

MISSION NO. 8. Meets on Wednesday at 1863 Notre Dame St. Officers: Al-Gallery, M.P., Pres.; Carthy, Vice-President; Devlin, Rec.-Secretary; Lario street, L. Brophy, John Hughes, Financial; 65 Young street, M. Chairman Standing Com- n O'Donnell, Marshal.

A. & B. SOCIETY. 1863.—Rev. Director, Flynn, President, D. Sec., J. F. Quinn, Treasurer, 18 St. Augustin on the second Sunday in St. Ann's Young and Ottawa 30 p.m.

IES' AUXILIARY. Di- Organized Oct. 10th. Meetings are held on 1st every month, at 4 p.m.; rdsday, at 8 p.m. Miss ovnan, president; Mrs. n, vice-president; Mrs. augh, recording-sec- r; 18 St. Augustin, n. financial-secretary; te Sparks, treasurer. McGrath, chaplain.

SOCIETY.—Estab- 6th, 1856, incorp- 1864. Meets in Hall, 92 St. Alexan- first Monday of the mitee meets last Wed- : Rev. Director, ilvan, P.P. President, 1st Vice, T. J. 2nd Vice, F. Casey; ohn O'Leary, Corres- ratory, F. J. Curran, rding-Secretary, T. P.

UNG MEN'S SOCIE- 1885.—Meets in its awa street, on the e of each month, at rical Adviser, Rev. C.S.S.R.; President, Treasurer, Thomas ratory, W. Whitty.

S COURT, C. O. F., second and fourth y month in their eignours and Notre A. T. O'Connell, C. e, secretary.

S T. A. & B. SO- on the second Sun- month in St. Pat- St. Alexander St., after Vespers. Com- anagement meets in first Tuesday of every m. Rev. Father Mo- President; W. P. Vice-President; Jno. Secretary, 716 St. An- St. Henri.

CANADA, BRANCH d, 13th November, 26 meets at St. il, 92 St. Alexander Monday of each gular meetings for of business are and 4th Mondays at 8 p.m. Spiritual M. Callaghan; Chan- rran, B.C.L.; Pre- J. Sears; Recording- J. Costigan; Finan- Robt. Warren; H. Feeley, jr.; Medi- Drs. H. J. Harrison, and G. H. Merrill.

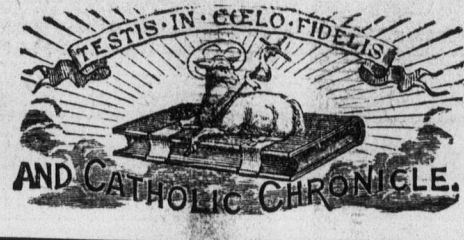
KENNEDY NTIST, gauchetiere St. at of Beaver Hall

R COURT. QUEBEC, District 1,024. Dame Mary of the town of St. ristrict of Montreal. N. Brunet, plaintiff, ohnson N. Brunet,

hereby given that aration of proper- day instituted be- parties. 1 2nd, 1902. ARKEY & MONT- MERY, neys for Plaintiff.

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# The True Witness



Vol. LI., No. 44 MONTREAL, SATURDAY, MAY 10, 1902. PRICE FIVE CENTS

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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.

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## NOTES OF THE WEEK!

ROMAN CORRESPONDENCE.— We have so frequently found fault with the secular correspondents who, from Rome, supply our daily American press with so-called information regarding details of Vatican affairs, that we almost have given up all idea of ever being able to impress upon the public the necessity of being guarded against these fabrications of news, and of persuading these writers that their inventions are not believed by the public. Above all did we find it queer that men, absolutely outside ecclesiastical circles should claim to know more about the intentions of the Pope and the details of Vatican internal economy, than could the members of the Papal household expect to know. The test, for us, of the unreliability of these quasi-prophetic statements, is the attributing to Cardinals and other members of the hierarchy all manner of political schemes and ambitions, of intrigues to compass their ambitious ends. The moment we find such theories advanced, we at once read between the lines, and discover an absence of all regular or reliable knowledge, and a vain attempt to show wisdom and information at the expense of truth and at the expense of the Church. Still we are not surprised, for such is, after all, their only, stock-in-trade. But when we find a Catholic correspondent, writing for a Catholic paper, and plunging into the same vortex we are pained, instead of being surprised, and we wonder at the heedlessness of the Catholic journal that accepts his "ipse dixit," as bearing the seal of authenticity. In a lengthy letter, dated Rome, such a correspondent goes over the whole list of probable and improbable appointments—setting down nationality as the leading requisite in a Cardinal to be given any important diplomatic charge—he says:— "Since my last letter, Cardinal Missia, bishop of Gorz, has died suddenly. He was not a factor of importance in the Sacred College with regard to conclave possibilities, except inasmuch as he was an Austrian Cardinal."

There he is again, with the national question; as if the fact of a Cardinal being an Austrian had anything to do with his chances of one day becoming the Vicar of Christ. But the very term "factor" savors too much of American politics; it sounds like a Republican declaring that such a Democrat "was not an important factor with regard to nomination possibilities," for governor of a State, or Senator. We are not questioning the particular position held by the late Cardinal, or whether he was or was not a likely person to have ascended the Papal throne; what we find fault with is the lowering of the sacred dignity of the Church to the level of temporal politics with all their ambitions, intrigues and corruption. It is the ideal we cannot silently see effaced.

CATHOLIC TRUTH SOCIETY.— As our Montreal branch of the Catholic Truth Society has been instrumental in such a great amount of good in the community, and as its members are ever ready to adopt any sage advice, or practical views concerning its operation, we thought well to take a few extracts from a

recent report of the meeting held by the Catholic Truth Society of London, in the Chapter Hall of the Archbishop's House, Westminster. We will not attempt to touch the masterly and satisfactory annual report read by Mr. J. Britton, the secretary; the details are all of a local character, and beyond the general statement of all the good done in the circulation of proper literature, it can prove of little interest to our readers. Very eloquent and encouraging addresses were delivered by His Eminence Cardinal Vaughan and by the Bishops of Southwark and of Emmaus. But we find something very pertinent in the remarks made by Mr. F. Fitzalan Hope, M.P. He pointed out that the work of this society was to provide for non-Catholics, as well as for their own brethren; and he proceeded to show that what was wanted for those outside the Church was not "polemical controversy, but a plain statement of the teaching of the Catholic Church. The absence of bitterness and anything like venom in its publications contributed in a great measure to its success. Nothing was more satisfactory than the sound and sensible character of the publications. Many present must have been pained, not to say disgusted, at coming across quasi-devotional publications of unhealthy and mawkish character. He had seen publications in which stories had been told of saints, and he was perfectly certain those saints could never have done the things that their panegyrist attributed to them, and, if they did, then it was in their very early youth, and they had done severe penance for them in their latter days. Nothing of this description could be found in the publications of the Catholic Truth Society, but, on the contrary, everything that was manly and true. He thought they might congratulate the society, and particularly the secretary, on having steered clear of one very dangerous pitfall. He had never run on to a political quicksand."

It seems to us that a very good lesson might be taken from these remarks, especially as concerns politics. We cannot see how, in any work for the cause of religion, there is room for even the shadow of politics. They creep in and pervert minds, creating antagonisms, and weakening the action of those who should be fully united upon the grand object of their work. It is a pleasure to see so much interest taken by public men and members of Parliament in the workings of the Catholic Truth Society—it augurs well for the future.

"LOOKING BACKWARD."— There are more ways than one of "looking backward," and of going backward. In a contemporary we find the following queer account of an entertainment for children:— "A children's party given recently took the form of what was called a Bellamy party, the idea being taken from the book, 'Looking Backward.' All the guests were invited to come with their clothing put on the wrong way; the girls wore their frocks buttoned the reverse side from which they were intended, masks at the end were made from some thin material of their heads and bonnets whose crowns fitted over their faces,

rial through which they could see without being seen. Some of the girls wore flaps or hats with deep lace falling from the brim over their faces, which answered the same purpose. Boys had their coats and vests put on wrong, their collars and neckties fastened in the back, and wore wigs whose long hair fell over their faces, while their masks, too, were fitted over their heads. The evening opened with some square dances in which the company seemed to be all dancing backward. Afterwards there were some prize contests and later the company unmasked, when the effect was even funnier than when their faces were concealed."

If there is one thing more than another that we have always advocated for children, it is recreation—that is amusement, and all manner of innocent games and pastimes. But we fail to see how an entertainment of the kind above described could contribute to the advancement, either mentally, morally, physically, or otherwise of children. In fact, the title seems to us pretty well chosen, if it intended to indicate the tendencies created by such foolish and worse than childish entertainment. We see nothing elevating in it; nor yet is there anything actually amusing, even for boys and girls. A lot of what the thoughtless call "fun," but it is the fun of the clown-in-the-circus quality, that may raise a boisterous laugh, but leaves no good or happy impression on those who enjoyed it.

INSURANCE MANIPULATORS.— Some arrests have recently been made in New York that are likely to lead to the breaking up of a dangerous gang of insurance manipulators. There are some seven insurance companies that have been the victims of this novel swindle. The gang consists of about fifteen, of whom three or four are physicians. The following will explain the methods:— "Their plan, according to counsel

for the insurance companies affected, of which there are seven, is for a member of the gang to take out a policy in an accident insurance company. In a short time the person insured meets with a fake accident on a surface car or ferry-boat. Confederates are on hand to give testimony as witnesses. One of the doctors gives a certificate detailing the alleged injury. In several cases when physicians of the insurance companies have tried to make an examination of the supposed injuries they were prevented, as the patients' legs or arms were encased in plaster casts or bandages, which the attending doctors refused to remove on the ground that it would endanger their patients. The fraud, it is alleged, has been worked not only here, but in every other large city in the country, and within the past two years accident companies have been swindled out of \$1,000,000, or one-third of the total losses paid in that time."

What interests us most in this piece of news is the fact that it is a fresh evidence of the demoralized state of the world to-day. Men seem to have no aim but to make money, and to make it without any consideration of the primary rules of honesty. There is a growing desire to avoid work, to escape from honest labor, to cast aside the fulfillment of the ordinance that "man shall earn his bread by the sweat of his brow," and to devise means whereby others may be robbed of their rightful possessions. All this indicates a lack of all faith in the inevitable hereafter, in the Providence of God, in the responsibility of each individual for his own acts, and of the unavoidable punishment that must come hereafter, even if it be avoided here below. Traced to its source, this sad condition of affairs is due to the absence of religious education, of that moral training for which the Church contends with so much devotedness and energy on this continent. Every item of this nature that appears in the press is a new and additional argument in favor of proper religious education and of the absolute necessity for the State to abolish the Godless system of schools. It is a necessity for the State, because the whole social fabric is being honeycombed with the insects of immorality, and the national edifice that overhangs it, must soon come down with a crash, if the warning voices of the hour are not hearkened to by the State.

A GOLDEN JUBILEE.—The medical profession of this city tendered a banquet, a few days ago, to Hon. Sir William Hingston, M.D., professor of surgery at Laval; Dr. D. C. McCallum, emeritus professor at McGill, and Dr. J. P. Rottot, dean of the medical faculty of Laval, all of whom have been practising for more than half a century. The function was worthy of the distinguished jubilarians.

POPE'S ENCYCLICALS.— Leo XIII. has written eighty encyclicals during his pontificate.

GENEROUS BELFAST.— Five new appointments to the city magistracy are announced. No Catholic citizen is among the number. Nor has any Catholic been appointed for several years past. This fact speaks for itself trumpet-tongued.— Belfast Irish Weekly.

WON'T EAT MEAT.— Following the announcement by the retail dealers of Oswego of an advance in the prices of beef and fresh meat, the employees of the Standard Oil Company's box factory have signed a document agreeing to eat no meat for thirty days. Two hundred men have signed and they say that they are determined to carry out their agreement.

A SALE OF TIMBER LIMITS.— Another sale of timber limits will be held in Quebec, Que 3rd. About three thousand, five hundred miles of timber limits in different parts of the province are offered for sale, at upset prices fixed by the department subject to the payment of the ground rent of three dollars per mile and the fire tax, as well as subject to the conditions for timber lands as they exist in this province or as they may be changed later on.

THE LATE THEODORE WHITE.  
One of the recent deaths in this city which awakened much sympathy was that of Mr. Theodore White, the well known and highly esteemed jeweller of Notre Dame street. For many decades Mr. White had been a prominent figure in his particular line, in fact, it may be said that he was the pioneer in the jewelry business in his district. When the project of organizing mutual building societies was mooted, about thirty years ago, in Irish Catholic ranks, he took a leading part in the work of organization. He was a man of generous and kindly ways, and many are the acts of kindness and charity which he performed in his own unostentatious way unknown to the world. His sons are well known and respected in Catholic circles, and are earnest and zealous workers in our social and benevolent associations. To Mrs. White and family we offer our most sincere sympathy in their bereavement.—R.I.P.

TO STOP IRISH CARICATURES.— Senator James P. Bree of New Haven, Conn., National Secretary of the Ancient Order of Hibernians, in discussing the movement among Irish American societies for the suppression of the Irish race on the stage and in pictorial papers, said: "There is hardly a meeting of an Irish American society at which the subject is not discussed. The agitation is for the education of the people. We recognize that fact that theatrical managers strive to give the people what they want and that these caricatures of the race would not be presented did not the people applaud them. We must not be considered as oversensitive. What we object to is such characterizations as exploit the worst features of the race and make capital of the failings of human nature and ascribe them wholly to a type of Irishmen which does not exist. An Irishman can stand a joke just as well as any other nationality, but he does not enjoy jokes that belittle his race."

IMMIGRATION NOTES.  
CANADA.—Seldom, if ever in the history of the Dominion immigration department has there been such an influx of settlers to Canada by ocean ports. During the past two weeks the following arrivals have been reported:—  
SS. Lake Simcoe ..... 1,333  
Tunisian ..... 1,479  
Parisian ..... 717  
Sarmatian ..... 300  
Pretorian ..... 380  
Bulgaria ..... 1,760  
Lake Manitoba ..... 1,423  
7,392

The great bulk of these passengers, possibly 6,000 were for the Northwest. It is expected that during the next few weeks there will be quite as large a proportion of arrivals as during the past two weeks.

UNITED STATES.—A special despatch from Christiania, May 5, says: Thirty thousand Norwegian emigrants are booked to sail for the United States during the season of 1902.

DELEGATE APOSTOLIC TO AMERICA.  
His Eminence Cardinal Sebastian Martelli, second Delegate Apostolic to America, has been recalled to Rome, and will leave this country today. It is stated that Monsignor Diomedeo Falconio, the present Apostolic Delegate to Canada, will succeed Cardinal Martelli as Apostolic Delegate to the United States.

A NOBLE TRIBUTE.  
A \$10,000 altar has been donated to St. Michael's Church, Flushing, N.J., by Mrs. Donnelly in honor of the silver jubilee of her son, Rev. Eugene J. Donnelly, the rector.

CATHOLIC TRUTH SOCIETY.  
The Catholic clergy of Philadelphia are forming a Catholic Truth Society. Every large city in the country should follow suit.

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Catholic  
Should  
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SOME THEMES OF CATHOLIC MAGAZINES FOR MAY.

**CATHOLIC FEDERATION.** "Is unity in the work, and therefore more decided result from it? Will not the interest in it be more general? Will it not be more intelligent and constant? There is an impression among some that the chief scope of the federation is to be mere protest against certain injustices. But is there not positive work to be done within the church's horizon in our land, and work that may well be fathered and prosecuted by the united Catholic societies? Have the Catholic laity no mission in this great country? These questions almost answer themselves. But if the federation did nothing else than bind together the Catholic organizations of different nationalities into a mighty Catholic unit, a great force always at the disposal of the church authorities, what a blessing it would be! Gradually a thorough Catholic spirit would leave the whole mass, and the source of many scandals and running sores be dried up in the church. Then who can tell what great questions may arise in our country in the future?—questions that perhaps only a federation could adequately grapple with and answer.

The question which gives caption to this article is an open one, and at present a burning one in Catholic circles. Many Catholics of position and experience, both cleric and lay, oppose the movement of federation, and see in it the possibility of danger to Catholic interests throughout the country, while others of equal prominence and ability strongly support it and hope for its speedy accomplishment. Agitation of the question seems, therefore, to be proper, for by agitation and examination the arguments of both will be gradually sifted and federation taken finally from the realm of discussion.

In itself, federation certainly seems to be desirable. The same principle which brings Catholics together into societies makes toward bringing the societies themselves together. If Catholic societies are desirable—and no one doubts it—the union of these societies must also be desirable. Catholics come together into societies for religious, social, and charitable purposes. Constant experience has taught the beneficial effects of these societies. They make the Catholics of a community known to one another; they promote the cause of religion and charity by the constant stimulus of organization. They perform effective work in time of sickness and death; they develop the social side within Catholic lines; they strengthen the hands of the priest; in general, they give power and dignity to the whole Catholic body.

Now, it has been found advantageous to amalgamate Catholic societies of kindred constitution and purpose into State and National organizations, and no one has objected. In fact, it was inevitable, springing as they did from a common principle, they should seek unity and develop State and National organization. These organizations nourished and maintained different objects, aims, and purposes in their institution. With one, it was directly fraternal help; with another, it was total abstinence from intoxicants; with another, patriotism and feeding the fire of love for the "old land;" with another still, the moral and intellectual development especially of the young. But there was one common cause that all loved, and loved beyond everything else—our holy religion. All aimed at promoting its welfare and spreading its sacred influence. This common cause is the strongest bond. It makes common ground for the noblest sacrifice and effort.

We are living in an age and a country of wonderful unification. Nature has uncovered her secrets to bring men closer together. The lightning's flash has bound the ends of the earth together; nay, the wings of the wind now carry our messages. The voice that sounds in New York is heard in its very tone in San Francisco. Each morning, like a mighty snowstorm breaking over the land, the newspapers fall with their despatches and comment into the homes and hands of the people. Space is annihilated and we are all one community, throbbing with the same thoughts, the same feelings, the same impulses, energies, and ambitions. Amalgamation under such conditions becomes almost a necessity. Societies, swayed by one supreme thought, afire with one intense ambition, are bound to pour their energies into one common channel, to express their views by one common voice; in other words, to federate. The conditions of our country have already federated the Catholic societies. The force is there—dormant, pent-up, breaking out fitfully. It needs direction more than cultivation. It is clamoring for result instead of vainly wasting itself. Instead of broken ranks, confused columns, federation is the solemnity and majesty of a mighty host marching ever forward with steady tread and perfect discipline.

If there is work that Catholic societies can do for the good of religion and the welfare of the church, will not that work be more effectually done by a federation of these societies? Will there not be more

unity in the work, and therefore more decided result from it? Will not the interest in it be more general? Will it not be more intelligent and constant? There is an impression among some that the chief scope of the federation is to be mere protest against certain injustices. But is there not positive work to be done within the church's horizon in our land, and work that may well be fathered and prosecuted by the united Catholic societies? Have the Catholic laity no mission in this great country? These questions almost answer themselves. But if the federation did nothing else than bind together the Catholic organizations of different nationalities into a mighty Catholic unit, a great force always at the disposal of the church authorities, what a blessing it would be! Gradually a thorough Catholic spirit would leave the whole mass, and the source of many scandals and running sores be dried up in the church. Then who can tell what great questions may arise in our country in the future?—questions that perhaps only a federation could adequately grapple with and answer.

But the fearful ones see danger ahead in this proposed federation. They declare that it is the kindling of a conflagration which it will take years to distinguish. The birth of all great movements is surrounded by spectres. There will always be voices of fear and protest and warning. And it is well that this is so, for this conservative element constitutes a healthy restraining force. They serve to curb and steady a movement; they purify and strengthen it; they are the crucible from which the pure gold must come. They object that the federation will develop antagonism to the church, and this antagonism will find its vent in a revival of the A. P. A. or some similar agitation. They declare that the whole movement will be misunderstood—will be looked upon as an attempt at the ostracism of our fellow-citizens. The federation of Catholic societies will be the Catholic A. P. A., and as such will be condemned and repudiated by the people. In its train will follow anti-Catholic exaggerations in the thoughts and feelings of the masses, and these be expressed in the political and social banishment of Catholics.

These prophets have little trust in the good sense and faintheartedness of their fellow-citizens. There is no reason why the federation should be misunderstood. It does not burrow in the ground and avoid the light of day. It acts in the open. It trumpets forth its purposes and the means to accomplish them. To compare it with a vile association of evil-minded and secret-plotting bigots is, to say the least, uncalled for and unjust. The channels of information are aplenty; the American public is fair and discriminating. We can leave our cause in their hands and rest assured of a righteous judgment. The federation aims at making men better Catholics and better citizens. Its purpose is to give effectual aid to religion and charity and good order by Christian and constitutional means. If we must suffer in such a cause, our sufferings are our glory; but we fear no such event.

But is there not danger of this movement drifting into politics? Are there not scheming politicians always ready to take advantage and reap personal profit? We are well enough off now, and might not this federation become a storm-centre and spread disaster on every side? There is some truth in these objections, and these possibilities lie before the movement. But the man in this case will produce its own cure. If the federation is not kept clear of politics it will droop and die. And the same objection holds good against any body of men, any society in our land. Politics with us is like a plague, and there is no telling where it will break out. We Americans carry with us everywhere our intense interest in the government of our country, always kept at burning heat by the newspapers. No matter what we start at, it may turn into politics. A man came to me with a sick-calf one day. What is the matter with the patient? I asked. Well, Father, he caught a cold, but it developed into "delirium tremens." We develop into politics just as strangely. The federation must abstain absolutely from par-

tisan politics. It has no reason to enter them as such, and when it does, it is becoming the tool of designing leaders. But there is a distinction between politics and partisan politics. The latter is a mere scramble for offices and power; the former concerns itself with principles and lies within the domain of morals. Certain political measures are unjust or immoral. A vote for them is a vote against conscience. A vote against them is a vote for truth that cast a freeman's ballot, nor will it discard this great instrument of redressing wrong. In certain grave contingencies the federation should advocate and use this great constitutional means of protecting its rights and redressing wrong. It is the American way of doing things. The ballot is the proper and legitimate expression of the people's will, as it is the bulwark of their rights. Here federation simply means courage enough to demand our rights; patriotism enough to seek them by constitutional means; honesty enough to accept the responsibility of our demands. The American people will respect the federation more for fighting for its rights than for whining over their loss.

But neither the higher ecclesiastics nor the rich laity have given support, or even countenance, to the movement for federation. Is it not rash to move without their sanction and active co-operation. The archbishops of the country are the judges of questions that arise in the church. They have displayed characteristic wisdom in refraining from active participation in the movement. The desirability of federation seems as yet to be an open question. They will neither approve nor condemn, but leave all, as is usual in doubtful matters, to the exercise of that freedom which belongs to them. Later, when the movement has ripened and taken shape, they will speak with no uncertain accent. The rich Catholics are too busy making money or spending it to take any interest in federation. Noblesse oblige; but riches, well, that is different!

Finally, what form should the federation take? Upon what lines should it organize? Perhaps its desirability may be involved in these questions. The tendency at present is to follow State boundaries—to make the federation a league of organized States. The natural and logical method is to unite the different national organizations. The "State" method will entail double work—the upbuilding of State and National organizations. Ohio alone of all the States seems to be organized, and that imperfectly. Moreover, the "State" method will arouse the antagonism of the national organizations now in existence. It makes the federation look like an entirely new organization willing to absorb all the others. If serves to break down and destroy the peculiar objects and lines of their institution. It may put the local society at variance with its national organization, and thus sow dissension and disunion. Federation on its present lines will be a national patchwork, made up of various odds and ends. Already some of the great Catholic orders are taking alarm and holding aloof from the federation. But the "State" method is hardly yet more than a suggestion; it has not even the doubtful dignity of an experiment. It will take time and much thought to launch a movement of such magnitude as the federation. But so readily have the Catholic masses taken to it, so eagerly has it been discussed, that it seems bound to come. May wise as well as willing hands guide its inception!

**ANCIENT ROMANS.**—Under this caption, Rev. H. G. Hughes, in Donahoe's Magazine, says:—Who does not know the old Roman student—the priest, or the bishop, who passed the days of youth and early manhood within the walls of the great "Alma Mater" in her happier days, and came away with an undying, unquenchable love for her set deep in his heart? Let not any such who may chance upon these lines be offended at the title placed above them—for to be an Ancient Roman needs not more than a ripe middle age. It is not length of days, but rather the sad and sorry changes that have come so quickly, and like

a whirlwind, have swept away so much that was lovely and pleasant to behold, that made the writer choose this heading to this theme. How full of quiet dignity are those worthy men! With how calm a visage do they look out upon the world of to-day! Others may prate of progress and of the need of keeping up with the times. They have seen, they have lived in other times, as far removed from ours by change as if centuries had lapsed between. Each is in truth a "laudator temporis acti." And who shall blame them? For the old majestic Rome has set her seal upon them, and they walk through life upon a higher level for it. Each carries with him sweet memories of the days that are past,—memories which are a fount of strength in the evil days that have succeeded. To have lived in Rome before her enemies possessed her; to have made one in her glorious religious pageants of the past; to have seen the Pope as king, his rights acknowledged and acclaimed by all; to have seen Holy Church exercising unhindered her influence in every sphere of life; to have drunk in learning at the feet of masters who were giants in their day;—is not this to have lived a life well worth the living? Is it any wonder that an almost imperceptible accent of pity should be discerned as those last representatives for us of things that have been, speaking of the days of their youth, draw a contrast between their own lot as Roman students and that of those who wax eloquent upon their own experiences of the Holy City? Readers of that charming volume by the great Cardinal Wiseman, in which, in masterly style, he records his own recollections of life in Rome will understand my meaning. Many there are still with us who lived in Rome during the days that followed upon those whose history it so vividly portrayed in that memorable book. And each has his own store of recollections; never, perhaps, written, but oft and again recounted to sympathetic ears. One will tell how it was the proud privilege of his college to walk close to the Vicar of Christ in some great annual procession, or to carry the canopy over his venerable form—a duty kings have not disdained—in the splendid ceremonies of Corpus Christi, when the great square of St. Peter's was compassed round about by the illustrious throng of the highest in God's Church. Another will tell how he was chosen to preach the sermon in St. Peter's before Pope and Cardinals which by immemorial yearly custom had been delivered by an alumnus of his own particular "Alma Mater." I well remember the enthusiasm with which a worthy priest described to me the kindly action of the kindly Pio Nono who came to him in person to present him with the commemorative medal given on such an occasion, and which had by some mischance been forgotten. Others will tell of chance meetings with the Holy Father during a ramble in the gardens of some princely villa without the walls, and of gentle condescension and fatherly kindness shown to unknown youths by the most exalted personage upon earth. Then there were the grand days of high festival, when the Pope in person graced with his august presence this or that church in the city, and perhaps himself sang the High Mass of the day. Meetings, too, are well remembered with illustrious men whose names are now a part of history. Tales are told of a kindly word of encouragement from some great one, which spurred the bearer on to great accomplishments and higher effort. Memories are there, too, of great teachers, known now only by the volumes that line the walls of college libraries, whose spoken words, more stirring than printed page, are laid up in many a heart, kindling still an enthusiasm that will last as long as life. Many a scene, too, may be recalled at will, witnessing to the deep and fervent piety of the Roman people; to their whole-hearted devotion to the Church, their love for their prelates and priests. And, above all, the Ancient Roman will live over and over again those happy moments when he knelt, perhaps for the last time, at the feet of the common Father of the Flock, to receive his blessing and to hear from his apostolic lips that "God-speed" which made his heart burn within him, and bound him closer than ever

to the cause of God, His Vicar, and His Church. Not all this is changed. Some of these privileges, if more rarely, are still to be enjoyed. But much, alas, has changed; and the Ancient Roman, revisiting the scenes of his youth, may come away indescribably saddened. Some, indeed, I have known, who refused to face the sight, willing rather to dwell upon the happy visions of the past, than to look upon so much that is sad in the present. The younger generation will not, perhaps, entirely enter into such feelings. They have not known, except by hearsay, another state of things than now exists. They count it still, and justly, as it was of old, a high privilege to call themselves by the name of 'Roman,' and they, too, when the time comes, will look back with pride, and in their turn enkindle in others love and admiration for that which is, and ever must be, undying, in the Holy City, that majesty which, for all time, as in a glorious mantle, wraps her round.

**SITUATION IN BELGIUM.**—In its department "Catholic Chronicle" the "Review," in referring to the situation in Belgium, says:—

Belgium, prosperous, patriotic, religious, has been shaken by a revolutionary earthquake. The cause of it was a socialistic demand for the revision of the constitution; not because there was any popular distress or crying injustice; but, apparently, judging by the character of the outbreak, and a former chapter of Belgian history give a parliamentary exhibition of irreligion such as is occurring in France. The age for voting is at present twenty-one years, and a direct annual tax of forty francs is required as a condition.

The revolutionary movement was undisguisedly international, significantly in concert with those lately excited in the other Catholic countries. The international socialistic bureau of Belgium announced its intention of appealing for aid to all the foreign brethren. The executive committee of the German socialists sent 10,000 marks to help on the cause, and appealed for assistance to all the German socialists. The anti-Catholic character of the movement was pronounced; a few illustrative incidents being an attack on the house of a Catholic deputy, on that of the Little Sisters of the Poor at Liege, the dynamiting of a Catholic club, and the assembling of a vast anti-Catholic meeting.

The trouble had been brewing in the Parliament, where the scandalous conduct of the socialist deputies led to blows, and where one of them grossly and vulgarly insulted the venerable Leo XIII. The king was subjected to outrage in the streets, while the red flag of anarchy was carried in procession. Dynamite was used here and there, and some houses were sacked. Great efforts were made to cause a general strike. Attacks were made on the police, and blood began to flow; in fact, it seemed impossible to prevent a revolution.

The ministry, however, was equal to the occasion. The soldiers were summoned to aid the police. The artillery commanded the streets and the cavalry charged with naked sabres. Brussels was the centre of the storm. A railroad bridge was blown up and the telegraph lines were cut. On Saturday night (April 12th.) it was supposed that a hundred had been wounded and a certain number killed. Thirty-five thousand troops were quickly poured into the agitated country, and the whole civic guard was mobilized. The socialists wished to make a display at the interment of their dead, but they were sternly ordered to bury them without music or emblems, and either at night or before six in the morning. The revolutionists were overawed by the quick and terrible repression, and quiet was speedily restored. The ministry declared that they would take no dictation from the streets, and the Parliament rejected the motion for a revision of the constitution. The Liberals, disconcerted by the vigor of the Government, abandoned the socialists, who are utterly disappointed. The strike is considered a complete failure, more especially as it will be impossible to keep it up until the reassembling of Parliament.

**ENDLESS CHAIN PRAYER.**—The "Guidon Magazine" refers to this fad of a certain class as follows:—

One of the recent follies in the line of piety is of the "endless chain" variety, and is being circulated by mail or from hand to hand. Like all such humbugs all kinds of promises of favors are made to those who say it, copy it a certain number of times, and find an equal number of foolish people to do the same. Where this prayer comes from it is impossible to say. The prayer in itself may have been at least harmless in its original shape, but being copied and recopied by all kinds of people it has become incoherent, absurd, and scandalous. If our Catholics wish to pray, there are enough authorized prayers in their prayer-book for all their needs. Prayers in the prayer-book are approved by the Church and many of them have indulgences attached. There, too, are the sacraments, especially that of Holy Communion, by which, having purified our souls, we can, with confidence, ask God for special favors for ourselves or our friends, and our demands then will be reinforced by Christ within us. This is the most powerful form of prayer. Let us use it frequently and put into the fire such foolish things as the "endless chain" prayer.

Our Photographer

We are very much indebted to the well known artist photographer, Mr. P. J. Gordon, of 2327 St. Catherine street, for a number of photographs which that gentleman has furnished us with on different occasions, and which, we have no doubt, our readers have very much appreciated. Mr. Gordon is well known in our Catholic circles, and is deserving of all support.

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Report of Superintendent of Public Instruction

The annual report of Boucher de la Bruere, of Public Instruction of Quebec, just issued of its predecessors in interest and suggestion who have at heart the welfare of our people. What strikes us on opening the initial pages, is the list of the two counties and Protestant — thoughtful reader of educational affairs furnishes none. The generosity here evidenced are paralleled in any other nation in the world. After paying a tribute to the late Abbe, principal of the Jacques School, Montreal, and pluming his success, Nazaire Dubois, D.D., tending notes the fact of the triennial Educational Association held last year under the auspices of Dr. McCabe. Among the resolutions approved were one favoring anti-alcohol in schools; one advocating the establishment of a compulsory system in making a resolution having for the formation of a League of Daughters of the Holy Child, an educational program.

The Catholic Committee, desirous of having given for the benefit of lay teachers not having the advantage of following the School course, decided to try the experiment of lectures which were to be given during the course of the year to the female teachers of the district of Montreal. The plan was made by His Grace Archbishop to receive in a meeting the female lay teachers to attend the lectures. It was accordingly the desire of the Catholic Committee, and should take place at the Marie Convent, graciously the purpose by the Sisters of the Congregation of Notre Dame amount required to pay of the female teachers from the funds at the disposal of the committee. The government's approval, and the lecture place in August last, gratifying success, His Grace Bishop Bruchesi being present twelve lectures given. No 530 teachers attended which will doubtless be an excellent result. Conventional to that held in Montreal take place in several districts; and it is to be that which was held in Marie Convent will not be and last organized in Montreal.

The attendance at the lectures throughout the province of a year dealt with by the satisfactory considering the fact, noted in the "True" few years ago, encountered living in rural and populated portions of the province. The superintendent states that improvements have taken place in school construction and in the establishment of school libraries in recent years, and the recommendation to the legislature to increase the salaries of teachers. He might also have recommended an increase in the salaries of teachers, which, although some improvement within a few years, are still inadequate far below the average salary to teachers in Ontario.

We heartily endorse the suggestion made by the superintendent in a report made by the Legislature in December, reiterated in the present report, to call the attention of the legislature to the establishment of schools which might be working classes in our cities. On leaving the school the child who is desirous of a liberal profession has the stage of going to a classical school, the future merchant can attend commercial academies or the farmers' son can continue farm education in one of our cultural schools. But the man's son has no special where he can learn the trade practice of the trade that

### Report of Superintendent of Public Instruction.

The annual report of the Hon. Boucher de la Bruere, superintendent of Public Instruction for the Province of Quebec, just issued, vies with any of its predecessors in point, both of interest and suggestiveness to those who have at heart the education of our people. What strikes the reader on opening the volume, at the initial pages, is the list of the members of the two councils—Catholic and Protestant—to which the thoughtful reader of events in educational affairs furnishes a striking lesson. The generosity and toleration here evidenced are probably unparalleled in any other province or state or nation in the world.

After paying a well-merited tribute to the late Abbe Verreut, principal of the Jacques Cartier Normal School, Montreal, and fittingly complimenting his successor the Abbe Nazaire Dubois, D.D., the superintendent notes the fact that he attended the triennial meeting of the Educational Association of Canada, held last year under the presidency of Dr. McCabe. Among the propositions approved were three—namely, one favoring anti-alcoholic teaching in schools; one advocating the establishment of circulating libraries; and one aimed at making the metric system compulsory in Canada; while a resolution having for its object the formation of a League of Sons and Daughters of the Empire, with an educational programme, was rejected.

The Catholic Committee of the Council, desirous of having lectures given for the benefit of the female lay teachers not having had the advantage of following a Normal School course, decided in May last to try the experiment of organizing lectures which were to be delivered during the course of the summer vacation to the female teachers in the district of Montreal. The kind offer by His Grace Archbishop Bruchesi to receive in a Montreal convent the female lay teachers who wished to attend these lectures, greatly facilitated the realization of the desire of the Catholic Committee. It was accordingly decided that the lectures should be organized by the superintendent, and that they should take place at the Mont Ste. Marie Convent, graciously offered for the purpose by the Sisters of the Congregation of Notre Dame, the amount required to pay the board of the female teachers being taken from the funds at the disposal of the committee. The government gave its approval, and the lectures took place in August last, and were a gratifying success. His Grace Archbishop Bruchesi being present at the twelve lectures given. No fewer than 530 teachers attended the lectures, which will doubtless be productive of excellent results. Conventions similar to that held in Montreal will also take place in several of the rural districts; and it is to be hoped that that which was held in Mont Ste. Marie Convent will not be the first and last organized in Montreal.

The attendance at the schools throughout the province during the year dealt with by the report was satisfactory considering the obstacles, noted in the "True Witness" a few years ago, encountered by children living in rural and sparsely-populated portions of the country. The superintendent states that improvements have taken place in school construction and in the establishment of school libraries in recent years, and he repeats his recommendation to the legislature to increase the salaries of inspectors. He might also have recommended an increase in the salaries paid to teachers, which, although they show some improvement within the past few years, are still inadequate and far below the average salaries paid to teachers in Ontario.

We heartily endorse the following suggestion made by the superintendent in a report made by him to the Legislature in December, 1897, and reiterated in the present report: "I beg to call the attention of the Legislature to the establishment of schools which might benefit the working classes in our cities and towns. On leaving the elementary school the child who is destined for a liberal profession has the advantage of going to a classical college the future merchant can attend our commercial academies or colleges; the farmers' son can complete his farm education in one of our agricultural schools. But the working-man's son has no special school, where he can learn the theory and practice of the trade that he wishes

to follow. He enters upon his apprenticeship without acquiring the knowledge that he needs in order to become a skilful foreman or a master mechanic. It would therefore, be a great improvement to found industrial schools for boys in Montreal and in Quebec or in some other large manufacturing centre."

The statistics regarding elementary schools in the province show that the number of schools under the control of the commissioners is 4,226, as compared with 4,147 the previous year, the schools controlled by trustees having decreased in number from 113 to 96. The number of Catholic pupils in schools under the commissioners is 169,068, and in independent schools 4,877, against 166,276 and 4,824 respectively. The total number of Protestant pupils in elementary schools has decreased from 25,411 to 24,319 the previous year.

### Housing the Poor of Scotland.

The complete returns of the census for 1901 in Scotland which have been published indicate only too clearly that the exodus from the country districts into the large cities is still greatly on the increase. As a consequence, on this side of the Tweed, as in London and Birmingham, there is in progress a movement which has for its ultimate object the reduction, if not the entire removal, of those slums which are not only the haunts of crime, misery, and vice, but, as two outbreaks both of bubonic plague and of smallpox within one year in Glasgow alone have demonstrated, are the breeding-grounds of disastrous epidemics. In Scotland, as in England, enthusiasts are dreaming of "garden cities" and, like Mr. H. G. Wells, of workmen in the great centres of population being conveyed speedily and lightly into the country "by twopenny tube," motor-car, or that "mono-rail" which is already seriously suggested as a means of bringing Edinburgh and Glasgow within twenty-five minutes of each other.

Taking advantage of the large powers conferred upon them, most Scottish city corporations have scheduled unsanitary dwellings in specific areas, have purchased and demolished them, and sold the sites for other purposes. While the inhabitants of these areas have been evicted, the provision of other and cheap houses for them is a problem which the corporations have tried to solve either directly or indirectly through partially regulated enterprise. Glasgow, as the largest city in Scotland, supplies the best illustration of what is being done and of what can be done. There the corporation acts through a body of its own appointment known as the Improvement Trust Committee, which acquires lands for building purposes and erects houses and shops. Thus, on one set of lands alone, 46 blocks of buildings have been constructed. These include 200 shops and 1,455 dwelling houses, among the latter being 402 one-apartment houses, 150 three-apartment houses, and eleven houses of larger size. The minimum rents charged for the one-apartment houses is £4 10s., for the two-apartment houses £6 16s., and for the three-apartment houses £12 9s., while the maximum rents are £8, £14, and £21 respectively. As a result of the general work of the Trust in destroying bad houses and erecting good ones, the death rate over the city, which in 1876 was 27.4 per 1,000, is now 21.1; and in the central district, which is the least sanitary, the rate has been reduced from 40 to 30. There is really, however, no end to the labors of any corporation which seeks to solve its own housing problem in its own way. The census returns now issued show the exact position of the city. In 1891 houses in Glasgow had an average of 2,325 rooms and 4,727 persons, or 2,038 persons per room. At the census of 1901, when the city had been largely extended by annexation, the houses had an average of 2,562 rooms and 4,778 persons, or only 1,865 persons per room. There are 32,709 houses of one apartment each in which live 104,128 persons, or 3,183 per room. There are 70,784 houses of two apartments each, in which are housed 348,731 persons, or 4,927 per house and 2,463 per room. There are 28,055 houses of three apartments each, in which are housed 151,754 persons, or 5,409 per house and 1,803 per room. In short, nearly one-half of the population live in houses of two apartments. In 1891 there were 81,082 houses of one apartment, and in the same area there are now only 30,436 such houses. In spite of this improvement there is still decided overcrowding. The census returns show that, although the number of inhabited

houses is 155,404, the number of families is 163,422. It follows from this that many houses must shelter more than one family, and, of course, a two-roomed house containing two families is not necessarily more sanitary than two single-roomed houses.

On July 30 of the present year a very large number of dwelling houses—probably between 1,000 and 2,000—will be closed under the Glasgow Building Regulation Act of 1900, a part altogether from 160 other houses which may be closed from dampness and want of ventilation and other sanitary conditions under the Police Act of 1890. As a consequence, the corporation have come to the decision to apply to Parliament for fresh powers to acquire by agreement—and at a cost of £750,000—land for building purposes, and have announced their intention of erecting some 3,600 houses similar to those built by the Improvement Trust Committee since its establishment. This announcement has given impulse to a local agitation for further inquiry and action, which is certain to increase in volume as the time for obtaining the necessary Parliamentary powers draws near. In the first place, it is pointed out that the corporation is essaying at least one task which it ought not to undertake, and which it will fail in, even were it justified in making the attempt. Sir Robert Giffen has in a letter put the matter thus:—

"As yet, although the Glasgow Corporation have invested a good deal of money, they have not housed more than 10,000 families. If they are to make a great impression on the housing of the poor, they will have to accommodate in the end probably 100,000 families, if not more, involving ten times the expenditure already incurred. All the while private trade will be hampered and the corporation will have become the chief employer of labor and the chief landlord in Glasgow, which are not undesirable positions for the corporation to hold.—London Times.

Local Government In Ireland.

We are now on the eve of the county and district elections, says the "Leinster Leader." It is, therefore, the duty of the electors to at once make up their minds as to the policy which shall influence their choice of representatives. The course which the interests of the country and the interests of the local ratepayers dictate is plain and simple. The men who courageously took upon themselves the difficult and responsible task of initiating a new and complicated system of administration, have done their work efficiently and well. Should they if willing to continue in office, be told to stand aside? Common sense as well as gratitude answers this question with an emphatic "No." We hope that no man will be thoughtless enough to increase the existing burdens on the struggling taxpayers by forcing an unnecessary contest in either county, rural or urban division; and we trust that the ratepayers—mindful of the good work done during the past three years—will refuse to further tax themselves for the benefits of individuals or cliques who unworthily aspire to oust from the public service men of proved zeal and capacity.

There may and will be cases in which a change is inevitable. Vacancies will arise in various places from various causes. What considerations shall determine the people's choice in these instances? Primarily—real capacity for the duties. Let the important fact be not overlooked that the efficiency of the new local administration will be eventually the greatest—the irresistible argument for Home Rule. The past three years have immensely strengthened the Nationalist case. The practical ability displayed by the people's chosen representatives—their shrewdness, their business insight and keenness—have knocked the bottom out of Unionist fallacies. Such a demonstration of self-governing fitness is worth sheaves of resolutions and centuries of speech-making. This proud record must be maintained. The results of every election must add to, not take from, the cumulative argument establishing beyond year or nay our genius for self-government. We want on our local councils not men who can merely marshal "unalterable convictions" in polysyllabic phraseology, and defy governments on county and district stationery. We do not want men who will spend the ratepayers' time in idle discussion. We require hard-headed business men such as we have on the present boards—men who will be keen critics of the expenditure of the rates, who will jealously examine every figure in the estimate, who will be penny-wise without sacrificing "the sheep" for the "ha'porth of tar," and who will transact the public business in the minimum space of time.

### POOR DIGESTION

RENDERS THE LIFE OF THE DYSPYPTIC PEPTIC MISERABLE.

Food Becomes Distasteful and a Feeling of Weariness, Pain and Depression Ensues.

From Le Sorelois, Sore., Que.

Of the diseases afflicting mankind dyspepsia is one of the worst to endure. Its victims find life almost a burden. Food becomes distasteful; they suffer from severe pains in the stomach; sometimes excessive heart palpitation, and a general feeling of weakness and depression. Though this disease is one of the most distressing, it is one which, if the proper remedy is employed, can be readily cured. Thousands throughout this country bear testimony to the efficacy of Dr. Williams' Pink Pills as a never failing cure. Among them is Mrs. Adolphe A. Latrousse, a well known and highly esteemed lady residing at Sorel, Que. She says:—

"For two years I was a constant sufferer from bad digestion and its accompanying symptoms. Food became distasteful and I grew very weak. I suffered much from pains in the stomach and head. I could not obtain restful sleep and became unfit for all household work. I tried several medicines without finding the least relief, and I continually grew worse until in the end I would vomit everything I ate. I had almost given up hope of ever being well again when one day I read of a case similar to mine cured through the use of Dr. Williams' Pink Pills. I determined to give these pills a trial, and am happy to-day that I did so, as by the time I had taken eight or nine boxes my strength had returned, the pains which had so long racked me disappeared, my stomach would digest food properly and I had fully regained my old time health, and have not since had any return of the trouble."

Dr. Williams' Pink Pills are a purely tonic medicine and unlike all purgatives do not weaken the system, but give life and energy with every dose. They are a certain cure for anaemia, dizziness, heart troubles, rheumatism, sciatica, indigestion, partial paralysis, St. Vitus' dance and the functional ailments that make the lives of so many women an almost constant source of misery. Sold by dealers in medicine, or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

### American Business Men

Early at Work.

The fathers of the present generation of New York business men might well be surprised at the early hours of their sons. The business day in the financial and commercial part of the city below Canal street has been lengthened, not by the clerical forces alone, but by the bosses.

Nine o'clock used to be the opening hour in many of the offices; stores are not under consideration. The hour now is 8 and in some of the very busy side streets it is earlier.

A few evenings ago when the head of a great business house in Duane street was asked when he could meet the next day the man who made the inquiry, he replied:—

"I'll be at my desk at 7.30 in the morning."

The inquirer replied that he need not hurry to get down so early.

"That's my regular hour," replied the Duane street man. "I am there at that time six days in the week."

"What time do you get up?" he was asked.

"About 5.30. I live in East Ninety, and I have to turn out early to get here. And I am in bed every night at 10 sharp."

The Duane street man is in a business in which quotations from European markets are important to his other houses in the West, and he is getting the figures on the wires while others sleep.

The vice-president of a Wall street bank is at his desk at 8.30 every weekday. The other morning he got in and found an unusually large mail. He became interested in it

### Local Government In Ireland.

and after he had been at his work for an hour it occurred to him that he had not removed his top coat or silk hat.

The President of a Broadway bank, not far from the shadow of Trinity's spire, reaches his desk promptly at 9 in the morning. He lives up near Hackensack. In order to be at his bank at the hour mentioned he has to turn out at 6 o'clock.

When he reaches the bank he finds his son awaiting him. The son lives in Manhattan, up in the Eighties. He has to hustle to get down before the "Governor."

A few nights ago a lawyer in Nassau street met a friend at the theatre. A business engagement for the following morning was made at 8 sharp. This was not an exception. It is the hour at which the lawyer opens his desk. He lives up in the Sixties.

The representative of one of the greatest financiers in the world lives up the Hudson. He comes in six days in the week on the train that leaves his home station at 7 o'clock. He is in Wall street before 9, having stopped at another branch of his business on the way down.

The foregoing are only a few instances of early business downtown. The men referred to are not in the class of laborers and clerks. They are heads of concerns and handle great transactions. And it does not seem to be a killing pace. One of them, in speaking of it, said:—

"I used to get down at 9 or 9.30, and it was 10 before I got under headway. The day was gone before I was half through."

"Getting to work at 8 or 8.30 in the morning is the greatest help I know. Besides, it gets me into the morning air. That invigorates and by the time I get to my office I have had the early sunshine. I have heard the birds sing. I have met many who are in the glow of health, and all tend to inspire me."

Of course, most of those who observe these early hours of business quit at 5 in the afternoon, and in the summer months earlier. — New York Sun.

### The American Beef Trust.

The fight against the American Beef Trust continues with unabated vigor. The New York "Herald" says:—

When the managers of the Beef Trust houses in New York met on Saturday last, according to their weekly custom, to discuss trade conditions and to decide upon the prices which the dealers and consumers must pay at the opening of the markets on Monday morning they faced a critical accumulation of problems, almost without precedent.

By all the natural laws of supply and demand which control a legitimate industry there should be a notable decrease in the prices of beef at the present time. The reasons alleged for the long continued and prohibitive series of advances have been shattered by the recent uprising of the public and the government and by the machinery of the Beef Trust itself.

Because of the loss of custom the supply of beef on the hoof and in the refrigerator cars and cold storage houses of the Trust is to-day greatly in excess of the demand. The elaborate system devised to create and maintain an artificial scarcity has been thrown out of gear, and the combination can no longer predict with certainty what prices can be ordered a month ahead.

The system is being overhauled to meet new conditions, but that the power of the Beef Trust is only checked, and not broken, is shown by the results of the managers' meeting in New York.

It was decided to use every effort to keep beef prices at the level of the last two weeks, but not to work for any more money.

For two days following the crash in the Chicago cattle market last week, when ten thousand head went begging for buyers in one day of stockyard trade, and prices fell off fifty cents a hundred weight without warning, the New York wholesale market got away from the strangling grip of the Beef Trust, and there was a slight breathing spell for the consumers. Immediately, however, orders flooded the wires to cut out the shipments already booked for the Atlantic seaboard, to leave the cars already on the way unloaded in the freight yards and to hold back the live cattle far away on the ranges and in the pens of the stockyards of Chicago, Kansas City, Omaha and St. Joseph. The Western commission men, who are wholly dependent on the Trust for their cattle, made frantic efforts to assist in

keeping the live stock off the market.

No more convincing exposure of the Beef Trust system could be devised than this chain of operations, reaching from the ranch in the far West to the table of the consumer in New York, with the one desperate purpose of squeezing down supply in order to keep prices at an abnormal level, reached through a colossal series of manipulations, which finally overreached themselves.

It happens, therefore, that beef will be no cheaper in New York this week than last, if the Trust is able to control the situation, because a number of men, with offices in Chicago, have been able to hold back a vast amount of meat, which the people of this city are willing and anxious to buy at fair prices and still leave a handsome profit for the Trust.

In the opinion of dealers who have been in the business for many years, there should be an immediate decrease on the cost of beef of one cent a pound to the wholesale buyer and three cents a pound to the consumer. A difference of one cent a pound on fresh meats means a total difference in one week of \$120,000 in the cost of feeding the population of this city.

A prominent wholesale dealer said recently:—

"There is no reason, except the arbitrary action of the Beef Trust, why beef should not be cheaper than a month ago. But there is no relief, and it follows inevitably that the prices fixed by the Beef Trust do not depend upon the ratio of supply and demand, and that the system is founded on nothing else than arbitrary dictation."

### With Our Subscribers.

A Rev. Pastor writes:—"I herewith enclose my annual subscription to your valuable weekly, and same time allow me to express my just appreciation of its merits. I note with pleasure the rapid advance it is making. No Catholic family should be without it. I always look forward to its reception with pleasure."

Mr. H. C., of the Upper Ottawa district, a subscriber since the first publication of the "True Witness," called at our office on Tuesday morning. In reply to a question as to his age, he stated that he had celebrated his 81st birthday a few months ago. Our staunch old friend seems to wear his years well, and from his vigorous appearance bids fair to attain the centenarian stage. Mr. H. C. takes an active interest in all matters appertaining to religion. One of his daughters is a member of a well known religious community.

### ADD UP THE GAINS.

The virtue of one dose is so small you can't see any change. But add together all the little virtues from all the little doses and the effect is very marked.

In consumption, as in other cases, the results secured from continued treatment with Scott's Emulsion come from the accumulation of many small gains. A little gain in strength each day—a little gain in weight each day—if continued for weeks, amounts to something.

The fact that Scott's Emulsion can be taken for so long a time without the slightest inconvenience is greatly in its favor as a medicine for consumptives. Such a medicine gives itself time to do good.

It makes new flesh and strengthens the lungs.

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

CATHOLIC LITERATURE IN PUBLIC LIBRARIES.

Under the direction of the Catholic Alumni Society, the shelves of the Boston public library have been carefully overhauled and a complete catalogue made of the literature of Catholic life included in the contents or added thereto.

AIN PRAYER.—The "me" refers to this class as follows:—endless follies in the "endless" and is being circulated from hand to hand, bugs all kinds of copy it a certain and find an equal people to do the prayer comes from o say. The prayer e been at least original shape, but copied by all has become incoherent. If our prayers, there are prayers in their all their needs. ay-er-book are ap- rches and many of gences attached. e sacraments, es- Holy Communion, purified our souls, dence, ask God for ourselves or our emands then will Christ within us. powerful form of e frequently and ch foolish things ain" prayer.

### rapher

indebted to the ophotographer, Mr. 27 St. Catherine er of photographs n has furnished occasions, and doubt, our read- appreciated. Mr. n in our Catho- eserving of all

### STORE

NS! ecially is

### WENS!

ping only Pure before our cus- always keeps its lax has un- mask, even silk appearance of e of Pure Flax we specially re- in the follow-

Roses, Stripe s, Egyptian s, Malden s, Irvy, n Key s, sies, um.

ND LILIES,

KINS.

3.50 per dozen 5.25 per dozen \$4.25 5.00 6.25 7.50 5.25 6.50 7.50 8.50 10.50 12.00

EST AT & SONS,

ountain Sts.

# Knights of Columbus of Ottawa Inaugurate a New Hall.

As briefly stated by our special Ottawa correspondent in our issue of last week the palatial club building of the Knights of Columbus on Maria street was formally opened on Wednesday evening, the 29th of April, in the presence of a large and representative gathering of the citizens of the Capital. The occasion no doubt marks an epoch in Catholic circles of that city.

The members of the Local Council, No. 485, K. of C., were present in full strength, along with distinguished fellow-members from Burlington, Vt., Syracuse, Ogdensburg, Montreal and Quebec. Many Catholic citizens, not members of the Order, were present by special invitation. A significant and encouraging feature was the presence of the younger generation of Catholics.

Dignitaries of the Church, by their presence and voice, gave their approval of the organization, and the objects aimed at. Mgr. Falconio, Papal Delegate, and Archbishop Duhamel graced the occasion with their presence, and spoke words of approbation.

Mr. Jno. P. Dunne, Grand Knight of the Local Council and State Deputy for Canada, presided at the opening meeting. The visiting orators were Very Rev. Dr. Conroy, Vicar-General of Ogdensburg, and Hon. John W. Hogan, of Syracuse, Deputy Supreme Knight of the Order.

Among others present were: Rev. Fathers Whelan, St. Patrick's; Wm. Murphy, O.M.I., St. Joseph's; Fay, Farrellton, Que.; James Fallon, Ottawa University; Davis, Perth; Sloan, Bayswater; McCauley, Dawson, Ont.; Twomey, Tweed; O'Connell, Kemptville; Foley, Fallowfield; French, Brudenel; Jacques, O.P., St. Jean Baptiste; Poulin, Clarence Creek; Etienne, Delegate's secretary, and McDonough, Kingston; Hon. Senator Powers, Speaker of the Senate; Hon. R. W. Scott, Hon. M. Sullivan, Hon. J. McSweeney, Thomas Magner, Burlington, Vt., Grand Caffrey, of Montreal; John P. Kavanaugh, National Board of Directors; M. J. Haney, Geo. P. Brophy, and Chevalier Heney.

The evening's exercises were ushered in with an introductory ode "Sing Ye His Praises," rendered by the K. of C. choir. Immediately afterwards the Grand Knight, Mr. John P. Dunne, presented to His Excellency, the Papal Delegate, and Archbishop Duhamel, the members of the Local Council.

This was a very impressive proceeding, and the privilege of introduction was highly appreciated by the brethren. Before announcing the orators of the evening, the Grand Knight, on behalf of the Knights of Columbus, thanked the distinguished prelates and clergy, representatives of the State and other guests for their acceptance of the invitation to assist at the opening of the new club house, and extended to all the warmest welcome—a genuine Cath-

olic welcome—then read the following letter of regret from His Lordship Bishop O'Connell of Portland.

Bishop's House,  
Portland, April 18, 1902.

Mr. Jno. P. Dunne, Ottawa.

My dear Mr. Dunne,—It is with much sincere regret that I write you to say that circumstances render it impossible for me to attend the opening exercises of the Columbus Club on the 29th as I have been looking forward with pleasurable anticipation. Diocesan ecclesiastical matters which have developed since I last wrote to you, and which I could not at that time foresee, make my remaining here an absolute necessity from which I am utterly unable to escape. This matter will hold me from the 27th to the 30th, hence I hope you will release me from my promise. I trust that my inability to be present will not interfere with the success of the occasion. May this opening of the new club so important in the annals of the society, so auspicious in its promises for the future, so fruitful in enlarged activity for good be one to which the society may ever look back with pride and satisfaction.

I am, my dear Mr. Dunne,  
Sincerely yours in Christ,  
W. H. O'CONNELL,  
Bishop of Portland.

Letters of regret were also received from the following prelates: The Archbishops of Halifax, Quebec, Montreal and Kingston, and the Bishops of Valleyfield, Antigonish, N.S., St. John, N.B., Three Rivers, Bathurst, N.B., Chicoutimi, St. Hyacinthe, Sherbrooke, Chatham, N.B., Alexandria, Hamilton, Peterborough, Pembroke and London.

The Grand Knight next introduced Rev. Dr. Conroy, who discussed eloquently, earnestly and logically from the standpoint of the pulpit, the aims and workings of the Order. It was an oration in the full sense of the word, an oration that inspired the Catholic audience with a legitimate pride in the Mother Church. Dr. Conroy established the fact that the Order is glorious and grand in its motives and ambitions, and a willing and active handmaid of the Church Militant. He dwelt forcibly and convincingly on the fact that the K. of C. while a secret society, is not secret or exclusive in the sense disapproved by the ecclesiastical authorities. Its innermost workings, its every move are at all times open to the scrutiny and subject to the sanction of Holy Church.

The eloquent speaker also referred in earnest and encouraging terms to the great benefits to be derived from the social nature of the Order, from the fact that members would be better able to meet and know one another, and be strengthened in the performance of their duties.

Frequent outbursts of applause marked the approval and appreciation of the audience.

Hon. John W. Hogan delivered an excellent address, in which he discussed the aims and aspirations of the Order from the standpoint of a devoted Catholic layman. He joined with Dr. Conroy, at the outset, in it

congratulating the officers and members of the Local Council, on the Christian enterprise displayed in the erection of the handsome Club House. Since the foundation of the Order, twenty years ago, the distinguished visitor stated, it has enjoyed continuous prosperity, and now embraces in its field of operation the United States and part of Canada. It has paid nearly a \$1,000,000 to beneficiaries, and has wielded a powerful influence in the formation of ideal Catholic character.

It has a membership of over 80,000, and is steadily gaining desirable recruits. Hon. Mr. Hogan referred appreciatively and eloquently to the sanction and support which has so willingly been extended the Order by the ecclesiastical authorities. His address bristled with arguments supporting its movements and its objects. In conclusion, the Deputy Supreme Knight respectfully placed before Archbishop Falconio, as direct representative of Pope Leo XIII., the record and plans of the Order. The address was throughout listened to with the closest attention and frequently punctuated with applause.

His Excellency Mgr. Falconio, the Apostolic Delegate, having been requested by the chairman to say a few words of encouragement to the Knights and bless them, said that he willingly complied with their wishes. He congratulated them on the beautiful new building just blessed by their beloved Archbishop, Mgr. Duhamel.

He expressed his conviction that the secret of success in Catholic Associations must be sought in the honesty of their aim, and the efficacy of the means for its realization. He thought that the aim of their Order was honest and praiseworthy, for it looked to the temporal advantages of its members, as well as to their spiritual wants, and to the revival of Christian charity and religious sentiments among their brethren. He said that the institution was thoroughly Catholic, since no one could be admitted into its ranks except practical Catholics. It had its chaplains, and claimed as an honor and privilege to be under the full jurisdiction of ecclesiastical authority, from whom he had been assured nothing could ever be concealed, and whom all should obey.

He observed that associations of this kind, as long as they are faithful to their aims and remain under the guidance of religion, form a real apostolate, and are of great help to the Church. He said that such apostolate of the laity to assist and help the clergy in their divine mission, was not a novelty in the Church. It had existed in all times since the first days of Christianity. It was the realization of that fer-

vent prayer which our Divine Lord had addressed to His Eternal Father before His passion and death, for the unity of all the members of the Church in the great work of our redemption.

He reminded his hearers that the object which the founder of their Order had in view was to form a brotherhood of determined practical Catholics, whose aim should be mutual assistance, charity towards all men and the strict observance of the teachings of the Church. If they always kept in view this aim, he had no doubt that their institution, under the safeguards of religion, would prove of great usefulness for the promotion of Catholic interests. He recalled to their minds all the good works which the Order had assumed to perform according to the printed report, which he had read, of the meeting of the New York State Council of the Knights of Columbus, held in Albany last February. On that occasion they had made a formal declaration of their intention to persevere in the works undertaken, and to faithfully discharge every obligation assumed as Catholic men in a great Catholic organization. He then enumerated some of the principal obligations of the Order, viz., to help in procuring the instruction of Catholics on the most important questions from the standpoint of the Church; to encourage organizations such as the "International Truth Society for correcting erroneous statements made against the teaching of religion; to place in public libraries books which fully represent real Catholic views on all important questions; to uplift their fellowmen; to protect the youth in their Christian education; to co-operate with their pastors in every good work approved by the Bishops, and to be always submissive to the authority of the Church.

The Delegate urged the members of the Order to faithfully follow this Christian programme; to work with earnestness and perseverance for its realization; to revive Christian virtues by their example; to show by a life of honesty and Christian rectitude, what a Catholic must be in an age of general relaxation, and to sustain, as much as in them lay, the Church against the attacks of infidelity and religious indifference.

His Excellency concluded by giving the Apostolic Benediction. Archbishop Duhamel, the beloved head of the Ottawa diocese, was next invited to address the audience. His Grace received an ovation significantly indicative of the warm place he holds in the hearts of the Catholics of the Capital. His Grace spoke as follows:—

After listening to the gentlemen who have so eloquently addressed you this evening, after the earnest words of His Excellency, the Apostolic Delegate, who has given you his approval and his blessing— favors which you had looked for and in which I heartily concur—what more can you expect me to say? I assure you that it gives me great pleasure to be present on this auspicious occasion, and I compliment you, Knights of Columbus, on the good work you have already done, and which is in evidence in this beautiful and commodious building we have formally dedicated to-night. I see be-

fore me among your members many gentlemen of advanced years and also many young men, and it is for these young men particularly that I think your society is an excellent institution.

When I first had the happiness to be presented to His Holiness, Pope Leo XIII., kneeling before him, I asked him in what way I could best do the work of my life, and his advice to me was, "take care of the young men."

I think this is also your aim. It is for this reason among others that your society deserves success. I again express my pleasure at being with you this evening, and again wish you success in your efforts as an apostolate of the laity, to further the interests of God and of Holy Church. The Archbishop's address was a characteristically happy effort, and it evoked great enthusiasm.

At the conclusion of the meeting the members and visitors partook of light refreshments. A general inspection of the club house followed. An excellent programme of music was rendered by a full orchestra stationed in the library. Members of an active and attentive reception committee were successful in their endeavors to add to the pleasure of the guests. The Local Council, No. 485, K. of C., which took formal possession of the hall, has a membership of 185. The principal officers are Grand Knight, John P. Dunne, Deputy Grand Knight M. J. Gorman, Chancellor, Hon. F. R. Latchford; lecturer, Dr. J. A. MacCabe, and chaplain, Rev. M. J. Whelan.

THE  
NEW  
CLUB  
BUILDING.

is centrally located on the north side of Maria street, midway between Elgin street and the new Laurier bridge across the Rideau Canal, and faces the large military park known as Cartier Square. It is 75 feet long by 45 feet wide, is built of brick with basement of stone, and has a double piazza 10 feet wide along the whole front. The main entrance is on the west side, thus making the piazza absolutely private. A broad stairway leads up to the entrance, which opens into a hallway 10 feet wide. On the right is the club room which is 20 feet wide and occupies the whole front of the build-

ing, with two transom doors opening on to the piazza. In the ornamental fan-lights over these doors are respectively the emblems of the Order, and a portrait of Columbus, all in stained glass. At the west end of the room is a large pressed brick fireplace, and on either side of it are oval windows with stained glass. At the other end of the room there is a cabinet and also a private cloak-room.

A hallway runs from the main entrance of the club room northward to the rear, at which is situated the members' robe room, and a private stairway leads from this room to the council chamber above. On the east side of the hallway are the reading room and library, which are connected by a double doorway. On the west side are two committee rooms, lavatory and kitchen. Ascending the main stairway to the first floor, one reaches the upper piazza by two transom doors, and there is a commodious antechamber on the left, as one enters the council room. This latter room is 50 feet long by 42 feet wide, and has an arched ceiling 15 feet high. At the north end is a platform 20 feet by 10, and on the west side of this an anferoom into which the private stairway above mentioned leads, while on the east side is another anferoom from which there is an entrance to the stage. In the attic are the janitor's quarters and also a large store room.

Descending again to the first floor, and proceeding by the stairway which leads directly from the main entrance hall to the basement, one finds on the left, extensive lavatories and bath-rooms, while on the right is a large billiard room, containing two billiard tables and two pool tables, with furnace room in the rear. The entire west half of the basement is occupied by the bowling alleys. The floors throughout are of hardwood, and the rest of the building, including the ceiling of the club room and hallways, are finished in British Columbia fir. The entire building is fitted with combination electric light and gas fixtures, and contains a complete system of electric bells, while the ventilation is on the most improved modern system.

The club room is furnished with sofas and chairs covered in dark green leather, with seal brown portieres and curtains. The library, reading room and committee rooms are furnished with oak tables and desks, and easy chairs. The furniture in the council chamber is of massive quartered golden oak, and the officers' chairs are upholstered in dark green leather. A parlor grand Knabe piano completes the furnishing of this apartment. The building and furniture have cost in the neighborhood of \$25,000.

The reading room is well supplied with all the leading Catholic magazines of the United States, England and Ireland, as well as a liberal selection of Catholic newspapers, and of the secular dailies.

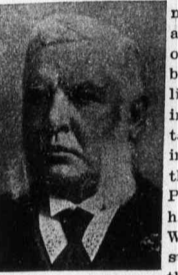
It may be interesting to note that this is one of the first, if not the first Club House on the continent, owned and entirely occupied by the Knights of Columbus.

It is a credit to the Capital and the Order.

SATURDAY, MAY 10, 1901.  
City  
And Dis  
Savings  
Bank.



Hon. Sir W. Hinoston, M.D. Citizens ought to be particularly our section its administration Iris hold positions of disti the various offices of agerships of branches,



Hon. James O'Brien. H O'Brien and Mr. Mi three members of our r of which we are justly

OUR BO

OUR MOTHERS.—Ian the "Christian Endeav says the following tribu ters:—

"The person to whom more than you can ever imagine is your mother. ed more for you, served y tently, loved you more br any other person you h on earth or will ever your wife or your husba deed, they can always If your mother be spare then are you bound to r first charge on your life, sire a peaceful conscience you shall answer before ment seat of God. She n



A BARREL, A PLANK

compassed with every obs -comfort and honor and and love, with sacrifices be it will please her, of t occupations and time friendship, and after you all that you can think of one can suggest, you will main a hopeless bankrupt love wherewith she loved.

THE NUMBER SEVEN number seven is not only a lucky number by the sup but it was a symbolical the Bible, as well as amo of antiquity. In the Old we note that the Creator days, and the seventh wa day of rest. Every seven sacred, and the seven tim year ushered in a year o There were seven principal faith, hope, charity, prud ence, chastity and forti en years, and seven years

## Leaders In Good Work.

In the circles of our enthusiastic lady workers in aid of Catholic institutions in our city parishes there is none more zealous, more capable or more successful than the kindly and generous Irish Catholic lady whose likeness we print above. As may be seen by referring to the columns of our "Parish Calendar" "Mrs. McNamee's Euchre" was a financial record, the best result so far

attained at similar undertakings. After providing for all expenses the



MRS. F. B. McNAMEE. handsome sum of \$300 was realized and presented to the Pastor of St. Patrick's parish. Bravo Mrs. Mac.

## 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 3 new Subscribers to the True Witness.

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

## SUBSCRIBE NOW

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P. O. BOX 1138, MONTREAL, P. Q.

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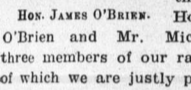
Subscription Rates, Strictly in Advance

Canada, Newfoundland and United States, \$1.00 per year  
City and Foreign, \$1.50 per year.

# City And District Savings Bank.



The fifty-fifth annual meeting of the City and District Savings Bank was held on Tuesday last, when the report of the operations for the past twelve months was read. This banking institution has a unique record of which all citizens ought to be proud, more particularly our section, because in its administration Irish Catholics hold positions of distinction, and in the various offices of trust in management of branches, and in the clerical departments, they are afforded an opportunity of becoming familiar with the important details of banking affairs. In the office of President, we have Hon. Sir William Hingston, and on the directorate Hon. James O'Brien and Mr. Michael Burke, three members of our race and creed of which we are justly proud.



In the office of manager the institution has had the services of well known and experienced bankers during nearly two generations—the late Mr. E. J. Barbeau and his brother, Mr. Henri Barbeau, who recently, owing to ill-health retired from that office and was appointed a director. Much of the success achieved by the bank is due to the great ability and unwavering loyalty manifested by the Messrs. Barbeau.

The present occupant of the office of Manager is Mr. A. P. Lesperance. He has had a careful training in the service of the bank, and is highly esteemed in financial circles. The report shows that the past year has been one of very great success. It is as follows:—  
Your Directors have pleasure in presenting the fifty-fifth annual report of the affairs of the Bank, and of the result of its operations for the year ending December 31, 1901. The net profits for the year were \$141,130.85, which, added to the balance at the credit of the profit and loss account of the previous year (\$94,620.72) bring the latter to \$235,751.57. From this amount have been paid two dividends and a bonus, and \$20,000 have been applied to the purchase of the property on St. Denis street. With these deductions the amount at the credit of profit and loss is \$125,751.57. The volume of business transacted during the year amounted to ninety-seven million dollars, while the investments in bonds and debentures have been increased by \$1,357,168.46, and Dominion Government stock by \$501,534.20. The amount due to depositors is \$13,119,646.86—being an increase of \$989,068.26 during the year; and the number of accounts is 58,121,

having increased 1,730 during the same period. The average amount due to each depositor is \$225.56, as against \$215.11 in 1900.

To relieve congestion at our St. Catherine street East Branch, and to accommodate depositors in the north end of the city, suitable premises have been secured at the south-west corner of St. Denis and Rachel streets, which, with some slight changes, will suit, admirably, the purposes of the new Branch. It will be opened in June next.

Very important changes have taken place in the personnel of the Board of Directors during the year. Death has removed a faithful, devoted and honored servant of the institution, Mr. Edmund J. Barbeau, who had filled, with credit to himself, and with great advantage to the Bank, the successive position of clerk, manager, and director, in all upwards of half a century. Mr. Henri Barbeau, who had been a most efficient manager for 25 years, was elected to fill his place. The vacancy thus created in the management has been filled by the appointment of the former inspector Mr. A. P. Lesperance, who had been in the service of the bank for the past twenty-one years.

Death has also removed Mr. F. T. Judah, a most assiduous and zealous director during a period of eighteen years. Mr. Richard Bolton has been elected in his stead. As usual, frequent and thorough inspections of the books have been made during the year. The report of the auditors and the balance sheet are herewith submitted.

You are invited to elect directors and auditors for the current year.  
WM. H. HINGSTON, President.

STATEMENT, 31st DEC., 1901.

ASSETS.

Cash on hand and in chartered Banks	\$1,491,624.70
Dominion of Canada Government Stock and accrued Interest	2,029,797.53

Provincial Government Bonds ... 289,657.13

City of Montreal, and other Municipal and School Bonds and Debentures ... 4,512,726.72

Other Bonds and Debentures ... 428,679.75

Sundry Securities ... 290,237.25

Call and Short Loans secured by collaterals ... 5,462,270.38

Charity Donation Fund, invested in Municipal Securities approved by the Dominion Government ... 180,000.00

Bank Premises (Head Office and Five Branches) ... 400,000.00

Other Assets ... 12,519.31

\$14,797,512.77

LIABILITIES—

To the public.

Amount due Depositors	\$13,119,646.86
Amount due Receiver-General	93,341.86
Amount due Charity Donation Fund	180,000.00
Amount due Open Accounts	78,772.48

\$13,471,761.20

To the Shareholders.

Capital Stock (Amount subscribed \$2,000,000) paid up	\$600,000.00
Reserve Fund	600,000.00
Profit and Loss Account	125,751.57

\$1,825,751.57

\$14,797,512.77

Number of accounts open ... 58,121

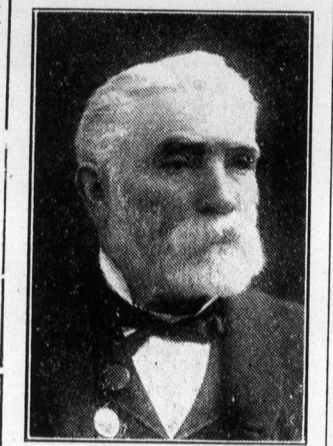
Average amount due to each depositor ... 225.56

A. P. LESPERANCE, manager.

Subscribe to the "True Witness."

# Catholic Sailors' Club.

The annual meeting of the officers and members of the Catholic Sailors' Club, was held on Monday last, in their splendidly outfitted quarters. When we look back ten years or less to the days when a handful of zealous citizens, the majority of whom have since been scattered, either by the hand of death or circumstances that shift people around in life, commenced the establishment of this Club, the first one in the world of its kind to be put into active operation, we wonder at the progress that has been made at the



MR. P. B. McNAMEE.

splendid results of so much energy and foresight. It is scarcely possible for us to estimate the good done by the Club for the seafaring children of the Church. We could enumerate the hundreds of Catholic sailors who have found a home and good friends in the Port of Montreal. Not only have they been rescued from the almost inevitable temptations that surround these hard-working fellows

when they come on shore; not only have they been afforded the inducements and facilities of attending to their religious duties as Catholics; but they have found, in the Club rooms, every species of honest recreation, rest, and relaxation. They have been enabled to have their home correspondence directed so as to await their arrival, and to have their letters written and sent in return to those whose hearts are always anxious for the absent. Apart from the boon that the Club has been for the sailors—and that was its primary object—it has become a delightful social Club for the resident members. It has been a focus of agreeable intercourse and of mutual instruction.

We realize that many willing hands and earnest hearts make successful work; we are also conscious of the fact that the Club can count its zealous workers by the hundreds. Amongst those we may mention the name of Mr. F. B. McNamee, who has generously devoted much time and labor to the affairs of the Club. He has again been elected to the honored and important office of President. During the first term of his occupancy of that office he rendered most valuable services to the institution, and won the warmest expressions of gratitude from the members and visiting seamen. With his experience and enthusiasm for the work the coming year should be one of the most successful in the history of the Club.

We are informed by the officers that the past year, under the presidency of Mr. Patrick Wright, an Irish Catholic citizen, whose devotion to religion and country has often been strikingly demonstrated in our midst has been a fruitful one from many points of view. The club has now a surplus in the bank of over \$5,000, to be used as a building fund. Last year's revenue showed a balance of \$600 over the expenditure. The election of officers resulted as follows:—  
President, Mr. F. B. McNamee.  
First vice-president, Mr. B. McNally.  
Second vice-president, Mr. Frank Greene.  
Treasurer, Mr. C. F. Smith.  
Secretary, Mr. Arthur Phelan.  
Advisory Committee—Sir William Hingston, Hon. Dr. J. J. Guerin, Dr. F. J. Hackett, Messrs. Henry Kavanagh, K.C., H. Trihey, B.C.L., P. Wright, M. Dineen, W. E. Doran, John Dwane, P. S. Doyle, J. Foley, M. Burke, M. Hicks, Jas. Rogers, A. R. Macdonell, John Quinlan, Felix Casey, W. P. Kearney, M. Fitzgibbon and T. W. McNulty.

# OUR BOYS AND GIRLS.

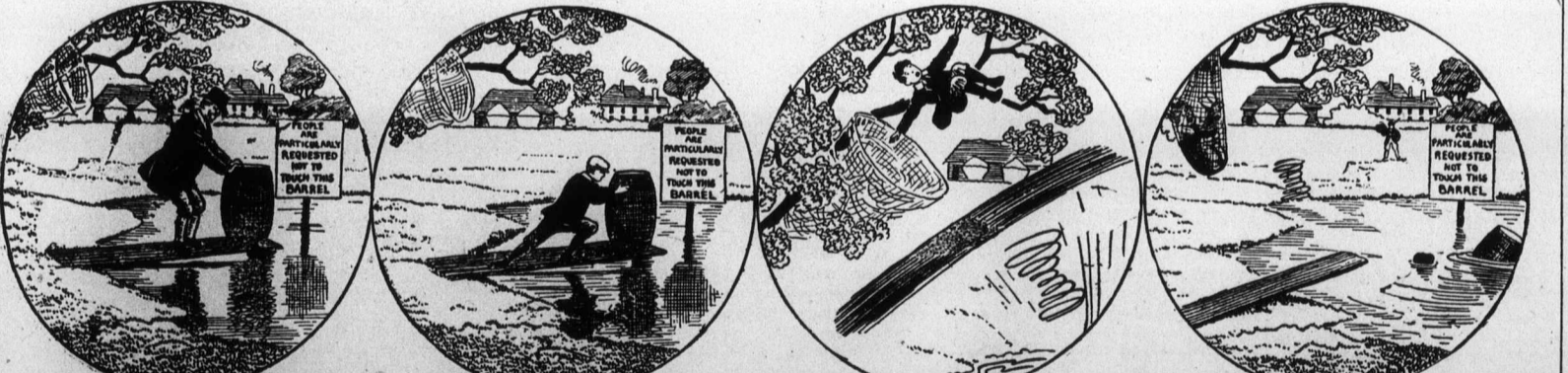
OUR MOTHERS.—Ivan Maclaren, in the "Christian Endeavor World," pays the following tribute to mothers:—  
"The person to whom you owe more than you can ever pay or even imagine is your mother. She endured more for you, served you more patiently, loved you more fondly, thought of you more bravely than any other person you have known on earth or will ever know, save your wife or your husband, if, indeed, they can always be excepted. If your mother be spared to you, then are you bound to make her a first charge on your life, as you desire a peaceful conscience, and as you shall answer before the judgment seat of God. She must be en-

there are also seven deadly sins—pride, covetousness, lust, anger, gluttony, envy and sloth: There were seven champions of Christendom—St. George (England), St. Andrew (Scotland), St. Patrick (Ireland), St. David (Wales), St. Denis (France), St. James (Spain) and St. Athony (Italy). There were seven ages of man, also seven wise men of Greece. Christ spoke seven times on the cross.  
Rome was built on seven hills, and there are innumerable other traditions which go to prove that seven was a number to cling to. In these more modern times it is wonderful how often the number prevails. For instance, vaccination must take place every seven years, in order to escape smallpox; fashions change every sev-

"I had a party," said Grandma, "when I was just your age. I didn't have a new dress. I wore my pink calico; but, oh, what a good time I had!"  
"A pink calico dress to a party! O Grandma!"  
Grandma laughed.  
"I was as happy as if it had been pink silk," she said. "Yes, happier, I am sure, for I didn't have to worry for fear I'd soil it. The other girls wore calico, too. They were dressed to have a good time, and we had it."  
"What did you do?"  
"It was a sugar party."  
"What's that?"  
The frown had gone, the small face looked interested.  
"We made maple sugar candy. My mother promised me we could have a party as soon as there was sap enough. I watched and waited after the ice and snow had melted. Then one day, when the sun was shining

to find any weather to surpass it. The sky was blue, the air soft and breezy, the sun was shining and the birds singing. And such a smell as greeted our nostrils as we approached the sugar house! It was the boiling sap. Viney, our hired girl, was there helping Jed. Just as we came up, Viney was putting out a great pan of what she called 'sorrup.' I ran up to her, crying, 'Oh, Viney, that's for us, ain't it?' But she said, 'Not now. Do you want to burn yourselves to death? Run away and play until the 'sorrup's cool, and then I'll call you.'  
"Mother came up just then. She had a pile of thick saucers, some spoons and butter. I knew what those things were for, we were each to have a buttered saucer full of syrup, which, when cooled, would be cockenia. I could hardly wait for the syrup to cool. But mother said it wouldn't seem long if we'd go and play something, so we did. We play-

the candy all up?"  
"We had more," laughed Grandma. "It's a wonder we didn't have the stomach ache. And then we had games around the sugar camp. After awhile we marched Indian file back to our house and got our dolls. Each girl had brought her own. I cannot tell you all we did that happy afternoon, but one thing I remember very well. We played keep house on the big porch and on the green-sward, and visited each other. At 5 o'clock we had 'tea,' which was no tea at all, but a very good supper with milk to drink. The table was spread on the lawn. We had warm biscuit and butter, cold ham and sliced chicken, cheese and pickles, and a big loaf of cake frosted with maple sugar. We each had a glass saucer of fresh maple syrup, and mother gave each of the girls a nice little cake of maple sugar. The girls all went home smiling; they had 'such a good



A BARREL, A PLANK AND A SPRING. MASTER MISCHIEF AND A GOLDEN OPPORTUNITY. A RELEASED SPRING AND AN OPEN NET. RETRIBUTION IN STORE.—[Cham.

compassed with every observance of comfort and honor and gentleness and love, with sacrifices also, if so be it will please her, of tastes and occupations and time and even friendship, and after you have done all that you can think of and any one can suggest, you will still remain a hopeless bankrupt for the love wherewith she loved you."

THE NUMBER SEVEN.—The number seven is not only considered a lucky number by the superstitious, but it was a symbolical number in the Bible, as well as among nations of antiquity. In the Old Testament we note that the Creator took seven days, and the seventh was a sacred day of rest. Every seventh year was sacred, and the seven times seventh year ushered in a year of jubilee. There were seven principal virtues—faith, hope, charity, prudence, temperance, chastity and fortitude—and seven years is always

a milestone in a person's age.

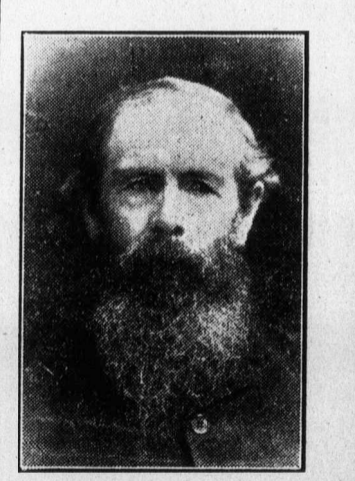
GRANDMA'S SUGAR PARTY.—Florence Hilton expected to give a birthday party, and yet she was unhappy. She wanted a new dress to wear—a "thin white muslin," she said, "so I'll look pretty," and she frowned. Grandma Hilton looked at her, but said nothing.  
"What are you thinking about Grandma?" asked Florence, who knew that the "look" meant something.  
"They used to tell me when I was little that 'Pretty is as pretty does.'"  
"What does that mean?"  
"It means that one who behaves pretty is pretty; it doesn't take a 'thin, white muslin' dress to make her so. She smiled pleasantly, but Florence still frowned.  
"I guess if you were a little girl, and had a party, you'd want a pretty new dress, too," she commented.

and the wind was soft, I found the sap running and I was happy. But mother said, when I cried out, 'My sugar party!' 'You must wait, my child.' And so, of course, I waited. I couldn't have a maple sugar party without plenty of maple sugar sap. But the mellow sunshine and reviving spring breezes soon brought the eventful day. I invited five girls, so there were six of us, besides Bettle and Nancy, little sisters. The girls were all on hand at 1 o'clock, and we started for the sugar camp. I had been there early in the morning and had watched Old Jed, our hired man, empty the sap from the rough ash trough into a hoghead mounted on a 'stone boat,' after which the oxen had drawn it to the sugar house. Oh, that day!"  
Grandma paused in her recital, and Florence cried out:  
"Was it beautiful, Grandma? Please go on with your story."  
"Beautiful. Well, it would be hard

ed tag around the maples, and red oaks and birches, sniffing meanwhile the delicious odor of the green wood burning in the sugar house, mingled with that of the boiling syrup. By and by mother called us, and we had a grand race to see who would get to the sugar house first. Mother and Viney ladled a saucerful of syrup, which was still somewhat warm, to each of us. These we took to the new trough of clear, cold running water, where we stirred and cooled the mass on our saucers until each of us had a delicious cake of cockenia. Oh, it was the best candy I ever tasted, and I've never had any as good since then."  
"Better than chocolate creams?"  
"Yes."  
"Better than great vanilla nut creams?"  
"Better than anything, my dear. I wish I had some now."  
"What did you do after you ate

time," they said. Mother and I stood on the porch until they were out of sight, after which I threw my arms around her neck and kissed her.  
"Mother," I said, "how good you are to let me have the party! It seems as if I could see mother's smile now."  
"Oh, Grandma!" cried Florence, throwing her arms around her neck, "I wish I had been there at your sugar party; it was lovely. I thank you for telling me about it, and I'll not say another word about having a new dress for my party."  
Then she ran off to find her mother.  
"Mamma," she said, kissing her, "I've been a mean old thing to tease you so, but please forgive me."  
And I must tell you that she never even thought of how she looked on the day of the party. She was too busy trying to make every one happy to think about a new dress. — Young Catholic Messenger.

# A Father Mathew Man.



MR. PATRICK McKENNA.

Mr. Patrick McKenna, of Cote des Neiges, now in his 81st year, is one of our local Father Mathew disciples. Mr. McKenna is one of the pioneer florists of the Island of Montreal. He is the father of a most interesting family. His son has been president of the Horticultural Society, and is one of the foremost men in his profession. One of his daughters, the Rev. Sister McKenna, is a prominent member of the sisterhood of Grey Nuns at Guy street Convent. No members of St. Patrick's Church are more constant attendants than the venerable patriarch and his esteemed wife. We present to our readers to-day a likeness of Mr. McKenna, who is yet vigorous and energetic and a striking example of a sober and virtuous life. He prides himself on the Father Mathew medal which he preserves as a most valuable token of the pledge he took in 1840 from the hands of the great Irish priest, whose name will live for ages to come.

THE REDEMPTRISTS AND VENERABLE BISHOP NEUMANN.

Ever since the Order of the Redemptorists has been established in Canada, and especially since members of that congregation have taken charge of our large Irish Catholic district of St. Ann's, our readers have had ever increasing reasons for being specially interested in all that concerns that community. Not a few of our own young men have joined the ranks of the Redemptorists, and the good work that they have performed in the missionary field is beyond calculation.

At general periods the Order holds a stated assembly, and amongst other items of business that constitute the object of such assemblies may be mentioned a species of census. In fact, an estimate is made of the strength of the Order, both as to numbers and growth, as well as to work done and results obtained. In September, 1898, at the last general assembly, it was found that there were seventeen provinces, or vice-provinces, which included 173 houses. Of the personnel of the Order, there were 1,612 priests, 489 students, 169 novices, 733 Brothers, and 326 Brother novices. In all constituting a small army of workers in the cause of Truth, for the salvation of souls, and for the glory of God the Redeemer; and that army counts 3,229 souls. Naturally, in the past four years, despite the ravages of death, there has been considerable increase in those numbers.

As it is our intention to tell as much as we can of the life, the process for beatification and subsequent canonization, and the disinterment of the remains of Venerable John Nepomucene Neumann, the fourth Bishop of Philadelphia, and for a long period a member of the Redemptorist Order, we will preface the account, the major part of which we take from a contemporary, with a few words concerning the Order in Canada.

In the statutes of the Dominion for 1900, we find the act of incorporation for Canada, of "the Congregation of the Most Holy Redeemer," and we see that the corporate seat of the Order, in this country, is the city of Montreal. In that Act of incorporation we read names familiar to all of us, names of men whose work needs no praise at our hands. We find also by the same act that amongst the many objects of the congregations are the following:—"The maintenance of public worship; the religious education of the people and especially that of the poor and abandoned, particularly by holding missions in cities, towns, villages and parishes; taking spiritual charge temporarily of small congregations which cannot afford to support a priest; giving a moral education, particularly to poor and orphan children; helping in missions and education, within the limits of its duties; the maintenance of public cemeteries connected with buildings devoted to public worship under its care, etc., etc."

Not only in St. Ann's of Montreal, not only in St. Patrick's of Quebec; not only at the great shrine of Ste. Anne de Beaupre; but all over the land, wherever missions are to be given or charity to be done, the Redemptorist is to be found.

LIFE OF BISHOP NEUMANN.

We will first give a brief summary of that great and holy life, taken from the "Catholic Standard and Times":

"John Nepomucene Neumann, the fourth Bishop of the diocese of Philadelphia, was born on the 28th of March, 1811, in the town of Prachatitz, in Bohemia.

The Neumann family seemed to have been especially favored by God from the fact that four of the six children became religious.

The Neumann family seemed to pious youth fostered his decided inclinations towards the ecclesiastical state and kept a watchful eye over his preliminary studies, which were made in his native town. Afterwards

he was sent to Budweis to study philosophy, and thence to Prague for his theological studies.

The American mission, so great in its possibilities for good, appealed strongly to the young Levite, who hearkened and came hither, after having received minor orders in his native land. June 26, 1836, twenty-three days after his arrival in New York, he was ordained priest by Bishop Dubois.

Of his apostolic labors in the territory surrounding the city of Buffalo, the present space permits us to say but little. It will suffice to mention his ardent thirst for souls, courage and self-abnegation. He was at the same time the pastor, the schoolmaster, the sacrificer and the cook, until his brother Wenceslaus relieved him of the three last mentioned cares.

His parishioners being few in numbers and widely scattered, were obliged to maintain a struggle for their own subsistence, and therefore the good priest was often left for weeks with only the bare necessities of life. Threadbare clothing, long fasts, extremes of heat and cold, seemed only to increase his burning zeal, which moved him to journey for miles on foot in order to celebrate the Holy Mass, to preach and to instruct at stations far removed from his own home.

Such evident marks of sanctity excited in the hearts of the good the highest veneration for him. However, even as in the case of Jesus Christ, this saintly priest had his enemies, even among his own people, one or two of whom did not hesitate to spread the vilest calumnies against him, and even went so far as to threaten his life; but the infinitely good God watched over His servant and brought the persecutors to grief.

A most important epoch in the life of Father Neumann is that in which he sought admission in the Congregation of the Most Holy Redeemer.

Having completed his novitiate, Father Neumann made his profession as a Redemptorist on the 16th day of January, 1842, and for a time was ascribed to the community at St. Alphonsus, in Baltimore.

So great was the confidence of the higher superiors in their new subject that they soon after, March, 1843, sent him to take charge of the community of St. Philomena, Pittsburgh, Pa. Here the holy man divided his time between his community exercises and the work of the ministry, which latter often brought him to distant stations in Western Pennsylvania and Ohio. His zeal for God's glory led him, in spite of great financial embarrassments, to undertake the arduous task of erecting the magnificent Gothic Church of St. Philomena, which remains to this day a monument to his saintly founder.

When the Episcopal See of Philadelphia became vacant by the promotion of Bishop Kenrick to the Archiepiscopal See of Baltimore, the simple and unpretending little rector of St. Alphonsus, Baltimore, was nominated his successor at Philadelphia. Father Neumann was averse to accepting this great dignity, not only because the rules of his congregation declare none of its members shall accept the episcopal dignity, unless in obedience to a formal command of the Holy See, but principally because his humility made him see in others men of greater prominence, whose learning and oratorical abilities would at once command the respect and admiration of the clergy as well as of the laity. But God and the Holy See had ordained otherwise, and the humble Father Neumann became the fourth Bishop of the vast diocese of Philadelphia, which in addition to its present territory included the dioceses of Scranton, Harrisburg and a part of the diocese of Wilmington.

Bishop Neumann was consecrated on the 28th of March, 1852, on which day he completed his 41st year.

The zealous Bishop labored as much for the spiritual welfare of the diocese as he did for the material interest, and much more so. He introduced various devotions and confraternities into his diocese, such as the Society of the Holy Rosary, the Confraternity of the Immaculate Heart of Mary, the Confraternity of the Most Blessed Sacrament, but especially the devotion of the Forty Hours' Exposition of the Blessed Sacrament. In this respect he was the first among all the bishops of the United States.

A little over two years after his consecration we find Bishop Neumann in Rome to assist at the proclamation of the dogma of the Immaculate Conception, and when Pius IX. saw him for the first time, he said playfully: "Is this the little man that gave me so much annoyance?"

The precious but short life of the saintly Bishop came to an abrupt termination on the 5th of January, 1860, on which day, after breakfast, though very unwell, he went to a squire's office to have some papers

signed. On his way home he fell into a faint before the house No. 1218 on Vine street, and was assisted by Mr. Quein, a non-Catholic, who carried him into his parlor, where he gave up his precious soul into the hands of his Creator, whom he served so faithfully in life.

Bishop Neumann's remains were to have been interred at St. John's, and to this end preparations had already been made. However, at the request of the provincial of the Redemptorists, Archbishop Kenrick decided that his body be buried in the basement chapel of St. Peter's Church.

No sooner had the Bishop been laid to rest than the reputation of his sanctity began to spread among all classes of people, and even many miraculous cures from various incurable diseases were the result of their faith and his intercession.

THE PROCESS OF BEATIFICATION.

In connection with the process of Beatification now going on, and in the hands of Very Rev. Joseph Wisel, C.S.S.R., as postulator, it became necessary to exhume the body of the dead Bishop. This ceremony took place two weeks ago last Tuesday. It would be a long story to tell of all the attendants, of all the details of ceremonial, of precautions taken, and of care that nothing would be amiss or of a nature to create a possible doubt. We will be content with the following brief account:—

Bishop Prendergast, by the authority of the Holy See, warned all present, whether clerical or lay persons, no matter of what dignity or condition, not to take anything from the coffin of the venerable servant of God John Nepomucene Neumann, nor to place anything in it, as by such an act they would be excommunicated ipso facto, even did they do so from motives of devotion.

William Krause and George C. Liebrick, stone masons, were sworn to faithfully perform all the duties entrusted to them in lifting up and replacing the remains. With crow bars they then raised the heavy slab which covered the vault and, placing it on rollers, moved it towards the altar, exposing the outer box to view.

Heavy cloth bands were placed around the box and it was raised to the surface. It was covered with dust and held together by metal bands. The coffin lid was taken off, exposing the remains to view, and then the coffin was removed to a table nearby.

The air of reverent expectancy with which the exposure of the remains was awaited gave way to an eager desire to view the body, and those present pressed forward to gain a better position.

There was absolutely no offensive odor and the skeleton was intact, the hands being tightly clasped across the breast, upon which rested the pectoral cross. The episcopal ring was in its proper place on the finger, and the postulator, as he discovered it, kissed it reverently. The robes had assumed a rust color, but there were no breaks in the texture. Indeed, the passage of years—nearly a half century—had affected the fibre so slightly that it was necessary to use shears to make the openings required by the physicians for the purposes of their examination of the remains. The doctors, like all those actively participating in the exhumation, were sworn to perform their duties faithfully. They were Andrew J. Downes, M.D., and A. O. J. Kelly, M.D. Their finding will be presented at another session of the court to be held on Tuesday next.

A document beginning with the words "Corpus V. S. D. Joannes" was then placed in a cylindrical metal box having cleats through which passed heavy hempen cords, and these were impressed with the seal of the Archbishop in wax, this act being performed by the Bishop. This was placed with the remains in a new casket, to which was affixed the heart-shaped plate from the old coffin bearing an inscription.

The casket was then tied with ribbons to which were affixed the seal of the Archbishop on the lower and upper half, and these covered again with white paper discs fastened with crucifixes. The casket was then placed in a box of zinc and the lid locked by the notary; seals were also affixed to it, and the undertakers testified that there are no other keys like those to the box. The undertakers lowered the box into the vault and the masons placed mortar at all

points where the stone would rest. It was then rolled into its place.

The keys, seals, etc., were taken possession of by the notary. The document testifying to the proceedings was signed by the judges and the oath subscribing witnesses and the proceeding, which testifies to the care taken by the Church to verify the relics of its saints, was at an end. It is no wonder that a Protestant editor of a secular journal said that there are no rules of evidence so exacting as those required by the Catholic Church in the process of canonization.

Scientists and Inventors

PRIEST INVENTORS.—From time to time brief mention has been made in the Catholic and secular press of an Italian priest in Denver, the Rev. Felix Mariano Lepore, who is making a reputation as an inventor of great ingenuity.

Father Lepore's inventions are all very practical. They include a hospital bed, with an ingenious rack and pinion device for raising a patient in any position; a salt and pepper shaker, which gives either condiment at the will of the user; a fire escape, a curious shot-tower and a walking beam contrivance for the conservation of power, which amounts almost to a perpetual motion machine, but on which, nevertheless, the United States has allowed a patent.

Father Lepore left Denver April 20 for a first visit in ten years to his home in Italy. He also expected to stop in several Eastern cities and will try to sell some of his patents.

"I shall be gone three months, or even more," he said to an interviewer before his departure, "and I hope to get to Rome and to see Pope Leo once more. I saw him last on April 17, 1892, two days before I sailed for this country, and he gave me his blessing on my mission."

The priest inventor is a remarkable man in more ways than one. He is the friend and counsellor of every Italian in Denver and boasts, with reasonable pride, that there are now only three cases of poverty in his parish.

Rev. A. Smitz, pastor of St. Boniface's Church, Deperre, Wis., has secured a patent on a student's chair. The chair is provided with different attachments, the principal one being a book support in front of the reader, which can be lowered or raised and which can in an instant be put out of the way by sliding it behind the panel of the back. One of the arms has a shelf for books or a convenient surface to write notes on. Under the right arm is a case for books, stationary, etc.; under the left arm a match box, ash receiver, etc.

A SAD FATALITY.

A sad drowning accident occurred on Sunday last in the Ottawa River, near Westmeath. The facts published in one of the Ottawa papers, are as follows:

Mr. John Fitzpatrick, his wife and two sisters, Minnie and Fannie, were crossing in a row boat from Allumette Island to Westmeath. Near Paquette Rapids and about ten feet from Westmeath shore, Mrs. Fitzpatrick became frightened, and jumped out of the boat. Her husband followed to save her, and they reached shore safely. The boat with the two girls drifted out into the rapids and upset, when Minnie was drowned. Fannie got up on the boat, went over the rapids and was still on the boat at the foot of the rapids. They then lost sight of her. The boat was found some miles further down. The bodies have not yet been recovered. They were daughters of Thos. Fitzpatrick, and aged about 22 and 17 years respectively.

LESSONS OF THE DEATH OF A JESUIT BROTHER.

Rev. Brother Joseph Godet, S.J., died last Saturday morning about four o'clock in St. Boniface College, where he had labored valiantly for almost seventeen years. He was of Acadian descent, born at Lethbridge, Que. Dec. 13, 1834, and was, therefore, in his 68th year. He entered the Society of Jesus July 30, 1862, and after his novitiate, was employed for many years as infirmarian and afterwards as buyer for St. Mary's College, Montreal. He was also stationed for a time at Guelph, Ont. From the time when the Jesuits took charge of St. Boniface College in

August, 1885, Brother Godet rendered invaluable service as general purveyor, as tailor, bookbinder, occasional cook, and infirmarian. He was an indefatigable worker and most trustworthy, being particularly skillful in the care of the sick. His health began to fail a few months ago and in the last three weeks his ailment was diagnosed by Dr. Dubuc as cancer of the pancreas. On the eve of his death when all the Fathers and Brothers were assembled around him, he asked pardon of the community for the disedification he had given them, especially for his lack of charity, and he begged of them to pray for him that God might have mercy on him, because he was a great sinner.

This spontaneous and humble declaration from one who had been so faithful to his duty was most edifying. He then received Extreme Unction, not being able to communicate on account of the state of his stomach. It had been his constant prayer that he might give as little trouble as possible in his last illness, and that prayer was certainly heard. As far as possible he refused all assistance from others and would not have any one to sit up with him, so that he had to be watched on the sly; and he went to his God with perfect resignation after forty years of a strenuous religious life.—Northwest Review.

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HOURS OF SERVICE... ON SUNDAYS AND HOLIDAYS... Masses, at 6, 7 and 8... High Mass, at 10 o'clock;

MOST REVEREND MICHAEL...



MOST REVEREND MICHAEL... Archbishop of New York, con... 73, promoted to the Archi... His Eminence Cardinal M... r 1, 1880; succeeded to the... assistant at the Pontifical Th... ace.

Archbishop Corrigan died at... lock on Monday night at... residence, New York, tw... minutes before that he... ken hands with his secretar... Curley, and told him the... feeling better than at any... his illness. At twenty m... eleven the Archbishop sum... faint voice the two sisters... Vincent's Hospital who... constantly with him sinc... ill of pneumonia. They w... next room.

O, sister, I am feeling worse

OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

ST. PATRICK'S.

BOUNDARIES OF PARISH.— St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street. It runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS.— All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one of the other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

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

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

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

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH.— Holy Scapular Society, instruction and investment in scapular, immediately after Vespers in the Church. General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY.— Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church. General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

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

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

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

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

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

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

PARISH REGULATIONS.

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

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

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

Banns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holidays. Outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice

and direction suitable to the occasion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

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

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

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

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

Order of Exercises—2 o'clock, opening prayer, recitation; 2.20, discursive remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time

NOTES OF THE WEEK.

A PILGRIMAGE.—The parishioners generally are much pleased with the prospect of a pilgrimage to Ste. Anne de Beaupre. It is some time since such a grace has been offered them, and no doubt a considerable number will avail themselves of the opportunity to obtain a large share of the spiritual and temporal favors so liberally dispensed at the shrine of the Good Ste. Anne. Four hours will be spent in Quebec on the journey homeward, and all will have ample time to visit the ancient historic Capital.

Pilgrimage tickets will be good to return until Tuesday, July 8th.

HOLY NAME SOCIETY.— On account of the First Communion and Confirmation ceremonies on Sunday next, the monthly communion of the Holy Name Society is deferred till Sunday, the 18th inst., the feast of Pentecost.

A MAGNIFICENT RESULT.—On Tuesday last Mrs. F. B. McNamee presented Rev. Father Callaghan with a check for three hundred dollars, the proceeds of the euchar party, lately held under her management. The Reverend Father and all the ladies present were most agreeably surprised at this magnificent result.

HIS GRACE TO ATTEND.— A large congregation attended the evening services on Sunday last, doubtless attracted by the announcement of Miss Margaret McCabe's singing. It is expected that a still larger gathering of parishioners will witness the Confirmation ceremony to be performed by His Grace the Archbishop to-morrow evening. After being confirmed the children will solemnly renew their promises of baptism. This is always a most edifying spectacle, and recalls to mind the deep and salutary impressions of the happiest day of one's life.

THE MEMBERS OF THE CHOIR assembled on Sunday evening to present the proceeds of their recent concert to the Reverend Pastor.

Great praise is due to Prof. Fowler and his able supporters as also to the Ladies of Charity for the complete success of this year's entertainment.

FIRST COMMUNION.—The retreat for the children of the First Communion was preached by the Rev. Father M. J. McKenna.

OUR DEAD.—The following persons were recommended to the prayers of the congregation on Sunday last: Walter Crosby, of Storton, Cal.; John Kennedy; Mrs. Jas. Welsh, Boston; Martha Johnston, wife of W. Daoust; Edward Goolley.

A funeral service was celebrated on Monday morning at 8.30 for the repose of the soul of the late Patrick Murphy.

May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

OUR PARISH REGULATIONS with regard to sick-calls are meeting with approval, even in leading American cities. The "Catholic Citizen" of Milwaukee, in a recent issue reproduces our paragraph on Sick Calls and comments upon it favorably. The following suggestions gathered from the pages of an American Catholic calendar may serve to confirm our own rules:—

1.—Be advised by the doctor not by your neighbors, as to the need of sending for a priest.

2.—Send in the day time. Don't wait till the middle of the night. Of course, there is no question of sudden calls. Such receive immediate attention at any time.

3.—Send an intelligent messenger, not a child. When the priest is prepared to administer the Holy Viaticum and Extreme Unction every one in the house should enter the sick room and reverently kneel until the priest has finished.

SACRED HEART LEAGUE.—The promoters of the Sacred Heart League had a pious little pilgrimage to the Chapel of Our Lady of Lourdes on Friday last. They were joined on that occasion by the lady teachers of the Catechism.

FATHER GORMAN ON THE EFFICACY OF PRAYER.

The Rev. Father Gorman, S.J., of Loyola College, preached the sermon in English at the Church of the Gesu on Sunday morning last. His text was taken from the Gospel of the day: "All things whatsoever you ask the Father in my name He will give to you." He said: "One of the easiest, as well as one of the most powerful means of obtaining grace and other favors from God is prayer. No other means do we see mentioned more frequently in the Scriptures, and no other means are so often recommended by Our Divine Saviour. We often imagine that we pray, but in reality we do not pray at all. We simply repeat, in the majority of cases absent-mindedly, certain forms of prayer. When Christ spoke of prayer He meant supplication under certain indispensable conditions. The first essential condition of prayer, is faith, and the second is confidence. Do we pray with faith and confidence? Do we ask favors of God with faith and confidence every time we petition Him for something? Are not our lips, as a rule, merely moving, while our thoughts are wandering nearly all the time? If some calamity should befall us, such as sickness, and we are not in the habit of praying when well, how can we expect to receive what we ask? Again, God sometimes does not answer our prayers, or grant us something that we had not asked, or something the very opposite to what we had asked. How is it, it may be objected, that Christ does not keep His promise that any-

thing we ask of the Father in His name will be given to us?

But Christ does keep His promise, and the Father always gives whatever is asked for under the proper conditions. He answers our prayers in a way that we do not understand. Very often we give the wrong name to what we really want. God replies to our prayers in His own way, and in a manner calculated to enhance our real welfare. It would be a bad thing for most of us if we received everything we asked. God is the best Judge of what is good for us. He often grants a favor or prayed for in order to punish the recipient of it. Take, for example, the young man mentioned by St. Augustine. He was dangerously ill, and he prayed for the return of his health. Ten years more of life was granted to him. What use did he make of this time? He simply continued the vicious life he previously led and had a bad end here and eternal damnation hereafter. A poor man may pray for success and money, and God foreseeing that they would be used by him in living a sinful life, gives him, instead, the grace to bear his lot with patience and to be contented in his poverty. The same may often be His way of answering the prayer of the sick. A renewal of health, or a more prolonged life, might result disastrously for us. God truly answers our prayers, but, as a general rule, in a manner conducive to our spiritual welfare.

The third essential condition to prayer is humility Faith and confidence not being sufficient. The Scripture tells us that "God resisteth the proud," but accorded the prayer of the poor. This is illustrated forcibly, by the parable of the publican and the sinner. The poor man on entering the temple at once dropped on his knees, unconscious probably of all around him but God. The proud publican went up to the front and prays, as many do, as if they merited what they desired. Yet the poor man left the temple "justified"—sanctified. Some, too, lack humility in assuming that if sickness or some other ill befalls them, they do not deserve such trials. Yet a little reflection will show them that their adoration and their prayers are already God's by right. They owe Him everything—even existence itself—and are totally dependent on Him. It follows that we should leave the answering of our prayers in His hands.

Let us, brethren, pray without ceasing; and in Heaven we will know—for it is only in Heaven that we can know of the countless graces and blessings accorded daily in answer to prayer—why our prayers were not answered in the manner we wished them to be answered. Let us pray fervently, and under the proper conditions, and we shall all receive a rich reward hereafter in answer to our supplications.

OUR SOCIETIES.

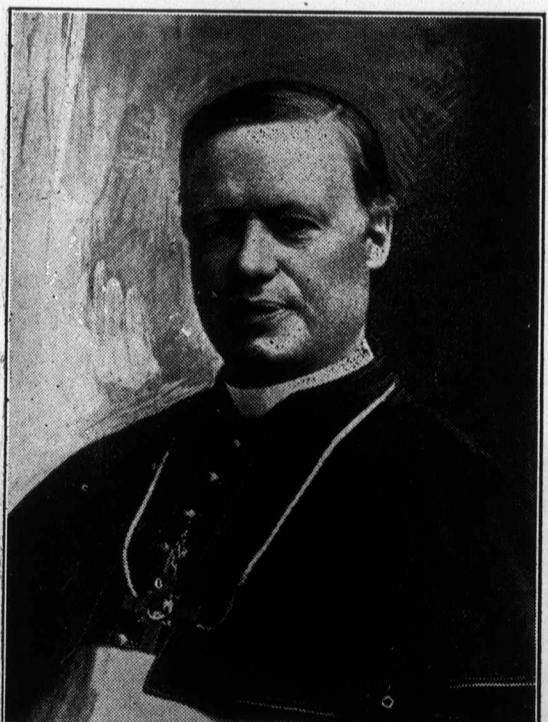
ST. PATRICK'S SOCIETY.— On last Monday the installation of officers, for the forty-seventh year, of St. Patrick's Society, took place. While we have frequently told the encouraging and ever pleasant story of the long and prosperous career of St. Patrick's Society, we cannot allow one very striking incident in connection with the new officers, for the coming year, to go unnoted. We sometimes are told that the old spirit of national, and often of religious pride and zeal, that animated the men of the past generation, is gradually vanishing; but facts seem to show that, on the contrary, that spirit is being transmitted from fathers to sons, and that it lives in the present generation undiminished and unchanged. When we take three of the names of the officers of St. Patrick's Society, this year,—Mr. Justice Doherty, Dr. Frank Devlin, and Mr. Frank J. Curran—we find that they are, all three, the worthy sons of illustrious fathers, and the perpetuators of the religious faith and national spirit of those who once led in the ranks of old St. Patrick's Society. Judge Doherty, one of the lights of the Bench and most eminent of Irish Canadian jurists, is a son of ex-Judge Hon. Marcus Doherty, whose name has been for long years associated with every interest Catholic and Irish in Canada, and especially in Montreal. Dr. Devlin is a son of the late Bernard Devlin, one of the most eminent members of

the Bar, a former member of Parliament, a President of St. Patrick's Society, and an energetic and eloquent mover in ever Irish Catholic undertaking. While Mr. Frank J. Curran is a talented son of an able and distinguished father. He walks in the footsteps of Hon. Mr. Justice Curran, so long advocate of Irish Catholic rights, all over this Dominion. As member of Parliament, as member of the Bar of Montreal, as Solicitor-General, and now as judge of the Superior Court, Mr. Curran has been an honor to his race and a glory for his co-religionists. And not least of all his honors was that of having been the successful President of St. Patrick's Society. With such men, illustrative of such memories, in the list of its officers, who will dare prophecy aught but good of St. Patrick's Society?

ST. GABRIEL'S T. A. AND B. SOCIETY.—At the regular meeting of the St. Gabriel T. A. and B. Society, held in their hall on Sunday, the 4th inst., sympathetic references were made to the death of the late Rev. Father Scanlan, which were followed by the adoption of a resolution of condolence which was ordered to be sent to the Rev. Fathers of St. Ann's parish and to the members of the family of the deceased priest.

YOUNG IRISHMEN L. AND B. A.—On Friday evening, May 9th, the Young Irishmen's Literary and Beneficial Association held the closing entertainment of what has been possibly one of the most successful seasons in the history of the organization. It was held in the hall of the Association on Dupre street. The programme was a varied one, embracing vocal and instrumental music, recitations and character sketches in which the members took a leading part, assisted by a number of ladies who have in recent years occupied a prominent place at all the entertainments given under its auspices. The audience was large and enthusiastic.

ST. ANTHONY'S Branch No. 10, C.M.B.A., have secured the spacious hall of the St. Anthony's C. Y. M. Society for their regular meetings, which will be held on the 1st and 3rd Wednesdays of each month.



MOST REVEREND MICHAEL AUGUSTINE CORRIGAN, D. D., Archbishop of New York, consecrated Bishop of Newark, N.J., May 4, 1873, promoted to the Archiepiscopal See of Petra and made coadjutor His Eminence Cardinal McCloskey, with the right of succession, October 1, 1880; succeeded to the See of New York, October 10, 1885; made assistant at the Pontifical Throne April 19, 1887. May his soul rest in peace.

Archbishop Corrigan died at 11.05 o'clock on Monday night at the episcopal residence, New York, twenty minutes before that he had taken hands with his secretary, Father Curley, and told him that he was feeling better than at any time in his illness. At twenty minutes past eleven the Archbishop summoned Vincent's Hospital who have a constantly with him since he fell ill of pneumonia. They were in the next room. "I have ever felt," said the Archbishop. "One of the sisters, who is regarded as the best trained nurse of the Sisters in this country, went to his side. The sister feared that the end was near, and sent for Dr. E. L. Keyes and the brothers of His Grace, Rev. G. Corrigan, and Dr. Jos. Corrigan. Grouped around the Archbishop when he passed away were his two brothers, each holding one of his hands, and the priests of the Cathedral. "I am feeling worse than

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### Cap de la Madeleine.

For a number of years the shrine of Our Lady, at Cap de la Madeleine, near Three Rivers, has been a resort for devout pilgrims, and not a few very important pilgrimages from Montreal have been guided by our clergy towards that delightful spot. In fact, there is scarcely a place on the whole St. Lawrence more beautiful, more picturesque and more enchanting than that elevated Cape, standing out in the great river and marking the confluence of the turbulent St. Maurice. The parish is quite extensive, and when the summer brings its pilgrims, the place is decidedly in need of an adequate sacerdotal service. It has been decided, between the Bishop of Three Rivers and the superiors of the Oblate Order, that three of the Fathers would go to Cap de la Madeleine, and take charge of parish and shrine, somewhat as the Redemptorist Fathers have the charge of Ste. Anne de Beaupre. It is a work for which the Oblates of Mary Immaculate are eminently qualified. Their missionary history is one of the brightest pages in the Catholic story of Canada; and their zeal has long since outstripped the very vanguard of civilization throughout the great North land and the still greater Northwest. Their deeds are carved upon the rocks that border every tributary of the St. Lawrence, the Ottawa, and the Great Lakes. It is with fervor that the people of Three Rivers, and the good inhabitants of Cap de la Madeleine hail their coming. As yet they have not taken possession of the charge; but it is expected that before the first of June three of the Fathers will be there to attend to the spiritual needs of the parishioners and to welcome and serve the hundreds of pilgrims expected this year at the shrine.

### Echoes from Ottawa

(From a Special Correspondent.)

Ottawa, May 8, 1902.

As the House is not sitting today, on account of the feast of the Ascension, I will send you a few lines about the closing of the session. The grand aim on both sides is to get through by Saturday night; but I cannot now see how that is to be accomplished. It might have been had there been no holiday intervening. The members of the two parties want to get out into the field—that is the Ontario members. The Quebec, Maritime Provinces and Western men do not care so much; but the Ontario members are aching to be in the Provincial campaign. As a result, estimates are flying through like oats through a fanning mill. But even all that haste does not prevent an occasional hitch, when some special item of importance comes up.

No end of discussion has gone on in the Senate over a Divorce Bill, the "relief" of one James Brown. When this Bill, which had been

fought so hard in the Senate, came to the House of Commons for concurrence, it raised another hubbub. Mr. Charleton, in a very forcible speech, attacked the folly, nonsense, and even illegality of a Parliament constituting itself into a divorce court to suit the convenience of some individuals who wanted to get rid of the marriage obligation. It was argued that if divorces were to be granted, it should be by the authority of a competent tribunal. From the non-Catholic point of view this is very reasonable; for, after all, no such thing as justice in a matter of so much importance could ever be meted out by a Senate or a Parliament. In the first place, be it said to their credit, no Catholic Senator, and no Catholic member of the Commons was ever known to vote for a Divorce Bill, nor even to discuss its merits. Consequently, the Bill passed the other day, after so much discussion, became law (?) without any participation in its legislation by any one of the Catholic legislators. Only a section of the Senate passed it, and only a section of the Commons concurred in it. The result of all this will yet be the introduction of a Bill abolishing divorce legislation. And that will be a step gained in the right direction; divorce legislation is a disgrace to Canada.

### An Octogenarian Archbishop.

The other day the Catholic clergy and people of Boston celebrated in a most worthy manner the remarkable event of the eightieth anniversary of Archbishop Williams. What wonderful men the Church possesses! Nor does age seem to affect their faculties. From Leo in Rome to the grand and aged Archbishop of Boston, we may find a number of other members of the hierarchy whose years are counted by scores, and who appear to enjoy health, strength and activity despite the ravages of time. No more venerable prelate in all America than Archbishop Williams. The sermon preached on the occasion of his eightieth birthday, by Rev. M. J. Doody, Chancellor of the archdiocese, was a small biography of the Archbishop, as well as a resume of the history of the Catholic Church in Boston. But of all that was said or written on or for that occasion, we think that the Archbishop's reply to the several addresses presented to him, gives the very best idea of what his life has been. It has been styled a characteristic address; and through it we can see the simple, hard working, unselfish and successful life that the great prelate has led; we can see how he attributes to his immediate assistants all the triumphs in the cause of religion and education that have marked his episcopal career; we can see how he leaves all to his successor, thus demonstrating that his own life had been lived, through all those long years, for the glory of God, the good of the Church, and the especial benefit of his own archdiocese. We give his address in full, and are confident it will illustrate the delightful characteristics of Archbishop Williams.

Right Reverend Bishops.—My first

duty is to express my great satisfaction at the apostolic and affectionate words of the Bishop, who represents the brother Bishops of New England. We have labored in the same province, and it was always a pleasure to meet them. There was union, strong and steadfast; one mind, one sentiment, affection for one another, hence respect and happiness.

"To you, the reverend clergy of the diocese, I can say in all the sincerity of my heart, 'Your are mine.' As our Lord said to St. Peter, once, twice, a third time: 'Peter, lovest thou Me?' and Peter said: 'Lord, thou knowest that I love you,' so I can say to-day: 'The Lord knows that I love you.' Such is the supreme affection in which I live and in which I hope to die.

"To-day I need not recall the events of the past thirty-six years, for they are known, but the assistance given promptly, generously and heartily by the clergy comes back to me in a vision of delight. When the great and lamented Bishop Fitzpatrick laid aside the duties of his office, and was called to his reward, the first work was the building of the Cathedral on the site set apart by my predecessor. The clergy of the diocese came to my help, and in six years presented to me \$300,000, with the co-operation of the people. Other works followed in order of necessity and importance, and whatever has been done was done by the clergy.

"At my episcopal silver jubilee there was a generous gift; at my golden sacerdotal jubilee one still greater. When the seminary was proposed, again the clergy came forward with \$120,000, not including the burses (scholarships).

"Thus the work went on from year to year with great success and satisfaction. We must remember, it is true that we are going forward with the rising tide. From 1872 to 1902 our Catholic population has doubled, hence the steady, lasting work was necessary, and has been done. I wish to say openly and clearly that it was not mine alone. The one who guided the helm on a great steamship does not move the ship; the steam is the power, and all who labor on the boat to produce the steam deserve the credit. The work is ever increasing, for our numbers are growing ever larger.

"It is marvellous to watch how God in His goodness has provided for each hour and work, and how He has given the continuous co-operation, hearty good will and generous assistance of priests and people, for in all the works the people have faithfully and lovingly shared. One instance of their combined efforts tells the story, for in one fair \$90,000 was raised, looking back, therefore, we recognize how good God has been.

"As we are now approaching the end, and may expect at any hour the call from God, it is a source of great delight to know and to say that the Cathedral, the Bishop's house, the two charitable homes near by, and the seminary, are free from any outside claim or mortgage.

"Lastly, if God were to call me this very day I wish to say that all I hold as individual, priest and archbishop of Boston will belong to the future archbishop of this see.

"I can not speak all the thoughts of my mind or the feelings of my heart on such an occasion, but you know and appreciate them. Thanks, therefore, to one and all who came to rejoice with me on this memorable birthday. You have shown your affection for me and your thanks to God for my health and energy. I return to you my heartfelt affection and gratitude, and say farewell."

The response of the Archbishop, says the "Sacred Heart Review," was spoken with the utmost depth of feeling, and was listened to with the greatest respect and attention by the assembled clergy. At the close of this characteristic speech, applause which lasted several minutes attested the sympathy of the gathering with the ideas of the Archbishop, and reaffirmed the regard and veneration in which he is held by his numerous clergy.

### Ireland and Dumb Animals.

The first movement ever made in the British Parliament to obtain some law for the protection of animals from cruelty was by a distinguished English statesman, who was met by such a storm of ridicule that he abandoned the attempt. Some time later there came into the House of Commons from Galway, on the west coast of Ireland, Dick Martin, who was noted widely for two things: (1) that he was very fond of animals, and (2) that he was equally fond of fighting everybody who

he thought insulted him. He had an established reputation as a fighting man. One day he brought into the House of Commons a bill for the protection of animals from cruelty. Some one immediately gave a cock crow. Martin at once stepped out on to the floor of the House of Commons and said he would be very much obliged for the name of the gentleman who had seen fit to insult him. He waited, but the gentleman did not give his name, and then went back to his seat amid the cheers of the House of Commons, and his bill became a law of Great Britain and the first law in the world for the prevention of cruelty to animals.

Some years ago when we had the privilege of addressing in one of the large halls of Philadelphia eight hundred of the police, with thirty-officers, we were told by the ex-mayor who presided that a large proportion of the men seated before us were of Irish birth or parentage, and so we related the above incident and then told them that it was a proud thing for old Ireland that the first law in the world for the prevention of cruelty to animals came from the brave heart of one of her sons. We need not say that this statement was followed by great applause, and will probably never be forgotten by any one of those present.—Geo. T. Angell in Dumb Animals.

### CANADIAN PACIFIC ADDITIONAL TRAINS

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(From Place Viger):  
1.05 p.m. Saturdays. Returning, leave Labelle Mondays 4.30 a.m., arriving Montreal 8.40 a.m., 9.15 a.m. Sundays. Returning leave Labelle 5 p.m., arriving Montreal 9.40 p.m.  
**TO ST AGATHE and Intermediate Stations.**  
9.00 a.m. Week Days commencing Monday May 5th. Returning leave St Agathe at 4.16 p.m., arriving Montreal 7.05 p.m. (this train runs to and from Labelle on Thursdays).  
**TO PLANTAGENET and Intermediate Stations.** (From Windsor Street)  
8.15 p.m. Week Days commencing Monday May 5th. Returning, leave Plantagenet week days 7.15 a.m., arriving Montreal 9.35 a.m. These trains are in addition to present service.  
**Cafe Dining Cars on Day Trains between Montreal and Toronto and Toronto and Detroit.**  
**QUEBEC TRAIN SERVICE.**  
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\*Daily. \*\$8 a day only, 1 week days.

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Ar. Springfield..... 6.15 p.m. 7.25 p.m.  
Lv. Springfield..... 19 (11 a.m.) 8.10 p.m.  
Ar. Montreal..... 5.20 p.m. 7.55 a.m.  
\*Signifies daily. \*Daily except Sunday.

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SATURDAY, MAY 10, 1901.

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Carpet and Floor Coverings in general never had such busy times as they're experiencing this season. The trade in Carpets, Rugs and Oilcloths is simply enormous. Floor Coverings are here in any style you like, and at any price you please. The collection to-day discounts everything in the past. The way The Big Store buys has everything to do with the way it sells, and its great carpet stocks interest everybody.

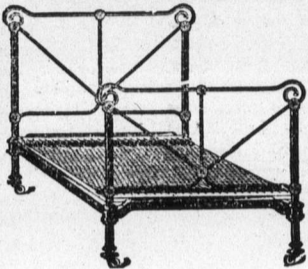
### Tapestry Carpets

PARLOR CARPETS with borders to match. Special 60c yard.  
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One Iron Bed  
One Woven Wire Spring \$6.85  
One Mattress COMPLETE

The bed is in White Enamel finish in 4 sizes, 3 feet, 3 feet 6 in., 4 feet and 4 feet 6 in. wide. The spring is a closely woven wire on strong maple frames, copper side wire supports mattress either mixed sea grass and wool or all wool flock. The bed complete at..... \$6.85

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Wall Papers for Kitchen. Special..... 3 1/2c to 7c  
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As the time for the coronation of Edward VII. approached that the subject, in interesting phase, that Catholic declaration, the topic of much speculation. But it is evident that the King if not make any such declaration, coronation, and if he did perfectly gratuitous on an Act of Parliament read declaration is to be made the day of coronation opening of Parliament, following the royal accession throne. Now the first Parliament has taken place that occasion the King declaration in question; he is not bound to repeat coronation. The section that bears date 1689, ro "An Act declaring the Liberties of the Subject ting the Succession of "And that every King this Realm who at any ter shall come to and suc Imperial Crown of the shall on the first day of the first Parliament n or her coming to the Cr in his or her throne in Peers, in the presence of and Commons therein as at his or her coronation, person or persons as sh the Coronation Oath her at the time of his o the said oath shall mak and audibly repeat the mentioned in the statute 30th year of the reign Charles the Second, int "An Act for the more serving the King's perso erment, by disabling P sitting in either House ment."

"But if it shall happen King or Queen upon his session to the Crown of shall be under the age o then every such King or make, subscribe and aud the said Declaration at coronation or on the first meeting of the first Par aforesaid, which shall p after such King or Queen attained the said age of This Act, with its act phenous declaration, was to by Queen Anne, on April, 1702. Then by G II., III., and IV., and IV.; finally by the late toria, then a mere girl summers.

In the "Star" of the last, appeared a con signed "A Protestant," from Sheganihan, Ont., the writer attempts to why the objectionable cl act should retained. We worry about his long rel time accusations against lates, Catholics and Catl ments, all of which have proved times out of min of which are imaginary, upon fables instead of tory what stands there tute them. We are simp with this declaration of "I may state that there are some of the reasons section of the 'objection These causes of its adop

### The Fear of the

(From a Regular Con

The London "Lancet" have found a new way o readers uncomfortable, regard to the ubiquitous We quote:—"It is against the custom one's morning mail one's cover at the break a tilt. It reels off a li cases that might be on the habit which is simpl Presumably the 'Lancet' to see that its own pag through a sterilizing pr they leave its offices. Men its readers can be t the rest."

What, after all, does t It is that perpetual fear that constant animal self-preservation; both themselves in man. It is self, wrong, nor is it un man should adopt eve means of prolonging an



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White Enamel finish, 3 feet 6 in., 4 feet and

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THE CORONATION DECLARATION.

FROM AN OCCASIONAL CONTRIBUTOR.

As the time for the coronation of Edward VII. approaches it is evident that the subject, in its most interesting phase, that of the anti-Catholic declaration, is becoming the topic of much speculation and dispute.

"An Act for the more effectual preserving the King's person and Government, by disabling Papists from sitting in either House of Parliament."

In the "Star" of the 19th April last, appeared a correspondence signed "A Protestant," and dated from Sheguianshah, Ont., in which the writer attempts to give reasons why the objectionable clause of that act should be retained.

The Fear of the Microbe

(From a Regular Contributor.)

The London "Lancet" seems to have found a new way of making its readers uncomfortable, especially in regard to the ubiquitous microbe

What, after all, does this mean? It is that perpetual fear of danger, that constant animal instinct of self-preservation, both asserting themselves in man. It is not, in itself, wrong, nor is it unnatural that man should adopt every possible means of prolonging and of saving

tention, have, and will, it is to be hoped, justify this safe-guard of British freedom."

We repeat that we are not going to squander time and space upon the so-called facts of history adduced by the writer "A Protestant." Even were these causes true, they now no longer exist, and the offensive declaration has no longer any practical purpose or any reason for existing.

"And whereas it hath been found by experience, that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Popish Prince, or by any King or Queen marrying a Papist, it is enacted that all and every person that is, are, or shall be reconciled to, or that shall hold communion with the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded and forever incapable to inherit, possess or enjoy the Crown and Government of this realm."

"The British people are proverbial the world over for their conservatism. They must have suffered long and sorely before adopting this resolution, and enjoining it upon their posterity for all time to come!"

"I, A.B., by the grace of God, King, (or Queen) of Great Britain and Ireland, defender of the Faith, do solemnly and sincerely in presence of God, profess, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the

Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly in the presence of God profess, testify, and declare, that I do make this declaration and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am, or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning."

Our main object is now attained that the contention of "A Protestant" is wrong, because it is based on historically false advancements, on a clause of the statute to which no objection is made, and on the omission of the very section of the Act against the existence of which the Catholic subjects of His Majesty petition and agitate. On the 20th March, 1866, when Sir Colman O'Laughlin moved leave to introduce into the British House of Commons a Bill to abolish that Declaration in as far as it concerned the Lord Lieutenant and Lord Chancellor of Ireland, the then Chancellor of the Exchequer, speaking for the Government, said "the words of the Declaration were of a very painful character," and added that "they had become unnecessary, and as they were now more likely to give pain than to serve any sensible purpose, it was impossible for the Government to refuse its consent to the introduction of Sir Colman's Bill."

"It was particularly offensive that the Lord Lieutenant should be obliged to make a declaration that the doctrines of Roman Catholics were idolatrous and superstitious. In the interest of peace and conciliation and Christian charity, the Bill should receive the assent of the House."

And Mr. Chichester Fortescue was still stronger, when he said:—

"This Declaration against Transubstantiation was so utterly indefensible and devoid of foundation, that it required but the touch of any member of the House to make it fall to the ground. The only wonder was that officials should have so long been compelled on entering office to stigmatize in terms which amounted to nothing short of contempt, the sacred doctrines of the Church to which many gentlemen of the highest rank in the country adhered."

What applied to the Lord Lieutenant of Ireland, or to any other servant of the Government, or representative of the people, applies with still greater force to the King. And, without wishing to be offensive to "A Protestant" we feel confident that the foregoing expressions come chequer, saving for the Government he is.

thing but the rarest of diet; cease sleeping in beds, cease breathing the air of our ordinary rooms, cease everything that is calculated to make life possible. We would be attempting to save ourselves on one side while rushing headlong into dangers far more grave and far less avoidable, if we only knew it. In a word, we absolutely leave all trust, all faith, all reliance on God aside, and rush along, trying to brush aside every little menace to our petty lives, while neglecting the prayer, the invocation, the confidence, the humble self-abandonment to God's will, in all of which alone lies the safety we desire.

A REDEMPTORIST BROTHER'S JUBILEE.

Two thousand parishioners participated in the golden jubilee of Brother Herman Graute of the Redemptorist Order and sacristan of St. Mary's Church, New Orleans. It was a grand celebration and a fitting testimonial of his appreciation in the parish.

Patience the Courage of Daily Life

"Every individual has times of trial, sorrow, suffering, and despair,—when the lamp of hope burns low, when struggle seems useless, when the heart grows weary. Then it seems that virtue pays constant assessments, while vice gets all the dividends. Men who are dishonest, intriguing, and corrupt, it then seems, build up great fortunes, and mount high like the eagle, while honor creeps like a snail in the dust of poverty. But as the days go on, the man who is living his life simply and truly begins to see events in their real moral perspective."

"It requires patience—calm, gentle, steady patience,—to see it all. Patience is the soil in which all the other virtues grow. It is unflinching optimism through continuous trial and struggle. It is will-power expressed in bearing, in loyalty, in waiting. The only time in life when a man does not need to exercise patience is—during his sleep."

"Those who would make patience the keynote of their lives must learn it and live it in two distinct phases—passive and active."

"Passive patience is endurance. It is the peaceful acceptance of each day's cares, sorrows, trials and worries. It is bearing without a murmur undesired reproaches and condemnation. It is suppressing rebellion against the daily round of disagreeable duties. It is keeping self-controlled. It is living life bravely when hope and illusion are dead. It is taking without protest those things we like least, because it seems necessary to accept them. It is keeping one's mind and heart sweet, pure, and genial in an atmosphere of ingratitude, folly, deceit, unkindness, willfulness, injustice, and pain. It is part of the great heroism of the commonplace—the silent, unnoted, unrecognized courage of daily life."

"Active patience consists of doing, not bearing. It is plodding, persistent, persevering conquest of trifles, toward the realization of an ideal—the attainment of an end. It is content with progress—no matter how slight, how trivial, how slow. It is the conservation of every ray of mental energy. It achieves all things—by working, watching, waiting."

"Patience should be one of the great foundation stones of every character—for its loss weakens all the other virtues, gives power and dominion to all the vices."—William George Jordan, in Saturday Evening Post.

THE BLOOM OF HEALTH.

How to Keep the Little Ones Bright, Active and Healthy.

Every mother knows that little children need careful attention—but they do not need strong drugs. When baby is peevish, cross or unwell, it is an unfortunate fact that too many mothers dose them with so-called "soothing" medicines which stupefy and put the little one into an unnatural sleep, but do not remove the cause of the trouble. What is wanted to make the little one bright, cheerful and well, is Baby's Own Tablets, which will promptly cure colic, sour stomach, indigestion, constipation, diarrhoea, simple fevers and teething troubles. They give children sound, refreshing sleep, because they remove the cause of the trouble. These tablets are guaranteed to contain no opiate or other harmful drug. Mrs. James Found, Valentin, Ont., says:—"Before I got Baby's Own Tablets, my baby was very pale and delicate, and so peevish that I had to walk the floor with him day and night. The first tablet I gave him helped him, and that night he slept soundly. Since then the tablets have made him perfectly well, and he is now a fine, healthy looking baby, and is getting quite fat. I would not be without the tablets if they cost a dollar a box."

Baby's Own Tablets are good for children of all ages and are taken as readily as candy. Crushed to a powder, they can be given with absolute safety to the youngest weakest baby. Sold by all druggists or sent postpaid at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

"If a civil word or two will render a man happy," said a French king, "he must be wretched, indeed, who will not give them to him."

OUR CURBSTONE OBSERVER. ON THE "STABAT MATER."

SHORT time ago, when travelling on a local train I was attracted by a conversation between two young ladies, who appeared to be deeply interested in a small book and to find subject matter for discussion within its covers. I was not close enough to them to catch the details of their conversation, nor was I purposely listening; but I could not help noticing that it was a poem in the book that was the object of their very animated chat. When we came to the half-way station, the two young ladies passed out of the car, evidently going for refreshments. They left the book behind on their seat, and it was open at the page over which they appeared to have been so animated. Curiosity overcame me, and I took a glance at the volume—expecting to find that they had been discussing the merits of a love sonnet—and, to my surprise I found that it was the "Stabat Mater" (in Latin and in English) that had created such an interest in the minds of the two young people. The reader can imagine my astonishment. During the remainder of the journey they seemed to have taken up some other subject of interest to them; I do not know what it was. But I had learned enough to satisfy my curiosity, and I am very glad that such was the case. I learned, in two words, that, in the midst of all the frivolities and vanities of the hour, there are actually young women of the world who have a sufficient appreciation of the beautiful, the inspiring and the grand to leave aside the rank literature of the day and to devote their attention to the charms—poetic as well as religious—of the "Stabat Mater."

POWER OF IMAGINATION—If I am not mistaken I wrote observations, some time ago, upon the subject of imagination and the important part it plays in life. Unless a person has a certain degree of imagination and a heart capable of soft and refining impressions it is not likely that poetry, be it profane or sacred, will appeal to them. But in every breast there is a string that can be made to vibrate in harmony with the loftiest conceptions, if only it can be touched at the proper moment and with the right finger. Equally is there in the great and memorable field of letters a tune, a verse, a poem that, if only brought to the attention of the hardest of us, will correspond with our dormant sentiments and awaken our slumbering impulses. Some place in his works the late Brother Azarias makes use of the following very applicable remarks: "Somewhere the chord exists that will appeal to your nature and disposition with effect, and will evoke a corresponding attainment. The vivid imagination that enables children to live in a world all their own, peopled with beings of their own creation, that imagination with which the little girl speaks to her dolls, and fancies them sick, or injured, or naughty; that imagination with which the little boy bedrives his wooden horse, or marshals his tin soldiers in battle array,—that imagination is not extinct in the grown man or woman; it is only dormant. It may be awakened to construct noble ideals of life subservient to reason and experience."

AWAKENING SENTIMENTS.—Coming back to my special subject; it seems to me that the reading, and above all the discussing, of such a production as the "Stabat Mater," must have fired their imaginations, stirred their sentiments and opened out horizons of unlimited grandeur for those two young ladies. The visions of the most sublimely tragic episode in the history of the world and, at the same time, of the most tender and marvellous of all the creatures that came from God's Hand, could not but awaken sentiments of

best run on this trip that the ship has made in four years. The time of passage from Daunt's Rock to Sandy Hook lightship, was five days, fifteen hours and fifty-nine minutes. Captain Alexander McKay said that were it not for fog which was encountered on the passage, he would have arrived in time to land his passengers earlier.

FAST PASSAGE ACROSS ATLANTIC.

The Cunard Line steamship Lucania, which arrived last week from Liverpool and Queenstown, made the

a higher and purer love and a more exalted devotion than any others in life. And of a necessity, the hand of imagination and that of sentiment must have opened the portals of the heart for the admission of religion's sweetest charms, most consoling doctrines, most reassuring promises. To my mind the "Stabat Mater" had been silently and effectively working a miracle on that rapid train, and in the midst of all the world's ailments and distractions.

THE POETRY OF MARY.—Under God, there is no being whose life, whose attributes and whose sufferings and glory, have tended more to inspire the real poets of all Christian ages—and I could almost say pre-Christian times—than Mary. From the prophetic days of antiquity, when Zachary and Simeon intoned praises, in advance of the Virgin Mother, when she, herself, gave expression to the sublime thoughts couched in the verses of the "Magnificat," down to the most modern times, when Wordsworth so graphically pictured her as:—

"Our tainted nature's solitary boast"—throughout the ages the most sacred, as well as the most worldly of poets, have sung the praises of the Mother of God. From Hilary and Prudentius, to Keble and Chaucer; from Ambrose and Bernard to Newman and Faber; from Aquinas to Scott; from Byron to Aubrey de Vere; in every tongue, and in every land, in every mood and in every form have the great and the gifted drawn inspiration from the life and perfections of the Virgin Mother and woven them into song that illumined the imagination and fanned into existence the sentiments of men.

THE MOST TOUCHING OF ALL.—But of all that pen has traced of virtue in honor or in commemoration of Mary, to my humble mind, the "Stabat Mater" stands out unique and conspicuous. It is not possible to translate it. We may give the words in our language that correspond with those of the Latin; we may even weave a rhyme out of our rendering of it; we may reproduce, in a way, the sentiments and ideas; but there is a something wanting. Take that simple question:—"Quis est homo qui non feret, Sincetam Matrem sui videret Dum pendebat Filius?"

Who is the man who would not weep if he were to see that Holy Mother while the Son hung suspended? We must add words to this literal translation to convey all that is "understood," all the force of meaning that is hidden between the lines, in fact all the world of suggestion that is left unexpressed. We must make use of the imagination, in all its powers, to picture the scene when that Mother stood under the Cross on which her Son, the Redeemer, was expiring; we must summon up a legion of sentiments to correspond with the feelings—like an ocean of sorrow, so vast—that sinless and excruciating Mother. All the art that poet can call to his aid is displayed in the construction of that one verse; all the poetry of thought, of feeling, of imagination that men have ever experienced, is brought into play by the effective influence of that one poem. If the mind seeks to range unfettered through the realms of thought or over the fields of fancy, it has an adequate impetus given to it in the "Stabat Mater."

And it was a saint of God, and a child of the Church who gave that hymn to humanity. The mere ideas suggested to me by that simple discovery of the object of the two young ladies' discussion would fill a volume. But I have over-taxed my limited space already, and I will close my observations for this week with the hope that this and others of our Church's glorious gifts to the repertory of the world's poetry may yet be fully appreciated by the people of our time.

WILL OF LATE ARCHBISHOP EYRE. IMPORTANT REQUESTS.

HE will of the late Archbishop Eyre was lodged in the Register House, Edinburgh, recently, says the "London Universe." The trustees are the Right Rev. Bishop John Aloysius Maguire, Glasgow; the Very Rev. Canon Donald Aloysius Mackintosh, Glasgow; and the Very Rev. John B. MacLuskey, St. John's, Glasgow.

To several churches and missions of the archdiocese His Grace leaves £15,400, allocated as follows: St. Lawrence's, Greenock, £400; Govanhill, Busby, Kirkintilloch, Baillieston, Lambhill, and Parkhead, £300 each; Whifflet, Mossend, Uddingston, Cardowan, Blauityre, Gourack, Dalry, Kilwinning, and Langloan, Coatbridge, £200 each; Clydebank, Largs, Cambuslang, Chapehill, Tollcross, and Longriggind, £150 each; Milngavie, Renfrew, Shotts, Cleland, Cadzow, Rutherglen, Wemyss Bay, and Carluke, £100 each.

To the following missions for priests' houses: Springburn, St. John's, Portugal street, Glasgow, St. Charles', North Kelvin side, Glasgow; St. Anne's, Crownpoint, Glasgow; and St. Charles', Paisley, £200 each; Govan, £150; Carfine and Johnstone, £100 each; Clydebank and Rutherglen, £50 each; Renton and Greengairs he leaves £100 each. To St. Peter's College, New Kilpatrick, he leaves £2,000 for the foundation of two bursaries, and £500 for the foundation of two scholarships.

To the Industrial Schools he leaves St. Mary's (boys), St. Mary's (girls), Slatefield (boys), Dalbeth (girls), £200 each; also £200 to the Western Reformatory for Boys. To the Marist Brothers' Academy and St. John's Boys' School he leaves £100 each; Children's Refuge and Convent of Mercy, Garnethill, Glasgow, £500 each; the Hospital of St. John and St. Elizabeth, Great Ormond street, London, £200; and £100 to each of the following institutions and societies: Lanark Hospital, Smyllum Orphanage, Dalbeth Home for Penitents, St. Vincent de Paul Society, Glasgow; Sisters of Mercy, Newcastle-on-Tyne, for their House of Mercy; Poor School Committee, London; St. Vincent de Paul Society, Newcastle; St. Elizabeth's Home, Glasgow. To the Little Sisters of the Poor in Glasgow, Greenock, and Newcastle-on-Tyne His Grace leaves £50 each, also £50 each to the Catholic Truth Society in London and Scotland.

The non-Catholic bequests of His Grace were Victoria, Western, and Royal Infirmarys, Glasgow, Society for the Prevention of Cruelty to Children, Glasgow, the Charity Organization Society, Glasgow, £100 each; the Sick Children's Hospital, Garnethill, Glasgow, and the Glasgow School of Cookery, Bath street, Glasgow, £50 each. £1,200 is left to be divided amongst his godchildren. He directs his trustees to deliver to St. Peter's College, all his books, vestments, and church things excepting those which are otherwise disposed of, and also his pictures excepting "The Madonna and the Child" by Rohden (which he had already give to Alice Kufeko Downhill, Glasgow, one of his godchildren); the portrait of Archbishop Beaton, which he leaves to the Glasgow University, and "the St. Mary Magdalene," which he bequeaths to the Sisters of Dalbeth Convent.

It is his wish that Linduden, his house at Skelmorlie should be conveyed to the Sisters of Notre Dame, Downhill Training College, for them to do therewith as they may think proper. To his domestic servants is left as many years wages as they have been years in his service besides suitable mournings. His household furniture at 6, Bowmont Gardens, he leaves to St. Peter's College, and his house is to be sold as soon as convenient.

A MIRACULOUS ESCAPE.

A large picture, representing Christ on the cross, hanging on the wall of

a country home near Racine, Wisconsin, is believed by a woman and her two children to have saved them from being constantly killed by a bolt of lightning last Friday night. Mrs. Beres is the wife of John T. Beres, jr., a well-to-do young farmer of the town of Caledonia. A bolt of lightning struck the Beres residence that night. The front was torn out, the porch toppled over, the interior was ripped up and the furniture and pictures ruined. Mrs. Beres and two children were in the cellar and escaped with a slight shock. On the wall of the parlor was found a picture of Christ on the cross that escaped injury, not a scratch being visible. Mrs. Beres and the children said that they were directly under this picture when the lightning struck, and to this fact Mrs. Beres attributes their miraculous escape.—Catholic Citizen.

LACE INDUSTRY IN IRELAND.

OR some time past the Sisters of Mercy of Cookstown, have had in contemplation the formation of a class of Irish lace in connection with the night school which they have carried on so successfully since their advent there, and recently showed their ad determined to give their girls an opportunity of learning this extremely remunerative, as well as artistic and delicate, work, when the first class was formed in the convent schools. Over forty of the night school girls were in attendance, while several ladies of the town who are interested in the art were also present. The nuns have secured an able and experienced teacher in the person of Miss Duffy, of Enniskillen. Ere long, no doubt, the number attending the class will increase, as not only is it an extremely lucrative employment, but it is also an accomplishment of which any Irish lady should be proud. Irish lace is famed throughout the world, and now Cookstown is lending its aid to develop the industry. Certainly in a working locality the opportunity of learning to make this lace should be welcomed as a boon and a blessing. Miss Duffy's personally-conducted class will, we understand, be continued for three months, when probably the nuns themselves will take over the tuition. It is to be hoped that the class will be availed, and this excellent opportunity embraced by the working girls of the locality. Great credit is due to the nuns, and also to the Very Rev. Canon Rice, P.P., V.G., for introducing the industry, which will, we hope, thrive successfully.

STATISTICS OF TEA CONSUMPTION.

TEA CONSUMPTION. — Year in year out there are imported into the United States between 76,000,000 and 91,000,000 pounds of tea. That means a consumption of something over a pound per annum, on the average, by every man, woman, and child in the country. Even with so bulky a product as tea, and one of which a little goes so long a way, that is not a large average, as the use of staples is judged. The imports for home consumption in the United Kingdom, during 1901, were 255,000,000 pounds. But the American preference for coffee, the practical restriction of tea-drinking to grown persons, and in most cases, save for one meal in the day, to grown women, all work to cut down the total consumption. Within the circle of those who are addicted to the cup that cheers, each individual makes away, of course, with much larger a quantity of tea than appears in the average for the whole land.

Now the American tea-drinker, considered in the aggregate, has a diverse taste. Generally speaking, his preference of this beverage is determined by descent, or by the cus-

tom of the neighborhood in which his fancies were first fixed, or by the table traditions of the family in which he was reared. In different parts of the country different kinds of tea are bought, the precise sort being largely determined by the race derivation of the bulk of the population. In the East, for example, black teas, the Formosa and Foochow oolongs, are in the best demand. In the Middle States the preference runs to greens, the country greens and ping suey green teas, otherwise known as young hysons, gunpowders, and imperials, while in the Northwest the fancy is all for Japans; at some time or other the popular taste had been turned from China teas to these Japans, as a substitute, though both sorts are green. The South is but a small consumer of any sort of tea, the trade there having been brought to a low ebb by unscrupulous flooding of the section with poor and adulterated goods for several seasons in succession a number of years ago.

Much more green tea is brought into the country than black. Yearly imports of Japans are 30,000,000 to 35,000,000 pounds, country greens 14,000,000 to 16,000,000 pounds, Pingsuey 5,000,000 to 7,000,000 pounds. The quantity of black teas is for Formosa Oolongs 14,000,000 to 16,000,000 pounds, Foochow 4,000,000 to 5,000,000 pounds, Congous 8,000,000 to 10,000,000 pounds. Of India and Ceylon teas, but 4,000,000 to 6,000,000 million pounds are brought to the United States, as against 220,000,000 to 240,000,000 pounds annually shipped to British ports.

HOW TO MAKE IT.—Compared to the unfermented green tea, the partially fermented black tea, while quite as rich in theine, the characteristic alkaloid constituent of the prepared leaf, and as well charged with aromatic oils, contains, as a rule, somewhat less tannin. But according to the experts, the brew from either sort, after fresh boiling water has been poured over the leaves, should not be allowed to stand on the leaves more than two or three minutes. That time is enough to extract the theine and oils; further steeping simply brings out more and more of the objectionable tannin, and makes the tea bitter and unwholesome. Once made, the infusion should be separated from the leaves by pouring into a fresh pot. Then the stimulating, quickening, uplifting effect of the theine upon the nervous energies and mental faculties, the gustatory and olfactory enjoyment of the flavor and bouquet of a properly made brew can be had at their best.

Years ago, the average cost of the leaf brought into this country was between fifteen and sixteen cents. Three-fourths of the whole imports now cost, wholesale, twelve to twenty cents a pound, with the duty of ten cents a pound, of course, yet to be paid. Possibly one-eighth of the importation costs less than that—a little less than one-eighth stands the importers in at twenty to forty cents a pound; while a few fancy lots, higher grades of Formosa Oolongs, country green teas, or Japans can be had at wholesale, duty paid, only for something more than fifty cents a pound. There is a deal of excuse then for the importer whose favorite phrase is "Nothing cheaper than tea."

QUESTION OF "QUALITY." — This term "quality" has given rise to much discussion; one section of the tea trade claims that under the law the Secretary of the Treasury is authorized to establish standards of drinking quality irrespective of the tea's purity or wholesomeness, and the Secretary of the Treasury has upheld this view, claiming the right to establish standards "without considering the question of either purity or fitness for consumption." The importers have claimed that under this construction the act is not practicable, and that a standard of flavor and taste leads to greater uncertainty than ever. A test suit has been brought in the United States Circuit Court against the collector of this port, for the purpose of contesting the constitutionality of the tea act of March, 1897, and also the validity of the ruling of the Secretary of the Treasury, to the effect that teas can be excluded without considering their purity or fitness for consumption. It is claimed that the act, as construed by the department, is a violation of the Constitution, for the reason that it delegates to the Secretary of the Treasury and a board of seven tea experts selected by him the power to determine what the drinking qualities of tea shall be entirely irrespective of their genuineness or wholesomeness.

That element of the tea trade that through it the quality of the tea is approved this law contends that tea in the United States is con-

siderably better than it would be otherwise, and has much faith in the possibility of increasing consumption by thus improving the character of the supply. These had, however, but brief opportunity to see the workings of the law undisturbed by other things. The 10 cents per pound war tax on tea was imposed in 1898, and the repeal of that duty does not become effective till January 1, 1903. The tax has had a noteworthy operation of its own. It has greatly cut down the imports of the cheap grades. Japan "dust," of which millions of pounds were sold here at 8 and 8½ cents a pound, before the duty was put on, would to-day be hard to sell at 3 cents. Like all specific duties, the tax is regressive; it bears most lightly on commodities of the highest cost. And from the remission of the duty, judging by the present incidence of the tax, the consumer will get but little benefit. The tax has been shared by the foreign producer and the domestic retailer. They are likely to be the great gainers when it comes off. ... That the quality test does not always work to the benefit of the consumer's pocket, however it raises the grade of tea which he drinks, is shown by an incident of the season of 1901-1902. The Government tea examiners, though expert, are human, and, therefore, fallible. Somehow or other, the Board this year, in fixing the standard grade of country green teas, fell upon a superior article, known in the trade as "Finest Teenkay chop" or brand. That they made the standard, in spite of there being plenty of teas which, though pure and fit to drink, were neither so dear nor of so high a grade as this year's standard. Such teas could not be imported. Consequently, there has been a falling off in the quantity of country greens imported; the year's rejections have been the largest ever known under the standard law, and the price of such teas has had a considerable advance. The rejections of green teas at New York from May 1, 1901, to April 15, 1902, were 7,610 packages, and for the same period the preceding year, 509 packages only. All the tea finally rejected by the United States since 1897, however, has been shipped to Canada and England.

Consul-General Gowdy at Paris has sent the Department of State a pamphlet descriptive of a telephone for the deaf, which is in part as follows: "The microphonograph, a combination of the microphone and phonograph, was invented by M. Dussaud, professor of physics in the Ecole de Mecanique, Geneva, Switzerland, and afterwards perfected and brought to its present state by M. Jaubert and M. Berthon, the latter the manager of the Industrial Telephone Society, Paris. This instrument permits the indefinite repetition of a sound with the same intensity, tone, and degree of loudness, and, at the same time, the apparatus lends itself to the production of the most varied sounds, deep-toned or shrill, feeble or intense, so that the operator can by trial find the tone which will best impress the subject. The idea of the microphonograph is to increase the intensity of sound, while regulating and graduating it at will; in short, to do for sound what the microscope does for objects. The advantages which it has relative to the sounds created over those of the phonograph alone are: (1) They are considerably strengthened; (2) they are more distinct, with scarcely any nasal tone; (3) they can be regulated at will in their intensity, so that the instrument constitutes at the same time the most sensitive audiometer; (4) they can be heard by many persons at the same time; (5) they can be heard at great distances. The acoustic exercises by means of this instrument make the education of deaf mutes possible at a very early age. The exciting of the auditory nerve leads directly to the reviving of the sense of hearing and stimulates the utterance of words. Most encouraging results have already followed the use of the microphonograph."

HIS HOLINESS GRANTS INTERVIEWS TO IRISH VISITORS.

Mr. and Mrs. W. O'Brien were accorded the honor of a special private audience with the Pope on the 10th inst., of which the Rome correspondent of the "Freeman's Journal" gives the following account:— His Holiness was pleased to say, with that great cordiality which is so attractive, that he had for many years past read much of Mr. O'Brien's name, and had heard of his hard struggles for the cause of Ireland. "Luttes dures" were the words the Pontiff used. The conversation was carried on in French.

Mr. O'Brien expressed his profound gratitude for the favor of this audience, and he added that the Irish were a race of twenty millions scattered over the face of the world, and that they were all filled with reverence for His Holiness's supreme office, and of admiration and affection for his marvellous personality. The Holy Father replied: "Yes, I have just been reminded how widespread (repandue) the Irish race is. It was only yesterday that I received Cardinal Moran of Australia, who used to be the Bishop of Ossory, in your country, and Archbishop Kelly, who has left me to go out to Sydney, is another great countryman of yours." The accuracy of the Pope's recollection as to the name of the diocese occupied by Cardinal Moran so many years ago—eighteen years ago at the least—is an astonishing instance of the vigor and grasp of his memory.

Then he added: "Ireland has always been affectionately in my thoughts and in my prayers. Ireland has always been faithful from the days of St. Patrick down to this very moment." Mr. O'Brien said she would remain as faithful as ever as long as she was Ireland. If all the world were as Ireland is, he added, the heart of His Holiness would not have much to cloud its happiness.

Then, as the interview was drawing to a close, the Holy Father, with the most touching kindness, said: "You will take away with you my blessing for yourself and for your wife, and four your country." And, in extending his ring to be kissed at parting, he added: "I repeat it: God bless you both, and God bless Ireland!"

BOURKE COCKRAN, who went to Europe for a vacation a month ago, arrived home last week. A private audience with the Pope, which took place a few weeks ago, was the most important event of Mr. Cockran's visit. When asked about the audience Mr. Cockran exclaimed: "What is there to tell, except that I had the honor of being received?" Mr. Cockran said the audience took place at 11 a.m. and lasted about twenty minutes. This is the second private audience which Mr. Cockran has had with the Pope.

Asked as to the health of the Pope, Mr. Cockran said his vigor, intellectual and physical, was simply amazing. "To tell the truth," said Mr. Cockran, "I was a little reluctant to ask for the audience. I had such a delightful recollection of my former interview that I was a little afraid I might find him after such a lapse of time impaired to some extent in bodily or intellectual strength, but to my amazement he seemed to have grown stronger in every sense of the word.

"His voice was as resonant and musical as before; his information as extensive and his power of statement as remarkable. He appeared to be fully informed on current events and to have lost none of his interest in the whole human family. Nothing seems to have escaped his attention or his memory. For instance, when I entered the room the Monsignor announced me as "Signor Bourke," whereupon the Holy Father corrected him immediately and said "Signor Bourke Cockran," adding in French, "whom I am charmed to see after an interval of two years."

"As a matter of fact it was five years since my former audience, but except for this error as to time he appeared to have forgotten nothing, recalling even the details of our former conversation. Two days afterward I saw him visit St. Peter's in semi-state, where he received an address, delivered a reply to it in the presence of 80,000

persons, and received separately—that is to say, shook hands and spoke with probably 200 persons. "It was the most extraordinary exhibition of mental and bodily vigor that I have ever seen even in a man of sixty, and it left me hopeful, almost confident, that he would live to celebrate his hundredth birthday, to the great glory of the Church and advantage of morals."

LIQUOR LICENSES TO BE SOLD BY PUBLIC AUCTION.

The following account of a new liquor law adopted in Chili is taken from an exchange:— It begins with the distilleries and the breweries. After the date mentioned, no distillery or brewery can carry on its business without permission from the authorities charged with the execution of the law; and all such establishments as do not promptly close. Inspectors will regularly inspect the plants, and chemists will regularly analyze the products. There will be no more villainous compounds sold under the guise of intoxicants if the officials are in earnest, for their importation is prohibited, and their manufacture and sale are forbidden.

Licenses will be sold at public auction once in three years, the number to depend on the population, or the character of the population, but in no case to exceed a fixed number. The Government will determine the lowest price at which a license will be sold in every case. Three classes of bidders are to be given the preference—the highest bidder, the bid of a temperance society, a bidder who has not been convicted of any infraction of the law during the twelve months immediately preceding. Members of Congress, governors of provinces (Chili has twenty-one provinces), mayors of cities, members of the city government, policemen, municipal employees, judges, and all persons who have been convicted of any crime, are prohibited from bidding on or having any interest in any licenses for the retail traffic in intoxicants. Special provision is made for hotels and clubs, by which a certain number, in proportion to population, are exempt from the purchase of their license by public auction. Municipalities may set apart certain sections in which intoxicants shall not be sold, or shall be sold under special restrictions.

The retail places must close at midnight in the cities and remain closed till 6 o'clock the following morning; while in rural communities all saloons must close at sunset and may not open till sunrise. No license can be issued for the sale of intoxicants within 200 yards of any church, school, charitable institution, jail or barracks. The sale of the advertisement of distilled or fermented liquors is forbidden in all theatres, circuses and other places of public diversion, as well as in railway stations and on all trains. The licenses vary in price from \$1,200 to \$75 annually.

Offenses against the law are to be tried summarily, and the judicial procedure is simplicity itself. The judge hears the witnesses verbally, not more than six on either side; can not extend the case for more than ten days, and must pronounce sentence within five days after case is closed. No appeal is allowed except on the final sentence, and the only formality to be observed by the Superior Court is to fix the date for hearing the appeal. Confiscations, fines and penalties not specified in the law, will be enforced in accordance with the custom house laws. The usual prohibitions are made against the sale of liquors to minors, the insane, and persons who are under the influence of liquor. Drunkenness is recognized as a crime, and provision is made for the punishment of any person found under the influence of intoxicants, in any public place, by fine or imprisonment; and it is especially provided that the magistrates shall impose the maximum penalty in many cases—such as when policemen, even if not on duty, are the culprits, or drivers of public conveyances, etc. It is expressly stipulated that when any person is sent to jail, as a penalty imposed for violation of this liquor law, he shall in any cases be required to do the same work as other prisoners; and convictions are to be given the utmost publicity.

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AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

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CHAPTER XVII.—W

AN HISTORICAL ROMANCE OF THE Times of Queen Elizabeth.

The Wonderful Flower of Woxindon,

By Rev. Joseph Spillman, S.J.

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

LIQUOR LICENSES TO BE SOLD BY PUBLIC AUCTION.

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I did not meet with Mr. Babington at either of his accustomed resorts that day, and no wonder, for, as the reader has already been told, the whole party were at Woxindon, whence they did not return until nightfall. I was however with Walsingham on the following day when Babington and Windsor were announced. Before they were admitted, my uncle concealed me in a closet opening out of his private room, only screened off by a heavy curtain, and bade me carefully note down any disclosures of importance that the visitors might make. I could not quite catch all that was said, but through an opening in the tapestry I was able to observe them at leisure. Of Babington I had a full view. When I looked at the gallant young fellow, attractive in face and figure, in the heyday of youth and prosperity, I felt really sorry for him. The horrible scene at Tyburn rose before my eyes, and I said to myself, "O foolish man, are you aware of the awful risk you run in entering the lists with such a one as Walsingham!"

The conversation that passed between my uncle and the two young men has already been accurately reported by my friend Windsor. When they were gone, I could not help asking my uncle whatever induced him to offer one of the conspirators so responsible a post as that of body physician to the Queen of Scots? "I had two motives," he replied. "First, I wanted to make sure that they really were hatching a plot for the liberation of Mary Stuart; for it is difficult to believe that a harum-scarum young fellow like this Babington can possibly be engaged in a serious conspiracy. However it undoubtedly is so; Windsor managed to keep his self possession tolerably well when I made the startling proposal, but the other fairly betrayed himself. Then secondly, I wished to make them think themselves secure. It is of the utmost importance to me that they should attempt this enterprise. Mary Stuart's death depends upon it, as I told you when you came back from Paris. And I had reason to think they were beginning to get timid about it. Now this show of trust on my part will put them completely off their guard; we will see that a sharp watch is kept over this Mr. Windsor, who seems more to be dreaded than his friend. The surer they think themselves of success, the surer we are of it. I had the two children released only for the sake of keeping the worthy gentlemen in good humor. You may as well take them to Mr. Windsor's house, and that will afford you an opportunity of making acquaintance with the conspirators. Give a guinea to Topcliffe, and tell him not to be impatient, it will not be long before he has these young men in his toils."

Soon after Topcliffe came, bringing the two juvenile prisoners from Newgate. I remember still the impression that Anne Bellamy, herself little more than a child, and the merry, bright boy with his quaint way of talking made upon me. Nor have I forgotten the explanation he gave of image worship, which brought all the doubts suggested by the "Rationes" back to my mind. I asked myself on what our objections to the Catholic religion were founded, if a mere child, half in play, could so easily demolish one of the principal ones? The noteworthy occurrences that took place while we were on the river have been duly related by my friend Windsor; nothing therefore remains for me but to let him continue the narrative of the events that followed. I do this all the more willingly, because I should have little to tell concerning my last week in London, except my mental struggles, which would be quite as wearisome to read as they were painful to endure. It was not study that brought me to the light, but the exceedingly great mercy of God, of which I shall speak in the proper place.

One thing I must add: About this time Gifford returned bringing with him a letter from Mary Stuart; thus proving that the means of carrying on a secret correspondence through the good offices of the "honest man" had been successfully arranged. I must now ask Windsor to take up the thread of the story where he left it and relate what happened subsequently to the memorable boating expedition on the Thames.

CHAPTER XVIII.—When we got

back to the house, we found the horses standing before the door ready bridled and saddled. We told Tichbourne in as few words as possible what had occurred, and prepared to mount. Miss Anne rode on a pillion behind Babington, after the fashion of those days, and I took little Frith up before me on my saddle. Just as we starting, I caught sight of Bill Bell, our boatman, standing by, and I remembered my promise to visit his sick daughter that evening. But he assured me that she was better, and begged me not to delay my journey on her account; so I contented myself with sending a message to my patient, to the effect that she might expect a call from me immediately upon my return, probably on the morrow, and meanwhile she should continue to take the medicine I had left with her. Then we struck into a quick trot, taking the nearest way out of London, for it was getting late, and a powerful magnet attracted me to Woxindon.

The shades of evening were beginning to fall before we reached the "Blue Boar" at St. Giles. We drew up under the oaks, and stopped for a few moments, just to tell our host of our satisfactory interview with Walsingham, and refresh ourselves with the stirrup cup of sparkling cider which he brought out to us. Then onward we went through the meadows—already decked in a deeper shade of verdure than when we passed that way before—to St. John's Wood, arriving at our destination about the time of sunset. The porter hastened to throw open the gate at our approach; and behold, as we rode through the grounds up to the house, a pleasing sight met my view, for who should be standing between the thick hedges of yew but Miss Mary, shading her eyes from the level rays of the setting sun, eager to see who was coming through the gate. When she discerned her brother and sister, she cried aloud with joy, and came running up to kiss and embrace them; and in the delight of this unexpected meeting many a happy, grateful look was directed to Babington and me, especially when she heard that to our intercession with Walsingham, the release of the two prisoners was due.

We were next conducted into the hall, where the venerable old lady sat in her armchair by the hearth. She was much shaken by the grief and agitation of the last two days; but her pale face flushed, and her eyes beamed with pleasure when her two grandchildren, looking bright and well, entered the hall. She kissed the laughing boy and the blooming girl on their foreheads, and extended to each of us a trembling hand. Her two sons also came in, besides several old retainers of the family, and for a few minutes the hall re-echoed with joyous clamour, as if it were forgotten that the house was a house of mourning, and that a few chambers off, the head of the household lay on his bier, still and silent in his last long sleep.

But when the first congratulations and inquiries were over, and the good grandmother heard that Frith was to go to Court in the capacity of one of the Queen's pages, her countenance grew grave. "Far rather," she said, "would I see the boy taken to Newgate or the Tower, than sent to Court, where every effort will be made to corrupt his innocence and destroy his faith." To this I could not say nay, for the same thought had occurred to me when Elizabeth expressed her royal will to have him for a page. But what could be done under the circumstances? Every one was aware of the Queen's violent temper; if irritated by opposition, she was quite capable of taking the child from us by force, and we should only gain for ourselves a powerful and unscrupulous enemy. So I told the old lady, and she saw the justice of what I said.

I tried to restore cheerfulness to the family circle by the prospect that it would not be for long. An idea struck me as I was riding down from London, which, if we talked it over, might come to something. It was a plan for bringing about, with the assistance of a man whom I knew well, and who was under some obligation to me, the escape of Mr. Robert Bellamy from the Clink. If it succeeded, he would of course, have to cross seas; in that case it might be arranged for the boy to

slip away from Court and accompany his uncle to the continent, where he could be received and educated in a Jesuit College. It would doubtless be necessary to await a favorable opportunity for the execution of such a project, or a few months at most, Frith's morals would be hopelessly corrupted, or his faith undermined. I thought in saying this of our scheme for the liberation of Mary Stuart, which if carried out, would assuredly necessitate my flight to the continent. I told myself that provided Miss Mary accepted the offer of my hand, as I had little reason to doubt she would, I would persuade her to settle in some Catholic town on the Rhine. But all this I took care to keep to myself.

The old lady considered the idea of her son Robert attempting to escape from prison as too venturesome. But Remy was all the more pleased with it on that account; he volunteered his assistance, and declared he too would cross the Channel, since England was now no place for Catholics to live. "Then you had better go at once, and take the boy with you," the old lady suggested. But that would have interfered sadly with our plans, it would indeed have rendered them nugatory, and aroused the Queen's displeasure against us. Therefore Babington and I exerted all our influence to induce them to send the boy for a short time to the Court, urging that it was quite possible that the Queen would ere long grant the prisoner's pardon; whereas if the child were sent away at once, she would wreak her anger upon the inmates of Woxindon, or at any rate upon Robert, who was completely at her mercy.

"What is to become of us poor girls, if you are all going abroad?" Anne asked in a pitiful voice. "Are we to be left behind with uncle Parthy and grandmother, unprotected and helpless? What a miserable thing it is to be a woman, dependent upon the will of another! If I were but a man, I know what I would do!" Babington was so touched by this outburst of feeling on the part of the young lady, that he declared then and there, she should never want a protector while he lived, and if the estate were confiscated by the Crown, he would be proud to offer her a home. This speech evidently afforded the greatest satisfaction to Anne, more so than to her grandmother, who gave the young man plainly to understand that under existing circumstances she considered such gallantries ill-timed. I was glad that I had kept silence, and contented myself with exchanging with Anne's sister a glance, of which the blush that mantled her cheek showed that she comprehended the significance.

After a lengthened discussion it was decided that Frith should go to Court; but before giving a final consent, the old lady wished to ask the opinion of Father Weston, who was still in hiding in the old Castle. One of the servants had already been sent to conduct the priest with all precautions, to the house; for it was thought that without too great risk he might say Mass before day-break in the chamber where the corpse lay, and recite the prayers for the departed.

Frith, who could no longer keep his eyes open, was sent off to bed; Mrs. Bellamy and the two girls also retired, leaving Babington and myself, with the two brothers of the deceased, to await the coming of the priest. We occupied ourselves in reciting the Psalter of Jesus for the suffering souls, uncle Parthy taking the lead with great devotion; we had almost got to the end when Father Weston entered. He would not allow us to break off, but joined us in the last sentences, and the "Ave" and "Requiescat" wherewith we concluded. Then he seated himself at the table and partook of a slight refreshment, conversing meanwhile very agreeably with us. I need hardly say that he listened with the greatest interest to the adventures of the children, and our interview with the Queen. His eyes sparkled with pleasure when we told him how Frith had distinguished himself as a controversialist; but on hearing of Elizabeth's command, he looked very grave. He would not give a definite answer, when we asked his opinion concerning the plan we had formed,

saying he must have time to think over a matter which so closely affected the child's spiritual welfare, and seek light from God in the Holy Sacrifice of the Mass. He asked however at once, whether we had not thought of sending the boy abroad directly as the simplest way out of the difficulty, and the answer Babington gave, did not seem to satisfy him. He looked searchingly at the speaker; then rising up he asked leave to retire, that he might prepare himself for saying Mass. Though he was but young, I felt from the outset perfect confidence in the good Father, his manner was so quiet and unassuming, so simple and straightforward, I determined to go to confession to him, and ask what he thought about my acceptance of Walsingham's proposal.

Having obtained permission to go to his room as soon as I was ready, I withdrew from the others in order to examine my conscience. This done, I presented myself before the priest, and made a humble and contrite confession of my sins and shortcomings, which were alas! not few in number; when he had set me my penance, and was about to pronounce the absolution, I told him I wished under the seal of confession, to ask his advice about an affair of importance. Then, without mentioning any names, I disclosed our project to him, and acquainted him with the offer Walsingham had made to give me the post of physician to the Queen of Scots. He kept silence for some time, then he questioned me concerning our design, the means whereby we proposed to execute it, and particularly about the qualifications of the persons who had pledged themselves to this undertaking. When I told him there were six young men of good family, ardent Catholics, about my own age, he sighed, and again for a while said nothing. I thought he was seeking to know the will of God in this matter. Presently I broke the silence by inquiring whether he did not think our enterprise permissible? To me and to my friends it appeared chivalrous and meritorious in a high degree. He replied that in itself the release of an innocent person from unjust imprisonment, provided no unlawful means were employed, was certainly a legitimate and laudable action, and this principle held good in the case of Mary Stuart, whose captivity for eighteen years on account of her faith was an open violation of justice. But even a good deed may become wrong, if it could be foreseen that it would be attended with disastrous consequences, for prudence was one of the Cardinal virtues. And in the event of the attempt proving abortive, I must be aware that the results would be fatal not only to those who had taken part in it, but to the captive herself; nay, to all the Catholics of England, who already groaned under a cruel persecution. And what I told him of the youth of the conspirators augured ill for the success of their project. But what caused him the most apprehension was the attitude Walsingham had assumed; there was no doubt he had got wind of the plot, and the wily statesman thought to throw us off our guard by his friendly advances, in order when the right moment came, to crush the whole concern with one blow, and the Queen of Scots per chance with it. He begged us for God's sake to have nothing to do with a man who was so infinitely superior to us in cunning. I then explained that I had sworn to stand by my friends in their attempt to deliver Mary Stuart, and unless he authoritatively assured me that it was sinful, I should not depart from my word. Moreover, I thought the plan would succeed; we had agreed to ask the consent of the prisoner himself, so that she would be prepared like ourselves, to bear the consequences of possible failure. And in speaking of the evil results that might be anticipated, one must not forget the good results that would follow upon the release of the Queen; and considering the flagrant injustice of keeping her captive, one might reckon on the help of God in so good a cause.

When the good Father saw that my mind was made up, and that I was fully convinced of the lawfulness of our enterprise, he no longer dissuaded me from it, but only asked whether any attempt on Elizabeth's life was connected with it? He was evidently relieved by the emphatic denial I gave. I then asked him what he thought about my acceptance of the post of Walsingham's offer, and he replied that it was quite evident, that such an extraordinary proposal on Walsingham's part was a trap of some kind, but what his particular design was, was not so equally apparent. Perhaps her enemies meant to administer poison to the prisoner, and the appointment of a Catholic physician was intended as a blind. He had heard on good authority that hints of her assassination had been given to Sir Amias

Paulet, but he, despite his hatred of Catholics, had repudiated them indignantly. On the other hand it was obvious that my presence at Chartley, even for a few hours, would greatly facilitate the execution of our project. He must leave the decision to me, only imploring me to be continually on my guard, and bear in mind with how artful and determined a man I had to deal. If I embarked in this perilous undertaking, it was doubly imperative upon me to keep my conscience clean, as I might be called at any moment to appear before the judgment seat of God. I must be prepared for a violent death, and so must my friends. Then in a touching exhortation, he pointed out to me that it was not by means of political plots and intrigues, but by prayer and suffering, yea, by the blood of her martyrs, that the Church must hope to prevail in England. And when he had awakened me to contrition and repentance for all the sins of my past life, he gave me absolution. It was about two in the morning, when we all assembled in the upper chamber where Richard Bellamy had died, and where he was laid out. The windows were carefully curtained, lest a ray of light might betray us; trusty servants were stationed at the doors and on the staircase, lest the pursuivants should again surprise us. The priest said a Requiem Mass; the old lady, uncle Parthy, Miss Mary and myself, received Holy Communion. Afterwards Father Weston recited the "Liberia," sprinkled the coffin with holy water, scattering in it a handful of consecrated earth, in order that the departed might not be entirely deprived of the ceremonial of the Church. The duty of interring his mortal remains in the family vault in the desecrated churchyard must be left to the Protestant minister. A few words of consolation and admonition were addressed to us by Father Weston; then he invested, and cautiously concealed the sacred vessels in a hiding place constructed in the wall; we meanwhile said the Rosary for the soul of the departed.

After breakfast, Father Weston took little Frith with him into the room where I had made my confession the night before, and kept him there some time. On his return, he said it was to be wished that the child should leave the country at once, but as this might bring us into trouble, he would not oppose his going to Court for a short period, trusting that he would be preserved from harm. He had told him what he must do and whither he must fly if sorely pressed by temptation. Thus the question was settled.

In the afternoon of the same day I rode back to London with Babington, and on the way told him what Father Weston had been saying to me. He made very light of it, and said not long before he had consulted the Jesuit about the same thing, and received a similar answer. These learned theologians were not capable of any daring stroke, such as alone would be of avail at the present juncture; let it once be carried out and crowned with success, they would be ready enough to give it their approval. In general, Babington had not a good word to say of Father Weston, because, as I afterwards learnt, he had advised him to put all thought of the enterprise out of his mind, telling him to his face that he was not the man to conduct it, and he did not see in what manner he could ever escape out of Walsingham's snares. I also discussed the matter with Tichbourne; he too inclined to the Jesuit's opinion. For one more day I postponed the decision, then, weary of the continual pro and con, I made my choice.

"The dies est casti!" I said to Tichbourne. "I am going to-day to Walsingham to accept Chartley."

"May you never repent it!" he answered, and gave me some counsel, as to how I was to keep behind Walsingham. They were of little or no use. The Secretary of State seemed glad to hear my decision, which was evidently what he expected, and said some kind things about my brother, Lord Windsor, who, he hoped, would consider my appointment to this post as a service done to himself. He asked when I thought of going to Chartley, and I replied it was for him to determine that. Then he fixed the Monday after "Cantate" Sunday, and said if I had no objection, his nephew St. Barbe would accompany me, as he had some messages to carry to the Queen and to Sir Amias. But before that we must both go to Court, and take thither the funny little fellow, who had lately made acquaintance with Her Majesty in an unceremonious a manner. A fortunate child is that, he said, to have found favor with the Queen at so early an age; the highest honors and dignities will be within his grasp. Thereupon he took leave of me as kindly as at the close of our first interview, so that I said to myself Father Weston had perhaps been somewhat hasty in his judgment of the man's intentions.

Nor did his sending his nephew with me awaken any suspicions, for I thought from the first that he appeared an honorable sort of man. When I left Walsingham, I took my way homeward through St. Catharine's Docks, for the purpose of paying Bill Bell's daughter a visit. I found her much better, wonderfully better, so much so that I would have backed her to live through the summer. This seemed to me an indication of Providence that I did well to go to Chartley, so ready are we to see the finger of God, when it points in the same direction as our own wishes.

CHAPTER XIX.—The next few days were wet and cheerless, days whereby April is wont to check the too rapid advance of spring. By me they were spent in making preparations and concerting our plans of action; for I had determined to give my friends advice immediately, should I find the royal captive willing to make her escape, as soon as a favorable opportunity for the attempt presented itself. Salisbury and Barnewell forthwith set out on the way to Langshib, for the purpose of gaining a knowledge of the route, bespeaking a relay of horses, and making terms with the skipper of a fishing smack, who would transport the fugitives to Normandy. Babington was to leave London the same day that I did. He was going to his estate at Dethick, in the neighborhood of Chartley, to make the necessary arrangements, but not by the direct road, for fear of awakening suspicion.

Now it happened that on the Saturday before "Jubilate" Sunday the weather changed, and nature once more rejoiced in the bright spring sunshine. I rode to Woxindon in the afternoon. The hope of hearing a Sunday Mass there was sufficient excuse for my reappearance, after so short an interval; besides I had promised to fetch Frith on the following Monday, as we were to take him to Richmond to be presented to the Queen on Tuesday. I had also made up my mind to profit by the first suitable occasion to plead my cause with the young lady whose charms, as I could no longer conceal from myself, had completely enslaved my heart and my fancy.

As I rode slowly through St. John's Wood, I noted the change that the last few days had effected. The tender green of the beeches had burst through the brown sheaths, and the young leaves glistened in the sunlight, while a light wind gently shook to the ground the pearly drops left by the recent rain. Even the oaks, always later in coming into leaf, showed signs of awakening life. The birds warbled and twittered as they flitted among the branches, already intent on the business of nest-building. In a sunny, sheltered spot the first wild flowers of the year caught my eye; I dismounted and gathered as great a variety as I could find of these fair spring blossoms: golden cow-slips, fragile wood-anemones, blue-bells and stellaria, pale primroses and deliciously scented-violets nestling under the protecting leaves. These I carefully arranged and bound together with some stalks of long grass so as to form a simple and elegant nosegay.

I was riding onward with it in my hand, when suddenly I was startled out of my reverie by a joyous shout. It was Frith's voice; the little fellow came running to meet me. And who did I see somewhat further on, sitting under the beech tree, but his sister Mary, a quantity of flowers by her side, which she was dexterously weaving into a wreath.

I sprang from the saddle and went up to her. She shook hands with me in a very cordial manner, and explained that the garland she was making was to be hung on the cross, which had been put up in the garden, near her mother's grave under the great oak, to her father's memory. "But I see," she added, "you too have been gathering flowers. How tastefully they are arranged!"

"Do you like the little posy, Miss Bellamy?" I answered. "I meant it for you when I made it up, if you will do me the honor to accept it, as a token of the great esteem and affection I feel for you."

(To be continued.)

We should manage our fortune like our constitution—enjoy it when good, have patience when bad, and never apply violent remedies, but in cases of necessity.

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Some Notes

RAISING A DANGEROUS QUESTION.

BY CRUX.

OME time last March the New York "Sun" published...

THE CONSTITUTION. — What is said of the Constitution of the United States may be equally said of all other constitutions...

A DANGEROUS QUESTION.—The constitutional aspect of the issue before this made clear, we find that the "Sun" falls back upon the plea, that "it raises a dangerous question."

MR. WEBBER'S LETTER.—There are several exceedingly important points raised in this letter, signed by C. A. Webber, of Brooklyn.

This point he develops more fully later on. Then, having expressed admiration for the American educational system, he wishes to point out the paramount danger that it contains...

EXPULSION OF GOD AND MORALS.—Thus he pictures the unenviable position of the American State education system in the presence of the entire world.

WHAT IS THE RESULT?—This is decidedly a pertinent question. If parents are relieved by the State of the duty of teaching their children, and if no morals and religion are taught in the State schools...

CONFIDENCE IN OUR LADY.—At no time in the history of the Church have the shrines of Our Lady been so frequented and honored as they are to-day.

IRRELIGION IN FRANCE.—There is an indictment every word of which is absolutely true, and every phrase of which might be developed to a limitless degree.

France drove her religion out of the schools and still pretends to teach morals. She grinds her teeth in bitterness to-day because her population is melting away before her immorality...

woman who bears the greatest number of sons for her country, no longer exists."

SAVE THE NATION.—The climax of this admirable piece of reasoning is to be found in the following paragraph:—

"Your columns have on several occasions lately contained statistics showing that in parts of this country the birth rate was alarmingly decreasing among others than Catholics, while with them their usual and natural rate continued."

CONCLUSIONS.—I have given too much space to Mr. Webber's letter, or rather to extracts from it, that I have but little left for my own comments.

CONFIDENCE IN OUR LADY.

At no time in the history of the Church have the shrines of Our Lady been so frequented and honored as they are to-day.

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved, to imitate this devotion to the Mother of God.

Although Catholics do not depend on the attitude of non-Catholics towards Our Lady for their own devotion to her, still it is gratifying to witness this gradual but sure conversion of sentiment...

her intercession. It is, unfortunately, all too common to hear life-long Catholics say, and that without apparent regret, that they do not feel specially drawn towards the Blessed Virgin.

It would be most ignoble in the sons and daughters of such a mother to limit their petitions to personal needs. The Mother of Christ is Queen in His Kingdom, and exercises the queenly prerogative of intervening in its affairs.

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The necessity of circumstances proves friends and detects enemies. Charity is the Queen of virtues, and never enters the heart without bringing all other virtues in her train.—St. Francis de Sales.

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AT YOUR GROCERS. The necessity of circumstances proves friends and detects enemies. Charity is the Queen of virtues, and never enters the heart without bringing all other virtues in her train.—St. Francis de Sales.

Society Directory

A.O.H., DIVISION NO. 3, meets on the first and third Wednesday of each month, at 1868 Notre Dame street, near McGill. Officers: Alderman D. Gallery, M.P., President; M. McCarthy, M.P., Vice-President; Fred. J. Devlin, Rec.-Secretary.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gallery, M.P., Sec., J. F. Quinn, 625 St. Dominique street; M. J. Ryan, Treasurer, 18 St. Augustin street. Meets on the second Sunday of every month in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

A.O.H. LADIES' AUXILIARY, Division No. 5, Organized Oct. 10th, 1901. Meetings are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m.—Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Mrs. Nora Kavanaugh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer. Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P. President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. E. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahala; Recording Secretary, T. P. Tansy.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 167 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey, Treasurer, Thomas O'Connell; Secretary, W. Whitty.

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

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. F. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th 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 Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, F. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connell and G. H. Merrill.

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

Public notice is hereby given that an action for separation of property has been this day instituted between the above parties. Montreal, April 2nd, 1902.

SMITH, MARKEY & MONTGOMERY, Attorneys for Plaintiff.

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