

WOMAN'S SOCIETY—Established March 6th, 1886, incorporated 1887, revised 1894. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. The committee meets last Wednesday. Officers: Rev. Director, Callaghan, F.F. President, Justice O. J. Doherty; F. E. Devlin, M.D.; 2nd J. Curran, B.C.L.; Treasurer, J. Green; corresponding secretary, J. Kahala; Recording Secretary, T. P. Tasey.

WOMAN'S T. A. AND B. SO. Meets on the second Sunday month in St. Patrick's St. Alexander street, at Committee of Management in same hall on the day of every month at 8 o'clock. Rev. J. Callaghan, Director, W. P. Doyle; Recording Secretary, J. Kahala; Recording Secretary, T. P. Tasey.

T. A. & B. SOCIETY, 1888—Rev. Director, McPhail; President, D. M.P.; Sec., J. F. Quinn, Dominique street; M. J. Laurier, 16 St. Augustin street on the second Sunday month, in St. Ann's Young and Ottawa, 8.30 p.m.

YOUNG MEN'S SOCIETY—Organized 1885—Meets in St. Ann's street, on the first of each month, at Spiritual Advisor, Rev. J. Callaghan, President, C.S.S.R.; Treasurer, Thomas; Sec., Robt. J. Hart.

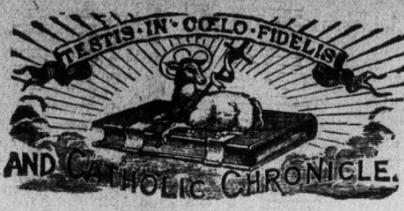
NEW CANADA BRANCH, organized, 18th November, 1888, 26 weeks at St. Ann's, 92 St. Alexander street, Monday of each regular meetings for the purpose of business are held on 2nd and 4th Mondays at 8 p.m. Spiritual Advisor, M. Callaghan; Treasurer, P. J. McDonagh; Sec., P. J. Costigan; H. Feeley, Jr.; M. Dr. H. J. Harrison; and G. H. Merrill.

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The True Witness AND CATHOLIC CHRONICLE



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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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

NOTES OF THE WEEK.

SENSATIONAL JOURNALISM

In view of the unusual number of crimes that have recently been committed, and of the sensational trials that are now going on, and that are to take place in the near future, His Grace Mgr. Bruchesi, Archbishop of Montreal, addressed a most remarkable and timely letter to the Catholic press of this city. In that communication His Grace pointed out all the dangers incurred by the sensational publication of all the details of crimes, as they are related in the public trials. He asked the Catholic press to refrain from accentuating their reports with vivid descriptions, minute details and elaborate illustrations. While admitting that the business of a newspaper is to supply its readers with accounts of passing events and to make them acquainted with what is taking place in the world, His Grace clearly points out the danger to morals and to society in general that lurks in the revealing of horrid details and abominable facts—all the more regrettable because they are true. It is certainly not to our country's credit that such deeds should darken our annals, and it is no work of patriotism to herald them abroad and even magnify them. Each time that His Grace saw fit to warn the press on any subject, experience has proven that his great wisdom justified his action; and in this instance his warning has come in good time and has been of salutary effect. We must also give credit where it is due, on all sides; if His Grace has felt obliged, in view of the rapidly increasing practice of dwelling too much upon the stories of sad and tragic events, to raise his voice by way of admonition, equally prompt has been the French Catholic daily press to heed the voice of our first pastor and to hasten to assure him of its acceptance of the wise words of counsel that he has written. This is a hopeful sign. When the Catholic press of a country is prepared to harken to the voice of the Church and to be guided by her wisdom—as expressed through her hierarchy—we can rely that the true spirit of Catholic journalism prevails. That the secular press should deviate, at times, from the exact path of the Church's tracing is only natural; but when it is prepared to return to that path the moment the warning is given, we clearly see therein the spirit of Faith permeating that Catholic journalism.

—and it follows swiftly upon the offence.

Of course we speak of persons of heart, sentiment, or some refinement of character—to speak of bores and heartless criminals would be a waste of time. No person has ever yet said an unkind thing of another, even though it may have served to create a kind or generous word of another verness, but sooner or later he has felt a sting of remorse. And, on the other hand, no person has ever said a kind or generous word of another that, under some circumstance, he did not feel a keen satisfaction and know "the luxury of doing good." There is no consolation like that of having done a generous deed or said a charitable word. And it is just as easy to speak kindly of others as it is to find fault with them or to criticize. In fact the habit of grumbling and censuring is easily contracted; not so easy to contract that of praise and charitable expression. They are, however, both habits that can be acquired and that can be made almost a second nature. The former is a source of perpetual misery, for it creates enemies and is repaid by censure and backbitings that we never hear of against ourselves. The latter is a spring of enjoyment, for it causes others to perpetually praise us and to speak good of us.

THE IRISH SITUATION.

By the debate which took place in the Imperial House of Commons, in the beginning of February, it was clear to foresee a split between the Irish party and the Government. In the vote taken last Monday night on Mr. Monley's amendment, the Government was sustained by a majority of fifty-one—and exceedingly small majority in such a House. On that occasion the Irish party voted against the Government. This course was but the logical consequence of the debate that had taken place a week earlier—it was the putting into practice of Mr. Redmond's statement concerning the attitude of the party which he leads. It cannot, however, be denied, after Mr. Wyndham's remarks, that Ireland has but few friends in either party; both Liberals and Conservatives are antagonistic to her interests. This was made clear by the stand taken, on behalf of the Government, by Mr. Wyndham. He said that he did not believe that the Irish question would be settled for at least fifty years to come. He claimed that even if Ireland had her own Parliament she could not, in the present state of the money market, find seven hundred and fifty million dollars to carry out the provisions of the Land Act. And right on the heels of this Mr. Wyndham announced the Government's intention of introducing an Act amending the Land Act to clear up doubtful points. Apart from this statement the rest of his remarks were calculated to discourage the Irish Party all along the line. He declared that the Government did not intend legislating, at present, on the University question. And on the Home Rule issue Mr. Wyndham said that he never had proposed Irish legislation with the view of giving Home Rule to Ireland, or, as a concession for the purpose of securing the support of the Nationalists. This seemed to settle the matter and to clear up the situation. Any hopes that the Nationalists might have entertained, in regard to either the University question, or that of Home Rule, were clearly misleading. And yet the entire world seemed to see, in the attitude of the Government last year, a strong indication that it was moving slowly

along the path which leads to Irish autonomy. It is, then, not to be wondered at, if, in the subsequent vote, the Nationalist party voted solidly against the Government. The speech of Mr. Redmond, in reply to the foregoing statement of Mr. Wyndham, was a remarkably open advocacy of the cause that he represents. He declared, on opening:—"For the Irish Party, there is no such thing as an alternative policy to Home Rule." After he had detailed the various grievances of Ireland, incidentally informing the Liberals that it was a delusion to suppose they could count on Irish support by promising an alternative policy to Home Rule. He said that "because the Irish obtained a valuable Act last year, some persons seemed to think that the Irish question was shelved; but no concession could weaken the demand for self-Government. On the contrary, every concession they had obtained or might obtain would be used for the furtherance of the contest for Home Rule." He then declared the Government's attitude on the education question to be grossly absurd and harmful to the youth of that country. He characterized the Government's course as dishonest, and an evasion of an admitted duty. "The Government," he said, "had played the 'devil's game of false promises,' too often, and if it desired the support of the Irish in Parliament, and at the polls, nothing short of the introduction of the requisite legislation would secure it." Referring to the land question, Mr. Redmond said that the failure of last year's Act proved that the Imperial Parliament had neither time nor capacity to legislate satisfactorily for Ireland. The Act must be amended forthwith, alike in the interests of the tenants and landlords. In closing he referred to "that irritating anachronism known as Dublin Castle," declaring that the present Government of Ireland was "too rotten to be mended, and must therefore be ended." Finally, he declared that it would be the duty of the Irish to oppose the Government unless the latter foreshadowed some legislation along the lines indicated, both as regards the University question and that of Home Rule.

When Mr. Wyndham, speaking in the name of the Government, found it his duty to raise the curtain, and to exhibit to the Irish members the complete blank that was prepared for them, there remained nothing else to be done than to carry out the assertions of their leader by voting against the Government on the first vote of want of confidence. It is true their vote did not suffice to overthrow the Government, but it was enough to expose it to a rude shock, a narrow escape, and to exhibit its real weakness to the country at large. What the balance of the session may bring must remain a matter of conjecture, till "time will tell."

AN IMPORTANT PASTORAL.

On the occasion of the opening of Lent, Mgr. Emard, the able and beloved Bishop of Valleyfield, issued a most important Pastoral Letter. While the special object of the letter is to announce the Lenten regulations to be observed this year in his diocese, there is an announcement made of an undertaking that will be greeted with pleasure by all the faithful of Valleyfield. The Letter declares that for reasons deemed sufficient by the Church the rules of Lent will be the same this year as they were last year—which means that their rigor is considerably relaxed. His Lordship points out several ways of fittingly observing the holy and penitential time of Lent, apart from fasting and abstinence. The persons who cannot follow the strict rules of olden times are, by virtue of the Church's permit, enabled to avoid the severe penance of fasting to a great extent. But this indulgence simply imposes on them the more strict duty of fulfilling other observances. For example there is that of extra prayer, both in private and in the family circle; that of attending Mass more frequently than usual through the week; that of being present at all the Lenten exercises; that of giving alms in a more generous degree; that of a general charity which the Church teaches us as one of the effective means of salvation.

In regard to this last mentioned means of sanctifying the season of penance, Mgr. Emard draws attention to the fact that the diocese of

Valleyfield is about to be endowed with a new institution in the form of an hospital, which will bear the time-honored title of Hotel Dieu. The old Theological Seminary will be utilized for the beginning of the good work, ever with the hope of soon being able to erect a suitable and permanent home for the good Sisters who are to take care of the sick and infirm in that now very important diocese. Any of the faithful who feel it incumbent upon them to aid in this work of benefit and of necessity have therein a splendid opportunity of exercising that charity which may be considered as an alternative to the severe Lenten regulations of other days, which have been so much relaxed in our time. This piece of news is on a par with every other movement for the advancement and amelioration of the diocese that falls to the credit of Mgr. Emard, since the day that he first assumed the mitre. This, according to the numbers, is the sixty-eighth Pastoral Letter that has come from the eloquent pen of Bishop Emard; and this is another bead in the bright chaplet of his Episcopal enunciations. The volume of those Pastorals would certainly constitute one of the most instructive and edifying books that could be produced, and we trust that some day the Catholics of Canada will have the benefit of its appearance.

A FALSE HEADLINE.—The Philadelphia Ledger publishes a despatch from Rome announcing the appointment of a Committee to look after the organization of the fiftieth anniversary of the promulgation of the dogma of the Immaculate Conception. The despatch is exact and the details of it are just as sent from Rome, the same as those to be found in the columns of every Catholic paper on this continent. Moreover, there is no editorial comment upon the despatch—possibly the editor did not think there was need of any in view of the headline with which he drew attention to it. That headline reads: "The Jubilee of a False Doctrine." This is the "ipse dixit" of the editor of the Ledger. Such may be his opinion; but he sets it forth in quite a dogmatic manner, for he makes no attempt to prove that the doctrine in question is false. We are not going to enter into the oft-repeated arguments whereby the truth of the dogma has been established beyond all possible dispute. We simply wish to draw attention to the arbitrary and unsupported manner in which a lay editor of another faith presumes to impose his individual opinion upon the reading public. The infallible head of the Catholic Church, in whose decisions two hundred and fifty million people have absolute confidence, tells us that the dogma of the Immaculate Conception is true; the editor of the Ledger, in whose decisions no person—not even himself—has any positive faith, tells us that it is false. Were there no other reason in the world for our belief, surely we would not find it difficult to judge between the two. If over the language of Sir William Draper to Junius found application, it is surely in such a case as this, for here we have "assertion without proof, declamation without argument and censure without dignity or moderation."

It is, however, a consojng fact for Catholics to know that their Church alone is willing to follow the example of Christ in honoring His Mother. Others claim to believe in Christ, to love Him, to depend upon Him for salvation, and to require His divine favor; but they go about the work of securing that favor in an extraordinary manner—they begin by belittling His Mother.

SUNDAY FUNERALS.

Rev. Dr. D. G. Wylie, pastor of the Scotch Presbyterian Church, New York, had been for a long time seeking to have the Presbytery adopt resolutions against the practice of holding funerals on Sunday. He at last succeeded in having his resolutions adopted. Amongst Catholics the burial of the dead on Sunday is avoided as much as possible; but for a reason far different from that advanced by Rev. Dr. Wylie. The reason why Catholics prefer not to have funerals on Sunday is because on a week day the Requiem Mass can be sung and the interment take place after the service; while, if the burial is had on Sunday, the Mass must be postponed to some other day—generally the

day following. But the Presbyterian pastor objects to Sunday funerals for another reason. "Whereas, the custom of Sunday funerals is a growing evil, the cause of much secular labor, and an additional Sabbath burden to many of our overworked pastors—(Mr. Wylie included)—Resolved, That the Presbytery of New York discourage the practice and strongly urge the members of our church and all desiring the services of our ministers neither to hold funeral services nor bury the dead on the Sabbath unless there be an absolute necessity."

Just think of the "overworked ministers." The minister holds a service at 11 in the morning and another at about seven in the evening; preaches for about half an hour at each; reads a few prayers, and sings some hymns. If he were to do the one quarter of a priest's work he would have to go to a sanitarium after a couple of weeks. Think of him spending half a Saturday afternoon and the whole evening from seven to eleven or later, in the confessional; then reading the Breviary and saying all the prescribed prayers before bedtime. Getting up at five o'clock; hearing other confessions for a couple of hours in the morning; singing High Mass, and perhaps preaching at ten o'clock; and sitting down at noon to take the first morsel of food for that day. Making sick calls, teaching Catechism, singing Vespers, and again holding service in the evening, and possibly preaching again; this is what is called work. And yet if there is a baptism, or a funeral, or any other service to be rendered, he does not count the hour, or calculate on the time—he simply goes and does his work. We have no desire to take from the Minister's merit for the work that he does; but there can be no question that the labor of the most "overworked minister" is mere child's play compared to the duties that the ordinary parish priest has to fulfil. We mean, of course, the work in connection with his pastoral office—not the work for his wife and children around the house.

NO ELECTIONS.

Mr. John Burns, the labor leader, in the British House of Commons, says he does not expect a general election this year. Mr. Chamberlain certainly does not look for a dissolution this spring, for he is off to Egypt for a two months' complete holiday.

RECENT DEATHS.

JAMES H. McNALLY—Shortly after our issue of last week had been printed, the death of Mr. James H. McNally, son of the late Bernard McNally, was announced. Mr. McNally was associated with the well known firm of William McNally & Co. He had been ill but a few days when complications set in, and all the means that medical skill could devise proved futile in the endeavor to save his life.

Mr. McNally was a general favorite in social circles, and a promising figure in commercial affairs of this city. He had only attained his 38th year when the summons came.

The funeral, which took place from the residence of his brother, Mr. William McNally, Peel street, to St. Patrick's Church, where a solemn Mass of Requiem was chanted, was attended by a large number of citizens of all classes. May his soul rest in peace.

MRS. J. M. CALLAGHAN.

It is with deep regret that we record the death of a most estimable and devoted lady, in the person of the late Mrs. John M. Callaghan. Only a short time ago did she and her large family mourn the loss of the husband and father—one of our most widely known and respected citizens, the late Mr. John M. Callaghan. sorrow has come in abundance to that household, and we beg of the members of the family, and especially the children that are now motherless, to accept the assurance of our heartfelt sympathy. The deceased lady was a sister-in-law of Rev. Father Martin Callaghan, Pastor of St. Patrick's, and of Rev. Dr. Luke Callaghan. We join them in a fervent prayer for the repose of her soul.

VILLA MARIA GOLDEN JUBILEE.

In response to a desire manifested by their former pupils, the Religious of Villa Maria Convent, Congregation de Notre Dame, have decided to adopt means whereby those who within the last fifty years have been educated in that Institution may unite to commemorate in a cordial spirit the fiftieth anniversary of the foundation of their Alma Mater. Hence a reunion will be convoked on the 15th of next June, and all who wish to take part therein are requested to forward their names and addresses without further delay to the secretaries in this city, viz., Mrs. M. Desnoyers, 570 St. Denis street; Mrs. W. G. Warren, 150 Mance street and Mrs. J. G. McCarthy, 61 Drummond street.

The following ladies form the general committee: President, Mrs. J. P. B. Casgrain; Vice-Presidents, Mrs. C. A. Geoffrion, Mrs. C. Leblanc; Mrs. C. DeSève, Mrs. M. Burke, Mrs. A. A. Thibaudeau. Treasurers, Mrs. E. C. Monk, 3 Oxenden Ave.; Mrs. E. C. Amos, 272 Prince Arthur street. Mrs. L. Frechette, Miss A. T. Sadler and Miss Beaupre will attend to the literary work.

LENTEN MISSIONS AND SERMONS

AT ST. PATRICK'S—The Mission under the direction of the Paulist Fathers will begin to-morrow evening. The first week will be for the married women.

AT ST. ANTHONY'S.—Rev. Gregory O'Bryan and Rev. Owen B. Devlin, two well known members of the Society of Jesus, will open a mission at this Church to-morrow evening.

AT THE GESU—On next Sunday, at 8 p.m., in the Church of the Fathers of the Society of Jesus, Bleury street, Rev. Father Doherty, S.J., will deliver the first discourse of the Lenten series. The subject to be treated is the intimate nature of the Church of the Living God, as displayed in her records, and in the marvellous persistent fact of her resplendent divine visibility and energy.

LOCAL NOTES.

ST. ANN'S.—On Ash Wednesday evening the various total abstinence societies of the Irish parishes held a demonstration in St. Ann's Church. The sermon was preached by Rev. W. E. Kavanagh, P.P., of Mayo, P. Q. The attendance was large, every available seat being occupied. Father Kavanagh possesses a clear and powerful voice, and his eloquent portrayal of the evils of intemperance made a marked impression upon his hearers.

At the close of the sermon, Rev. Father McPhail, C.S.S.R., administered the pledge to a large number. At the Benediction of the Most Blessed Sacrament, Rev. Father Canon, C.S.S.R., Rector, assisted by Rev. James Kiloran, and Rev. Father Flynn, C.S.S.R., officiated. The choir, under the direction of Prof. P. J. Shea, rendered a special programme of solos and choruses.

ST. MICHAEL'S PARISH—A most enjoyable evening was spent last Monday with the children of Miss McElligott's School. Apart from the select programme of song and recitation the neat appearance and bright deportment of those taking part elicited warm applause from the audience. At the close of the performance Rev. Father Kieran complimented Miss McElligott upon the success of the entertainment, and invited the children to repeat their parts on St. Patrick's Day. He was pleased to see so many parents and well-wishers present; there could be nothing more encouraging to the children.

THE MASS.

(By a Regular Contributor.)

When we enter a Catholic Church, the first object that attracts our attention is the Cross upon the Altar. It is surrounded by candlesticks in which are lighted tapers, beneath it is the tabernacle, with its small veiled door. It is unnecessary to state to a Catholic the reason why the Grand emblem of Christianity,—the Cross—is placed upon the altar. It occupies the highest place on the exterior of the temple as it holds the most conspicuous position inside the walls. It is ever present to the Catholic, reminding him of the Passion of Our Lord, and telling him of the price that was paid for salvation. That cross brings back to mind the story of our redemption—the sufferings of Christ—the blotting out of man's sinfulness—the opening of the gates of heaven—the love deep, endless, powerful of the Son of God—the awfulness of sin—the ingratitude of humanity—the dangers of the past—the hopes of the present—and the eternal promise of the future!

As in days of old there was a spot in the temple called the Holy of Holies, into which the High Priest entered once in each year, and where the sacred vessels, the ark, the golden candlesticks and so forth, were kept, so in the Catholic Church we have the tabernacle, that depository wherein the Host is kept, and which is always locked. It is the most sacred spot in all the sacred edifice. It rests upon the altar, just in front of the priest, in order that he may, when circumstances require, open the door and take out the Blessed Eucharist, whether to use on the altar or to give it to the faithful in sacramental form. In front of the tabernacle there burns continually a small lamp.

In the use of lights and incense—a practice sneered at by the Protestant as pagan,—we but read the touching story of the early Church, when her children, hunted by the persecutor, held their religious meetings either at night, or in subterranean passages, whose gloom, of course, rendered the light of tapers necessary and where the fumes of the censor, besides being familiar to the people among whom Christianity sprung into existence, were resorted to as a means of dissipating unwholesome odors. In sprinkling the holy water on the forehead, we call to mind the far period—as early as the beginning of the second century—when salt began to be mixed with the blessed water, in memory of Christ's death; or, as others will have it, as a mystic type of the hypostatic union of the two natures of the Redeemer. According to Tertullian, the sprinkling of the holy water was "in memoriam dedicationis Christi."

An Irish gentleman in search of religion, states in his exquisite little work on the Church that there occurred to him a proof of the high antiquity of the religious observances of the Catholics, which struck him more forcibly inasmuch as it related to one of the most ridiculed practices, that of beating the breast with the clenched hands, at the Confiteor and other parts of the service: a practice which, in Ireland, drew down on the Papists the well-earned appellation of *craw thumpers*. "When I looked around, however," says the author, "upon the humble Christian, thus nicknamed, and remembered that St. Augustin was also a *craw thumper*, I felt that to err with him was, at least, erring in good company, and proceeded to join the *tun dentes pectora*, as the saint describes them, with all my might."

We will now speak of the sacred vessels and ornaments. Firstly the chalice; it is a cup of gold or silver, or both, that the priest uses for the consecration and reception of the precious blood. The chalice was in use long before the days of Christianity. Our Lord made use of it when He performed the first grand consecration at the last supper. He put wine into the chalice, and telling His Apostles that it was His blood, He gave them the same to drink. The patena is a small plate of gold or silver, that covers the chalice, and upon which the priest places the Host when he offers up and consecrates.

The ciborium is a species of covered chalice that is kept in the tabernacle, in which the Holy Eucharist is deposited. There is also a portable tabernacle, in which the Sacred Host is exposed for the adoration of the faithful; it is called the ostensorium.

It is used during the service of benediction, and upon public occasions when, in procession, the Host is taken out. Such are the principal vessels used by the priest, and they have each a special purpose, while they all date back to the dawn of Christianity. In no other Church are they all to be found; they are sacred because, being consecrated by the bishops, they are destined to be used in the temple for the worship of God and for no other purposes. II, of old, Balthazar was stricken down in the banquet of his glory while abusing of the sacred vessels from the temple, what may he not expect who respects not the sacred vessels that have been consecrated under the new dispensation?

The Church makes use of different colors in the various ornaments and vestments, in order to excite the required dispositions in the breasts of the faithful, according to the occasions and festivals celebrated. There are five colors used—white, red, purple, green and black. The white reminds us of innocence, and is used on all grand and imposing festivals such as Easter, Christmas, the feasts of the Blessed Virgin Mary, and upon all solemn and special occasions. Red reminds us of charity, and is used especially upon the feasts of saints who are martyrs—the red also recalling to mind the blood that they shed for their faith, the great loving sacrifice of their lives which they willingly made, in order, in some way to merit the still greater sacrifice of the life of Christ for them. The purple reminds us of penance and hope; it is used during Advent and Lent, those seasons when we are expected to prepare for the great festivals of Christmas and Easter by fasts, vigils, prayers and penance; and it tells of the hope that we have held out to us by the coming into the world and the death and resurrection of Christ. The green represents faith, evergreen and lively, and is used from the Octave of the Epiphany to Septuagesima, and from the Octave of Pentecost to Advent when there is no reason for any other color. The black, the sign of mourning, recalls the thought of our destiny upon earth, the grave. It is used from the Octave of the Epiphany and upon Good Friday. It bespeaks the union beyond the grave, the power of prayer, the communion of saints, the temporal punishment after death, the darkness of the tomb, the hopes beyond it. The sombre pomp of the funeral service gives to the Catholic rites a special meaning, tells the mourners of their own last end, warns the erring that Divine mercy has yet reserved for them moments of repentance and preparation, proclaims to the thoughtless that they too, sooner or later, must be brought to the same spot, for them, also, one day, the priest must don the vestments of black, and chant the *Liberia*. Yes, everything in the Catholic Church speaks. The ornaments, and those vestments themselves.

In closing this second article upon the Mass, we will give the meaning of the priest's vestments, and in the next article we can commence the study of the Mass itself.

1st. The Amict: a piece of white linen which the priest passes over his head to cover his shoulders. It reminds us of the moderation to be used in our words, and the care we should have to cover ourselves (so to speak) in order not to be distracted during Mass.

2nd. The Alb: a white robe, full and reaching to the feet. It is a symbol of purity which the priest should carry to the altar, and which the people should have while at the sacrifice.

3rd. The Cord: a cincture to confine the Alb. It represents the cords with which Christ was bound during His passion, and it is an emblem telling us that we must become detached from a sensual life and attached to things of heaven, the Church and God.

4th. The Maniple: an ornament which the priest wears on his left arm. It was formerly a handkerchief used to wipe the tears and perspiration from the face. It tells us of our duty of labor, of good works, and their future reward.

5th. The Stole: An ornament which the priest passes over his neck and crosses upon his breast. It is the symbol of dignity and power. It reminds us of the position occupied by the priest, of the respect due to him, and of the sacredness of his office.

6th. The Chasuble: this was for-

merly a large mantle, full and round with an opening in the centre through which to pass the head. Laymen as well as ecclesiastics wore it. However, the former laid it aside, but the Church retained it for her priests. It reminds us of the mantle of charity with which we should cover ourselves, and it recalls to mind the early days of the Church when the priests wore those vestments almost continually.

There are also the ornaments used by the deacons, the sub-deacons and those of the bishops. Now that we know the meaning of the lights, the decorations, the incense, the vessels, the vestments and all the colors used we will commence with the priest at the foot of the altar, and follow him on through the Mass, reflecting upon each part and studying the dread sacrifice of Calvary, in an unobtrusive manner, throughout the ages, for the salvation, redemption, future happiness and glory of mankind.

Reminiscences Of an American Senator.

Senator Hoar, of Massachusetts, has just published a most interesting volume entitled "Autobiography of Seventy Years." One chapter of the book deals with the A.P.A. controversy, and the unreasonable persecution to which Catholics in the United States had been subjected for long years. His personal experiences and his views concerning Catholics, and his opinions of the know-nothing and A.P.A. factions are most admirably told, and furnish a fine tribute to the intelligence and honesty of mind that characterizes the Senator. He begins by pointing out that the excitement stirred up in the United States came to the Americans by lawful inheritance from their English and Puritan ancestors. It was a bitter and superstitious dread of the Catholics, and it often resulted in riots and crimes. Religious prejudice against Catholics seemed to have been the chief factor in those disturbances of the general peace. A few extracts from that autobiography will, doubtless, prove of interest. The Senator, speaking of the false stories circulated about Catholic persecution, says:

"Our people, so far as they are of English descent, learned from their fathers the stories of Catholic persecution and the fires of Smithfield. Fox's 'Book of Martyrs,' one of the few works in the Puritan libraries, was, even down to the time of my youth, reverently preserved and read in New England.

"So it was believed that it was only the want of power that prevented the Catholics from renewing the fires of Smithfield and the terrors of the Inquisition. It was believed that the infallibility and supremacy of the Pope bound the Catholic citizen to yield unquestioned obedience to the Catholic clergy. There was a natural and very strong dread of the Confessional.

"Our people forgot that the religious persecution, of which they cherished the bitter memory, was the result of the spirit of the age, and not of one form of religious faith. They forgot that the English Protestants not only retaliated on the Catholics when they got into power, but that the Bishops from whose fury as John Milton said, our own Pilgrim fathers fled, were Protestant Bishops and not Catholics. They forgot the eight hundred years during which Ireland had been under the heel of England, and the terrible history so well told by that most English of Englishmen, and Protestant of Protestants, Lord Macaulay.

"When I came into political life shortly after 1848, I found this anti-Catholic feeling most intense. The Catholics in Massachusetts were, in general, in a very humble class. The immigration, which had well begun before the great Irish famine, was increased very much by that terrible calamity.

"Even then they gave an example from which all mankind might take a lesson—of many admirable qualities. They had a most pathetic and touching affection for the old country. They had exhibited an incomparable generosity towards the kindred they had left behind. From their scanty earnings, Edward Everett, a high authority, estimates that there were sent twenty millions of dollars in four years to their parents and kindred."

He thus deals with the origin of

anti-Catholic combinations: "The prejudice of which I have spoken and itself in some terrible Protestant riots in New Orleans and in Baltimore, and in the burning of the Catholic Convent at Charlestown. There was also a strong feeling that the compact body of Catholics, always voting for one political party, was a danger to the public security. Of course this feeling manifested itself in the Whig party, for whose adversary the solid Irish Catholic vote was cast. As early as 1844, after the defeat of Mr. Clay Mr. Webster made a suggestion—I do not know where it is recorded now but I was informed of it on good authority about the time he made it—that there must be some public combination with a view to resist the influence of our foreign element in politics."

Then turning to the growth of the A.P.A.—the offspring of know-nothingism—he says:

"Secret societies were formed all over the country. The organization, calling itself the American Protective Association, but known popularly as the A.P.A., had its branches all over the North. Its members met in secret, selected their candidates in secret—generally excluding all men who were not known to sympathize with them,—and then attended the Republican caucuses to support candidates in whose selection members of that political party who were not in their secret councils, had no share. Ambitious candidates for office did not like to encounter such a powerful enemy. They, in many cases, temporized or coquetted with the A.P.A., if they did not profess to approve its doctrine.

"I want to get the 700,000 Catholics in Massachusetts on our side and when their young men and women are suitable, are intelligent, liberal persons, attached to the school system, I want some of them to be employed as teachers. I don't wish to exclude them from my political support when they are Republicans and agree with me in other matters, because of their religious faith. Nor do I wish to exclude them from being public school teachers, if they will keep their particular religious tenets out of their instruction, because of their religious faith, any more than I would have excluded Phil Sheridan from his office in the army, or would have refused to support him for any public office, if he had been nominated for it. Further I want to state and advocate my opinions in the face of day; and you may be sure that I shall do this without finching before anybody's threats or before anybody's displeasure or indignation. You, on the other hand, I understand, want to go into the cellar to declare your principles. You want to join an association whose members are ashamed to confess that they belong to it; many of whom without apparently forfeiting the respect of their fellows, lie about their membership in it when they are asked about it. You want to mass together the whole Catholic population of Massachusetts to the support of their extreme and wrong-headed priests, if any such can be found.

"When O'Neil, the young Catholic soldier of Worcester, lay dying, he said: 'Write to my dear mother and tell her I die for my country. I wish I had two lives to give. Let the Union flag be wrapped around me and a fold of it laid around my head.' I feel proud that God gave me such a man to be my countryman and townsman. I have very little respect for the American that is not moved and stirred by such a story."

SYMPATHY.

A note of sympathy should be sent to a friend who has had a bereavement.

Premium TO Subscribers.

We offer as a premium to each Subscriber a neatly bound copy of the Golden Jubilee Book, who will send the names and cash for 5 new Subscribers to the True Witness

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

MAN AND HIS WORK.

(By a Regular Contributor.)

In the New York Herald of a recent date appeared a very interesting letter from the pen of Rev. Robert R. White, Pastor of Faith Presbyterian Church, New York. It was entitled "Man and His Work," and purports to instruct men in how to build up the structure of life. As there is often a grain of truth to be found in a mass of errors, and as we frequently have men of thought laying down fine principles, but unable to draw from them all their possible conclusions and benefits, we are inclined to take what they give us of good and to winnow out the chaff from the grain,—retaining the latter. We will not deal with all the preliminary remarks of the reverend gentleman, but come at once to his plan for man in the shaping of his life. He asks that man should take a broad view of life, with its needs and opportunities, and shape his work right from the start. He wants man to so plan his life that God can use that life in His own plan. This is a general, but a very noble thought. Then he comes to the details, and they are these:

"First—Let it be worthy of a man; let it include as its foundation inspiration and hope the person and example of that most wonderful of all manifestations of man, Jesus Christ, the Son of God. You can touch God through Him, if you will, and God can thus reach and help you. Religion is the effort to adjust your life to the fact and the will of God. A life work without this is bound to go astray. The most important thing in the universe for a man is to find and do what God wants of him. This was the key to the life of Jesus. 'My food,' he said, 'is to do the will of Him that sent me and to finish His work.' So it must be with you.

Second—Let your plan be essentially unselfish, for selfishness is of itself the base and root of all misery. You never saw an essentially selfish person who was truly happy, and you will be no exception to the rule. Don't try it.

Third—Let your plan cover a lifetime, not only a possible period of so many years on this side of the grave, but an eternal lifetime. To plan for less is to throw away a

large part of the results of your toil.

Fourth—In planning for your particular life task seek for that for which you, by nature and circumstance, appear to be best fitted. That is probably God's plan for you; it is at least as near it as you are likely at the time to come."

Here we have four very true propositions: A life based on religion and according to God's will; an unselfish life; a life that takes in time and eternity both; and a life in the sphere for which you are best adapted.

We have no critical remarks to offer in regard to all this, for it is all true and sound advice. But we desire to draw attention to the fact that this is exactly what is comprised in what the Catholic Church calls "vocation," and which she endeavors to ascertain for each individual in order that his life may be in accord with the manifest will of God. And there is still something more to be considered. The non-Catholic is liable always to construct a very beautiful edifice, but neglects the essential part, the interior completion, the proper furnishing of it. He elaborates a fine plan of life, that is perfect in all its parts, but he stops short at the means necessary to carry that plan to realization. This is where Protestantism differs from Catholicity.

The Church insists on the "vocation," which includes all the four points mentioned by the writer of the foregoing; but she demands still more, for she insists upon the grace of God that is necessary to know that vocation, and without which it is in vain for a man to try to live up to it. Here it is that we come in with the sources of grace—prayer and the sacraments: here it is that the young man, setting out in life, finds the required assistance to guide him on the road that God wills he should follow. And this is the great beauty of the Catholic ideal of life, and the Catholic conception of a true "vocation." Yet, even though lacking the soul to animate it, the form of life as planned by Rev. Mr. Wright is noble and holy contrasted with the plan that the world forms.

PICTORIAL POSTERS ON WALLS.

(By a Regular Contributor.)

It may seem like a repetition of what has been so frequently written about to call attention to the question of city posters. But we think that such matters should be taken up periodically, otherwise the people who offend in this regard are likely to forget admonitions or rather to imagine that the public has forgotten all about them—the result being that old time abuses creep in by degrees, and finally there is a return to the general license of the past. We do not believe in having our city walls daubed and plastered over with all sorts of posters that are far from artistic, decorative, or beautiful. At best, even when they are not downright immoral and suggestive, they resemble the vulgar valentines of the common sort, or low caricatures that are more or less repulsive.

There are two categories of posters, however, that are not to be tolerated under any condition. One consists of the positively indecent and immoral pictures that are a source of shame for even men, and that young people cannot look upon without feeling the blush come to the cheeks; the other consists of the representations of deeds of violence—murders, burglaries, pick-pocketings, and such like crimes. As to the first category, it comes, at once, under the stroke of the law, and any exhibition of the pictures belonging thereto is almost certain to meet with immediate prohibition by the authorities—if not on their own initiative, at least at the demand of interested citizens. But the second category is much more liable to escape attention, and, in fact, to escape interference, because it may be questioned whether the pictures comprised therein can be really called im-

moral or not. The danger in these pictures, illustrative of crime and violence, lies in the fact that they fire the minds of thoughtless young people, cause them to gloat over the "heroes" of the tragedies, inspire them with the foolish ambition of gaining notoriety in a similar manner, and finally suggest to their weak brains crimes of which they had never heard and of which they would have no conception, were it not for these pictorial suggestions.

Then these posters are but the advertisements for plays that are calculated to produce the very worst moral effects and to assist in the too rapid deterioration of social standards and of public morals. With this aspect of the question we do not pretend to deal now, for in itself it would demand columns; we are only writing about posters on the fences and walls of the city. We even believe that the most innocent and inoffensive posters disfigure the appearance of our streets. They may suit upon the sheds and barns along a country road; but in a city, where there should be some attempt at appearance, elegance and congruity, they are entirely out of place. We would advise proprietors of vacant property, of fenced in lands, and of extensive street fronts, to forbid any and all kinds of posters from being pasted up—they would be rendering a service to the community.

ST. BRIDGET'S NIGHT REFUGEE.

Report for weeks ending Sunday, 14th February, 1904: Irish, 116; French, 170; English 18; other nationalities, 11. Total 315.

COST OF CONVICTS.

The 15,000 convicts in England cost \$3,000,000 every year.

BUSINESS MEN.

Over 500,000 passengers travel by bus, train and tram from the suburbs to London by 10.30 every business morning.

DOMESTIC INSTRUCTION.

One of the leaders, Mrs. H. London, Eng., in a movement city for Domestic Instruction recently visited Montreal. She explained the methods adopted as follows:

The department of domestic instruction consists of three branches: cooking, laundry work and horticulture. Each is taught in a separate centre by specially qualified and trained in schools established for the purpose and recognized by the Department of Education. The syllabus is arranged during two courses given during the educational year while the complete course as outlined in the syllabus covers a period of three years.

All girls over 11 years of age attending the ordinary elementary schools are required to take one of these domestic centres half day each week. Exception is made in cases of girls training for special examinations. The instruction is supervised by a superintendent and girl assistant superintendents. The instruction is free, a grant is payable to the board of special subjects. Thus for cooking four shillings for each girl over 14 years of age for not less than 10 hours of instruction during a school year, of which not less than two hours must have been spent in cooking with the pupil's own hand; laundry work two shillings for hours during a school year, of not less than 10 hours must have been spent in practical work; horticulture management, seven shillings every 100 hours of instruction.

The cooking and laundry centres are built on land adjoining ordinary schools, and a few of the housewifery centres are built in the same way but as a rule they are ordinary dwelling houses adapted for the purpose. The housewifery centres are arranged on the plan of the ordinary artisan's house with the addition

WORK.

THE WEEK'S ANNIVERSARIES.

(By an Occasional Contributor.)

The seventh of February recalls a number of interesting personal events. On that date, in 1629, the famous Oliver Plunkett, Archbishop of Armagh, was born. In 1812, on the 7th February, Charles Dickens, the most renowned of all English novelists was born. On the 7th February, 1859, Robert Walsh, the well-known author, died. And on the 7th February, 1872, Archbishop Spalding died. Also on the same date, the 7th February, 1878, the great and immortal Pontiff, Pius IX., departed this life.

The 8th February has also its different commemorative events. It was on the 8th February, 1587, that the beautiful and unfortunate Mary Queen of Scots was beheaded at the order of the barbarous "virgin" Queen—the notorious Elizabeth. In 1819, on the 8th February, John Ruskin, the great art critic and literary light, was born. In 1820, on the same date, General Sherman was born: he who has been forever immortalized by his march from Atlanta to Savannah. In 1833, on the 8th February, Launt Thompson, the sculptor, was born in Ireland. On the 8th February, 1847, Daniel O'Connell delivered his last speech in Parliament. That was also the year of his death. The effort of that day, like the last speech of Gratton in the Irish Parliament, was a supreme and immortal one. On the 8th February, 1861, Jeff Davis was elected President of the Southern Confederacy.

The 9th of February, 1789, was the date of the birth of William Carleton, the novelist and writer of Irish character sketches and caricatures. The 9th February, 1814, Samuel J. Tilden was born. On the same date in 1856, General Sheridan received the thanks of Congress. On the same date, 1867, the State of

Nebraska was admitted into the United States union. And on the same date in 1886, the renowned General, W. S. Hancock, died.

The 10th February seems to have quite a number of warlike events associated with it. On that date, in 1685, James II was proclaimed in Dublin, and we all know the tragic ending of the struggle on his behalf. In 1756, Montesquien, the great French jurist, died. In 1776, Boston was sacked by the British. In 1798, Rome was invaded by the French army and a Republic proclaimed. In 1829 Pope Leo XII. died. And in 1885 Cardinal McCabe died. This was certainly a day of important events.

The 11th February, 1650, Rene Descartes, the French philosopher, and the inventor of the system of reasoning that bears his name, closed his career in death. On the 11th February, 1791, took place the first meeting of the United Irishmen. On the same date, in 1847, Edison, the great inventor, whose wonderful discoveries have won him the title of the "Wizard," was born. Another death that had a marbled effect on the world was that of the Emperor Heraclius, which took place on the 11th February, 641.

The twelfth of February has also its list of commemorations. In 1688 the English rebellion against King James II. ended on that day of the month. In 1791, Peter Cooper was born. And in 1809, Abraham Lincoln, was born. In 1844, on the 12th February, O'Connell was found guilty of inciting to rebellion. In 1866, on the same date, Bishop Fitzpatrick, of Breton, died. And in 1871, Alice Carey, the sweet poetess expired after a lingering illness.

miserable caused by the improvidence of young girls early married. These mothers argue that their time is so fully occupied in caring for their children that they have no time to teach them these subjects as they ought to be taught. The subjects taught in the half-time classes are cookery, laundry work, needlework, renovating and mending, household upholstery and simple dressmaking. The housewifery lessons include instruction in turning out a room, dusting, sweeping, cleaning various articles of household use, preparing meals, home nursing, the care and management of infants, and household use, preparing meals, home nursing, the care and management of infants, and household washing. The cookery lessons include instruction in the preparing of a meal at a given cost per head, lessons in shopping, the preparation of various dishes, roasting and boiling of meats fish and fowl, and the making of different puddings.

Laundry centres teach the washing of cotton and woollen goods, starching of shirts, collars, etc., the treatment of laces and fine textures, and disinfecting. The teaching of renovating and mending includes lessons on turning and adapting worn garments, namely, a woman's skirt cut down to suit a child; braiding of skirts, etc. In the upholstery branch is taught the mending and turning of carpets, renovating mattresses, pillows, re-stuffing and covering of chairs, making blinds and curtains. In the dressmaking department a girl is taught how to cut her patterns, fit and make her own frocks. There are at present 371 teachers in the service of the board, and the number of children who have received instruction during the present year is: In cookery, 4559; in laundry work, 3270; in housewifery, 6432; making a total of 14,261.

In 1842 her husband became a Catholic. Then began the struggle of her own soul towards the light. The following sketch tells of her career after her conversion. It is well deserving of perusal: "In 1846—four years after the conversion of her husband—she was received into the Church. "Ellen Middleton" was written before her conversion. It is an interesting study apart from its value as a novel of the condition of a true, pure mind hovering at the gate of truth. "Grantly Manor" came next, then "The Old Highlander," and thirty-three years ago the public welcomed "Lady Bird," which, with "Ellen Middleton" and "Grantly Manor," made a trio of unusually successful novels. Unchastened by the discipline of the Church, a heart like Lady Georgiana Fullerton, which never grew old and was always fervent and enthusiastic, might have run into extravagances of which we find signs in "Grantly Manor," and still fainter in "Lady Bird."

Then Lady Georgiana grew more and more devoted to the glory of God. As she grew older the dread, full weight of her vocation would have made her scrupulous, had it not been made so evident to her that one of her duties to God was to write. She trembled for the value of the little seeds she scattered abroad on their tiny wings from her full hands. She wrote for the poor. She looked on all the profits of her literary works as the right of the poor. She founded the "Poor Servants of God Incarnate." She gave all her strength to the getting of the Sisters of St. Vincent de Paul into England, and she succeeded. The list of her works, original and translated, is very long. That which will live the longest is perhaps her masterpiece, "Constance Sherwood."

She thus wrote of the Convent of Helpers at Zi-Ka-Wei, China: "It cannot be denied that the vocation of such a mission as that of China requires in those who devote themselves and apostolic fortitude. The selves to it a more than ordinary warning of St. Francis Xavier might be addressed to every nun who desires to offer herself for the Chinese mission. Continual abnegation must be the watchword, the motto and the daily practice of Christ's helpers in that heathen land. * * * The Orphanage is a most arduous, trying and at the same time interesting work of charity. It shelters hundreds of girls abandoned by their parents."

THE GREAT TROY BELL AND NOVEL CLOCK.

The Meneely Bell Company of this city has orders for a 5000 pound bell, upon which will be struck the hours and half hours by a hammer weighing 125 pounds. This bell is to be part of the great floral clock, 16 times larger than any clock in the world. It will prove a very novel feature at the St. Louis Exposition, since nothing so extensive of the kind was ever before attempted. It is erected on the side of a hill. The dial is 112 feet in diameter and the twelve numerals on the dial 15 feet in length, will be formed of various flowers. The hands are iron cantilevers, or overhanging bridge-work style. The minute hand is 70 feet long, and the two pointers combined weigh the same as the bell. A master clock of the astronomical type operates the mechanism which moves the "big hands. The point of the minute hand moves five feet a minute. Also a globe, thirty inches in diameter will revolve every 24 hours. The band showing the equator is divided into hours, so that at a glance one may determine in what part of the earth is daylight, and time at any part of the world. The inclosures are of glass, through which the operations may be watched. The great 5000 pound bell will be the most perfect one ever produced from one so huge. The striking mechanism of the bell will also be exposed to view through plate glass windows. The machinery operating the hammer will be inside the bell. Also an immense hour-glass, one hundred times larger than any one ever used, will be reversed at the first stroke of the clock, and the sand run out the hour, completing in time to turn when the hour is next struck. This novel clock was devised by the Johnson Service Company of Milwaukee, and it will be exhibited by them.—Troy Press.

LADY GEORGIANA FULLERTON

It was on the 7th February, 1812, that Lady Georgiana Fullerton was born. Her books have given so many genuine pleasure and solid edification both in Europe and America, and her literary talent was so subordinated to religious principles, that it is well to recall her name and works to our people. She was one of the Leveson-Gower family. Her father was created a peer in 1838, and was the first Lord Grenville. He was then Ambassador to Paris. That same year she became the wife of Alexander Fullerton, whose family seats were in England and Ireland.

In 1842 her husband became a Catholic. Then began the struggle of her own soul towards the light. The following sketch tells of her career after her conversion. It is well deserving of perusal: "In 1846—four years after the conversion of her husband—she was received into the Church. "Ellen Middleton" was written before her conversion. It is an interesting study apart from its value as a novel of the condition of a true, pure mind hovering at the gate of truth. "Grantly Manor" came next, then "The Old Highlander," and thirty-three years ago the public welcomed "Lady Bird," which, with "Ellen Middleton" and "Grantly Manor," made a trio of unusually successful novels. Unchastened by the discipline of the Church, a heart like Lady Georgiana Fullerton, which never grew old and was always fervent and enthusiastic, might have run into extravagances of which we find signs in "Grantly Manor," and still fainter in "Lady Bird."

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OUR TORONTO LETTER.

From Our Own Correspondent.)

LENTEEN REGULATIONS -- The regulations to be observed during Lent were read at the Masses on Sunday last. They are much the same as those of other Lents during late years. The advice given to all to abstain from intoxicating liquors during this period of penance and mortification, in memory of the Holy Thirst of our Divine Lord, was impressed upon the different congregations. The particular devotions, beginning on Wednesday with High Mass and distribution of the ashes, morning and evening, were also announced; public recital of the Rosary and Benediction of the Blessed Sacrament on Wednesday evening, and the Stations of the Cross on Friday, together with daily recitations of the beads by the family, were advised from the pulpits.

The "Forty Hours" for the different parishes of the Archdiocese, begins at St. Michael's Cathedral on Sunday next; during each week of Lent this beautiful devotion will be in progress in one of the Churches of the city.

ST. VALENTINE'S DAY -- That the primary significance of a thing is often lost sight of in the obscurity of the past is illustrated by the passing of St. Valentine's Day. Originally, and until the changes made by the Gregorian calendar, the 14th of February was kept as the feast of St. Valentine, an early Christian martyr put to death in the reign of the Emperor Claudius. His connection with the many styled creations, missives and illustrations known under the general name of "valentines," is sometimes accounted for by the legend that on one occasion three beautiful but poor maidens came under his notice and evoked his pity; those he charitably dowered and they were soon after happily married; ever since he has been called upon to see that the course of true love be made smooth. It is more probable, however, that the custom of sending valentines, like many customs preserved in Christian times, had its origin in pagan ceremonial, and that it is a survival of the practice connected with the feast of Juno which occurred on or about that day. The practice in connection with St. Valentine's Day is probably purely accidental.

REV. FATHER LABOUREAU -- The news of the sudden prostration of the Rev. Father Laboureau by paralysis will be learned with regret by a large circle of those who know Father Laboureau personally, or through the Memorial Church at Penetanguishene, on which for some years the rev. gentleman has been engaged. The stroke occurred only a few days ago, and at present it is said the condition of the patient is not hopeful. Knowing Father Laboureau and his work well, one can speak with assurance, and it can be said without exaggeration that no individual priest or layman could possibly have worked harder or done more for the accomplishment of the work he has taken upon himself—that of erecting a Memorial Church at Penetanguishene, on the site of the spot where the early Jesuits to Canada were martyred when on their missions to the Hurons. The work of Father Laboureau was spoken of before in this column, but it may not be amiss to briefly refer to it again—it may suggest to some one to endeavor in which the priest of Penetanguishene has been engaged for some years, hampered by many deprivations and discouragements. In pursuit of the accomplishment of his plan, Father Laboureau travelled through many parts of Quebec and Ontario; he also visited England and France in search of funds. Hundreds of generous spirits came to his assistance, and the autographs of each of those friends is preserved in an album, the value of which is incalculable in the eyes of Father Laboureau. I had the privilege on one occasion of looking over these autographs; amongst them were the names of many of our Canadian statesmen, Protestant and Catholic; also names of many bishops, priests and laymen, and, if I remember rightly, it was the signatures of Cardinal Manning and Cardinal Newman that were pointed out with particular pride by the owner of the album. Funds, however, are still wanting, and any coming at this juncture might cheer the priest at present suffering under the heavy affliction of paralysis.

Father Laboureau has been parish priest of Penetanguishene for over thirty years, and during part of the

time at least has led a life exactly similar to that of his Jesuit predecessors; canoeing in summer, travelling over the frozen lakes in winter; housing amidst the smoke and insects of the Indian villages were part of his daily life; at home in the ever growing Penetanguishene he has been and is, the friend of all, irrespective of nationality or creed; for several years too of this time he has performed the duties of chaplain to the boys at the Government Reformatory. The hope for the speedy recovery of Father Laboureau is heartfelt and general.

REV. JAS. MINNEHAN -- It was with much reluctance that the people of St. Peter's parish found themselves obliged to part with Rev. Father James Minnehan. For some months he had been with them as assistant to his brother, Rev. L. Minnehan, and they had learned to love him for his disposition and to value him for the work he was doing among them. His sermons, too, were much admired, they were spoken of lately by one of the parishioners as "polished essays"; those too will be missed. Father Minnehan has gone to Penetanguishene to take charge during the illness of the pastor, Rev. Father Laboureau.

A CARNIVAL OF MUSIC -- Lovers of music in Toronto have been fairly revelling in a carnival of music. Beginning on Wednesday and ending on Saturday, the Mendelssohn choir under Mr. Vogt and the Pittsburg Orchestra directed by Mr. Victor Herbert, gave a series of concerts which demonstrated from beginning to end a proficiency seldom attained by a large body of singers or players. The numbers presented made up a varied programme, and while the masters were well to the fore, yet many works of modern British composers were given place. The local papers have devoted columns to the details; here one may only add a word of praise; praise for the beauty of the ensemble which at one moment sank to the very breadth of a sound and again rose into a glorious symphony carrying with it the very soul of the listener and leaving one thrilled and satiated; praise too for the conductor Mr. Herbert, whose directing evinces the true artistic temperament. At one time light and dainty in its strokes, then mighty and virile in its wieldings, the baton of Mr. Herbert led a body of musicians sympathetic in every movement. The chorus too—our own Toronto chorus—was excellent, and left nothing in the way of execution to be desired; Mr. Vogt may with justice be highly proud of his musical children. The result all round, added fresh laurels to those already won by conductors, chorus and orchestra.

ST. JOSEPH'S COMMUNITY -- Death has been busy amongst the members of St. Joseph's Community in this city. Last week two Sisters received their last earthly call. Sister Mary Agnes, who had been ill for four months with cancer of the lungs died on Monday morning and was buried on the following Wednesday. The deceased Sister was one of the well known Mulcahy family, and was born in Orillia about sixty years ago; she had been in the community for thirty-seven years and was one of the best known linguists and teachers of the French language. Sister Mary Praxedes was engaged at the House of Providence, and had been suffering about two months when the summons came. Nearly twenty-seven years out of the forty-four of her life had been spent in the work of the community; the father and mother of Sister Praxedes are now living in Seaford and the death of this daughter is the first that has occurred in the family. May they rest in peace.

DEATH OF MR. JOHN QUIRK -- Of more than ordinary sadness was the death which occurred on Tuesday last, of Mr. John Quirk, conductor on the G.T.R. The deceased, who was only twenty-seven years of age, had been ill for about two months, when by accident his night-clothes caught fire from a gas-jet, and he was so severely burned that death resulted. Mr. Quirk had been on the road from a boy, and by the many who knew him personally, his sad end is much regretted. The funeral took place from St. Basil's Church to St. Michael's Cemetery. May he rest in peace.

A RUMOR. -- It is rumored in the Eternal City that Archbishop Bourne, of Westminster, will be raised to the Sacred College of Cardinals at the next consistory.

of the results of your planning for your par-

ask seek for that for by nature and for appear to be best fitted, ably God's plan for you; as near it as you are time to come."

ve four very true pro- A life based on religion y to God's will; an un- life that takes in time both; and a life in the hich you are best adapt-

critical remarks to d to all this, for it is sound advice. But we want attention to the fact exactly what is com- t the Catholic Church, " and which she ever certain for each indivi- that his life may be h the manifest will of ere is still something considered. The non-Ca- always to construct a edifice, but neglects the t, the interior comple- r furnishing of it. He ne plan of life, that is its parts, but he stops means necessary to car- o realization. This is antism differs from Ca-

insists on the "voca- includes all the four ed by the writer of the t she demands still insists upon the grace is necessary to know and without which it a man to try to live it is that we come in s of grace—prayer and here it is that the ting out in life, finds assistance to guide him at God wills he should his is the great beau- ideal of life, and the ception of a true en, even though lack- animate it, the form d by Rev. Mr. Wright y contrasted with the old forms.

The danger in these tive of crime and vio e fact that they fire oughless young peo- to gloat over the e tragedies, inspire oolish ambition of y in a similar man- suggest to their weak of which they had on, were it not for suggestions, ters are but the ad- plays that are calcu- the very worst d to assist in the oration of social of public morals. of the question we to deal now, for in and columns; we about posters on alls of the city. We the most innocent sters disgrace the streets. They may' ds and barns along but in a city, where some attempt at nce and congruity, out of place. We oprietors at vacant in lands, and of ronts, to forbid any posters from being ould be rendering a munity.

NIGHT REFUGE. -- els ending Sunday, 1904: Irish, 116; hish 18; other na- Total 315.

ONVICTS. -- onvicts in England very year.

SS MEN. -- engers travel by m from the 10.30 over

DOMESTIC INSTRUCTION

One of the leaders, Mrs. Honan, of London, Eng., in a movement in that city for Domestic Instruction, recently visited Montreal. She explained the methods adopted in London as follows:

The department of domestic instruction consists of three branches, cookery, laundry work and housewifery. Each is taught in a separate centre by specially qualified teachers trained in schools established for the purpose and recognized by the Board of Education. The syllabus is so arranged that two courses can be given during the educational year, while the complete course as outlined in the syllabus covers a period of three years.

All girls over 11 years of age who are attending the ordinary elementary schools are required to attend one of these domestic centres one-half day each week. Exceptions are made in cases of girls training for special examinations. The instruction is supervised by a superintendent and girl assistant superintendents. The instruction is free, but a grant is payable to the board for special subjects. Thus for cookery, four shillings for each girl over 11 years of age for not less than 40 hours of instruction during a school year, of which not less than twenty hours must have been spent in cooking with the pupil's own hand; for laundry work two shillings for 20 hours during a school year, of which not less than 10 hours must have been spent in practical work; household management, seven shillings for every 100 hours of instruction.

The cookery and laundry centres are built on land adjoining ordinary schools, and a few of the housewifery centres are built in the same way, but as a rule they are ordinary dwelling houses adapted for the purpose. The housewifery centres are arranged on the plan of the ordinary artisan's house with the addition of

a class room for theoretical lessons. Under the management of the committee, of which Mrs. Honan is chair man, there are 183 cookery centres; 141 laundry centres, and 28 housewifery centres. The smaller number of the latter is accounted for by the fact that this branch is the latest in development though in reality it ought practically to embrace the other two. A class of cookery consists of 18 children, which is the maximum; the laundry and housewifery of 14 children.

A teacher to be qualified must hold a diploma for cookery and laundry work obtained from a training school recognized by the board of education. Teachers cannot obtain any increase of salary without further diplomas, one for housewifery, also certificate for advanced hygiene, advanced physiology, elementary chemistry and first aid to the injured. After having obtained all these diplomas, they may receive the maximum salary of £112 per annum, the commencing salary being £70.

The teaching of these subjects has been extended in special districts to classes of boys, where it is thought likely that they will adopt a seafaring life, and be enabled to earn their living as cooks on board of ships. Up to the present time these classes have been experimental, and only started in the neighborhood of the London docks. The committee of domestic instruction has also established in these three branches for the blind, deaf and the mentally deficient, and in many cases they have been wonderfully successful and a great assistance to the afflicted children.

In some instances parents who are respectable artisans have asked the board of education to allow their children to attend the classes for a longer period than the ordinary course. To meet such cases the board has organized half-time classes that is to say, the children have been allowed to attend half their time in the elementary schools and half in the domestic centres for periods of one or two years.

This has come about through the strong feeling of the wiser mothers who have seen the extravagance and

Rev. S. M. Lyons on Paying Debts.

Render to all their dues.—Ro. xiii. 7.

In these words the Apostle commands us to pay our debts to all, whether they are rich or poor, whether they need it for their support or not. This sacred obligation is founded on the virtue of justice which demands that we give to others what belongs to them. The divine law as well as the natural law require that we do unto others as we would have others do unto us. Who is willing to wait for months and even years for the payment of debts overdue? Hence each one should be prompt in paying his debts. Again, St. Paul declares: "Owe no man anything." (Rom. xii. 8.) Note the strict duty imposed on all by these words of our Lord. Pay all your debts without exception, pay them according to contract so as to cause no disappointment or loss to those you owe. Refuse to pay lawful debts is the same as stealing. The thief takes secretly what belongs to another, and thereby deprives the owner of the benefit of his property. Those who do not pay their debts retain unlawfully what belongs to others and thereby causes them disappointment and losses. The one takes secretly, the other takes publicly, both keep what does not belong to them.

Our Lord declares that calamities shall fall on those who keep what does not belong to them. Hear His own words: "Woe to him that heapeth together that which is not his own." Those who refuse to pay their lawful debts heap together what is not their own and are certain to incur sooner or later the miseries pronounced against them by our Lord. Again God declares: "A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits." (Ecc. x. 8.) This divine declaration is carried out in the case of families and individuals who are guilty of injustices, wrongs, injuries and fraud against others. God has solemnly pledged His word to protect the property rights of all, rich and poor, high and low, and He will permit no injustice, no wrong, no injury, no fraud to go unpunished." Again hear His words: "Some distribute their own goods and grow richer; others take away what is not their own, and are always in want." (Prov. xi. 22.) God increases the store of the generous hearted as He multiplies the seed sown in the ground, whereas those who owe bills everywhere and refuse to pay them are afflicted with want. As the proverb says, they have no luck, things go wrong, wages are spent foolishly, there are disappointments, miseries and unhappiness, and they are always in want because they take what is not their own. The dreaddest punishment awaits them in the next world. "Know you not that the unjust shall not possess the kingdom of God?" (I. Cor. vi. 9.) The Church teaches that we are obliged at the peril of our salvation to pay our just debts. No power on earth can absolve from this sacred duty. There can be no forgiveness in the holy tribunal of reconciliation for the person who culpably refuses to pay his debts. Even in the dread hour of death absolution cannot be imparted to such a person unless he makes good the injustice done others. God has made the condition of forgiveness, no power on earth can change them, and restitution for every injustice is one of those conditions. The Catechism teaches, "we are bound to restitution if we are able, else the sin will not be forgiven." "If we are able," does not mean if we can restore without saving, self-denial and sacrifice. There are but few cases where cutting down expenses, as regards dress, drink, pleasure, travel, etc., would not enable people to pay their debts. It is possible to deceive men, but "there is one" (the Lord) "who seeth and judgeth," and who cannot be deceived, and unless the Lord ratifies the absolution given by the minister of reconciliation there can be no forgiveness. The payment of all debts is a sacred duty; eternal salvation depends upon it. "He that will, not render what he hath received shall die everlastingly." (Ezech. xxxiii. 15.)

To culpably let debts run on for months and years is a positive disgrace. Inconveniences and losses are thereby inflicted on storekeepers, butchers, landlords, doctors, undertakers,

newspapers and others whose bills are not paid according to agreement. There is nothing more humiliating to a woman of refinement and delicacy of feeling than to know that her neighbors are aware that her husband does not pay his debts, but spends in various ways the money that belongs to others. The man who makes light of paying his debts will make light of his other obligations. There is nothing that pains a man of good principles more than to find his wife wasteful and extravagant, and letting bills overdue run on for months. There is a streak of dishonor in the make-up of people who owe debts all around, while they spend their money for other purposes. So many people nowadays are in the habit of living beyond their means, at the expense of others, that religion is constantly brought into odium. A so-called Christian who culpably refuses to pay his debts is a constant scandal to the Church and to all around him. Patches and old clothes are honorable when the wearer can face the world and say: "They are my own; I owe no man anything." No matter how fine the dress, no matter how brilliant the accomplishments of men and women, both wear the badge of disgrace in the eyes of all right-thinking people if they refuse to pay their just debts.

There are two classes who injure others. First, those who defer from time to time the payment of debts overdue and thereby cause disappointments and losses to their creditors. When requests are made for the payment of debts long due a tirade of virulent abuse is frequently the only response the indulgent creditor gets. If storekeepers, owners of houses, doctors, undertakers, newspaper men, dressmakers, tailors and others were asked: "Are your bills paid promptly according to agreement?" must they not answer, "Our books show many debts months and even years overdue. Some who owe us old debts deal in other places. They become indignant if we ask payment of our accounts. Others who owed us bills moved away without even calling on us." People get indignant and abusive when asked to pay their just debts long overdue! Is not such conduct most reprehensible and un-Christian? If such people call themselves Christians, how great the odium and disgrace their dishonesty heaps on the Church! There is another class who contract debts without any intention of paying them. They go from one store to another, getting credit as long as they can; they owe bills here and there, and pass their creditors by as if they did not owe a cent. The thief takes your property stealthily and carries it away. This class coolly asks you to give up your goods and deliver them, too. What a disgrace to the Church if such dishonest people call themselves, Christians! Who does greater harm to the Church, who inflicts greater injury on the community than the so-called Christian who culpably refuses to pay his debts?

Never do to others what you would not wish to have done to yourself. Observe this divine law when buying your bills. Be strictly honest in your bills. Be strictly honest and prompt in paying your debts, no matter what others do. Let your rule of business be God's law. Honesty wears and secures esteem and confidence. Dishonesty brings evils sooner or later. Debts must be paid or all hope of salvation abandoned. Tears of repentance are unavailing unless all lawful debts are paid. St. Augustine says: "No sin is forgiven till you have restored what you appropriated fraudulently." Our Lord declares: "The unjust shall not possess the kingdom of God." (I. Cor. vi. 9.) The conscientious Christian dreads the least sin of dishonesty. Shun foolish expenses, live within your income, and don't contract debts that you can have no hope of paying when due. In nearly every instance of people who owe debts here and there and do not pay them, mismanagement, spendthrift habits, living beyond their means, or indolence is largely the cause. Hundreds of people have the same work, receive about the same wages, derive the same income from business, and yet meet their obligations promptly. Where there is a will to be honest there is a way to be honest.

English Politics and Home Rule.

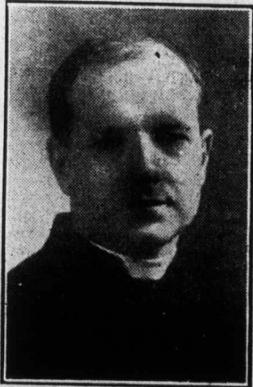
There are many views expressed in regard to the prospects of Home for Ireland, at present. Some of them are optimistic and others downright pessimistic. Here is what the London correspondent of the Evening Post of New York says:

"The Unionist party came into existence with one prime purpose—the defeat of Gladstone's Home Rule. It killed the Gladstone bill, but it did not kill the Home Rule movement. In that fact—the persistence of the Home Rule movement—lies the key to the whole political situation at the present moment. Mr. Redmond and the Nationalists will not cease to demand Home Rule; they take all the Land Bills and Treasury grants and loans that a Unionist or any other Parliament may give them, but they do and will still call for Home Rule, as the inevitable and only panacea for the troubles of Ireland. And at least one-half of the Liberal party is with the Nationalists in that demand. Lord Rosebery is not, Sir Edwin Grey is not; but Mr. Morley and Sir William Harcourt are, and nothing will lead them to abandon the cause to which Mr. Gladstone gave his last years. Herein lies Mr. Chamberlain's trump card. "Vote against me," he told the Liberal Unionist Association in so many words this week, "and you vote for Irish Home Rule." The conclusion was a foregone one; they gave him a blank check to continue to use the Liberal Unionist organization as he has been using it, as a means of furthering his fiscal policy. Using this same test, one realizes the impossibility of a free trade coalition party made up of those Whigs and Tories. Liberal Unionists and Radicals, free traders all, who spent pleasant hours to-

gether last night in Lady Wilmor's political salon. Talk of Mr. Chamberlain and protection, and they swarm together like bees; breathe a word of Home Rule, and nothing can hold them together.

Of course all this is not lost upon Mr. Redmond and his astute colleagues from Ireland. Be quite sure of this—they will make hay while the sun shines. They will take care to put Home Rule so much in evidence as to prevent a Devonshire-Rosebery-Campbell-Bannerman-Morley-Harcourt combination. If they can get from the Liberal party as now constituted (Lord Rosebery is still officially outside the Liberal party) such a definite Home Rule pledge as Mr. Morley himself would give to-morrow, then the Liberals may have the Nationalist vote, and the Ministry be kept for the next six months on the edge of the precipice. But if the hopes of reconciliation with the anti-Home-Rule Liberals, with Lord Rosebery at their head, or again the hopes of a free-trade alliance of Unionists and Liberals dissuade the Liberals from a Nationalist compact, then Mr. Redmond may be expected to approach Mr. Wyndham and probably also Mr. Chamberlain and seek to renew the Parnell-Carnarvon negotiations of ante-Home-Rule days, giving to Ireland a complete measure of local Government and perhaps also a Roman Catholic university. Mr. Chamberlain would only be reverting to his old lines in adopting an Irish policy of this character, and the Nationalists have practically said that with those ends assured Mr. Chamberlain or any one else may have their votes for fiscal or any other policy. Taken all in all, it is a pretty political puzzle and will provide many surprises in the working out.

Father Ouellette. Building Association in Aid of St. Michael's Parish.



REV. J. B. OUELLETTE, S.S.

Local readers of the "True Witness" will regret to learn that Rev. J. B. Ouellette, S.S., for many years associated with St. Patrick's Church, has been obliged, owing to illness, to seek rest in a Southern climate.

We sincerely hope that the genial and zealous priest will ere long return to Montreal, fully restored in health to resume the duties of his ministry.

A Model Parish Priest

A General Congregation of Cardinals, presided over by the Sovereign Pontiff, has just been held to consider the miracles alleged to have been wrought through the intercession of the venerable parish priest of Ars. When the deliberations were over Pius X. expressed the consolation he would experience in beatifying Father Vianney, whom he styled a finished model for parish priests.

Davitt on Home Rule.

Michael Davitt, arrived at New York on Sunday last on the steamship Celtic, of the White Star Line. Discussing Home Rule, Mr. Davitt declared the outlook brighter even than in Gladstone's time. "Chamberlain will be defeated all along the line," he said. "Englishmen are mostly free traders, and I believe they will stay so. I would not be surprised if the Tories offered us Home Rule."

WAR NEWS.

According to the New York Post, three divisions of the Japanese army numbering between 30,000 and 50,000 men, embarked from Japan on Wednesday for a destination which is kept secret, but is believed to be either the mouth of the Yalu River or a spot on Liau-tung peninsula flanking Port Arthur. A Tokio despatch says that this is one of the most important movements of Japanese troops yet made.

Another despatch says that eight transports carrying troops and several vessels with mantions of war are on their way from Nagasaki to the western coast of Corea. The despatches concerning the army movements are conflicting, and have been subjected to censorship.

Port Arthur advices confirm the reports of the concentration of about 60,000 Japanese troops at Wonson, on the eastern coast of Corea. Russian troops continue to arrive at Port Arthur, and the fortress is asserted to be prepared to withstand a siege.

A strong attack of torpedo craft upon the Russian vessels at Port Arthur before daylight last Sunday morning was marred, according to a Tokio despatch, by a storm during the preceding night, which parted the Japanese flotilla. Two of the larger destroyers reached Port Arthur, and attacked separately. The officers of one of them are confident that they torpedoed a Russia warship. Another account of the same exploit, by way of Kobe and London, says that a Russian warship and a guardship were torpedoed.

A despatch from Nagasaki by way of Shanghai, telling of the embarkation last Monday of 15,000 troops from Nagasaki, mentions that two damaged Japanese warships are there waiting to go into drydock.

Despatches printed Wednesday morning said that Viceroy Alexieff left Port Arthur yesterday, proceeding to Harbin with General Pfug, the chief of staff, and the General Staff. This town is about 600 miles northeast of Port Arthur and is at the junction of the two eastern branches of the Siberian Railway, one of which runs southwards to Port Arthur and the other eastward to Vladivostok.

Tokio, Feb. 17—Eight transports with Japanese troops from Nagasaki and several additional vessels carrying war munitions are on their way to the western coast of Corea. Detachments of Japanese cavalry have already landed at Wiju, on the Yalu River.

Paris, February 17—An official despatch received here this morning from Tokio, announces that one of the most important movements of Japanese troops yet made is taking place to-day. One of the main branches of the army, consisting of three divisions and including a division of Guards, is now going on board transports. The previous landings of Japanese forces in Corea and elsewhere are said here to have been small compared with this simultaneous sailing of three divisions, aggregating approximately an army of 30,000 to 50,000 men.

The Japanese authorities have taken every precaution to prevent information from getting out concerning the embarkation and destination of this army. It is believed, but not known, that the destination of this force is a point near the mouth of the Yalu River or a spot on the Liau-tung peninsula flanking Port Arthur.

Another official despatch says that a Japanese transport has been sighted off a town south of the mouth of the Yalu River. This, it is added, is not connected with the embarkation of the three divisions referred to in these despatches to-day, but the town off which the transport was seen is regarded as likely to be one of the bases of the land operations of the Japanese.

Port Arthur, February 17—The reports that the Japanese have concentrated about 60,000 troops at Wonson, on the eastern coast of Corea, with the object of entering Manchuria, are confirmed.

Russian troops are arriving here continuously, and the mobilization of the forces is making excellent progress. The fortress is now thoroughly prepared to withstand a siege, and is regarded as inaccessible. Gen. Stessel has issued a reassuring proclamation to the populace.

The text of the order of the day

issued on Tuesday to the Russian troops by Viceroy Alexieff follows:

"A heroic army and fleet have been entrusted to me by His Majesty the Emperor, and now, when the eyes of the Czar of Russia and of the world are upon us, we must remember that it is our sacred duty to protect the Czar and the fatherland. Russia is great and powerful, and if our foe is strong this must give us additional strength and power to fight him. The spirit of the Russian soldiers and sailors is high. Our army and navy know many renowned names, which must in this hour serve as an example to us. Our God, who has always upheld the cause that is just, is doing so now. Let us unite for the coming struggle; let every man be of tranquil mind in order the better to fulfil his duty, trusting in the help of the Almighty, and let every man perform his task, remembering that prayer to God and service to the Empire are never wasted.

"Long live the Emperor and the fatherland! God be with us! Hurrah!"

St. Petersburg, February 17—The departure to-day of Vice-Admiral Makaroff (the ice-breaker specialist of the Russian navy, and until recently commander in chief at Cronstadt) to take the place of Vice-Admiral Stark in command of the Russian fleet at Port Arthur, was marked by impressive scenes. A great crowd of naval officers, literary men, ordinary citizens and school children, and two choirs, assembled before Admiral Makaroff's house. There was a scene of great enthusiasm, the crowd cheering and singing, after which the leading officers and citizens entered, and a religious service was held. The Admiral, in a speech, thanked the naval officers for their good wishes. He said:

"There is warm work out there. They want men, so I am going. We have got to stand by each other now."

The Admiral took a large staff with him, including engineers and naval architects.

The Grand Duke Cyril, eldest son of Grand Duke Vladimir, uncle of the Czar, who visited the United States a few years ago, is leaving for the Far East. He is a lieutenant in the navy. His brother, Grand Duke Boris, will be with the army at the front.

Contracts for railway work, amounting to \$20,000,000, placed this year, have been postponed on account of the war.

Berlin, February 17—The Admiralty here has received confirmation of the reports that Japanese land operations on a vast scale are taking place on both of Corea's northern coasts, and it is assumed by the German authorities that Japan will be ready by early spring for a formal land movement supported by a properly equipped base. Possibly 250,000 men (according to the estimates made at the German Admiralty), will be in the field before a collision takes place with the Russians in force. Expert naval opinion in Berlin justified the Japanese in landing before the Russian fleet is destroyed, as to wait until that is accomplished might mean a delay of the land operations for months, consequent on the strengthening of Russia's forces. The expectation expressed by a technical newspaper which reviews the situation is that Japan in the beginning will probably have considerable land successes through hard fighting. What may happen after the early period of the land operations no technical person ventures to predict in writing, though it is doubted whether the Siberian Railroad will be at all adequate to reinforce and supply the Russian army.

The Marine Rundschau, the semi-official publication of the Admiralty, has issued the first of a series of pamphlets designed to keep German naval officers informed as to what is happening in the Far East, and the meaning thereof. After recounting and criticizing the opening operations, it says:

"When the Japanese squadron withdrew from Port Arthur February 10, the Russians ought to have followed and have kept in touch with it by means of swift scouts, as the Russian command was ignorant of where it went. The conduct of the Russian ships in retiring to cover the inner harbor indicates that they will not again engage the enemy at sea. In the harbor many of the Russian guns will not be effective."

In the late ravaged "Clerical Studies" was the following remark:

"As the height of cool to say: I dare not; a of love often is to say: the height of wisdom learned to say: I know."

This thought may be note to the Church's falling law of penance, concerning abstinence and to her entire system, the threefold mortification, the flesh, of the eyes, and the Catholic Church has nineteen centuries; and endures for as many centuries will last till then; the end, may any man of fathom the ocean of her wisdom, her practical mind dealing with her children sight into their needs, a purpose to train them in purpose to train them in per paths by which they serve God, and carry out designs. She knows per that each one of us will meet more or less straits; she knows how we therefore she lays restrictions at certain time in things that are of the no great visible importance that we may be trained ad to meet temptation in very grave importance to plain harm to our immor-

It may seem strange to the Church concerns herself such things as whether we or not at certain seasons, she sometimes forbids us meat and fish on the same sometimes even enjoins a fast," as our valiant sires call it when contentedly savor their butterless bread and tea. Yet her Divine Master's strictions of a like nature

ST. PATRICK'S

The A.O.H. of Kingston venerate the evening of the natalival by holding a concert. T. Tarte, ex-Minister of Public will be the orator of the occa-

Anun's Silver Jubilee

Recently at St. Johnsbury the silver jubilee of a Sister known in Montreal, was celebrated with great enthusiasm. Sister Mary Angela, the object of the festive rejoicings and congratulations has been twenty-five years a member of the Congregation of the Sacred Heart, and has been especially eulogized in all centres where she has labored and dearly beloved by the young pupils who have had the fortune to be under her care. On the occasion of her Jubilee, Mass was celebrated in the pretty chapel of the convent. A delightful decorated dining-room of the institution and in the evening about thirty friends, including several grand friends of the convent, gathered around to express their good wishes. A dress was read in which they expressed for many years to come to it into young hearts the lessons has ever so successfully imparted.

WORKMAN'S QUEER MISHAP

New York dailies record the following peculiar accident: Joseph Billy, twenty-three years old, of No. 356 East Seventy-fourth street, met with a peculiar accident at the Criminal Courts building last week. He was working in the engine room, having been sent there to do some repairing. While twisting a wrench to tighten a bolt he

WS.

THE LENTEN ATHLETE.

Monday to the Russian... army and fleet have been... by His Majesty the... now, when the eyes of... of the world we must remember that... duty to protect the... fatherland. Russia is... and if our foe... must give us addition... power to fight him... the Russian soldiers... high. Our army and... many renowned names... this hour serve as an... Our God, who has... the cause that is just... Let us unite for... struggle; let every man... mind in order the bet... duty, trusting in... Almighty, and let... form his task, remem...-ayer to God and ser...-pire are never wait...

In the late revered Abbe Hogan's "Clerical Studies" we find quoted the following remarkable passage: "As the height of courage often is to say: I dare not; and the height of love often is to say: I will not; so the height of wisdom is to have learned to say: I know not." This thought may be called a keynote to the Church's methodical, un-failing law of penance, to her rules concerning abstinence and fasting, and to her entire system of mortification, the threefold mortification of the flesh, of the eyes, and of the will. The Catholic Church has lasted for nineteen centuries; and, if the world endures for as many centuries more, she will last till then; but never, to the end, may any man expect to fathom the ocean of her treasures of wisdom, her practical methods of dealing with her children, her insight into their needs, and her firm purpose to train them in the proper paths by which they may best serve God, and carry out His eternal designs. She knows perfectly well that each one of us will have to meet more or less strong temptations; she knows how weak we are; and therefore she lays certain restrictions at certain times upon us, in things that are of themselves of no great visible importance, in order that we may be trained and prepared to meet temptation in things of very grave importance and of very plain harm to our immortal souls.

Jewish Church in the Old Law, and He bade our innocent first parents in Eden's garden not to eat the fruit of one certain tree when they might eat any fruit besides. So we attain to self-control. "As the height of courage often is to say, I dare not; and the height of love often is to say: I will not; so the height of wisdom is to have learned to say, "I know not." The Church bids us abstain and fast, and deny our taste, touch, sight, smell, and hearing in lawful things, so that, when temptation to real sin presents itself to our souls in any of these directions we may be, like trained athletes, ready to cry at once: "I dare not; I will not. I know not."

THE RELIGIOUS PERSECUTION IN FRANCE. The Cardinal Archbishops of Rheims and Paris have addressed an important letter to the President of the French Republic concerning the Bill which is to come before the Chamber for depriving even the authorized congregations of the right to teach. After repeating Mr. Wallon's declaration at the re-assembly of the Senate, that it was religious war, opened by the Government, which now reigned in the land, the two Cardinals address themselves in the name of God and of the Christian people whose rights are being infringed, to the chief ruler of the country. The Bill now presented to Parliament in his name will not only destroy the great teaching congregations, but religious education also. Religious neutrality in the State schools is impossible, and now the schools which Catholics erected and maintained at their sole cost are to be destroyed in order to get rid of Catholicism. No other view of the facts can be maintained. As heard of the Government M. Loubet must see that there is danger for the country for a system of education which does not rest on religion as its foundation can only pour poison into the State. Under these circumstances he must have some concern for the fate of the religious smitten by the arbitrary execution of the law, and those who must fall under the new Bill. Under the Law of Associations applications for authorization were refused wholesale, the religious were struck even when secularized and dispersed, and now it was proposed to get rid of the authorized orders devoted to teaching, and to break the relations between Church and State, not to give the Church liberty but to fetter and ruin her. It was therefore time that the President should know how grievously Catholics suffered under all this. In obedience to an occult influence, three-fourths of the citizens of the country were being thrust outside the law French interests were being sacrificed at home and abroad. The consequences of this religious warfare inspired their Eminences with the keenest apprehensions as to the future of a country whose children are to be brought up under the fatal influence of a godless education, whose people are to be deprived of the comforts and support of religion. "Whatever is done, the Government cannot suppress either the necessity to work, or poverty, or suffering, or death. What will remain for the people if they are deprived of the only consolations and hopes which can bind them to life in hours of distress? Is it possible to believe that force will suffice to keep their anger and despair within just limits? From indications already too apparent is it not evident that, notwithstanding the progress of material civilization, moral civilization, the true civilization, is already declining to ruin; that the balance is disturbed, and that our society only exists on what remains of the wreckage of order? They fear too, that God may weary of mercy and abandon France, which may reject her providential vocation and finish like others nations the decadence of which is a matter of history. They have no wish to call to mind the disasters which have during many years in order to forecast the fate awaiting their present letter. They are ignorant what the President can do, and they do not know whether they will be heard. At least in thus appealing to him they will have done their duty, and in conclusion they recall to him Guizot's declaration that the essential mission, the first duty of every Government is to resist not only evil but the principle of evil.

The Catholic Church in Corea.

While the eyes of the world are turned towards Asia, it will be of especial interest for Catholics to learn something about the "old Faith" in that far away land, says the Boston Pilot, in an article under the heading "The Society for the Propagation of the Faith." To-day in Corea, out of a population of 12,000,000, there are about 53,000 Catholics. The country is picturesque and mountainous. It has an exceptionally fertile soil and considerable mineral wealth. The language is unique, being more flexible than the Japanese and less cumbersome than the Chinese. It is just a hundred years since the first Chinese Catholic missionary in disguise, penetrated into this pagan land, and the first Mass in the "Hermit Nation" was celebrated on Easter Sunday, 1795. A few years later this priest was arrested, and in 1801 he had the privilege, with three hundred of his converts, of sealing with his blood the testimony of his Faith. Other missionaries followed in his footsteps, and many of them shared his crown of martyrdom. In 1839 the first vican apostolic and two priests fell victims to the fury of the persecution stirred up against the Christian name, and with them 127 natives were numbered among the martyrs. It was not till 1845 that the next vican apostolic could penetrate into the kingdom. One of his priests, Father Maistre, spent ten years in his endeavors to break through the barriers hedging the pagan realm. He at length succeeded, in 1852. In 1866 the Catholic Church in Corea numbered 25,000 Christians, with several native aspirants of the priesthood. In the beginning of that year pagan fanaticism stirred up anew the embers of persecution. On the 8th of March the vican apostolic with three companions was beheaded. Before the end of the month five other priests had laid down their lives for the Faith. A general massacre of native Christians followed, and it was calculated that more than 10,000 perished, including the victims of the incredible hardships and privations which were endured. Cardinal Moran, commenting on the awful period of Christianity in Corea, asks and answers the question: "Where were the Protestant missionaries during all this series of persecutions and trials?" "They were conspicuous by their absence," he says, "from the missionary field. It was only when the ports were thrown open that they appeared upon the scene. The first resident Presbyterian missionary came from the United States, and settled at Seoul in 1884. He was followed by the Methodists. Their united congregations last year reckoned 177 members. Six other Protestant societies have now their missionaries in Corea, but as yet they report no progress." (This was in 1895.) A Protestant minister who had visited Japan and Corea, thus writes of the Catholic missions in those countries in August, 1894: "It is not surprising that the heroic missionaries of the Roman Church win the plaudits of the onlookers who are not impressed by the pleasant home life, with wife and children and abundant comforts, of the Protestant missionary. However out of sympathy with the dogmas of the Roman Church, their poverty, endurance, patience and suffering excite the admiration of us all. Every thoughtful missionary is forced to ask himself whether the Reformation did not go too far; whether the priestly, monastic, militant types are not, after all, more in accord with the missionary spirit."

Monuments to Leo XIII.

The Rome correspondent of the "Tablet" states that the memory of Leo XIII. will be perpetuated in Rome by three monuments—the Pontifical Church of St. Joachim, erected by the Catholic world in commemoration of his Episcopal Jubilee; the monument erected by the working men of all countries in the piazza within the grounds of St. John Lateran, symbolizing the scope of his great encyclical labor; and finally his permanent tomb in St. John Lateran's. Leo has left his mark very deeply on the Cathedral of the Popes, for he enlarged and restored the apse, provided for the renovation of the roof, and ceiling, added important buildings to the fabric, and erected a singularly impressive tomb for his great predecessor, Innocent III. And now his own resting place is to be a companion-tomb to that of Innocent III. At his death there was but one member of the Sacred College who had not been raised to the purple by him, and now Cardinal Serafino Vannutelli, the oldest living Cardinal of his creation, has addressed a circular to his colleagues asking them to contribute towards the expense of erecting the tomb of Leo XIII. The idea was warmly accepted by the rest of the Cardinals, and the money required, nearly £7000, will, it is hoped, be soon raised. The monument will be of white marble, and almost similar to that of Innocent III., with the difference, however, that, while the figure of Innocent is recumbent, that of Leo XIII. will be in a sitting posture, and will be flanked by two statues; on the right the Angelical Doctor, St. Thomas Aquinas, whose teachings were restored to honor by Leo; and on the left St. Francis of Assisi, towards whom he had always the liveliest devotion. MASTER AND PUPIL. The headmaster of a school recently put up a notice that on an early date he would lecture on the following subjects: "Our eyes, and how we see through them." Shortly afterwards he was astonished to find an alternative title written underneath: "Our pupils, and how they see through us." CLOSING OF THEATRES. -- An American exchange says: "Churches, charities and clubs in Chicago are beginning to reap the benefit of the closed theatres; the attendance has been better at the Sunday evening church lectures and sermons, and every parish dramatic club has been in demand. DEN TIST. Walter G. Kennedy, Dentist, 883 Dorchester Street, CORNER MARSHFIELD. Specialty: -- Crown and Bridge Work and Plates.

Lenten Delicacies.

Table listing various food items and prices, including Sardines, Lobsters, Salmon, Herrings, and Bloaters.

ST. PATRICK'S DAY.

The A.O.H. of Kingston will celebrate the evening of the national festival by holding a concert. Hon. J. T. Tarte, ex-Minister of Public Works, will be the orator of the occasion. Anun's Silver Jubilee. Recently at St. Johnsbury, Vt., the silver jubilee of a Sister, well known in Montreal, was celebrated with great enthusiasm. Sister St. Mary Angela, the object of the festive rejoicings and congratulations, has been twenty-five years a member of the Congregation of Notre Dame, and has been especially esteemed in all centres where she has labored and dearly beloved by all the young pupils who have had the good fortune to be under her care. On the occasion of her Jubilee, Mass was celebrated in the pretty chapel of the convent. A delightful banquet was given in the elaborately decorated dining-room of the institution, and in the evening about thirty of Sister Mary Angela's particular friends, including several graduates of the convent, gathered around her to express their good wishes. An address was read in which they prayed that the good Sister might be spared for many years to come to instill into young hearts the lessons she has ever so successfully imparted.

backwards, and apparently injured his spine. His cries brought other engineers and steamfitters to his assistance. It was found that Billy's body was rigid, and that he could neither stand up nor lie down. He was, therefore, held perpendicularly in the air, his feet above the floor, by the other men. The men held him by his arms and relieved each other in the task, while Chief Engineer John Watson of the building telephoned to the Hudson Street Hospital for an ambulance. The men finally started to make a sling, with which to suspend Billy while awaiting the arrival of the ambulance. Dr. Gould responded to the call. After receiving message Billy was able to lie face downward. He was afterwards taken to the hospital. Dr. Gould said he could call the trouble nothing but a "sprained back." Within an hour of the accident Billy was back at work. He said he felt but a slight numbness from his injury. At the Hudson Street Hospital his back was energetically massaged, and the "kinks" let out, and muscles loosened. The accident, the physician said, was an unusual one, because at the time Billy was completely paralyzed and could not even move his arms.

A Volcano a Good Missionary.

The disastrous explosions in Martinique are mentioned in the Lenten Pastoral of Mgr. de Cormont, Bishop of that unfortunate island. The prelate does not mince his words whilst enforcing the lessons taught by that awful catastrophe. After speaking of the impiety which prevailed in the colony before the divine visitation, His Lordship goes on to say: "When the volcano made the whole island vibrate and threatened it with utter destruction your faith awoke, and excited sentiments in you of great Christian energy. Ill-let unions were hallowed by the blessing of the Church. Children whose baptism had been neglected were hurriedly brought to be christened. Sinners who for years had remained insensible to love or fear suddenly became conscious of their wretched condition and flocked to the confessional's to

WORKMAN'S QUEER MISHAP.

New York dailies record the following peculiar accident: Joseph Billy, twenty-three years old, No. 356 East Seventy-fourth street, met with a peculiar accident at the Criminal Courts building this week. He was working in the engine room, having been sent there to do some repairing. While twisting a wrench to tighten a bolt he fell

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REGULATIONS FOR LENT.

Last Sunday in all the Churches of the archdiocese the following regulations for Lent were read:

- 1-The use of flesh meat is allowed on all Sundays in Lent at the three meals.
2-On Mondays, Tuesdays, Thursdays and Saturdays flesh meat may be used at one meal only by those who are obliged to fast.
3-Two Saturdays are excepted; the Saturday of the Ember Days and Holy Saturday.
4-The use of flesh meat is not allowed on Wednesdays on Fridays.
5-The obligation of fasting every day (Sundays excepted) is binding as in the past.
6-On no day in Lent is it allowed to use flesh meat and fish at the same meal.

THE RUSSIAN JAPANESE SHUFFLE

(By an Occasional Correspondent.)

During the past week the war news has been more or less uncertain and uninteresting. Since the first great attack by the Japanese men-of-war on the Russian vessels at Port Arthur, there has been more speculation than real news in the despatches. It would seem that it depends upon which quarter the news comes from, for the Japanese reports are very different from those that come from St. Petersburg. The most remarkable coloring is that which the Russians give to their own mishaps; they claim that their own people have been the cause of almost all their losses. One vessel, which the Japanese had sunk, the Russians say, was injured by guns from their own forts. Other vessels that were blown up they say suffered from their own torpedoes that were wrongly directed. Then they place the entire blame of the war on Admiral Alexieff, at Vladivostock. How the Admiral could possibly be the sole cause of a conflict that has menaced for over a year and that depended upon a score of considerations, is more than we can understand.

On the whole the situation as it has developed during the past week, would appear to be about as follows: The Russians certainly never anticipated being able to carry on a war at such a distance and to supply an army and even transport sufficient troops, by means of their single-tracked, miserably equipped, and uncertain Trans-Siberian Railway. They must have depended upon their fleet both for the transportation of her armies and the furnishing of them with all the necessities of war. If such be the case, Russia has certainly "counted without her host," and has miscalculated the entire situation. The section of her navy in Chinese waters, at Port Arthur, has been disabled; that at Vladivostock has been ice-bound, and it is a question if any of these vessels can be utilized effectively before the month of May, or before they are blown up by the Japanese; that portion of the Black Sea is bottled up by treaty, and the Turks command its only exit by way of the Dardanelles; finally, the most important portion of the Russian navy, a score of war vessels on the Baltic, are not yet able to start for the East. Perhaps Russia would not care to leave the entire European front unprotected, in case of more serious international complications arising, for, from Cronstadt to Archangel she depends upon her Baltic fleet for both show and actual security. But suppose she did wish to despatch a dozen or more of these vessels to the East, it would take weeks to get them to the

theatre of the war—in time, maybe, to witness the end of the struggle. Then how would they get there? If Germany declined to allow the Russian fleet to pass through the Kaiser Wilhelm canal, between the Baltic and the North Sea, it would have to go around by the old route, through the Scudderack, which would mean almost another week of delay. Then, even when in the Atlantic, would they be permitted to pass into the Mediterranean? What about the Suez Canal?

In a word, it would seem as if Russia has but small hope of competing with Japan upon the sea, and the Russian authorities almost admit that this is the situation. Consequently the northern Power must depend entirely upon its army to carry into effect its pretensions regarding Japan and the Korean peninsula. And of that army by far the most important part is the Cossack cavalry. In cavalry Japan is very deficient—although the Japanese claim that their small ponies are sufficient on account of the lightness of their people. It must be conceded, however, that the malshifft for cavalry that Japan possesses can be of but little use in presence of the heavy, well-trained and fierce Cossack hordes. Given an even field, and the assumed numbers that Russia claims to possess, Japan would have but small chances on land. But there is another very serious consideration. In the first place, Russia's official statement of the troops she has in the Far East is very much exaggerated, as experience has proven. In the next place, five thousand miles over the bleak Siberian steppes, and then over the burning and inhospitable Gobi desert, supplied with no other mode of transportation than by a single-track railway, cut in two by a lake fully fifty miles across, and still frozen over, and with trains that cannot move faster than fifteen miles an hour, constitute a formidable obstacle for the transportation of thousands of men, horses, cannons, ammunition, fodder, food and all the paraphernalia of war. Then consider the number of trains needed to supply the regular transport trains. Where are they to get coal in sufficient quantities along the route to feed the engines? This must be carried from the North and deposited at stations along the way; the work of several months in itself.

Taking, then, all these considerations into account, we can come to no other conclusion than that Japan struck a fatal blow when she crippled Russia's naval power in the East. No matter what excuse may be given, no matter upon whom the blame may be laid, a certainty is that the facts stand out as cold and undeniable as the ice fields of Siberia. There is no question that the phantom power of Russia is fading into mist, and that all the mystery with which she has so skillfully surrounded herself is being gradually penetrated by the world at large. It is well known that in the Crimea

war Russia had almost frightened England and France with the terrible rumors of her unnumbered armies; yet she had to bend before forces, the combination of which was inferior to hers. Ever since Russia has lived upon a boasted power that she never exhibited in the open. Inferior as the Japanese are in numbers, they more than compensate for that lack in her immense advantages, both on sea and on land—as far as being almost at home and within easy reach of their base of supplies are concerned.

This is a general view of the entire situation; as to the details of the war, from day to day, it would be almost useless for us to attempt a summary. To give all the conflicting despatches would fill double our number of columns; consequently we will confine our news items to any events of major importance that may take place as the days go past.

NOTES FROM QUEBEC

(From Our Own Correspondent.)

On Sunday next, the 21st instant, a three weeks' mission will be solemnly opened at the Grand Mass in St. Patrick's Church. The services will be conducted by several eloquent preachers of the Redemptorist Order from the United States. The first ten days will be for women and the remainder of the time will be devoted to the male portion of the congregation.

By the death of Mr. Richard J. Hyland, which occurred last week, a vacancy was caused in the ranks of the A.O.H. which it will be difficult to fill. Deceased was a prominent member and Past President of Division No. 1, and fell a victim to an attack of inflammation of the lungs. Resolutions of condolence with the family of the deceased were passed, and a magnificent floral wreath sent to be placed on the casket. The evening previous to the funeral a large number of the members of Division No. 1 assembled in Tara Hall and proceeded in a body to the residence of deceased and recited the Rosary. They were preceded by the members of the Ladies' Auxiliary, (of which Mrs. Hyland is a charter member), who also recited the Rosary. This is an example which might be followed by other Catholic societies.

Seamus McManus, the Irish writer and wit, is billed to lecture in Tara Hall on Friday, the 19th instant, under the auspices of the Quebec branch of the United Irish League. Judging from the way in which tickets are being disposed of, a bumper house will greet the gifted lecturer.

At the ripe old age of 72, Rev. Abbe Casgrain, a writer of note, has gone to receive the reward of the faithful servant. The deceased succumbed to an attack of inflammation of the lungs. He had been an inmate of the Good Shepherd Asylum, at which institution he breathed his last on the 11th instant. The funeral service was held in the Convent Chapel on Monday, Mgr. Mathieu being the celebrant of the solemn Requiem Mass. The funeral oration, which was a masterly effort, was delivered by Mgr. Mathieu, C.M.G. The Chapel was crowded with mourners and was heavily draped. The remains were interred under the Sanctuary.

A very pleasant euche and social was held in Tara Hall on Monday evening, the 13th instant, under the auspices of St. Patrick's Literary Institute. The event proved quite a success from a financial as well as social standpoint.

The Knights of Columbus gave a delightful social in their elegantly furnished hall, Ste. Ursule street, on Monday evening. It is safe to say it was the event of the season.

Notes from Scotland

IRISH AFFAIRS—The annual reunion of the natives and friends of Connaught residents in the West of Scotland took place in the Glasgow City Hall recently. The large building was packed with an enthusiastic audience. In the absence of Dr.

Clancy, the Bishop of Elphin, who was to have presided, Father Conry of Sligo took the chair, while the Archbishop of Glasgow very kindly agreed within short notice to become the principal speaker of the evening.

His Grace does not often speak on politics. He has occasionally said that politics does not lie in his sphere; yet whenever he does speak on the political situation his Grace's pronouncements are such that they display a keen and competent grasp of the political situation that many a prominent politician did he possess it, might well be proud of. This fact was fully shown in the Archbishop's broad-minded remarks about political toleration, his condemnation of Irish landlordism, which, with the sanction of the parties, had finally condemned itself for the consideration of a handsome reward out of the public treasury; his beautiful and touching tribute to the natural and supernatural virtues of the Irish people as revealed by them in the rural districts of the old country; and his strictures on the evils surrounding Irish exiles had to endure when they left the simple life of their own country for the great cities of the world.

His Grace's remarks on the Irish University question were also very telling. The Archbishop remarked that, regarding this question, the demands of the Irish priests and people were most temperate and reasonable. There seemed to be a prospect of their demands being acceded. The Irish people had had knocks and blows and scourges from all kinds of Governments. Whigs, Tories, Liberals and Radicals had all taken a share in the game of governing Ireland. But so long as Ireland secured her just rights it was quite immaterial from what particular party she received them. (Loud applause.)

YOUNG MEN—The remarks at the recent Y.M.S. Conference in Glasgow of Dr. Thomas Colvin, J.P., on the difficulties of Y.M.S. reorganization, says the correspondent of an English exchange, shows us that in Catholic as well as Protestant circles, we have the irreligious young man—the young man who, not being altogether radically wrong in his morals or social status, is nevertheless an exotic in the Church, a growth of the secular spirit of the age—an age which makes him, with his limited knowledge and vermiculous vanity, ashamed of the glorious heritage of Faith.

This young man—as Dr. Colvin points out—can only be won over by the superior moral power of his practical contemporary in his holy religion, whose good example, strength of Christian character and personal persuasion, can accomplish much if properly brought to bear with sympathy and tact on his weaker brother. The absence of parochial halls in many parishes where the young men could meet and carry on effectively the good work of the society is another serious drawback which Dr. Colvin did well to draw attention to. It is, happily, a drawback that can, in the majority of missions, be easily remedied through time. The suggestion from the Doctor of systematic visiting of lapsed members is also the society's work would necessarily require to be relegated to the diplomatic members—those who would go forth with the velvet gloves over the hand of iron firmness.

HONOR A PRIEST—The correspondent of the Catholic Times says:—The Rev. Father McGrath, of St. Anne's Mission, Crown Point, Glasgow, after serving with great acceptance in the Western Archdiocese for some time, has been recalled to his native diocese in Ireland. To publicly record the general esteem in east end circles in which this devoted "so-garh" is held, the billiard club of St. Anne's and the teaching staff of the schools organized respectively suitable presentations for the Rev. gentleman. These presentations took place on Tuesday and Wednesday of last week. The gifts of the billiard club consisted of a very fine travelling bag, set of razors, handsome umbrella and walking-stick, both of which were beautifully mounted and suitably inscribed. The present from the teaching staff of the schools consisted of a very valuable and cosy travelling rug.

CHARITY.

Charity is like the object-glass of a telescope—the broader you make it here on earth, the farther you can see into heaven.

THE UNREST OF THE TIMES.

Bishop Verdaguier, of Brownsville, Texas, has just issued a lengthy pastoral. Here are a few extracts taken from it:

"Another subject we must touch on is of the deepest importance at the present time. We hope to say sufficient to put you on your guard, so that you may not be deceived. It is on Socialism. We will say from the start that you must be very careful when you are reading on such a subject. The defenders of Socialism know how to present their arguments in such plausible and at the same time strong language, that at first appearance they seem to be just and right.

"In theory, really, Socialism seems to be a thing very just, and easy to be established, and from which great good might result to the world or to society. But if we reflect a little we soon discover that in practice it is impossible, and that if possible its establishment would produce terrible consequences. 'Thou shalt not steal' That is what God says in the seventh commandment of the Decalogue. Anything, then, you take from another, which belongs to him, you steal. Earthly goods, such as food, clothes, a dwelling house, money and other things are necessary to man's subsistence. Consequently, every man is justified in striving to gain earthly goods in an honest and just manner, and in possession of them as his personal property. This will not be denied by any one who can reason. Because, since it is the natural right of every man to preserve his own life, he is justified in gaining for himself, and keeping as his own, those external goods which are indispensable to his existence. We will go farther. Man is bound to provide for those who are dependent on him, and this he could not do if he himself lived from hand to mouth. We read in the Book of Genesis that God commanded our first parents in Paradise to 'fill the earth and subdue it.' We also read that Cain and Abel had separate possessions; that each brought his own offer of sacrifice, and all trustworthy information respecting the earliest ages of humanity bears evidence of the possession of personal property, a thing absolutely necessary. It was necessary that each one should have his own, otherwise mankind could not have been in peace. There would have been continual strife and contention.

"All this proves that the holding of property is an ordinance of God, just as marriage and legal authority. If the holding of property is an ordinance of God, Socialism, if the defenders of such theories mean what they preach, is impossible; because it is wrong, most unjust and a robbery. For what are the doctrines or the objects of Socialism? The objects of Socialism is this: Socialists want all private property to be confiscated by the State. And many of them go farther; they would do away with religion, authority, social order and family life. Theories, most of which could not be possibly realized, and if some could be carried out they would be attended by fatal consequences. The universal equality which the Socialists propose to bring about is an utterly impracticable idea, especially in regard to property. Why? Because if the State were to apportion to every one the exact amount required for his livelihood, what more probable than that one would spend it all and another would put a part by. Thus, an inequality would immediately arise; and to enforce surrender of a man's savings would be sheer tyranny. The same endless variety which we see in nature exists among mankind. Differences of age, of sex, of health, of physical power and mental endowment, above all, of character and manners, cannot be effaced, and these differences of position and of possession are inevitable.

"The same must be said as to the other theory. The proposed absorption of individual property by the State, for this could not be accomplished without serious disturbances. Who would be willing to surrender his property without a struggle? Socialists are wrong. We have said it, and we repeat it, the theories of the Socialists are against the ordinance of God, and, even if they were not, some of them are utterly impracticable; some others might, perhaps, be carried out, but they would be attended by fatal consequences. So-

cialists, even if they succeeded in all they wish, would never obtain the happiness to which they aspire. 'They imagine that with their theories in practice every one would be happy, but, dearly beloved, such happiness as they dream of is not attainable upon earth. Whatever exertions may be made to ameliorate the lot of man here below, none can succeed in eliminating from it suffering, sickness and death. Sorrow and suffering are the portions of mankind; a life of peace and enjoyment is not for this world. True happiness is not to be found in sensual pleasures, but in God; and while the world lasts, crime, vice and poverty cannot be wholly banished from it. Our Saviour has said: 'The poor you have always with you.'

"We will, then, say that those who defend and propagate Socialistic theories, though perhaps in good faith, are endeavoring by unlawful means to deprive their neighbor of his personal property, and this is a sin against the seventh commandment. Nay, the mere fact of coveting what belongs to another is a sin. And we know, dearly beloved, that all sins bring others in their train, and this is no exception to the rule. St. Paul says that the inordinate desire of money is the root of all evils, and the utterances of Socialists at their gatherings (though perhaps not approved by them all) prove the truth of these words. Because their speeches often abound in virulent attacks upon all in authority; on the Pope, on priests and civil magistrates. We acknowledge that though the holding of property is an ordinance of God, the distribution of wealth, as it is under existing circumstances, is not entirely according to the will of God. For it cannot be His will that a small minority should enjoy a superfluity while an overwhelming majority of His children should live in poverty and destitution.

"Dearly Beloved, this brings me back to the statement made in the beginning of this pastoral, that sin is the cause of all evils and miseries. For this great inequality is also the result of sin. Yes, sin. There is a decrease of religious feeling everywhere. Those words of the Apostle, 'To give easily and communicate to others,' is almost forgotten. None—neither the rich nor the poor—are perfect; there are wrongs and injustices among the rich as well as among the poor; among masters and among servants, employers and laborers; and we can apply to all classes of society the words of reproach which the prophet Isaiah addressed to the Jews. 'All have turned aside into their own way, every one after his own gain, from the first to the last.' The majority in the world of Christian charity which urges to almsgiving, is this: 'Brother, what is mine is thine; whereas many, including Socialists, if they mean what they teach, say, 'Brother, what is thine is mine.' We do not observe the command of God to love our neighbors as ourselves.

"Whence arises the dissatisfaction which exists to-day, more than ever in society: that violent antagonism between the poor and the rich; these mutterings of discontent and that rumbling of a strife that threatens to subvert society? It is because there is no longer charity among men. People have become selfish; each one seeks only his own interest, and envies all that are above him in rank and fortune, and men are not ashamed to employ the most unjust means to elevate and enrich themselves at the expense of others. Few, very few, mind the words of God, 'I command thee to open thy hand to the needy; and the words of St. Luke, 'The laborer is worthy of his hire; and those of St. Paul, 'Every man shall receive his own reward according to his labor.' In a word, we will say to you that the principal cause of the present position of society is want of religion. Religion, and religion alone, will destroy Socialism, Anarchism and all the 'isms' that will never be what it should be; will never have true peace and tranquility, but inasmuch as religion is allowed to resume her sway, or, as our Holy Father, Pius X., says in his first Encyclical Letter, till the human race be restored to Christ, and 'all things to Christ, so that 'Christ may be all in all.' 'The desire of peace,' says the Holy Father, 'is certainly in every breast—but to want peace without God is an absurdity, seeing that where God is absent, thence, too, justice flies.

Speaking at a public in the Mansion House, recently, His Grace the Archbishop of Dublin, who received a rapturous reception, said the lution which he had been propose at the meeting. 'That this meeting, phatically declares that University question is an extreme urgency in the county, and calls upon members of Parliament legitimate means to press upon the attention ment.'

In proposing that the acceptance of that impressive meeting, he tion of making what he a formal speech. To tel he was, for his part, w everlasting work of maki on their university quest he would wish, with the permission, to put before ing in the form of a state few points which might be now to direct public points which he thought advisable for them to get lic record—a result which secured through the publi what was said there th that meeting. What he w call attention to particula matter to which he made ference in a letter of his published a few weeks ago, ceptionally unsatisfactory which the question of hie tion for Catholics in Irela been dealt with by Govern Government for the last years. He took that pe nineteen years because it a period which he happen position to speak about p He wished just simply to s seven matters of fact of would say without hesitat any one of the seven would suffice to show that that was called upon to pass resolution as that which w before them.

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Eighteen and a half years had el sed since then, and never from t day to this had one iota been d to give practical effect to what in their official proclamation the matter that was to be dealt with the earliest possible moment.' So

Archbishop Walsh on Irish University.

Speaking at a public meeting, held in the Mansion House, Dublin, recently, His Grace the Archbishop of Dublin, who received a most enthusiastic reception, said that the resolution which he had been asked to propose at the meeting was:

"That this meeting hereby emphatically declares that the Irish University question is a matter of extreme urgency in the interest of the country, and calls upon the Irish members of Parliament to use every legitimate means to press this question upon the attention of Parliament."

In proposing that resolution for the acceptance of that great and impressive meeting, he had no intention of making what he regarded as a formal speech. To tell the truth, he was, for his part, weary of the everlasting work of making speeches on their university question, and he would wish, with the chairman's permission, to put before the meeting in the form of a statement some few points which might be useful just now to direct public attention; points which he thought it might be advisable for them to get put on public record—a result which would be secured through the publication of what was said there that day at that meeting. What he wished to call attention to particularly was a matter to which he made a brief reference in a letter of his that was published a few weeks ago—the exceptionally unsatisfactory way in which the question of higher education for Catholics in Ireland had been dealt with by Government after Government for the last nineteen years. He took that period of nineteen years because it was the period which he happened to be in a position to speak about personally. He wished just simply to state six or seven matters of fact of which he would say without hesitation that any one of the seven would of itself suffice to show that that meeting was called upon to pass some such resolution as that which was now before them.

There was first the facts to which he had recently directed attention, and for the sake of the completeness of his statement he would repeat them there. The first fact then was that in the year 1885, now close upon nineteen years ago, their university question was brought before the House of Commons by Mr. Justin McCarthy. The official spokesman of the Government on that occasion was Sir Michael Hicks-Beach, who was then Chancellor of the Exchequer, and leader of the House of Commons. His speech was a most sympathetic one, and put before the House a significant statement of the object to be aimed at. It was not, he said, a mere moving of a commission which was so desirable in itself as the bringing about of education. The object to be aimed at, he said, was the extension of what he truly described as the great blessings of university education in Ireland amongst all persons whatever their creed, and, as far as possible, whatever their class, if duly qualified to receive it, and he went on to describe the question as one that required the serious and early attention of Her Majesty's Government. That, they should remember, was in the year 1885, now over eighteen years ago. There was a proposal at the time or a suggestion before the House, made, he thought, by Mr. John Dillon, and, to their great sorrow, in consequence of the state of health in which he might be sure of their sympathy, he was not able to be with them that day. Mr. Dillon's suggestion was of a sort of temporary one pending the introduction of a satisfactory settlement of the question as a whole, asking that a grant of a few thousand a year would be made to help their University College in Stephen's Green in the splendid work it was doing in the face of tremendous difficulties. How did the Government deal with that moderate suggestion of Mr. Dillon? They treated it as a very trifling thing. To give a grant of £6000 per year? That was not their way of looking at that question, and a grant of that kind would only have the effect of putting back the real settlement.

Eighteen and a half years had elapsed since then, and never from that day to this had one iota been done to give practical effect to what was in their official proclamation then a matter that was to be dealt with at the earliest possible moment. Some

of them were still hopeful that something would be done. After 1885, year after year passed by; 1886, 1887, 1888, and 1889 had come. In the meantime Mr. Gladstone's Home Rule policy had been, for the time, defeated. The Government was by that time doubly bound to deal with their university question, for the position which they took up before it was this—that it was the primary duty of the Unionist statesmen to make it plain to the Irish people of every creed and class that the Imperial Parliament was both able and willing to do for Ireland everything that the Irish Parliament sitting in Dublin could do for the satisfaction of every legitimate claim and the removal of every real grievance. Since that time they (the Irish Bishops) thought he could claim for his colleagues in the Episcopacy—at all events had not allowed that question to die. They never allowed it to go asleep; and when they saw it to go to sleep they took the first opportunity of waking it up again. They published a set of resolutions setting forth the unsatisfactory state of things. Mr. Balfour, the present Prime Minister, was then Chief Secretary and spoke in the House of Commons in reference to those resolutions. He said: "I may say that some of these, notably higher education, have long been under the consideration of the Government, and in respect of them we have to make proposals to the House." He made no such definite reference as Sir Michael Hicks-Beach, but next month, in the following month, the whole question of public provision for education in Ireland was raised by Mr. Sexton in a speech to which he (the speaker) had often referred in public as well as in private as a most masterly presentation of their case, a most lucid statement of their grievances in the matter, and a most convincing appeal for the removal of them that had ever been put before the public. (Applause.) Mr. Parnell (applause)—who spoke next, congratulated the Chief Secretary upon his determination to deal with the question, and asked whether the Government would proceed with it by Bill, and if so, would the Bill be introduced early in the next session. The Chief Secretary replied—"I have to say there is no possibility of dealing with the question of university education except in a Bill. Of course I cannot give any pledge at this moment as to the exact order in which the various questions will be dealt with by the Government; next session." He (the speaker) should like to know what would be better terms than those. By the proceedings of the evening the question was lifted to a place in the very front rank. It was made a Government Bill, and the only thing left undefined was the order and place which that particular measure would have amongst the other Government measures in the coming session.

That was fourteen years ago, and he was bound to add that, neither in the next session nor in any other session from that day to this, neither that Government nor any other Government, by Bill, resolution or in any other way had brought their university question on for settlement in the House of Commons. The one thing that struck him as most important in the magnificent speech made by Mr. Balfour at Patrick in 1889, was this—that Mr. Balfour then boldly declared that some needs, really pressing needs of the Belfast Queen's College—needs in the way of further equipment for scientific work—should remain unsatisfied until the question of university education in Ireland could be dealt with as a whole, and dealt with on the basis of justice to the Catholics. That time at least they seemed to be on solid ground. Mr. Balfour had succeeded in lifting forward their University question to such a position that it was to the direct personal interest of the Presbyterians in Ulster to abandon their hostile attitude and unite their voice with that of the Catholics in pressing on an equitable settlement of the University question as a whole. He only discovered by chance in the Parliamentary estimates of 1891, over a year after Mr. Balfour delivered his Patrick speech, that Queen's College, Belfast, had received for the improvement of schools £2500. Some had been received nine thousand pounds, and, notwithstanding all the encouragement and hopes held out to them in the Patrick speech, they were left absolutely destitute, and had not been aided to the extent of a farthing. From

1891 to 1894 he (the speaker) had almost lost all hope of ever seeing justice done to them. Eight years ago, in January, 1896, the Lord Lieutenant, Lord Cadogan, had stated that they did not mean to shelve the University question, but would deal with it without delay. That was close upon four years ago and they were still standing where they had stood since encouraging statements had been made in 1885, 1886 and 1889. They were still hopeful that justice, which had been so often denied to them, would be done, and he was sure no one would hesitate to endorse the resolution which he now had the honor of moving. (Loud applause.)

Temperance and Mission Work.

Ten thousand persons living in the fourth and seventh wards of New York City have signed the pledge not to drink intoxicating liquors for a specified time as a result of the Mission in that section conducted by the Rev. A. P. Doyle. This achievement is considered by experts the most remarkable thing that ever happened in the lower part of Manhattan. Politicians of all parties, merchants, clerks, lawyers, doctors and undertakers are among the pledge takers. Some have agreed to keep from drinking for six months, others have promised for a year.

At the thirty-third annual convention of the Catholic Total Abstinence Society, with over 700 delegates in attendance, the present attitude of that organization on the temperance question was expressed in the following significant resolution:

"The idea of Catholics gaining sustenance at the expense of the souls and bodies of their fellow men makes it incumbent on all Catholics, and especially on all total abstinents, that they will not only not condone or minimize this evil, but will by all their power endeavor to take this blot from the fair name of the Church."

The practice of serving intoxicants at Catholic celebrations was strongly condemned, and Catholics were urged to patronize no Church papers that admit liquor advertising.

THE LONDON SLUMS

(By an Occasional Contributor.)

As an illustration of the great missionary work done by the sisterhood of the Church, I thought well to send you a few facts connected with the life of a nun who died last December in London. As a rule we learn about the good work and heroism of nuns in the heathen missions, or on the fields of battle; but we often lose sight of the fact that in the very heart of civilizations the religious frequently exhibit just as wonderful devotion and courage, self-sacrifice and Christian fortitude.

This lady was born in Ireland, and in 1844 she entered the Convent of the Sisters of Mercy. In 1852 the good and ever lamented Cardinal Wiseman resolved upon establishing a refuge for the outcasts of society at Spitalfields, in the East End of London, the worst slums of that great city. He applied to the Irish Sisters of Mercy; and this young lady, whose name in religion was Sister Mary Joseph Alcocke, was commissioned to take four nuns and go to establish the London mission.

It was the first time, since the Reformation, that a like Order had obtained leave to pitch its tents in the great Metropolis. Had she been ordered to South Africa, or to China, she would have had a less arduous task to perform. The late Mgr. Gilbert was the first chaplain, and the father, so to speak, of the little community.

In 1852—over half a century ago—Sister Mary Joseph and her assistants landed in London, and set up in a very humble building on Crispin street, Spitalfields.

Last December, in her 83rd year, and after having spent fifty years as head of that mission, the good sister died. But what wonderful change she had seen in all these years. Their humble shed grew to become a vast motherhouse, with a refuge capable of housing four or

five hundred nightly refugees, and a chapel that has assumed the proportions of a small Cathedral. And through that refuge have been passed tens of thousands, and hundreds of thousands, of the worst characters of the slums; men lost to all sense of Christianity; women fallen into the lowest depths of crime, boys and girls brought up and nurtured in the atmosphere of iniquity. And of these the majority have come back again and again, and finally a vast percentage of them have died repentant and holy deaths.

The Convent is surrounded by a labyrinth of narrow and dark lanes, that do not deserve the title of streets, and those are the haunts of vice in its worst forms. It is unsafe for any person wearing even ordinary clothes to go through these streets in daylight. They will surely be robbed; and at night very likely murdered.

In 1889, the late Judge Church of Montreal received a letter of introduction to Sister Mary Joseph, from her sister, who lives in Canada. He and his wife paid her a visit. But before going they were warned to leave all watches, rings and money at the hotel. After spending an afternoon at the Convent, it was dark when they proposed to return home. They had about a ten minutes walk to take from the Convent to the station of the Metropolitan Underground Railway. As they were about to leave, the Superior said that it was unsafe for them to attempt walking in those streets after dark. She called a Sister and told her to accompany the visitors to the station and see that they were not molested. To the judge's surprise, he found himself and his wife going through the slums, guided and protected by a frail little creature of a nun. He asked the Sister how she proposed getting back, and she replied: "We nuns are safe. A policeman might be knocked down, but there is not a character had enough in all this section to molest or insult one of us—and if he did his life would not be worth a hair's purchase." They fairly worshipped the Sisters. And these nuns could go into the worst dens and bring out people whom they wanted to rescue, or take to the refuge, and no objection was ever known to be made.

The reader can imagine the labors, sacrifices and heroism of these Sisters of Mercy. And yet this is only one feeble illustration of all the noble deeds that they have performed in the very centre of the worst section of the largest and most corrupt city in the world. Possibly this little sketch may serve to stir others into a disposition to relate some of the facts that they know about Catholic nuns; the work would be a most meritorious and deserved one.

STEEL STRUCTURES.

In the Baltimore fire modern fire-proof construction was for the first time subjected to a supreme and convincing test. The result was a complete demonstration of the effectiveness of this form of construction. Indeed, the fire resisting qualities which it developed surpassed the expectation of experts. It had been generally conceded that an excessive heat like that generated in the storm-fanned Baltimore fire might destroy the life of the steel in a steel frame building, even if the protecting walls of brick stood without the disintegrating effect of the flames. But the framework of the steel buildings in Baltimore remained uninjured, though attacked by the heat both from within and without.—New York Sun.

ST. PATRICK'S JUNIOR DRAMATIC CLUB.

The members of St. Patrick's Junior Dramatic Club are working hard preparing a spirited and very interesting play. They will hold the boards for the first time on March 17th, when they expect to give the young people of the parish a very pleasant surprise.

EVICTIONS.

There were 60,463 evictions for non-payment of rent during the year 1903 in Manhattan borough of New York city.

A MAN'S WORTH.

"A man is worth just so much as the things are worth about which he busies himself," said Marcus Aurelius.

A DOUBLE WEDDING.

(By An Occasional Correspondent.)

The annals of Catholic immigration from England, were enlivened last week by a double wedding, which took place at St. Patrick's Church, on Monday.

The officiating priests was the Rev. Father Martin Callaghan, and the contracting parties, Mr. John Sullivan and Miss Nellie Macdonald, Mr. Thomas Cottle, and Miss Ellen Coyle, all wards of the Catholic Emigrating Association, of London and Liverpool, Eng., and this city. Mr. Cecil Arden, the Hon. Agent of the Association, gave the brides away, and there were present at the Church in addition to many other friends, Miss Agnes Brennan, Superintendent of the Home, under whose care the lives of each one of the contracting parties has been fostered in Canada; Mr. Michael Coyle, Farnham, P.Q., brother of Miss Coyle, and Miss Elizabeth Macdonald, sister of Miss Macdonald.

After the ceremony at the Church the happy couple adjourned to St. Vincent's Home, 28-30 Park Avenue, St. Henri, where a light breakfast was served. In the evening a supper, which combined the necessary attributes of a wedding breakfast, was presided over by Mr. Justice Curran.

After supper Mr. Cecil Arden, in introducing the brides and their newly made husbands to His Lordship, expressed the importance which such an event became, not only in connection with the work of child immigration in Canada, but also in its influence upon the public mind in England. The two chief objects of the work in rescuing and caring for the children, was to save their faith, and to give them a better opportunity in life than they would otherwise be able to obtain. That they had been justified in sending to Canada, for this object, the four young people for whom to-day was the happiest day of their lives, he thought could not be questioned. The young men had not only sought Catholic brides, but had sought them in the old Home, round which they all clustered, and they were proud of the fact that they had been married that morning in the grand old church of St. Patrick, whose history made a link strongly forged with the old country. That their material prospects justified before consenting to give the brides away. He wished them joy in their married life, which he hoped might be prolonged for many years, and with his own wishes he coupled those of Miss Brennan, for whom the day was indeed a proud one.

Mr. Justice Curran, in congratulating the happy couples, did not see why he should have been called upon to rake up from the ashes of the past, reminiscences of a similar happy day, in order to advise and encourage his young friends, especially when there were other couples present, whose own marriages were of a sufficiently recent date to make their advice more seasonable. However that might be, he had indeed great

pleasure in coming to preside at the wedding party. In the work of the Association he took the deepest interest, and watched its progress with the keenest pleasure. It was, he felt sure, a source of great gratification to the officials of the work, to see such a culmination of their efforts as the double wedding of to-day exemplified. It was a bright spot in the history of the Home, in which those interested could not fail to feel the keenest pleasure.

His Lordship entertained the company by much humorous advice to the young couples, and in conclusion asked all to drink heartily, in a beverage he was pleased to see was non-intoxicant, the health of the brides and bridegrooms.

The toast was enthusiastically responded to, and acknowledged by both bridegrooms.

Mr. Frank Curran proposed "Success to the Catholic Emigrating Association," with which he coupled the names of Miss Agnes Brennan and Mr. Cecil Arden. Mr. Curran, while admitting that a good deal of his connection with the work was brought about through his capacity as legal adviser of the Home, nevertheless assured those present that both he and Mrs. Curran took the liveliest interest in all that concerned its progress and welfare. He was not surprised at the gathering they were present at that evening, because he knew that the welfare of the children committed to the care of the Association was fostered in every circumstance of life.

Mr. Cecil Arden briefly responded, acknowledging the honor conferred upon the work by the presence of His Lordship Mr. Justice Curran in the chair.

Mr. William Evans, an old boy, himself married in Canada, rose on behalf of the old boys and girls to express the good wishes of their comrades for the future welfare of the happy couples. He drew some amusing contrasts between boarding and married life, and in conclusion asked Miss Agnes Brennan, in the name of the old boys and girls, to present to each of the brides a beautiful parlor clock and ornaments subscribed for by their friends, a duty Miss Brennan suitably performed. The remainder of the evening was spent in an enjoyable manner. During the day each bride was the recipient of a cablegram from the headquarters of the Association in Liverpool, wishing them much happiness.

Amongst those present, either at the Church or at the Home afterwards were Rev. Father Holland, C.S.S.R., Mr. Justice Curran, Mr. and Mrs. Frank Curran, Dr. Mulhally, the Misses Nicholson, Mr. Descousteaux, Mr. and Mrs. Cusack, and Mr. and Mrs. Daly, and many other friends.

The brides were both the recipients of many valuable and useful presents, which were on view at the Home.

RANDOM NOTES.

of the diocese of Clifton was held on the 27th January, in the Grand Hotel, Bristol.

CATHOLIC RESCUE SOCIETY.—In comparison with most of the dioceses in England the Catholic population is small. But few can compare with it in its equipment of religious institutions for looking after God's friendless ones. Among the most noted of these may be mentioned the Good Shepherd Convent, Bristol, with a refuge for over 200 inmates, and a reformatory for 120 girls; St. Elizabeth's Convent, Salisbury, with accommodation for over 100 industrial school girls; the Industrial School for Boys at Cannington, with 100 beds; the beautiful Home for Poor Law Children of the Mercy Convent, Westbury-on-Trym; the Guardians' Home for Catholic Boys at Bishopston, and the Orphanage of the Franciscan Sisters at Woodchester. Hitherto it has been left to individual effort, to the Brothers of St. Vincent de Paul, and to Catholic Guardians of the Poor, to see that children who required protection, whether under the Industrial Schools and Education Acts or the Poor Law were transferred to the Catholic Institutions and thus saved from the peril of losing their faith. His Lordship the Bishop of Clifton, zealous that he should lose none of those committed to his care, determined to organize this heterogeneous effort and resolved in instituting a Catholic Rescue Society in the Diocese. For this purpose a large and representative meeting of the clergy and laity

AN EDITOR'S MARRIAGE.—Referring to the marriage of Mr. James Jeffrey Roche, of the Boston Pilot, the Western Watchman remarks:—

"The Catholic editors are all throwing large handfuls of rice at their co-laborer of the Pilot. It seems Mr. Roche has taken a partner into the business, who without exercising any authority over the columns of the paper, will absolutely control its editor."

ANOTHER CHANGE.—With the approbation of Archbishop Quigley, another Chicago parish passed from the administration of secular clergy to that of a religious order when the Benedictine Fathers assumed the charge of St. Paul's Church, Hoyne, avenue and Twenty-second street. In assuming charge of St. Paul's parish the Benedictine Order will assume a debt on the parochial property amounting to \$200,000. The property includes a group of buildings, consisting of a magnificent Church, school, rectory, parish hall and convent, covering one square block and unsurpassed in modern architectural style in the city. The congregation numbers over 5000, and nearly 1000 pupils attend the parish schools. In addition to ministering to the congregation, the Benedictines will also become chaplains to the small-pox hospital.

THE HISTORIES OF TWO BOYS.

Emerson prefaced his essay on "Compensation" with the remark that he had always wanted to write upon that subject. There is a true story on compensation from the salary point of view that I have always wanted to write, and now I am going to do it.

microscope, Smith discovered that he knew three times as much about lace as he had ever expected to know. Out of his savings he bought a powerful hand magnifying glass, that he carried daily with him to the store.

THE PARENT AND EDUCATION

On a recent Sunday evening, in St. Peter's Church, Rev. Vincent Wilson gave the first of a series of sermons on Education. Taking for his subject "The Parent and Education" he said:

To the parent, and to the parent alone, belongs the right of education in the fullest sense and completest; and this not only while children are infants or very young, but through the whole course of education till complete, and the children have reached the status of men and women with rights of their own.

RAILROADS. GRAND TRUNK WORLD'S FAIR. ST. LOUIS, Mo. April 30, Dec. 1, 1904. INTERNATIONAL LIMITED daily at 9 a.m. to Toronto at 4.40 p.m., Hamilton 5.40 p.m., Niagara Falls, Ont., 6.45 p.m., Buffalo 8.00 p.m., London 7.45 p.m., Detroit 10.30 p.m., Chicago 7.30 a.m.

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This week I hesitate to correspond "By good reason that it from my pen. Last week before I at and give a synopsis that Rev. Father Ke written on this imp and I succeeded, I th the arguments dow where the author d regarding the Propag Faith, and the work Catholic Church in th well as the probable Mongolian races fr point of view. Consid upheaval now going East, where war has wings of destruction o portion of a great co that I cannot safely a that curtain Father Ke but give it just as it pages of the American tery Review:

OLD PUBLICATIONS.

(By a Regular Contributor.)

Since I have commenced taking extracts from my old "Almanacks," several readers have asked me to furnish them with special information. While I may or may not be able to comply with all their requests, I do not claim to go beyond what the "Almanacks" afford me. One of the most recent inquirers has asked if these "Almanacks" give the names of the various Governors of Canada and the dates of their respective administrations. That of 1825 gives a list, as required, from 1663, when Canada was erected into a Royal Government, down 1824. As this list may interest others, and possibly be of use to some, I will transcribe it from the page before me.

- List of Canada's Governors, and the time when they began to govern from 1663 to 1824.
- Sieur de Mesy, 1 May, 1663.
- Sieur de Courcelles, 23 Sept. 1665.
- Sieur de Frontenac, 12 Sept., 1672.
- Sieur de la Barre, 9 Oct., 1682.
- Sieur Marquis de Nouville, 3 Aug., 1685.
- Sieur de Frontenac, 28 Nov., 1689.
- Sieur Chevallier de Callieres, 14 Sept., 1699.
- Le Sieur Marquis de Vaudreuil, 17 Sept., 1705.
- Le Sieur Marquis de Beauharnois, 2 Sept., 1726.
- Sieur Comte de la Galissoniere, 25 Sept., 1747.
- Sieur de la Jonquiere, 16 Aug., 1749.
- Sieur Marquis de Quenne de Menneville, 7 Aug., 1752.
- Sieur de Vaudreuil de Cavagnal, 10 July, 1755.
- James Murray, 21 Nov., 1763.
- Paulus Emilius Irving (President), 30 June, 1766.
- Guy Carleton (Lt.-Gov. and Com. in Ch.), 24 Sept., 1766.
- Guy Carleton, 11 Oct., 1774.
- Frederick Hallidam, 1778.
- Henry Hamilton (Lt.-Gov. and Com. in Ch.), 1774.
- Henry Hope, (Lt.-Gov. and Com. in Ch.), 1775.

- Lord Dorchester (Gov.-Gen.), 1776.
- Alured Clarke (Lt.-Gov. and Com. in Ch.), 1791.
- Lord Dorchester, 24 Sept., 1793.
- Robert Prescott, 1796.
- Sir Rbt. B. Milnes, (Lt.-Gov.), 31 July, 1799.
- Hon. Thos. Dunn (President), 31 July, 1805.
- Sir J. H. Craig, K.B., (Gov.-Gen.), 22 Oct., 1807.
- Hon. Thos. Dunn (President), 19 June, 1811.
- Sir Geo. Provost (Gov.-Gen.), 14 Sept., 1811.
- Sir G. Drummond, G.C.B., 4 April, 1815.
- Sir Peregrine Maitland, 1815.
- John Wilson, Administrator, 22 May, 1816.
- Sir J. C. Sherbrooke (Gov.-Gen.), 12 July, 1816.
- Duke of Richmond (Gov.-Gen.), 30 July, 1818.
- Hon. James Monk, (President), 20 Sept., 1819.
- Earl of Dalhousie (Gov.-Gen.), 18 June, 1820.
- Sir Frs. Nath. Burton (Lt.-Gov.), 7 June, 1824.

This brings us down to the year of the publication of the volume before me. During the last three quarters of the nineteenth century the Governors of Canada were even more important than those above mentioned; they had to do with more critical periods in our history, and they were associated with the greatest developments of Canada and her resources. It will be seen by the list above given that there was not the same uniformity of powers, functions and jurisdiction amongst the Governors, as we have found since the Union of 1840, and, above all, since the Confederation of the Provinces, in 1867. But we must remember that from 1663 to 1825 Canada passed under a Royal Government, then passed from French to British dominion, passed through the American invasion of 1778, and the war of 1812; consequently the Governors, or rulers had stormy times.

subjects with which they can only be theoretically posted, and drifting into the political arena before their time. It seems to us that the building up of such a life upon so frail a foundation must be very injurious in the long run. For one boy who will come out of that school properly equipped for life in the world, ten will come out with a taste for the excitement of the gambling side of politics. Moreover, during their scholastic term we cannot conceive how these boys are to give proper attention to serious studies, if their minds are to be filled with all the elements and sensations of a mock political existence. Then we see nothing to indicate a solid religious and moral basis for the principles they are expected to put into practice. However, if the school is a success, so much the better; but we prefer to wait before growing enthusiastic over it.

CATHOLIC AND PUBLIC AFFAIRS

We have repeatedly given it as our opinion that, if the Catholics were to do their duty, there would be less political corruption in our large cities, where they form such a numerous and powerful element of the population. We notice that Mr. Griffin in the January number of the "Researches," takes the Boston "Republic" to task for asserting that Philadelphia "is fast in the grip of a ring devotedly Republican and Protestant"; that "Catholics as a rule vote solidly against the wrecking spoilsmen," and that "Protestants are responsible for the unspeakable horrors of Philadelphia's municipal mismanagement." "Were Catholic voters honest," Mr. Griffin replies, "no such great corruption would exist." But "Catholics are in the ring"—"both as contractors and office holders. The great body of Catholic voters have been corrupted by being made policemen, firemen, or put in minor offices. That secures the votes of all their relations. Everybody in Philadelphia knows that. The Catholic voters are not more honest than others." Mr. Griffin even thinks that "the chief responsibility" rests with them. We may add that his statements apply to several other large cities, notably New York, where Tammany is largely made up of Catholics.

Is it not high time that we quit boasting, re "reform"?—The Review, St. Louis.

Father O'Hare, of Brooklyn, does not seem to be afraid of the idea of Catholics in politics as such, with good Catholic objects in view, as he suggests (in his recent lecture to the Fenelon Reading Circle): "Thus far they (Catholics) have not entered into politics as Catholics with Catholic ideals, Catholic principles or Catholic convictions." A Catholic renaissance without a regeneration of civic life, without a public conscience, without laws that adequately express divine justice, is inconceivable and impossible. Thus far we have not performed the duties which belong to the lay apostolate. We have allowed the enemy to intimidate us. He has made us swing the flag on all occasions, not in the interests of country, but to carry out the very undertakings which were intended to destroy the principles we hold dear and to weaken here or elsewhere the salutary influence of the Church we love so much. It is time that we awaken from our political stupor or intoxication."

Ireland's Language.

Much has been written and said, within the past few years especially, about the national language of Ireland, and it is not easy to say anything that is absolutely new on the subject. However, Rev. P. S. Dineen delivered a lecture on "The Irish Language as the National Language," before the Naas Branch of the Gaelic League a few weeks ago, in which he gave expression to some very fine thoughts regarding the subject. He pointed out that, on account of the manner in which the Irish language was choked off by restrictions, and unrecognized by the State, it was not easy to prevail upon the world to recognize it as a National Language; yet its claims to that distinction were strong and numerous. Here is what he said, in part: "The Irish language was the only language that represented human thought as it had grown and developed in the mind of the Irish race. It was the only language that could express in full the passionate yearning for what is true and beautiful, the ardent, enthusiastic spirit, the live wit, the melting pathos, the

keen satire that that characterizes our old-world people; it was the only language in which their native fervor could have full play, in which full justice could be done to their imagination and artistic instincts; it was the only language that deserved to be styled the National Language of Ireland."

Then he added this very truthful explanation: "A national language was a language that had molded the thought and expressed the aspirations of a nation for a long period of time. The simplest words in such a language that the infant learned at its mother's knee had an influence in molding its character that all the learning of the schools could not give. If it disappeared its place could not be supplied even by the most renowned language in the world. If Irish were to be wiped out to-morrow as a living speech, English could not supply its place as have no national language in any important sense of the word."

"Up to the opening years of the eighteenth century English had made little headway in Ireland; there was practically no literature in English either written by Irishmen or circulated in any considerable portion of the island. The Irish language and Irish literature were everywhere. During the eighteenth century the English colony in Ireland and the native Irish who were brought up as English cultivated the English language to such good purpose that they outshone their English rivals during the same period in the excellence of their literary productions. Men like Goldsmith, Parnell (the poet), Swift, Burke and Sheridan had shed lasting glory both on the country of their birth and on English letters. Nevertheless writers such as these, with all their excellences, did not express the heart and mind of the historic Irish race. Their works had undoubtedly an Irish flavor, but their souls did not drink in Irish traditional lore; they had in a manner cut themselves adrift from the historic current of Irish life. The masses of the people toiled on in slavery, in their own traditional lives, and in hardship, and in poverty, leading an ingent to their emotions in their old-world language."

There is a vast amount of truth in this. Even the wonderful literary movement of the "Forties," that gave Ireland the "Nation," and the galaxy of poets, essayists, and journalists, whose effusion astonished the world and whose pens enriched English literature beyond compare, were not Irish writers in the sense that they used the Irish language. It is true that they utilized the English to such effect that they made it an instrument of aggression and defence for their country; but still, at best, their's is Irish literature in the English language.

Ways and Means of Erecting Churches.

Priests of the Newark diocese have been invited by the Right Rev. Vicar General, Monsignor John A. Sheppard, of Jersey City, who is acting Bishop at the present time, to participate actively in a new plan to assure the means of paying for the new Cathedral of the Sacred Heart in that city. Besides the clergymen prominent laymen will also be asked to join in the work.

The proposition, which has been considered by Bishop O'Connor before he started for Rome, received his approval, and the Vicar-General is acting in accordance with his desires. The plan is to have all the priests of the diocese take out endowment bonds in a life insurance company, the amount of the bond to be paid to the Cathedral fund on the death of each subscribing priest, or at the end of the endowment period. For the last seven years all the priests of the diocese have been devoting a portion of their salaries to the fund for the erection of the Cathedral. Priests who take up the new plan will not be asked to continue the direct contributions any longer. It is anticipated that under this arrangement a fund of more than \$500,000 will be raised, and though not immediately available to pay off the debt on the Cathedral, would safeguard that point ultimately.

So far the work on the Cathedral has proceeded without the incurrence of any debt, but if the new plan is favorably regarded and acted on by the clergy and lay people of sufficient means, it is possible that the work may be pushed to speedy completion. Bishop Wigger, who started the Cathedral, planned to raise \$100,000 a year for ten years, but Bishop O'Connor would like to have the building finished as speedily as possible, and does not wish to drag the work over so long a period.

TEMPERANCE AND ITS LESSONS.

A paragraph appeared a little while ago in some journals stating that there was in the Parry Sound jail under sentence of six months for vagrancy, an old man named David Brown, who had for twelve years been private secretary to the late Sir John A. Macdonald. He was described as a first-class bookkeeper and mathematician, but a victim of the drink habit. Mr. G. F. Marter wrote a letter addressed to the name given at Parry Sound jail, asking whether or not the statement mentioned was true. He received a reply, pathetic in its wording, but strikingly instructive in its sketch of a career that might have been full of usefulness as it was of disgrace, had the open bar-room not existed as it does under the sanction of the law. We let the sad story speak for itself. The letter is almost in full as follows:

Dear Sir,—I received your kind and welcomed letter, and in reply thereto I beg to state that the clipping you speak of was handed to me by Sheriff Armstrong. The contents of it are true with one exception. I was not Sir John's private secretary but was through his influence employed in the census department, and was discharged by him upon my refusing to sign the pledge. This occurred in the year 1871, but I was employed through Sir John's influence and Lord Cecil's in various other occupations. I only remained in Ottawa three years altogether. I have no doubt I could have been employed for life at the Parliament Buildings if I only had signed that pledge, but I was rather "hasty and hot-tempered" in disobedience of orders.

I went to Toronto in August, 1873, and remained there about five years, working in one place and another. I drank very heavily in Toronto. Whiskey caused the separation of my wife from me in 1877, and I have not heard from her since. She went back to England in 1879. That enraged me to such a pitch that I left Toronto, and for a time did not know nor care where I went. I went to St. Thomas, County Elgin, in 1880, and stayed there about two years, employed in different places, but became discontented and went to St. Catharines on a terrible spree. I went to Dr. Clarke there and told him all. He gave me some medicine to cause sleep, but I did not comply with his instructions. Instead of taking his medicine every six hours I took the whole at once in a glass of brandy.

The same Dr. Clarke is now dead. I remember his wife was present when he gave me the medicine, and she advised him not to give it to me, but let me call when I wanted to use it. He told her I looked to be all right. I was perfectly sober at the time, but still the craving for more drink was there. I went directly to a hotel and took the powders all at once.

About twenty minutes afterwards I felt very sleepy. It was then about 9.30 p.m. I was afraid I might be locked up by the police. I had no money in my possession so I started for Niagara Falls. The moon was shining brightly. I was somewhere in the country, about two miles out of St. Catharines, getting very sleepy and went to lie down in a ditch, as I thought. It was a pond of water, not deep, fortunately for me, and I never knew that it was not solid ground.

How long I slept I know not. Somebody roused me up and directed me towards Niagara Falls. I was very weary and faint, and the fingers of my right hand were closed tight. I could not open them for eight days. I got into Clifton about daylight, and went over the Suspension Bridge to the other side. I went into a drugstore there. Dr. Clark (second) kept it, or had an office upstairs. I told him what I did with the medicine. He was surprised to see me alive after taking it.

ILLUSTRATIONS.

Wife—What is meant, John, by the phrase "carrying coals to Newcastle?"
Husband—It is a metaphor, my dear, showing the doing of something unnecessary.
Wife—I don't exactly understand. Give me an illustration—a familiar one.
Husband—Well, it I was to bring you home a book entitled "How to Talk," that would be carrying coals to Newcastle.

all at once, but he fixed me up all right, took me to a hotel, and told them to keep me there until further orders. But I was to get no intoxicants. He told me that the fingers would be all right in a week or ten days. He was very kind to me, and sent me back to Toronto again. I remained in Toronto then some time longer, how long I cannot positively say now, but went from there to Barrie, and then to Collingwood, where I signed the pledge on the advice of M. S. Begg, Ed-Ward and other Royal Templars, and kept that pledge three years.

Then I took a notion to go to Manitoba and settle there. Mr. Begg and the other members of the Order advised me not to go, but as I would not take their advice I went, and suffered for going. I had a little money then, about \$200. Had I left it in the bank I would have acted wisely. I had never touched strong drink in Collingwood, and on starting I was in a measure determined to go through sober, but alas when I reached Barrie, having a few hours to wait for the train, I walked up and down the street until at last I fell in with an acquaintance from Ottawa, one who was once employed in the Parliament Buildings when I was there. At the Victoria Hotel I took a cigar with him, and after the cigar some brandy. I did not know when I got to North Bay or Winnipeg.

I remained a week at the latter place, went to Brandon, drank there went to Calgary from Brandon, and went to a hotel to board. I had just \$3.15 when I arrived. Then I was arrested for being drunk, and sent to the Mounted Police jail for a month. I drank again when liberated, and was sent back for another two months. During this spree my excursion ticket was lost, and I did not know what to do. I spoke to the chief of police about it. Suspicion fell on the hotel-keeper, who had tried to sell a ticket to Ontario for \$15 to a boarder. However, I wrote to Mr. Begg, and he very kindly got up a subscription list in Collingwood, and sent sufficient funds to bring me back again.

I made up my mind when I left Calgary not to drink again, and was determined to go back sober, but I built my castles in the air. There was whiskey on board the train all the way back. At Allandale I fell off the car steps to the platform, and was a conspicuous looking object when Mr. Begg and Mr. Cunningham took me home to Mr. Begg's house, where I had to remain for three weeks until I got well again.

After that I went into the tea business, sold books also, and did very well until I gave way again last January in Beeton and fell down on the ice and fractured a rib. I caught a bad cold, have been sick ever since, and I am now suffering from inflammatory rheumatism and asthma.

So, dear sir, you have my history now pretty well. You may read it publicly, and may God bless the sentiments coming from an unfortunate man in the past but now in possession of God's peace, and one who has been plucked as a brand from the burning.

I may say here that I heartily acknowledge the goodness of Mr. George, the jailer, and his wife, and also Sheriff Armstrong, who have taken a very great interest in me. I am reading always something to keep away dull care and sin, and like Daniel, I will not touch, taste or handle intoxicating drinks during the remainder of my natural existence, God being my helper, as He is the helper of all who seek Him diligently.

In conclusion, I beg to say, through you, to your hearers, "Wrestle with God," as Jacob did. Wrestle mightily in prayer and faith and God will give you the victory in closing the bar-rooms, which is the root of all misery, wretchedness and woe.

CHAPTER

Few truer, warmer friends existed between two girls which bound together the Alexis Grey and Virginia. and in more ways than one positions differed more widely theirs. They were cousins, same age, both were only one and, being born and brought up the age of twelve in the same neighborhood, they seemed like their childish love was that the thought of separation seemed almost a cruelty, heart of Alexis's father had been in the far West, where often dreamed that a princely fortune awaited him, and this time, taking his wife and five years passed, and this bright dreams partially Mr. Grey returned to his name but his accumulated wealth bring him happiness for his wife had been in delicate health many months, and it was with her recovery that he had her back. Nothing that kind and money could do for the was left undone, but all to for one evening about two after their return she breathed in the arms of her dear Virginia was the only other present, and as Alexis turned sympathy, in this the hour of her life, another friendship seemed to spring between them, and from that much of their time was spent.

But here let us take a glance at the girls as they appeared at the age of seventeen. Alexis, was a few weeks the senior, was of medium height, her hair was a rich shade between a brown and gold, and her eyes, which were deep blue, had in them a sweet expression which imparted beauty otherwise not handsome features attracted much admiration. On the other hand was tall and slender and had a queenly bearing contrasted greatly with her cousin's air of retirement. She was a young girl with great masses of wavy hair, a fair complexion, eyes which differed from Alexis's in the fact that they shone with birth and happiness. Ever agreed in saying that Virginia was very beautiful. She was one of those light-hearted girls who, never known an hour of sorrow, upon life as one day of continuous sunshine out of which we were made as much pleasure as pain and her greatest aim was to well and to make friends. In the succeeded well, for wherever she went she was always sure to be warmly welcome. Alexis, however, was scarcely known outside of a small circle of friends, and preferred the company of books in her room, she cared to make few friends, and many who did not thought that her cousin was a girl for whom she had a special affection, and they wondered how she could love each other so devotedly when they were so different.

Mrs. Grey's death had cast a gloom over her daughter's life. Virginia's smiling face and cheerful ways alone could dispel, and Alexis might have been better off to have seen her cousin more of her own bright spirits. She loved her most devotedly, but only one fault, but it was a feeling of sympathy rather than that she looked upon her as a favorable fact that her dear Alexis was a Catholic.

From childhood Virginia had been from her parents to deeply regret her uncle's marriage to a Catholic in defiance which no Grey had before thought of committing. Her angry had they been where she permitted his child to be reared by a Catholic priest, but had fostered hopes that if Alexis were brought up a Catholic she might come when she could, be true from her error. Their first impression had been to disown him for his later they had wisely concluded that such an act would make her worse on both sides; so she acknowledged Mrs. Grey as one of the family and while their big hearts were unaltered, they soon learned to have on account of her sinners. Happily for her she was new of the feeling which still lingers in the hearts of her husband's relatives. With Alexis it was different. Her keen, sensitive nature quick to perceive how they deepened their faith; but while it caused

ESSONS.

THE TWO COUSINS.

By MARY ROWENA COTTER.

CHAPTER I.

Few truer, warmer friendships ever existed between two girls than that which bound together the hearts of Alexia Grey and Virginia Summers, and in more ways than one, few dislocations differed more widely than theirs. They were cousins, nearly the same age, both were only daughters, and, being born and brought up to the age of twelve in the same neighborhood, they seemed like sisters. Their childish love was so strong that the thought of separating them seemed almost a cruelty, but the heart of Alexia's father had long been in the far West, where he had often dreamed that a princely fortune awaited him, and thither he went, taking his wife and child.

Five years passed, and then, with this bright dream partially realized, Mr. Grey returned to his native city, and his accumulated wealth failed to bring him happiness for his dear wife had been in delicate health for many months, and it was with hopes of her recovery that he had brought her back. Nothing that kind friends and money could do for the invalid was left undone, but all to no avail, for one evening about two months after their return she breathed her last in the arms of her daughter. Virginia was the only other person present, and as Alexia turned to her for sympathy, in this the saddest hour of her life, another bond of friendship seemed to spring up between them, and from that day much of their time was spent together.

But here let us take a glance at the girls as they appeared at the age of seventeen. Alexia, who was a few weeks the senior, was of medium height, her hair was of a beautiful shade between a brown and a gold, and her eyes, which were of a deep blue, had in them a sweet sad expression which imparted beauty to her otherwise not handsome face, and attracted much admiration. Virginia on the other hand was tall and stately and had a queenly bearing which contrasted greatly with her cousin's air of retirement. She was a blonde, having great masses of waving golden hair, a fair complexion and eyes which differed from Alexia's only in the fact that they shone with birth and happiness. Every one agreed in saying that Virginia was very beautiful. She was one of those light-hearted girls who, never having known an hour of sorrow, looked upon life as one day of continuous sunshine out of which we ought to take as much pleasure as possible, and her greatest aim was to appear well and to make friends. In this she succeeded well, for wherever she went she was always sure to find a hearty welcome. Alexia, however, was scarcely known outside of a small circle of friends, and preferring the company of books in her own home she cared to make few new friends, and many who did not know her thought that her cousin was the only girl for whom she had any affection, and they wondered how they could love each other so devotedly when they were so different.

Mrs. Grey's death had cast a gloom over her daughter's life which Virginia's smiling face and cheerful ways alone could dispel; and, while Virginia might have been better pleased to have seen her cousin manifest more of her own bright spirits, still she loved her most devotedly, finding only one fault, but it was with a feeling of sympathy rather than censure that she looked upon the deplorable fact that her dear Alexia was a Catholic.

From childhood Virginia had learned from her parents to deeply regret her uncle's marriage to a Catholic, an offence which no Grey had ever before thought of committing. Still more angry had they been when he had permitted his child to be baptized by a Catholic priest, but they had fostered hopes that if Alexia were brought up a Catholic the time might come when she could be turned from her error. Their first impulse had been to disown him for his folly, but later they had wisely concluded that such an act would make matters worse on both sides; so they acknowledged Mrs. Grey as one of the family and while their bigotry was unaltered, they soon learned to love her on account of her winning ways. Happily for her she never knew of the feeling which still lurked in the hearts of her husband's relatives. With Alexia it was different, for her keen, sensitive nature was quick to perceive how they despised her faith; but while it caused her

many a bitter pang, she appeared only to see the affection they sought to bestow upon her. The long, sad year of mourning for her mother's death had drawn to a close, and more to please her aunt and cousin than through any vain feelings of her own, Alexia had laid aside her black and began preparations to enter society with Virginia. In childhood the girls had anticipated with an equal interest this important event of their lives, but now to Alexia it seemed almost a sacrifice to think of attending parties and operas with her mother dead. However, as her love for her cousin daily increased, she found it more difficult to long remain uninterested in anything that pleased her; her father, too, being very proud of her, had only one ambition, which was to see his Alexia admired and married well. It was not long ere the first was realized, and for three years the two fair young ladies reigned as queens of society, one winning hosts of admirers by her efforts to make herself attractive, while the other captivated hearts by her gentle, unassuming ways. Neither had any thought of choosing a companion for life, for Virginia preferred remaining free to enjoy the pleasures of single blessedness for some years to come, while Alexia cared for no man but her father, whom she felt deserved her undivided affections; so while he lived she would not marry.

"With echoing steps the worshippers departed one by one; The organ's pealing voice was still, The vesper hymn was done; The shadows fell from roof and arch, Dim was the incensed air, One lamp alone with trembling ray, Told of the Presence there."

—Proctor.

It was the last evening of the lovely month of May, and Alexia had gone alone to the Cathedral to be present at the closing of the May devotions. That afternoon had been the first that she had spent alone with her cousin for some time, and they had expected to attend the devotions together, but they were disappointed.

They had passed their twentieth birthdays, and Virginia, who was an artist, had a studio where she spent most of her time. She had several pupils who had free access to her rooms, so she was seldom alone with her cousin, who often visited her. Alexia felt it her duty to spend her evenings with her father, when he was at home, but as he had business which often kept him away for several days at a time, she could be with Virginia during his absence. These evenings, which had once been so pleasant for Alexia, were rather tiresome now, for her cousin's attentions were too often claimed by Robert Hurley, a wealthy young gentleman whose acquaintance she had recently made. True, she was always welcome to remain in the parlor with them, and Mr. Hurley always inquired for her when she was absent, but—will I call it selfishness to say that she preferred having her cousin all to herself?—so with him there, she was always glad when she could excuse herself and go to her own room. At first she had tried to sit up in her room and wait for her cousin, but as she had been accustomed to retire very early, she found herself falling asleep in her chair before his departure. With a sad heart she felt that her Virginia was slowly drifting away from her, and at the same time she began to have a distaste for the gay society into which she had drawn her, and to wish to be alone where all was quiet.

One thing alone Alexia had been unwilling to sacrifice to please her adored companion, and that was her religion, to which she had remained as steadfast as when she had gone to church with her mother. Although it grieved her to be obliged to refuse to gratify her slightest wishes, she had in obedience to the rules of her own faith declined Virginia's pressing invitations to attend prayer meeting with her, or perhaps go to hear some of the noted evangelists who visited the city. With Virginia her religion was little more than a matter of fashion, for she attended one of the most aristocratic Protestant churches in the city, scarcely knowing what the teachings of that church was grounded, and nei-

ther did she care very much, for her motto was that "one church was as good as another, and as long as anyone tried to do right, they were as well off not to attend to any church." Happily for her she was possessed of many natural virtues, which kept her in the path of justice and which had they grown out of a true faith like her cousin, might have shown as resplendent stars for eternity.

Alexia's refusal to attend her church had met with a like refusal on her part, but on this afternoon when she heard of the grand closing exercises of the May devotions, she had sent a thrill of joy through the heart of her cousin by saying that she wished to attend. They had stopped at the Cathedral on their way home from a long walk to see the decorations which were placed at Mary's shrine, and Virginia, who was passionately fond of flowers, had talked of it all the rest of the way home, commenting on how beautiful the shrine must look in the evening, when the candles were lighted. In the evening the girls were putting on their hats when the door bell rang, then a rap came at their door and a servant announced Mr. Hurley.

"I am so sorry I cannot go with you," said Virginia when she saw the look of disappointment on her cousin's face, "but you will excuse me this time, won't you, dear?"

"Certainly," said Alexia, forcing a smile, and as Virginia laid her hat on the table, and after a hurried down stairs, she added: "Good night, Virginia, I hope you will have a glance in her mirror started to go pleasant evening and I will try to see you at the studio to-morrow."

"Aren't you coming back to-night?" asked Virginia.

"No," said her cousin, "I think I will go home, as I have some work to finish in the morning."

"Good night, then, dear cousin," throwing her arms around her cousin's neck she kissed her affectionately, and with a face beaming with smiles she hurried down stairs.

Alexia looked sadly after her, feeling more keenly than ever the great change that was coming over her, for something told her that the happy days they had spent together were drawing to a close, and she almost wished that Mr. Hurley had never met her cousin. Such a feeling might seem like selfishness on her part, but left as she had been with no other woman on whom to bestow her affection and confidence, she could hardly be blamed for this pang; but Virginia never dreamed how her cousin felt. Had she known it she would only have laughed at her, for she had often told her that she liked Mr. Hurley as a friend and an escort to social gatherings, but she had no thought of marriage.

There were tears in Alexia's eyes as she silently guided down the back stairs and out through the back door to escape Mr. Hurley, who always inquired for her; but when she was out in the air she wiped them away and gazed heedlessly on toward the Cathedral. The tears flowed afresh when she heard the sweet voices of the Children of Mary answer the Litany of Loretto, sung by the priest, and saw the beautiful procession as it wended its way through the long aisles of the grand old Church, and pause before Our Lady's shrine, which was ablaze with lights. Under any other circumstances Alexia would have felt while looking on the lovely vision, that she had almost a foretaste of heaven, but to-night there was sadness mingled with her joy, for she knew that Virginia, whose artistic tastes made her such a passionate lover of beauty, would have enjoyed it so much; but during this hour Virginia was so deeply interested in a game of chess, and Mr. Hurley's bright conversation that she entirely forgot her cousin.

It was over now, and continuing in the beautiful words of Adelaide Proctor we might say: "In the dark Church she knelt alone."

Her tears were falling fast, for, for aught she knew or cared what was passing around her, Alexia was indeed alone. With the exception of a number of penitents who knelt around the confessionals, waiting to purify their hearts for the reception of Holy Communion on the morrow, which was to be the first Friday as well as the first day of the Sacred Heart's own month, all had left the Church. She had received her month's Communion last Sunday and had had no intention of going again to-morrow; but still she lingered as if

loathe to leave the church. As soon as the crowd, which for a few minutes thronged the railing in front of Mary's shrine, had dispersed, she went and knelt there for half an hour as if she fain would pour out all the loneliness she felt into the heart of her heavenly mother, but her tears continued to flow and she found it hard to say even a Hail Mary with any devotion.

At length suddenly recollecting herself, and remembering the peace of mind that the Sacraments bring, she took her place among the penitents near one of the confessionals and made her preparations while she waited her turn. Soon her tears were dried, and when she came out of the confessional her mind was much calmer, but there still lingered a feeling of sadness in her heart. She returned to the Blessed Virgin's altar but the last light and bouquet had been taken away and placed on the altar of the Sacred Heart, for as that dear Virgin Mother had lived in the world before the coming of her Divine Son, as if to prepare our hearts for Him; so on the morrow she would gladly yield up the veneration she had received during the past thirty-one days to the worship of His Sacred Heart.

It was now nearly ten o'clock, but unwilling to leave the church, and still sad at heart, she turned her steps toward the shrine of the Sacred Heart and kneeling before it tried to pray but could not. For a long time she gazed intensely, first at the sweet, sad face, then at the bleeding heart, which had been so vividly represented by the sculptor until she felt that she almost heard that gentle whisper, "My child, give me thy heart." Again and again those favorite lines which she had so often read and greatly admired repeated themselves. Hardly realizing what they meant, and little dreaming of the life in store for her, she said: "Lord help me to obey." Her heart was touched and she could pray. So absorbed was she that she heeded not the passing moments until the sexton laid his hand gently on her arm and told her that she was the only person who remained in the church and he wished to close for the night.

With one more lingering glance at the Divine Heart she left the place, her own heart filled with a peace such as she had not known for a long time.

"The blessing fell upon her soul
The angel by her side
Knew that the hour of peace had come;
Her soul was purified;
The shadow fell from roof and arch,
Dim was the incensed air,
But Peace went with her as she left
The Sacred Presence there."

—Adelaide Proctor.

CHAPTER III.

Little less than a year and a half has passed and the engagement of Robert Hurley and Virginia Summer has recently been announced. Alexia was alone in her room when her cousin entered, her face beaming with smiles and blushes as she handed her the morning paper which conveyed the news to the social world. The happy smile on Alexia's face told that the old feeling of jealousy (she now called it) toward the one who had claimed her cousin's affections was gone and she was both proud and happy to hear the approaching marriage spoken of. Apparently she enjoyed nothing more than the confidential little talks they often had of the bright June days when she would have the privilege of carrying Virginia's bridal roses and arranging the wreath of orange blossoms for her fair hair. The secret was that the month of June promised a happy event in her own life which she dared not even hint to her cousin, from whom she had never kept the smallest secret, for she knew too well that to reveal the plan would only call forth the strongest opposition on the part of her relatives.

Suddenly the light faded from Alexia's face, her hand trembled, and she would have dropped the paper had she not maintained a wonderful control over herself. Half way down the column her eyes had fallen upon the announcement that Andrew Hurley, Robert's only brother, was expected home that week. She glanced at her cousin to see if her agitation had been noticed, but hap-

ply, Virginia was too busily engaged in arranging a bouquet of geraniums to see her.

"Aren't those pretty, Alexia?" she said, bringing the vase over to her cousin. "They are part of the flowers Robert sent me from which to select my bouquet for this evening."

"Very pretty," said Alexia, taking the vase, "and how kind of you to give them to me. Thank you very much."

As she replaced the vase on the table Virginia selected a pretty double pink flower and said, "Won't you please let me put this in your hair. You look so gloomy in that plain black dress that you ought to wear a little color."

"Why, Virginia," said Alexia, "everybody says that black is becoming to me, and I do not dislike it myself, even though it be a semblance of mourning." Her voice trembled slightly as she said this, but her light-hearted cousin noticed it not, for she was too busily engaged in arranging the flowers in her cousin's hair. When she spoke it was to express her admiration of those heavy, shining braids, the possession of which she had always so greatly envied their owner.

"You admire my hair so much I wish you had it, for it is really a burden to me," said Alexia, "and it is so heavy that it often makes my head ache. More than once I have been tempted to cut it off."

"You wicked girl," said Virginia, "you must never think of such a thing again," and resting her hand caressingly upon her cousin's head she added, "I almost forgot to tell you that Robert's brother, Andrew, is expected home from Europe this week."

"So I saw by the paper," was Alexia's careless reply, "I suppose his family will be very happy."

"Yes," said Virginia, "for it has been nearly a year since he went abroad, and they have been so lonely without him. But he expects to remain at home now until after our wedding and perhaps longer, and I am so glad."

Her face was beaming with smiles as she said this, and her cousin wondered why she was so pleased, little dreaming what was in her mind, until she added: "How coolly you seem to take the good news. Really, Alexia, I believe you knew all the time that he was expected this month, but would not tell me; I have believed for some time that you were keeping some secret from me, but I have it now."

Alexia's face crimsoned, then turned deadly pale, as a suspicion that her cousin knew the truth dawned upon her. With an effort to control herself she said: "Believe me, dear cousin, I knew nothing of Mr. Hurley's being expected until I saw it in the paper."

"Perhaps not," said Virginia, who knew by her cousin's face that she was telling the truth, "but it is no secret to me that Andrew Hurley loves you, and it is mostly on your account that he is coming home."

Alexia's face again turned crimson, and she only managed to stammer out: "I was not aware of being the attraction to bring him home."

"It is really so," said her cousin, "for Robert told me that he wrote it in his last letter, and nearly every time he has heard from him he has made some inquiry for you. Strange that he hasn't written to you himself."

Alexia pressed her hands to her forehead as if to still the throbbing temples, but Virginia did not see her for her own hand lay in the sunlight and as she talked lightly on, her eyes were fixed admiringly on the gorgeous rays that shot from her diamond engagement ring. "Robert and I have often talked of it, and it has made us both so happy to know that his brother intends to marry you. We shall always live near each other and will be so happy. I have often wished to talk it over with you, but thought it best to wait until Andrew came home and would let you be the first to speak of it, but I can keep quiet no longer."

Alexia longed to flee from the room or beg of her to stop, but found strength neither to speak or move, until after going on in this light, happy tone for some time, Virginia said, "How I wish that we could persuade you to lay aside your mourning and go into society again this winter. I know that Andrew will expect it and your father too," where she lowered her voice to a low

reverential tone, "I know he would approve could he speak to you."

The mention of her father's name brought tears to the eyes of the orphan girl and gave her voice to speak. "Oh, Virginia, how can you speak of my attending balls and father not yet dead ten months?" No, it is too soon; I often regretted that I entered society so soon after dear mother's death."

"Foolish girl," said Virginia, "to waste so much of your young life in mourning, for it can neither help the dear dead or bring them back."

"I know it cannot bring them back," said Alexia, "and if they are happy who could wish them to return to this dark world, but it shows them respect, and, dear cousin, you know not what it is to lose both parents."

Virginia was kneeling at her cousin's side now, and with both arms around her neck, was kissing her and begging her pardon for having offended or grieved her. Thus ended the conversation about Andrew Hurley and Alexia for the time felt relieved; but Virginia soon left her alone to meditate on the thoughts which, while they might have been very sweet to most young girls, brought inexpressible grief to the heart of her who could never return the affections bestowed upon her.

Andrew Hurley, the man of her father's was coming from Europe to marry her. The thought almost maddened her and her pain was still more intense when she thought what a noble, true-hearted man he was and how he might feel his disappointment. Once she thought of feeling before he came and hiding herself where he would never again behold her; but after more mature consideration she thought best to remain at home and trust to the protection of Divine Providence until the time appointed for her to go.

Alexia was alone in the world now, her father, as has already been stated, having died less than ten months before. It was not quite a year ago that he had been called to the far West on business which would keep him away for several weeks; but his last promise was to be home to spend Christmas. Each day for three weeks Alexia heard from him, then a week followed without a single letter, at the end of which a message came saying that he was very ill and wished to see her. Alone, the girl started on her long journey, with a heart filled with sorrowful misgivings lest her father might be dead ere she reached him; and still more sad was the thought that he might be called unprepared to meet his Creator; for though brought up a strict Episcopalian, he had long since given up his religion, and the brilliant example of his wife and child had failed to bring him to the true fold.

After a journey of three long days and nights, which had been spent in prayer for her father's conversion, Alexia reached his bedside to find him even worse than she anticipated, for his death had been almost hourly expected since the message had been sent to her. Nevertheless he retained full possession of his senses, and they said that he had seemed to live on the hope of seeing his child. The greeting between them was a most affectionate one, and as soon as Alexia, in accordance with the sick man's wishes, had taken a little rest, he called her to his bedside and told her that he expected to leave her soon and wished to talk of her future.

This was a subject she dreaded to speak of, for she had made plans for herself which he did not understand or approve. Since the evening she had knelt at the shrine of the Sacred Heart and found there such a sweet peace of mind, her own heart had drifted farther from all earthly affections; and she had resolved to give herself entirely to God.

Turning to the invalid she sweetly asked, "And what of your own future, dear father?"

(To be continued.)

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Household Notes

FEEDING CHILDREN -The craving for sweets is nature's own voice speaking in the child, and should be satisfied, in moderation, of course.

No two children are alike in their tastes, as every mother with a family well knows; one likes this, another likes that; one will eat as much as an adult at a meal, while another lives on almost a bird's allowance.

What one child can digest and obtain the nourishment it needs from, will mean starvation to the system of his sister; and the quantity consumed by a strong, robust child would kill a more delicate one.

Some children are well and strong on two or three substantial meals a day, eating with relish coarse, homely fare, while another child will rather starve than eat. The poor child cannot help its repugnance; it is the delicate stomach that rebels.

Some mothers pride themselves on never allowing their children to "eat between meals," they think to teach the little stomachs regularity by this means; but fail to take into consideration that one little one eats about half at a meal than the generous allowance consumed by the other, and then wonders why the little one is "not strong," and supplements the meager meals by cod-liver oil and tonics!

There is much, however, that can and should be overcome in children who habitually tease for food, between meals, or find fault with what is set before them at meal time. The wise mother will know when it is just "naughtiness" she has to meet and overrule, or when it is the voice of nature asking satisfaction.

The Germans have a clever proverb which says: "Hunger is the best sauce;" and when one is sure the food is good, and suitable, it is just as well to let the little grumbler go hungry till "hunger waits on appetite."

Insist on the children masticating everything well. Remind them that Mr. Gladstone, England's "Grand Old Man," declared he owed his strength through a long and arduous life to the fact that he masticated every mouthful thirty-two times!

A growing child is eating to build its body, as well as to renew the vital forces. Some children are exceedingly fond of meat, and if they are of quiet disposition, seeming to need stimulating, then it is right to give it to them, and as rare as they will eat it. But children of violent temper and tremendous activity (unless it be nervous activity) should be given meat very sparingly, and always well done.

Always give the child a little lunch to eat during recess at school; the waste caused by brain work needs this help and stimulus.

Another important thing is that children, as well as their elders, needs change in their food. Nothing so soon palls on the palate as a too frequent repetition of the same dish.

Cereals and fruit are good for breakfast, but it is well to change them daily, and it costs no more. Rice, tapioca or hominy puddings are excellent, but they can and should be prepared in a variety of ways.

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cellent, but they can and should be prepared in a variety of ways. Children are fond of jam, and this is good for them, if given in the form of sandwiches; a dish of jam to eat with a spoon clogs the stomach.

Nuts, raisins, figs, dates and good plain chocolate are all good fare; a little box of these make an excellent lunch. Many crackers are unwholesome. Never stint the milk, and have cream for stewed fruit if you can; it is really condensed nourishment.

It is wonderful what beautiful healthy children one finds in many rural districts in this and other countries, who are never allowed one bit of meat.

The writer kept her family of young children on a non-meat diet for three years; they were in excellent health, physically and mentally, all the time.

Expelled Orders To go to Italy.

A large number of religious orders expelled from France have sought refuge in Italy, and it cannot be said that they have been badly received, says the Paris correspondent of the London Monitor and New Era.

The great orders have bought important property in Italy. The Carthusians, for instance, have established themselves at Pignerol, and have just bought the ancient monastery of Lucca, which belonged to their order and which was confiscated by Napoleon I. one hundred years ago.

The French Benedictines, on the other hand, have bought the historic abbey of Pontida, where, in 1167, the Lombard League was formed and where for the first time the cry "Down with the foreigner," so frequently afterwards to be repeated in Italian history, was uttered against Frederick, Emperor of Germany, by the representatives of the city of Lombardy.

That cigarette smoking, when indulged in to excess, has been the cause of much suffering, cannot be denied. That it ruins the sight is certain, for one of the largest ophthalmic hospitals in London refuse to give attention to patients who will not consent to discontinue the habit.

That it is the cause of cancer in the lip is also true, not to say anything of the effect it has upon the heart, lungs, throat and the general loss of tone in the whole system.

lungs, throat and the general loss of tone in the whole system. But if these are the effects on full grown persons, what harm it does to the growing youth can hardly be calculated. This juvenile cigarette smoking has reached large proportions in this country, and in America so bad has become the habit that stringent laws have been passed in various States which make it a criminal offense to sell cigarettes to children.

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NOTICE.

Notice is hereby given that the parishioners of St. Michael the Archangel of Montreal, will apply to the Legislature of Quebec at its next session for an Act to amend the Education Act, and to permit of the erection of the said parish into a separate school municipality.

NOTICE.

Dame Appoline Pauline, in religion Sister Marthe, Dame Marie-Emilie Auvert, in religion Sister Sainte Theodora; Dame Ellen Royston, in religion Sister Marie de Saint Paul, Dame Elizabeth Mais, in religion Sister Marie du Sacre-Coeur, of Montreal, will apply to the Legislature of Quebec, at its next session, for a charter granting them civil personality under the name of "Les Soeurs de l'Esperance, vouees aux soins des malades," with such powers as are generally given to similar corporations.

NOTICE.

Notice is hereby given that, "La Fonciere, a Mutual Fire Insurance Company, having its principal place of business in the town of Maisonneuve, in the District of Montreal, will make application to the Legislature of the Province of Quebec, at its next session to have its deed of incorporation amended in virtue of Section 17 of the revised Statutes for the purpose of obtaining the following powers:-

- 1.-To obtain subscription to a capital stock of \$50,000.00 with the privilege to increase the same to the sum of \$500,000.00 divided in shares of \$50.00 each.
2.-To acquire, own and alienate immovables.
3.-To issue insurance policies on the Mutual and the cash premium systems of the Province of Quebec.
4.-To transfer its principal place of business to the City of Montreal in lieu of the town of Maisonneuve.
5.-To issue insurance policies on either the Mutual or cash premium systems in towns and cities, as the Board of Directors might decide.

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NOTICE.

Public notice is hereby given that les Cure et Marguilliers de l'Oeuvre et Fabrique de la paroisse de Tres Saint Nom de Jesus de Maisonneuve, in the County of Hochelaga District of Montreal, will apply to the Legislature of the Province of Quebec, at its next session, for a bill to give to the Trustees of the parish of Maisonneuve, certain special powers in addition to those granted to corporations of Trustees by the general law, and more especially to incorporate Trefle Bleu, William Richer, Hubert Desjardins and M. Gustave Ecrement, trustees-elect, and the Cure of the parish, the last named being ex-officio, under the name of the "Trustees of the parish of Maisonneuve," with powers to erect a Church and Sacristy, and to borrow for those purposes a capital sum not exceeding \$125,000, and to arrange the conditions of the said loan which is to be paid within a period of time not exceeding fifty years; and to be authorized to levy annually on the immovable property of the Catholic Free-holders of the parish, a sum not exceeding twenty-five cents in the hundred dollars of the value of the immovables affected. Such annual assessments will be based on the Municipal valuation roll of the Town of Maisonneuve, and also to fix the time and place of payments; to provide for all vacancies of trustees; to ratify the obligation assumed by l'Oeuvre et Fabrique de la paroisse du Tres Saint Nom de Jesus de Maisonneuve, to pay annually to the said Trustees the sum of \$2,500.00 to assist in the payment of the above mentioned buildings.

NOTICE.

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Business Cards THE Smith Bros.' Granite Co. The following was clipped from the Granite, Boston, Mass.: "Illustrated in the advertisement of E. L. Smith & Co., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

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Society Directory. ST. PATRICK'S SOCIETY. -Established March 6th, 1856, incorporated 1863, revised 1894. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of each month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President; Hon. Mr. Justice O. J. Donerty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. P. Tansey.

ST. ANN'S T. A. & B. SOCIETY, established 1868. -Rev. Director, Rev. Father McPhail; President, D. Sallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer, 16 St. Auguste street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885. -Meets in the hall, 157 Ottawa street, on the first Sunday of each month, at 8.30 p.m. Spiritual Adviser, Rev. Father Flynn, C.S.S.R.; President, R. J. Byrne; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Har.

G.M.B.A. OF CANADA, BRANCH 26. -Organized, 18th November, 1873. -Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Monday of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan, (Vice-Chancellor, F.J. Sears; President, F.J. Darrocy; Rec.-Sec., F. J. McDonagh; Fin.-Secretary, Jas. J. Costigan; Treasurer, J. H. Feeley, Jr.; Medical Adviser, Drs. H. J. Harrison, B. J. O'Connell and G. H. Merrill.

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NOTES. "CATHOLIC SCHOOL" are the "Catholic Times," "are the porch of Churches, not in me but in fact."

THE SITUATION I well and graphically described in a letter addressed to the two Eminent Princes of the Church, not in me but in fact."

PARLIAMENTARY Trustees of the Irish Fund have addressed at the Irish people for a support which they towards the maintenance Parliamentary Party.

CATHOLICS SET AS LAND, as in Canada, and in the States, Irish Catholics submit to injustices against prejudices. The of Dublin, in a recent article a striking array of figures the extent to which suffer in Ireland. It gives salaries of the officials by the Provincial Bank on the general staff then cooing to this statement testaments, with an aggregate of £4500, and no Catholics are on the managerial staff of the Provincial Bank, with a salary of £22,050, and Catholics, their aggregate £510. The tellers and include seventy-five Protestants, their total aggregate salary of £21,285, whilst the Catholic salary of £1625. Altogether three hundred and two as against twenty-nine Protestants are £190 Catholics, £126 7s. In branches of the Bama the Catholics on the staff, can be discovered there been a Catholic on at least the branches. Yet in the rity of cases the support mainly Catholic.

WAR NEWS-Since our although an entire week past, there has been little the situation in the Far true that the daily press has ed columns of news; but it is unconfirmed, other portions evidently cooked up to suit and desires of the dependents, while none of it taken with assurance, for much contradiction coming heels of assertion. As far as news goes of character there is none of

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