kings. The territory thus granted to them by the gratitude and reverence of peoples and princes was the pledge and security of their independence of all foreign domination or dictation."

over every known land (except Ireland), that St. Peter came, and as First Bishop of Rome, there set up the See that is destined to last till the final hour rings from the clock of Time. Gradually the fabric of the pagan Empire tottered to its fall; but the Vicar of Christ held steadfast to the Throne of Faith.

In order that the one called upon to exercise universal jurisdiction over the spiritual world, might be free from the vassalage that any one power might impose, and that his mandates might go forth to all the human race, princes gave him certain ground, individuals gave him lands; and, finally, by fair acquisition and legitimate donation, the Father of the Christian world became the possessor-in trust-of those territorial domains called the Papal States.

ANTIQUITY OF CLAIMS.—The Vicar of Christ, in the name of the Church, received that property from its legitimate owners, from princes, Kings and Governments. His title thereto runs back beyond that of the oldest European nation to-day. Take France for example. Her possessions are recognized by international law and her rights are consecrated by the lapse of centuries.

Yet the claims of the Sovereign Pontiff to the Papal States are stronger and older than those of the French Government to the soil of France; the rights of the Catholic world to that property—stolen and usurped by others to-day—can be traced in an unbroken series back into the twilight of the early centuries.

HISTORY TESTIFIES.—When Christianity, that is to say, Catholicity, flashed upon the world, the old Roman Empire existed in all its ubiquity and might. It was while yet the Caesars held sway in the Golden Palace, while the Forum was still the resort of orators, and while the eagles of Rome flapped their wings

Pope of his equipment, not only of the property which is placed at his disposal, but also of his personal liberty, is a crying injustice, and an action that will sooner or later bring down a severe retribution on its perpetrators.

It is claimed that the Pope is a voluntary prisoner. Not so. No man living loves freedom of action more than Pius X., but he has to pay the penalty of seclusion in order to preserve intact the claim that he dare not renounce—for he is the custodian of those rights.

RECENT DEATHS.

MRS. JOHN BARRY.—The home of that sterling and patriotic Irish Catholic pioneer and widely-esteemed citizen of Montreal for more than half a century, Mr. John Barry, is in mourning; the loving wife and tender-hearted mother has gone to her reward.

Mrs. Barry's maiden name was Dora Hart. She was a daughter of the late Mr. Edward Hart, and sister of two well-known business men who, like her husband, were pioneers in the wholesale fruit business of this metropolis.

For forty years Mr. and Mrs. Barry have been married, and through self-denial, sturdy faith and that characteristic courage and enterprise of the ancient race, had succeeded in building up a domestic establishment and an untarnished reputation.

Though hard to be separated from dear father and you in our grief, and so lonely in mind, shall follow advice and remain here till after funeral will then go to Colorado. Love and sympathy to father and Maud. Kiss mother good-bye for me. Wire data of funeral. Well, but broken down with grief."

Mrs. Barry was a parishioner of old St. Bridget's, of the new St. Bridget's, now a French parish church, and of St. Mary's, having lived for 29 years in the Eastern portion of the city.

During the past twenty odd years Mr. and Mrs. Barry have been members of St. Patrick's parish and their ardor for the twofold cause of religion and nationality never diminished up to the hour when the loving wife answered the sad summons.

Mrs. Barry never recovered from the shock occasioned by the death of her eldest son. During the intervening three years she had been ailing. For a few months, until about eight weeks ago, she had a brief respite, but the old malady returned, and de-

spite all that the best medical skill could do, she died.

In St. Patrick's she was prominently associated with the Sodality of the Holy Rosary and the League of the Sacred Heart and many charitable undertakings.

The funeral, which was held on Wednesday morning to St. Patrick's Church, where she had worshipped so long and so devotedly, was attended by hundreds of professional and business men.

In the Sanctuary were members of the clergy of the various parish churches, notably the venerable Father James Lonergan, for many years pastor of Irish parishes in the East End, in which deceased manifested so much interest.

After the service the remains were taken to Cote des Neiges Cemetery, where Rev. Gerald McShane, S.S., and Rev. Father Casey, of St. Laurent College, recited the last prayers previous to placing the body in the vault where it will remain until the return of Frank Joseph from Colorado.

To Mr. Barry, the venerable and bereaved husband, a life-long friend of the "True Witness," and to the other members of his household, we offer our most sincere sympathy in their sad loss. May her soul rest in peace.

MR. JOHN McLAUGHLIN.—In the prime of vigorous manhood, Mr. John McLaughlin, brother of Mr. Harry McLaughlin, of the Customs, and of Mr. Joseph McLaughlin, of the Lachine Bridge Co., passed away this week after a brief illness.

He was well known and highly esteemed in the West End, where he had conducted business successfully for many years. He had also been connected for a long period with many public undertakings in this Province and in the neighboring Republic, holding positions of much responsibility and onerousness, all of which he filled with much credit.

The funeral was held on Thursday morning to St. Anthony's Church, where a solemn Requiem Mass was held and at which the pastor, Rev. John E. Donnelly, and assistant priests, officiated. To the bereaved widow and other members of the family we offer our sincere sympathy in their bereavement. May his soul rest in peace.

LOUBET'S VISIT TO ROME.

(By a Regular Contributor.)

President Loubet of France reached Rome on the 25th April. He was accompanied by his Foreign Minister Delcasse. The object of the visit is to return that of Victor Emmanuel II to Paris. He was received at the station by the veterans of the Italian army.

Had it been in any other capital of Europe the reception would have been complete and the visit a brilliant success. But the idea of Rome, without a visit to the Vatican, is like going to Palestine and not seeing Jerusalem. It is known now that the Catholic element in Rome had determined upon a peaceful protest in the form of a demonstration of a religious character.

We are yet unable to form any idea of what may, or may not, be the effect of this visit. Certainly it is a very strange spectacle to behold the official head of a Catholic country, visiting Rome and ignoring and being ignored by the Vatican.

Random Notes and Cleanings.

CARNEGIE'S NEW MOVE.—"The Hero Fund," is the latest enterprise of the American millionaire, Mr. Carnegie, and to which he has donated the sum of \$5,000,000. The object of the undertaking is to provide for "the dependents of those losing their lives in heroic endeavor to save their fellow men, or for the heroes themselves, if injured only."

IRISH EMIGRATION.—Rufus Waterman, United States Consul-General to Dublin, reports to the State Department at Washington that "the more thoughtful people in Ireland are beginning to realize that, from an Irish point of view, emigration is most deplorable."

An anti-emigration society has been started to show that while some of the emigrants do better their condition, many of them do not, and that these latter almost invariably reach a lower state of misery than is possible in Ireland.

A CATHOLIC HOSPITAL.—The magnificent Providence Hospital of San Francisco, Cal., has been completed, and was dedicated on Easter Tuesday by Archbishop Riordan.

HONORED BY THE POPE.—Mrs. Thomas F. Ryan, of New York, has been notified by Mgr. Falconio, Apostolic Delegate, that Pope Pius has bestowed on her one of the decorations of the cross.

CANON LAW.—His Holiness has named the following Cardinals as a committee for the codification of Canon Law: Cardinals Serafino, Vannutelli, Satolli, Rampolla, Gotti, Ferrata, Cassetta, Matthieu, Gennari, Cavitchioni, Merry del Val, Steinhilber, Segna, Vives y Tuto, and Cavagins.

ENGLAND'S DEBT.—Abbot Gasquet, in a sermon delivered at Rome recently, said England owed her civilization and her binding together as a nation to St. Gregory's work through St. Augustine.

GREGORIAN CENTENARY.—An exchange says that the celebration of this grand event was the most imposing witnessed in Rome for a long period. The Pontiff was carried into the Basilica in the Sedia Gestatoria, and with the customary pomp.

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and consequently far greater reverence in the behavior of the public present. In was by express desire of His Holiness that this silence was preserved. There was, however, a great fluttering of handkerchiefs as the procession passed.

Among the prominent British Catholics present in the Basilica were Mgr. Stonor, Archbishop of Treblinka; Dr. Gasquet, Abbot President of the English Benedictine Congregation; Dr. Cahill, Bishop of Portsmouth; Mgr. James Nugent, Mgr. Giles, Rector of the English College in Rome; Mgr. Fraser, Rector of the Scottish College; Mgr. Murphy, Rector of the Irish College, and Father Whitmee, Rector of the English Catholic Church of San Dilevstro.

During Mass a choir of 1500 voices performed Gregorian music the strains of the plain chant intermingled with the Palestrina, Viadana and Gabrieli motives forming an immense volume of sound in perfect harmony.

The Pope on returning to his room showed great satisfaction both with the music and with the attitude of the crowd. Referring to the music used he said: "I am sure a few years training will bring the faithful to see my point of view."

A NEW IDEA.—Touching upon the method of some of our separated brethren in their search for ease and comfort in performing their religious duties, the Catholic Times of Liverpool, Eng., remarks:

The habit of hearing religious services by electrophone is spreading amongst Protestants. There are now a dozen Protestant churches in London which are furnished with electrophone apparatus. Transmitters are placed in various parts of the church so that the subscriber can hear the religious service in his own house on Sunday and the opera on Monday.

effect will be anything but good. There is a disposition nowadays to hute it is feared that upon others the trend religion as a luxury which may be dispensed with if it imposes any duties that are inconvenient. If the weather is unfavorable, or the clergyman who is advertised to occupy the pulpit wanting in eloquence men stay away from church. They do not wish to incur the slightest personal inconvenience in the discharge of religious duties.

SIR H. PLUNKETT'S BOOK.—Very Rev. Canon Furlong at a recent meeting in Taghmon, Wexford, hit the nail on the head when, after a well directed criticism of Sir Horace Plunkett's book to which reference has been made in these columns, he expressed the opinion that the sovereign remedy for Ireland's troubles was to grant her the power to manage her own affairs.

OUR O

THIS IS A WEEK very little matter for a from the Capital. In circles little, or nothing has been done. Monday disputing over a few Customs estimates, and the Grand Trunk Railway taken up in Committee with clause by clause. expect any special deb subject again, unless it that some, who have on it, would wish to selves heard from at th ing. The only other f bate will be in connect Budget, and that will up until after the Gran fic question is finally c sent to the Senate. close the chapter of th tical news.

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OUR OTTAWA LETTER.

(By Our Own Correspondent.)

THIS IS A WEEK that affords very little matter for a weekly letter from the Capital. In Parliamentary circles little, or nothing, of interest has been done. Monday was spent in disputing over a few items of the Customs estimates, and on Tuesday the Grand Trunk Pacific Bill was taken up in Committee and gone on with, clause by clause. We need not expect any special debate on this subject again, unless it should be that some, who have not yet spoken on it, would wish to make themselves heard from at the second reading. The only other important debate will be in connection with the Budget, and that will not be taken up until after the Grand Trunk Pacific question is finally disposed of and sent to the Senate. This will then, close the chapter of this week's political news.

GENERAL LEGISLATION. — Sir Frederick Borden's resolution respecting military allowances in addition to those providing for the Militia Act—a synopsis of which you published three weeks ago—was thought would be considered early this week by the Commons. But they failed to reach that item.

CAMPAIGN LITERATURE. — A few loads of campaign literature delivered near the entrance to the Commons on Monday last, recalled to mind the scene last year, when thousands of the Dominion bags came up from the "Star" office and filled the corridors like salt bags in a packing house.

A CENTENARIAN. — The appearance of Senator David Wark, now in his hundred and first year, in the Senate, and the presentation of a bill, in a neat speech, by the aged Senator, was a sight not to be witnessed elsewhere in the world, and one that will probably never again be seen in Canada. It was certainly both interesting and edifying.

AT ST. JOSEPH'S. — The St. Aloysius Society of St. Joseph's parish had a meeting last Monday evening, and it was decided to approach the Holy Table on Sunday next in a body. The pastor of that parish, Rev. Father Murphy, announced at Grand Mass that all the pews on which there is due any of the first half year's rent would be placarded for sale on Thursday. The pew rent is one of the main revenues of that parish.

A LECTURE. — A couple of weeks ago your correspondent sent you an account of the lecture given by Mr. John F. Waters, before the d'Youville Circle of the Rideau Street Convict, on "Mary Tudor"; on Monday last the same eminent lecturer gave another of his charming conferences,

before the same circle, on "Madame de Sevigne, the Queen of Letter Writers." Unhappily your correspondent was unable to attend on this second occasion, and as Mr. Waters never speaks from notes or manuscript, but simply in an extemporaneous manner, having studied his subject and then turned it over and over in his mind, leaving the expressions to the inspiration of the moment, it is not possible to make any report of what is said to be his most masterly effort.

PATRONAGE OF ST. JOSEPH. — The feast of the patronage of St. Joseph was the occasion of a remarkable celebration in Hull last Sunday. There was a grand Church parade in the morning to Notre Dame de Grace Church, where solemn High Mass was sung by Rev. Father Valiquette, P.P., and a splendid sermon preached by Rev. Father Chauchain, of Thurso. The different societies taking part met before Mass at Page's hall, and proceeded to the Church in the following order: First division; English and French flags; detachment of police under Chief Genest; Hull City Band, C.M.B.A. branch 68, St. Thomas Society of Hull, St. Patrick's St. George's and Notre Dame Courts, Catholic Order of Foresters; St. Paul's Court, Aylmer; and St. Francis de Salles Court Catholic Order of Foresters, Court Hull, 1444, C.O.F., St. Jean Baptiste Society of Aylmer, St. Jean Baptiste Society of the Chaudiere, St. Jean Baptiste Society of Gatineau Point, St. Jean Baptiste Society of Hull. Second division—Flags, band, Council No. 1 St. Joseph's Society of Ottawa, delegations from the local Councils of St. Joseph's Society of Ottawa; The Artisans, Alliance Nationale, Garde Leo XIII., local council No. 2 of Hull, the general public and the executive of the St. Joseph Society of Ottawa.

Mr. Napoleon Page was Grand Marshal. At the Church Borden's Mass was rendered with good effect by a choir of male voices. After Mass there was a grand banquet at the City Hall, presided over by the Grand President, Mr. Oliver Durocher. Among those present, and who delivered short addresses, were His Grace Archbishop Duhamel, Grand President Durocher, Mgr. Routhier, Rev. Father Valiquette, Messrs. Henri Desjardins, F. A. Labelle, John Chalmers, G. L. Dumanchel and Ald. Mousseau.

In the evening Notre Dame Hall was thronged to the doors when the Circle Dramatique of Hull presented the grand military drama, "The Martyrs of Strasbourg, or Alsace, in 1870." The officers of the Society are: Chaplain, Rev. Father Valiquette; President, Chs. Roussel; 1st Vice-President, Adrien Labelle; 2nd Vice-President, Jos. Pattenau; Secretary Jos. Lefebvre; Treasurer, Cules Gratton; Receiver, Henri Belanger; Visitors to sick, C. Lynott, A. Morin; censor, G. Masse, Jos. Deslauriers and Jos. Reinhardt.

UNIFYING LAWS OF THE CHURCH

(From a Translation of the Freeman's Journal.)

MOTU PROPRIO

Of Our Holy Father, Pope Plus X. On the Unification of the Laws of the Church.

When in the mysterious design of Divine Providence, we undertook the truly arduous office of governing the Universal Church, the chief thought, we might almost say the law we set before us, was to restore all things in Christ so far as it would be in our power to do so. This intention we made known in the very first encyclical we addressed to the Bishops of the Catholic world. Up to the present we have devoted all our energies to the attainment of this object and have endeavored to harmonize all our undertakings with this principle. Now we thoroughly realize that restoration in Christ largely depends on the state of ecclesiastical discipline, which, when rightly di-

rected and strictly enforced, will unfailingly produce abundant fruit. We have turned our thoughts and our attentions to it with a very special solicitude.

The Apostolic See, in Ecumenical Council and otherwise, has constantly exerted itself to promote ecclesiastical discipline by means of excellent laws adapted to the various conditions of the times and the necessities of men. But laws, however wise, are liable not to be known by those amenable to them if they remain uncodified. The result is that they cannot be enforced as they should be. To remedy this evil, and to better provide for the interests of ecclesiastical discipline, various collections of the Sacred Canons have been made. Omitting the more ancient of these, we may here mention the name of Gratian, who in the celebrated Decree aimed at not only codifying the Sacred Canons, but at harmonizing and comparing them. Our predecessors, Innocent III., Honorius III., Gregory IX., Boniface VIII., Clement V., and John XXII, imitating the work done by Justinian for the Roman law, made and promulgated authentic collections of the Decretals. To-day what is known as the corpus juris canonici is mainly made up of the last three of these collections and of the Decree of Gratian. When the Council of Trent and the promulgation of the new laws rendered this

work imperfect, the Roman Pontiffs, Gregory XIII., Sixtus V., Clement VIII. and Benedict XIV. either prepared new editions of the corpus juris canonici, or made other collections of the Sacred Canons. The Decrees of some of the Roman Congregations were quite recently added to these authentic collections.

Although these works have contributed somewhat towards diminishing the difficulties brought about with time, the whole subject has not been sufficiently dealt with. This mass of collection in itself is a source of no small embarrassment, as in the course of centuries a great number of laws have been issued, and piled together in many separate volumes. Not a few laws, suitable for the times for which they were enacted, have either been abrogated or become obsolete; others, on account of the changed conditions of the times, have either become difficult of execution or have ceased to serve for the common good.

To meet these inconveniences as far as regards certain parts of jurisprudence which were of more pressing necessity provision was made by our predecessors, especially Pius IX. and Leo XIII., of holy memory, the former of whom in Constitution Apostolica Sedis, restricted the number of censures latae sententiae, while the latter modified the laws regarding the publication and censorship of books in the Constitution Officiorum et munerum, and laid down laws for religious Congregations with simple vows, in the Constitution Condite Christo. Many illustrious prelates of the Church, including Cardinals of Holy Roman Church, have manifested an earnest desire to see all the published laws of the Church collected, would have those which have been abrogated or become obsolete removed, and, where necessary, others better adapted for our own times added. Many of the Bishops present at the Vatican Council petitioned that this should be done.

Finding these proposals just, and willingly making them our own, we have taken counsel with a view of putting them at last into execution. Fully appreciating the magnitude and extent of the undertaking, we do therefore, motu proprio, after mature deliberation, decree and put into execution the following provisions:

I. We appoint a Pontifical Council or Commission, which shall be charged with the direction and care of the whole matter, and which shall consist of a number of Cardinals of Holy Roman Church, who shall be designated by the Pontiff.

II. Over this Council the Pontiff himself shall preside, and in his absence the Dean of the Cardinals present.

III. There shall be, moreover, an adequate number of Consultors, chosen with the approval of the Pontiff, by the Cardinals from the most skilled canon lawyers and theologians.

IV. It is our will that the entire episcopate unite and assist in this most serious task, according to the directions which shall be given in due time.

V. When the plan to be adopted shall have been settled the Consultors shall prepare the matter, and deliver their report at the meetings which shall be held under the presidency of the one whom the Pontiff shall appoint to act as Secretary of the Commission of Cardinals. The studies and reports of the Consultors shall then be examined with mature deliberation by the Cardinals. Finally everything shall be laid before the Pontiff for his approval.

What has been decreed by us in these letters we do will to be fully binding, ought to be the contrary, even requiring special or most special mention, notwithstanding.

Given at Rome, at St. Peter's, on March 19, the Feast of St. Joseph, Spouse of the B. V. M., in the year 1904, the first of our Pontificate.

PIUS X. POPE.

Death of Judge Wurtele

By the death of the Honorable Mr. Justice Wurtele, of the Court of Queen's Bench, the legal profession loses one of its brightest lights, the community one of its most worthy citizens, and his family a model father, husband and protector. His death was sudden, and was surrounded by circumstances that recall to us very forcibly the truth that "in the midst of life we are in death." He had spent the last two weeks of his life presiding all day over and working all night at one of the most important cases in the annals of criminal jurisprudence in our Province. He had scarcely left the Bench when the fatal summons came in the form of a hemorrhage. Succeeded in rapid succession by a number of other attacks of a like character, the judge sank to unconsciousness and then passed peacefully to God. He had the consolation of having the last rites of

the Church administered to him by His Grace the Archbishop, and the good prelate spent two hours with the dying jurist.

He was a judge of very high standing. He was a descendant of a family that came from Strumpfbach, in Wurtemberg, Germany; but his immediate parents and grandparents were of United Empire Loyalists. He was a Protestant by birth and education, but prior to his second marriage he became a Catholic, and was received into the Church. The following is a biographical sketch of the late judge:

Jonathan Saxton Campell Wurtele was the son of Jonathan Wurtele, seigneur of River David, Quebec. He was born January, 27, 1828. His mother was Louisa Sophia, daughter of Archibald Campbell. He was educated by private tuition and at the Quebec High School, and at a comparatively early age he succeeded to the seigneurial estates of his father in River David. He was, in fact, the last of the old seigneurs of Canada to render "Foy et homage" (an old custom signifying allegiance on bended knee) to the Governor-General after receiving his property. He was called to the Bar in 1850, and subsequently took the degree of B.C.L. and D.C.L. at McGill University, and was many years a member of the Law Faculty of that institution. On retiring from this position in October, 1897, he was appointed an emeritus professor in the faculty. In 1873 he was created A.D.C. by the Earl of Dufferin. He sat for Yamaska in the Quebec Legislature from 1875 until his elevation to the Bench of the Superior Court, June 28 1886.

He was associated in many works of Canadian and international importance. He negotiated a loan for the Government of Quebec in France and in 1880 he organized the Credit Franco-Canadien. He received the Palms of Public Instruction in 1882, and was named an officer of the Legion of Honor of France in 1883. Whilst a member of the Quebec Government he held the office of Provincial Treasurer from 1882 to 1884, was Speaker of the Legislative Assembly from 1884 to 1886; codifier of the statutes of Quebec, 1885 to 1886, and since October, 1892, he has been a puisne judge of the King's Bench.

In 1895 he was elected a vice-president of the Montreal Natural History Society, was President of the St. James Club in 1895, and in the same year he was president of the United Empire Loyalist Association. It was he who, in 1894, took steps to have the Royal Arms placed over the seats of the judges in all court houses in this province.

He was married twice. His first wife was Julia, daughter of the late Dr. Wolfred Nelson. She died in 1870. His second wife was Sarah, daughter of Thomas Braniff, of Staten Island, New York.

A son of the late Justice, Major F. C. Wurtele, lives in Quebec. His two daughters are married. One is the wife of F. A. McCord, law clerk of the House of Commons, and the other is the wife of Capt. Aubry, of the French cruiser Trouade. A brother is an Anglican minister at Actonville. Another brother is Charles Wurtele, advocate, residing at Sorel. His sister is Mrs. John Rankin, of this city. The funeral, which was most largely attended, took place on Tuesday, last from his late residence, 78 Union Avenue, the solemn service being sung at the Gesu. Thus passed one of the remarkable men of the last generation. R. I. P.

THE SITUATION IN FRANCE

Father James O'Haire, Missionary Apostolic (formerly of South Africa) in a communication to the Liverpool Catholic Times from Hotel Central, Biarritz, B.P., France, furnishes the following outline of the situation in France. He says:

Within the past six months I have had occasion to pass slowly over a very wide extent of French territory especially the high, low, and Eastern Pyrenees, and also the region of the Maritime Alps, chiefly near Cannes, Nice, etc. In returning I visited Marseilles, Toulouse, Perpignan and Amelie-des-Bains, and everywhere saw in sorrow the sad results of the financial policy of the present French governmental majority, now known as Combes's Block. At Nice even the Protestant visitors sent in a petition in favor of the doomed Orders, but all was useless; they were ruthlessly sent adrift. At Amelie-des-Bains there is a magnificent pile erected and paid for by a pious charitable French Catholic—a school, a house, and a chapel for the Marist Brothers. It is now almost empty. It stands in majestic grandeur on a breast of the Eastern Pyrenees; but there are in it only two of the former Brothers and they are secularized. At Toulouse

the persecution of the Congregations is broadcast. When I came on to Cliboure I found the Sisters of the Holy Family—whom I had known so well—all scattered about, wearing dresses of the world; and even then afraid to be hunted again. At St. Jean de Luz I found the Brothers Mavanistes all secularized and still dreading another persecution. Here where I am writing the beautiful Dominican chapel, in which the English-speaking Catholics delighted to assemble, is closed, and the Fathers are dispersed. Only one Father is in the monastery and even he is obliged to go each morning to the parish church to say Mass. That Church was also the gift of one charitable individual. There was there a French Father who knew English and attended to English-speaking Catholics. Hence I was sent for to come and act as confessor for the English-speaking Catholics, of whom there are many at this Paschal time. At Pau the work of destruction is wider still, and at Tours, the great refuge directed by the Sisters of Charity, authorized in 1815, has received orders to close. At Bordeaux the chasing away of the Congregations is carried out of a greater scale. At Rouen a monastery lately turned into a military barracks was last week the scene of a scandalous mockery of the Mass by some drunken soldiers, who broke open the iron safe of vestments, clothed themselves with them, and went through a mock Mass, singing indecent songs.

As I write the crucifixes are being torn down from the courts of justice and from the schools. The devil is let loose, and the persecution of religion is bitter and deep. I might cite cases without number, but what I have given will serve to show the terrible situation all over France. You will ask me is there no action taken by the millions of really good Catholics in France to declare their detestation of this diabolical work. In answering that question I shall say that there are rays of light and comfort in the midst of the darkness. The number of staunch Catholic Deputies or members of Parliament is 234. They never miss a sitting; they speak and argue and vote solidly day by day, although they know that Combes and his party, outnumbering them by 100, will carry their infamous laws. Several military officers have given up their commissions rather than aid by marching their men to hunt nuns and monks. Many magistrates and other officials have resigned their posts when called upon

to carry out the cruel laws against the Congregations. The taking down of the crucifixes and religious emblems by the Government officials is done in the middle of the night, to avoid a tumult. In many places no man could be found to do the profane work for any amount of money. At Montpellier the magistrates and municipal officers went in their robes of State to the Palace of Justice, where the crucifix had been pulled down. They received the sacred emblem with great reverence from the hands of the spoilers and carried it to the Town Hall, where they elevated it into a conspicuous position. The Catholic Young Men's Societies are holding meetings of protest all over France. On Palm Sunday over 100,000 young men, representing various branches of their organization, met in about twenty public halls to declare their allegiance to the Catholic Faith.

During the past six months the Churches are more crowded than they had been for any year within the last twenty years. During Holy Week the churches were crammed by the faithful. On Easter Sunday at the 6.30 Mass in the parish Church at Lourdes, where there is no pilgrimage, 1600 men received Holy Communion. In very many churches all over France the number of men who went to communion on Easter Sunday was above the average. Here in Biarritz I said the nine o'clock Mass in St. Eugenis's. It is a large church. When I turned to say the first "Dominus Vobiscum" I saw the sacred edifice quite full; the front doors were flung open and crowds were standing in the great square waiting to enter for the next Mass.

The Catholic spirit is being revived all over France. But alas! little practically can be done more than protest. If the men of France had flung aside their political differences—and cast off their apathy at the last General Elections—and united in voting for good Republicans, the present misfortune would have been averted. In England the nation can compel a Government to resign its regime if offensive. In France it is not so. The Government once in office cannot be turned out except by a revolution. In what I have written I so that your readers may see the turban given the kernel of the situation moul into which France has been thrown by a Government made up of Jews, Freemasons, and atheists, who gained their seats in many instances by means both vile and dishonest.

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# OUR BOYS AND GIRLS.

**THE POWER OF PRAYER.** — We read in Bible History of the sun stopping in its course at the prayer of Josue, to enable him to complete a victory before nightfall. In the following little story is an instance not less beautiful of the power of prayer.

One lonely afternoon in autumn, several boys, from ten to twelve years of age, went on a nut picking expedition. Among them was a little boy of six, a delicate little lad, Willie Jeffers, whose parents being away from home, had escaped the attention of his grandmother and rambled into the woods with the other boys in search of nuts. It was a glorious afternoon just cool enough to make such an expedition delightful, and the boys enjoyed it immensely, rambling from one tree to another, picking whatever nuts they could, and chasing the squirrels, that chattered and scolded at them with exceeding wrath, fearing there would not be enough nuts left for their winter provisions.

By and by little Willie began to grow tired and talked of going home but the boys having no intention of abandoning their delightful pursuits, for a long while yet, told him to sit down and rest, giving him a sandwich and a nut from their lunch basket. The child ate with a relish of the good things offered him, then stretching himself comfortably on the leaves a little arm under his head for a pillow, was soon off in dreamland.

In a little while the boys moved further off into the wood, leaving little Willie to enjoy his rest undisturbed, thinking to return before he awoke, but alas! for the giddiness and thoughtfulness of youth, ere they thought of returning the dusk had fallen: they searched for little Willie but in vain, he was no where to be found. The darkness was now fast descending, and the woods that were so cheerful and bright through the day, was now full of terrifying shadows; ghosts of every conceivable form and description seemed, to their terrified imaginations, to be stalking about. They knew not what to do, but finally concluding that Willie must have returned home, they hastened home also, and to their terror found out that Willie had not yet returned.

The grandmother, on missing Willie, had searched for him at the neighbors, and had been told that he had gone to the woods with the other boys. She had been anxiously awaiting their return, but what was her horror to find he was not with them. The man servant had gone to the town, and would not be home till late; she dared not start off to the woods alone, and yet she dreaded still more to face the child's parents whom she now expected at any moment. In her dilemma she had recourse to prayer; casting herself at the feet of St. Anthony, with the beautiful child Jesus in his arms, she invoked his intercession on behalf of this lost child. In her distress she prayed and shrieked aloud to heaven for help, wringing her hands and striking her forehead, beseeching the saint and particularly the sweet child Jesus to protect and bring home to them unharmed the poor little boy who was out in the darkness of the woods. She had exhausted herself in prayer and supplication, and just as she heard the sound of wheels driving into the yard, she fell in a swoon on the floor.

In the meantime, what had become of little Willie? After the boys had left him, he slept on soundly till nearly dusk, when waking up and finding himself alone, thought the boys must have gone home, and attempted to follow, but not knowing the way, instead of coming out of the wood, went in still deeper, and in an entirely different direction to that which the other boys had taken. The poor little fellow toiled patiently on through brush and underwood; he had lost his hat, and his golden curls would sometimes become entangled in the branches. A deep silence now reigned on the wood, broken only by the rustling of the dried leaves as his little feet trampled through them, and the twittering of drowsy little birds, already perched for the night, with now and then the sweet notes of a nightingale or whip-poor-will, and the call of a plover in the distance. He felt very lonely, as he observed everything was at rest, and shadows were beginning to gather in the wood; he thought of home and wondered if his parents had yet returned, and what they would say to his absence; a big lump would rise in his

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throat now and then, but he struggled to be brave, still hoping to find his way out of the wood, and then he would soon be home; but the dusk kept deepening, the stars came out one by one in the azure overhead, till the whole vault was covered with them; and twinkling and sparkling, seemed to look down kindly and pityingly on the lonely, terrified child, who now crouching on the ground was crying as though his heart would break.

All the ghosts and fairies, and terrible things he had ever heard of seemed very near at hand; he thought of little Red Riding Hood and the wolf, and wondered if there wasn't any wolves around; then he thought of the "Good Genius" and wished he would come to take him home; he wouldn't be afraid of him one bit, he said to himself. He lifted his head and looked around to see if there wasn't some benign spirit that would help him, and raising his eyes to the beautiful vault above, even his infant mind was struck with its beauty and immensity. He gazed long at the beautiful stars, wondering how many there were, and what they were, and if ever they grew tired of twinkling and being up so high; they must be holes cut into heaven's floor, he thought, and that is the beautiful light coming down: then it dawned on him, that was where God was, and that God could help him. Yes; the little Jesus was up there, and the Blessed Virgin, and good St. Joseph, and all the other saints, and the beautiful angels his grandmother had so often told him about.

Well, he was just going to pray, and that was all there was about it. He got on his knees, and with his hands joined, and his eyes to heaven, he prayed over and over all the prayers he knew, then in his own sweet childish language asked God to take him home. If ever angels smile with joy at the prayer of innocent children, surely all heaven must be smiling now, as those earnest supplications, from the lips of innocence reached the throne of God.

The gates of heaven opened, and the beautiful child Jesus himself with His beloved St. Anthony came to the rescue of this little lost lamb. A slight rustling in the leaves caused him to look around and there he beheld a man, with a beautiful child in his arms, whom he recognized, at once as St. Anthony from the statue in his mother's room. The child Jesus stepped down on the ground, and taking the little boy's hand and pressing a kiss on his sweet curly head told him he was Jesus, who had come to take him home. In an ecstasy of joy he arose from his knees—they glided swiftly out of the woods and over the fields, the darkness now lighted by the halo that surrounded the Divine Child and blessed Anthony. They arrived at his home just as his parents had driven in to the yard, and leaving him on the front steps, disappeared. Willie looked around to see where they had gone; he would have liked very much to have kept them over night, but all was darkness around him, so opening the door he entered just as his mother was entering the other way.

"Why, Willie, where have you been?" asked his mother in surprise. And Willie related in his innocent and candid way, all that had happened, and said: "I know 'twas the little Jesus, mamma, 'cause he told me so Himself; and I know St. Anthony right well, 'cause he was just like the one in your room."

The mother kissed her little boy but could not quite understand it all at first, till, finding the poor grandmother on the floor and having brought her to consciousness, she confirmed all little Willie had said, and folding the child into her arms, cried for joy, and thanked God, to which praise and thanks all the family united. — Clara Beatrice Senecal, St. John's, P.Q.

## The Cure of Ars To a Protestant

The venerable Cure of Ars one day received a visit from a distinguished non-Catholic. Ignoring the fact that the man to whom he had just been speaking of the things of God belonged to a dissenting sect, the holy priest placed a medal in the visitor's hand at parting.

"Monsieur le Cure," said the man, "you are giving a medal to a heretic—at least, a heretic from your point of view. Still, in spite of our differences of belief, I hope that some day we shall be in heaven together."

The Cure took the man's hand in his, and fixing upon him a look in which were expressed the firmness of his faith and the warmth of his charity, he replied with an accent of profound tenderness:

"Alas, we shall not be united above unless we have been so on earth! Death will change nothing. In the place where the tree falleth, there it shall be."

"But, Monsieur le Cure, I trust myself to the Christ who said: 'Who-soever believeth in Me shall have everlasting life.'"

"Our Lord also said that he who did not listen to the teaching of the Church should be considered a heathen. He said that there was but one flock and one shepherd, and He made St. Peter the shepherd of the flock." Then in a gentler tone, the servant of God continued: "My friend there are no two ways of serving God, there is only one true way; that is, to serve Him as He wished to be served."

Thereupon the priest withdrew, leaving his visitor in a troubled state of mind, a forerunner of divine grace, to which he yielded later, and was received into the bosom of the one true Church.—Ave Maria.

## Patent Report.

For the benefit of our readers we publish a list of patents recently granted by the Canadian and American Governments, secured through the agency of Messrs. Marion and Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C. ?

- Nos. CANADA.
- 2160—Prof. J. Rosario Viau, Montreal, Que., ladies' tailor system.
  - 86,549—Joseph Lemire, Drummondville, Que., electric railway signal.
  - 86,637—Georges R. Pelletier, Pelletier's Mills, N.B., axe.
  - 86,651—Frederick V. Splietie, Amsterdam, Holland, process and apparatus for extracting oil from fish and obtaining dried residues serving as "guano."
- UNITED STATES.
- 757,402—George Laporte, St. Felix de Valois, Que., acetylene gas generator.
  - 757,455—Arthur Guindon, Montreal, Que., rotary engine.
  - 757,722—Dona Boisvert, Providence, R.I., electric semaphore.

**APPEARANCE COUNTS.**

A captain on one of the ferryboats plying in this harbor tells the following story of the value of a coat of paint:

"Some years ago I owned a small sailing vessel engaged in the coast and West Indian trade. While we were lying at an East River pier taking on cargo for the West Indies, a stranger approached, and, after critically eyeing my craft, asked: 'What'll you take for that boat?'"

"One thousand eight hundred will buy her," I told him.

"I'll give you thirteen hundred," replied the stranger. "She is an old boat, and not worth any more."

"I refused his offer and he soon

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The Annual General Meeting of the Shareholders of this Bank will be held at its Head office, 176 St. James street, on

**TUESDAY, 3rd May next, at 12 o'clock noon.**

for the reception of the Annual Reports and Statements, and the Election of Directors.

By order of the Board,  
A. P. LESPERANCE,  
Manager.  
Montreal, March 31st, 1904.

**NOTICE.**

I, the undersigned, will call a meeting on TUESDAY, 10th May, 1904, at 10 A.M., No. 503 Laurier Avenue, Town of St. Louis, of the members of the EQUITABLE MUTUAL FIRE INSURANCE COMPANY, for their approbation to change regularly the Head Office of the Company to the City of Montreal, County of Hochelaga, instead of the Town of St. Louis.

S. T. WILLETT, President.

disappeared, but I made up my mind that I would spend a little money for white lead and oil, and when lying in port, unloading my cargo, I would have my men paint up the boat and improve her appearance. When I sailed into this port again she looked as good as new. After reaching my pier, I saw the same fellow walking about looking the craft over. Soon he approached me and asked: "Excuse me, sir, but how much will you sell her for?"

"You can have her for \$2500," I told him.

"Call it \$2300 and I'll take her," he replied, and it didn't take me long to accept the offer. I calculated I made about a thousand on \$20 worth of paint."

**Business Cards.**

**THE Smith Bros.' Granite Co.**

The following was clipped from the "Granite," Boston, Mass.:

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**Society Directory.**

**ST. PATRICK'S SOCIETY.**—Established March 6th, 1856, incorporated 1868, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committees meet last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devils, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

**ST. PATRICK'S T. A. AND B. SOCIETY.**—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Rec.-Secy., Jno. P. Quinning, 716 St. Antoine street, St. Henri.

**ST. ANN'S T. A. & B. SOCIETY.**—Established 1868.—Rev. Director, Rev. Father McPhail; President, D. Aillery, M.P.; Sec., J. F. Quinn, 623 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

**ST. ANN'S YOUNG MEN'S SOCIETY** organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. Father Flynn, O.S.B.; President, P. Kenehan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

**C.M.B.A. OF CANADA, BRANCH 26.**—(Organized, 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Sears; President, P. J. Darcey; Rec.-Sec., P. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, E. J. O'Conor and G. H. Merrill.

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CHAPTER IV.—

In the morning it was the nurse that Grace and a physician was sent who announced that that not only she, but the scarlet fever, of which already many severe cases the symptoms were not ing as yet, but to the whom he sent to the h whom he sent to the h he remarked that it w much better for the yo he been called the c when she had first be cretely he had serious fe she had never been a s

In the excitement an coming the girls Edwa time forgotten and w the house at will. I taken in charge by the with whom he dined i and so heartily did h meal, especially a larg which the servants had themselves, that ther entertained for him. appetite had been satisfi of his little sisters, wi wished to share his fe nurse objected, explain children were sick i could not go near the rebelled and insisted u was soon pacified by b with a tiny sail boat n the men. Later the nu away temporarily and left unguarded in the one noticed when he sl he was not missed fo had finally been remen the nurse had been ins pare him for removal f fected house. But he found.

A thorough search of made, then they went him in the grounds and The searchers were ab in despair, when the lit discovered riding grace waves of the artificial for years had been the place. A terrible fear sion of the household the water was scanned pond lilies and a flo swans could be seen. T that disturbed the gla of the water was the fl birds' wings and the spray from the fountai ter. One of the men tered a boat and slowl his eyes sweeping the lake. Near the fountai dropped his oars and p pale, his face revealing than words the fact th of his search had been child had probably fou the fountain, where drawn in and held by The little body was pro to the surface, but lif As they brought him t father, who had been another direction, reached the spot, stood in speechless grief and then seized the dripping darling and ran to the against hope, the ag summoned a physician, told that the child wa man agency. The doct himself the task of not doubly stricken mother of the dread tidings tir cumbed and she relapse consciousness.

Her first thoughts and fully realizing the things were of her siste had so cruelly treated, could have any power t now in this the beginni great sorrow she had her mother's death, bu she had forsaken in the perity, could not be wi hour of need.

Nellie had married t fore and had gone to live. Like her visit in the same city with letters had been short tence, but the ever lov born the slight with nation, making all man for the negligent one. possible Nellie, in resp sage from Mr. Daton, w her own husband and to hasten to the house both herself and her v had to be considered, s was wisely withheld by He sent back apologie it would be impossibl to leave home and tell

# THROUGH THORNY PATHS.

BY MARY ROWENA COTTER.

## CHAPTER IV.—Continued.

In the morning it was apparent to the nurse that Grace was really ill, and a physician was sent for at once. who announced the startling fact that not only she, but her sister had the scarlet fever, of which there were already many severe cases in the city. The symptoms were not very alarming as yet, but to the trained nurse whom he sent to the house that day he remarked that it would have been much better for the younger child had she been called the evening before, when she had first been taken ill. Secretly he had serious fears for her, as she had never been a strong child.

In the excitement and anxiety concerning the girls Edward was for a time forgotten and wandered about the house at will. Later he was taken in charge by the family nurse, with whom he dined in the kitchen, and so heartily did he partake of the meal, especially a large frosted cake, which the servants had reserved for themselves, that there was no fear entertained for him. When his own appetite had been satisfied he thought of his little sisters, with whom he wished to share his feast, but the nurse objected, explaining that the children were sick in bed and he could not go near them. Child-like he rebelled and insisted upon going, but was soon pacified by being presented with a tiny sail boat made by one of the men. Later the nurse was called away temporarily and Edward was left unguarded in the kitchen. No one noticed when he slipped out, and he was not missed for two hours. He had finally been remembered, and the nurse had been instructed to prepare him for removal from the infected house. But he could not be found.

A thorough search of the house was made, then they went to look for him in the grounds and outbuildings. The searchers were about to give up in despair, when the little boat was discovered riding gracefully on the waves of the artificial lake, which for years had been the pride of the place. A terrible fear took possession of the household. The surface of the water was scanned, but only the pond lilies and a flock of graceful swans could be seen. The only thing that disturbed the glass-like surface of the water was the flapping of the birds' wings and the falling of the spray from the fountain in the centre. One of the men servants entered a boat and slowly rowed out, his eyes sweeping the bottom of the lake. Near the fountain the rower dropped his oars and turned deathly pale, his face revealing more plainly than words the fact that the object of his search had been found. The child had probably floated over to the fountain, where he had been drawn in and held by the current. The little boat was promptly brought to the surface, but life was extinct. As they brought him to the shore his father, who had been searching in another direction, and had just reached the spot, stood for a moment in speechless grief and horror, and then seized the dripping form of his darling and ran to the house. Hoping against hope, the agonized father summoned a physician, only to be told that the child was beyond human agency. The doctor took upon himself the task of notifying the now doubly stricken mother. On receipt of the dread tidings tired nature succumbed and she relapsed into unconsciousness.

Her first thoughts on recovering and fully realizing the true state of things were of her sister, whom she had so cruelly treated. No one else could have any power to console her now in this the beginning of the first great sorrow she had known since her mother's death, but the one who she had forsaken in the hour of prosperity could not be with her at the hour of need.

Nellie had married three years before and had gone to a distant city to live. Like her visits when living in the same city with her, Cecelia's letters had been short and far between, but the ever loving sister had borne the slight with patient resignation, making all manner of excuses for the negligent one. Had it been possible Nellie, in response to a message from Mr. Daton, would have left her own husband and pleasant home to hasten to the house of sorrow, but both herself and her week-old baby had to be considered, so the message was wisely withheld by her husband. He sent back apologies saying that it would be impossible for his wife to leave home and telling of the lit-

tle girl who had been baptized Agnes in honor of her cousin.

The elder Mrs. Daton, instead of trying to console the afflicted mother shut herself up in her own room, weeping and moaning over the terrible death of her little grandson, but refusing to see him until he had been laid in the little white casket. Then she went down to the parlor and condescended to put her arm around her daughter in law as she gazed upon the angelic little face. She found it much easier to give directions for the decoration of the room with flowers than to console the afflicted mother. She took upon herself all the arrangements for the funeral until it was suggested to take the child to the Catholic Church; then she rebelled, saying that it was all nonsense to take so young a child to a public church. If they must have a priest, who could not place the child any higher in heaven than he was, why not have him come to the house, where only their own set would be expected to attend the funeral? "Mother," was Mr. Daton's reply, "you once objected to having a priest come here to perform an important ceremony, namely, my marriage, and I will not bring one here now for the funeral of my child. If my wife desired it, I might do it, for this is her home, and she has a right to do as she pleases, but it is her wish, and consequently mine, that the funeral be held in the church. Besides, mother, I would not wish to have a funeral here, with two more children dying in the house."

When the question of interment arose, Cecelia thought of a pretty spot in the Catholic cemetery, where, to her credit, she had since her marriage erected a costly monument over the graves of her own parents. She wished to put her boy there, so as to have him in consecrated ground, but for the first time in her life her husband objected to her plans; his family could rest nowhere but in the family vault of the Datons; so near his Catholic mother the Catholic child of Edward Daton was laid to rest.

But how fared it with the two little girls? Several times had little Agnes called for her brother, but his death was kept a secret from her, and she was told that brother could not come to them until they were well, as it was feared he, too, might get sick. But from the first Grace was ill to care for anything, and in a short time she knew no one so grave fears were entertained for her. It was a most bitter trial for the parents to be obliged to go to Agnes, as they did many times during the day, and hear her prattle of Eddie. Then when her grandmother had remained in her own room for two days, refusing to visit the little invalid, who loved her most tenderly, she asked if grandma, too, were afraid of getting sick, and when assured to the contrary, she wanted to know why she didn't come to see her little girls. She always included Gracie, and could not understand why the little sister who occupied a bed in the same room did not talk to her.

On the afternoon of the funeral the nurse went down stairs for a few minutes and, thinking her charges were safe, waited to see the procession leave the house. Agnes heard the many footsteps in the front hall and on the veranda, and wondered what it all meant. Suddenly an idea occurred to her; she was very weak, but summoning her strength she left her bed and ran to the window. She was obliged to lean on the casing to keep from falling, but she saw all, the first thing that met her gaze being the little white casket borne down the broad walk, followed by her parents and grandmother in deep mourning. Young as she was she understood, and could not move from the spot even after the funeral cortege had passed from view. The nurse on returning found her standing there but had not the heart to chide her for leaving her bed. Instead she took her in her arms, gently carried her back and bent over to kiss her, but Agnes repulsed her, saying:

"You are a bad woman, and I do not like you any more because you let me take my little brother away without letting me see him."

"Your brother is in heaven darling," said the nurse, who knew that she could deceive her no longer, "but if you are a good girl you will be with him there some time."

"I know he is in heaven and I am

going to him soon. But why didn't you take me down to see him before they took him away?"

"Because you were too sick, darling, and we did not wish to tell you until you were well."

"But I may never get well. I may die like him, and then you will be sorry you did not let me see him."

"No, darling, you will not die like him. You must try to keep quiet and be a good girl so that you will get well. Your mamma cannot spare you now that Eddie is gone."

"If God wants me in heaven, He will take me like He did Eddie, and mamma or nobody can keep me."

The nurse was silent; she saw that the child had become greatly excited and that she must use the greatest caution with her. It was certainly an unfortunate thing that she had left her alone at such a critical moment and she could not forgive herself for it. The idea of a story, which never failed to interest the little girl, occurred to her, but for the first time it would not do. Agnes insisted upon talking about her brother and heaven.

With all of a mother's tenderest care Cecelia now turned her attention to her little girls and refused to leave the room, but neither her watchfulness nor the skill of the physician and nurse could save them. Agnes was growing rapidly worse, and it was pitiful when her mind gave way to hear her constantly talking about her little brother who had been taken away from her. She would permit no one but her parents and grandmother to do anything for her. The nurse she would not allow near her. Things went on in this way for nearly a week and then all was over. The two little sisters had fallen into the sleep of death within a few hours of each other. Nellie, who had received no word of the little girls' death, wrote her sister a long and consoling letter, telling how it had grieved her to hear of Eddie's loss, and finished by giving a glowing description of her own bright baby. The letter, instead of having the desired effect, only served to make Cecelia, now childless, all the sadder.

"What have I done," moaned the wretched woman, "to merit such a punishment? It was not enough for me to lose all three of my darlings at once, but I must be told in this lonely hour that my sister has a baby to love. It almost seems that God was unjust in taking them all, when I had plenty to bring them up well, while she is poor."

To her credit when she wrote to Nellie of her second great loss, she enclosed for baby a check for one hundred dollars as a present in memory of the little Agnes who was gone. The money was gratefully received, for it was a large sum in the eyes of the poor young people who had so recently commenced life together, but it was all put away for Agnes.

## CHAPTER XI.

After a lapse of seven years and a half we once again meet the Datons. Time had softened the sorrow from which we last saw them suffering but still the parents continue to mourn for the little ones, and when Cecelia sees the children of her friends just beginning to develop into manhood or womanhood she cannot help thinking sadly of her own. The blow, while it had softened her nature, giving her a deeper affection for her own than before, had failed to stifle her pride. No sooner had the set time of mourning for her darlings elapsed than her grand home had once more been thrown open and she had returned to the gay social life which seemed so fitted to her naturally bright disposition, and with such apparent interest did she enter upon it that many thought she felt far too lightly her terrible loss.

The light patter of merry childish feet once more resounded through the great rooms of the mansion, and doubtless this had much to do with Mrs. Daton's returning spirits. But there was only one child now to command the love of the entire household, and command it she did, for little Cecelia was a most remarkable girl, a sweet character whom few understood, but everybody loved. In form and feature she was very much like her eldest sister, also her Irish grandmother, but she had her own mother's wavy raven hair and sparkling dark eyes. Every one agreed that Cecelia was a beautiful child and hers was a rare beauty which would increase rather than diminish as she grew older.

It had only been a few months after the marble slab had sealed the resting place of the first children that Cecelia had been sent to fill their places. She was delicate, and it was feared for many weeks that she had been sent only to make herself loved for a time and then to go away with the others. At her baptism, in an hour of anxious forboding that she might lose her, the mother begged God to spare this one and had solemnly consecrated her to His Immaculate Mother. Her prayer was answered, and though God would have her for Himself, she was spared to perform a noble mission in life. As the weeks passed she grew stronger, and when she was able to take her first steps she was a healthy child.

Now we find her a bright little Miss who is to celebrate her seventh birthday to-morrow, and in childish glee she stands before a long mirror proudly surveying the effects of a garnet silk dress covered with white gauze which she is to wear at her party.

"It is so pretty, mamma, and I like it better than the blue and white I have always had to wear."

"Yes, darling, it is very becoming, said the proud mother, drawing her to her side and kissing a dimple on her fair white cheek, "My little girl does look perfectly lovely."

"Why did you never let me wear red before, mamma?"

"Because you were consecrated to the Blessed Virgin and had to wear her colors, blue and white, until you were seven years old."

"How nice that was, mamma, to be consecrated to the Blessed Virgin! Then I really was her little girl?"

"Yes dear, you were."

"And won't I belong to her any more now if I take off her colors?"

"Certainly you will, child; if you are a good girl you will belong to her all your life. But why do you ask?"

Cecelia cast one wistful look at her pretty red dress and said:

"Because, mamma, if I would not belong to her after I took off her colors, I'd rather keep them on always."

"You were only to wear them until you were seven, and now your time is up and you are allowed to wear any color you wish."

The little girl's face brightened, for she had often envied her young friends the bright colors she had seen them wear, but she had never before thought to ask why she did not wear them, and her mother thought best not to tell her, as she was too young to understand.

"Mamma, may I go and show grandma my new dress?"

"Certainly, darling, if you wish. You will find her in her room, I think."

Mrs. Daton listened with a happy smile to the fairy tread of the little feet, then, as if impelled by some strange impulse she could not understand, she silently followed and hid herself just outside the door. The pet of the household had sprung into the ever wide open arms of the elderly lady, kissed her lovingly, and then stood back from her, asking her how she liked her new dress.

"Very pretty, pet, very pretty," was the reply, "I never saw my little girl look so well. Strange mamma never thought of putting red on you before, when it is so becoming to that lovely brunette complexion!"

"It was because I was consecrated to the Blessed Virgin, grandma, and had to wear blue and white. They are her colors, you know."

"What?" exclaimed the lady, in mingled disgust and dismay. "I do not understand. Please explain, child."

"I cannot explain, grandma; that was all mamma told me, but I thought you ought to understand. You are older than mamma."

"Yes, darling, true I am older than your mother, but she does many strange things which grandma cannot understand."

"But they are right grandma, I know they are, for mamma never does anything wrong."

"Not consciously, darling, not consciously, I hope, though I cannot understand all she does."

Through the crack of the door Mrs. Daton could see clearly without being seen, and the expression of the face of her mother-in-law caused her to feel like grasping her child and fleeing forever from the woman's presence. It was only one of the sad

marks found in a divided household where there is no unity of faith. It was plainly evident that Mrs. Daton loved her little grandchild almost to idolatry, but her face revealed to the watcher that she believed the innocent child was being misled by an erring mother, who would bring her to ruin. What was she to do, reveal her presence and take her pet away from this bad influence or wait and see if anything worse was said? She felt that to do the first might cause ill-feeling which she dreaded, especially from this woman, whom she had always scrupulously endeavored to please.

"Grandma," asked Cecelia, looking straight into her face, whose expression she did not like, "don't you love the Blessed Virgin?"

"Why should I, darling, when I know nothing of her?"

"Oh, grandma, you don't mean it. Don't you know anything about God?"

"Certainly, child; I am a Christian and of course I know all about God."

"If you do, you ought to know something about His Mother."

"It is enough to know God and serve Him, without worshipping His Mother or any other woman."

"I love her just the same, grandma, and I know you will when I tell you all about her, which I intend to do some time when I learn more."

"Poor, deluded baby," thought the grandmother; "it is too bad, but she is no child of mine and I can do nothing for her. When she gets older and can understand she will know better, and if her intellect develops as it promises to now, she will never submit to the errors of Romanism."

Little Cecelia in the meantime was buried in deep thought, but suddenly, the mist clearing away, her face brightened and she said:

"I will say a Hail Mary every day for you that the Blessed Virgin may teach you to know and love her."

"And I will say the Lord's Prayer every day for my little Cecelia that God may make her a good girl and teach her to know and love Him as she should."

The compact was sealed by a loving hug and kiss, and, contrary to expectations of the woman listening at the door, it was kept for years. Little in reality could be expected from a child of seven, while no more might justly be looked for from the woman of the world, whose religion consisted chiefly in being a member of a fashionable church.

Warned that the danger was now passed and not wishing to be discovered, Mrs. Daton stole back to her room as noiselessly as she had come. She had always known her child to be possessed of a brilliant intellect far beyond her years, but her words to her grandmother revealed her in a new light, which convinced the mother that the days of innocent babyhood were for Cecelia really a thing of the past. She buried her face in her jeweled hands and sat reflecting on her child. She longed for some one to talk to about her pet, and naturally her mind turned to the one who should be a married woman's truest friend and confidant, namely her husband; but here another glaring proof of the sorrows of a divided household stood out before her. She could talk with him on the physical comforts of Cecelia or of her pretty clothes, in which, proud father that he was, he was always interested, but on this subject that touched the very core of her heart she must be silent. So absorbed was she that she did not hear the light footsteps until two little hands encircled her wrists.

"What is the matter, mamma? You look as if you felt badly about something."

"Nothing, my precious pet, nothing—I was only thinking."

"Thinking about what, mamma?"

"Only my own dear little girl."

"Does it make you sad to think of me?"

"No, child; no indeed; why do you ask so strange a question?" and the mother's face was now all smiles. "Nothing makes me happier than to think of you, my own little darling."

"Mamma, dear, you did look sad, but maybe it was your other little girls in heaven you were thinking of and I thought it was me."

"How well you guessed it," said the mother, glad of any excuse.

"I wish," said Cecelia sorrowfully, "that God has left me just one, so I could have somebody to play with. I get so lonesome sometimes."

"I wish so too, pet, but God knows

rest, and they are safe from harm."

"Mamma, I wish you would take this dress off. I must not wear it to-day."

"Don't you want to keep it on just until papa comes, it is so pretty?"

"No, mamma; to-morrow will be time enough for him to see it. If he saw it he might ask me questions like grandma did, then if I told him I had been consecrated to the Blessed Virgin and he said he did not believe in her, it would make me feel, oh, so badly."

"Poor grandma does not understand pet; but if she did she would love the Blessed Virgin as well as we do; but come, take off the dress if you wish."

"Yes, mamma, for if this is the last day I am to wear the Blessed Virgin's colors, I want to keep them on as long as I can."

A little blue cambric dress which had been discarded was quickly donned again, and like a singing bird Cecelia flew away. Down stairs she went singing a few words of a hymn to the Blessed Mother of God and out to the little grotto of Lourdes, which had been a sacred spot to her from the dawn of reason. She went from one flower bed to another, picking choice buds, but instead of taking the gay red and yellow blossoms she had always admired, she selected only blue and white, for now that she had been told that these were Mary's colors, she would offer her nothing else. The flowers of brighter hue which she herself had placed on the shrine the day before were carefully picked out and thrown away now, not even a green leaf being permitted to remain. When all was done Cecelia looked over her work with an air of satisfaction, then knelt down to pray.

In the prayers said in whispered accents she first recommended herself to the heavenly Queen, telling how she was taking off her colors to-morrow and begging her always to watch over her and keep her for her own little girl; then she prayed for her grandmother, saying the Hail Mary she had promised, and lastly, as if suddenly struck by a brilliant idea, she asked for a little sister to play with.

The mother in the meantime sat in reflection deeper than that in which her child had found her. Cecelia had told her what she needed, and in her heart she was strongly tempted to rebel against God for having robbed her child before her birth of the companions she should now have had. Once her mind turned to her only sister, from whom, through her own carelessness, she had not heard in four years, Nellie at that time being the happy mother of two boys, and she thought as she had once before in an hour of

"God has given children to her who scarcely has means to provide properly for one, but I, who have abundance, am doomed to bring up my one child without companionship. It is unjust." And she bowed her head in despair instead of thanking God that her darlings were safe in heaven, where no harm or suffering could ever reach them.

To be Continued.)

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NOTES FROM QUEBEC.

(By our Own Correspondent.)

NIGHT REFUGE. — A meeting of the united conferences of St. Vincent de Paul Society was held recently in the Salle du Patronage and the matter of founding a night refuge discussed and finally decided on. Rev. Abbe Nunevais explained the necessity of such a refuge and its functions. An institution of this kind is absolutely necessary in all large cities. The refuge will provide a temporary home for those who while in search of work, are without money to pay for bed or board. It is thought the refuge will be opened by the month of June.

TOOK THEIR VOWS. — On the 18th instant a very impressive ceremony took place in the chapel of the Hotel Dieu Hospital, when two Sisters took their final vows. They were Sisters Alice Halle and Amelia Jacques. The former took the name of Sister St. Barthelemi and the latter Sister St. Jean Evangelist. This is the fourth of the Jacques family to enter the religious life. Sister St. Wilfrid, of the Sisters of Charity, and Sisters Ste. Eugenie and St. Ignace, of the General Hospital, all professed nuns, being Sisters of St. Jean Evangelist.

MAY DEVOTIONS. — The solemn opening of the month of May will take place in St. Patrick's Church on Sunday evening next. There will be a procession in the Church in which the boys and girls of the parish will take part, and a statue of Our Blessed Lady will be carried by four of the oldest girls. There will also be a sermon and solemn Benediction of the Blessed Sacrament. At Grand Mass on Sunday, Rev. Father Delargy urged the congregation to show their love for our Blessed Lady by attending these daily devotions in honor of our Heavenly Queen to obtain her constant protection, and enumerated the indulgences which may be obtained by all those who honor her in a special manner during this month.

A EUCHRE. — On Wednesday evening the Young Men's Sodality gave another of their enjoyable euchres in St. Patrick's Hall, which was well attended by members and their friends. A very pleasant evening was spent by all. Refreshments were served, and several songs sung. This is the last of a series of entertainments of a similar nature given during the winter months.

THOMAS D'ARBY McGEE. — A correspondent writes to the city press advocating the erection of a monument by the Irishmen of Canada to perpetuate the memory of the late Hon. Thomas D'Arcy McGee, one of the fathers of Confederation. The erection of such a monument would undoubtedly meet with the approval of Irishmen generally. But there is

another monument which has been talked about from time to time for many years past, and strange to say without anything definite being done, viz., a shaft at Grosse Isle to mark the graves of the thousands of men and women of our race and religion who fell victims of the ship fever while fleeing from famine and persecution to the hospitable shores of Canada, and whose remains lie buried in the trenches at Grosse Isle, awaiting the sound of the last trumpet. At present the small piece of ground in which these martyrs are buried (for martyrs they really were) is nothing more nor less than a pasture field. It is only within the last decade of years that Rev. Father Rossback, C.S.S.R., then Rector of St. Patrick's Church, assisted by a number of his clergy, blessed their unmarked graves and chanted a Libera, they at the time of their death being deprived of even Christian burial. It is certainly not to the credit of the Irishmen of Canada, and in fact of America, that this spot, which should be sacred to each and every one of them, should remain in its present condition, and that the erection of a monument of some kind should have been so long deferred, and one would think that this matter would have a prior claim on their generosity and patriotism. It is earnestly to be hoped that some of our leading Irishmen will again interest themselves in this important affair, and not grow weary in their task, but bring it to a successful conclusion.

THE PAINTERS' STRIKE. — The latest development in the struggle between the master painters and their former employees is that the latter have been notified by some of the former that they will be prosecuted for desertion of service, intimidation, etc. It is stated that the employers have been forced to cancel contracts, being unable to complete them within the specified time. Some of the men have started business on their own account and are employing their former fellow-workmen. The strike is now on since April 1st, and both sides are apparently as determined to hold out now as they were the first day. The general opinion is that steps should be taken to bring about a settlement by arbitration or otherwise.

ST. BRIDGET'S BAZAAR. — The ladies of St. Patrick's congregation are already organizing for the annual bazaar in aid of that truly deserving institution, St. Bridget's Asylum, which provides a comfortable home for old men and women as well as for orphan boys and girls. It is in charge of the Sisters of Charity, and is a credit to the Irish people of Quebec. As the proceeds of the annual bazaar is its main revenue, it is to be hoped that the efforts of the charitable ladies who undertake this work year after year will be seconded by the public, and that a good round sum will be realized.

NOTES FROM IRELAND

THE ROYAL VISIT. — It was somewhat as a surprise, for it had not been widely announced, when the newscame that the King, Queen and Princess Royal, with their suites, had gone off to Ireland. There was a kind of "sans ceremonie" about the whole affair that would naturally attach to a flying visit to Scotland, or to the continent. It would seem that Edward VII looks upon Ireland as being as much his home as any other section of Great Britain, and that he intends going and coming whenever the inclination, or any special event, arises, and in the same manner as he would go from Windsor to Cowes, or from Buckingham Palace to Balmoral. This is certainly an innovation. Heretofore the people of Ireland have been accustomed to the systematic absence of the Sovereign from their country, and when at long intervals of decades the Royal head of the State did condescend to visit Ireland, it was with more ceremony, circumstance and precaution than if the visit were paid to a foreign and hostile land.

After his accession to the throne the present King visited Ireland in a somewhat official manner: now he runs over there to attend the races.

to enjoy a round of festivities, to frequent the theatres and to blend with the people. There are no heralds running ahead for months to announce his coming and to see that the path is safe. He has no need of protection and he knows it. There is more good to be derived from this course than we can well calculate. It is the novelty of the situation that attracts attention and that gives to this special visit of the royal party a significance of a promising character. The reports of events that marked the visit will be highly interesting when they come to us through the local Irish press.

EMIGRATION. — On this subject a correspondent of the Catholic Times, of Liverpool, says:

Evidence is not wanting that the Department of Agriculture and Technical Instruction, conducted by Sir Horace Plunkett and his huge staff of highly paid officials, has failed in its mission to keep the people at home, which was the great object for which it was ostensibly founded. Emigration continues unchecked. The season for this year opened last month, when 2389 men and women, mostly in the prime of life, fled the country, as compared with 2244 for the corresponding month of last year. Needless to say, the emigrants were nearly all Catholics. In view of the

already depopulated state of the country it is simply deplorable to see the people going in such numbers. Not even the work done by the Anti-Emigration Society seems to have any effect in checking the exodus. It must now be evident to all that the sole remedy for the terrible evil is to provide employment for the masses of the people who are unable to obtain work. It is no use appealing to the sentiments of hungry people. They will fly from the troubles they endure in the hope—it may be a vain one—of bettering their condition.

HOME INDUSTRIES. — Mr. Charles Dawson, at one time Lord Mayor of Dublin, delivered a very able lecture in Limerick, his native city, on Wednesday evening, in the course of which he said that he wished others would follow the example of the late Mr. M'Cann, M.P., and invest their super-abundant capital in fostering Irish industries. It would be better than a hundred shows. The stone and building materials of the country were not sufficiently developed. No doubt they had been largely used in the building of churches, and sometimes the caustic critics of the number of those structures forgot the clear proposition laid down by the Most Rev. Dr. O'Dwyer, that if money had been spent on them it went to pay for Irish material and employ Irish labor. There was an exquisite proof of how the marbles and stone of Ireland could be used in the Church of the Catholic University, Stephen's Green. The promotion of their industries and the development of their resources depended upon three factors. The first was the responsible Government of this country, the next was the action of the County, Borough, and Urban Councils, and finally there were the people themselves, the props and supports of that platform.

GOLDWIN SMITH AGAIN

(By a Regular Contributor.)

No man on the two continents has ever obtained as much praise as has Prof. Goldwin Smith, and none was ever so over-estimated. He was an Oxford Professor and a life long contributor to magazines. He has the reputation of being a perfect writer of English, so much so that when his blunders rhetorical and at times grammatical appear they are classed as original style or put down to typographical errors. He has expressed opinions on every imaginable subject, whether conversant with it or not, and all that he has said passes current. He claims to be a writer of history, despite the fact that he has read history through the colored glasses of his prejudice. He is called a philosopher, although not one of his attempted syllogisms would stand the test of the elementary rules of logic. He has been lauded as a political economist, and an authority upon things political in general, yet he has never laid down a single principle from which he did not at once deviate. A British Professor, he prefers colonial life in Canada, and here he is an American annexationist; he advocated autonomy for the Boers; and at the same time is a deadly opponent of Irish Home Rule. Finally, he poses as a theologian, and blunders into nonsense the moment he attempts to treat any subject touching upon Catholic dogma. His latest wise remark when referring to the Papacy was to the effect that "it has consummated its pretensions by the usurpation of Infallibility and completed its defiance of fact by the promulgation of the dogma of the Immaculate Conception."

Now in two instances in this short sentence Mr. Smith is at sea. Firstly, the "usurpation of Infallibility," an absolute contradiction. What he means is its "pretension to infallibility." He does not believe in the Infallibility, therefore he claims naturally that the Papacy wrongly pretends to its possession. But he says that the Papacy usurped Infallibility; then the Infallibility really exists, no matter how the Papacy came by it. It matters not whether the Papacy obtained it by a free concession or secured it by usurpation—that is another issue entirely—the fact remains that Prof. Smith acknowledges its existence; or else his very beautiful English is rank nonsense.

Then he speaks of the Immaculate Conception as a defiance of fact. But this we suppose that he means that the dogma is a contradiction of some fact. That cannot be; for if the dogma is wrong, the Immaculate Conception does not exist. What then is

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