ay, April 6, 1901

LIMITED.

St. James Street . April 6, 1901.

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KETS. Box Cloth, cut open

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ES. ect fitting, the prowns, lawns and 7c. shades of fawa, \$1.30. ick, white, tan ecial \$1.55.

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and District s Bank.

ceral Meeting of the chis Bank will be Office, 176 St. UESDAY, 7th May c p.m., for the re-nual Reports and the election of Di-Board,

E-To all subscrib al Fire Insurance re requested to atsaid Company, t f said Company, to m, which will be 's Building, corner arke streets, Town Q. Tuesday, 16th Ol. This meeting at Directors and to the of the said Con-te, Jos. A. Descar-Denis, Jos. Lari-ac, Chas. W. Mayer, L. B. Houle, Ant. Ty, O. A. Drouin

March, 1901.

TREAL, No. 1048.
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Dame E. Denauk.
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Witness

Vol. L., No. 40

MONTREAL, SATURDAY, APRIL 13. 1901.

PRICE FIVE CENTS

The Church's Rights in Regard to Marriage, and the Recently Enacted Law of Cremation.

In our pastoral letter of the 10th January last, we laid down the doctrine of the Catholic Church concerning Christian marriage. The divine origin of marriage its unity and indissolubility, its elevation, by Our Lord Jesus Christ, to the dignity of a sacrament of the new law, the church's exclusive rights over it, were all dealt, with in a summary manner and in the light. the church's exclusive rights over it, were all dealt with in a summary manner and in the light of Catholic tradition. The opinions to which we gave expression were not pyrsonal; it was not the theories of ecclesiastical jurists that we upheld; it was the pure and simple teaching of the Church that we recalled, a teaching that is infallible, consequently immutable, and which legislators, philosophers, or jurists may either attack or deny, but of which, in reality, not one iota—in conscience and ty, not one iota—in conscience and efore God—can they change. We re-

before God—can they change. We recall at this moment the solemn
words of the apostle Saint Paul to
the Galatians (1) and we deem it
well to repeat them for you:
"But though we, or an angel from
heaven, preach a gospel to you besides that which we have preached
to you, let him be anathema. As we
said before, so now I say again: If
any one preach to you a gospel besides that which you have received. ides that which you have sides that which you have received, let him be anathema. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men. I should not be the servant of Christ. For I give vou to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ."

it; but by the revelation of Jesus Christ."

Moreover, dearly beloved brethren, we are happy to testify how your faith has made vou understand the authority attached to the doctrine which we have preached and which you received with all due respect and submission. We need not, therefore, go over again the entire subject, then treated; it is merely, that circumstances mpose upon us—who are by God constituted the guardian of revealed truth amongst you—the duty of insisting upon a few essential points and of recalling their serious practical consequences

their serious practical consequences.
The church received from her Divine Founder the power and the right to regulate all that concerns ing the functions of her hierarchy and of their undertakings in the pursuit of her supernatural end. With supreme independence has the church, from the time of the apostes till our own day, exercised that power and those rights; courageously did she maintain them in spite of denials on the part of heretics and of contradictions on the part of

power and those rights; courageously did she maintain them in spite of denials on the part of heretics and of contradictions on the part of princes. Then, let us remember, what the church has done during the past mineteen centuries, she will continue to do in this twentieth century, and throughout all the centuries to come. When the assertion, or the defence of prerogatives which she holds from heaven, and of which she is the guardian and depositary, is in question, there is nothing that can either bend or shake her.

Well, then, dear brethren, just question her; she will tell you that Christian marriages, to which no canonical impediment exists, are good and valid. no matter what other impediments may be established by the civil power. All the Parliamentary laws, and all the decisions of courts of justice establishing divorce must remain valueless in presence of the divine words which the church repeats to the world: Quod Deus Conjunxit, homo non separet: let no man separate what God Himself has joined together. On the contrary, all unions contracted with an invalidating impediment, for which competent authority has not granted a dispensation, even though the civil power looks upon such unions as valid and legal, must be considered as null and invalid. This is a point of doctrine that cannot be denied, without that the faith be shipwrecked.

Now dearly beloved brethren amongst the invalidating impediments to marriage, that of clandestinity claims in a special manner your attention, and, while you already know all about ft. since your pastors call your attention to it every year, we desire to place before you the complete text of the decree by which the Council of Trent, has

Paul Bruchesi, by the Grace of God, and Favor of the Apostolic See, Archbishop of Montreal:

To the Clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace, and benediction in Our Lord Jesus Christ:

I.

Dearly Beloved Brethren,—We cannot conceal the fact that it is with profound emotion that we address you to-day.

In our pastoral letter of the 10th January last, we laid down the doctine of the Catholic Church concerning Christian marriage. The divine origin of marriage its unity and indissolubility, its elevation, by Our Lord Jesus Christ, to the digner of the Catholic Church pronounced the sentence of excommunication against any of examination against any of examination and interest that free imarriages, contracted with a free imarriages, before an heretical minister, be it a question of two contents the contrary—and those persons, therefore, are to be "justly condemned. (as in fact the inoly council does condemn them). Who deny that clandestine marriages condemn them). Who deny that clandestine marriages of children, under paternal authoriates are true and valid, the church not having minister, be it a question of two contents are true and valid, the church not having minister, be it a question of two contents are true and valid, and who deny that clandestine marriages for condemn them). Who deny that clandestine marriages of children marriages or true and valid, and who falsely assert, that the marriages of our power, the effects that might ever be produced amongst the faith four the consent of the parents, are null, and that the parents, are null, a has always held in detestation, and 'forbidden such clandestine mar-friages. But the Holy Council hav-ing remarked, that the disobedience of men rendered the prohibition of the church useless, and reflecting from such marriages, and especially on the sins of those who live in a state of damnation; when after having left the first wife, whom they had secretly married, they "ter having left the first wife, whom
"they had secretly married, they had secretly married, they had secretly married, they had secretly contract a second marriage with another, and live with ther in a continual state of adultivery; and, finally, seeing that the "church, which does not pass sentence on secret acts, cannot remedy so great an evil without having recourse to more efficacious means; the Sacred Council (of "Trent) therefore, following the steps of the Holy Council of Laterian, held under Innocent III. decrease,—In future, before the celebration of marriage, the pastor of "the parties shall thrice announce."

The practice that is henceforth to have legal sanction, is not only condemned, under severe penalties by the Church, but is moreover in manifest conflict with Christian feeling and popular sentiment.

The practice that is henceforth to have legal sanction, is not only condemned, under severe penalties by the Church, but is moreover in manifest conflict with Christian feeling and popular sentiment.

EMILE ROY, Priest, Chancellor.

EMILE ROY, Priest, Chancellor.

words. I join your markets, with Name of the Father, and of the "Son, and of the Holy Ghost, Amen." Or let him make use of other "words, according to the approved "custom of each country." With regard to those who marry "otherwise than in the presence of "the parish priest, or of a priest who has his permission or that of the "ordinary, and in the presence of "two or three witnesses: the Holy "Council renders such persons wholing incapable of contracting marriage in that way, and declares the "marriages thus contracted, null and void, as by the present decree, it "dissolves and annuls them."

Nothing could be clearer. In con-

Nothing could be clearer, In con-sequence of this celebrated decree, in right to regulate all that concerns Christian marriage. To her does it belong to place on the contract-sacrament such prohibitive and invalidating impediments as are deemed necessary, or useful for the spiritual welfare of her members for regulating the functions of her hierarchy and of their undertakings in the pursuit of her supernatural end With supreme independence has the church, from the time of the apost, test ill our own day, exercised that power and those rights: courageous-test till our own day, exercised that power and those rights: courageous-tracting parties, or a priest combined by clearer. In converge this celebrated believe this courages where catholics be valid, in places where catholic doctrine on this subject corresponds admirably with the finders in necessary that the proper parish priest does with the highest and most delivative with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most delivative that the proper parish priest does with the highest and most deliva

fore a priest who is not the parish priest of one, at least, of the contracting parties, or a priest commissioned by the parish priest, or the bishop, is entirely null. And with greater reason would it be so, if the marriage had taken place before a mere civil official or else a Protestant minister. It must be borne in mind that in such matters the good or bad faith of the parties counts for nothing.

Up to the present we had believed, basing our belief, upon the authority of eminent men who have been, and who still are an honor to our Bar and our Bench, that in the Province of Quebec, the impediment of clandestinity was recognized by our legislation as well as are all the other impediments established by the Church A judgment delivered in the Superior Court, at Montreal, has just affirmed the contrary and despite the judicial decisions rendered several times already upon this important question, it recognizes as valid, in the eyes of the civil authority, the marriage of two Catholics celebrated before any person authorized by law to keep registers of civil status.

Without entering into any appreciation of that judgment from a le-

authorized by law to keep registers of civil status.

Without entering into any appreciation of that judgment from a legal standpoint, which concerns the civil tribunals of this country and of the Empire, we feel it our duty to solemnly declare, that it can in no way lessen or modify the obligations of Catholics, whether in the external sphere, or in the internal domain of conscience. If it were true that four matrimonial legislation were incomplete or defective on that special point, as it is upon some others, the evil, it appears to us, would not be without its remedy, and the fact remains none the less certain that here, for Catholics, a clandestine marriage is always null and void.

II.

THE CREMATION BILL. Dearly beloved brethren, you have learned, as we have, that the Mount Royal Cemetery Company petitioned the Quebec Legislature, some time ago, for legal authorization to have a crematorium. Despite the

"steps of the Holy Council of Lateran, held under Innocent III... de
"crees;—In future, before the celebration of marriage, the pastor of
the parties shall thrice announce.
"in the church, on three consecutive
refestivals, and during the parochial
"mass, the banns of such as are
"about to be married. If after this
triple publication, no legitimate
"opposition is made, the marriage
shall be celebrated in the face of
"the church; where, the parish
priest, after having questioned the
"man and the woman, and being
"well assured of their mutual consent, shall make use of these
"words: I join you in marriage, in
the Name of the Father, and of the
"Son, and of the Holy Ghost, Amen.
"Or let him make use of other
"words, according to the approved
"custom of each country.
"With regard to those who marry
"otherwise than in the presence of
"the parish priest, or of a priest who
has his permission or that of the

It is true that in pagan antiquity cremation existed, but the custom of burial and interment was then still more in vogue. The patriarchs of the old law, the Jews, the Egyptians themselves, would have none of that cremation called by the Talmud an abominable thing. The Romans only adopted it in the last years of the Republic. As to the Christians, even the schismatics and heretics, they ever held it in horror, from apostolic ages down to our time.

The Catholic doctrine on this subject corresponds admirably with the inclinations of our nature, as it does with the highest and most delicate sentiments of the human soul—

think should have their weight in every act of Christian legislation. And, dear brethren, there is something else to consider; the Church has so to speak accentuated, in the touching burial of her children, her faith in the immortality of the soul and in the resurrection of the body as well as her profound respect for those mortal remains that her august sacraments had sanctified.

ust sacraments and sanctined.

Consequently, it is not surprising that implety should have attacked a practice so plous and so full of mysteries, that it struggled against it, and that it sought to have it gradually disappear.

teries, that it surgiced against it, and that it sought to have it gradually disappear.

For we need have no illusion about it. If men of good faith can see in cremation only a scientific and economic question, it is certain, as moreover it is admitted by the most ardent supporters of that practice, that the system is engendered by a feeling hostile to Christian faith, to the spirituality and immortality of the soul. Such was the remark of His Eminence Cardinal Richard, archbishop of Paris, in a letter to his clergy dated the 24th February, 1890: "The doctrines "professed by the men who seek to "have the custom prevail," said he, "were a sufficient reason for the "faithful to be suspicious of any "such attempt. In fact, they are "more often men openly affiliated "with Freemasonry, or, at least. "who are not sufficiently guarded "against the sects condemned by the "church, nor against the seduction of the errors scattered over contemporaneous society by natural-"ism, under the pretext of scientific "progress Besides, the enemies of "religion have frequently and openity declared that the great advantage of cremation was the keep not "away of the priest from the cre-"monies, and the replacing of Christian funerals by civil obsequies." His Eminence adds: "The paganas "burned the bodies of their deai," and it is that pagan custom that "it is desired to have brought back

will cause our seciety to service and the process of the commercial service of the service of the commercial service of the commercial service of the service of the commercial service of the commercial service of the service of the commercial service of the service of the commercial service of the servic

wo and gave the perfect ideal of nanhood in the whole man, body as

manhood in the whole man, body as well as soul.

Dwelling on the influences that make for character, Monsignor Conaty said that morality is needed, and morality must spring from positive religion, which alone can inform conscience, teach responsibility and sanction law. There can be no salvation in an ethical system which has no morality, nor in a morality. has no morality, nor in a morality which does not spring from religion

chapels of the diocese, wherein Divine service is held, and in chapter to the religious communities, the first, or second Sunday following its communities. The first of second Sunday following Sunday fo

RANK OF CATHOLIC CHAPLANS

IN THE BRITISH NAVY.

The question of the position of Catholic chaplains in the British navy was introduced by Mr. O'Dowd at a recent sitting of the House of Commons. He complained of the treatment and pay of Roman Catholic chaplains, as compared with Pro-

at a recent sitting of the House of Commons. He complained of the Institute of Commons. He complained of the House of Commons. He complained of the House of Commons. He complained of the Island Common Commons. He complained of the Island Common Comm

ENDURANCE OF THE IRISH RACE.

A SERIAL ESSAY, by "CRUX."

I.-THE RELIGIOUS PRESS.

stand some of the allusions made in the careful reading of last week's other people there is so umbers; but for the benefit of any who may not have per-used the last issue, I will simply state that I seek to show how great must be the endurance of the Irish race to-day, under the avalanche of opposition which the press of this continent and of the British Isles constantly hurls against it. I refer to the anti-Catholic and anti-Irish press. The first section of that press with which I have to do is the Religious press.

Be it clearly understood that I mean, by the term Religious Press, the Protestant Church press. More properly should I call it the so-called religious press; but when I shall have shown that, in the name of religion, it outrages the fundamental principles of Christian practice, will be evident, of itself, that the term religious is merely a mask, and that the press in question has not even a right to wear such a mask.

The Protestant Religious Press then, is my theme this week. Being Protestant that press is naturally supposed to be Christian. It is all inform me that he is "a Christian he may think so at the moman: ment, but the very fact of proclaiming himself such is sufficient ground in my mind for serious doubts as to his Christian principles or his Christian practices. This self-assertion savors too much of the Pharisee to be pleasing. In the same way, when a public organ sees fit, or deems it necessary, to style itself a religious or a Christian paper, I at once inquire into its practice, its methods. its spirit. If there are in accord with elementary teachings of pure Christianity, I have no more to say: but if they clash with those immortal teachings of the Divine Founder confronting us. Ignorance of what Christianity means, which would be excusable, or hypocritical professions that are at variance with practice, which cannot be too

I have been taught that one of the great and all-pervading principles of Christianity is charity - that is to charity in thought, in word, and in action: and that one of the sins most strongly condemned by Christianity is that of bearing false The witness against our neighbor. man who lacks Christian charity may proclaim himself to be "a Chrishis part, does not alter the fact that is devoid of true Christianity. That which applies to one man, still more strongly applies to a body men who make use of the press as a means of scattering the seeds which they seek to plant in the par-Catholic happens to be an Irishterres of humanity. A man who belies his neighbor, insults him, fabricates scandals regarding him, misrehim, seeks to lower him in the estimation of others, or injures him in his name, his reputation, or by his sentiments and peculiarities, such a man may shout "from the hous tops" that he has found salvation and that he is a Christian; but no person will believe him-his everyday acts contradict his profe Again, what applies to the individual is much more perceptible and re rehensible in an organ that speaks to tens of thousands, that can do injuries a hundred times more serious than any perpetrated by a single tongue.

Now the Protestant religious pres in as far as concerns the Irish race, and the Irish Catholic element above all, is perpetually lacking in com-Christian charity, and is constantly in a greater or a lesser de-gree guilty of bearing false witness against both the Church and the race. For the present I need not cite examples; in fact the samples, great and small, are so numerous that one needs only open any issue of any Protestant religious paper, or mag-azine, to meet with half a score of them. It may not be an editorial

Should any reader fail to under- some religious ceremony, or even of a so-called witty paragraph, or item this and in following sections of the used to fill up a space. In regard to ent short essay, I would advise every other church, and to every True Witness," in which appeared kind, or generous, or landatory to be found; but invariably Catholicity the aim and scope of this subject.

It will be impossible for me to repeat each week what appeared in previous numbers, but for the control of the control o man is inevitably the subject of either a harsh criticism, or Catholic goes on supporting and en couraging that press, oblivious of the fact that he is, within the me ure of his power and influence, a willing and active instrument in th hands of those who would annihilate his Faith and crush his race and country. He can see the slightest slip of the pen, the most insignificant typographical error, the rare mistake of any kind, in the columns of his own Catholic paper, and probably he will build up such a griev ance upon that foundation that he will end in withdrawing, or refusing his subscript on. But he can swal low whole doses of abuse, insult, ridicule and sarcasm from the Protestant religious organ, he can cheerfully under the lash of anti-Irish prejudice and lick the hand that smites him. So numerous are the Irishmen who can strike their breasts and say a "mea culpa" this case, that it is a miracle how the race conserves any influence at all-that it has not long since ished, or been absorbed by others very well for a man to gratuitously Herein do I perceive what I call the Endurance of the Irish Race.

With that religious press the religious principles of which are characterized by the most abominable disregard for truth and honest conviction, usurping in our homes the place of a Catholic and national press, inculcating in the youth of to-day that which is best calculated to rob them of faith and national spirit, it is a wonder, a very miracle, how Irish race can survive-its endurance surpasses all comprehensions. Not only is that religious press constantly reiterating every old-time, wornout, a million times disproved calof Christianity, I must conclude that umny against the Catholic Church there is either ignorance or hypocri-seek to hang the tattered rag of an argument upon every olden peg of falsehood and misrepresentation that the hammer of bigotry drove into the heart of the Irish people; but it is recreant to the first and fundamental principle of Protestantism.

> Private interpretation-that is say liberty of conscience-is the palladium of Protestantism. There is no sect howsoever important that dare attempt to deny, to even the most insignificant of the denominations, a perfect right to draw whatsoever lessons it sees fit from the
> Scriptures. Yet, the moment the
> Catholic with his Faith is at issue,
> there is no such consideration extended. Be he right, or be he wrong. most insignificant of the denomina man, the opposition is even more strongly accentuated-just as if that so-called Christian and religious press could never pardon the Hace for having clung to the Faith spite those centuries of systematic

Christianity teaches love of our neighbor, the Protestant religious press practises hatred. Christianity ordains meekness; that press deve lopes bitterness: Christianity dictates charity in judging: that press judges with harshness. Christianity xacts truthfulness, that press - in the case of the Irish race - pours forth a perpetual torrent of misre presentation. And yet, the Irish Catholic is not an extinct species of the "genius man." The race helps in the fabrication of the instruments of torture intended for itself, and yet it endures; it furnishes means to operations against itself, and still the "Endurance of the Irish Race."

A return has been issued by the registry office in Ireland showing the

80 in the third quarter. This makes a grand total for the year 1900 of 282, a very small number when compared with other years. To the United Irish League is due the credit for this favorable showing, as there is not the least doubt that but for the influence of the league in preventing the reoccupation of the oldings by grabbers the list would have been much larger.

NOTES OF MEN AND THINGS.

SLOWLY WAKING UP .- The Worester Irish Historical Society, Worceseer, Mass., organized recentappointed representatives to make a thorough search into the past of Wortester and to unearth all that is of historic import concerning the Irish-Americans who have lived in

IN THE PHILIPPINES .- According to the report of the Tafy Commission, as reviewed in the "Catholic World Magazine" for April, there are 6.559,998 souls enrolled in the parish registers in the Philippines as loyal to the Catholic Church. And according to the Senate Docu-ment No. 432, page 30, these six and one half millions are devotedly

A DEMARKABLE CASE - Despairing of the recovery of ion, 21 years old. lying critically ill with pneumonia, Mr. and Mrs. Archiwith pneumonia, ar and airs stell-bald Park of New York, who are Presbyterians, called in a Catholic priest to baptize him, in the hope that it would effect a cure, promis-ing to educate him in the Catholic

faith should he survive.

Almost immediately after the child was received into the church, under ne of Archibald, it began to get better

will of Patrick Donahoe is on file at the probate office. It is dated April 26, 1896. The testator gives the conservative course. Several of the delegates were in favor of a strike. MR DONAHOE'S WILL - The 26, 1896. The testator gives the business to the sons. Joseph V. and Patrick M. Donahoe. The personal effects are given to the widow. Anna E. Donahoe. The rest of the estate is left in trust for the benefit of the widow and the four children. Joseph V. Patrick M. Frank and Genevieve, wife of Dr. N. D. Drummev. and an oil painting of Pope Pius IX is given to the Catholic Union. to the Catholic s J. Gargan is named as ex-

the will of the late David W. Hitchcock, filed for probate in Boston, Wellesley Female Seminary is to re-

"I exclude Roman Catholies of excuse Roman Catholics and colored persons, because I feel that the introduction into said seminary of pupils who differ essentially in race and religion fram the others may prevent the best interests there-of."

Scriptures. Yet, the moment the Catholic with his Faith is at issue, there is no such consideration extended. Be he right, or be he wrong, his infallible teacher must be opposed, and he must be denied that At a meeting of the Cork branch of the Cork branch of the Cork branch of the United Irish League, presided over by Satan, and damned by Sycorax, and born in hell, they would still be a disgrace to their parentage and their native country." but their dollars and dirt were welcome to the Y.M.C.A.

At a meeting of the Cork branch of the United Irish League, presided over by Rev. Father Barrett, the following beautiful letter was read:

Westminster Palace Hotel.

London, March 5, 1901.

My Dear Father Barrett,— Having struggled as long as I could against on the cork branch of the

A return has been issued by the registry office in Ireland showing the number of evictions from agricultural holdings that have come to the knowledge of the constabulary in the quarter ending Dec. 31 last. The number foots up 52, as against totals of 62 in the first quarter of the year, SS in the second quarter and

low. Mr. O'Sullivan had done some singing in England and appeared in an opera, but the public and musical critics did not take him seriously. For the past year he has been rather out of the public sight, carefully studying and training his voice in earnest. A few days ago he gave a song recital at fashionable St. James Hall, and that has made lenis O'Sullivan famous. He sang every kind of song from grand operain German through the French, Italian, Spanish schools to English ballads and rollicking Irish melodies, and then capped the climax by singing a chant of the Zuni Indians n their own language. Columns are being printed about Mr. O'Sullivan in the London newspapers, and his future career is of great interest.

PRIEST AND LAYMAN - The great service which a zealous and experienced priest may perform commercial and industrial affairs in which the peace and happiness countless homes are concerned when cally supported by a layman of sound judgment, may be inferred by a thoughtful reading of the following paragraph:—

There is no danger now of another great strike in the anthracite coal regions of Pennsylvania. For this happy state of things the community is indebted to John Mitchell, president of the United Mine Workers of America, and the thoughtful, earnest conscientious men who coearnest, conscientious men who co-operated with him, including the operated with him, including Rev. Edward S. Phillips, rector Rev. Edward S. Phillips, rector of St. Gabriel's Church, Hazleton, Father Phillips, accompanied by several business men of the anthracite coal region, came to New York last week and called on J. Pierpont Morgan at his office, Wall and Broad streets, and spent some time in conference with him regarding the differences between the coal operators and the miners. President Mitchell, upon receiving Father Phillip's report of the interview called a meetport of the interview, called a meet ing of the United Mine Workers' Ex ecutive Committee, which decided, after an all-day session, not to call a strike of the miners of the anthra-

in the turmoil of politics, do meet with special incidents which tend to chasten and elevate the minds struggling with hard nation-A FANATIC'S WILL - From an al problems. There is sentiment in American exchange we learn that by almost everything in life, if we only almost everything in life. If we only seek for it, and without sentiment life, at best, is a very poor, hollow, and thankless trial. In Ireland there is never any lack of genuine sentiment, but it is not always allowed to play a part in the great political drama that is being enacted and that has been on the stage ever since the Union. The other day an incident took place in Cork, which goes a long way to prove the honest democratic principles of certain Irish representatives, as well as the spirit of gratitude and appreceive a fund of \$100.000 upon rather remote contingencies. This fund is to be vnown as the "Anna M. and Alice H. Hitchcock fund," but the testator adds the following bigoted as the spirit of gratitude and appre-PLAIN TALK.—The Boston "Pilot" always vigorous in its attack
in referring to the enemies of the
Church, says:—

The Boston Young Men's Christian
Association distinguished itself by
giving the use of its hall last week
for a lecture by the notorious Stattone better illustrate my meaning than
O'Brien, M.P., for Cork,
and the result produced upon his
constituents by that step. I cannot
better illustrate my meaning than
by reproducing a letter sent by Mr.
O'Brien, from London, to his friends
in Cork, in which he places his reare proved of you and who love you.

would still be a disgrace to their parentage and their native country. But their dollars and dirt were welcome to the Y.M.C.A.

THE OLD STORY.—The same old story of ostracism and prejudice is told in the following paragraph from the Liverpoot "Catholic Times"—

"The Frish police force numbers about 11,000 of all ranks; and the percentage of Catholics is seven in every eight. Yet, of the five general officers, enjoying high position and drawing high salary, one only are Catholics. Combined in the power of Mr. Redmond and drawing high salary, one only are Catholics only are Catholics only are Catholics. On the whole police force only are Catholics only are Catholics only are Catholics. On the whole police force is of the Catholic religion, is it not astonishing that so few of the superior appointment hat so few of the superior appointment when are forced in the maintained of the superior appointment hat so few of the superior appointment hat so few of the superior appointment hat so few of the superior appointment when the considerable period, will give may to have a fine to catholics? It can starrely have happened by accident form attendance of a natendance for any considerable period, will give may to have a fine to catholics? The new star in the musical world is point of the Catholics of the catholics of the considerable period, will give may to have a fine to catholic of the fine period will service. Now, that it has come to be my own case. I feel it to be a plain duty to put my faithful considerable period, will give may to will service. Now, that it has come to be my own case. I feel it to be "one of the illustrious singers to the world." while numerous other critics fairly lavished praises upon him. Nearly everybody in San Francisco. The London "Times" pronounces him to the "one of the illustrious singers of the considerable period, will give way to the "one of the illustrations singers of t

ever they may think fit.

The pain of being obliged to quit the scene just now is for me in a great measure removed by the know-ledge how prosperous and even triumphant is the position of the Irish cause at the present moment. The complete and cordial unity of the new Irish Party, their skilful guid-

ance, their energy, their capacity, their uncompromising national spirit and courageous enthusiasm, are the theme and wonder of friend and foe alike. Few as were my own days among them, it was impossible to attend their party meetings, or to see them in their thick ranks in the House of Commons, without feeling that the exertions of the people have borne noble fruit, and that, the country does again genuinely possess the treasure of the United Parliamentary Party which returns the best elements of the preceding parties, and which in its general composition as to the mass of its members is in my judgment more inflexibly Nationalist, more democratic and more devoted to its work than any that went before it, even in the most favored days of which I have any recollection.

It is, indeed, a situation for profound National thankfulness, and nobody less stupid than our bewildered Saxon critics can think it even conceivable that a country capable of creating such a party should be capable of assisting them or of leaving their financial resources unequal to their unparalleled opportunities for serving Ireland. Needless to say, my dear Father Barrett, that whatever arrangements our friends may think proper to make for having the

my dear Father Barrett, that whatever arrangements our friends may
think proper to make for having the
business of the country attended to
will not involve the smallest personal
parting as between myself and the
kind people of Cork, to whom I am
bound as long as life lasts by the
dearest ties, old and present, of affection and gratitude. Permit me the
pleasure of subscribing myself, my
dear Father Barrett, with more admiration and pride than ever, your
friend, friend.

WILLIAM O'BRIEN. Rev. R. Barrett, C. C. Cork.

THE PATRIOTIC REFUSAL. -Equally as interesting is the reply of the Corkmen to Mr O'Brien The reverend chairman, after destroying their member's application for the stewardship of the Chiltern Hundreds, read the following draft of an answer to Mr. OjBrien :-

"We admire the splendid work of "We admire the splendid work of the Irish Party in the House of Commons, and we believe that the just claims of Ireland cannot be adequately put forward and pressed home, save by the constant presence in the House by night and day of a large body of her representatives. We also hold that if any Nationalist member is unable, from whatever member is unable, from whatever cause, to devote himself thus con-stantly to his Parliamentary duties, he ought forthwith to place his re signation in the hands of his constisignation in the hands of his consti-tuents. When a member has done that, he has done all that honor can require of him. Responsibility will then have passed from him to his constituents, and it will rest with them whether they will retain him in their service or elect another in his place. Now, we, your constituhis place. as the spirit of gratitude and appre-ciation that possesses the people. I for the new Plan of Campaign; and

Rev. Father Casev P.P. In the course of his remarks, to a most distinguished audience, the chairman said that emigration would soon deprive them of the best of their population, and that England had a sinister motive in encouraging Irish emigration. He showed how prosperous and resourceful were the industries of Ireland and how England sought to seize upon them for her own benefit. And he added —

there erably, and lost the happiness of the easy, innocent minds they enjoyed at home, together with their country and their God. Irishmen should seriously combine and adopt, some practical means of preserving the remnant of the population now left to them. Ireland was one of the best commercial centres in the world, and now was making great strides towards prosperity. Before he (chairman) died he felt confident a happy and prosperous Ireland would succeed the darkness and troubles through which she has a trugg,ed. Many among them could succeed the darkness and troubles through which she has strugg,ed. Many among them could succeed the darkness and troubles through which she has a trugg,ed. Many among them could succeed the darkness and troubles through which she has a trugg,ed. Many among them could low-countrymen had industriously agriculture. low-countrymen had industrious striven from small beginnings men of wealth and influence. Tr men of wealth and influence. Those who so quickly turned their backs to their country should be influenced by such examples and remain in the land, where even if they did not become wealthy they would always find sufficient for their wants, live in the enjoyment of their health, the consolation of their religion, and the purity of the air of their native. It is evident that the Irish at home do not take kindly to emigra-

home do not take kindly to emigra-tion; natural enough. No race on earth is more attached, and with better reason, than the Irish to their

THE IRISH LANGUAGE.-A very instructive comparison was that established in a recent lecture, by Very Rev. Canon Hutch, of Middleton, between Bohemia and Ireland ton, between Bohemia and Ireland in regard to their respective native languages. He pointed out how Bo-Ireland languages. He pointed out how Bo-hemia, which was exactly circum-stanced as Ireland, its inhabitants being Catholics, and having about an equal population, revived language after it had been a language after it had been almost lost. In the year 1782 a patriotic priest of that country set about reviving the language, and although it priest of that country set about reviving the language, and although it
appeared a hopeless task, he succeded, and now the language is
spoken throughout, the country.
The Austrians at first refused to allow Czech to be spoken in their Parliament, but the members from Bohemia left in a body, went back to
their own country and began held. their own country, and began hold-ing meetings. The Austrians saw it was becoming serious and they called back the Bohemians, and permitted them to use their own language side by side with the German.

JUBILEE DEVOTIONS .- No place outside of Rome is the Grand Jubi-lee of the Holy Year kept with more fervor than in Ireland. Especially is Cork conspicuous for the throngs that frequent the churches and the grand solemn processions that each Sunday wind along the streets. The sight is most edifying, and speaks eloquently of the Faith that St. Patrick planted in the land,

ST. BRIDGET'S' NIGHT REFUGE.

Report for week ending Sunday, 7th April, 1901: — Males 408, fe-males 43. Irish 192, French 221, English 29. Scotch and other na-tionalities 9. Total 451.

CATHOLIC BEQUESTS.

Mrs. Katherine D. Callahan, who died in New York, on March 23 last, bequeathed \$5,000 each to the Roman Catholic Orphan Asylum and St. Francis Hospital; \$3,000 to the Convent of the Holy Family: \$2,000 ach to the St. Vincent de Paul Society, the Good Counsel Farm at Waite Plains: and to St. Joseph's Home for the Aged; and \$1,000 to the Society of Helpers of the Holy Souls. Mrs. Callahan also directed that her jewels (valued at \$12,000.) and \$1,000 in gold be converted in Mrs. Katherine D. Callahan, who and \$1,000 in gold be converted in and \$1,000 in gold be converted into an ostensorium, for the Academy of the Sacred Heart. Mrs. Callahan directs that a cruefix, which was brought from Europe by her deceased sister Rose, shall be given to the Church of Our Lady of Mercy, Fordham.

W. GEO. KENNEDY, ...Dentist...

No. 758 PALACE STREET,

Two Bours West of Beaver Mail 19611. ****

The Drink Habit CAN BE CHRED AT HOME DIXON VEGETABLE

REMEDY

Absorbine De Handray of Guebra, and the control of the control of

It has been a

study for me to Authorities," (I si singular number, with many phases) termined and unber forcement of the law it a rule to consta It is most ex matter of civic obl even tyrannical, at nds upon citizen obligations to the thinks of performin A tenant, for exam per cent. (of his re se of the city's w ity that not unfreq with the germs of Egypt. Woe be to I the payment of the Authorities " does bound to supply hi water, nor to take that his supply i The obligation seed one side. The house that I

side of the street never shines, and w vind heaps up week after week, di To keep the sidewa all winter would l possible, and to away any considera the snow and ice we to create a man-tre get every one of the lies on our side to tain level at which be kept. The city h course-despite the keep the streets in tion. It takes nea thorities" can rake penses of aldermen to learn how other clean their streets. Spring time con has come when spri

peace, who called to if my sidewalk is n of ice and snow by there will be "wigs or more properly caps on the white"no green, and wigs our street. Now if ice and shovel off going to make a m front of my door, a passers-by with a conveniences for a (gratuitous). About at my door. One lo were watching for ready to take a har pulls out a book ar mands the full n etc., of "the man w

an appearance; I ar

my door by a guard

TECH

His Eminence Car reply to an address Urban Council of A made the following efforts being made l on technical educati has been elected a n nence said :-

We know from the present day in Euro countries, and those ing an advance in to where instruction, where instruction, technical and practical sidiffused among thence, if in our country advance in tempora must endeavor to an tical and technical will fit our people the control of the co will fit our people to cessful competition of all the other cou The temporal welfal depends upon it; the and commerce depen have already in Ar have reason to be to work for our people

ARCHBISHOP B VISIT .

Quite an impressiv annual visit paid the Archbishop, to the Archbishop, to son, on Good Frides on the pledge by of the inmates. This of the inmates the proposal and to the great p and to the great p drace, about fifty p Grace, about fifty of Grace promised had taken the pledhad taken to the a stimulant to the a stimulant to the They who are experience work, will duly thoughtful zeal on Archbishop, and pra Intemperance is profited the property of the pledhad to be at after day to be at the property of the pledhad to annual visit paid

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HUAGE.—A very on was that es-ent lecture, by stch, of Middle-ia and Ireland espective native and out, how Bo-exactly circum-

its inhabitants

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ONS—No place he Grand Jubi-kept with more d. Especially is or the throngs arches and the tions that each he streets. The g, and speaks with that St. e land.

CHT REFUGE.

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Callahan, who on March 23 00 each to the an Asylum and \$3,000 to the

\$3,000 to the Family: \$2,000 mt de Paul So-nsel Farm at St. Joseph's and \$1,000 to so of the Holy also directed at \$12,000.)

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QUESTS.

termined and unbending in the enforcement of the laws which it makes it a rule to constantly violate itself. It is most exacting in the matter of civic obligations — it is even tyrannical, at times, in its demands upon citizens to fulfil their obligations to the city; but it never sperous Ireland
darkness and
which she had thinks of performing its own duties: which she had ong them could resolve the first feld industriously a beginning to influence. Those at their backs to be influenced by remain in the they did not bey would always vir wants, live in cir health, the religion, and the religion, and the religion and the religion. A tenant, for example, pays a seven per cent. (of his rent) tax for the se of the city's water-a commodity that not unfrequently is charged with the germs of all the plagues of Egypt. Woe be to him if he neglects the payment of that tax. But "The Authorities" does not feel itself bound to supply him with drinkable water, nor to take any special care that his supply is never stopped. The obligation seems to be all on the Irish at indly to emigra-h. No race on ched, and with the Irish to their

The house that I occupy is on a side of the street where the sun never shines, and where the north wind heaps up abnormal drifts. week after week, during the winter. To keep the sidewalk perfectly clear all winter would be absolutely impossible, and to attempt to dig way any considerable portion of the snow and ice would simply mean to create a man-trap—unless I could get every one of the thirty-six famiies on our side to agree to a certain level at which the snow would be kept. The city has no money of keep the streets in a passable condition. It takes nearly all "The Authorities" can rake in to pay the expenses of aldermen travelling abroad to learn how other cities manage to clean their streets.

Spring time comes- or the time has come when spring should put in an appearance; I am summoned to my door by a guardian of the city's peace, who called to inform me that if my sidewalk is not entirely free of ice and snow by noon next day, there will be "wigs on the green." or more properly-speaking, no green, and wigs are not worn up our street. Now if I cut away that going to make a miniature lake in (gratuitous). About three o'clock the same afternoon, two men ring were watching for trouble and was ready to take a hand in; the other

It has been a subject of serious study for me to know how "The Authorities," (I speak of it in the singular number, as one creature with many phases) could be so dewith many phases) could be so dewith many phases) and unheading in the consistence of the sidewalk with a gesture worthy of Sir Henry Irving, and utters, in a most tragic tone, "if that is not cleared off by six to-night you'll hear from "The consistence of the sidewalk with a gesture worthy of Sir Henry Irving, and utters, in a most tragic tone, "if that is not cleared off by six to-night you'll hear from "The panion is carefully examining a chunk of ice near my door step with an interest such as Hamlet might display when turning over the skull

of "poor Yorick."

ON CIVIC AUTHORITIES.

ot having any love for "The Authorities," and not wanting any further acquaintance with the same above all, having a dislike to any visits from that "Phantom of the Threshhold." I get the said ice and snow removed. At six my sidewalk is clear. At seven, an elderly lady comes along, not knowing that "The Authorities" had been at work, (so rarely is any work done by "The Authorities") slips on her back and sprains her spine. Result — ambulance, hospital, action for damages against the city.

A few days later a gentleman appears at my door, knocking for admission. He is a most dazzling personage. He is all dressed out beautiful blue, with large gilt buttons, a brass lettering on his peaked can and a badge-as big as a Sultan's war decoration-upon which are words to indicate that he is a sanitary inspector-which does not at all mean that he has a healthy look about him. He opens fire by the very elegant and polite examination, "see here." When I did "see there." course—despite the said taxes — to I was not at all prepossessed by the vision. He then said: "Your yard must be cleared out inside of twenty-four hours, or you will hear from 'The Authorities.' " Very well. In the first place it is too early to clean out my yard, because it is still covered with four feet of snow; in the second place what is to be found in my vard is there because "The Authorities" could not or would not pay men to remove it at the proper time; in the third place, the lane outside my yard should be cleaned to make a road to my yard, and "The Authorities," being paid by the "fur | tax-payers to do that work; and caps on the white"-for there is yet neglecting to do it, because the money was used in studying higher questions of hygiene in Europe, there ice and shovel off that snow I am is no obligation on me to look after the sanitary condition of a whole front of my door, and to supply the city. So I am daily expecting a vispassers-by with all the necessity it from "the authorities." And, af-conveniences for a cold water bath ter all, the real Simon-pure may not be as bad a fellow as the impertinence and domineering manners of at my door. One looks on as if he his minions would lead us to suppose. However, I'll clean my yard when the proper time comes: meanpulls out a book and pencil and de- while I shall be alarmed to make mands the full name, occupation, the personal acquaintance of "The etc., of "the man who lives here." Authorities."

TECHNICAL EDUCATION.

present day in Europe that those countries, and those only, are making an advance in temporal progress where instruction, and especially technical and practical instruction, is diffused among the people. And hence, if in our country we wish to advance in temporal prosperity we must endeavor to acquire that practical and technical knowledge which will fit our people to enter into successful competition with the people depends upon it; the success of trade and commerce depends upon it. We have already in Armagh, and we have reason to be grateful to the heave one so much for Armagh up to the present. But I believe that with the aid of technical knowledge properly applied, what was done in the past was a mere carnest of what will be done in the future. I therefore have the greatest sympactical and technical knowledge which will fit all that has been done in the endeavor to promote technical instruction among our people, and any little I can do, and it is but very little—because I have so many occupations that I can do nothing well—to help the citizens of Armagh in this most useful movement I will be delighted to do. My little means and help will be always at their service.

His Eminence Cardinal Logue in tories which we have scattered about tories which we have scattered about the city. It was a special providence to the poor people here to have this means of employment when in other parts of the country there were willing minds and skilful hands without the means of employment. Of course on technical education, of which has been elected a member. His Eminence said:

We know from the history of the present day in Europe that those countries, and those only, are making an advance in temporal progress to the country there were willing minds and skilful hands without the means of employment. Of course our people employed in these factories are not remunerated on a very high scale, but still they are given the means of living, and consequently to the enterprising manufacturers who have done so much for Armagh up to the present. But I believe

ARCHBISHOP BRUCHESI'S VISIT TO THE JAIL.

Quite an impressive incident to the annual visit paid by His Grace, the Archbishop, to the female prison, on Good Friday, was the taking of the pledge by a large number of the inmates. This was the first time the proposal had been made, and to the great pleasure of His Grace, about fitty prisoners resolved to abstain totally from all intoxicating drink for a specified period. His Grace promised that all who had taken the pledge would receive a certificate which would act as a memento of their resolutions and as a stimulant to the keeping of it. They who are experienced in prison work, will duly appreciate this thoughtful zeal on the part of the Archbishop, and pray for its success. Intemperance is proving itself day after day to be at the root of the evils which lead within prison walls. Quite an impressive incident to the

SPREAD OF DISEASE

BY ANIMALS.

The subject of the relationship between the diseases to which man is liable and those from which animals suffer is very interesting and important, and will well repay the portant, and will well repay the study now being given to it by physicians and veterinary surgeons. These diseases may be divided into three classes—those equally affecting both man and animals, those special to man, but which may also be caught by animals, and those belonging to animals, but which may attack man if he comes in close contact with the sick animal.

Of those equally affecting both man and animals the best known is tuberculosis. Some physicians insist that the tuberculosis of cows is not the same as that of human beings, but most are of the opinion that the differences between the two diseases are only such as might be expected

to exist in view of the vital differences between the two classes of be

OUR CURBSTONE OBSERVER ences between the two classes of Beings.

Another disease common to menand some animals is smallpox. In this case there seems to be more difference between the disease in man—smallpox, and that in animals—cowpox and horsepox. Yet that the two affections are closely related is shown by the protection against smallpox that is afforded us by inoculation with cowpox, or vaccination.

culation with cowpox, or vaccina-tion.
Diphtheria and scarlet fever are shared with us by various animals, and it has been asserted by certain English physicians that these dis-eases may be conveyed to children in the milk from sick cows. However this may be, there is little doubt that cats, rabbits and perhaps other domestic animals, can acquire diph-theria from sick children, and can in turn transmit it to healthy chil-dren.

dren.

The plague is a disease common to

The plague is a disease common to man, monkeys and rodents, and is so equally shared by them no one knows whether it was primarily a human disease or a rat pest.

Among the diseases belonging especially to animals, but which may also be contracted by men, are hydrophobia, anthrax or malignant pustule, glanders and foot-and-mouth disease.

disease.

Some of the parasitic skin dis-Some of the parasitic skin diseases are also transmissible from men to animals, and the reverse. A very common example of this is ring-worm, which is not infrequently introduced among the children of a family by the cat.

Were there but one virtuous man in the world, he would be with confidence and honour; he would shame the world, and not the world him.

Give me the man who has been tried in the crucible who has

cently, Mr. John Redmond, M. P., declared that it would be worth all the millions that England could spend and all the labors and the sacrifices that her statesmen could undergo to change an admittedly disloyal and disaffected race into one that would be friendly to this country.

IRISH LANGUAGE. - The news comes from Ireland that the joint Pastoral Letter recently issued by the Irish bishops is now being published in the Irish language. At the banquet given by the Lord Mayor of Dublin (Mr. Harrington) on Monday. Mr. D. Lynch responded in Irish to the toast of "Ireland a Nation."

C.M.B.A. DAY .- The Catholic Mutual Benefit Association is now in its twenty-fifth year. Some time ago it was decided to celebrate the silver jubilee of the Order at Bufalo during the time of the Pan-American Exposition, and negotiations with the Exposition management which followed have resulted in the naming of Tuesday, July 23, next naming of Tuesday, July 23, next, as C.M.B.A. Day at the Pan-Ameri-

introduced among the children of a family by the cat.

Give me the man who has been tried in the crucible, who has been tried in the crucible, who has been purified by the fire of misfortune and comes forth purged from vanity and its train of demands.

Dr. SPROULE, B.A.

The Great English Catarrh Specialist Explains HIS METHOD OF TREATMENT. CURES ALL FORMS OF CATARRH



Seventeen years ago a voung, but highly honored Surgeon in the Brithighly honored Surgeon in the Brit-ish Royal Navy astonished his friends by suddenly leaving the ser-vice and entering on private prac-tice. That Surgeon was the now fa-mous Catarrh Specialist Dr. Sproule, B.A. His keen brain had early seen in the new disease Catarrh a men-ace to the life and happiness of the civilized world. While other physi-cions were neglective it.

sumption.

1. Do you take cold easily?

Is your breathing too quick?

5. Have you a dry, hacking

8. Are you gradually losing

10. Have you a sense of weight

Have you a disgust for fatty

civilized world. While other physicians were neglecting it as unimportant, Dr. Sproule studied its mature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As Dr. Sproule had foreseen, Catarrh spread with trightful rapidity. Twenty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in the large majority of cases, the foreyellow fever or smallpox. It is, in the large majority of cases, the fore-runner of Consumption. Vital statistics show that deaths from Con-

runner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent. in the last five years. Nearly all of these cases have been traced back to Catarrh as their starting point.

Dr. Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. Dr. Sproule, the first to make Catarrh a Specialty, has perfected the only scientific constitutional and PERMANENT cure. Local washes, sprays, balms, snuffs, etc., only relieve for a time. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result. are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Dr. Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones' up the entire system. It gives new life energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Dr. Sproule's name is revered as that of a benefactor in thousands

Dr. Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you

CATARRH of the HEAD and THROAT DISEASES OF BRONCHIAL TUBES

The most prevalent form of catarrh results from neglected colds.

1. Do you spit up slime?

2. Are your eyes watery?

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal conceptions.

- 3. Does your nose feel full?
- 4. Does you nose discharge? 5. Do you sneeze a good deal?
- Do you have pain across the ky?

7ces?

S. Does your breath smell offen
6. Do you feel worn out on ris-

ye?

9. Is your hearing beginning to 7. Do you feel all stuffed up inside? fail?

10. Are you losing your sense of strength? smell? 11. Do you hawk up phlegm in the food?

12. Are there buzzing noises in on chest?

13. Do you have pains across the in throat?

12. Do you cough worse night and front of your forehead?

front of your forehead?

14. Do you feel dropping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

12. Do you cough worse night and morning?

13. Lo you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

Mark the above symptoms and send them to Dr. Sproule. He will diagnose your case free and tell you just what to do to get cured. Do not neglect yourself. Above all, do not give yourself wrong treatment. The results may be fatal.

Dr. Sproule. H A., English Specialist in Catarrh and Nervous Discusses, (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service), 7 to 13 Doane Street, Boston.

The CITY ICE COMPANY, Limited, having completed its harvest more advantageously than was anticipated, has decided to reduce the price to what it was last year, FIVE DOLLARS for TEN POUNDS, orders already received in-

26 VICTORIA SQUARE, THEFTHONE, R. A. BECKET, Manager, SCULLION'S, 29 McCord street

BE SURE TO ORDER ROWAN'S

Belfast Ginger Ale, Fods Water, Apple Nectar, Ko a. Cream Soda, etc. Note our "Trade Mark" on every bottle: "The Shamrock." Agents wed Bottlers of the "Pearer Brand" CALEDONIA WATER SCOWAN BROS. & CO... "thone, Main 718.

It's Time to Buy

Boys' Fine Clothing



THAN AT

ALLANS

Spring and Overcoats and Reefers New, Stylish and well-made Boys

New, Stylish and well-made Boys' Suits.

Come in and see our assortment.

Here are a few lines:

Boys' Two-piece Suits in Tweed and Serge at \$1.50.

Boys' Good, Durable Tweed Suits. Boys' Good, Durable Tweed Suits, well made and trimmed at \$2.00.
Boys' Pure All Wool Tweed Suits in medium and dark colors, weight right for present wear, at \$2.75.
Boys' Navy Blue Serge Sailor Suits, trimmed with white, gold or self-colored braid, open front with vest, at \$1.75, \$2.25 and \$3.00.
Boys' Two-piece Suits in different shades of Tweed, made plaited or Norfolk style at \$3.50.
Boys' Two-piece Suits in English

Norfolk style at \$5.30.

Boys' Two-piece Suits in English
Worsted, Black Venetian Worsted
Tweeds and Twilled Navy Serge, at

Boys' Three-piece Suits in Brown, Light and Dark Grey Tweed, at \$3.75.

\$3.75.
Boys' Three-piece Suits in Navy-Blue Serge, Tweed mixtures, well made and trimmed, at \$5.00.
Boys' Three-piece Suits in Scotch Tweed Serges and Worsteds, well made, nicely trimmed, single or double breasted, at \$5.50. \$6.00 and \$8.50.

Boys' Navy Bluc Serge Reefers with brass buttons, from \$2.50 to

ALLAN'S, Men's, Youths' and Boys'

Clothier and Outfitter. ORNER CRAIG and BLEURY Street and 2299 ST. CATHERINE St.

PUBLIC NOTICE—To all subscribers of the Mutual Fire Insurance Company—You are requested to attend a meeting of said Company, to complete formation, which will be held in Chevalier's Building, corner St. Louis and Clarke streets, Town of St. Louis, P. Q. Tuesday, 16th day of April, 1901. This meeting is called to appoint Directors and to decide on the name of the said Company, C. T. Jette, Jos. A. Descarrics, A. J. H. St. Denis, Jos. Lariviere, Jos. Deutrisac, Chas. W. Meyer, J. R. F. Beaudry, L. B. Houle, Ant. Robert, S. Gaudry, O. A. Drouin.

levelops into catarrhal contion. Do you take cold easily? Is your breathing too quick? Do you raise frothy material? Is your voice hoarse and hus-

CURES IN A DAY. P. McCORMACK & CO., Agents, Cor. McGill and Notre Dame sts.

PROVINCE OF QUEBEC, District of Montreal.

SUPERIOR COURT. No., 2990. Dame Florence Gagnon has this

11. Have you a scratchy feeling day instituted an action in separa-tion as to property against her hus-band, Leon Girard, merchant, of the City and District of Montreal Montreal, 16th March, 1901.

BEAUDIN, CARDINAL. LORANGER & ST. GERMAIN

CARPETS.

Thomas Ligget's Removal Sale of Carpets is still going on until Saturday, 20th instant, at 1884 Notre Dame Street.

THOMAS LIGGET.

Teas. 20c

C. A. McDONNELL,

Accountant and Liquidator

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TELEPHONE 1189

Montreal City and District Savings Bank.

The Annual General Meeting of the Stockholders of this Bank will be held at its Head Office, 176 St. James Street, TUESDAY, 7th Maynext, at 1 o'clock p.m., for the reception of the Annual Reports and Statements, and the election of birrectors.

By order of the Board, HY, BARBEAU,

Manager. Montreal, 30th March, 1901.

EVERY CATHOLIC

.. Young Man ..

Should pos ess a copy of "The Oatholic Student's Manual of Instructions and Prayers." For all seasons of the Ecclesiastical Year. Compiled by a Religious, under the immediate supervision of Rev. H. Rouxel, P. S. S., Professor of Moral Theology, Grand Seminary, Montreal,

It contains Liturgical Prayers. Indulgences, Devotions and Pious Exercises for every occasion, and for all seasons of the Ecclesiasti-

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NOTICE.

The Montreal and Southern Counties The Montreal and Southern Counties Railway Company will apply to the Parliament of Canada, at the present session, for an Act extending the d-lay fixed for the construction of the Railway; granting it the power to connect with other Railways and making arrangements for the use of other Railways lines; to construct, maintain and operate vessels and power vehicles, elevators, warehouses, docks, wharves and other buildings, and power to dispose of same; and for other necessary powers.

A. J. CORRIVEAU, Managing Director. Montreal, 12th February, 1901. 32-9

NOTICE.

Notice is hereby given that at the next session of the Parliament at Ottawa, the company called "Le Credit Foncier du Bas-Canada," in-Credit Foncier du Bas-Canada," in-corporated by the Act 36 Vict. Ch. 102, will apply for amendments to its charter for the purpose of chang-ing its capital stock and board of management; of providing for a change in its place of business; of regulating shares, securities (lettres de gage), loans, deposits, and the keeping of accounts; of amending and making new by-laws and for other purposes. purposes

LE CREDIT FONCIER DU BAS-CANADA.

Montreal, 19th. February, 1901. GEOFFRION & CUSSON, Attorneys for l'etitioners.

PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT.

Dame Marie Hymne Gagnon of the City and District of Montreal, wife of Elzear Martal, of the City and District of Montreal, duly authorized a ester en justice, Plaintiff, Vs.

The said Elzear Martel, Defendant,

An action in separation of pro-perty has been instituted in this cause, the sixteenth day of March, 1901.

Montreal, March 6th, 1901. DEVLIN & BRISSET. Attorneys for Plaintiff.

GRAND TRUNK 学や学会経 The INTERNATIONAL LIMITED

Leaves Montreel daily at 9 a m , reaching To-ronto at 4 40 p m ., Hamilton 5 40 p m ., London 7 30 p m . Detroit 9 40 p m (Central time), and Chicago at 7 20 following merning.

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CITY TICKET OFFICES

from such a man as Mr. Russell, to

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All Communications should be addressed to the Managing Director, "True Wix-Ness" P. & P. Co, Limited, P. O. Box 1138.

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 heartly bless those who ancourage this excellent work.

"PAUL, Archbishop of Montreal."

SATURDAY APRIL 13, 1901.

Notes of the Week. exercised over a mere word that has

ARCHBISHOP'S PASTORAL. Ever since he ascended the archiepiscopal throne, Mgr. Bruchesi has exhibited that untiring watchfulness over his flock which characterizes the faithful shepherd. On every occasion we dislike. on which questions affecting the spiritual interests of the Catholics of the archdiocese, he has not failed to raise his voice in solemn warning. pointing out whatever dangers there existed, and laying down clearly the teachings of the Church on the subjects involved.

His Grace's pastoral letter on issue of the "True Witness," is an additional proof of his solicitude for the welfare of the souls committed to his charge.

On another important question, brought to the attention of the public by a bill recently passed by the Local Legislature at the instance of a private Protestant corporation. Archbishop Bruchesi is equally explicit. We refer to the subject of the cremation of human bodies after death Catholics who were not aware that the Church had spoken authoritatively on this point are now enlightened. "Cremation," says His Grace, "is formally prohibited for all the children of the Church.' The Catholics of the archdiocese of Montreal now know their duty, as the Archbishop adds, on the practice of cremation.

A POWERFUL PROTEST .- Long prior to the death of Queen Victoria the question of the Coronation Oath and its insultingly anti-Catholic clauses was debated in this country; since the death of Her late Majesty the time seemed very opportune fo the Catholics of the Empire to respectfully but emphatically make a protest be heard. As far as Canada is concerned the strongest expres-sion of opinion that the lay element could make was that conveyed in the form of an almost unanimous resolution adopted by the House of Commons. But naturally it was expected that the Catholic archbishops and bishops would sanction or approve of that resolution in some emphatic and public manner. In fact, the question is one that more closely affects the hierarchy of the Catholic Church than any other body. In the magnificent letter just signed by all the archbishops and bishops of the Dominion, and forwarded to His Eminence the Cardinal Archbishop of Westminster, that expectation has been realized. To our mind it would be impossible to conceive a petition, or protest, or an address in any form to the Crown, more loyal, more just, more logical, and more respectful than this important

This letter of protest from Canadian hierarchy is a fresh evidence-if any were needed- of timely are all the Church's actions and it shows the watchfulness with which our chief pastors keep guard over the dearest interests of their

THE WORD "ROMISH." - Consi derable comment has of late been aroused by the frequency of the word "Romish" in public addresses. journalistic correspondence, public. One organ, in pointing out how the use of this word, to desig-Catholic Church, is evidence of bitterness and unjustifiable taste, gives a few samples from dictionary definition :-

Of the word Romish the Standard Dictionary says: "Used by Protestants and generally indicating disesteem." The Encyclopædic Dictionary says of it: "Used with a slightly contemptuous force." Webster says of it: "Frequently used in a disparaging sense."

wisdom in the old-time school boy

"Sticks and stones will break my But names will never hurt me."

It may appear childish to some that the Catholic element would be

word establishes as existing that We had occasion some years ago to correspond with an Anglican clergyman, who positively told us that was a Catholic-in the

awakens unpleasant sentiments in

other word in the language-but it

is the spirit which the use of that

our breasts-the word, of itself.

of no more consequence than

he was not a Protestant. that he Anglican sense of the word-and that each time we referred to him or his creed as being Protestant, he grew quite angry and was keenly hurt. Marriage," which we publish in th s again did we use the term Protestminister. Not that we considered him any less of a Protestant, but because the word shocked his feelings and made him feel annoyed, we refrained from again pronouncing the word Protestant. It is the absence of this spirit which sets the anti-Catholic person hunting up terms that could still keep alive the embers of bigotry. Just as the Anglican does not like the word Protestant, we Catholics do not relish the word "Romish." When we find editors making use of the term we must conclude that they are bigoted be yond redemption; when we find Christian clergymen using it, know them to be more full of hatred than charity; when we hear it from the lecture platform, we cannot but conclude that Protestantism is well calculated to create narrowness mind, even in the most cultivated We repeat once more that the word is of little consequence, but the spirit whence it springs is the sam as that which gave birth to the Ccr-onation Oath of England.

> DRINKING AND SMOKING. While the Prince Edward Island Legislature is passing an act to prevent the excessive smoking of cig arettes by young people, we find the amining carefully into the subject of down in Prince Edward Island might well bear repetition in other provinces of the Dominion. Commenting upon the new law, the "Summerside Journal" says :-

"It is really painful to note the number of young boys and lads about the streets of our provincial who are the slaves baneful cigarette habit, and moral suasion and the strong arm of th law, working together in cases where it may be deemed necessary, should be brought into play to save the it youth of the land from so debasing youth of the land from so debasing a habit and from the consequences which attend it when it is persisted in. The press, the clergy, the teachers and the mothers are crying out against this growing evil, and they have combined in agitating for its suppression, and now, backed by the law just passed, they hope for better results than have attended their efforts in this direction in the past."

If matters are so bad in a small

If matters are so bad in a small place like Summerside, what must it not be in Montreal? The evil is becoming almost as dangerous as that of drink. Interesting, indeed, are the statements made upon this latter subject by the most eminent practitioners of New York, and we were glad to notice in the report that Dr. Allen Starr did not hesitate to "confess that the only reformed drunkards of whom he had knowledge were those who had been saved not through medical, but through If matters are so bad in a small lace like Summerside, what must it ed not through medical, but through religious influence."

We are strongly of Dr. Starr's opinion. We do not believe that you can legislate any man into heaven, nor save men from evil habits by the mere passing of a law. Unless there is a certain religious force behind to help the victim onward and upward, saved by coercion. It is the great strong faith of the Irish people that made Father Matthew's mission so successful. Men abandoned forever an evil habit, simply because their souls were filled with God's grace while the Government might passed a dozen laws of a prohibit effect. It is thus that the Catholic Church has the advantage over all other churches and sways the souls of men as none other could

STE. ANNE DE BEAUPRE

Recently several railway magnates met in Montreal to formulate a pro gramme for the accommodation pilgrimages during the coming sea on to Ste. Anne de Beaupre. One of these gentlemen said that while he had no faith in miracles, still, as a matter of fact, miracles do take place at the far-famed shrine, and that extraordinary cures are effect-He remarked that half a million pilgrims passed over his line last year, and more would come this

These facts furnished one of our bigoted contemporaries with a sub ject for ridicule and scoffing. At this we are not surprised. We can understand that persons who have not the gift and grace of Catholic faith may have grave doubts as to the power of the saints in heaven, but we do not understand how such a lack of faith in one citizen can justify a mean and disrespectful treatment of the same faith in another But harsh and ignorant as that ie port was, it might be styled Chris tian in comparison with an article that recently appeared in " When a standard publication comes down to the narrow and prejudiced level of Blackwood, it is time to express our doubts as to the healthiness of eve what is called "higher periodical lit erature." We will reproduce tha envenomed paragraph, not for the purpose of refuting it-because it is beneath refutation—but simply give our readers an idea of the Catholics may treatment from a certain class of would-be refined and educated writers of our

day. It runs thus :-"The Church of Good Ste. Anne comes to you with something of a shock; a shrine ought to be old and weather-beaten, and this is as insolently new and clean a line-of-battle ship. of the railway bounds square, inclosed by railing of whit nd gold; on the north and hotels, all French, all new, all pending on pilgrims for their tronage, on the east side is Church itself, built of stone e, on the east side is the itself, built of stone of a delicate silver gray, checkered with white; over the main entrance is a great gift statue of the saint. On each side of the doors within is a huge pyramid reaching up to the roof, composed of crutches, boots, rosaries, trusses, plaster-of-paris casts—all the mysterious things you ee in the windows of shops where hey sell surgical appliances. I even

saw a wooden leg!

"Close to the altar was a lovely column on a pedestal of exquisite marble, surmounted by a tawdry painted statue with a gold sunburst round its head. Here also was a smaller pile of crutches and other artificial aids for suffering humanity, and scattered about were candles and candle-ends and lamps of and candle-ends and lam all sizes. There were votive tables arved in white marble on the walls American sense of humor is a quee the side chapels cases holding waxen, ands pierced through with nails, nd in a porchway there were specicles, and pipes, and tobacco oxes fastened to the wall. In an onex to the Church rosaries, can-es, and relies were exposed for

Voltaire said : "Cast mud, more and still more mud, and if you on ly throw enough mud some of it is ure to stick." Originality; he never copied any one. In the present cas he writer is a plagiarist, what h says about the wooden leg was old twenty odd years ago, and the originator of the supposed witticism was John Henry Willan. The Blackwood scribe is a poor fellow who would like to pass for a wit, and ne falls into the grave error that scoffing and ridicule are evidences of cleverness. That he visited the shrine of Ste. Anne may be true enough although he could have got his data from any guide book of Canadian travel-but that he left his mental crutch there is evidently not the case. He must have gone with little faith as he had on coming away, for he is as impervious to conviction now as he was before visit ing the shrine. He claims to have een everything, but he proves th calibre of his composition when he displays such a depth of hollow cold, prayerless, remorseless, disbe-lief. He could see no evidence of a great and mysterious influence, holy in its aims and sanctified in its ac tion, in the hundreds of thousands who yearly prostrate themselves to invoke the favor of the one God appointed to give birth to the speak nothing to his soul; yet he would probably bend with awe before a marble slab in Westminster

In that vast mausoleum of English greatness the Blackwood man would in silence and admiration thoughtfulness and veneration, be ereigns honored rest there. But he could see the evidences of the power onferred by God on his saints, and vet make little of them whom the King of Kings saw fit to honor in a

special manner.

When Blackwood's writer will be dead and forgotten, when his few

paltry lines of indifferent English orse taste will have pass from the knowledge of men, the shrine of Ste. Anne de Beaupre will still be the Mecca of faith's pilgrimages and the theatre of miracles most incontestably avouched.

ENGLAND, IRELAND AND THE CENTURY

Under the above heading Mr. W. Russell, M.P., a strong Unionist, has an article of importance in the March "Fortnightly Review." This is merely a development of a previous article in the January numbe of the same magazine. In reading Mr. Russell's contribution two facts must be kept in view : Firstly, he is Unionist, and is consequently opposed to Home Rule, as the Irish Nationalists understand it; secondly, he is, unlike the majority of Unionists, a friend of Ireland-that is to say, from his own standpoint, wishes to serve the country's best interests. While we cannot subscribe to all Mr. Russell's conclusions, and while we would gladly see him reach other conclusions that appear to us to be the logical outcome of his own statements, vet we must accord him the merit of sincerity, and express the wish that the Unionist party would accept his views, instead 'reading him out of the party." We cannot expect that every man will see the situation in the exact same light as we do; but when a man differs honestly, and proves that hi ideas are based upon a desire to benefit the country and the people, we feel bound to honor him to the degree that he merits, and to respect his views as he respects ours We cannot reproduce the whole essay, but we will give Mr. Russell's conclusions, and then briefly summarize the arguments which led him to reach the opinion h? conveys arguments that are solid in themselves, and that should, to a logical mind, point to Home Rule as the on-

ly solution of the problem. The following is what he suggests as the IRISH POLICY which ought to be adopted by the Imperial pow

"I have left myself no space for details. But there is little t said. The policy which I con to the English people is simplified. First, I say to all who itself. First, I say to all whisten, let the Government of be 'broad based upon the Fwill.' You have gone so far work may as well be finished. member Sir George Trevelyan coming out of the House of Commons on the night, in 1884, which saw the County Franchise Bill passed, saying, and with perfect truth, 'There are a good many bills wrapped up inside that one.' Yes, and the moment you enfranchised the people of Ireland the ultimate fate of the English garrison in Ireland was sealed. To-day that small section of the people which once worked its will from north to south is absolutely the night, in 1884, which saw the lish garrison in Ireland was sealed. To-day that small section of the people which once worked its will from north to south is absolutely stripped of political power. In 1898 Parliament took another great step and, by the Local Government Act County and District Goroassed also into the hands Government of the masses. Why not recognize the facts? There is one supreme thing alone to be done. There is one novfacts? There is one supreme thing alone to be done. There is one noxious weed which, planted by England and watered for England's purposes in the past, poisons the whole life of Ireland. That poisonous weed is the Land System of the country. Let some modern Hezekiah arise with courage and honesty enough to break in pieces this brazen serpent, to which men have burned incense to which men have burned incense for centuries, and a new life will at once begin. The pulse of the nation will be set beating afresh in every hamlet and on every townland. It will beat with the force which secur will beat with the force which security and contentment can alone give, with the glad knowledge that at last the modern Pharaoh has let the people go. I have said enough in the January number of this "Review" to show what a real settlement of the land means. To settle the Irish land question is to buy out the fee simple of Irish disaffection.

"Add to this another prescription, and the result will be miraculous.

and the result will be miraculous.
Let the Government of the country
be a popular Government. Abolish
the sham court in Dublin, which
breeds and nourishes sycophancy.
Govern the people of Ireland as the
people of England and Scotland are people of England and Scotland are governed. Let the Government exist, not for a class, but for the whole country. Recognize facts. Do the right regardless of clamour—whether it be the clamour of a disappointed faction or of the ignorant multitude. Resist the wrong. Ireland will meet you more than half-way in such a policy."

Reviewing the various situations of England and Ireland, towards each other during the century that with the abolition of the Irish Pariament, and the subsequent emanci pation of Catholics. He says the Inion, whether for weal or for woe is a fact, and with that fact have to deal. And he adds :-

"We carried the Union by unbushing bribery and corruption; and it was not to be expected that Irish Nationalists should be in haste to condone such a transaction, or to acquiesce willingly in the new arrangement. For my own part, I never pass the Bank of Ireland without trying to imagine what my feelings would be were I an Irish Nationalist."

Why he is not an Irish Nation

where in his essay he pr ist, despite his own condemnation of the Union, but he fails to do so. Taking him at his word, and consilering that we are dealing with a determined Unionist, the following two pages are the most extraordin-

ary passages we have ever read:

"I write, not from the Nationalist standpoint, but from that of a convinced Unianist—the standpoint of one who sees to-day what, perhaps, he failed to see fully in the great struggle against Home Rule, viz, that with the English garrison in Ireland the Union, to a large extent, means rent and the right to oppress; but who, nevertheless, is still a Unionist. I shall have more to say about this point later on. Meanwhile, how did we begin work? We began the century with the great mass of the people outside the constitution; not because of franchise laws or anything of that kind. No. This disability the Irish would have shared in common with the masses of the English and Scottish people. shared in common with the masse of the English and Scottish people The Irish people, high and low, rich and poor, were debarred from the rights of citizenship because of reli-gious belief. This was bad enough; gious belief. This was bad enough; but there are many in Ireland today who would still hope it so, who look upon emancipation as the fundamental mistake of English rule in Ireland. There can be no doubt, however, that those who carried the Valor through promised emancipations. amental mistuace or treland. There can be no do however, that those who carried Union through promised emant tion—if not concurrently with least immediately after the event England commenced her direct gov ernment of Ireland in 1800 by shame fully breaking her plighted word in this respect. The king or anybody else may be blamed. The fact is cerelse may be blamed. The fact is cer-tain. And it was not until the Duke of Wellington announced that the nation had practically to choose between Roman Catholic emancipa-tion and civil war that this conces-sion to justice was made. The Clare election of 1829—nearly thirty years after the consummation of the after the consummation of Union-forced the hand of the ernment, and Roman Catholics allowed to take their seats in the Parliament of the United Kingdom. Parliament of the United Kingdom. It is an ugly retrospect for any lover of right and of justice; and a little thought given to it will help to explain the passionate feelings of Irishmen in regard to English Government in Ireland. Matters need not be minced. What England is proved to have done was (a) to bring about, by shady means, the destruction of the Irish Parliament and (b) to violate the solemn proand (b) to violate the solemn promise or undertaking by which the transaction was, in a measure, to be

"I come now to a line of conduct almost as bad—I mean the action of England in what is now known as "The Tithe War." In the thirties Ire-land was more intensely Roman Catholic than now. Ireland was much poorer then than she is to-day Notwithstanding these facts the Church of a small minority of the people, and these, to a large extent, the rich and the well-to-do, was established by law, and endowed, to a large extent of the state of th the rich and the well-to-do. was established by law, and endowed, to a large extent, out of the poverty of the poor. It is not necessary here to discuss the wisdom or otherwise of the State maintaining a State Church. Much can be said for, as well as against, the doctrine. But if ever a country existed where no such ever a country existed where no such arrangement should have been sanctioned. Ireland was that country. To maintain a Protestant Church in a Roman Catholic country steeped to the lips in all but hopeless poverty; to collect the tithe for the maintenance of that Church by the aid of police and soldiers; and to refuse either to deal with the Church or to provide a better method of tithe collection, until the soil of whole districts was reddened with arrangement should have been sancwhole districts was reddened wit blood, until secret societies resul blood, until secret societies resulting in murder and outrage had
spread over the land, was a burlesque upon statesmanship and an
outrage upon common sense. And
yet this was exactly the conduct of
England. The law, we are told, had
to be enforced. And the parson had
at his disposal all the king's horses
and all the king's men to secure him and all the king's men to secure him his 'tenth' of the produce of the harvest field! And, as I have said, the soil was reddened with blood. Riots, involving the intervention of the armed forces of the Crown, were of daily occurrence. Secret societies grew and multiplied. And when, by armed forces of the Crown, were of daily occurrence. Secret societies grew and multiplied. And when, by the aid of lawlessness and disorder, a state of things had been brought about which proved to be absolutely intolerable. Parliament intervened, and an arrangement was made which left the Great Evil intact, but which avoided open conflict between the people and the forces of the Crown. It was then the people of Ireland really learned the lesson which has run all through the century, that England would remedy no wrong, no matter how flagrant, until forced by lawlessness and disorder to do so. It was a fatal lesson to teach a peowas a fatal lesson to teach a peo-ole, but, I repeat, it has been the lesson taught in Ireland all though the century."

The remaining portions of the essay are equally as strong, if not more so. He treats of the injury to Ireland caused by England's Trade policy. He is a Free Trader. vet he condemns that policy as ap-Unionist who condemns the Union Then comes the "Famine Period," "Financial Grievance." the "Coer-'Irish Land Question," cion Laws," the "Land League," the "Balfourian Era." "Castle Rule," the 'Ingratitude of England's Gov ernment," and "Officialdom, or Bu-reaucracy" in Ireland. Now, under ach of these headings Mr. Russell advances most astounding evidence Nationalists call Home Rule. They are too important, especially coming

ay of doing justice to the subject than by leaving all that concerns the As yet Mr. Russell is a puzzle to us. He is a man of weight ability, of great learning, of broad sympathies, and yet he is an anti-Nationalist Irish member of Parlia-ment. He is a Free Trader who opes that policy; a Unionistagainst whom, (on account of his Irish sym. pathies), the Unionist party brought out a candidate in the last electio an admirer and advocate of Parnell's policy, who voted against it a believer in Gladstone's Irish policy and in Butt's ideas on the Land

Question, who opposed the former and combated the latter; a lover of Ireland, who "is still a Unionist"and he does not tell us the reason, Anything and everything that could tend to ameliorate the condition of Ireland he favors-provided it is not Home Rule. Some day the enigma may be explained.

ABOUT MAKING WILLS

Volumes could be written regarding the prejudices, neglect and indifference manifested by thousands of people concerning the all-important task of making their wills-arranging their business affairs, however great or small-so that when death comes it will not bring more than one sorrow to the home. Of course, every family guards its secrets in this particular matter out of respect for the dead. But there are always a few confidential advisers, the past or of the parish, the family doctor and an old friend, who could relate many sad instances in their experience to show how the earnings of a lifetime of the heads of families have been lost through one of the reasons above cited. It seems strange that men and women of well known religious convictions, practical in every matter of their life-work, should be imbued with such ridiculous ideas or stricken with such superstitious notions when a duty that affects their name and family so closely has to be performed. A correspondent of the 'Catholic Standard and Times' discusses this subject from another in portant standpoint as follows.

Being present in the Cathedral chapel on Sunday evening at the reading of the Seminary report, a suggestion offered then regarding the making of wills in favor of that excellent institution brought to mind several recent occurrences in this locality in which the evident intention of the deceased failed for want of a little forethought.

A husband died intestate, leaving a widow and one child. He had

a widow and one child. He had neglected his business and all he owned was due to his wife's vet under the law the income of one-third of his

the income of one-third of his real estate, while an ungrateful child has made the mother suffer through the father's neglect.

A relative and what is usually more important (in life), a close friend, is bequeathed a large sum by a will made at the last moment. The beneficiary occupied a confidential position toward the deceased, and hence the burden of proof fell on him hence the burden of proof fell on him to deny the charge of undue influ-ence brought forward by relatives nearer by blood, but very distant in ence brought forward by feature in the matter of companionship or association. The latter win in court and the former loses, not only the legacy, but is unjustly looked upon by the general public, unacquainted with the acqual circumstances. as

by the general public, unacquainted with the actual circumstances, as having been caught in an attempt to take a mean advantage.

A charitably inclined person dies within thirty days after executing a will devising sums to admirable in will devising sums to admirable institutions. He has neglected to incorporate the saving clause necessary to render the will operative in the event of his death before the expiration of the period mentioned, and as a result the charities have to depend entirely on the good will of the heirs as to whether the wishes of the deceased shall be carried out or not.

Another person (a Catholic) has a will drawn up by two non-Catholic lawyers, the number employed being surely large enough, and yet one clause of the will is so ambiguous as to leave in doubt which one of two Catholic charities is meant. But the absence of the proviso heremakes the legacy void, as the testator died within thirty days, so that this will was doubly defective.

What do these cases suggest? First, that all persons having property should make a will; second, that it should be made at once while in health and altered again if necessary or all possible contingencies provided for: third, that Catholics should

health and altered again if necessary or all possible contingencies provided for; third, that Catholics should employ a Catholic, preferably a lawver or one versed in the law, who is familiar not only with the law, but with the names of the charitable institutions and who knows how to legally avoid legislation which was intended to prevent one from doing good, on his death-bed. Some persons, in order to save a few dollars, have a will drawn which costs very much more to carry out after death owing to legal complications which arise.

REV. FATH To Preach at S Sunday, at I

Rev. Father Rya Michael's Cathedra is to preach the re eeks, needs no in people of Montreal tation as a theolo orator is well esta Ryan has rendered to the Catholics of vigorous defence of the School Board. have won many frie of Catholic educati sistible logic has s wis guns on more He has been sion. the Catholic press his letters have t gance of diction. Next Sunday at new Sanctuary lam

and the sermon wil Father Ryan.

AN APOSTOLI

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postolic Benedicti most grave occu rrows, the close sorrows, the close of Episcopate and the has always brough est consolation. The venerable brethren, experience in you out the loyalty; and we again lately in you our consideration is included. joint letter which, dressed to your flo Your letter has Your letter has added both wise and ed by the Holy Chrule each one his Church of God, you ate knowledge of the your people, and to them the timely hortation which the known is the actual mischief of that be opinions which is

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kind of Christian in an inclination the life. It is, however any man to preser Catholic Faith, at advance the int Christ, unless by a conquerable const therefore must do more earnestly to the spiritual life; gift of faith by ca against the danger; labor more zealou themselves to the tian virtues; and must grow in the self-denial, humili of the perishable world. world

of the perishable world.

Some time ago worl

Saturday April 13, 1901

To Preach at St. Patrick's on

Sunday, at High Mass

have won many friends to the cause

of Catholic education and his irresistible logic has silenced the ene-

mvis guns on more than one occa-

the Catholic press of Toronto, and

his letters have been characterized

by ripe scholarship, force and ele-

gance of diction.

Next Sunday at High Mass the

new Sanctuary lamp will be blessed, and the sermon will be preached by

AN APOSTOLIC ANSWER

Some time ago we made editorial

reference to the joint-pastoral of the

archdiocese of Westminster, in which

the dangers of Liberal Catholicity,

especially in England, were pointed out. We then drew attention to the

fact that the Cardinal Archbishop

and bishops submitted their pastor-

al, for approval, to the Holy See

before sending it abroad amongst

the faithful. In reply to the request for Pontifical approbation, His

Holiness Leo XIII. sent the follow-

Venerable Brethren,-Health and

sorrows, the close union between the Episcopate and the Apostolic See has always brought to us the greatest consolation. We had already, venerable brethren, had abundant experience in you of this praiseworthy loyalty; and we have seen it again lately in your submitting to our consideration and judgment the joint letter which, in the exercise of your pastoral office, you have addressed to your flocks.

Your letter has seemed to us in-

Your letter has seemed to us in-

deed both wise and important. Placed by the Holy Ghost as bishops, to

danger which menaces the Catholics of England, you show wherein that danger which menaces the Catholics on the teaching and precepts of the Church, contains nothing but truth. For all that is contained in your teaching and admonitions has frequently been dealt with by our predecessors, has been clearly laid down by the Fathers of the Vatican Council, and has often been explain-

Council, and has often been explain-ed by ourselves both orally and by

our Apostolic letters.
You have done most wiselv in issuing a solemn warning against the subtle and insidious spread of Ra-

subtle and insidious spread of Rationalism, than which no poison is more fatal to Divine faith. In like manner nothing is more in accordance with right doctrine than what you have laid down as to the obedience due to Episcopal authority: for subjection and obedience due to that authority are in no sense one.

main foundation on which the Church

of God is built. We therefore most heartily give you our praise and ap-probation for these things. The evils which you deplore, and thich you warn right-minded Cath-

that authority are in no sense

ostolic Benediction. In the midst most grave occupations and many

ing very significant answer :-

Father Ryan.

He has been a contributor to

CING WILLS.

still a Unionist'-

tell us the reason.

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be written regardneglect and indif-d by thousands of the all-important heir wills-arrangaffairs, however that when death bring more than home. Of course, ds its secrets in tter out of respect t there are always advisers, the past. the family doctor , who could relate es in their experithe earnings of a ds of families have one of the reasons eems strange that of well known relipractical in every fe-work, should be ridiculous ideas or superstitious nothat affects their so closely has to orrespondent of the 'd and Times' dis-

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(a Catholic) has a two non-Catholic of the deried out of the de-

ything the soonet his will, and one sier in mind be done his duty in only to his family, and so to the owes all that he sees.

REV. FATHER RYAN Rev. Father Ryan, rector of St. Michael's Cathedral, Toronto, who is to preach the retreats in St. Patrick's Church during the next two eeks, needs no introduction to the people of Montreal, where his repuation as a theologian and pulpit orator is well established. Father Ryan has rendered eminent services to the Catholics of Ontario by his

chains of their sins nor enter the gate of the heavenly kingdom." (Hom. lib. 16.)

As a pledge of Divine gifts, and in testimony of paternal good will, we most lovingly in the Lord bestow upon you, Venerable Brethren, and upon you people the Apostolic blessing. vigorous defence of their rights at the School Board. His broad views

ing.
Given in Rome, at St. Peter's, on the 11th day of February, in the year 1901, the 23rd year of our Pontificate. LEO XIII., POPE.

THE POPE'S JUBILEE

While sensation-mongers are seeking to make the Pope ill, and even to kill him-with their pens- we receive the following from Rome :-

A committee has been formed, under the presidency of His Eminence the Cardinal Vicar, in order to celebrate the 25th anniversary of Leo XIII's accession to the Papal Throne, which will recur in 1903. Some anti-clerical papers have had the bad taste to criticize the formathe bad taste to criticize the forma-tion of this committee, considering it premature, but the festivities will certainly assume such unprecedented importance that two years' prepar-atory work cannot be regarded as excessive when we remember that the demonstration of filial devotion and love towards the Venerable Pontiff will include every country and hawill include every country and na-tion in the world, all Catholics, and even non-Catholics, being anxious to even non-Catholics, being auxious to express their deep veneration for Christ's Vicar on earth. No sooner was the formation of this committee made known than a surprising number of communications were r?ceived from all parts of Italy from _bishops, etc. all anxious to know _in what manner they could participate with their flocks in the sol?mn celebration which will probably mark one of the most memorable dates of the twentieth century. The Holy Father continues in perfect health, and the twentieth century. The Holy Father continues in perfect health, and everything justifies the hope that he will be spared to celebrate the 25th anniversary of an event which all Catholics cannot but regard as a signal favor of Providence. As the weather is now quite spring-like. His Holiness has resumed his walks in the Vatican gardens, from which he derives the greatest benefit. Professor Lapponi, whom I had occasion to see last week, is eminently ed by the Holy Ghost as bishops, to rule each one his own part of the Church of God, you have an intimate knowledge of the spiritual wants of your people, and you have given to them the timely and prudent exhortation which they need. Too well known is the actual and threatening mischief of that body of fallacious opinions which is commonly designated as Liberal Catholicism. Without in any way exaggerating the danger which menaces the Catholics of England, you show wherein that sion to see last week, is emine satisfied with the condition of satisfied with the condition of his venerable patient, and, asked whether he thought that Leo XIII. would be able to celebrate his Papal Jubilee, the great physician replied confidently: "Not only that, but I hope and believe that His Holiness will be spared to celebrate his hundredth birthday!" "Quod est in votist."

CONDOLENCE.

At a recent meeting of St. Mary' Court. No. 164, Catholic Order of Foresters, a resolution of condolence was passed expressing sympathy with Dr E. J. C. Kennedy, the ith Dr E. J. C. Kennedy, the edical examiner of the Court, on the death of his mother. -

JUNIOR TEMPERANCE SENTI-NELS.

ing last. After the ordinary routine business, several new members were admitted, and the work of nomination of officers for the ensuing half year was proceeded with. The election of officers takes place on Tuesday evening, the sixteenth instant.

C.M.B.A., BRANCH 26.

The evils which you deplore, and which you warn right-minded Catholics to shun, have generally their origin in an excessive spirit of worldiness, in a reluctance to any kind of Christian self-sacrifice, and in an inclination to a soft and easy life. It is, however, impossible for any man to preserve inviolate the Catholic Faith, and to defend and advance the interests of Jesus Christ, unless by a great and unconquerable constancy. Catholics, therefore, must devote themselves more earnestly to the cultivation of the spiritual life; protect the great gift of faith by carefully guarding against the dangers that menace it; labor more zealously in training themselves to the practice of Christian virtues; and especially they must grow in the virtues of charity, self-denial, humility, and contempt of the perishable things of this world.

Some time ago we exhorted Cath-This Branch will hold its closing social and euchre in Drummond Hall on Friday, the 19th inst. At a well-attended meeting of the coma well-attended meeting of the committee on Wednesday last, it was reported that nearly all the tickets had been sold, and but few remained in the hands of the committee. The prizes to be swarded to the fortunate winners are the best ever offered by the Branch, and it is quite safe to say that there will be an interesting and exciting struggle among the members and their patrons to secure them.

of the perishable things of this world.

Some time ago we exhorted Catholics to unite in fervent prayer to God to bring back the English people to the religion of their forefathers; and we insisted that they should endeavor to make their prayers prevail by leading themselves an exemplary and holy life. We again to-day admonish and beseech them to put our exhortation into practice. For this purpose we enrestly desire that the Sodality of Mary the Mother of Sorrows (Confraterinity of Our Lady of Compassion). Instituted by our authority, may be widely spread and warmily taken up. For it is fitting that all Catholics should so strive for the salvation of worthers as at the same time to spare no pains to sanctify their own soils. "Let your light so shine before men that they may see your good works, and glority your Father who is in a heaven." (Matt. v. 16).

Lastly, Catholics should aways. THE PRIESTHOOD .- In his pastoral letter to the clergy and laity of the diocese, Bishop Byrne says The outlay for the education of young men studying for the priest-hood will be unusually heavy for the hood will be unusually heavy for the coming year, and it is not pleasant to have to go in debt for money paid for so worthy a purpose and one which so directly refers to our Lord, and which so intimately concerns you all. I make a special appeal to all the faithful for contribute generously to this great work of ecclesiastical education upon which depends the future efficiency of the Church in the diocese amona both Catholics and non-Catholics. There is no nobler and grander purpose to which money can be given, and none which will bring a greater blessing on those who contribute it. The diocese is growing and more

When I read what others are doing who have not the true faith and contrast it with the absolute apathy and cold indifference of Catholics, I blush for very shame and ask mwself: "To Catholics really believe what they profess? Do they appreciate their faith? Do they know its meaning? Have they zeal? Have they a real love for Jesus know its meaning? Have they zeal? Have they a real love for Jesus Christ who died for souls? Alas no, they cannot have, for a love of souls is the test and measure of the love of Christ, and to convert and save souls there must be an educated, holv and zealous priesthood, and to educate and train priests requires money. I ask you then, my dearly beloved children in Christ, to conmoney. I ask you then my deary beloved children in Christ, to contribute generously to this work dear to the sacred heart of Lord and thus participate in

RECENT DEATHS

RECENT DEATES

MR. JOHN HOOBIN.—Two weeks ago Mr. John Hoobin, one of the patriotic founders and veteran players of the Shamrock Lacrosse Club, attended the annual meeting of the club and was greeted by young and old with that warmth of feeling which bore evidence of the high esteem in which the gallant player of former years was held by his fellowmembers. His name was mentioned by all present for the office of honorary president made vacant by the death of Mr. William Stafford, but the genial veteran declined the proferred honor, and suggested the name of Mr. B. Tansey for the position. A few days later Mr. Hoobin met with a serious accident while at work, and now it is our melancholy duty to chronicle his death which occurred on Friday last. Deceased performed much good work in his particular sphere of life in a most unostentatious way. In the circles of our athletic organizations, of all nationalities, he was a welcome guest, because he belonged to the "old guard" that labored so carnestly and so successfully in promoting Canada's great national game. The funeral which took place this week to St. Anthony's Church, where a solemn Rquiem Mass was

th right doctrine than what we laid down as to the obedue to Episcopal authority: ection and obedience due to thority are in no sense opbut. Plainly a duty and a successful meeting on Tuesday eventuration or which the Church tracted a cold, which developed into a severe attack of pneumouia resulting fatally in eight days. Mrs. Donohue was a native of Cork, Ircland. She leaves a fond husband and a family of five children to moun her loss. They are Mr. Denis Donohue, Mr. James Donohue, and Mr. Thomas Donohue, A.O.H. secretary of Division No. 2. Mrs. McCullough and Mrs. J. Suffivan. Her funeral from St. Gabriel's Church on the 3rd inst., where a solemn Requiem Mass was celebrated by the Rev. Father O'Meara, P.P., was one of the largest which left Point St. Charles in many years.—R.I.P. Emperor William's speeches

or catholics and to work among non-Catholics. The latter is a great work to which I would be glad to give two or three priests. if I have been and them, but there are at present not enough priests in the discose to supply the needs of the Catholic congregations and missions. As soon at soon as ystematic plan, But for this priests are needed and the work of missions among non-Catholics on a systematic plan. But for this priests are needed and the work of missions among non-Catholics on a systematic plan. But for this priests are needed to have doe of praise, we feel somewhat at more denote and knowledge. To obtain discovering the corresponding to the content of the catholic laymen. They rarely ever think of doing anything for the conversion of those outside of the church. This is an evidence of the church. This is an evidence of the conversion of those outside of the church. This is an evidence of the great blessings they themselves enjoy.

When I read what others are do many the state of the proposition of the true faith and contrast it with the absolute and the reached wand to doing anything for the communities about and interest and the proportionate to its duration of the service of the great blessings they themselves enjoy.

When I read what others are do alm who have not the true faith and contrast it with the absolute and the reached and the state of the proposition of the true faith and contrast it with the absolute and the reached and the contrast of the proposition of the true faith and contrast it with the absolute and the reached and the proportionate to its duration by and cold indifference of Catholics, I wand to appreciation of the reached and the true faith and the proportionate to its duration by and cold indifference of Catholics. It is the work of the what the communities about the members, and the proportion and the proportion of the feel when the proportion and the proportion of the proposition of we also pray that eternal repose — after ceaseless labor—will be the un-ending share of Sister St. Hortense.

A MALIGNANT LIE NAILED.

The London "Standard" recently printed a "form of oath taken by the Jesuits," sent to it by an anonymous correspondent as "instruct ive reading," and by way of reply to the Catholic protest against the oath of King Edward VII, declaring the Sacrifice of the Mass to be idolatry. Here is the "form" sent to the "Standard":-"I, A.B., now in the presence

Almighty God, the Blessed Virgin Mary, the Blessed Michael, the Blessed St. John the Baptist, the moting Canada's great national game. The funeral which took place this week to St. Anthony's Church, where a solemn Rquiem Mass was chanted, at which Rev. Father Donnelly, P. P., officiated, assisted by Rev. Fathers Shea and Heffernan, was attended by a large concourse of citizens. To the bereaved widow and sons and daughters, the "True Witness' offers its most sincere sympathy in their great loss.—R.I.P.

MRS. JOHN DONOHUE, who departed this life on the first instant, was one of the best known residents of St. Gabriel's parish. The illness which ended fatally for this good lady was contracted by anxiety. Through the illness of a devoted son who hovered between life and death for a*few months; with a motherly affection characteristic of the Irish and given in the contraction of the part of the propagating of the Mother Church's interest, to keep secret and private all her agents' counsels from time to time agents as they interest me, and not to divulge, directly or indirectly, by word,
writing, or circumstance whatsoever,
but to execute all what shall be
proposed, given in charge, or discovered unto me, by you, my Ghostly Father. All of which I, A. B., do
swear by the Blessed Trinity and
Blessed Sacrament, which I now am
to receive, and on my part to keep
inviolably; and do call the Heavenly
and glorious Host of Heaven to witness these my real intentions to
keep this, my oath. In testimony
hereof I take this holy and
Blessed Sacrament of the Eucharist,
and witness the same further with
my hand and seal this day Ann.
Dom., &c.

Of course this "form" is a pure fabrication from beginning to end, and the assertion that it is "taken THE LATE SISTER ST. HORTENSE,

From time to time it becomes our sad duty to record the death of some prominent member of a religious

and the assertion that it is 'taken by the Jesuits' is a malignant lie, as is proved by the following letters which have also appeared in the "Standard," the writers being well known and distinguished Jesuit priests who, unlike the cowardly slanderer, sign their names to what they say

Dom., &c.

with due regard to what would probably be the wishes of the deceased religious. While we express our sympathy with the nun's relatives in the world, still the union of the departed one and the community is even more intimate, on account of the life led by those who are within monastic walls.

On Hol's Saturday morning, at the convent of the Sisters of the Holy Cross, St. Laurent, death visited the community, and summoned the spirit of a saintly religious, in the person of Sister St. Hortense, nee Mary Breen, daughter of the late Thomas Breen, The venerable Sister had spent forty-six years of her life in the convent as a member of the Order, She had, at various times been superiores—both m Montreal and elsewhere, and has always enjoyed the deep confidence of her superiors in authority. While we sympathize heartily with her aged mother in the borsavement which has come to darken the declining hours Sir,-My attention has been called

Protestants to be more circumspect, and not use weapons which only serve the cause of the enemy, and draw water to the Ultramontane mill' (March 29, 1899).

These facts should, I think, speak for themselves.

I am, sir, your obedient servant,
JOHN GERARD, S. J.

31 Farm street, W., London, March
20.

Sir,-The oath which a prudently Sir,—The oath which a prudently anonymous correspondent attributes to the Jesuits in your columns today, and which you accept as true in your leading article, is from beginning to end a slanderous concoction. I have been for forty-five years a Jesuit, and I most solemnly affirm, not merely that no such oath was ever taken by me, or, by any affirm, not merely that no such oath was ever taken by me or by any other Jesuit to my knowledge, but that I never heard or read of such n oath until I saw it in the 'Standard' to-day. I can only char-

I am, sir, your obedient servant,
WILLIAM DELANEY, S.J., University College, Dub-

Such are the facts in reply to the Such are the lacts in reply to the "instructive reading" of the anonymous liar and slanderer. They are facts which speak for themselves, as Father Gerard remarks, and therefore they need no comment. — New York Freeman's Journal.

HOW PROTESTANT CHARITIES RAISE MONEY.

not and would not do so, the docu-ment being known for a fabrication by all well informed persons; so that journals which incau-tiously printed it had usually been to the support was learned that fully 90 per cent. of the money now given for church and charity work came either in response to straight-forward appeals or as spontaneous, ment being known for a fabrication by all well informed persons; so that journals which incautiously printed it had usually been forced to eat their words. The Rundschau accordingly appealed to Protestants to be more circumspect, and not use weapons which only serve the cause of the enemy, and "draw water to the Ultramontane," (March 29, 1899). circulars and letters which set forth with discretion and force just what is needed to carry on the work of this or that charity.

When the cause is a worthy placing of \$20,000 on the contribu-tion plate of a church in this city last Easter. A week before the rec-tor had modestly advanced to the tor had modestly advanced to the chancel steps, and said: "I should like very much to have the Easter offertory in this church reach \$20,-000, for we need every cent of it to keep up our good work for the poor." When the contents of the silver alms basins were counted there was found to be \$21,481, about \$15,000 of it being given by eight men, the largest check on the plate being for \$10,000. A Broadway pastor was even more successway pastor was even more successare exceptional cases, it is regards the extent of the ons, but it is no uncommon for New York pastors to get more than they really ask of their con-

"The day of the church fair, the ice-cream sociable is rapidly goings," said a leading officer in the American Congregational Missionary RAISE MOREY.

A leading American Protestant newspaper discusses the methods by which money is raised in Protestant circles for Church and charitable purposes. It says:

There is a distinct improvement in the methods of some very worthy charities in appealing for public support. A notable instance of this is the recent appeal of a religious order, through the medium of its monthly paper, asking for \$3,000, and doing it in this direct way:

Our brotherhood has been doing a charitable work for men and boys for the past fifteen years. We find ourselves now with a deficit of \$3,000. To get rid of this we at first proposed having a concert, a dramatic entertainment, a bazaar, or some one of the many things so often resorted to for sweet charity's sake. To make any one of these shings successful we should be obliged to harass our friends into becoming patrons, then into buying and selling tickets. We have resolved not to ask money through any of these channels, but to beg of you in a straightforward way. Will you not send us a gift equal to what you would pay for a ball, a concert, or a theatre ticket? We hope this homeiv way of asking assistance will commend itself to you.

It did. The response was immediate and generous. Contributions of from \$1 to \$10 began to flow in from persons grown weary of the rear about 360. Life members the rearest and generous. Contributions of from \$1 to \$10 began to flow in from persons grown weary of the rearest about 360. Life members the rearest and generous. Contributions of from \$1 to \$10 began to flow in from persons grown weary of the rearest and this source is \$36,000.

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ioned, 3 pairs for \$1.40.
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MEN'S BLACK CASHMERE HALF-HOSE, double heels and feet. 3

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MEN'S BLACK CASHMERE HALF-HOSE, double heels and feet. 3

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On Wednesday evening, the 13th March, Mr. Charles L, McLorinam, LL.D., a Belfast solicitor, read a most instructive paper before the Central Catholic Club Literary Society, on the subject of the Brehon The intellectual condition of a nation may be well and safely estimated to the contribution of the manufacture is LL.D., a Belfast solicitor, read a most instructive paper before the Central Catholic Club Literary Society, on the subject of the Brehon still we cannot reproduce it without

It must be remembered that Irewas pre-eminently the "Land Song; " the Brehon law-makers were bards, and the laws were written in verse. The Irish bards were divided into three classes—the Fileas, who celebrated the events war and religion : the Seanachies, filled the offices of antiquarian and historian; and the Brehons, who devoted themselves to the study of the law, which they versified and recited for the people, after the manner of the Ionian bards. In the early days Ireland's kings were munificent patrons of letters, they founded colleges for the education of the bards whose course of studies extended over seven years. When this term of Ollamb, or doctor was conferred on the students. "Then they went forth and sang the war-songs of the clans and the dogmas of religion; versified the proclamations of the law, the axioms of philosophy, and the an-

Strange to say that while the beauties of the Persian tongue are studied in Ferdusi by learned antiquarians from the British Isles while they unravel the tangled web of Sanscrit, explore the ruins of Nineveh and decipher the herogly phics of Egypt, the ancient records of Ireland have never been deemed worthy of notice. "The ruins of a great civilization at our own door have been all but completely overlooked," says Edward Hayes, " and a paltry grant of two hundred pounds has been procured from Gov ernment for the translation of the Brehon Laws, which are said to be an epitome of ancient wisdom."

It is a good thing to meet with men who seek to revive the ancient history of Ireland and her laws When Europe was trampled under the hoof of the vandal, Ireland was famous, as Dr. Johnson says, as "the school of the West, the quiet habitation of sanctity and learning." She had a glorious history before the crowning of Charlemagne before the Crescent waved over the fields of Andalusia. And when war raged over Europe she became the refuge of the learned, the pious and

Mr. McLorinan's paper reads as

laws of Ireland, and were so called because they wer? declared by the Brehons, hereditary professional lawyers. These laws are now in because they wer? declared by the Brehons, hereditary professional lawyers. These laws are now in course of translation and publication by the Irish Government. The volumes which have been issued contain two large law tracts—the Senchus Mor, or Great Book of the Ancient Jaw, and the Book of Aicill. The former is occisived to have been compiled in the eleventh and the latter in the tenth century. These law tracts consist of an original text divided into paragraphs; and explanatory commentary written in a smaller hand separates one paragraph from the other. Each tract is supposed to have been the property and to contain the legal doctrines of some law school which had perpetual succession. The exact date at which the existing MSS, were written is not yet known. But we know one MSS, of the Senchus Mor to be at least as old as the fourteenth century, since a touching note has been written on it by a member of the family were compelled to liquidate the debt on his behalf he was deprived of the enjoyment of his civil rights, and his share of the tribal allotments was appropriated to the satisfaction of the damages paid on his account. Fines were also levied for various wrongs in the true sense of the word, and also for breaches of contract, such as trespass, fraud, and the non-payment of their liabilities by debtors or their sureties. The law relating to husband and wife had each property of their own, the wife was called the wife of equal dignity. She was in all respects recognized as equal to her husband, and wife had each property of their own, the wife was called the wife of equal dignity. She was in all respects recognized as equal to her husband, and the consent of the other. A number of provisions regulated the boundaries of land, the preservation of roads, woods, and watercourses. Brehons, hereditary professional lawyers. These laws are now in course of translation and publication trines of some law school which had perpetual succession. The exact date at which the existing MSS. were written is not yet known. But we know one MSS. of the Senchus Mor to be at least as old as the four-teenth century, since a touching note has been written on it by a member of the family to which it belonged. "One thousand three hundred two and forty years from the birth of Christ till this night; and this is the second year since the coming of the second year since the coming of the into Ireland. I have written into Ireland. I have written this in the 20th year of my age. I am Hugh, son of Connor McEgan, and whoever reads it let him offer a prayer of merey for my soul. This is Christmas night, and on this night I place myself under the protection of the King of Heaven and earth. beseeching that he will bring me and my friends safe through the plague."

Hugh wrote this in his own father's book, in the year of the great plague.

second year since the coming of the into Ireland. I have written this in the 20th year of my age. I am Hugh, son of Connor McEgan, and whoever reads it let him offer a prayer of mercy for my soul. This is Christmas night, and on this night I place myself under the protection of the King of Heaven and earth, beseeching that he will bring me and my friends safe through the plague." Hugh wrote this in his own father's book, in the year of the great plague.

The Brehon, as the depository of knowledge which few could attain, was a person of great consideration. He was the general professional arbitrator in all disputes. Submission to his jurisdiction and decision could not be compelled by the suitor, but in practice, through the force of public opinion, neither the one nor the other was questioned. He was remunerated in each case which he was called upon to decide by pavment of his dues, consisting of fitteen cows and ten days' entertainment. If convicted of giving a partial decision he was branded on the cheek. The law administered by the Brehon was the common law of the Celtic people, which had grown up in course of time by the crystalization of various local customs. At first it was handed down by oral tradition, but subsequently those customs were collected and there were many sumptuary in which the tribe was enjoyed by all the members of land, the common land of the tribe was enjoyed by all the members of cultivation to the various heads of households. The purposes of cultivation to the various heads of households. The purposes of cultivation to the various heads of households and the repart was allotted in tracts for the purposes of cultivation to the various heads of households. The purposes of cultivation to the various heads of households. The purposes of cultivation to the various heads of households. The purposes and part was allotted in tracts for the purposes of cultivation to the various heads of households. The purposes of cultivation tor the various heads of households. The purposes of cultivation to

some sensible rulings on the subject of the measure of damages. The intellectual condition of a nation may be well and safely estimated by its laws. A code of laws that were observed for centuries before the Christian era, and which can bear the most critical tests of forensic acumen in the 20th century, evidence that the powers of the code were possessed of no slight degree of mental culture. Such was the Brehon laws, by which Pagan and Christian Erin was governed for centuries. The Brehon lawyer, however, has sometimes permitted himself to lay down some absurd rules. He seems to have conceived a particular kind of injury, and then to have thought out all the circumstances under which the wrong could be committed. A large part of the Book of Aicill is concerned with injuries received from dogs in dog fights, and the modification is set forth in the most elaborate way of the governing rule required in the case of the owners, in the case of the spectators, in the case of the impartial interposer—that is the man who tries to separate the dogs with a bias in favor of one of them—in the case of an accidental looker-on, in the case of an idiot. The same law tract deals of a youth under age, and in the case of an idiot. The same law tract deals also with the curious subjects of in puries from a cat stealing in a kit-chen, and from bees, a distinction being drawn between the case in which the sting draws the blood and the case in which it does not.

The subject of contracts is treated

in a sub-tract named the Corus Bescna. Here the mischiefs of breach of contract are set forth in the strongest language. The world would be in a state of confusion if verbal contracts were not binding. There are three periods at which the world dies—the period of a plague; of a general war; of the dissolution of verbal contracts. The world is worthless at the time of the dissolution of contracts. In the Corus Besend we come upon the following attempt at classification which would have shocked a modern lawyer. How many kinds of contracts are there? asks the Brehon. Two is the answer—a valid contract and an invalid contract. We can form some idea of the be in a state of confusion if verbal tract. We can form some idea of the criminal branch of the Brehon law from its digested form in the Book of Aicill. The distinction between crime and a civil wrong was very clearly defined, the former ing to a great extent treated as ing to a great extent treated as a tort, and compensated by damages. This was mainly due to the tribal character of the society in which every illegal act was a personal injury, but could not be an offence against the State when there was no State to take cognisance of it. The law was enforced by the levying of erics or fines of so many cows upon the offender by the process of distress, and if he was unable to pay the distress was disputed the hon settled the point in an arbitra tion. One of the principal provition. One of the principal sions, and one common to the Teutonic peoples of Britain and Ger nany, was the law of compensation ber of provisions regulated the boundaries of land, the preservation of roads, woods, and watercourses. the property in swarms of bees, and the bartering of goods. Hospitality to strangers was strictly enjoined, and there were many sumptuary laws with respect to the wearing of

cular periods for a fixed number of days. Coin and livery was the free quartering of the soldiery for food and fodder. Now these were the conditions on which the chief had supplied his tenants with cattle and skeep; it was a matter of contract. The chief was looked upon by the members of his own tribe more as a father than a king. Hence the people did not look upon these as exactions.

The Brehon law regulated with the greatest care the quantity and even the quality of the food to be given the quality of the food to be given to the chief and his friends, and al-so the time they were to be enter-tained. The land of an ancient frish tribe consisted of three kinds — the 'tribal land proper, on which the members of the tribe were settled, the unappropriated tribal lands, on which the chief settled the fuidhris— that is strangers or fugitives from that is, strangers or fugitives from other territories—men, in fact, had broken the original tribal which gave them a place in the community, and who had to obtain an munity, and who had to obtain another as best they might in a new tribe and new place, and the waste upon which the cattle were grazed in common. These fuidhir tenants were a very large and important class, because owing to the frequency of wars between the various chiefs tribes were being continually broken up, and the tribesmen were obliged to find out some other chief who would receive them, as in those days one could not live independently; for self-protection they were obliged to join some tribe. The ly; for self-protection they were obliged to join some tribe. The chiefs were usually willing to take them, as they were a great of power to him, being dep upon him and cultivating his upon him and cultivating his land. By their aid the chiefs gradually became feudal lords, at first having only been very little higher in wealth or dignity than his own tribesmen. These fuidhirs were the first tenants-at-will known to Ireland. The three rents, says the Senchus Mor, are—The rack-rent for a person of a strange tribe, a fair rent from one of the tribes, and the stipulated rent which is paid equally by the tribe and the strange tribe. The person from the strange tribe is undoubtedly the fuidhir, and the rack-doubtedly the fuidhir, and the rackoubtedly the fuidhir, and the rack rent paid by him is graphically compared in the ancient texts to "th milk of a cow which is compelled to

give milk every month to the end o The Brehon Code has prevailed in Ireland for ages before the coming of St. Patrick. Like our common law, it was not composed of written statutes, but of the decisions of the Brehons—the judges of the land at that remote period; and when the people had been brought within the Christian fold we learn that the Apostle of Ireland did, for them a Emperors effected for the world shortly before and after the same At his instance, with aid of native chiefs and learned per sons, the ancient judgments were reduced to order. Their Pagan churche duded to order. Their Pagan churches were taken from them, and they were adapted to the uses of a Christian nation. The introduction to the Senchus Mor tells us "what did not clash with the Word of God in the written law and the New Testament, and with the consciences of the believer was confirmed in the laws of the Brehons by Patrick, and by the ecclesiastics and chieftains of Erin, for the law of nature had been for the law of nature had been right, except as to the faith and its obligations and the harmony of the Church and people. It seems a little startling to contemplate St. Patrick in the character of a law reformer and the framer of a code, but the evidence that the Senchus Mor was formed in his time and under his direction is very persuasive. Professor O'Curry, one of the translators, declares that the recorded account of this great revision of the body of the laws of Erin is as fully entitled to confidence as any other well authenticated fact in ancient history. For more than a thousand years this Brehon Code settled the obligations and the harmony of the Church and people." It seems a litears this Brehon Loue section coil relations and governed the conduct of the Irish people. Not until the reign of James I. had the English law supremacy in Ireland. Not until 1619 did the use of Jrish cease in legal writings, as we gather from a most curious collection of deeds, agreements, awards, bonds, and other specimens conveyancing in the native language, published in the transactions of the Royal Irish Academy. The old Brehon system, reaching back into remote antiquity. thus operated as a living power thus operated as a living power down till comparatively recent times, and it is worthy of our careful study, not only as exhibiting much of the character and institumuch of the character and institu-tion of a nation whose history re-mains to be written, but also in its connection with the original peculi-arities of the early jurisprudence of Britain and all the Celtic tribes.

The laws are full of indications as The laws are full of indications as to the arts, manufactures, and commercial transactions of ancient Ireland. They prescribe the duties and the relations of the prince, the judge, the advocate, the chieftain, the farmer, and all manner of persons. They manifest the principles and peculiar notions which guided the Irish in their dealings with the land, and which to this hour have not ceased to operate through dim tradition on one actual state. They answer conclusively by their complicated and precise arrangements for the prevenclusively by their complicated and precise arrangements for the preventions of wrong and the doing of justice, the ignorant misrepresentations which have long been current in English historical literature representing the old Irish Celt as "dwelling in wattled hovels without clerks registries, or records." They present a picture far more reliable than can be found in the meagre and fable-clouded tales of ancient chronicles, of Celtic law and life in the distant—even the pre-historic—times from which we certainly derive these venerable institutes. There are many most striking resemblances often on the most unexpected points between ancient India and ancient Irish laws. The ancient Hindu lawyers

that the irst of their order was a pupil of Moses in the desert. In both countries we have a system of fosterage, or the giving and taking of children for nurture, a system which was extremely distasteful to the English, as it bound the people closely together — children brought up in this way being regarded almost as closely connected as blood relations. Again, we find a system of literary fosterage, which was an institution whereby the Brahmans in India and the Brehons in Ireland took pupils under their charge to be educated, and kept them for many years. The connection between the teacher and the pupil was so close that in case the latter died intestate, the teacher might come in for a share of his property. Again, we have a custom known as "Sitting Dharna," which was practised in sith pupil respected in sith pupil respected in sith or the countries. This consisted in sith Dharna," which was practised in both countries. This consisted in sit both countries. This consisted in sitting at your debtor's door, and starving yourself till he pays. We have in the Irish usages a system just such as we might expect, if we were permitted a view of the Teutonic customs somewhere between the first and the fifth century. Distraint is the ancient Irish and ancient Hindu method of compelling a person to come into court and submit the quarrel to arbitration or adjudication. The most ancient Irish laws and institutions are nothing more than the most ancient Germanic laws and institutions at an earlier stage of barbarism. From earlier stage of barbarism. From this we can infer that at some countries were at the stage in which we find the ancient Irish laws. They we find the ancient Irish laws. They were being naturally developed, and might have become as famous as the laws of Rome. All this was stopped by the English Invasion in the 12th and succeeding centuries. No words can express the misfortune it was for this country when Strongbow first set his foot in the land. In the words of a great legal writer—"Had the English not interfered in Ireland, one of the great tribes would have conquered the rest, would have formed a strong central government. formed a strong central government he Brehon laws would have been fully developed, not arrested in their development, and Ireland would have become a compact, independent king-

TWO STORIE + FROM ERIE, PENN-SYLVANIA.

GUARDED THE CHURCH,—A despatch from Erie, Pa., says:—

In the death of the late Carl Braeger, which occurred Tuesday morn. ing, one of the oldest German citizens of this city, was called to his reward. Mr. Braeger was born in Germany over eighty-five years ago, and came to this country while quite a young man, and took up his residence in this city, where he has remained ever since. He was one of the oldest members of St. Mary's Congregation, and the last survivor of that small but sturdy band of watchers, who, in the early fifties, when the Know-Nothing spirit was rampant in this country, and when St. Mary's Church, just nearing completion, was threatened with destruction, stood guard day and night over the church. For nearly way weeks fifteen or twenty your. GUARDED THE CHURCH,-A de wo weeks fifteen or twenty men relieved each other in the vigil With loaded muskets on their shoul ders they watched and waited the fiends to come and ignit geniously concealed powder flask which had been carefully placed it well-selected positions in the walls of the handsome and imposing edifice. The band were successful in keeping away the fanatics, and they never returned to finish their dastardly work.

ENTERPRISING GENEROSITY Another despatch from the same city under date March 26, says:— Last Sunday morning Rev. P. M Cauley, the energetic and popular



Keep your Hands White

SURPRISE won't hurt them. It has remarkable qualities for easy and quick washing of clothes, but is harmless to the ands, and to the most delicate

SURPRISE is a pure hard Soap.

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783-785 Craig Street.

rector of St. Patrick's Church, this city, announced the glad tidings that at last the time had arrived when the dream of his parishioners might be realized in the rection of a new church. This good news was the result of the remarkable generosity of one of the members of the parish who had authorized the pastor to say that, from this time until January 1, 1902, he stood ready to duplicate, dollar for dollar, whatever the congregation would contribute through whatever channel during said period. The offer, of course, was enthusiastically accepted, and old St. Patrick's may be depended upon to do its part. Already many plans of assessment and voluntary contributions are being considered by the heads of families. Meanwhile there is much conjecture as to the identity of the generous and enterprising donor.

There is every prospect that work upon the new church, to take the place of old St. Patrick's, will begin next spring. It will occupy the site of the parochial and other residences east of the old church will then be occupied by a fine parochial residence.

Both despatches are taken from the Cleveland "Catholic Universe."

000000000000000000000 NOTES FOR FARMERS.

The attention of Canadian farmers interested in the development of Canada's greatest industrial factor, the Dairy Herd, is drawn to the following letter, recently sent out to a few farmers in each province of the Dominion :-

'Central Experimental Farm, Ottawa

tawa.

Dear sir,—Your name has been handed to me as that of a farmer who is particularly interested in the production of milk. It is a well known fact that the great majority of dairy herds, if we may judge by cash returns alone, are losing investments. It is, nowever, certain that this need not be the case if sufficient care and intelligence are exercised in selecting and feeding the cows intended for milk producers. So, in order to be able to work more effectively toward improvement along this line, I am desirous of securing some exact information as to the methods of feeding followed in different parts of Canada. I should, therefore, be much indebted to you if you would write me briefly upon the following points:

1—Kind and quantity of roughage ration feed to your milking cows in winter.

2—Kind and quantity of grain fed.

2-Kind and quantity of grain fed your milking cows in (a) summer, winter

3—Quantity of milk yielded per 3-Quantity of inik yielded per cow yearly,
4-Do you use pure-bred bulls? What breed?
5-What use do you make of byproducts (whey, etc.,) if you have

products (whey, etc.,) if you have any?

Would you care to carry on a simple dairy herd test during 1901 in conjunction with dairymen in different parts of Canada and us here? The only expense would be a spring balance for weighing the mix. We would furnish you with blanks each month for keeping the records. If Canadian dairymen are to raise the average yield of their herds and make a profit it must be by first finding out what their individual cows are doing. If the cow is not paying her keep and leaving a good profit for the dairyman, either the cow is no good or the dairyman is not feeding her properly. If you are really interested in the dairy business and care to go into a co-operative test as mentioned above I should be pleased to send you further particulars re the same. In any case, I should like to hear from you on the aforementioned points.

Yours very truly
J. H. GRISDALE,

The replies elicited by this letter were of such a character as to indi-cate the advisability of making the matter more public. With such ar

on the aforementioned points.

cate the advisability of making the matter more public. With such an end in view, the foregoing is given for publication.

It is hoped that many of our dairy farmers may see the importance and necessity of keeping such records as are suggested, and that they may think it advisable to join in this co-operative Dairy Herd Record or Test.

Any farmer interested may obtain

ord or Test.

Any farmer interested may obtain full particulars by addressing:—"The Agriculturist, Experimental Farm, Ottawa." All letters so addressed are carried post free.

MISER AND BANK BOOKS.—Fifthen bank books were found by the New York police a few days ago, it the house of the aged miser, Lewis Mead, and his sister, who were discovered six weeks dead in their kitchen. Two of the books were in the name of Martha Mead and recorded deposits amounting to \$3,263.90. The other thirteen were in Mead's name, and represented deposits aggregating \$7,272.92. Mead evidently spent much of his time figuring out what interest he and his sister were getting, as many sheets of wrapping paper were found covered with such computations. MISER AND BANK BOOKS .- Fif

It is written in the structure of the soul that no man can attain the higher skills, or master the higher wisdom, or live the divinest life, un-til he has made acquaintance with

Real struggling is itself real living, and no ennobling thing of this earth is ever to be had by man on any other terms; so teaching him that any Divine end is to be reached but through Divine means, that a great work requires a great preparation.

Business Cards.

TELEPHONE 3833.

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RAFF INDIA THE ONLY.
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Boys and

HOW ALICE HELPE her mother in eve way that day. It happe exceedingly busy day, breakfast, when baby Alice followed her moth

kitchen, and begged mething to do. Run away now, dea busy to have you here, mother; but seeing how ed Alice looked, she add eally want to help me Yes, indeed, mamma ver so many things. P

should like to have you and rock him if he stirs him if he wakes."

and rock him it he stream in he wakes."

"Oh, but I want to he cake and pies!" said AI

"You cannot help me shall be too busy to see you must really run aw

So Alice went and sather cradle, but with a face. "Here I have to sthing," she said to hers wanted to help mamma and I can't even sew fothere is no work 'ready.

At last baby awoke, amused him so well the to cry, and was as morning as a baby coul afternoon she took him little carriage, and afte some little friends to ted ylong she had no tid day long she had no tid day long she had no tid had ylong she had no t

out you."

Wasn't that better that teased to be allowed to way she wanted to, and a trouble and a hindran

I think we may all, ch grown-up people, learn

KING LYNCH'S EARS secret that you think o hen you never heard th

Then you never heard the King Kynch's ears. No one had ever seen with his head bared, magueen. Nor was any one mitted to come before herst giving three raps owhich hung outside his doubt once it happened the King and all his me ing out to fight an anc Mullane, one of the King ed men, had a message few was early in the morning camp was full of noises of Mullane beat heavily on but there was no answer but there was no answer again, and then, in his e forgot, and, lifting the looked within, and was with fear than he had when face to face with the

The King grasped his rushed at him in a fury, ane did not try to defeout only fell on his kneeded, for the sake of his y ged, for the sake of his y that his life be spared. the King, who 'himself I lane, made him swear the never tell what he had shuman being, on pain of After this Mullane becau wasted away, and at las besought him to seek a who understood the ills body and of the mind. Hold that he suffered no i there was a secret of wh

death.

The wise man shook hi 'ilt is a hard illness, fo was not made to bear the a secret alone. Go, then forest and find a tree to canst tell it when it grow and thy life shall be spa Mullane did so. But e found that his tree had down, and the woodsman the king's harper wante harp. Behold! the first e minstrel struck the string and his men and ladies when and ladies a banquet. The and his men and ladies a being at a banquet. The notes of the minstrel's a quivered and trembled sound like the rustling of in a mighty tree, and a shaped itself into words, over again: "King Lynckev's ears— King Lynckey's ears."

over again: "King Lync key's ears." King Lync key's ears." All the warriors and lat horror, and the minstrel horror, and the minstrel horror, and the minstrel horror. The King made a si The Milliam to the forest to sav him to the forest to sav him to the burden of the seminant who said: "It is transport to the wood of the said of thee this for that which thou can thou hast put to death that which he can not he the trees of the forest lineir tale."—Benziger's Milliam the said.

THE MERCHANT'S I

Cards. NE 3833 CONNELL

Saturday, April 13, 1904

Alice followed her mother out to the

kitchen, and begged eagerly for

"If you really want to be useful. I

should like to have you sit by baby

and rock him if he stirs, and amuse

title carriage, and atter that has been been all the friends to tea, and so all bay long she had no time, as she nagined, to help her mother. And twhen night came she heard the easant words, "You have been a

leasant words, "You have been a reat help to me. Alice; I don't now what I should have done with-

Wasn't that better than if she had teased to be allowed to help-in the way she wanted to, and so had been a trouble and a hindrance?

I think we may all, children and grown-up people, learn a lesson

KING LYNCH'S EARS .- Is there

secret that you think can be kept?

Then you never heard the, story, of

t that better than if she had

him if he wakes."

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, April 13, 1991

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and rots mim if he wakes.

"Oh, but I want to help you make cake and pies!" said Alice.
"You cannot help me here, for I shall be too busy to see to you, and you must really run away now."

So Alice went and sat down by the cradle, but with a very sober face. "Here I have to sit doing nothing," she said to herself, "when I wanted to help mamma so much; and I can't even sew for her, for there is no work 'ready."

At last baby awoke, but Alice amused him so well that he forgot to cry, and was a good all the morning as a baby could be. In the afternoon she took him out in his little carriage, and after that had some little friends to tea, and so all ing. Orderspromptistlerate.
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ELL FOUNDRY,
ZEN CO., Cincinnat.

EMPTY BAGS, BRODIE'S "XXX's ing Flour who pro-empty bags of re-tion of the pro-tice of the pro-tice of the pro-may be sent in bags may be sent in bags BRODIE & BURY Sti., Wantread.

g, and EW YORK City

and Peals, BELL FOUNDRY more, Md.

P.Q.A.A. 'Armes Hill.

N. B. A. B.C.L.

The King grasped his sword and rushed at him in a fury, and Mulane did not try to defend himself, but only fell on his knees and begged, for the sake of his young bride, that his life be spared. Thereupon the King, who himself loved Mulane, made him swear that he would never tell what he had seen to any human being, on pain of death. After this Mullane became thin and wasted away, and at last his wife besought him to seek a wise man who understood the fils both of the body and of the mind. Him Mullane told that he suffered no ill save that there was a secret of which be must there was a secret of which be must eak to any one, on pain of

there was a secret of which he must not speak to any one, on pain of death.

The wise man shook his head.

'It is a hard illness, for the heart was not made to bear the burden of a secret alone. Go, then, into the forest and find a tree to which thou canst tell it when it grows too heavy and thy life shall be spared."

Mullane did so. But one day he found that his tree had been cut down, and the woodsman told him the king's harper wanted a new harp. Behold! the first evening tho minstrel struck the strings the King and his men and ladies were assembled at a banquet. Through the notes of the minstrel's song there quivered and trembled a strange sound like the rustling of the leaves in a mighty tree, and at last it shaped itself into words, over and over again: "King Lynch has donkey's ears."

All the warriors and ladies rose in horror, and the minstrel let the harp fall with a crash, and it moaned once more—"donkey's ears."

The King made a sign to take away the unhappy minstrel to his death; but now Mullane fell on his knees, and said:

"Mine should be the death." And he told how the wise man had sent him to the forest to save his life from the burden of the secret.

Then the King sent for the wise man, who said: "It is true, O King, that through Mullane thy secret has become known to the world; but let it not be said of thee that in anger for that which thou canst not help thou hast put to death Mullane for the trees of the forest must tell heir tale."—Benziger's Magazine.

THE MERCHANT'S LESSON.

wet through. He was annoyed

Came wet through. He was analyed at this, and complained very much that God had given him such bad weather for his journey.

His way led him through a thick forest. The fierce winds, the black clouds, the sad sighings of the swaying trees, the snapping and clatter of dead limbs, the roll of the thinder, the gleam of the lightning, and the hissing and roar of the lightning, and the sissing and roar of the lightning, and the hissing and roar of the lightning, and the hissing and roar of the lightning, and the stempost filled him with fear.

As he approached a tuft of tall trees for shelter from the storm, to his great terror he saw a robber standing there who aimed his gun at him and drew the trigger.

He would have certainly been killed, but the powder had become damp with the rain, and the gun would not go off. He immediately gave spur to his horse, and happily escaped the danger.

When the merchant was in safety, he said to himself. What a fool I was to complain about the bad weather, instead of taking it patiently as a providence of God! If the sky had been bright, and the air pure and dry. I should now be lying dead in my blood and my children would wait in vain for their father's return.

"The rain at which I murmured saved my property and life. In future, I will not forget what the pro-

saved my property and life. In fu-ture, I will not forget what the pro-verb says:

What'God sends is always well, Though why 'tis often hard to tell.'

The following is a sketch of a domestic scene which is unhappily enacted in too many homes, taken from an exchange:
"Play something for us, Maude."
"O, mother, don't ask me. I'm out of practice. I haven't touched the piano in a month."

of practice. I haven't touched the piano in a month."
"But any little simple thing will please your father, child. He likes to hear his old favorites, the tunes and variations you knew before you went away to study. Often since we've been alone he's looked at the piano, shut up there cold and dumb, and said, 'It won't be like that when Maude comes home,'"

The young girl shrugged her shoulders irritably, a trick she had learned from her music master, and answered, positively:—'I have forgotten those silly jingling things, mother, and I wouldn't play them if I could. As soon as I've gathered myself together and feel that I can do myself justice. I'll play, but not

myself together and feel that I can do myself justice. I'll play, but not just yet."

The mother sighed. She and her husband had made many sacrifices that Maude's musical education should be complete. The cost of her lessons, of keeping her in town, of buying her the new instrument and furnishing her not only with music but with opportunities to hear great furnishing her not only with music but with opportunities to hear great performances had been a severe tax on their resources and on their strength. But they were American parents and the self-denial from first to last had been ungrudgingly borne. From the hour when Maude's little fingers played the scales and her father had swelled with pride as he caught the rhythm of "Money Musk" and "Pop Goes the Weasel." her beautiful talent had been the possession on which their hearts had fastened as life's greatest delight. Now she was acknowledged to be an accomplished musician, wonderful for an amateur, aspiring to be a pro-Then you never heard the, story of King Kynch's ears.

No one had ever seen King Lynch with his head bared, not even the queen. Nor was any one ever permitted to come before him without first giving three raps on the shield which hung outside his door.

But once it happened that when the King and all his men were going out to fight an ancient enemy, Mullane, one of the King's best-loved men, had a message for him: It was early in the morning, and the camp was full of noises of wakening. Mullane beat heavily on the shield, but there was no answer. He did so again, and then, in his eagerness, he forgot, and, lifting the tent-flap, looked within, and was more filled with fear than he had ever been when face to face with the wildest foe. an accomplished musician, wonderful for an amateur, aspiring to be a pro-fessional, yet Mr. Burrows shook his gray head sorrowfully as he confid-ed to his wife: "We never get any good from it all. Seems as if Maaude doesn't get any good from it herself."

"How simple, yet how grand is a death like that!" he thought. "1 "How simple, yet how grand is a death like that!" he thought. "If the soul could only take leave of the body as quietly; with such majesty!"
"Mr. Lindsay, I fear you are staying out too long," said the voice of the nurse. It was a very sweet voice, gentle, womanly, cultured and impressive.

the nurse. It was a very sweet voice, gentle, womanly, cultured and impressive.

He turned to her then, sadly smiling. He knew that she spoke the truth, that he would cough during the night, paying the penalty of his imprudence. But who could tell whether he would ever see another sunset, he whose life hung by a thread?

He laid his hand upon her arm, and they walked slowly back to the house in which he had res ded, seeking health, for the past two years. He was a rich man, alone in the world save for the presence of a very old aunt, who lived with him, and a few servants whom his simple necessities required. Suddenly he paused in front of a small villa—one of those like his own, which dot the borders of the Mediterranean.

"It was here that the young lady died suddenly the day before yesterday, was it not?" he enquired.

"Yes," replied his companion.

"They say, she is very much regretted. Every one who knew her loved her,"

"Happy creature," he sighed, "To die thus—loved—regretted—"

The nurse discreetly held her peace. There was a hidden bitterness in his words, which she understood. "There would be no one to mourn for him, the poor, rich mant."

He resumed his walk, with should—

ment."

He resumed his walk, with shoulders slightly stooped, his eyes fixed on the ground. On the threshold of his own dwelling, he turned his eyes once more toward the sea. The sun-

set splendor had vanished, the water was almost black, all the golden cloud palaces were burned to ashes. In the distance one lonely mountain peak looked down, dark and terrible, upon the glowering sea.

"The sun dies every twenty-four hours and all the world wears mourning for him," said the invalid, mournfully.

Again the nurse remained silent.

Some hours later when the Doctor came from the sick-room into the corridor where the nurse was awaiting him, he told her that Mr. Lindsay had only a short time to live.

"Will he suffer much?" she asked.

"Physically, very little, I think," he replied, "but mentally a great deal. At least I apprehend that he will. His disease has begun to exhibit a phase quite common among such patients. In his case it is developing into an anguish of regret that he must die without leaving any one who will regret him."

"There is his aunt," faltered the nurse.

"An old woman, almost in her see-

"That is true, very probably.
What a sad going out of life."
"Yes. Therefore we must try and do all we can to soothe his last

"What can I do for him?" "What can I do for him?"
"You are a woman, and must know instinctively. I can teach you nothing. He appreciates every kind word and act of yours. Redouble them while he lives."
The physician took his departure.

word and act of yours. Redouble them while he lives."

The physician took his departure. She returned to the sick-room.

It abounded in every comfort and luxury that money could, buy, and the dainty touches of womanly hands had, made it almost a home. Mary Sullivan had been with the invalid a year, and had done much to veil the presence of the sceptre, which, always steadily advancing, was, at length, reaching out its haggard arms to grasp its prey.

She approached the bed where the condemned man lay, his eyes closed. She could see the dreadful shadow stealing over his features; the pinched nostrils pulsating rapidly, the bloodless lips, mechanically compressed to hide their involuntary trembling. But the long eye lashes which shadowed the pallid cheeks were very beautiful, and the wavy blonde hair reminded her of some one whom she loved, some one who wishes one day to call her wife.

She closed the curtain, extinguished the lamps, and lit a small, wax taper; then, her rosary in her hand,

wishes one day to call her wife.

She closed the curtain, extinguished the lamps, and lit a small, wax taper; then, her rosary in her hand, she sat down beside his bed.

He had opened his eyes and was looking at her attentively. She wondered what his thoughts might be. They were of her.

The harmony and grace of her gesture and movements had always been to him a delight. So much reposeful strength radiated from her that her presence seemed to hold his malady, in check. The long months during which she had cared for him had been blessed months for him. He had had many nurses during the course of his sickly life, but none of them had left traces in his memory. Miss Sullivan was devotion itself; well trained, well bred and well read. Perhaps he had become more attached to her because she was a compatriot from whose lips the accents of his native tongue were a consolation in a strange land. She had not cared for him as would a servant solicitous only for her wages, but like a sister of the great human family of which both were members, come to assist a suffering brother in his passage to his Famembers, come to assist a suffering brother in his passage to his Fa-

finite gratitude. In a moment the tears began to roll down his cheeks "Oh! Miss Sullivan," he murmur-ed, "is it not terrible to die as

A PALE-FACE GIRL

may be almost safely set down as wanting red in her blood. If subject to dizziness, fainting, shortness of breath on slight exertion, no doubt remains.

To want red in the blood is to fail of the good of one's food. Her food is not nourishing her. She needs a change.

The easiest change she can get, and one of the best, is Scott's emulsion of cod-liver

It gives her the upper hand in the contest-her food has the upper hand now-she is pale no more.

Her voice trembled—his eyes smiled, a new light in their smouldering depths. In a flash of comprehension she saw that he had over estimated the meaning of her words. But she could do nothing. Seizing her hand he pressed it passionately to his lips as he said.

"Mary! Mary—I thank you."

For an instant she experienced a strong feeling of revulsion. She had difficulty in keeping from withdrawing her hand. A sudden, swift vision of another blonde head dearer to her than like itself, came between her and the dying man. But her gentle woman-nature triumphed. She remained motionless, until he had fallen asleep.

The next morning he seemed between

woman-nature triumphed. She remained motionless, until he had fallen asleep.

The next morning he seemed better. About ten o'clock he sent for his man of business, who was closeted with him for an hour. After luncheon he insisted on going out, though the day was cold. His eyes sparkled, he laughed often, he would not allow her to leave his side. But his breath came short and quick, and at length she persuaded him to return to the house. As he lay back in the lounging-chair near the window, she could feel his eyes following her every movement, while she passed to and fro in her various duties, about the room. Suddenly he called her. She ran towards him. He reached forth his hands, she clasped them in hers. He drew her closer, closer, with all his failing streamth. Divining his wish she closer, closer, with all his failing strength. Divining his wish she leaned forward and kissed his dying lips. With a smile of ineffable con-tent he looked at her fondly, still tent he looked at her fondly, still holding her hand. "Pray, pray," she whispered. He feebly inclined his head. He was a man of no religion; she a fervent Catholic, but she, audibly and he wordlessly, prayed together until that last, supreme moment, when, wearily closing his eyes he opened them no more.

At the reading of Lord Lindsay's will, signed and dated the day before his death, the lawyer announced

fore his death, the lawyer announced that the deceased had annulled that the deceased had annulled a former testament in which, after having bequeathed a legacy to his aunt, and the sum of five hundred pounds to his devoted nurse, Mary Sullivan, he devised the remaining portion, or his unentailed property, real and personal, to various charities therein named.

"Consequently," he continued, "this paper which I hold in my hand is his last will and testament."
Opening the document he read, af-

Opening the document he read, af-ter the usual preliminaries as fol-

promise with dishonor. she arose from her seat. never dreamed of such a result from

her act of tender compassion.

Taking the paper from the hand of the lawyer almost before he was aware of it she slowly turned to the assembled witnesses.

HOUSEHOLD NOTES.

SWEEPING.—A contributor to a scientific magazine gives his views on some phases of the question of house cleaning. He says:—

house cleaning. He says:—

"A certain woman, weary, worn and sad, spends most of her time stirring up dust in her house, thus keeping the atmosphere of her home almost constantly charged with floculent solid matter, to which germs may or may not be clinging. This part of her appointed task is known as sweeping and dusting, or "cleaning house." She takes a broom and works it vigorously over the carpet, displacing dust and dirt n three ways. Part of it works down through the interstices of the carpet and remnins there until the carpet is lifted, or, indeed, if the carpet is closely woven on the under side, the

set splendor had vanished, the water was almost oblack, all the golden cloud palaces were burned to ashes. In the distance one lonely mountain peak looked down, dark and terrible, upon the glowering sea.

The words of the physician echoed in her ears: 'He appreciates every kind, and the invariant peak looked down, dark and terrible, upon the glowering sea.

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The words of the physician echoed the phy

in a well-lighted apartment.

The writer tells us that if the house-wife is desirous of effectively removing dust and dirt from carpeted floors, the carpets must be taken up and shaken outdoors. Mats or rugs are the best floor-covering, because they are not tacked down and can be lifted easily. The floor should have close joints and an oil finish. Open joints in the floors are receptacles for dirt, and they cannot be cleaned out. The dust on the closely jointed oiled surface can easily be removed with a damp mop, and ly be removed with a damp ly be removed with a damp mop, and no dust will rise to vitiate the air or settle on the furnishings. The damp mop is also of service in cleaning an impervious floor, such as oil-cloth, linoleum, oiled wood, rubber, flagstones, marble, tile, etc. Linoleum he considers a thoroughly hygienic floor-covering and conscients. gienic floor-covering, and especially desirable for kitchens, pantries, din-ing-rooms, bath-rooms and halls and passages, particularly if there are children around. The best thing with children around. The best thing with which to sweep a carpet is a modern carpet-sweeper of approved make. This picks up most of the dirt throws it into a receiving chamber inside the sweeper, and reduces the amount of floating dust to a minimum. Especially objectionable is the "despire ble feather duster", which 'despicable feather duster.'' whic simply scatters the dust to othe places of lodgment instead of remov

THE SPRING FEELING.

NOT EXACTLY SICK-BUT NEITHER

Close Confinement During the Winter Months Has Left You Weak, Easily Depressed and "Out of Sorts."

The words "weak and depressed expresses the condition of thousand of people in the spring time. It is one of nature's signs that humanity one of nature's signs that humanity cannot undergo months of indoor life in badly ventilated buildings with impunity. Sometimes you have a headache; slight exercise fatigues you; your appetite is variable; you are easily irritated or depressed; perhaps there are pimples or slight eruptions that indicate the blood needs attention. Whatever the symptom may be it should be attended to at once, else you will fall an easy prey to graver disease. Do not use a purgative in the hope that it will at you right. Any doctor will tell

A MATTER OF CONSCIENCE.

The had never addressed her as a paid employer, but as a woman of the world who had done him the honor to lessen by her care the suffering of his mind and body, and to alleviate by her presence his dark and bitter solitude.

The sick man shivered and drew the shawl more closely around his shoulders.

The world who had done him to the shawl more closely around his shoulders.

The world who had the beach not far away, and the plaint of the wind as it swept through the pinds and the trible monster which say," said the nurse, with grave insistance.

The invalid inclined his head politicly, but without turning his eyes from the magnificent sunset, fading away like himself, into the unknown.

The moment was brief, for Mary Sullivan and there is only one always reliable for health. The moment was brief, for Mary Sullivan the protecting was awakened by a long spell of oughing. The nurse lifted him in her arms, seeming by her protecting was like himself, into the unknown.

The moment was brief, for Mary Sullivan and there is only one always reliable for health. The moment was brief, for Mary Sullivan man misery of every kind!

The moment was brief, for Mary Sullivan and there is only one always reliable for health was awakened by a long spell of oughing. The nurse lifted him in her arms, seeming by her protecting was racking it to death. When the paroxysm was over he still held her hands, looking into her compassionate was recking it to death. When the paroxysm was over he still held her hands, looking into her compassionate were feet uprightness and a compromise with dishonor. Very pale, the role of such a result from hears began to roll down his cream of once of a race and a faith was caved in the paroxysm was over he still held her hands, looking into her compassionate cyces with an expression of initie gratitude. In a moment the learn began to roll down his cream of the uncompanied of such a result from the uncompanied of such a result from the use of Dr. Williams' Pink Pills in her seed the

ed the health-bringing qualities of the Williams' Pink Pills is Miss Emma Chaput, of Lake Talon, Ontwho says: "I cannot thank you enough for the good I have derived through the use of Dr. Williams Pink Pills. I honestly believe that but for them I would now be in my grave. My health was completely broken down. My face as white as chalk, and if I made the least effort to do any housework I would almost faint from the exertion, and my heart would beat violently so that I feared I would drop where I stood

assembled witnesses.

"I beg pardon, gentlemen," she said, "but the first will of the late Lord Lindsay is the only one that is valid. It is written here to this effect, I leave my fortune to the woman who loves me. He died happy in a thought which was only an illusion. I am rewarded sufficiently in the knowledge that I in some slight way had helped to alleviate the suffering of his last days. But I never loved him."

And tearing the document in four piece she haid it on the table. — The Weekly Boquet.

Taint from the exertion, and my heart would beat violently so that I feared I would drop where I stood. I was a great sufferer from head-aches and dizziness as well, and my appetite was so poor that I scarce—at all. I tried several medicines, but they did not help me, and then I decided to send for some of the way had been all I was as well as I had ever been, with a good healthy color, a good appetite and an entire freedom from the aller would beat violently so that the way as preat sufferer from head-cohes and dizziness as well, and my appetite was so poor that I scarce—at all. I tried several medicines, but they did not help me, and then I decided to send for some of the way as well as I had ever been, with a good healthy color, a good appetite and an entire freedom from the aller was as well as I had ever been, with a good healthy color, a good appetite and an entire freedom from the exertion.

ailments that had made me so miserable. You may be sure that I will always have a warm regard for your invaluable medicine.

Do not experiment with other so-called tonics—you are apt to find it a waste of money and your health worse than before. You will not be experimenting when you use Dr. Williams' Pink Pills. They have proved their value the world over, and you can rely upon it that what they have done for others they will do for you. If you cannot get the genuine pills from your dealer send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50c cents a box or six boxes for \$2.50.

SUNNY ROOMS.—It is said to be true that in all hospitals those rooms facing the sun have fewer deaths, other things being equal, than those which are on the shady side of the house. Likewise ties, where they have been kept, prove that the average time for a

genoed Cross.
Address, The Boys' Home,
526 Sycamore street, Cincinnati, O.

Society Directory.

ST. PATRICK'S SOCIETY.— Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran, 18t Vicent. Rev. J. Quinlivan, P.P. President, wm. E. Doran; 1st Vice, T. P. O'Neill; 2nd Vice, F. Casey; Treasurer, John O'Leary; Correa-ponding-Secretary, F. J. Curran, B.C.L.; Recording-Secretary, T. P.

Young Irishmen's L. & B. AsSOCIATION, organized April, 1874,
Incorporated, Dec. 1875.—Regular
monthly meeting held in its hall,
19 Dupre street, first Wednesday of
every month, at 8 o'clock, p.m.,
Committee of Management meets
every second and fourth Wednesday
of each month. President, M. A.
Phelen, Secretary-Treasurer, M. J.
Power, All communications to be
addressed to the Hall. Delegates to
St. Patrick's League, W. J. Hinphy, D. Gallery, Jas. McMahon.

LADIES' AUXILIARY to the An-LADDES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p. m., of everymonth. President, Miss S. Mack; Vice-President, Miss B. Harvey; Financial Secretary, Miss Emma Doyle, 68 Anderson street, Telephone, 1006 Main; Treasurer, Mrs. Mary O'Brien; Recording Secre Mary O'Brien; Recording Secre-tary, Lizzie Howlett, 383 Wellingtary, Lizzle Howlett, 383 Welling-ton street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine St. Application forms can be procured from the members, or at the hall before meetings.

A.O.H.—DIVISION NO. 2.— Meets A.O.H.—DIVISION NO. 2.— Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, tele-phone Main 2239. Recording-Secretary, Thomas Donohue, 312 Hibernian street, — to whom Secretary, Thomas Donohue, 312
Hibernian street, — to whom
all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer.
Delegates to St. Patrick's League:
—J. J. Cavanagh, D. S. McCarthy
and J. Cavanagh.

A.O.H., DIVISION NO. 3.— Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: Ald. D. Gallery, president; T. McCarthy, vice-president; F. J. Devlin, recording-secretary, 1635 Ontario street; John Hughes, financial-secretary; L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

ST. ANN'S YOUNG MEN'S SOCIETY ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe C.SS.R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to, St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S T. A. & B. SOCIETY ST. PATRICK'S T. A. & B. SOCISTY Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m., Rev. Father McGrath, Rev. President: James J. Costigan, 1st Vice-President: Jno. P. Gunning, Secretary, 414a St. Antoine street.

.M.B.A. OF CANADA, BRANCH 26. M.B.A. OF CANADA, BRANCH 26.

—(Organized, 13th November, 1883.)— Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, 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. Applicants for membership or any one desirous of information regarding the Branch may communicate with the followmay communicate with the following officers: Frank J. Curran, B. C.L.; President; P. J. McDonagh, Recording Secretary; Robt. Warren, Financial Secretary; Jno. H. Feeley, jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY, established 1863. — Rev. Lirector, Rev. Father Flynn. President. D. Gallery, M.P.: Secretary, Jas. Brady, No. 97 Rosel street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawn streets, at 3.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

time between sentence and execution is given in the latest installment of "Luke Delmege, Idiota," which the Rev. P. A. Sheehan, author of "My New Curate," is contributing to the

New Curate," is contributing to the "American Ecclesiastical Review."
The Rev. Luke Delmege, the young Irish priest on the English mission of Aylesbury, is deputed to attend an Irish soldier, sentenced to death for killing a superior officer.
"Pretty bad business, sir," said the warder. It was the old, old story. The perfumed and effeminate Imperialist, fresh from the voluptuousness of the capital, and the strong-thewed gladiator from Scythia, grimed from the soot of battle, and hardened from the baptisms of fire. And it was all for England, and England did not know it. How could she? And how could that scented idiot understand the awful death he was summoning from a smitten soul when he walked around that clean, brave man, and called him "a dirty Irish pig."
"Wance more," said the pig, "and he's in hell."
"Keep quiet, ye ruffian," said his companion, "and let the devil and his piper pass." Too late; for the piper piped:
"One step to the rear you, sir, till I examine your kit."

One step to the rear you, sir, till I examine your kit."
Then the cartridge was slipped into its deadly cradle.
"And thin," said the prisoner,

"And thin," said the prisoner,
"he kem in front av me and laughed. An' somethin' snapped in me
head and my finger teched the trigger, an' he was lyin' in a head on
the ground. That's all!"
"There's no defense possible here,"
thought Luke.
None. And in a few weeks the sentence went forth. Death for death.
"I've wan request to make, my
Lord," said the prisoner. "Gi' me
the priest and let me be hanged in
half an hour."

half an hour."
Monstrous! That would be contrary to all precedent. It would be abominable cruelty. Four weeks at should intervene. Four week least should intervene. Four weeks of fiendish torture—the torture of seeing a cruel and inevitable horror creeping hour by hour and minute by minute before one's eyes, without a hope of escape or mitigation. Four weeks of slow death, to which the brutalities of the Sidux and the Commanche were mercy.

But lo! that awakening in the morning from dreams of childhoodfrom daisied meadows and laughing streams and brilliant sunshine to the whitewash of the condemned cell and the dread sceptre of the fatal morning one day nearer; and oh! the presence of these silent warders, watching, watching, lest the wretched victim should escape the vengennce of the law, and the very luxury of the food that is proffered and is sent away uneaten, as if food could quench the burning wheel of a brain on fire with dread foreboding, and the cold, calculated sympathy while the meshes are tightening around the doomed one; and, finally, the hideous drama of the fatal morning, to which the horrors of the Roman arena were but stage representations, so cold and callous, and inexorable does the hand of man crush out the immortal soul; and then the unspeakable mockery of calling this hideous and hidden tragedy a "painless death!"

We take some extracts from Father Delmege's diary for a part of the interval preceding the execution:—

"September 1.—Donnelly, I fear,

"September 1.—Donnelly, I fear, will lose his reason, and so shall I. There's a look as of a maniac in his eye. The nuns soothe him wonderfully with a story of the Passion of Our Lord. 'Spake to me of that,' he savs, 'an' I'm all right.' I try to console him with the assurance that we are all moving in the same direction as himself. 'Spake to me of that,' he says. Poor fellow! And he had looked into the black mouth of the cannon without fear, in the mutiny, when the Sepoys had actually touched the powder with the fuse.

"September 2.-Said Mass for poor

"September 2.—Said Mass for poor Donnelly.

"Donnelly is in a bad shape, Eyes staring; hands trembling; no food, Something will snap in his head again, I fear. He told me this morning he had had a sunstroke in India. This accounts for a good deal.

"September 3.—Visited Donnelly. Strange to say, he's cooler and quieter than he has been since his sentence. Poor fellow! He made me sole legatee. Medals, Lucknow, Oude, a cane wreathed with serpents, an idol stolen from a Burmese pagoda, and a stone—topaz, I think—which, he says, seen under a peculiar light breaks into flames, etc. What a strange history!—the history of a vagrant and ubiquitous race that hate their country when they are in it and yearn for it when they are absent. I wonder shall I sleep tonight. Broke down in resolution this afternoon and asked the Canon to accompany poor Donnelly to death. I can never face it. 'No, thank you! was his reply. I wonder what strange chemical did the Lord mix with the clay from which He fashioned these good English?"

Here the diary breaks off and is not resumed for many a day. It

mix with the clay from which He fashioned these good English?"

Here the diary breaks off and is not resumed for many a day. It would appear that Luke, after a sleepless night, woke sick and weary to the dreaded dawn. The excellent Canon was to say the Convent Mass, and Luke was to come straight from the prison after the execution to celebrate the Holy Sacrifice for the poor dead soldier. That programme had to be altered. Luke did brace himself for the final ordeal: did go to the prison where a strange thing took place. For the strange grace was given to the poor condemned of a moment's distraction from his awful fate; he saw the horror in Luke's face worse than his own. He noticed his trembling hands, his white, drawn face; and, with the sympathy of his race, he forcot himself in his anxiety for his poor

A powerful portrayal of the agony suffered by the criminal during the time between sentence and execution is given in the latest installment of 'Luke Delmege, Idiota,' which the dev. P. A. Sheehan, author of 'My New Curate,' is contributing to the 'American Ecclesiastical Review.' The Rev. Luke Delmege, the young rish priest on the English mission of Aylesbury, is deputed to attend in Irish soldier, sentenced to death or killing a superior officer. "Pretty bad business, sir," said the warder. It was the old, old tory. The perfumed and effeminate imperialist, fresh from the volupture trong-thewed gladiator from Scythia, grimed from the soot of battle, and hardened from the baptisms of the And it was all for England, and England did not know it. How would she? And how could that cented idiot understand the awful each he was summoning from a mitten soul when he walked around mitte scaffold and made his way to the corridor. He heard some one say,

"Not a hitch!"

The Governor followed hastily to profier hospitality. That must never be forgotten.

"It passed off well, sir! Quite a painless death! You look pale! Have a glass."

But Father Delmege had fainted and fallen heavily on the tiled pavement.

EMPEROR WILLIAM'S SPEECHES.

The German Emperor has had, since his accession, a somewhat the since his accession, a somewhat the-atrical career. He is a great speech-maker, and his speeches invariably create a sensation. Whether it is to his own benefit or not, we think that rapid publicity given to his every public utterance is not calcu-lated to cause enthusiasm. It has of late been discussed in the Ger-man Parliament, whether the speeches of the Emperor are public of late been discussed in the German Parliament, whether speeches of the Emperor are public property, or else an asset of the one who delivered them. It would seem that the Emperor does not always relish the publication of his remarks—but, to-day, "the press'is nightier than the sword," since the debate favored publicity. The autocratic ruler of Germany would do well to speak less, and when he does speak to seek more the constitutional effect of his words rather than the personal and dramatic effects for which he seems to have a hanvering passion.

SIMPLE REMEDIES. -The most important point in the treatment of burns is at once to exclude the air.

St. Catherine and Mountain Sts. East End Branch, 1692 St. Catherine and Mountain Sts.

Cotton wool saturated with sweet coil is a safe and effective application. Do not remove the dressing until the irritation has subsided. In the country, mothers often cover their children's burns with flour. In serious cases a mixture of sweet oil and molasses is favored. Vaseline will sometimes be sufficient. If the air is kept away, nature will general ally restore the tissue without other assistance.

Table oil or fresh butter rubbed immediately on a slight bruise will prevent swelling or disfigurement.

But if the bruise be severe, of course, a little raw beefsteak is better. A slight bruise may often be best treated by a compress wet with witch hazel.

COTTON

Notwithstanding the heavy advance in the price of Cotton Goods udicious buying before the manufacured prices went up enables us to

ell at the same rates as last year. We keep all the Canadian numbers manufactured, together with an assortment of British and American goods. You are, therefore, sure of the best variety and you will be easily satisfied as far as prices go. Bleached Cotton Sheetings-54.

63, 72, 80, 90 and 108 inches wide. Grey Cotton Sheetings-63, 72, 80

Open Pillow Cottons-40, 42, 44

Circula: Pillow Cottons- 40, 42 44, 46, 48, 50, 52 and 54 inches

Best Assortment of Linen Pillow Casings and Sheetings in the city.

For Bed Linen come to

OGILVYS'



"THE MANSFIELD one, ongs for the feet of any one. It's the shoe that every one with \$3.00 hould be into with both feet.

nould be into with both feet.
Certainly, if "The Mansfield" will
ive your feet as much ease and as
such comfort, and give yourself as
such honest value and as much wear,
we claim it does—
And it will—
You owe it to your feet and your

dit will—
""" owe it to your feet and your to get a pair.
"" to get a pair."
"" the \$3.00 shoe the \$3.00 shoe the \$5.00 slook," durability and siness—with Goodyear welted soles odd as if, sewed by hand, in new ag styles, sold only by

MANSFIELD, The Shoeist,

124 ST. LAWRENCE Street, MONTREAL.

Best known and most popular Pianos in Canada. Constructed on Pianos in Canada. Constructed on improved principles, unknown to ordinary Pianos. We have just received several new Heintzman Pianos in Classic and Renaissance styles. Made to harmonize with most refined surroundings.

Prices quoted and instruments thown with pleasure. Old pianos taken in exchange.

LINDSAY-NORDHEIMER CO.'Y.

A Pair in 30 Minutes

2366 St Catherine Street.

East End Branch, 1622 St. Catherine st.

More Home Knitters Wanted



Under the Direction of THE PEOPLES KNITTING SYNDICATE, LIMITED. MCKINNON BLDG. TORONTO. To Fill Large Contracts—Cood Wages

To Work at Their Homes

Easily Earned. We want a few more workers in this locality, at once, and in order to secure your oo-operation without the delay of correspondence, we herewith explain our full plan in this advertisement.

our full plan in this advertisement.

The work is simple, and the Machine is easily operated, and with the Guide, requires no teacher. If you wish to join our staff of Workers let us hear from you promptly with the Contract, order form, and remittance, as a guarantee, and we will send machine and outfit to begin work at once.

OUR METHOD OF DOING BUSINESS

derful than a sewing machine, just as durable, and higher speed.

OUR METHOD OF

We wish to secure the services of families to do knitting for some their homes. Our method is the same as adopted for some their homes. Our method is the same as adopted in their homes. Our method is the same as adopted in their homes. Our method is the same as adopted in the same as adopted to the same as a same as

more only.

"There is a Larry Demand by the Trade for this class of work. Our workers can depend upon it year after year, and if you enrace with us (whole or spare time) we will keen you sunwised with work as long as you do it satisfactorily for us and return it promptly. We entrust our workers with larre quantities of valuable yarn, and as we give references as to our honesty and integrity, we must ask

you to do the same, in order that we may know with whome we are dealing.

We have, in as brief a manner as possible, endeavored to show you what our work is, and we simply say as to the machine, it is just what we represent it to be, and will possible to be everything we claim for it, or refund the mone? Each machine, securely packed with an outfit, is set up to be work, thoroughly tested, and a sock or stocking peculity knitted before boxing and shipping. Shounds to be some and the peculity is the secure of the security THE PEOPLES KNITTING SYNDICATE LIMITED.

Our References—Express Companies, Banks, or Toronto Business Houses. ness Houses.

If you wish to examine the machine and see the material before undertaking the work, you can do so by sending \$5.00 as a guarantee of good faith, and to defray expense of shipping, and, easing a balance of twelve dollars to pay the asent and \$5 cents for the return charges on the money to us.

We are so frequently and unnecessarily asked if one can learn to knit without a teacher. We say, Yes; it requires no leacher; any person of ordinary intelligence who can read the instruction Guide can learn to knit at once.

OKDDER FORM.

SI5.00 Cash Contract Order Form.

To The People's Knitting Syndicate, Limited, McKinnon Building, Toronto:

Gentlemen,—I desire to do the work as described in this ndvertisement, and enclose \$15 to pay for one Automatic Knitting Machine, together with material, instructions, and everything necessary for the work, the same to be sent to me by Express, CHARGES PREPAID.

It is understood and agreed that any time I wish to discontinue, that the People's Knitting Syndicate, Limited, will take back the machine and outfit, and after deducting their expense, refund me the amount paid for same.

Sender or head of family (if possible) must sign here:

Full name P. O. Street County Prov...... Prov.....

THE S. CARSLEY CO. LIMITED.

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

SATURDAY, April 18, 1901,

New Kidderminster Carpets, 1 yard wide, reversible, very handsome new designs; special, 29c, 35c, 48c, 60c yard.

Best quality, all wool: special, 80c, 95o, \$1 yd.

A splendid range of Tapestry Carpets, handsome goods; special, 33c, 32c, 40c, 40c.

Best quality, borders to match, special 63c yd.

Best Balmoral Tapestry Carpets in the newest

styles, with handsome borders to match; special, 75c yard.

New handsome Brussels Carpets in the latest styles, with borders to match; special, 89c yard.

A special line of Brussels Carpets, very fine goods, at 97 cents a yard.

Very best quality 5-trame Brussels Carpets, in latest styles, with borders to match; special, \$1 25 yard.

BEDROOM FURNITURE.

45 Iron Beds in white enamel finish, fitted with brass knobs and caps, in all sizes, from 3 feet to 4 feet 6 inches wide, worth \$5.00. Special \$3.50.

70 Woven Wire Springs fitted on white maple frames, copper side wire strong and serviceable. Special \$1.70.

75 Pairs Feather Pillows in good strong sateen ticking, size 21 x 28 inches. Special \$1.30 per pair.

NEW CURTAINS.

New White Swiss Curtains in new and artistic designs. Special \$2.95, \$4.05, \$7.20.

New White Frilled Muslin Curtains in very rich effects. Special \$2.15, \$3.40, \$4.15.

New White Nottingham Lace Curtains in pretty open floral designs, handsome borders. Special \$1.05, \$1.20, \$1.35.

New Frilled Bobbinet Sash Curtains. Special, 26c, 34c, 53c, 65c yd.

NEW WALL PAPERS.

Business is rushing and the Wall Paper Section is crowded every day. Here you'll find a huge variety of bright colors, new designs and

pleasing patterns.

Wall Papers for Kitchen. Special, 3c to 6½c piece.

Wall Papers for Bedroom. Special, 4c to 7c.

Wall Papers for Sitting Room. Special, 5c to 9c.

Wall Papers for Dining Room. Special, 5c to 9c.

Wall Papers for Drawing Room. Special, 10c to 35c.

Plain Ingrain Papers with handsome wide or narrow borders. Special, 12½c to 27c piece.

Satin Finished Paper for Boudoirs and Parlors, in delicate Blue, Pink and other shades, in lacey designs. Special, 13½c to 20c piece.

To do your shopping with the quickest Mail order store in Canada Write for the new Spring Catalogue, containing 280 large quarto pages fully

IT PAYS BY MAIL

THE S. CARSLEY CO. LIMITED.

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

Market Report.

WHOLESALE MARKET REPORT.

CATTLE-Export cattle - Some dealers required cattle to fill vessel space, and as the supply was light, prices held firm at \$4.85 to \$5.121 for choice, and \$4.35 to \$4.80 for light.

Butchers' Cattle - Light supply caused a good demand, in sympathy with the export trade. Picked lots of the best sold at \$4.00 to \$4.40; choice, at \$3.75 to \$4; medium to

good, at \$3.25 to \$3.75; and common cattle down to \$2.50 per cwt. Feeders-There was a good demand, but offerings were Short keep steers were quoted at \$4 to \$4.25, and light feeders at \$3.50

S4 to \$4.25 for best, and \$3.50 to \$4 for light stock. Butchers' bulls ranged from \$2.50 to \$3.50 per cwt.

The run was light and demonst.

The run was light and demand steady.

Sheep—The feeling is easy. Prices to-day were quoted slightly lower at \$3 to \$3.50 per cwt. for export ewes, and \$2.50 to \$4 a head for butchers' sheep.

Lambs—Moderate offerings sold out at fairly steady prices of \$4.50 to \$5.35 for best; \$4 to \$4.50 for barnyards, and \$2 to \$5 a head for spring lambs. Prices were not firm.

Hogs—Selects of 160 to 200 lbs. natural weight advanced to \$6.87\frac{1}{2}\$, and fats to \$6.25.

GRAIN—There is a fair trade, with prices about steady. Locally No. 2 white oats were quoted at 33½c ex-store. We quote:—Ontario No. 1 spring wheat, afloat, May, 76½c to 77c; peas, 72½c to 73c; No. 1 oats, 35c to 35½c; No. 2 do.; 34½c to 35¢c; No. 2 do.; 34½c to 59c; No. 2 barley, 50c. At outside points No. 2 Ontario white and red wheat quoted at 64½c high freight, and No. 2 mixed at 64c for shipment to Portland and St. John, N.B., and No. 2 red at 67c to 37½c; No. 2 white at 67c on low freight to New York; and No. 1 spring at 68½c to 69c east of Toronto; peas, west, at 68c; No. 2 oats, Grand Trunk, high freight, 29c; No. 1 do., 30½c east; No. 2 barley, middle, 43c; rye, east, 49½c to 50c.

FLOUR—The flour market was without any features. The trade passing is chiefly of a jobbing nature and values rule about steady. We quote:—Spring patents, \$4 to \$4.30; winter patents, \$3.65 to \$3.85; straight rollers, \$3.75 to \$4 straight rollers, bags, \$1.55 to \$4.31.55.

MEAL—The demand for rolled oats a small lots is steady and prices re unchanged at \$3.45 to \$3.50 per

barrel, and at \$1.67 $\frac{1}{2}$ to \$1.72 $\frac{1}{2}$ per bag.

FEED-In feed the feeling is firm, under a good demand, and especially for bran, which is scarce. We quote as follows:— Manitoba bran, in bags, \$18; shorts, \$19; and mouillie, \$20 to \$24; Ontario bran in bulk, \$18.50, and shorts, \$19 per ton.

HAV-The tone of the market f HAY—The tone of the market for baled hay is firm and as long as the present demand at country points for shipment to South Africa continues values will, no doubt, be maintained. A fair trade in small lots is reported on spot. We quote:—No. 1, \$10.50 to \$11; No. 2 do., \$9.50 to \$10; and clover, \$8 to \$8.25 per ton, in car lots, on track.

CHEESE-There is little change in the market, and prices at steady at 91c to 91c.

EGGS—The tone of the market was weak, and supplies were in ex-cess of requirements and sales were made as low as 12c per dozen, with single case lots up to 13c. MAPLE PRODUCT-There was

change in maple product. There was made was moderate, and the offerings were ample. We quote:— New syrup, 70c to 80c per tin of wine gallon; 95c to \$1 for imperial gallon. In weed, 61c to 7c per lb, New sugar, 10c to 11c per lb. HONEY—Business in honey was slow, and prices unchanged. Every comb, 13c to 14c; white extracted. Sign to 10c; buckwheat, in comb, 9c to 11c; and extracted, 7c to 8c.

POTATOES—A fair trade coatinues to be done in potatoes, and parices rule steady at 38c to 40c per bag, in car lots.

BEANS—In beans the feeling steady, but the demand is only small lots to fill actual wants, \$1.60 to \$1.65 for primes.

ONIONS—The demand for onion is steady and prices are sustained at \$3.25 to \$3.50 per barrel.

PROVINCE OF QUEBEC, DETRICT OF MONTREAL, No. 16,20 Circuit Court. Charles W. Gassman, et al, plaintiffs, versus particles and the court of the clock in the forenon, the business place of the said fendant, No. 181 Bleury street, the City of Montreal, will be so by authority of Justice, all the goods and chattels of the said fendant, seized in this cause, sisting of household and furniture etc. Terms. cash. Olivier C. Coules, B.S.C. Montreal, April 11901. PROVINCE OF QUEBEC, DE



Vol. L. No.

CAT

MORE LIBERTY .the report of Gen that all the crucifixes statuettes have been the public schools in the Philadelphia "Ca and Times" says :- S a fierce outcry was i a forged pastoral a forged horseleda ipinos that if the Athey would try to ta them their religion things. If the prophine it would have by wide of the truth. If the treatv with Spament solemnly bound guard the religious people of the Spanis cannot be maintained hibition of the symmite and the schools are teaching of the pring therein is not a groof that solemn nating. Will any impartial explain to the world of ethics the subjects of Sulu are left unny religion. even though practice of polygamy trary to the law States, and the peopislands who are all vented from the free religion in so far as of the fact that there ligino in the islands andful of American. cials), the removal lic emblems from the

lic emblems from the the people pay for or money must be regar erican Catholics, who less dear to to country's constitution justifiable assault up feelings of the Filipin ly indefensible when nection with the ten toward the degraded Sulu pirates. We car ministration committed on Catholic feelings do we care by what j do we care by what nor by whom among condoned. To talk of the spread of civilize such proceedings is t telligence of Catholic

RIDICULE AND I' On this important Sacred Heart Revie good advice as follow

We worder why it agers of concerts orgitable and other purauspices of some Caustitution. de not e severe censorship owat these affairs. Why or speakers at such be allowed to insult people of Irish birth compose practically compose practically audience? An instan thing occurred at a this city for a Cath this city for a Cath st. Patrick's Day la alleged humorous "vulgar impersonation libel upon, and very that class of respect who are domestic "Irish servant girl" butt of tvery cheap lar press, and on the We Catholics, mostly lirish parents—many too, from pious and who were at one time girls"—ought to have for ourselves and of or ourselves and of or questionable with the company of the company St. Patrick's Day la

LAYING UP MONE mind some merchan ers, some grocery k men in the professic Milwaukee "Citizen, in all casts, by any whose hopes and de

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THE SECRET cording to despited the 16th, ar