

WOMEN'S SOCIETY.—Established March 6th, 1856, incorporated, revised 1864. Meets in St. Nicholas Hall, 92 St. Alexander street, first Monday of the month. Officers: Rev. Director, J. J. Callaghan, P.F. Director, J. J. Justice, C. J. Doherty; P. E. Devlin, M.D.; 2nd J. Curran, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Recording Secretary, T. P. Tansey.

WOMEN'S T. A. & B. SOCIETY.—Meets on the second Sunday of each month in St. Patrick's Hall, 92 St. Alexander street, after Vespers. Committee Management meets on the first Tuesday of every month, 8 p.m. Rev. M. J. McDevlin, President; W. P. McDevlin, Vice-President; J. J. Callaghan, Secretary, 716 St. Andrew street, St. Henri.

T. A. & B. SOCIETY, 1868.—Rev. Director, J. J. Callaghan; President, D. M.P.; Sec., J. F. Quinn, Dominique street; M. J. Callaghan, 18 St. Augustin street. Meets on the second Sunday of each month, in St. Ann's Church, Young and Ottawa, 8.30 p.m.

YOUNG MEN'S SOCIETY.—Organized 1885.—Meets in its Ottawa street, on the first Tuesday of each month, at 8 p.m. Rev. M. J. Callaghan, C.S.S.R.; President, J. J. Callaghan; Treasurer, Thomas McDevlin; Sec., Robt. J. Hart.

WOMEN'S AUXILIARY, Diocese of Montreal, organized Oct. 10th, 1892. Meetings are held in St. Patrick's Hall, 92 St. Alexander street, Sunday of each month, on the third Thursday of each month, on the third Thursday of each month, on the third Thursday of each month. President, Miss Anne McDevlin; vice-president, Mrs. J. J. Callaghan; recording secretary, Mrs. J. J. Callaghan; treasurer, Mrs. J. J. Callaghan; secretary, Mrs. J. J. Callaghan.

MISSION NO. 6 meets on the first Thursday of each month at 816 St. Lawrence street. Officers: W. H. Turner, President; J. J. Callaghan, Vice-President; J. J. Callaghan, Recording Secretary; J. J. Callaghan, Treasurer; J. J. Callaghan, Secretary, 1000 St. Denis street.

CANADA BRANCH.—Organized, 13th November, 1892. Meets at St. Patrick's Hall, 92 St. Alexander street, on the first Monday of each month, on the first Monday of each month, on the first Monday of each month. Officers: J. J. Callaghan, President; J. J. Callaghan, Vice-President; J. J. Callaghan, Recording Secretary; J. J. Callaghan, Treasurer; J. J. Callaghan, Secretary, 1000 St. Denis street.

To-morrow, the first day of November, will be All Saints' Day; and this year it falls on Sunday. As a consequence, it will be an extra day of rejoicing, in the religious sense; and not only will there be grand ceremonies and all the pomp and circumstance of the Church's sublime ritual on earth, but, also, in heaven there will be greater and more unqualified rejoicings still. On that day, from the thousands and thousands of altars over the face of the universe will be the great sacrifice of Calvary be repeated, and the prayers that will ascend to heaven's chancel, will awaken the gratitude of the saintly host around God's throne; and, in response, the blessings of grace and the benedictions of God will pour down upon the human race and upon the Church in particular. That we may all participate in the benefits of such a feast there are conditions that every true Catholic knows, and is glad to fulfil. Of course, these conditions are the guar-

# The True Witness AND CATHOLIC CHRONICLE



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### EPISCOPAL APPROBATION.

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

## NOTES OF THE WEEK.

**ALL SAINTS' DAY.**—Each day of the year is dedicated by the Church to some special saint; there are some of these more conspicuous, and for various reasons, more widely known than others; but, so numerous have been the saints of God, that it would not be possible to find one day in the whole year that has not its special patron saint. But apart from those saints whose names figure upon the calendar of the Church—and they are beyond number—there are millions of saints of whom the human race has never heard of, and of whose lives, virtues and glories there is absolutely no record. Take for example the tens of thousands of martyrs that suffered death during the ages of Roman persecution, when the tyrannic family of the insane Caesars, came one member after another, to the number of twelve, each with his deeds of barbarism and his hatred of Christianity. Take the tens of thousands of Christians, during the first, second, and even third centuries that were cast to the wild beasts, or were murdered by other means, wholesale, all over the Roman Empire. We have no trace of them. They were martyred in groups, in legions, and it is a question if even the census of Rome could tell who and what they were. Yet all these are saints in heaven, powerful there, perhaps, as any saint who has been specially canonized. And they have no special days, for it would be an impossibility to have such.

The Church, ever mindful of all her members, be they on earth, in the Church Militant, or in Purgatory, in the Church suffering, or in Heaven, in the Church Triumphant, sets apart one day of the year; and on that day she dons her brightest vestments and she celebrates the glories of all the saints. Consequently, All Saints' Day becomes one of great and sublime importance for every Catholic in the world. How does the individual Catholic know that there may not have been a saint amongst his own ancestors—some good, virtuous, holy soul, whose name was unknown to worldly fame, but whose glory is none the less transcendent in Heaven to-day? At all events there are millions of saints whose powers of intercession are only limited by the desires of those on earth who need their help. And they have all one special day in the year when the faithful are called upon to honor them and to rejoice with them in their reward.

To-morrow, the first day of November, will be All Saints' Day; and this year it falls on Sunday. As a consequence, it will be an extra day of rejoicing, in the religious sense; and not only will there be grand ceremonies and all the pomp and circumstance of the Church's sublime ritual on earth, but, also, in heaven there will be greater and more unqualified rejoicings still. On that day, from the thousands and thousands of altars over the face of the universe will be the great sacrifice of Calvary be repeated, and the prayers that will ascend to heaven's chancel, will awaken the gratitude of the saintly host around God's throne; and, in response, the blessings of grace and the benedictions of God will pour down upon the human race and upon the Church in particular. That we may all participate in the benefits of such a feast there are conditions that every true Catholic knows, and is glad to fulfil. Of course, these conditions are the guar-

antees of the plenitude of such blessings, and even when not entirely fulfilled there are still causes for all to rejoice. But the Church offers us the opportunity, and it is well that we should seize upon it; for, numerous as those opportunities are, still any one of them may be our last. There can be no question as to the fact that there are thousands of Catholics who will celebrate, with the Church, the great feast of All Saints to-morrow, who will not be of this earth when comes around All Saints' Day 1904. It is, therefore, wise and well to take full advantage of this opportunity to make friends with the powerful in heaven.

The conditions to which we refer are the ordinary ones, of confession, communion, and prayers in the intention of the Holy Father. If we be permitted to judge, in our humble way, the future world by the present one, without presuming upon God's judgments, we would be inclined to say that this year there is, in heaven, an extra saint, and one who was in close spiritual touch with all of us upon earth a year ago—we refer to the late glorious Pope, Leo XIII., whose splendid and saintly life closed within the year that has just elapsed. At all events, we are sure that each year adds new saints to the host of the celestial army; and, if they be not specially canonized, and if their names are unknown to us, they are nonetheless with God.

Let us, then, mark of to-morrow a specially grand festival. It will be Sunday, the day of rest, of recollection, of prayer and of particular devotions. United to the ordinary observances of the Sunday will be those of the feast itself, in honor of the entire body of God's saints in heaven. The Church will rejoice, so should we; she will decorate her altars and assume her vestments of joy, so should we decorate our souls with the flowers and lights of piety and devotion and put on the spiritual vestments of grace obtained from the fountains of all grace—the sacraments. This is the wish that we have for all our readers on the Eve of All Saints, added, thereto, another wish, that they may all live to enjoy the blessings of many a future All Saints' Day.

**ALL SOULS' DAY.**—"It is a holy and a wholesome thought to pray for the dead, that they may be released from their sins." Away back in the pre-Christian ages, in the time of the Old Testament this was the Word of God, and so has it come down through the ages, with even greater significance to-day. Even as the Church dedicates one day to all the saints in Heaven, so does she select another day—the 2nd November each year—to be devoted to the souls in Purgatory. There are many souls in that prison-house of detention that await the assistance of our prayers to gain their freedom and the glory of God. This is not the time nor the circumstance to refer to the argumentative side of the question of Purgatory and prayers for the dead. All Catholics have the one faith, and consequently, the same consolation. But it is well that we should reflect a moment upon the significance of the commemorations of next Monday, the 2nd November, All Souls' Day.

On that occasion Masses for the

dead are sung in all our churches, and with the entire pomp and funeral ceremonial of great occasions. A grand pilgrimage is made to the other city, beyond the mountain to that city of the dead, where in silence and helplessness our friends sleep, and await our coming to aid them in their passage to happiness eternal. It is a solemn procession that one, as it wends its way from station to station along the Way of the Cross, and as it then scatters into groups that seek out each its own spot of special devotion. There are those who are never forgetful of their dead, who keep their memories green, tend their graves, and pray for their souls; happy such souls to have such friends to pray for them, and happy such friends to have such souls to intercede for them later on in heaven. But there are others who never think of their dead, who never offer up even an "Ave" for their souls; and there are many souls in Purgatory who never had any earthly friends to think of them. These are the sad and lonely souls that have to pay the last farthing of their debt, in sufferings beyond the power of tongue to tell, and who receive no aid from the persons that walk still the ways of life.

Let the world be forgetful; let it ignore the names, the memories, and the claims of the dead; but there is one mother ever faithful to her children, ever loving and ever at their service—she is the Holy Catholic Church. She forgets not one of them, not the most humble and insignificant of them. Even though they have no friends to pray for them, she will do so; and she does more, for on this special day—the 2nd November—she summons all the faithful to pray also for them. And the entire Church and the whole of the faithful offer up their prayers, their Masses, their prayers, their prayers of Holy Communion, for the souls in general who languish in the flames of Purgatory.

Not only is this day in a special manner dedicated to them and for their benefit, but the Church consecrates the entire month of November to the souls in Purgatory, and she has special Masses daily, special prayers at fixed hours, and the entire body of the faithful, in every parish and in all parts of the world, is called upon to devote some few moments of each day to the souls that are suffering in Purgatory. Hence it is that November is called the Month of the Dead. It is quite appropriate that it should be so, for, after all it is not the time when all around recalls the departed. Nature is dying, as it were; the trees lose their garments of green, the face of the fields becomes seared and yellow, the days grow shorter and colder and more death-like. There is an air on all sides that speaks to us of the slumber of the grave, the chill night of winter that is coming on, the lethargy of the body, and the departure of the soul, the life, the light, the gayness, and the flush of existence. It is, then, at this particular time, when everything about invites to meditation upon death, that the Church reminds us of our duty in regard to the departed ones, who have taken precedence in their flight from earth, and who, on the other side, await our assistance.

There is something more than mere invocation of memories to stir us to this devotion, for we may rely that it is one of the most safe and certain spiritual investments that can be made. Just as certain as gratitude is a trait of the good and holy, so sure is it that whatever we do for the souls in Purgatory will be returned to us a hundred and a thousand fold in the hour of our greatest need. If a soul in that prison of detention is freed, or even carried a distance nearer to freedom, by any prayer, alms-deed, sacrifice, or act whatsoever, on our part, as soon as that sufferer becomes a saint in heaven, we may rely that our names will be forever before the throne of God and that our cause will have gained an advocate eloquent with the zeal that recognition creates, and powerful in the friendship of God. And this is not a mere inducement, held

out to the more selfish side of our nature, but it is a positive assurance on the part of God, that our reward will of necessity follow whatever good we may have done in life.

We trust that when Monday comes our churches will be well filled, and that the service at the City of the Dead, which will be to-morrow at 3 o'clock p.m. will be larger even than in the past; and we can rest assured that the day will come when those whom we have not forgotten in their need will not forget us in our need.

**AUTUMN ALMS.**—All times of the year are appropriate for alms-giving; but none more so than the present. The warm weather is gone, the twilight of the year is at hand, and the long, cold, dull winter will soon be here. The winter with its hundred and one necessities; the wood, the coal, the clothing, the food, that people must have if they are not to perish. We were forcibly struck the other day on hearing read from a city pulpit an account of all that the St. Vincent de Paul Society of one parish had done, during the year elapsed. All the clothes made over, the meals furnished, the provisions given away, the wood and coal supplied, and even the children made ready to go to school. We never had much sympathy for those beggars who go from door to door, taking anything that will be handed out to them. There are really deserving cases amongst them, but then there are so many who simply secure what they ask for, in order to sell it for drink. But if you feel charitably disposed, and wish to be sure that your alms do good and go in the right direction, then we would advise that you seek out the St. Vincent de Paul, or any kindred society in your parish, and whatever you place at the disposal of that organization is sure to be sent into the proper channel. This is certainly the season for such alms-deeds.

One word about alms-giving. It is a commandment of Our Lord that you should thus give to the poor. But you must give in the proper intention, and again, that it may be meritorious, you must make some sacrifice in thus giving. It is no sacrifice for the person of wealth to hand out a dollar; but when you deprive yourself of something for the sake of thus helping the poor, you surely make a sacrifice. We once knew a gentleman who was accustomed to take the car every morning to go to his office, and the same in the evening coming home. For a long time we noticed that he walked to and from office. We were under the impression that he did so for his health. But the truth was that he put aside every month the amount of his car-fare and gave it to the poor. That was a sacrifice. It obliged him to rise earlier in the morning to reach his office, and to get home late to his rest. But he did so in a proper spirit, and we are sure that each tramp that he took added to his merits in the Eternal Record of Life.

There are countless ways of performing small sacrifices. Another person is fond of the theatre, but he gives up that pleasure; another likes a good cigar; a third takes his glass of wine and feels the need of it when deprived. And so on, you may go from one point to another, and you finally find that there are hundreds and thousands of ways of gaining by alms-deeds. It is not the giving away of some of your superfluous means, but it is the encroaching upon what you really need. And, again, we repeat; this is the proper season. There are old clothes that could be made over, old shoes that could be repaired, extra coppers that could be afforded, and thus you do an incalculable benefit to God's poor, while you build up a small treasure for yourself in the life to come.

**LECKY THE HISTORIAN.**—The press of London contains very lengthy obituary notices of the late Rt. Hon. William E. H. Lecky, M.P. It is generally agreed that Lecky's Parliamentary career was merely an incident in the long industrious life of a scholar and worker. His reputation will entirely rest upon his literary works. While his admirers rank him as an historian, with Macaulay, Hallam, Carlyle and Froude,

we have no desire to disturb the position that they accord him. In fact, we are strongly of opinion that he is, in many ways, the equal of any of those whose names are bracketted with his. But that does not say that we have a very strong admiration for nor faith in any one of them, from the point of view of historians. Possibly we might except Hallam, in one sense. But Macaulay was a brilliant essayist, with a magnificent style and a wonderful memory; Carlyle was as stubborn as his prejudices were great; Froude was a bigot, and therefore, incapable of being an historian. Lecky had less style than Macaulay, less prejudice than Carlyle, and less fanaticism than Froude. The question is, did he make up in other qualities for what he lacked in some directions? We are not going to analyze his works, nor pass judgment upon them at this moment, but we are under the impression that while he will live for a time in English historical literature, he will eventually have to sink into the oblivion that has been the fate of so many equally laborious and painstaking writers.

**A SWEDISH FIND.**—It is very interesting to note how, from time to time, history is revived and illustrated by means of coins. A short while ago, at Stige, near Sundswall, in northwest Sweden, a heap of coins was discovered which should make valuable material for study. Some three thousand silver coins were dug up by a farmer. Most of them are of old English origin, dating from the end of the eighth century. Besides these there are Byzantine coins from a later period, coins from the "Ottoman period" of the Holy Roman Empire, so called because three Emperors, all named Otto, succeeded each other, from the year 936 to the year 1214. In the heap are also coins of Arabian origin, and coins with partly Gothic, partly Runic characters, and square coins, the inscriptions and skillful engravings on which suggest that they may have come from Russia or Hindustan.

What a mine of historical knowledge represented by these pieces of metal. It is to be hoped that they may be given to some university, or college, for we believe that in such institutions they are of far more benefit than in museums. In a museum they rest there to be stared at by the curious; but in an institution of education they may serve as great anxieties in the study of history. Nothing more tangible, save monuments, than are coins to substantiate the written records, or the oral traditions of the historian.

**EFFECTS OF A WILL.**—We read of a banker in Warsaw who before dying left his entire fortune to whichever of his three nieces—daughters of three different brothers and sisters—married first. The parties interested in this provision were present when the will was read; and all of them took immediate steps to secure the prize. By procuring special licenses and taking other unusual measures it was found that the earliest possible time for a wedding to take place was at eight o'clock on the morning of the tenth day after the will had been read. Before noon on that day all three nieces appeared at the notary's office with certificates showing that they had all become wives between eight and fifteen minutes past eight o'clock on the morning of the tenth day after the will had been read. Before noon on that day all three nieces were declared married, although on the day that the will was read, not one of them claimed the fortune, and the courts, after the style of Solomon, settled the matter by dividing it equally between them. If it had been the aim of the Warsaw banker to get his nieces married, certainly he succeeded. But it seems to us that he took a very dangerous means to attain his end. In fact, he would have caused no end of ill-feeling, and possible litigation, had the courts not been so wise. This is a peculiar case, but it is one that illustrates very nicely the great danger there is in placing restrictions and conditions in a will. The fact is that such a will was equivalent to a forcing of the prospective heirs into a marriage; and then comes the risk of unhappy alliances. A marriage con-

tracted in a hurry and for the purpose of securing a given amount of money is not of the safest character. It might turn out all right; and it might not; and if it did not there is nothing surer than that the testator would be the cause of the subsequent misery. We think that there is no act in which a man should use more care and consideration than in that of making a will, and none in which he should be more particular what conditions he inserted. For once he is dead the matter is beyond his control, and those who come after him may be simply cast into a sea of endless turmoil and bitterness. It is a solemn act, that of making a will. Often the money left is the seed of misery; and it is for the testator to weigh well all possible consequences and eventualities before leaving his means subject to conditions.

**CHRISTIAN BROTHERS.**—On Sunday last the Christian Brothers, of Hull, observed the twenty-fifth anniversary of the foundation of their college in that city. The occasion was one long to be remembered. His Grace Archbishop Duhamel presided at all the ceremonies. The direction was under Rev. Father Gauvreau, O. M.L., professor at the Ottawa University, and a former pupil of the Brothers in Hull. The institution known as the Order of the Christian Brothers, founded by St. Jean Baptiste de la Salle, had its first establishment in America in 1837, which was opened in Montreal. The next year a novitiate was founded, which, some years ago, was transferred to Maisonneuve. At present there are throughout the world 15,000 members of the community; and 4,400 novices. They have 1,530 houses in Europe, America, Asia and Africa.

The Brothers first came to Hull in 1878, the year of Archbishop Duhamel's consecration, of the death of Pius IX., and of the election of Leo XIII. They were there established by Rev. Father Cauvin, who besides being local superior of the Oblates, was also chairman of the School Board. They then opened a college and called it Notre Dame. Fourteen years earlier they had been established on Sussex street, in Ottawa. The first director of Hull was Brother Mathias, who held the office of superior from 1878 to 1890; and who came from Montreal for the celebration of the twenty-fifth anniversary of his first great work.

The present director is Brother Mark, who has under his care twelve Brothers, who teach 750 pupils. There are also eight other schools, containing 47 classes, in Hull—all of which are taught by lay teachers. The total number of these being fifty-one, who have under them 2,300 pupils. The present college is a handsome brick structure situated on Albert street, not far from the Main street. It replaces the one that was destroyed by the fire of 1901. It would be no easy matter to estimate the good work that has been done in Hull by the Christian Brothers. In fact, we all know that in every part of the world where the members of this grand Order of teachers are to be found, civilization, Christianity, and a harvest of virtues that go to build up the moral, social and religious character of the generation.

## A MEAN ACT.

There are unprincipled and mean people in this world. Some of them steal money and others steal other things. A case recorded by an American newspaper furnishes an illustration of one of those classes. The report says:—

An act which should receive the condemnation of all occurred last Tuesday forenoon at Snake River, when Benjamin Phillips plunged into the water and saved the lives of the two women who jumped from the railroad bridge at the Forbes lithograph works, as the Rockport express swept by. Young Phillips, who saw the women go into the water, threw off his coat and vest, and in his pockets was a sum of money, and after the young man came out his clothes had disappeared and also his money.

THE BOOK OF KELLS.

Gleanings By "Cruz."

This particular time, when the question of the rival of the Gaelic tongue, and also of Irish music and literature has taken such a hold on the people, it cannot be but of great interest for us to have an idea of some of the monumental works left by great Irishmen of the past.

ILLUMINATION.—"It is chiefly a sort of beautiful interlaced work formed of bands, ribbons and cords, which are twisted and interwoven in the most intricate way, mixed up with waves and spirals, and sometimes you see the faces or forms of dragons, serpents, or other strange-looking animals, their tails or ears, or tongues lengthened out and wavy, till they become mixed up with the general design, and sometimes odd-looking human faces or full figures of men or of angels.

BOOK OF KELLS.—Dr. Westwood, a famous English archaeologist, speaking of the Book of Kells, which is now in the Dublin University, Ireland, pronounced it "the most beautiful book in the world."

ITS PROBABLE DATE.—In regard to the time when the Book of Kells was made we cannot give exact dates. The work must have taken many years, perhaps half a century.

ing the second half of the seventh. It cannot well be later; the saints in it are represented with a Celtic tansure, which consisted in shaving the front of the hair from ear to ear.

THE MANUSCRIPT.—The Irish Academy holds the real manuscript of St. Columba. They may never have heard of the law of "copyright" in those days, yet we learn that St. Columba requested permission of Bishop Molaise to copy the gospels of St. Finan, which had lately been placed in the Episcopal Cathedral.

The text of the Book of Kells is written in the noble semi-unic character adopted by all the Irish scribes of the period, but it is the illustrations, borders, initial letters, and other special ornamentations, that render it a perfect house of artistic wealth.

AUTHORITIES SPEAK.—In referring to the minuteness and almost miraculous correctness of the drawing Prof. Westwood mentions that:—"With the aid of a powerful lens, he counted within the space of one inch, one hundred and sixty interlacings of bands or ribbons, each ribbon composed of a strip of white, bordered on each side by a black strip!"

Dr. Middleton, professor of Fine Arts in Cambridge University, in his work on illuminated manuscripts, says:—"No words can describe the intricate delicacy of the ornamentation of this book, lavishly decorated as it is with all the different varieties of ingeniously intricate and knotted lines of color, plaited in and out with such complicated interlacement that one cannot look at the page without astonishment at the combined taste, patience, unflinching certainty of touch and imaginative ingenuity of the artists."

"With regard to the intricate interlaced ornaments in which, with the aid of a lens, each line can be followed out in its windings and never found to break off or lead to an impossible loop of knotting, it is evident that the artist must have enjoyed not only an aesthetic pleasure in the invention of his pattern, but must also have had a distinct intellectual enjoyment of his work such as a skillful mathematician feels in working out a complicated mathematical problem."

The same writer from whom the principal points of this article, or gleanings, have been taken, makes the following interesting statements: "It may be as well to state that the scribes of the Irish manuscripts were evidently much indebted to the goldsmiths' art, which, judging by the museum of the Irish Academy, must have attained an unapproachable delicacy and beauty in Ireland during the first centuries of the Christian era. Dr. Keller considers the spirals the most difficult of the patterns. 'They are,' says he, 'real masterpieces which furnish magnificent evidence of the extraordinary firmness of the hand of the artist! The beautiful trumpet pattern of which so much has been written is the expansion of the spiral into something in the form of a trumpet. Some years ago an attempt was made to issue a series of photographic reproductions of the principal pages and most striking initials, but it was found impossible to reproduce, by any mechanical process, the colors, which are as fresh and as brilliant to-day as when the artist laid them on twelve centuries ago.'"

It may as well be here added in conclusion that the Book of Armagh, containing among many other pieces, a Life of St. Patrick, and a complete copy of the New Testament in Latin, is almost as beautifully written as the Book of Kells. It was finished in 807 by the skillful scribe,

Ferdinann of Armagh, and is now in Trinity College, Dublin. Another book, scarcely inferior in beauty of execution to the Book of Kells, is preserved in the Archbishop's Library, at Lambeth. It is a copy of the Gospels, now known as the Book of MacDurnan, written in Ireland, some time from 800 to 850. To give a list of the books and manuscripts that have been discovered and the origins of which are traceable to the Irish monks and scribes would take the proportions of a catalogue; and this revival of Gaelic language and literature will bring forth others yet of priceless value.

The C.M.B.A. of America

The Supreme Council of the Catholic Mutual Benevolent Association of America held its convention in Pittsburg recently. President Hynes was in the chair. The chief topic for consideration was the preparation of a new assessment rate.

The committee appointed to prepare a schedule of new rates was as follows: W. C. Shields, Corry; J. F. Keena, Detroit; M. J. Keen, Buffalo; James L. Whalen, Cleveland; M. J. McMahon, Pittsburg; Robert Wigger, New York; Thomas L. McAvoy, New York; J. B. Fox, Bradford; H. Preusser, Cleveland; J. B. Schrems, Grand Rapids; L. H. Hannen, Burlington, Kan.; P. F. McCaffrey, Montreal; Edward Cadieux, Holyoke, Mass.

That committee advised the adoption of the following rates:—

Table with 3 columns: Age, Amt., Age, Amt. Rows show rates for ages 16 to 48, with amounts ranging from \$1.00 to \$3.09.

The age with the given amount is for new members and affects the present members to this extent, that if a member who is now 50 years of age and scheduled at \$3.09 per \$1,000 under the new rate, became a member at 25 years of age, he would now pay the rate as set forth in the new table of rates; and that would be based upon the age of entry, \$1.08 per \$1,000 per month; and, again, if that person was initiated at the age of 40 years, he would pay under this new rate \$1.35 per \$1,000 per month.

The report was adopted without a dissenting vote.

The report of the Supreme Recorder, Joseph Cameron, shows the funds for the triennial term to be as follows: Beneficiary, \$3,177,533.12; general, \$91,855.25; reserve, \$1,090,524.58. Of the latter fund \$650,128.72 was in reserve three years ago, and the amount accumulated during the term ending was \$440,395.86. During the triennial period \$3,171,656.14 was paid out in death benefits, and \$74,908.62 for expenses. Of the latter \$22,387.28 was for official papers and \$8,469.29 for organizing purposes.

Three years ago the membership was 51,616 and 17,667 new members were added during the term. The number of deaths was 1,969, and lapses 5,409, leaving a total membership on October 1 of 61,936.

At the closing session of the convention on October 15 Detroit was selected as the next meeting place.

A cablegram was read from Pope Pius X. authorizing Bishop Phelan to grant the Pontifical Benediction.

These officers were elected for the ensuing term: Supreme President, John J. Hynes, Buffalo, N.Y., re-elected by acclamation; Supreme first vice-president, William Muench, Syracuse, N.Y.; Supreme second vice-president, M. A. Carmody, Pittsburg; Supreme Recorder, Joseph Cameron, Hornellsville, N.Y., re-elected; Supreme treasurer, James M. Welsh, Hornellsville, N.Y.; Supreme marshal, Jeremiah Nehim, Buffalo, N.Y.; Supreme guard, Patrick Flannery, Quebec; Supreme trustees, for six years, Thomas P. Hoban, Scranton, Pa.; Frank Randel, Cleveland, Ohio; James L. Whalen, Rochester, N. Y. The other two members who remain in office till the next convention are Rev. M. J. Keen, Buffalo, N.Y., and John H. Breen, Detroit, Mich. Legal adviser, J. F. Keena, Detroit, Mich.; law committee, M. J. McMahon, Pittsburg; Herman Preusser, Cleveland, and Warren A. Carter, Ludington, Mich.; Supreme finance committee, J. B. Fox, Bradford, Pa.; F. R. Forster, Massillon, Ohio, and John B. Todanier, Detroit.

Our Curbstone Observer ON BRAINY MEN.

It is not exactly on the subject of the "men" that I suppose writing a few lines this week, but upon the qualifying word "Brainy." So frequently have I met with this expression during the past year or so, and so general is becoming the use of it, even in what are supposed to be reputable American publications, that I cannot help drawing attention to it.

That committee advised the adoption of the following rates:— Age. Amt. Age. Amt. 16 ... 93 17 ... 94 18 ... 95 19 ... 96 20 ... 97 21 ... 98 22 ... 1.00 23 ... 1.03 24 ... 1.06 25 ... 1.08 26 ... 1.10 27 ... 1.14 28 ... 1.20 29 ... 1.25 30 ... 1.30 31 ... 1.35 32 ... 1.40 33 ... 1.45 34 ... 1.51 35 ... 1.58 36 ... 1.65 37 ... 1.72 38 ... 1.79 39 ... 1.87 40 ... 1.95 41 ... 2.04 42 ... 2.14 43 ... 2.22 44 ... 2.33 45 ... 2.44 46 ... 2.56 47 ... 2.78 48 ... 2.93 49 and over... 3.09

MY OBSERVATIONS.—All this may seem a queer preface. The reader may wonder what has possessed the Curbstone Observer to take upon himself the duties of a language censor. It is just because I have such splendid and exceptional opportunities of observation that I deem it my privilege to dot down whatever I may think can benefit my fellow-citizens. About three weeks ago I was travelling a hundred miles or so by rail, when I met a former acquaintance. We had a short chat over the days that are gone and the friends that we had known.

An account of him says that he is with a large, clean-shaven face, and "a vigorous and fine-looking man, sparkling eyes. His task was a delicate and responsible one. He rose before the Pope, and only went to bed when everything had been set in order for the night. He helped the Pope to dress and undress, served his meals and many other important charges. He was never far from the Vatican, because he knew he was very useful to his venerable master. He is a cultivated man, with a kindly disposition and infinite tact. Endless people knock at his door and sometimes they are hard to dispose of; but he is a thorough diplomatist, polite and witty as a first secretary of legation. When he used to be asked, however, if the alarming news published by the papers was true he would stare in blank amazement and reassure you at once; to tell him that the Pope was ill was the same as charging him with a crime."

score; it may be that a man who has trod the curbstone as long as I have should not be so particular and should have become accustomed to the language of the street; but what can I do if I am so constituted? No amount of intimacy with vulgarity could ever make me sufficiently accustomed to it to allow it to pass without a feeling of repugnance. And it is the same with slang; I could never become accustomed to it. Even if the word "brainy" were to be accepted into the English language and to be placed in a dictionary, I would not use it, nor would the use of it by others ever sound agreeably in my ears. My reason for thus speaking out so plainly on this subject is to attract the attention of the young people of our day—the young boys and girls, young men and women—and to beg of them not to commence life with slang and vulgar language. They have, with God's help, a long road to travel, and there is ample time in the future for false steps—for false ones will be taken by all, and each will feel the shock of being tripped up on the way. An old Quaker once said to me, when I was quite a boy—and imagined myself a man—"beware, friend, of a false step; if these take only one, thee may go on staggering through life, and thee may find it hard to recover thy balance, if ever thee recover it at all." There are many kinds of false steps; there are those that are taken in the moral path, and in the religious avenue; there are also others that are not crimes, nor sins, but that tend to mar the pleasure that otherwise might be enjoyed on the way.

CONCLUSION.—It may be that my observations, as I dot them down, at hap-hazard, and just as the subjects present themselves to me are somewhat disjointed. But, as a judge of our courts said, on a recent occasion of congratulations, "I have tried to do the work under the eye of God;" by this I mean that I have sought to draw from every evil that I have met with some warning for the young people especially, and from every good trait of character, every virtuous deed, and every worthy motive, another lesson of imitation for those who may happen to read my writings. The benefit that they may derive—small though it be—is about my only recompense, while the assurance that no wrong or injury has ever been done by aught that I glean on the curbstone is my chief consolation. Thus has it been for almost five years now that I have been contributing to this column of the noble old "True Witness;" and thus shall it be in the future, as long as it is my privilege to continue such contributions, and as long as it may please God to allow me the life and vitality to do so.

The Valet of Leo XIII.

During the past twenty years, or so, and especially during the last illness of the late illustrious Pontiff, Leo XIII., few names were better known, and few men in public positions less known, than Cavalier Centra, who was valet to the Holy Father. Now that his days of office are over Centra will no longer have his name figuring in the press of the great world, and it is not probable that his person will be even thought of outside his own immediate circle of friends. Yet he played an important part in his time, and he had his share of public attention.

An account of him says that he is with a large, clean-shaven face, and "a vigorous and fine-looking man, sparkling eyes. His task was a delicate and responsible one. He rose before the Pope, and only went to bed when everything had been set in order for the night. He helped the Pope to dress and undress, served his meals and many other important charges. He was never far from the Vatican, because he knew he was very useful to his venerable master. He is a cultivated man, with a kindly disposition and infinite tact. Endless people knock at his door and sometimes they are hard to dispose of; but he is a thorough diplomatist, polite and witty as a first secretary of legation. When he used to be asked, however, if the alarming news published by the papers was true he would stare in blank amazement and reassure you at once; to tell him that the Pope was ill was the same as charging him with a crime."

These few notes are of interests to Catholics, for we all hold in deep and lasting veneration the memory of the great and saintly Pope whom God called to Himself a few months ago; and all who were in his confidence, who served him well, and who were beloved by him also merit our recognition. And though not in the most elevated capacity—like a Secretary of State, or a Prefect of a Sacred College—still Centra was certainly the one nearest to Leo XIII. in the intimacy of the Pontiff's life.

Pen Pictures Of The Laity.

BUSINESS FIRST.—A correspondent of the "Catholic Union and Times," of Buffalo, in a timely note, which we give below, touches upon a matter which concerns professional and business men in other cities as well as Buffalo. He says:—

I went into a young Catholic professional man's place of business the other day, and while waiting for the y. c. p. m. to appear, glanced over his office table. I found the "Outlook," the "Christian Herald," one or two other distinctly Protestant publications, the "Ladies' Home Journal, Youth's Companion," and several of the current ten cent magazines. Did I find the "Messenger of the Sacred Heart," "Catholic World Magazine," "Donahoe's," or any other Catholic magazine or periodical? Not the faintest sign. I asked a reason for this absence of Catholic literature and my misguided young friend said he "didn't believe in mixing his business with his religion." I am certain he thought himself entitled to much credit for his supposed liberality in displaying the Protestant periodicals; this, to him, was a proof of broadmindedness, while to have a Catholic paper or magazine about would be mixing religion and business! This young fellow has a considerable Catholic patronage, and while I do not say that he should fill his office table with an obtrusive collection of Catholic literature, he might find room for at least one example in the mass of heretical rubbish his poor taste and poorer business judgment impels him to place before his patrons. Why, for example, does he not have a copy of "My New Curate," "Luke Delmage," or some other good Catholic novel? The occasional reading of a chapter from these books by his non-Catholic customers would undoubtedly give them a knowledge of Catholic fiction whose beneficial results the true inheritor of the faith should ever keep in mind.

I was inclined to "have it out" with my friend then and there, but between pity and indignation I did not feel equal to a calm discussion, so let the matter drop with the remark that if the situation had none other than a business aspect to him, it might be well to banish the non-Catholic periodicals and feed his patrons on the intellectual pabulum to be found in the "Ladies' Home Journal" and stuff of that calibre. I have no doubt that he considers me a narrow-minded bigot for daring to impugn his judgment.

RIGHT KIND OF DEVOTION.—In a sermon on "Catholic Devotions" at St. John's Cathedral, Syracuse, recently, Bishop Ludden referred to the alleged apparition or vision at Oswego, which caused a great stir for a few days, and to pilgrimages taken to shrines in places far from home.

Referring to the Oswego incident, where the shadow of a cross was said to rest above the bier of a devout Catholic woman, and where the family is said to have charged admission to the room, the Bishop said such things were not to be credited by the people, and that Catholics needed no such evidences, even if true, to enliven their faith. He said that he was of the opinion that the whole affair smacked of commercialism that it was gotten up as a money-making scheme.

Regarding pilgrimages to far-away shrines involving much physical exertion, while the Bishop did not disapprove of the pious practices incident to such devotions, he was of the opinion that there are altogether too many of these pilgrimages, involving expense, trouble and danger, to be wholesome or conducive to the real worship of the Blessed Sacrament, the center of all Catholic devotion.

He called attention to the lack of reverence, shown by many Catholics in the church in the manner in which they bless themselves and when they genuflect. He compared their style of blessing to the performance gone through in brushing a fly or mosquito from the head or face, and their genuflections to the short and sudden movement caused by stepping on a match.

He said that he had visited many holy shrines made sacred by the traditions of our Saviour and that he had never seen an apparition or anything to suggest the supernatural. He advised his hearers to cultivate their piety to the greatest of all devotions—the sacrament of the altar—and to place little credence in alleged visions or making costly and tedious trips to distant shrines.

Bequests For Masses An Absolute Gift.

The most sweeping ruling made by an American court concerning a matter of Catholic faith was last week handed down by Surrogate Getton, of Rochester, N.Y. "Catholic Union and Times" holds that a bequest to Masses for the repose of the donor is an absolute gift, the case under consideration a claim against the estate of the priest after the donor's death.

The case is that of Judge Benton, administrator of the estate of R. J. Kiernan. Through Murphy & Keenan, he put in a \$500 willed Father's Masses by Daniel Lane died July 3, 1897, and was buried May 13, 1900. No Masses were performed by either Mr. Keenan or F. Kinney, representing as to whether or not the said.

Judge Benton says: natural to suppose that making a bequest for such would so distrust his legatee as to insist that the services be performed before the money was paid. Such bequests, he holds, are on condition precedent. The decision is that the trustee of the Masses by such a case is a duty laid on the conscience of the clergy, and that the legacy vests in the priest and passes to his representative who is in a position to claim its payment. The case is parallel in the United States courts.

Following is the full text of the decision:—

Daniel Lane died July 3, 1897. He was admitted to the probate court on Oct. 25, 1897. In his will he bequeathed "unto Reverend Father of the Cathedral, Rochester, N. Y., the sum of five hundred dollars (\$500) for Masses for the repose of my soul." This is one of the many bequests to Masses for the repose of the soul of the donor, which are the subject of this case. The testator's will was admitted to probate on May 13, 1900. He died as one of the executors of Mr. Lane, but renounced the office. This bequest creates no trust, and therefore not within the purview of the provisions of the will of those cases like Holland v. Ives (108 N. Y., 312), which declare trust provisions invalid for failure to name the trustee. It is an absolute gift to the named and is valid. A gift of a certain sum to a priest for Masses for the repose of the soul of the testator, is an outright gift to take effect if valid. Sherman, admr. v. Baker, 40 L. R. A. 717.

In McHugh v. McCall, 40 L. R. A. 724, the court says: "We know of no legal reason why any person who is a member of the Catholic faith believing in the efficacy of Masses, cannot make a gift or bequest to any priest of any sum out of his property for Masses for the repose of his soul or the souls of others, or for any other purpose."

In Holland v. Alcock (supra), the court says: "If the testator had a sum of money to be incorporated Roman Catholic or churches, duly designated, and authorized by the will to receive such bequests for the purpose of solemnizing Masses, a question would arise."

A case very similar to the one at issue in this case arose in Kansas. A bequest was made in the following language: "I give and bequeath unto Reverend James Collins for his grandmother's and her soul." The court held that the will does not create a trust. The gift is absolute to the person named. Usage in which it is made is a persuasive, expressive of desire, but the vesting of the gift is not conditional, upon the performance of the Masses, and upon the completion of the Masses alone is laid the performance of the sacred service. The testatrix might have made a gift in the usual terms, coupled with it an injunction to perform the solemn religious ceremony.

# Bequests For Masses An Absolute Gift.

The most sweeping ruling that has been made by an American court concerning a matter of Catholic belief in some time was last week handed down by Surrogate George A. Benton, of Rochester, N.Y., says the "Catholic Union and Times." He holds that a bequest to a priest for Masses for the repose of the soul of the donor is an absolute gift and, in the case under consideration, constitutes a claim against the donor's estate that is collectible by the estate of the priest after the death of the latter.

The case is that of John S. Keenan, as administrator with will annexed of the estate of Rev. James P. Kiernan. Through Murphy, Kiernan & Keenan, he put in a claim for \$500 willed Father Kiernan for Masses by Daniel Lane. Mr. Lane died July 3, 1897, and Father Kiernan May 13, 1900. No proof was offered by either Mr. Keenan or John F. Kinney, representing the estate, as to whether or not the Masses were said.

Judge Benton says: "It is not natural to suppose that the testator making a bequest for such a purpose would so distrust his legatee as to insist that the service should be performed before the moaning presumption, nor warranted by the language of the will, nor the circumstances of the bequest, to hold this to be a condition precedent. Such bequests are not upon condition precedent. Ruppel vs. Schlegel, 55 Hun, 183.

If performance does not necessarily precede the vesting estate but may follow or accompany it, or the act may as well be done after as before the vesting, or if it is the intention that the estate shall vest and the grantee perform condition after condition after taking possession, the condition is subsequent. Rogan vs. Walker, 1 Wis. 527.

Forfeitures are not favored in the law. The intention to create conditional estates must be clearly expressed in words importing ex vi termini "that the vesting or continuance of the estate of interest is to depend upon a contingency provided for." Lyon vs. Hersey, 103, N. Y., 264 (270).

A condition precedent cannot be inferred. "The terms of the contract must be clear." Clinton vs. Hope Insurance Company, 45 N. Y., 453 (464).

Nearly three years elapsed intermediary the death of the testator and that of Father Kiernan, the legatee. It must be presumed, he was aware of the contents of the will, as he was named as an executor therein. For it was competent for him to have nearly two years prior to his death taken proceedings to compel the payment of the legacy. There is no direct evidence as to whether or not the Masses were or were not said. It would not be a violent presumption to assume that the Masses were said. Upon the circumstances surrounding this legacy, and under the authorities above quoted and others, like Howard's Estate, 25 N. Y., Supp. 1111. Van Der Veer vs. McKane, 25 Abb. New Cases, 105. I hold that this legacy vested in Father Kiernan and therefore it passed to his legal representative, who is in position to claim its payment; that if it were an estate upon condition it was a condition subsequent, and no proof of failure of performance has been given. The decree must provide for the payment of the legacy to the personal representative of Father Kiernan. It may be settled and such applications for costs and allowances made as may be advised, by appearance in court or upon two days' notice.

Following is the full text of the decision:— Daniel Lane died July 3, 1897, and his will was admitted to probate Oct. 25, 1897. In it he makes a bequest "unto Reverend Father Kiernan of the Cathedral, Rochester, N. Y., the sum of five hundred dollars (\$500) for Masses for the repose of my soul." This is one of similar bequests to other priests. The validity of this is challenged. Father Kiernan died May 13, 1900. He was named as one of the executors of the will of Mr. Lane, but renounced. This bequest creates no trust. It does not attempt to do that. It is therefore not within the prohibition of those cases like Holland v. Alcock [108 N. Y., 312], which declare such trust provisions invalid for indefiniteness in not naming the beneficiary. It is an absolute gift to the person named and is valid. A gift by will of a certain sum to a priest to say Masses for the testator, being an outright gift to take effect at once, is valid. Sherman, admr., etc., v. Baker, 40 L. R. A. 717.

In McHugh v. McCall, 40 L. R. A. 724, the court says: "We know of no legal reason why any person of the Catholic faith believing in the efficacy of Masses, cannot make a direct gift or bequest to any bishop or priest of any sum out of his property for Masses for the repose of his soul or the souls of others, as he may choose."

cannot avoid it." Harrison v. Brophy, 59 Kansas, 1. It would be equivalent to a denial of a constitutional right to hold that one who believes in the efficacy of Masses for the dead, and having the right to dispose of his property as he chooses, could not by will make provisions therefor.

To avoid the bequest it must be held to be one made upon condition precedent. The difference between conditions precedent and subsequent always depends upon the intention of the testator. Booth vs. Baptist Church, 126 N. Y., 215 (242).

It is not natural to suppose that the testator making a bequest for such a purpose would so distrust his legatee as to insist that the service should be performed before the moaning presumption, nor warranted by the language of the will, nor the circumstances of the bequest, to hold this to be a condition precedent. Such bequests are not upon condition precedent. Ruppel vs. Schlegel, 55 Hun, 183.

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## Catholic Knights Win Their Suit.

By decision of the Supreme Court at Madison, Wis., recently, the Catholic Knights of Wisconsin win a suit brought by Emma S. Barry, to secure the payment of a death benefit of \$2,000 carried by her husband. The constitution and by-laws of the order provide that if a member shall cease to be a practical Catholic or a communicant of the Church he shall be expelled from membership and deprived of all benefits of the order. James H. Barry, the deceased husband of the plaintiff, resided in Madison when he joined the order. Learning of his marriage by a Protestant minister the Madison branch voted in 1893 to expel Barry, but did not formally notify him. He died in 1898, and his widow applied for the death benefit of \$2,000. The lower court held that Barry was not a practical Catholic at the time of his death, because he had been married by a Protestant minister and therefore the widow was not entitled to the benefit. The Supreme Court affirms the judgment.

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## Sensational Non-Catholic Ministers' Talk.

(By a Regular Contributor.)

It is wonderful what an amount of attention the Catholic Church is receiving these times from all the representative Protestant bodies. Last week the Pan-American conference of Protestant Episcopal Bishops, had under consideration the best ways and means of dealing with the Catholic Church. One of the worthy bishops ventured the opinion that Catholics in America would soon come to resist the "Italianizing" of their Church. That is a queer assertion, especially coming from a Bishop—that is a man supposed to be educated. What does he mean? To "Italianize" would mean to "nationalize" in an Italian direction the Church. Now history is there to show that the Catholic Church, alone of all churches cannot be nationalized, it cannot be otherwise than universal for all nations, and it cannot, consequently, ever become a State church, or the property of any set, or section, or element in the world. That Rome is in Italy does not change the fact that the Church is universal. Its head centre must be somewhere, in some land, and why not Italy as well as any other? "Ubi Petrus ibi ecclesia;" (wherever Peter is, there is the Church).

But the Episcopalians are mild compared to the Methodists of Chicago, who are after the Church with torch and brand, and want to efface it. And these again are not half as ridiculous as our own Canadian Baptist. Why, last week—on Wednesday last—at the Baptist Convention held at Owen Sound there were some of the very funniest things imaginable said. Rev. S. Sheldon, of Cornwall, declared that in his section of the world they had worked hard, unceasingly and with all their might to convert Catholics to their faith, but so far they had only succeeded "in bringing one soul to Christ." This reminded us of the old Episcopalian hymn of "Ninety and Nine," in the fold and the one that had strayed away. We only hope that the Shepherd will succeed in finding that poor lost sheep and bringing him back to the fold.

Then Rev. W. T. Stackhouse, superintendent of Western missions, complained that the French-Canadian Catholics were driving back the Protestants in Manitoba and the Northwest Territories, and soon they would have a Catholic majority out there. This would be a fearful thing, no doubt; but it might lead to the French-Canadian Catholics some day securing control of the education of their children in that country. And if ever such takes place we have no doubt that the Protestant element will find, at the hands of these same Catholics, the "equal rights" that they refuse the minority when they have the power.

But this is not Rev. Mr. Stackhouse's worst complaint. The "influence of Rome" is his terror. It is on the increase he says, and all the foreign people coming into the West "are being seized on by the Catholic Church, and their Romanizing and enfranchisement constitute a menace to the country." What a fearful state of affairs this is. Imagine the menace to Canada in the Romanizing of the immigrants and their enfranchisement. Of course, their being enfranchised gives them the right to vote, and their being Catholics will lead them to vote favorably to their own Church. That is the menace to the country, or to the Baptist cause, which, in Rev. Mr. Stackhouse's estimation is one and the same thing.

At this same conference appeared Mr. or Professor, Farmer, of Toronto. He declared that he had visited the Province of Quebec. Then he found two things: Firstly, the incoming religious Orders, that had been expelled from France, made matters worse in the Province of Quebec; and secondly, that "the people would inevitably soon revolt against the Catholic Church." These are two very important facts that Professor Farmer of Toronto discovered in his trip through Quebec. Of course, he does not say what condition existed before the incoming orders had

"made it worse," but it must have been a fearful condition. As to the inevitable revolt against the Church that is to soon take place, he has failed to tell us whether it is the religious orders, or the Catholics of the province, or the Baptists, or all combined that intend revolting against the Church. We would also be curious to know about how long Professor Farmer was in the Province of Quebec. In his journey he has found out so much that even the people of that province know nothing about, that it would be quite interesting to know how much he would have found out had he been in Quebec as a resident for a few years.

So all these various bodies are, acting each on its own hook, waging a crusade against the Church. Even to that poor demented fellow, Dr. John Alexander Dowie, who found a few hundred equally demented people to follow him to New York to convert the city, has made up his mind to go to Rome "to convert the Pope." But we think after their experience of last week's privations in New York, his followers are not likely to invade Rome for a while to come.

If we were to go on, we might fill columns with this sort of matter. On all sides does there appear to be a very panic, a perfect dread of the "increasing influence of Rome." No wonder. The days of Protestantism are surely numbered, and it is an infallible sign of disintegration to witness these spasmodic and general efforts to keep up the courage and hearts of their people. But time and Christ are with the Church. She has waited nineteen hundred years for other results, she can wait another century just as easily. Her inevitable triumph has been promised by Divinity.

## Priest's and Parson's Pay

Some interesting information in regard to ministerial salaries has been furnished to the Church Economist (New York) by the Rev. Dr. W. H. Roberts, stated clerk of the Presbyterian General Assembly. Speaking for his own church, he says that one hundred ministers receive a salary of \$5,000 or more, three hundred receive from \$3,500 to \$5,000, and seven hundred receive a salary of \$2,000 to \$3,500. "In other words," comments "The Economist," "of the 7,800 ministers, less than one and a half in one hundred are paid \$5,000, slightly over five in one hundred receive \$3,500 or more, and about fourteen in one hundred receive \$2,000 or more."

In comparison to the salaries paid to the ministers those paid to the priests of the Catholic Church are meager. We are not aware that they receive any more than \$1,200 in any diocese. There are some dioceses in which \$1,000 is paid to pastors of important parishes, but generally speaking the salary of a pastor is \$800 a year. In the diocese of Cleveland, as the people know from the financial reports, the salary of the pastors, no matter how large the parish, is only \$700. The pastor does not have to pay for house rent or fuel, but he must pay all the other expenses from his meager salary, helped out somewhat by the offerings that are made. The work of a priest in a parish is as far in excess of that of the minister as the minister's salary is in excess of the priest's.

Money, of course, is not the motive power of the priest's zeal and labor. He has been called by Him who says: "I have chosen you, you have not chosen Me." Yet most people will recognize the fact that considering the state of the markets and the numerous calls made on the priests, the amount of their stipend hardly reaches the demands of justice.

It is well for the people to know that in the calls made upon them and in the sacrifices they have to make, the priest himself hardly gets enough to make ends meet.—Catholic Citizen.

### PREDICTING WAR.

We are probably on the eve of the greatest war that the world has ever seen. I am opposed to war; I do not believe in war; I hope there never will be another war. But if there can be a just war, it is called for now. Either America and Southern Europe must fight Russia at this time, or concede to her all of Asia.

## Old Letters.

(By a Regular Correspondent.)

This week I have a very short letter to present to the readers; but it is one that has considerable importance, in one sense as to its contents, in another as to personal associations. It was written in 1882 by a good priest now dead. He was a professor of Greek and of English literature in the University of Ottawa during some fifteen or twenty years. Prior to that he had exercised the ministry in Scotland, and for some twenty years had lived in Rome. He was a member of the Oblate Order. A man renowned for his humility and his wonderful learning. He was the most saintly man I ever met. And if any of the hundreds who knew him, read this column, they will agree with what I say when they shall find who he was. I refer to Rev. Father Bennett. I said the most saintly man; he was indeed personified, he was the incarnation of humility and obedience, he was the profoundest scholar I had ever come in contact with. His knowledge ranged over the fields of literatures. As to English he was a master and a walking encyclopaedia; as to French he was equally erudite; Greek he read as fluently as Latin, Italian, Spanish and Portuguese. While he could take an English volume, and without the aid of a dictionary, and without any hesitation he could read it off in any of the other languages. And with all that learning, he was as simple as a child. This is the man—the saintly man—who wrote the following short letter to a friend or mine. That friend gave me the letter to read and told me that he would come in for it in a few days. He never did, because in a few days after that he was in the hospital, and in a few weeks he was in his grave. His soul had gone to join that of his old-time correspondent, and two bright souls met on heaven's confines when they came together in the Peace of God.

Ottawa, 1st June, 1882.

My Dear Friend, I cannot accept your kind invitation as our vacation does not commence until the last week of this month. But I will be with you in spirit, from the Alpha to the Omega of this month. This is the month of the Sacred Heart, and I am thus reminded that the One represented to us in that Sacred Heart was and is and will ever be the Alpha and Omega of all things. May this be a happy month for you prays your attached friend.

W. M. BENNETT, O.M.I.

That is all. There is nothing in the letter to tell us what the invitation was, nor what his friend was going to do during that special month. But the character of the writer of that letter stands out in grand relief upon the simple page.

It is now twenty-one years since those lines were written. Twenty-one years ago Father Bennett said to his friend that Christ was the Alpha and the Omega of all things. Nineteen hundred years before Christ had said the same thing, Himself. And now, in the year 1903, the successor of St. Peter, Pius X., writing his first encyclical says that what he desires is to see Christ in all and all in Christ. The same idea, the same great Catholic sentiment, which, in its different forms, and expressed at different times, and under such different circumstances, goes to show the unity of thought as well as of principle in the eternal Church.

Although by no means a theologian still I cannot refrain from dwelling a moment upon the thought conveyed in this letter. The Alpha and the Omega: the beginning and the end of all science, for these letters are the beginning and the end of the alphabet—which is the key to all knowledge. The beginning and the end of revealed religion, whether written under inspiration or spoken with Divine authority. When, therefore, Father Bennett told his friend that he would keep the month of the Sacred Heart, from the Alpha (or first day) to the Omega (or last day), he simply meant that during that month, consecrated to the Sacred Heart of Jesus, he would make

special endeavor that Christ might be in all things that he would do, or have, would be in, or for Christ.

There is a wonderful sermon, for all who will pay attention, in that little letter, I am fully aware that it may not have the same interest for others as it has for me. But with me it is the voice of memories that will survive as long as life lasts; memories of a young friend gone to his reward when his sun of life was midway between the dawn and the noon-hour; memories of a good priest whose life had been passed in the solitude of religious duties, meditations, prayers, penances, and the sweetest of all recreations—that mental recreation enjoyed all who love learning and whose generous hearts make them eager to impart the same to others. And these memories entwined two splendid examples; two lives that would be the best models for any man to imitate—each in its own sphere. One the life of the religious, consecrating all his being to God and God's work; the other the life of a man of the world, who went forth to meet and battle with its evils and temptations, clad in the invulnerable armor of a thorough Catholic education and armed with the brilliant and piercing sword of a perfect Catholic Faith. As I now fold the old letter and place it back in the drawer, I feel inclined to breathe a prayer for the soul of he who wrote it and another for the soul of the one who received it.

## NOTES FROM FRANCE

TRUE CHRISTIANITY.—According to the Paris correspondent of the London "Monitor and New Era," the nuns, whom Combes and his Government have so needlessly and cruelly persecuted are taking their revenge, in some cases, by returning good for evil. On the occasion of the outbreak of the bubonic plague at Marseilles, some weeks ago, sanitary measures of the greatest severity had to be taken. The Ste. Marguerite Hospital was transformed into a special plague hospital, and a number of nurses were ordered for service there. All the nurses of Marseilles refused to obey the order, and the authorities were in the end compelled to apply to the Bishop of Marseilles, Mgr. Andrieu, for nuns for service in the plague hospital. Mgr. Andrieu selected eighteen among a large number who volunteered, and placed themselves at the disposal of the Prefect and of the Municipal Hospital's committee. In order to appreciate the significance of the incident one should know that a fortnight before the same municipal hospital's committee had voted the expulsion of nuns from all the hospitals of the city. It will also be remembered, that Mgr. Andrieu is one of those whose stipend the Government has lately seen fit to confiscate.

Our readers may recall, that last week we made mention of the remarkable reply of Mgr. Andrieu to the Government, in which he quoted the words of St. Louis of France, to the effect that with regard to those who persecute her the Church has her revenge and her triumph—her revenge consisting of praying for them and her triumph of surviving them. What a timely illustration has been given of this grand principle of elevated Christian charity. Not only does she—through her religious—pray for them, but she risks life, health, ease and everything for them, and she certainly will survive them by centuries. It may be said that the nurses who refused to go into the plague hospitals were not patriotic, nor brave, nor disinterested. How could they be? And who could require the same of them? The profession of nursing is their means of livelihood, for that and no other purpose do they take it up. They may run great risks for the sake of the stipend that they receive; but they are not obliged to incur almost certain death. On the other hand, the nuns do not nurse for gain, nor for a living, nor for any material or earthly reward. They moreover, have the law of obedience that sends them and they simply go. They braved all such risks, the day they made their life-sacrifice and pronounced their vows. Hence the difference; and it is one that only accentuates the more the blindness and the inveterate hatred that characterize the Government, its Premier and all such enemies of God.

### FRIENDS.

Do good to thy friend to keep him, to thy enemy to gain him.

OUR TORONTO LETTER.

(From Our Own Correspondent.)



MR. FRANK SLATTERY, Barrister.

It is told of Pitt, the Younger, when he first entered public life he was twitted with his youth, and that he retorted by saying, that if youth were a crime it was one which time would soon cure.

"A sight to make surrounding nations stare" "A country trusted to a school boy's care."

All this, however, was in days remote and in the land across the sea, and looking at the youthful countenance of Mr. Frank Slattery and connected it with the active public career which he has even now had, one could not for a moment imagine that youth in this new country is considered a barrier to prominence or success in public life.

Mr. Frank Slattery, barrister, of the firm of Hearn and Slattery, was born and educated in Toronto. His parents were Irish, and he is one of a family of two sons and three daughters. As happened in the days when the transplanted English of the Pale became "more Irish than the Irish themselves," so it sometimes happens now, and in the case of Ireland and her cause, no native born child of Erin could play the champion more loyally than does this son of Canada who never saw the Green Isle.

Mr. Slattery received his primary education at the Catholic and Model schools of the city, and after matriculating began his legal studies in which he graduated some three years ago. In conjunction with the senior partner of the firm he enjoys a fair amount of the city's patronage and the circle of clients is by no means small. In this connection it may be stated that he is Grand Solicitor of the Irish Catholic Benevolent Union. Politically, Mr. Slattery is a pronounced Liberal, and he has done good service for his party on the platform. His prominence in the arena of politics is vouched for by the fact that he is secretary of the Toronto Reform Association, of which Sir William Mulock, Postmaster-General, is president.

In educational affairs Mr. Slattery is actively interested, and he has the honor of representing his co-religionists on the High School Board as the youngest member of that body; he is also honorary secretary of the Board.

It has already been stated that Mr. Slattery's sympathies are strongly drawn to the land of his ancestors, and as a result it is not surprising to learn that the story of Ireland and the history of her sons in other lands form a study in which he is well versed. The truth of this statement would be voiced by all who listened to the eloquent address delivered by Mr. Slattery on March 17th last, at Massey Hall. On that occasion the great hall was filled with an overflowing audience of four thousand people, and the story of the Green Isle and of St. Patrick was told in eloquent words that will live long in the hearts of the listeners. The lecture was widely commented upon by the Press of the country, and though some few thought Mr. Slattery too strong in his advocacy, yet the general consensus of opinion was of a highly favorable character.

As a representative Catholic Mr. Slattery is well to the fore when occasion demands it and amongst the young men of Toronto he is active in promoting Catholic interests.

Mr. Slattery up to the present is

unknown to the ranks of the Benedicts, and is apparently happy in the company of the fair sex as represented by his mother and sister with whom he resides.

ENCYCLICAL LETTER. — The first part of the first Encyclical Letter of Pope Pius X. was read in the churches on Sunday last. It seemed as though it were—as indeed it was—a special personal letter to each one who had the privilege of hearing it, and the individuality of the members of the Church as well as the unity seemed strongly exemplified.

PRECIOUS BLOOD CONVENT. — The second of the series of entertainments in aid of the Convent of the Precious Blood comes on Thursday of this week. It is under the direction of Mrs. Rose and Mrs. J. D. Karn, and takes place in the Assembly Hall of the Temple Building. Something unique and altogether new to Toronto is to be the result, namely, a military euvre party, in which each table represents a well known fort and the players the soldiers; the play, of course, is the contest for possession. Sixty tables are to be on the ground and a pleasant and exciting time is expected.

SACRED HEART ORPHANAGE. — On Sunday next the annual collection in aid of the Sunnyside Orphanage takes place in St. Helen's Church. In announcing this item Rev. J. J. McGrand spoke of the good work done by the Sisters of St. Joseph, who took upon themselves the burden of educating and supporting so many hundreds of orphan children, and all they asked by way of assistance was a little mite from each individual. He encouraged all to give what they could to do their utmost to assist the good work carried on so well and so ably in their midst.

FATHER COYLE APPOINTED. — Rev. Father Coyle, late parish priest of Dixie, is named for the charge of the Holy Family parish. This selection cannot but be welcome by the parishioners as Father Coyle is well known in the diocese as one of its best loved priests. Before going to Dixie he was for some years assistant at St. Mary's, and while there endeared himself so much to the people, that on leaving to take charge of Dixie, his loss to St. Mary's seemed irretrievable. While any appointment of this nature is always acceptable as coming from one who has the general good at heart and knows best. Yet there are some more gladly received than others, this is one of them. Father Coyle will receive from his new people a "cæd mille failthe."

OBITUARY.

MRS. D. CASEY.—Mr. Michael Casey, of St. Ann's Young Men's Society, will have the sympathy of his large circle of friends in the great loss he has suffered by the death of his esteemed mother, Mrs. Denis Casey, who has long been a resident of Montreal, and a well known parishioner of St. Ann's parish.

The funeral service, which was held at St. Ann's Church, was largely attended.—R.I.P.

MR. JAMES BENNETT, a member of St. Ann's T. A. and B. Society, died this week, and the funeral service took place at St. Ann's Church. Mr. Bennett was a native of the County Armagh, and had been a citizen of Montreal for nearly two generations. The members of the St. Ann's T. A. and B. Society assisted at the funeral.—R.I.P.

SUDDEN DEATHS.—In our ranks two cases occurred this week. The first being Mr. Michael Murphy, an old employee of the Court House, and the second, a well known resident of St. Ann's Ward, Mrs. Michael McCarthy. The latter had been in poor health for sometime, and her death occurred while on a visit to her sister in Point St. Charles.

The funeral service of Mr. Murphy took place at St. Patrick's Church, and of Mrs. McCarthy at St. Ann's Church. May their souls rest in peace.

A MEMORIAL SERVICE for the late Rev. Thomas E. McDermott, at the request of the Knights of Columbus, was held in St. Anthony's Church yesterday. It was largely attended.

The Lessons Of One Vocation.

Archbishop Keane's tribute to his dear friend and comrade, the late Archbishop Kain, of St. Louis, Mo., says the report of the "Western Watchman," was a word picture of a heroic Christian soul, first as a student, then as priest, bishop and archbishop, doing his whole duty, under all circumstances, in the work of God in whom he had such unswerving and child-like faith. His peroration was solemnly impressive and will linger long in the minds of those who heard it. There was a striking parallel in the lives of the Archbishops of Dubuque and St. Louis which the most reverend panegyrist showed with distinctive force in his sermon.

From the report of our contemporary we take the following extracts; they contain lessons which will touch every Catholic heart:—

One October morning, 42 years ago, said the eloquent prelate of Dubuque, a student of St. Charles, College in Maryland knelt all alone before the altar of the college chapel. He had evidently chosen an hour when none of the other students would be there. In his face there was a look which told that he was there to settle with our Lord a question of vital importance. As he knelt close to our Lord's feet, gazing so earnestly at the tabernacle, it would seem as if he expected to hear a voice from the Holy of Holies giving him the yes or the no on which so much for him depended.

There was a feverish hectic flush in his cheek, and every now and then a hollow cough sounded from his chest. This told the story of the problem which he was then fighting out at the feet of our Lord. He had been in the college five years, honored and loved by all as one of its best students. He had, as usual, spent the preceding vacation with his venerable mother at his home in Martinsburg. But he had found the dear old home fearfully changed. The horrors of our Civil War had burst upon it. In the excitement of hurried flight, his youngest sister, the best loved because the nearest to himself in age, had fallen dead. The shock to his sensitive nature brought on hemorrhages, and it seemed as if he would soon follow his sister to heaven. But his will was as indomitable as his nature was sensitive and delicate, and there he was back, at his desk as soon as the college reopened.

Every one welcomed him, but every one said: "Kain, you cannot stay; it will kill you." Dear old Father Griffin, whom we all venerated, begged of him to give up, to relinquish his hope of becoming a priest, to drop his books and go at work that might build up his strength and prolong his life.

The advice almost broke his heart. And that is why he was there before the altar that October morning. That is the problem which he was fighting out there at our Lord's feet. That is the question which with an agonizing heart he was asking our Lord to answer for him, "Lord, shall I stay? or shall I give up and go out into the world?"

Long he knelt there, thinking and thinking, but above all praying that our Lord would do the thinking for him of which he felt incapable. "Lord, what wilt thou have me to do?" his soul kept on crying. And at last it seemed to him that a voice from the tabernacle whispered in the depths of his soul: "Come on!" Rapturously he kissed the steps of the altar, saying over and over: "Yes, Lord, I will come on!" And then he went to face his comrades and Father Griffin with a resolute heart.

"When will you go, Kain?" they asked. "I am not going," was his sturdy reply. "My boy, what does this mean?" asks Father Griffin. "I am going to stay and push on."

"But it will cost you your life." "With God's help, I shall die a priest."

"But you can never reach the priesthood; you will break down long before that."

"Then I will die with my face to the priesthood."

That ended the matter. All knew Kain well enough to feel sure that his mind, once made up, was not going to change.

On then he pushed in his studies, still with the hectic flush and the

racking cough, and often spitting blood. But it seemed as if the power of his will mastered the ailments of his body; and, instead of breaking down, he grew stronger as he advanced unflinchingly during five years more toward the holy priesthood. Once on that blessed 2nd day of July, 1866, when we knelt together and lay prostrate side by side in the dear old chapel of St. Mary's Seminary in Baltimore, I do believe that his was the bravest and the most generous soul of all that little band on whom the holy priesthood was that day conferred. And, oh, his thankfulness, that he had not given up, that in spite of all things he had persevered, and that the goodness of God had brought him to his goal at last!

Never did a brave young priestly soul more fervently re-echo that words of St. Paul: "For me, to live is Christ." All through his years of preparation, that ideal had been held before him by our good Sulpician teachers. "Sacerdos alter Sulpitius." And now, that his life should belong absolutely to Christ; nay, that, as far as poor humanity can, his life should reproduce the life of Christ; that he should, with St. Paul, be able to say to the little flock that would be entrusted to his priestly care: "Be ye imitators of me, as I am of Christ," that, like the Good Shepherd, he should be ever ready to give them not only his devoted labor but even his life,—this was now the one thought in his mind, the one resolve in his will. Hitherto he had pressed forward, obedient to that voice from the Tabernacle: "Come on!" And now still more loudly did that voice say to him: "Come on!" And to follow in the footsteps of the Good Shepherd was thenceforth his only pre-occupation.

After reviewing the career of the distinguished dead during his years as priest, bishop and archbishop, the eloquent preacher closed his masterly tribute in the following words:—

Beloved friend and brother, we loved you well during your life. For you were every inch a man and every inch a priest, and your life did us good in every way. You were the kindest and loyalest of friends, and such a friend can be badly spared. It is hard for us to say to you, Good-bye! But we will not say it. Our hearts have gone with you before the judgment seat, and have pleaded for you with our Divine Lord. We have begged of Him that if, among "the gold and the silver and the precious stones" of holy works well and nobly done, there should have been mixed, through the inevitable frailty of human nature, aught of "wood and hay and stubble," the purgatorial fire of His consuming love might quickly burn it out, that so His good and faithful servant might the sooner come to his blissful reward. And we promise you that in our Masses and prayers for many a day that same intention shall ever be included, as we know that you would wish.

And we beg of you, who now see all things in the light of eternity, to pray for us that the rest of our pilgrimage may be safely made and the rest of our work well done. And I beg of you, beloved old comrade, to obtain for me that, as we made our studies side by side, and were ordained side by side, and have spent our lives as priests and bishops close together, so we may not be far apart in God's eternal Home.

BOY AND SODA WATER.

A little boy was looking at a drop of water under a microscope and seemed much impressed by the presence of microbes. "Now I know what bites you when you drink soda water," he remarked.

Catholic Sailors' Club.

The concert of this week was under the direction of Mrs. J. McIntyre, and was attended by a large number of citizens, and by seamen now in port.

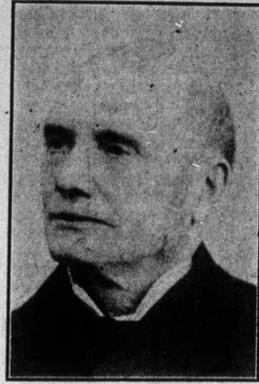
Mr. Patrick Wright, a past president of the Club, and one of its most enthusiastic supporters, occupied the chair. In an admirable speech he outlined the efforts of the organization during the years of its existence. He complimented the various societies and individuals who contributed to the entertainments of the season now drawing to a close.

The programme, which was most enjoyable, was contributed by the following ladies and gentlemen: Miss Peacock, Miss Ethel Whytock, Miss M. Kitts, Miss Mabel and Wm. Kitts, Miss Annie Doyle; Messrs. Thos. Murphy, Chateau, McNab, W. B. Laud, Seaman McGinness, Wm. Conroy, E. H. Hughes, C. R. Wheeler, Bertie Kerr, Chas. Woods, of R.M.S. Bava-

rian, were the features of the evening, and had to appear several times. Michael Collins, Lake Michigan; Edward Quigg, steamship Canada; also sang. Rev. Mr. McGilligan delivered a short address, and Mrs. Jennie McIntyre presided at the piano, and during the evening rendered several choice selections.

Pen Pictures of Parishioners.

By Our Rambler.)



MR. ROBERT WARREN.

Mr. Robert Warren, whose likeness we print above, is one of the oldest and most zealous parishioners of St. Patrick's Church. His association with the parent parish, dates back to the erection of the Church. Ever since he has been a pewholder and at the same time a member of the choir. Few members of the parish have displayed a greater interest in its progress than Mr. Warren. Always ready to discharge the duties devolving upon him as parishioner and loyally supporting his pastor in every undertaking. His services to St. Patrick's choir during nearly 60 years, without interruption, are a shining example to the young men of the parish to-day, and well worthy of emulation.

Mr. Warren's ideas of parish administration so far as worldly concerns go, are based upon the spiritual as well as temporal ideals—and it would be well for the premier Irish parish of Montreal in these days of transition if it had hundreds of men possessing the twin characteristics of our veteran parishioner—humility and loyalty—in its ranks, because then the traditions of the past would be held sacred and the future would be one of progress worthy of the glorious days that are gone.

HINTS TO THE LAITY

LATE COMERS TO MASS.—The story is told of the way in which an eminent Jesuit Father, now dead, corrected this "late" habit in a certain lady of the congregation. She was accustomed to stroll in leisurely at High Mass, usually during the sermon, and go to her pew near the altar. Having endured it patiently a long time, the Father one Sunday, seeing her enter late as usual, stopped short in his sermon and did not resume until she was seated, when he greeted her with a "Good morning, madam." The eyes of all were upon her and she realized her indiscretion. She did not risk getting a second rebuke, but made a point of being on time.—St. Francis Xavier Monthly Bulletin.

ABOUT ENTERPRISE.—The \$50,000 fund to free from debt and imbecility building in Columbus has been raised. When will the A.O.H., the Knights of Columbus, the Knights of St. John and the other Catholic organizations get together and put up here a Catholic societies' building, with a large hall, meeting rooms, library and other equipment?—Catholic Columbian.

MONUMENTS.

For the next thirty days we will sell monuments and tablets at 20 per cent. discount on former prices. If you are in need of a memorial of any kind, come direct to our office, or call us by Phone, Up 2756, and we will make arrangements to call upon you at your home or office.

THE SMITH BROS. GRANITE CO. 290 BLEURY STREET, Just below Sherbrooke.

FACTS AND RUMORS

(Gleaned by Our Rambler.)

CIVIC ELECTIONS.—There are a number of surprises awaiting some of the present alderman in several of the wards of this city, if the rumors which reached your Rambler this week are to be relied upon.

For the mayoralty there will be several candidates. Certain it is that the present occupant, Mr. James Cochrane, and Ald. Laporte, the nominee of the aldermen, will be confronted by another gentleman of well known reputation in civic affairs who will make the contest most interesting.

AT ST. ANTHONY'S.—Your Rambler assisted at the children's Mass at St. Anthony's on Sunday last and was surprised at the large attendance of boys and girls, and adults. This service for children is quite a success in the west end Irish parish. Father Thomas Heffernan delivered the instruction, which was most appropriate to the occasion. It is always a difficult task to speak to children, but Father Heffernan succeeded admirably, in the opinion of your Rambler.

Children's Masses will certainly bear good fruit in the future.

AN OYSTER SUPPER.—The tickets are now in circulation for the approaching oyster supper, to be held by the ladies of St. Patrick's parish early next month.

One of the ladies in charge of the catering department is very active in visiting the domiciles of parishioners and is ready to accept small donations of boneless turkeys, fancy cakes or "hard cash."

Two thousand tickets it is expected will be sold. The pastor and his assistants, and the ladies of the committee, are most enthusiastic in expressing the opinion that the initial parish social will be a great success.

SIGN OF PREJUDICE.—At its meeting this week the Catholic Board of School Commissioners very wisely decided to politely decline the invitation of the Protestant Board of School Commissioners to join them in an appeal to the Provincial Government and Montreal's City Council for more funds in order to meet the increased expenditure consequent upon the increase in the number of new pupils in the various schools.

The "Montreal Daily Star," an organ which claims so much credit for its independence and spirit of fairness in religious matters, thought the decision of the Catholic section afforded an opportunity for one of the Protestant ministers to air his views, interviewed the first victim which happened to be Rev. Dr. Barclay. Among other things which that well known sturdy representative of Presbyterianism is reported to have said in the course of the interview, we call the following:

"The conditions under which the two Boards operate are entirely dissimilar. 'The Catholic Board, for example, has a force of teachers that can be procured with very little examination. 'Our standard is much more drastic. 'Salaries consequently are subject to greater fluctuations."

Rambler will not add any comment. The sting is there. Every reader of the "True Witness" will understand for whom it was intended.

MR. DEVLIN'S LECTURE.—On Sunday, 15th November, Mr. C. R. Devlin, M.P., for Gaiway, in the Imperial House, will deliver a lecture in the Monument National, on the present state of affairs in Ireland, and the hopes of the Irish Parliamentary Party. The lecture will be in French, and is purposely intended to give our French-Canadian fellow-citizens a just idea of the situation in Ireland, and all that concerns the aspirations of the Irish Nationalists. As Mr. Devlin is equally as fluent in French as in English, we have no doubt that he will make a good impression.

OUR OTTAWA LETTER.

(From Our Own Correspondent.)

SESSION CLOSURE.—The longest Parliament that has been known was brought to a close by the prorogation of the session on the 24th October, 1908.

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OUR OTTAWA LETTER

(From Our Own Correspondent.)

SESSION CLOSED.—On Saturday last the longest session of the Federal Parliament that Canada has ever known was brought to a close. A part from the political results, and those affecting the entire nation, there is one very important fact that comes now to our attention. Seven and a half months is a long time for a Parliament to be in active session, and it is but natural that many serious changes should take place in that space. Legislators are mortal in every sense, just as are other men, and are just as liable to get the way of all flesh. During the space of time that elapsed, from the 12th March to the 24th October, eight of those who took active part in the work of government vanished forever from the scene; five Senators and three members of the Commons. This is surely a theme calculated to awaken serious reflections, and is certainly appropriate for the month that commences to-morrow—the month of the dead. Yes, the Angel of Death passed over the legislative halls eight times in succession, and each time in the shadow of his wing a soul left the scene of this life's activity and sped to the mysterious bourne whence no traveller returns.

Five vacant seats in the Senate on prorogation day. On April 13th Senator A. H. Gillmore died somewhat unexpectedly—just a month after the Parliament had commenced its regular work of the third session. On the 14th July news came that the aged Senator R. B. Dickey, had paid the debt of nature. He had not been able to attend during this year.

On the 29th May, after a lingering illness which had lasted several months, ever since his return a year ago from a trip around the world, Senator O'Brien, of Montreal, died. On the 12th August, Senator M. H. Cochrane, somewhat unexpectedly closed a long public career, in death. And when the Senate adjourned on the 4th September, Senator Dr. Geo. Landerkin, left for his home, intending to return to Ottawa on the 22nd for the re-opening of the House; but on the 22nd he fell ill and died a week later. In him disappeared one of the most genial and witty souls that had ever sat in either House.

Towards the beginning of the session, in March, Mr. Donald Farquharson, M.P. Queen's West (P.E.I.) died at his home. He had been unable to come to Ottawa to take up the duties of the session.

In mid-summer, just in the beautiful August weather, Mr. P. R. L. Martineau, M.P. for Montmagny, a genial and kindly gentleman, fell ill and was taken to the Water street hospital, Ottawa, where a few days later, after undergoing an operation, he died.

But the most tragic death of all was that of Mr. Henry Cargill, M. P. for East Bruce. At four in the afternoon he arose in the House to speak on the Redistribution Bill. He spoke with vigor until five o'clock. Then, feeling fatigued, he went out for some air. He had reached the door way when he fell. He was caught up by the Postmaster of the House, and medical aid was summoned. Finally he was taken into the dressing room of the Clerk of the House, and there expired at half-past ten. This was the first death to occur inside the Building since that of Senator Ogilvie, six years ago, who died in his own room in the Senate. In 1887 Mr. Samuel Burdett, M. P., fell dead in the smoking room of the House of Commons. The funeral of Mr. Cargill took place from the House, and his was the second coffin to be carried out through the tower entrance; the first was that of Sir John A. Macdonald, who received a public funeral in the 6th June, 1891.

IN CATHOLIC CIRCLES.—Although Parliament is closed and hundreds have gone away from the city, there has been many events of great interest during the past ten days in, and around Ottawa. Above all in the religious sphere has there been considerable activity, and we could not give a better idea of the progress of the faith in the vicinity of the Capital than by recording a few of the important events, in religious circles, which have marked the closing of October.

ARCHBISHOP'S FEAST.—The 29th anniversary of the consecration of His Grace, Archbishop Duhamel, was celebrated on Wednesday, 28th instant. There was a Pontifical Mass at 8.30 a.m. sung by the pupils of La Salle School, under the direction of the Christian Brothers. During the day, His Grace received visits from members of the different communities, the parish priests and laity.

SACRED CONCERTS.—On Sunday last, the last of the series of sacred concerts under the direction of Mr. A. Tremblay, was given, in the afternoon, at the Basilica. The following was the programme carried out:—"Fantaisie," by Rink; "Offertory," by Salome; Fiat Lux, by Dubois; "Andante," by Godard; "Prayer," by Guilleminet; closing with Mr. A. Tremblay's own beautiful composition, which he played for the first time in public. Suite, for organ, in four movements. The Church was well filled, and the concert was greatly appreciated.

ST. JOSEPH'S CHURCH.—At High Mass, on Sunday, Rev. J. P. Fallon, O. M. I., preached an able sermon on "The Forgiveness of Injuries." In the evening, Rev. Father O'Boyle, O.M.I., delivered a splendid sermon on the "Eternal Priesthood." The musical programme, which was the final of the October Sundays, was exceptionally fine. The 7th and 8th parts, the conclusion of "the Passion," by Hayn, were given with great effect, especially the grand chorus, finale, "The Earthquake." In the last "words" the soloists were Mrs. M. J. Mahon and Miss Cadieux, who acquitted themselves with more than ordinary distinction, and Messrs. E. Belleau and Jno. Casey, both of whom though heard many times before, sang remarkably well. During the benediction Miss Richardson sang the "O Salutaris Hostia," by Giorza; Mr. Desbiens the "Ave Maria," by Monestel, and the "Tantum Ergo," by Lambillotte was a chorus by the full choir. The finale, on the organ, by Mrs. E. Tasse, was Lemmens' Fanfare. The choir has been practising Farmer's Mass for All Saints' Day.

CONVALESCENTS.—Rev. Father Foley, of Fallofield, who has been ill in the Water street Hospital for some weeks, is sufficiently recovered to permit of his returning to his parish.

Very Rev. Canon Beauchamp, of Gatineau Point, who has been laid up for over three months with a sore knee, is recovering rapidly. For the first time since his illness began he said Mass on Sunday last, and his parishioners and friends are greatly pleased at his improvement. Canon Beauchamp was originally of the diocese of Montreal, and is a native of Verannes. He is one of the most able priests in the Ottawa archdiocese.

THE DOMINICANS.—Much regret is felt at the departure of Rev. Father Lebon, O.P., who goes to St. Hyacinthe, P.Q. He was professor of dogmatic theology in the Dominican Seminary here, and will fill the same office in the Dominican Seminary at St. Hyacinthe. His place as chaplain of St. Patrick's Orphan Asylum will be filled by Rev. Father Couture, of the Dominican Monastery.

UNIVERSITY SOCIETIES.—The Scientific Society of the Ottawa University, has elected for the coming year the following officers:—President, H. J. McDonald; vice-president, J. C. Walsh; treasurer, H. Halligan; secretary, V. Meagher; correspondent, John E. Burke; committee, O. J. McDonald, R. Lapointe and Chs. Jones. Rev. Father Lajeunesse, O. M.I., the director, spoke a few words of encouragement, and advice and a great deal of enthusiasm was aroused over the prospect of receiving a number of distinguished lecturers during the coming season. The members of the society will also deliver discourses on scientific subjects during the term. The society has for many years been a most flourishing institution at the university and its pro-

spects for the coming year are of the very best. An additional feature of special interest has been added this year in the organization of an orchestra of thirteen pieces, which will no doubt contribute largely to the entertainment of the members and their friends at their weekly meetings. There will be no excursion until the spring.

As to the Debating Society of the same institution, the following report is given out:—

"The debating society has also re-organized for the coming term under the following management: President, J. J. O'Gorman; secretary, F. W. Nagle; treasurer, V. Meagher; committee, Alex. McDonald, J. E. Burke and Chas. Jones. It is the ardent wish of the society to enter the Intercollegiate Debating Union, with Toronto, McGill and Queen's universities. A pressing invitation has been received, and the permission of the faculty of the university is earnestly sought to the end that they may join. If allowed to enter the union, representatives of the society will compete in two debates, probably with McGill, one at home and one away, and the winner will meet the champions of the other half of the union Intercollegiate Debating Union. It is a most desirable object and the boys are anxious to get in touch with the other universities."

ST. PATRICK'S ASYLUM.—Owing to the number of the "True Witness" subscribers who are in Ottawa, and also many of whom are interested in the grand work of the St. Patrick's Asylum, it will please them to find in your columns an account of the thirty-eighth annual meeting and report of the council of management. It was held on Sunday afternoon, and was very largely attended. President A. T. Gow presided, and the following council was chosen:—Messrs. A. T. Gow, Ald. J. C. Enright, M. J. O'Farrell, J. C. Young, D. O'Connor, Jr.; M. C. MacCormac, J. J. McGee, Jas. Mundy and H. F. Sims. The council will meet on Friday, Nov. 6th, for the purpose of choosing officers and formulating plans for the coming year. The secretary, Mr. J. O'Farrell, then read this report, which which we give in full:—

"During the year ended September 30th, 1903, 30 were admitted to the refuge, and 21 to the orphanage. At the close of the year ending September 30, 1902, the inmates in the refuge numbered 97, and in the orphanage 68, making the total in residence during this year, 216. There were 12 deaths among adults and none among the orphans, 21 adults and 33 children were discharged.

"Of the number of children shown as discharged, two were placed in homes found for them in the country, four sent in by the Children's Aid Society, and the others were taken by parents or relatives, leaving in residence September 30, 1903, 91 adults and 56 children.

"The collective stay of the inmates was 58,476 days, an average of 270.72.

In the receipts of 1902-3 are the following bequests: Estates of the late Charles Newell, \$50; Miss Dunning, \$100; John A. MacCabe, \$100; Miss M. A. Gorrett, \$100; Mrs. Isabella Martin, \$200; John Shea, \$200.

"The treasurer's statement showed for 1901-02, receipts \$13,023.87, expenditure, for maintenance, \$9,702.26; permanent improvements, \$589.75, and interest, \$100.00. For 1902-03, receipts, \$12,799.2; permanent improvements, \$252.92, and interest, \$100.00.

"The assets are \$57,169.39, and liabilities \$3,000. Insurance on property of the institution amounts to \$41,200.

"The question of securing a site in the country or of extending the present premises was discussed, but action was deferred.

"Votes of thanks were passed to the retiring members of the council, Messrs. M. Brady, D'Arcy Scott and T. Smith, who are replaced by Messrs. D. O'Connor, Jr.; M. C. MacCormac and J. C. McGee, and Mr. A. T. Gow, auditor, replaced by Mr. E. L. Saunders.

"The following council of the Ladies' Association of the Asylum was almost re-elected, as follows: Honorary president, Mrs. M. P. Davis; president, Mrs. E. A. Mara; vice-presidents, Mesdames A. Colter, J. O'Reilly, H. Sims and Lee; treasurer, Rev. Sister Howley; councillors, Mesdames J. Casey, J. Baskerville, Jas. Blarke, Hm. King, M. A. Kavanagh, J. C. Enright, J. Provost, C. F. (Dr.) Dowling, J. S. Wilson, J. Gorman, Jas. Slater, McGarr, A. J. Warnock, P. Baxter, Lee, W. Armstrong, Gaffney, J. Mundy, John O'Reilly, M. Walsh, Duggan, Donohue and Miss Wade."

The Lessons Of The News.

"HEROIC SPORT."—Such is the sensational caption which an American sporting journal uses in announcing the death of a medical student at a recent football match. "The victim died on the line up after a hard scrimmage. His heart gave out suddenly under the exertion and excitement. These are the words of the report.

NON-CATHOLIC TRIBUTE.—Sometimes non-Catholic ministers are broad-minded enough and sufficiently fortified with the spirit of independence to say what they really think. An evidence of this fact was furnished by the remarks of Rev. C. D. Williams, dean of Trinity Episcopal Church, made at recent graduating exercises of a training school for nurses in Cleveland. He said among other things:—

"Wherever there comes a cry of need there stands the Catholic Church, the nun or sister ready to serve even the loathsome leper, like Father Damien; to serve Christ through his fellow-man, wherever there is an abode of sin, or degradation, there is a great hospital with the doors always wide open to the poor and unfortunate."

EDUCATION IN IRELAND.—Reports say that Secretary Wyndham has drafted an Irish universities' bill for next session, making a national university out of Trinity College, Dublin; Queen's College, Belfast; and a Roman Catholic college to be created in Dublin. Well, may it be said that the long years of sacrifice of the loyal and devoted men and women of the old land is now bearing fruit.

ABOUT MR. DOWIE.—An American Catholic journal in noting the arrival of Mr. Dowie and his army of followers in New York says:— Among all the travesties in the way of so-called religious movements the world has yet seen it is hard to find anything comparable with the Dowie monstrosity in New York, and it is a reflection upon the popular intelligence that a charlatan of his kind can attract a crowd to Madison Square Garden.

WAR AGAINST CORSET.—A French physician, Dr. Marechal, advocates the passing of a law-making the wearing of a corset by any woman under thirty an offence, punishable by three months' imprisonment if she is of age, and a fine of \$20 to \$200 imposed on her parents or guardians if she is under age.

ARCHDIOCESE OF BOSTON.—Bishop O'Connell, of Portland, is mentioned by the non-Catholic press as likely to be appointed coadjutor to Archbishop Williams.

GOLDEN WEDDING.—Mr. and Mrs. William Dermody, of Beaver Dam, celebrated their golden wedding anniversary on Oct. 15. Fifty years have passed since Mr. Dermody and Miss Margaret McCabe were married at Norwalk, Conn. Both were born in Ireland.

DIED IN CEMETERY.—A physician and prominent citizen of Cambridge—Dr. Francis A. Abbot—was found dead on the grave of his wife in Beverly cemetery. Mrs. Abbot had been dead about 10 years, and it was the custom of the doctor to pay a visit to the cemetery occasionally and arrange flowers on his lot.

A PARISH FOR WOMEN.—Rev. Father Henry, of St. Patrick's Church, Cincinnati, contemplates the establishment in the parish of a St. Vincent de Paul Society whose members shall be women. This will be a radical departure from the accepted order; but the plan was originated and found efficacious in Venice under Cardinal Sarto, now Pius X., and Father Henry thinks it may succeed equally well on American soil.

FIRE IN HOUSE OF BISHOP.

On Oct. 4 fire was discovered in the residence of Right Rev. Edward J. O'Dea, Seattle, Wash., and before it could be extinguished had damaged the building and contents to the extent of about \$8,000.

BISHOP AND LAITY.—Bishop Thomas A. Hendrick, the latest addition to the Philippine hierarchy, returned from Rome last week on the Oceanic.

After a short stay in New York, during which he was made the recipient of a gold pectoral cross and chain, he made a visit to Rochester. On the trip he was accompanied by a delegation of fifty laymen, who came from that city.

A CATHOLIC SHERIFF.—Alderman Sir John Knill has been publicly admitted to office as sheriff of London. Sir John is the only surviving son of the late Sir Stuart Knill, who was sheriff of London in 1889-90, and Lord Mayor in 1893. Born in 1856, he was educated at Beaumont College, conducted by the Jesuit Fathers.

FRENCH RELIGIOUS.—The Bishop of Southwark, in South London, has lately opened thirty-one new missions for the employment of banished French religious men.

MUNICIPAL PROJECTS.—The voters of Cleveland will be asked at the coming election to vote on six propositions for the issue of bonds to the aggregate amount of \$1,900,000 for municipal improvements. Five of these issues are for park and boulevard extensions and improvements, street openings, and bridges and viaducts. The sixth is for the establishment of a municipal electric lighting plant on the West Side, as a preliminary to a far more extensive and costly system on the east side of the river.—Catholic Universe.

CATHOLICITY AND PROGRESS

Rev. Father Robert, a prominent member of the Order of Passionists, well known in St. Patrick's parish, Montreal, recently delivered a lecture in Hancock, Michigan, under the auspices of the A.O.H. and the Knights of Columbus, for the benefit of the new St. Joseph's Hospital. His theme was "Catholicity and Progress." A correspondent of the "Michigan Catholic" gives the following outline of the eloquent effort:—

"Historians for the past 300 years have formed a conspiracy against truth. Many of them not through malice have uttered that which was positively false, Macaulay and Gladstone were the two exceptions. Picture the Catholic Church as she is to-day, go back to the revelation and she is the peerless in progress then and to-day. We are living in an age that will be written in gold letters on the monument of time, and an intellectual age.

"Man has harnessed everything that is mighty and the question comes up has the Catholic Church ought to do with this progress? It is said by historians that the Catholic Church has chilled the noble act in the heart of man. Is it possible that there was no progress until the Reformation? I must admit that Gallileo was put in prison because he dis-

covered that the world was round and that the sun stood still. But should the whole Catholic Church be condemned for this act? Suppose your school board had presented to them a great discovery by one of the teachers and that board condemned her as being too wise. Would it be logical to condemn the whole city or the state or the country?

"It is to the Catholics that we owe the discovery of gunpowder, the telescope, astronomy, the galvanic battery, the arts, and a thousand other things. Still we are told that there was no progress until the so-called Reformation. Sylvester, a poor monk, was the real discoverer of the steam engine, and I would ask who was Columbus? The greatest philosophers that the world has ever produced were Catholics. Tell me a single instance where the Church has interfered with the progress of man. As for literature, when I think of that I go in spirit to Rome and gaze on the thousands of volumes of literature written and gathered together by the poor monks. They are left there as a grand monument to Catholic progress. Examine them and you will say that you have done an injustice to the Catholic Church. There is not a lawyer that does not know that the foundation of law came from Catholics. Music belongs to the Catholics, and art as well.

Architecture! Go to Ireland and you will not find a Protestant church that is fit for a man to enter. There is but one piece of architecture of which the Protestants may feel proud, and that is St. Paul's in London, and that dwindles into a mere nothing when compared with Westminster Abbey. We are told that the Catholic Church shackles man's liberty. If you mean anarchy and socialism, we do. We speak of the dark ages, what have we to-day that the dark ages have not given us? The freedom which the United States enjoys to-day was given by the Catholics. The first amendment to the Constitution of the United States was made by the Catholics.

"Come down to the present day and tell us does Catholicity chill the heart? "On the battlefield many a poor soldier's last words were "God bless you Sister." The Sisters of the Catholic Church are the true heroines of to-day. There is not an ill that Catholic charity has failed to cure.

"The Catholic Church does not chill the human heart, and to the Catholic Church is due the noblest impulses of the mind."

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# Non-Catholics And the Cross

(By a Regular Contributor.)

Of all the absurd and contradictory objections advanced by Protestantism against Catholic practices the most astounding is that in regard to the Cross—whether as a crucifix in the Church or as the Sign of the Cross in prayers. How a person can call himself a Christian and reject Christ's cross, ridicule the sign of redemption, or decline to honor that which recalls the great central fact of Christianity, is more than we could ever understand. We are perfectly at a loss to understand. A contemporary says that "not so many years ago practically the whole of Protestantism repudiated the cross, regarding it as a 'Popish emblem.' An architect tells a story of how a Baptist layman who was furnishing the funds for a new church was shocked by the suggestion that the spire be topped by a cross. 'A cross,' said this good man, 'why, I'd sooner see a beer barrel there.' Of course, this is an extreme case, a rare example; but it denotes the spirit that has ever been infused into the young Protestant minds, in regard to aught that savors of Catholicity. To carry this foolish, this insane antipathy to its utmost and logical conclusion, you would have to end by repudiating Christ, for the reason that Catholics accepted Him.

A Lutheran pastor, preaching in Buffalo, N.Y., some short time ago, to a congregation of Knights of Templar, said:—"On their banners and accoutrements the Knights bore the sign of the cross, which, indeed, they were entitled to wear as soldiers of the cross. For we do not concede that the cross, as a symbol, is to be used exclusively by the Roman Catholic Church, but we believe it belongs to all Christians everywhere."

This is certainly coming a little nearer to common sense. If this minister is serious, and we see no reason to the contrary, his acceptance of the cross as a symbol of a Christian character, is a refutation of the slanders that are heaped on the Church regarding the idolatry of the practice of honoring and revering images and crucifixes. In time Protestantism will become logical; but then it will cease to exist, for it will have returned to the true fold.

# THE PROBLEM OF DOMESTIC SERVICE

The increasing difficulty of securing servants in New York has been of late the subject of much comment, says a local newspaper of that city. At the Free Employment Bureau of the State Department of Labor, No. 107 East Thirty-first street, the superintendent, John J. Bealin, said recently:—

"The disparity between the supply and demand of servants is especially marked in the case of general housework girls—those who are wanted for a little cooking, plain washing and ironing, waiting at table, chamberwork, and answering the doorbells. The increased demand for servants is due to the general condition of prosperity. More people nowadays can afford to keep servants, while work is plentiful in shops and factories.

"The scarcity of help comes from various causes. American girls, reared in cities, are not qualified to enter domestic service, even if they are willing to do so. When they are old enough to go out to work they go as cash girls or to do some minor work in shops or factories, where they remain. As a rule, they know nothing whatever of household duties, and for this their parents are largely to blame. The so-called kindness of the mother is often very hurtful to the girls of a working family.

"There is also objection on the part of such girls to domestic service, on the ground that it is menial and because it would interfere somewhat with their liberty. The country girl is likely to be somewhat better equipped, but she, too, is unavailable as her ambition in coming to New York is to become a salesgirl, a typewriter, a stenographer, or, perhaps, an actress. In my judgment, the native American girl has to be eliminated entirely from the servant question, and we must fall back upon the immigrants to supply her place.

"A change, too, has occurred among the immigrants. Girls who are willing to work as domestic servants

are not now found among them in large numbers. In letters to me, Sister Mary Catherine, of the Convent of Mercy, near Dublin, with which a girls' industrial school is connected, says that a similar condition of things is beginning to prevail there—very many working girls preferring to go into shops and factories, rather than into households.

"In the quarter ending September 30, 1903," said Mr. Bealin, "1,279 employers applied to this bureau for help, male and female, and 1,627 persons applied for employment, of whom 1,316 secured it. The teaching of domestic science in the public schools is very beneficial, and I have seen its good results in the homes of working people. It will do much toward fitting the present-day school girls to be wives and mothers, but it will tend to increase the supply of domestic servants only in very large cases.

"The roaming disposition of some girls, who frequently change from place to place, is encouraged to a considerable extent by some of the employment agencies of this city.

At St. Bartholomew's Employment Bureau, No. 211 East Forty-second street, which last year filled 3,000 situations in domestic service, Miss Hazlitt, who has been there for eight years, said that the scarcity of servants had been steadily increasing, and was greater this year than ever before. She attributed this to the general prosperity, and the attractions of shops and factories for working girls, who, when employed in them, had their Sundays and evenings for themselves.

The church missions near the Barge Office, which look after the welfare of immigrants, are not employment bureaus, but are visited by many persons in search of servants, and those in charge are ready to assist in placing immigrant girls in good homes. The Rev. Father Henry, of the Irish Immigrant Girls' Home, No. 7 State street, said that the Irish girls now coming over were less inclined to do rough kitchen work. Very few were willing to do general housework, the majority wanting to be chambermaids or waitresses. They also wanted high wages at the start.

The Rev. Dr. Doering, of the German Lutheran Emigrant House, No. 12 State street, said that the supply of German servant girls was diminished by the decrease in German immigration, which was due to better times in Germany. Of the German girls who came here, not more than ten out of a hundred stayed in New York city, the remainder going out West.

The Rev. A. B. Lilja, in charge of the Swedish Lutheran Immigrant Home, No. 5 Water street, said that the Scandinavian immigration to this port, chiefly composed of Swedes, was greater from June, 1902, to June, 1903, than in any previous year, being 59,262. The great majority of these immigrants went out West. Of the girls who stayed in this city, about 95 per cent, went into domestic service, and the demand for them was greater than the supply, although most of them could speak no English. Employers were willing to take the pains to teach them the language. Newcomers sometimes did not get more than \$10 a month, but when they had gained experience here and learned the language, they commanded higher wages.

All Swedish girls, he said, knew something of housework, and some of the immigrants had been trained in Swedish cooking schools. The latter secured high wages here immediately. Some of the girls were willing to do general housework, but they were usually good cooks, and preferred service in that capacity. The supply of these girls had increased here, but the demand had increased faster.

### SMALLPOX.

Smallpox has broken out to a certain extent in Bangor and surrounding towns in Maine. The cases, the report says, are exceedingly mild and are isolated and there is no fear of a really dangerous epidemic.

### QUEEN OF THE TURF.

Lou Dillon, the now famous horse, owned by C. F. G. Billings of Chicago, and driven by Millard Sanders, at Memphis, Tenn., proved her right to the title of queen of the turf by trotting a mile in the remarkable time of 1.58 1/2.

# A Clash Between Non-Catholic Ministers and Laity.

(By An Occasional Contributor.)

At the Northwest Iowa Methodist Episcopal Conference, that closed a couple of weeks ago, the loudest note sounded was one of alarm, at the so-called encroachments of the Catholic Church, and it was followed by an appeal to resist the same institution and to make war upon her. This, however, is not alarming, since we know that the Methodist body, in common with all other denominations of Protestantism, looks with an evil eye upon any progress, no matter in what direction made by the Catholic Church. And as to a war against her, that has been carried on ever since the founders of Protestantism sounded the first charge.

Consequently, all this does not merit very serious attention. But what does deserve a note is the manifest bigotry of the Methodist clergy in this regard; so much so is it potent that the laymen, ashamed of it, had to rebuke the most hot-headed of the sensationalists.

There is a Rev. Dr. Robert Smylie over there who is especially hard to conciliate. He declared, as the presiding elder of the Sioux City district, that he wanted "a fight to the finish." In fact, he said that the sentiment of the assembly was that the Catholic Church must be resisted and opposed all along the line. He said that the great question at issue was the conflict between Protestantism and Catholicity.

We have no objection to Dr. Smylie's declarations, for they can do no harm; but they indicate a very queer sentiment for a Christian clergyman. Just as if he looked upon the Church and the Protestant element as two gladiators bound to destroy each other. Not one word of the fight that the representative of Christ, as a clergyman should be, ought to keep up with evil, sin, immorality, atheism and all the host of infernal enemies of humanity and of God.

Were we alone to thus criticize it might possibly be advanced that it is simply prejudice on our part, but we find that in the very same conference, Senator J. P. Dolliner, who was in attendance as a lay delegate, and speaking in the name of the laymen, advanced reasons somewhat similar to ours for his contention that this was not a Christian attitude. Amongst other things he said: "The Church has no time to oppose other religious organizations. It must confine itself to opposition to paganism and atheism." This remark was greeted with such enthusiastic cheering, that it became evident that the lay element did not hold the same extreme, hostile and bigotted views as the members, or rather some members, of the clergy.

# THE TURK AND HIS METHODS.

(By An Occasional Contributor.)

One time a humorous writer telling of a tyrannical judge in Ireland, said that he "first hanged a man and tried him afterwards." It would seem that the Turks are possessed of a somewhat similar idea of justice. At all events they do not appear to consider the rights or the lives of their dependants, or even of their friends, except in the light of their own interests.

We read a great deal about Turkish barbarity, but we are not often given any clear illustrations of the same. It is principally in vague and general terms that we are told of Turkish depredations. However, from time to time, missionaries and others who are connected with that country, have lived in it, and have suffered there, go into details—and the details are enough to open our eyes in wonderment and horror.

Recently one missionary, writing home said in regard to Macedonia: "From the time that I set foot in the province my experience was of a kind that no words can do justice to.

On all sides I beheld men and women haggard with fear, their cheeks bloodless, horror written on their faces. When I asked them the reason for this terrible fear and why so many houses were burnt in the villages, they were afraid to tell me that the Turks had burnt down their homes merely as a warning. I learned that crops and houses were burned down remorselessly simply to give the offenceless villagers a lesson."

Now this is quite an emphatic way of warning people. But against what are they warned? We suppose these are merely little foretastes of what they may expect the moment it suits the Turks to cut them to pieces. The same writer says:—"At last I arrived at the scene of one of those terrible combats that have been common in that region. I found enormous pools of blood; black, formless heaps of the slaughtered, surrounded by clouds of flies. Scattered through the debris were piles of empty Mannlicher cartridges, showing how fiercely the Macedonians and Bulgarians had fought. The bodies of most of the insurgent dead had been carried away for burial."

The Turk intends that there shall be no rebellion; and, in case some people might happen to take it into their heads some fine day to rebel, they destroy their crops, houses and property of all kinds, just as a warning—which is a queer way to bring them to a contented mind. And, on the other hand, when the Turks do want to have a rebellion, as an excuse to massacre those they wish to exterminate, they simply goad them into insurrection.

# Notes for Farmers.

Frank H. Mason, Consul-General of the United States at Berlin, has reported at length to the State Department upon the scientific potato cultivation in Germany, showing that the average yield per acre in 1902 was 199.01 bushels, while in this country it was only 96 bushels, less than one-half. The total yield from nearly 9,000,000 acres under cultivation was about 1,600,000,000 bushels, while in the United States nearly 3,000,000 acres were cultivated, with a total yield of about 300,000,000 bushels. The average production per capita in Germany was 28.27 bushels, and in the United States 3.73 bushels. The average price per bushel was 31 cents for exports and 34 cents for imports in Germany, while in the United States it was respectively 90 and 41 cents. The market value of yield per acre was \$39.92 in Germany, and \$45.22 in the United States being due to the fact that farm value in this country was 47.1 cents a bushel, while in Germany it was 12.62 cents for manufacturing purposes, and 20.9 cents as food. The excess in yield per acre in Germany is due to the fact that potato cultivation, like all farming in that country, is based on an exact knowledge of the soil. This includes not only the elements which it contains, but its underlying strata, exposure, elevation, and surroundings, whether shaded by adjacent woodlands or buildings, and especially its susceptibility to natural efficient drainage. There is no careless, hit-or-miss guesswork as to what the soil may lack or what it contains. The agricultural and technical schools of Germany have trained an army of practical chemists, expert in the analysis of soils and familiar with the elemental requirements of every plant known to German husbandry. The effective value of every kind of fertilizer, its influence on crops planted in sand, clay, or loam, and the efficacy of clover, lucern, and other growths when ploughed in to enrich soils in nitrogen are accurately known. The Ministry of Agriculture, through its system of experimental stations, has worked out the whole problem of varieties, soils, methods of planting, cultivation, and harvesting; the farmer has only to follow the methods that modern science has made easy and plain, and with reasonably favorable sunshine and rainfall his result is secure.

The ideal potato land is a warm, permeable, loamy sand or a light moorland, well drained, clean, and rich from the vegetable decay of just ages. Soils containing large proportions of sand produce potatoes of the best flavor and with the highest percentage of starch. A potato field should be open, fully exposed to sun and wind, not shaded or obstructed by trees, and, above all, free from clay substrata which hold water and make a wet subsoil. Superficial scratching of the earth will not do for potato planting. Every additional inch of depth broken up adds a tangible percentage to the yield, and on the best farms subsoil ploughing

attains a depth of twelve to fifteen inches. Careful experiment has shown that land prepared for planting in autumn yields one-third more than if treated in the same way in the spring just before planting time. Whatever method of planting is employed, care must be taken that all the seed potatoes shall be covered to a uniform depth, the proper depth being from four inches in light, sandy soils, to three inches for loams, and two inches for heavy clay or moorlands. While it is difficult to formulate an exact rule that will fit the different varieties of potatoes and varying soils, the general principle is that in potato culture on a large scale one potato plant, or "hill," is allowed four square feet of space. The German farmer who knows his business plants only large, full-grown, healthy potatoes. Not the very largest are used, however. On well-managed farms in Prussia potatoes when harvested are frequently assorted into four grades or sizes, viz.: (1) very large, (2) full-sized and perfect in form and condition, (3) medium, and (4) small. Under this division grade 1 brings the highest price in the market, grade 2 is used for seed and is also salable for food, while grades 3 and 4 go mainly to the distilleries, the starch and dextrin factories, or in seasons of great abundance are fed to hogs and cattle. Seed potatoes are usually planted whole, not cut, as is often done in the United States and other countries. The verdict of scientific experiment is that cutting the seed potato impairs the vigor of the plant, which in its earliest stage of growth feeds upon the substance of the tuber, but all accounts agree that large potatoes cut into sections are much better than small ones planted whole.

From the standpoint of German agriculture, fertilizers and the preparation of the land is the most complicated and important part of the subject. The three essential elements to be provided by artificial fertilization are phosphoric acid, potash, and nitrogen. The first is obtained through the application of mineral phosphate, Thomas slag phosphate meal, or bone dust. Thomas meal is applied in the proportion of 1,000 to 1,200 pounds per acre, but being sparingly soluble it acts very slowly on the growing crop and in dry seasons hardly at all. It is most effective in moist soils and in seasons of abundant rainfall. Steamed bone dust is used—300 to 400 pounds per acre—by being strewn over the land in late autumn and ploughed in. Superphosphate fertilizers are used in the spring and are deposited and covered with the seed at planting time. Far more important, however, for potato culture are the potash-bearing fertilizers. These are plentiful and cheap in Germany in the form of kainite and carnallite minerals from the mines of the Staßfurt district, near Magdeburg. The enormous development of potato production in this country during the past thirty years has been due to no other fact so potent as the exclusive possession

of an unlimited supply of potash minerals. Many of what are now the best potato lands were twenty years ago deficient in potash, for the reason that the potato consumes that element in large proportion, so that the original natural supply had long been exhausted by ignorant, unskillful cultivation. What was needed was to restore the exhausted potash. But it was found that neither kainite nor carnallite—both of which contain traces of chlorine—could be used raw and directly as a manure for the growing crop without impairing the flavor and quality of the potato. To produce the best effect these mineral fertilizers have to be digested and assimilated with other elements in the soil. To secure this result they are applied during the preparatory process, one or two years before the land is planted to potatoes, and serve to nourish the clover, the lupine, or other fallow crops that are grown and ploughed under as manure. By this method the potash salts are not only digested, purified from chlorine, and mingled thoroughly with the soil, but it is enriched by the nitrogen of the buried vegetation and prepared for the abundant growth of potatoes of the highest quality, rich in starch and of standard flavor.

Nitrogen is applied in the form of stable manure worked into the soil during the one or two years previous to potato planting, and the Chili saltpetre, which, as already described, is used as a top dressing, applied directly while the plants are growing. Chili saltpetre covered in the earth either leaches away into the subsoil or forms insoluble combinations with other elements and is thereby lost to the farmer. Used as a top-dressing it has an immediate and often important effect in reviving and stimulating a crop, but it should never be applied to the soil in autumn nor in the spring before the potato sprouts have appeared above ground.

Reduced to its simplest terms, the secret of German pre-eminence in potato cultivation consists in the careful, patient, scientific preparation of the soil, not only by the restoration of its exhausted elements, but by mellowing, enriching, and revivifying it by deep cultivation and the ploughing in of green manure crops, which have taken up and digested the crude mineral fertilizers. Land thus prepared will yield three or even four crops of potatoes before their quantity or quality will begin to deteriorate. In extreme cases, where a small farmer cannot advantageously raise any other crop, he may continue to plant potatoes on the same ground ten or twelve years, but good husbandry dictates that as a principle a change to cereals, beets, or clover is advisable after the fourth successive season of potatoes.

### GOOD SENSE.

Good sense is a fund slowly and painfully accumulated by the labor of years.

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 Or to THOS. HENRY, Trade Manager, Montreal, Que.

# Our E



### MY B

On the evening's call  
 When no one sees  
 I love a quiet corner  
 Wherein to tell my  
 Not that I would care  
 From any in the  
 Though faithless one  
 Who fall to unders

That simple faith us  
 All the honors wh  
 All the riches of th  
 All the wisdom of  
 But I like to tell it  
 Recollected and al  
 And to ponder on th  
 I recite at every st

My little beads remin  
 Of my Saviour's lov  
 Who died for me on  
 And made His Mot  
 It reminds me of my  
 Of the friends of w  
 For I, of all that cir  
 Am the only one th  
 And reminds me of th  
 Of the young and gu  
 Ere sin had found an  
 Or the world had cl

It teaches me detachm  
 From a world that's  
 And bids me for a bet  
 With carefulness prep  
 May I meet my early r  
 In that prayer that I  
 In the kingdom of G  
 In their happy homes  
 It reminds me of my c  
 When around my mo  
 Our little circle gather  
 To say the rosary.  
 Rev. T. Casey, in the  
 panion.

From a story entitled  
 Angel Became Happy."  
 A. Sheehan, D.D., of Ire  
 the following closing pa  
 describes the death-b  
 and pious little girl:—  
 "The day wore on. I  
 were offered up for the  
 she herself slumbering  
 Murmurs arose all day  
 to the throne of heav  
 child whom every one i  
 meekness and sanctity.  
 mates came in during th  
 in their white dresses.  
 to say a last word to  
 companion. But when t  
 sleeping so calmly they  
 disturb her, but each of  
 put a little offering of fl  
 bed and kissed the whit  
 said "Good-bye, Mary!"  
 Evening came. High up  
 the clouds were piled. Yo  
 them plainly from Mary's

# Our Boys And Girls



## MY BEADS.

On the evening's calm and quiet,  
When no one sees or heeds,  
I love a quiet corner  
Wherein to tell my beads;  
Not that I would conceal it  
From any in the land,  
Though faithless ones deride it  
Who fall to understand.

That simple faith surpasses  
All the honors which they prize,  
All the riches of the wealthy,  
All the wisdom of the wise;  
But I like to tell its decades,  
Recollected and alone,  
And to ponder on the prayer  
I recite at every stone.

My little beads remind me  
Of my Saviour's love divine,  
Who died for me on Calvary,  
And made His Mother mine;  
It reminds me of my boyhood,  
Of the friends of whom bereft;  
For I, of all that circle,  
Am the only one that's left!  
And reminds me of the fervor  
Of the young and guileless heart,  
Ere sin had found an entrance,  
Or the world had claimed a part.

It teaches me detachment  
From a world that's full of care,  
And bids me for a better one  
With carefulness prepare.  
May I meet my early partners,  
In that prayer that I love,  
In the kingdom of God's glory,  
In their happy homes above,  
It reminds me of my childhood,  
When around my mother's knee  
Our little circle gathered  
To say the rosary.  
Rev. T. Casey, in the Sunday Com-  
panion.

From a story entitled "How the  
Angel Became Happy," by Rev. P.  
A. Sheehan, D.D., of Ireland, we take  
the following closing passage which  
describes the death-bed of a good  
and pious little girl—

"The day wore on. Many prayers  
were offered up for the dying child,  
she herself slumbering peacefully.  
Murmurs arose all day long around  
the bedside; murmurs of supplication  
to the throne of heaven for the sweet  
child whom every one loved for her  
meekness and sanctity. Her school-  
mates came in during the afternoon  
in their white dresses. They came  
to say a last word to their dear  
companion. But when they saw her  
sleeping so calmly they would not  
disturb her, but each of them in turn  
put a little offering of flowers on the  
bed and kissed the white lips and  
said "Good-bye, Mary!"  
Evening came. High up in the sky  
the clouds were piled. You could see  
them plainly from Mary's bed in the

attic and they were turned all red  
and purple and gold by the rays of  
the setting sun; six o'clock came,  
and in a few seconds the Angelus  
bell rang out its three clear notes.  
Mary started up and looked round  
frightened. In a moment her moth-  
er's arm was around her.

"Where am I, mamma?" said she.  
"Here, my child, at home," said  
the mother.

"And those flowers, what brought  
them here?" said Mary, feeling the  
leaves, to assure herself that they  
were real.

"Your companions brought them,  
my child," said the mother.

"Because—because," said the dying  
girl, passing her hand slowly over  
her forehead, "because I was dream-  
ing and I thought that I saw the  
Blessed Virgin in the heavens, seated  
on a golden throne amongst the  
clouds just like them," pointing to  
the red clouds piled about her win-  
dow, "and there was a multitude of  
angels with her, and there was one I  
knew—at least, I thought I knew—  
and he looked at me so kindly, and  
he flung these flowers at me, and then  
—and then—her breathing came very  
fast—'and then—Our Lady—beckoned  
to me, and I was just—rising—up—  
to go to her and then—'and then—  
and then—the rosy face, then came a  
white shadow and the eyes closed  
and the lips parted in a smile; and  
the mother, sobbing, bent down and  
kissed the poor white lips, and said,  
as the last tones of the Angelus were  
lingering in the air, "And then, my  
pet, Our Lady took you safe to her  
home in heaven."

But that wasn't quite right, for I  
saw Astrael, with a look of joy I  
shall remember forever, put his sword  
into its sheath, and clasping the  
beautiful soul of the child in his  
arms, he sped upwards through the  
rosy clouds, cleaving the light air  
with every pulsation of his wings,  
and singing a carol of triumph, that  
made the lark, who was enjoying his  
evening song, quite ashamed, and fly  
down to his little ones in the nest.

Wasn't there joy in heaven, as As-  
trael, with his precious charge, stood  
once more on the shining floors! How  
the angels smiled and welcomed him;  
and then made a long avenue for him  
and Mary, as they sped up and up to  
the great White Throne of the Judge.  
And how did Astrael feel when, pass-  
ing the throne of Our Lady, she smile-  
d on him and said: "Well done, good  
and faithful Astrael!" and when,  
still farther up, he placed his pre-  
cious charge before the Judgment  
Seat and without a word of examina-  
tion, the Eternal Word took the  
child and presented her to the Fa-  
ther and to the Holy Ghost.

The mother was weeping by the  
little bed, on which lay the lifeless  
body of her child. She had composed  
the arms on the bosom and placed a  
crucifix between them and ever and  
anon she hid her face in the bed-  
clothes and murmured, "God help me  
this holy night." She didn't under-  
stand that her child was standing,  
bright and beautiful, amongst the  
heavenly choirs, nor that there was  
an angel named Astrael, who would  
not be contented with stars and  
flowers, but he had a child given him  
and he had saved her, and that child  
was Mary.

And this was how the angel became  
happy.

A COMMON FAULT so often found  
in boys is the habit of lying. Lying  
is saying something untrue in order  
to deceive another. What malice  
there is in lying, my dear boys! What  
an abominable habit it is! What aw-  
ful consequences lying frequently has!  
Did you ever stop to consider these  
things?

There is always more or less hypo-  
cristy in telling lies. A boy may be  
afraid to tell the truth, because it  
would show him up in his true color.  
Hence, to appear better than he real-  
ly is, he tells a lie. Behold the hypo-  
criste! He wishes to please and to  
appear agreeable, though he must do  
so at the expense of truth; he tells a  
lie. Behold the hypocrite! He speaks  
of his neighbor otherwise than he  
thinks in his heart. Behold the hypo-  
criste! He exaggerates what he says,  
because he seeks to appear as a  
"bully" of the crowd. Behold the  
hypocrite! He conceals his faults  
and by lying escapes humiliation. Be-  
hold the hypocrite! He misrepres-  
ents facts and covers his evil doings  
by telling lies. Behold the hypocrite!  
By lying he casts away blame, which  
would rightfully be thrown on him  
because of his sinful ways. Behold the  
hypocrite! He fears to acknowledge  
the truth, because of others, and  
tells a lie. Behold the hypocrite! He  
lies to shield others whom he ought  
to report. Behold the hypocrite! He  
lies to keep evil acts from being dis-  
covered. Behold the hypocrite!

You may consider the habit of ly-  
ing from any side you will, there is  
always hypocrisy at the bottom of  
it. Now, my dear boys, is there any-  
thing more despicable than a person  
who plays the part of a hypocrite?  
There was no class of people our  
Lord denounced more sharply than

the Pharisees. And why? Because  
they were hypocrites, in other words,  
liars—liars by action. They led a  
life very different from the life they  
preached. A liar is despised by every  
one and rightfully so. You can never  
trust a liar. In common language  
we call him two-faced, that means he  
plays a double part; his words and  
actions do not depend upon truth,  
but upon circumstances. He will act  
just that part which is most suited  
to the position he may find himself  
in. With him it is not a question of  
what is the truth, but what is best  
for me here and now.

A liar misses the priceless gift of  
speech. Speech was not given him to  
deceive others; it was given him as  
a means whereby he might commu-  
nicate his thoughts to others. Lying  
corrupts the character of a boy and  
is the cause of many disorders in his  
moral life. You can never be good,  
virtuous boys and be professional  
liars at the same time. A boy who  
is a liar from habit is also a bad,  
corrupt boy in many other ways. Ly-  
ing necessarily will bring him into  
an abyss of sin and corruption. When  
once he has discovered how easy it  
is to cover up his evil deeds by tel-  
ling lies, his march down the path of  
sin will be very rapid.

Liars often do a great deal of harm  
to others. How much misery in the  
history of the world was caused al-  
one by lying? Indeed, the greatest  
misfortune that has ever fallen upon  
the human race was caused by a lie  
—a lie out of the mouth of the one  
that said: "You shall not die. . . .  
You shall be as gods." And how  
many wrong accusations have al-  
ready been made, simply because of  
the tongues of liars? How many sus-  
picious were cast on the innocent,  
because of a lie on the part of the  
evil-doer? How much injury have  
people had to suffer on account of the

lying statements of their accusers?  
How many an innocent life has been  
blotted out, because of some wicked  
liars?

Dear boys, lying is displeasing to  
God. God is truth itself, and there-  
fore despises the liars. You cannot  
be children of God and be liars at  
the same time. The liar suffers the loss  
of the trust and confidence of his fel-  
low-men. Don't think you can be  
habitual liars and escape being de-  
tected. It will not take people long  
to find that out. A few lies out of  
your mouth, and you will be discov-  
ered and branded as a liar. And when  
the confidence of your fellowmen is  
once gone it will be hard to regain it.  
Trust and confidence are things  
too precious to be trifled with. What  
it will be, if people say of you:  
"That boy is a liar; one cannot be-  
lieve him; he lies!"

Dear boys, prize truth, prize it  
highly, and try to acquire it in every  
way. Accept only truth; judge only  
after truth; act only after truth, and  
speak never anything but the truth.  
—Rev. M. Klasen, in The New World.

### A SAD LOSS OF LIFE.

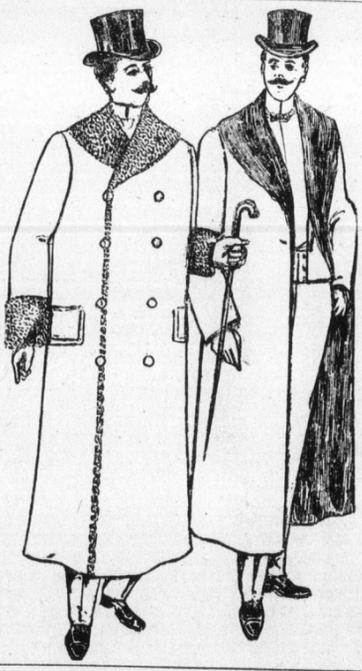
Fifty men were buried under dirt  
and rocks and construction apparatus  
by a cave-in on the new subway in  
New York, Oct. 24.

Of this number, 12 were lifeless  
when taken out, and 15 to 20 others  
were severely injured.

### WANTS SLOW TRAINS.

The Shah of Persia is afraid of  
travelling in express trains, and on  
his European trips orders are always  
given that his trains must not ex-  
ceed twenty miles an hour.

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tion. Gazing on the beautiful skins  
of the great beasts of forest and de-  
sert brings to mind those wild re-  
gions. The elegance of our fur gar-  
ments is, to the visitor, a direct re-  
minder of the fashionable throng  
which is seen every day in the streets  
of the city, or entering the theatre,  
or going to the ball. We have here  
white ermine, rich black seal, collar-  
ettes for early winter, or Siberian  
mantles—the very embodiment of lux-  
ury and comfort. At this time of  
year the mercury in the thermometer  
is now high, now low—but of a cer-  
tainty the quality of our furs is al-  
ways high and our prices are always  
low. Every day our fur-rooms—the  
greatest in the world in this trade—  
are crowded with old customers, and  
with pleased, astonished new custom-  
ers, coming from all parts. We hear  
a constant stream of praise at the  
excellence of the service, the excel-  
lence of our furs, the stylishness of  
our designs, and above all at our  
low prices. Our motto:

**"25 to 40 per cent.  
better value than  
elsewhere for the  
same price,"**

is a fact which impresses every buyer  
and especially the true connoisseur.

Visit other stores before coming to  
us and you can then decide where to  
buy to the best advantage.



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58-INCH ZEBELINE SUITING, Special, per yard, 95c  
FANCY FRENCH KNAPPE, 44 in.  
wide, in all colors. Special, per  
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CREPE DE CHENÈ, 44 inches wide,  
in white, ivory, cream, Nile, sky,  
gray, pink and black.  
SHEPHERD PLAID, in different  
sizes of checks. This is a very  
pretty silk for a stylish evening  
blouse.

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2 x 1 size—7c, 8c, 9c, 11c, 12c and  
15c each,  
2 x 1 1/2 size—12c, 15c, 17c, 18c, 21c  
and 25c each.

Seconds in Table Cloths—  
8-4 or 2 yards square.....\$1.25 up  
8-10 or 2 x 2 1/2 yards.....\$1.50 up  
These are marked at 25 per cent  
under price.  
Remnants of Bleached and Unbleached  
Table Linen (Seconds) from 1 to 4 yards  
—Unbleached, 15c a yard; Bleached,  
30c a yard.

### LADIES' SILK UNDERSKIRTS

Deep frill, accordion-pleated, trimmed  
at top with pointed ruching of silk,  
4-inch frill at bottom, with two  
rows of silk ribbon, dust frill.  
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HOSE, 35c, 40c, 50c, 65c, 75c pair.  
MEN'S WARM BLACK CASHMERE HALF-  
HOSE, 25c, 35c, 40c, 50c, 65c pair.  
CHILDREN'S BLACK CASHMERE HOSE,  
plain and ribbed, 30c, 35c, 40c, 50c, 65c,  
75c pair.

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LADIES' WARM LAMBS' WOOL UNDER-  
VESTS, 75c, \$1.00, \$1.25, \$1.50, \$1.75  
each. Drawers to match.  
MEN'S WARM LAMBS' WOOL UNDER-  
VESTS, 75c, \$1.00, \$1.25, \$1.50, \$1.75,  
\$2.00. Drawers to match.  
CHILDREN'S ditto, ditto, 75c to \$1.35.  
Drawers to match.

### WARM WINTER GLOVES.

MEN'S WARM WINTER GLOVES in  
Suede, Kid, Hand Knit. Prices from  
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LADIES' and CHILDREN'S ditto, ditto.

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LADIES' Flannel and Flannellette  
Blouses, from 85c to \$5.00.  
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Ladies' Woolen Shawls, pretty  
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BUSINESS AND RELIGION.

In the columns of the non-Catholic press, from month to month, are to be found striking evidences of how non-Catholic financiers and merchant princes wield the power they possess in worldly goods in benefitting individuals of their creed in some particular manner, or the masses in a general way.

Here are two recent examples. The first is very sensational, but it is in keeping with the characteristics of the leaders among the laity in non-Catholic ranks. It is entitled "Chapels on Rails," and is taken from the Boston "Herald":—

Aggressive Christianity is the kind that appeals to the American business man. Knowing no method of advancement in his own affairs save that based on trenchant effort, he naturally looks with suspicion on a religion that is devoid of the strenuous element. For that reason, when it was proposed to a little coterie of Wall street magnates, at the head of which was the Standard Oil king, John D. Rockefeller, to build cars for the express purpose of carrying the gospel to obscure communities along new lines of rail, the idea met with an immediate and enthusiastic response, and the first car was soon speeding on its mission of mercy.

Since that first church on wheels was built by the "Chapel Car Syndicate of Wall Street," as it has come to be called by the American Baptist Society, other cars have been added, until to-day there are six of these travelling tabernacles in various parts of the country, the "Evangel," the "Emmanuel," the "Glad Tidings," "Good Will," "Messenger of Peace" and "Herald of Hope." They are all under the direction of the American Baptist Publication Society of Philadelphia, one of the missionary organizations of the Baptist denomination.

The chapel car, with all of its appointments, combining chapel for worship, parsonage for the missionary and his assistant, organ, singing books, Bibles, etc., is the conception of the Rev. Dr. Wayland Hoyt, of Philadelphia. Impressed with the need of missionary work while riding with his brother, Colgate Hoyt, of New York, in his private car, through northern Wisconsin and Minnesota, Mr. Hoyt the minister remarked to Mr. Hoyt the magnate: "You railroad men ought to be doing more for this country than you are doing."

"What more can we do?" asked Mr. Hoyt, the magnate. "Just look at these towns through which we have been riding all day," was the reply. "Do you not see in all these little places from one to five saloons, and not a place of worship in scores of them? Why not build a missionary car of some kind to give these lonely and destitute communities an opportunity of hearing the gospel."

Mr. Hoyt the magnate returned to Wall Street with this idea of his brother's, and the "Chapel Car Syndicate" was formed soon after. The railroads give free transportation and are glad to have the cars stop and held religious services along their lines. The following letter shows the spirit in which the railroad men view the railroad missionaries:

"Division superintendent and conductors of the Northern Pacific Company: You will pass Mr. Boston W. Smith and one attendant with chapel car 'Evangel' over our lines. You will arrange to take the car on any train he desires. You will sidetrack it wherever he wishes. Make it as pleasant for Mr. Smith as you can."

"WILLIAM S. MALLEN, General Manager."

The church on wheels is side-tracked wherever the directors of the work in Philadelphia order it. The track chosen is usually one at a small town where churches are almost unknown. The populace is attracted at once, and invitations to attend services in the car are accepted by as many as can crowd in. If the church on wheels proves too small to hold the congregations, as it generally does, the platform is used as a pulpit and the audience gathers around in the unlimited open space outside the track.

When converts are made they are baptized on the spot. It is not possible to have a regular baptism on the train, so, if there is no river nearby, the baptism is improvised by some of the men of the town being set to work to dig a cistern just outside the car. When it is finished it is filled with water, and the missionary baptizes the converts in this convenient receptacle.

If the converts made by the rail-

road missionaries are sufficient in number to form a community of themselves, they are organized into a church, a building is secured, a missionary appointed for permanent work, and the church on wheels is hitched on to the end of the next train and travels to another centre, leaving behind a settled society that in time will rise to the dignity of a church building and a special pastor of its own.

The missionaries live in the train. One of the missionaries described the experience in this way: The car is 75 feet long, and is church and parsonage all in one. The chapel is well furnished with Bibles, song books, maps, charts, tracts and a splendid little organ. There is a blackboard and colored crayon for the illustrated talks and all one needs for convenience.

"The chapel will seat about 125, but I have had as many as 158 children present at the children's meetings. Leaving the chapel and going through a swinging door back of the pulpit and organ, you come to our living rooms. We have a 'combination room.' I suppose you might call it. There is an upper and lower berth, as on a palace sleeper; a nice library of books and a roll-top desk occupy another corner. Two large mirrors adorn the walls. There are hooks for hanging things about the walls. The dining table is put up in each room for each meal—a folding table something like those used on regular sleepers.

"Going out of this room (only 10 feet of space), there is a hall through to the back door. On one side of this hall is a little room, a dollhouse, you would think, but it is my kitchen. Just standing room, fitted up with an ice box, cupboard, sink for washing dishes and a good range; the missionaries cook and eat same as other folks. We have a large pantry across the hall, and next to it another closet for clothes. My porches are rather small, but I have a yard as big as—Texas."

The second is recorded by a contemporary in the following manner:—

"The affairs of the new American Oil and Refining Company, which attempted to do business on a Christian basis, are being aired in the Superior Court at Indianapolis. The company was organized by S. Arthur Scott of Bluffton, son of Joshua Scott, a wealthy Wells County farmer. Scott, the elder, is a prominent Baptist, and the letters he gave his son to give to members of that congregation there have enabled him to integrate men of wealth in his enterprise. It was a Baptist organization throughout, and young Scott was made secretary-treasurer.

"The minutes of the meetings of the stockholders, produced in court, show peculiar business methods for a large corporation. The charter provided that one-tenth of the profits should go to the church. Each meeting of the directors and stockholders was opened with prayer by Rev. Cincinnati H. McDowell. Someone would always pray for divine guidance in the work. On one occasion when the question of drilling a new well was considered each stockholder prayed for instructions. It was the unanimous verdict that the well should be drilled, but it turned out to be a dry hole.

At the end of the first quarter it was found that the one-tenth to be donated to the church amounted to \$1,734. This was voted to the Baptist Home and Foreign Missionary Society, but a prominent Indianapolis capitalist, and other stockholders have made an objection to such a proceeding.

PRELATES OF IRELAND.

At the recent meeting of the Archbishops and Bishops of Ireland, Cardinal Logue presiding, the Very Rev. Canon Mannix, D.D., was elected President of Maynooth College, and the Very Rev. M. Fogarty, D.D., was elected Vice-President. Canon Mannix has been Vice-President of the College for some months, having been elected to that position soon after its vacation by the Most Rev. Dr. O'Dea in his elevation to the Episcopacy. Dr. Fogarty has been for many years a Professor of Dogmatic and Moral Theology in the College.

Never lean back upon anything that is cold.

Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion or other diseases.

After exercise of any kind never ride in an open carriage or by the window of a train for a moment; it is dangerous to health and even life.

BELFAST'S NEW TRADE SCHOOL

Monday witnessed an event of great importance to the Catholic community of this city, says the "Irish Weekly," of Belfast, in its issue of Oct. 17, to wit, the formal opening of the New Trade Preparatory School in Hardinge street hall. The ceremony was performed by His Lordship the Most Rev. Dr. Henry in the presence of a large number of clergy and laity, the Christian Brothers, under whose management the new school will be conducted, and the fortunate lads who have passed the entrance examination for the first year's course. The history of the undertaking has already been gone into in our columns, and the immense benefits to be derived from the establishment of such a school fully dealt with. It was eminently fitting that the opening ceremony should be performed by His Lordship, who has possibly more than anybody else been responsible for the arrangement between the Technical Committee and the Department of Agriculture and Technical Instruction whereby the school became a possibility. To him and to the Catholic managers and members of the Technical Committee the Catholic community owes a deep debt of gratitude. Through their efforts technical training of the best and most approved type has been brought within the reach of the Catholic youth of this city, and there is every reason to believe that the advantages offered by the school will be fully taken advantage of, and that the painstaking and hard-working Christian Brothers will have the satisfaction of knowing that they have turned out highly-skilled artisans and given to the world more "Captains of Industry."

The Hardinge Street Hall, in which the classes will be held, is admirably adapted for the purpose. Since its opening, about a year ago, it has been a centre for the Catholic youth of the city, a place of social entertainment and enlightenment, and we are glad to say that its advantages have been fully appreciated, even as we are confident that the benefits of the new school will be understood and sought for, now that it has been established. The school opened for work at nine o'clock on Monday morning, although the formal opening did not take place until a couple of hours later. As already indicated, the school will be under the supervision of the Rev. Bro. M'Laughlin, Superior of the Christian Brothers in Belfast, whilst Brother C. Craven will have direct control of the boys. A manual instructor, Mr. Merne, has already been appointed, and a science teacher will be appointed shortly. In the meantime a temporary laboratory has been fitted up by Mr. J. Fegan, and a manual instruction room is in course of erection also. The school hours will be from 9 a.m. till 3.15 p.m. each day.

The opening ceremony took place in the large hall of the building. His Lordship, who received a most enthusiastic welcome, said—My dear boys, I am very much pleased to be present at the opening of the trade preparatory course, which commences to-day under the charge of the Christian Brothers. It is a source of great satisfaction to me, as it must be to every one who has an interest in the education of the rising generation, to see such a large number of intelligent Catholic boys who have been declared by competent authority to be sufficiently prepared to enter upon a course of technical instruction, which will enable them to take their proper place in the industrial life of this great city. Considering the short notice received of the entrance examination, it is gratifying to find that our primary schools were able to turn out so many successful candidates. Of course, as was to be expected, all the candidates were not successful, but as those who failed were in most instances young, they will have a chance again at the entrance examination next year. The fact that so large a percentage of the candidates passed speaks well for the efficiency of our primary schools.

I have to thank the excellent inspectors of the Department of Agriculture and Technical Instruction, and especially Mr. Blair and his able assistant, Mr. Dixon, for their courtesy and for the readiness with which they had the examination papers prepared, as well as for the expedition with which the results were made known. I thank them, not only on my own behalf, but also on behalf of the Committee of Management, under

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whose direction the work of the trade preparatory course will be conducted. The members of the committee are:—Very Rev. Dr. Laverty, our Vicar-General, who has had a good deal of experience in educational matters; the Rev. Brother M'Laughlin, Superior of the Christian Brothers; and Messrs. Corr, Devine, and Councillor Magee, three active members of the Belfast Technical Instruction Committee. As Chairman of the Committee of Management, I may be allowed to congratulate these gentlemen, as well as the successful pupils, on the satisfactory results of the first entrance examination held by the inspectors of the department.

We open to-day the trade preparatory course with an attendance of 60 pupils, to about one-third of whom the committee has decided to award scholarships, entitling them to free tuition, and to the use of the necessary books and instruments free of cost for the first year of the course. I have no doubt that some of those who have passed the examination, but have failed to win scholarships, will be able by diligent study to attain such proficiency to entitle them to scholarships during the second and subsequent years of their course. This first year's course will be given for thirty hours a week as follows:—Five hours a week for mathematics, five hours for English, eight hours for elementary science, four hours for geometrical and mechanical drawing, four for manual instruction, three for a modern language, and one for gymnastics. I hope that you will all be punctual in attending the classes, and that you will be kind and helpful to one another, and always respectful to your teachers. You should strive to qualify yourselves for your various callings by taking advantage of the excellent opportunity which is now afforded you. It is for you now to lay the foundations of success in after life. But in the pursuit of useful knowledge, you must never forget to cultivate virtue, and to acquire that higher knowledge—the knowledge of Divine Faith, "without which it is impossible to please God," and without which success in life ends in eternal failure. The religious instruction which you will receive from your teachers will impart to you a sound knowledge of the truths of faith, and keep alive in your hearts the love of Christian virtue. The greater your love of learning and virtue the greater will be the progress you will make at school, and the surer your prospects of advancement afterwards in the world. I trust that you will work hard during the school year which you now enter upon, and that you will bring credit to your parents, your teachers, and your school. I feel satisfied that the instruction you will receive during the year will be found to be of immense service to you hereafter, when you are engaged in the various occupations to which you intend to devote your lives, and in which I hope to see many of you rise to high and respectable positions.

I feel assured that your example

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will be followed by a much larger number of boys in the coming years, when the managers and teachers of our primary schools will have the preparatory trade course to point to as an inducement for younger boys to be punctual and regular in attendance at school, so that they may enter at as early an age as possible upon the course of technical instruction which you have the good fortune to secure. I trust too that parents who at present allow their boys to remain at school preparing for the Intermediate examinations, in many cases without aim or purpose in life, will see the advantage of putting their boys to the study of the trade preparatory course, so as to fit them to become skilled artisans, master-tradesmen, and managers of great industrial and commercial concerns.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat produced.

When going from a warm atmosphere into a cooler one, keep the mouth closed so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Keep the back, especially between the shoulder blades, well covered; also the chest, well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

SATURDAY. A Lawyer Discusses Taxes on Church Property

(By An Occasional)

Mr. Duane Mowry is as such accustomed to He is also a writer, recent article on the Church Property," lawyer's magazine, Bag." He claims that many good citizens by the claims of religion ought not to be required to that which repudiates. Very nice a lawyer. Who has good citizens who contribute to its support drifts on to tell how that "a large contingent prefer to contribute to works of benevolence, or education, in some other than that indicated by the various Church of the country." If so, so. No person is going them from contribution please to benevolent, other objects, nor is Catholic, or non-Catholic lawyer Mowry and force him to give contributions and objects outlined by such Church property setting up a straw purpose of knocking him in this preface is false in it leads up to his five taxing Church property are—

"First. Because the forms no public office known to the laws of the entities it to immunity "Second. Because the exemption from taxation of property involves a union of state at variance with the principles of our government wholly un-American.

"Third. Because such are inequitable in that portion of the community showing that about one population are church-communicants, only, at others not interested. "Fourth. Because the exemption of church property from taxation involves a liability cumulation of great wealth in mortmain by nepotisms, independent of and which may be used to best interests of the public "Fifth. Because the ex- church property from t wholly inconsistent with church, viz., that all me- buted for its support, as efforts in its behalf, shall freely and voluntarily, a ed by government never voluntarily, in the sense church offerings are contr

We suppose that Mr. Mowry, a lawyer, has prepared his and that the foregoing are reasons. If, then, they are ancient, and that there are behind them, we must con- judgment will have to be him: Let us glance at the sons for taxing Church pr

The first reason is that performs no public office known to the laws of the world there a country in the world the church—and he mention- cial church—has not its st- continental countries the go- have their departments of Worship. In England the h State is the head of the ch- same in Russia. In the States the constitution der- belief in God, and even Mr- is the first to call it a P- and Christian country. The in every land that is civili- forms functions that the St- not perform, and has no p- authority to perform.

In the second reason he cl- exemption from taxation in- union of church and state, more than the application other law (be it an enforce- exemption) involves a union the State and the instituti- cerned.

In his third reason he cl- exemptions favor a portion community at the expense of not interested. How so? He says that about one-third population are church-men-

OCT. 31, 1903.

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the Ruffs, with two heads and tails. Our Special. \$8.25  
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 Ink Ruffs, large size, tails, for only \$6.90  
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 jackets, double breasted, revers, lined with plain fur, length 25 in. \$39.00  
 real Jackets, choice skins, lined with fur. \$32.50  
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Wheeling, W. Va., of the Catholic sisterhood of St. John's for Boys at Elm of the city's suburbs, and tied to the most loved and best of the home and the were attending services of the Church, not a way, by four burgled to be negroes.

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## A Lawyer Discusses Taxes on Church Property.

(By An Occasional Contributor.)

Mr. Duane Mowry is a lawyer, and as such accustomed to splitting hairs. He is also a writer, as is seen by his recent article on the "Taxing of Church Property," in the Boston lawyer's magazine, "The Green Bag." He claims that there are many good citizens who sincerely deny the claims of religion and who ought not to be required to contribute to that which their judgment repudiates. Very nice reasoning for a lawyer. Who has ever asked these good citizens who deny religion to contribute to its support? He then drifts on to tell how it is possible that "a large contingent of the population prefer to contribute of their means to works of benevolence, charity, or education, in some other manner than that indicated or outlined by the various Church organizations of the country." If so, let them do so. No person is going to prevent them from contributing as they please to benevolent, educational or other objects, nor is any Church—Catholic, or non-Catholic—going to take lawyer Mowry by the neck and force him to give one cent to institutions and objects of charity—outlined by such Church. He is simply setting up a straw-man for the purpose of knocking him down. All this preface is false in premises. But it leads up to his five reasons for taxing Church property. Here they are:

"First. Because the church performs no public office or function known to the laws of the land which entitles it to immunity therefrom.

"Second. Because the policy of exemption from taxation of church property involves a union of church and state at variance with the fundamental principles of our government and wholly un-American.

"Third. Because such exemptions are inequitable in that they favor a portion of the community, statistics showing that about one-third of the population are church-members or communicants, only, at the expense of others not interested.

"Fourth. Because the policy of exemption of church property from taxation involves a liability to the accumulation of great wealth, to be held in mortmain by never-dying corporations, independent of the state, and which may be used against the best interests of the public.

"Fifth. Because the exemption of church property from taxation is wholly inconsistent with and totally opposed to the cardinal idea of the church, viz., that all means contributed for its support, as well as all efforts in its behalf, shall be given freely and voluntarily, a tax imposed by government never being given voluntarily, in the sense in which church offerings are contributed."

We suppose that Mr. Mowry, being a lawyer, has prepared his case fully, and that the foregoing are all of his reasons. If, then, they are not sufficient, and that there are none others behind them, we must conclude that judgment will have to go against him. Let us glance at these five reasons for taxing Church property.

The first reason is that the church performs no public office or function known to the laws of the land. Is there a country in the world in which the church—and he mentions no special church—has not its status. In continental countries the governments have their departments of Public Worship. In England the head of the State is the head of the church—the same in Russia. In the United States the constitution demands a belief in God, and even Mr. Mowry is the first to call it a Protestant and Christian country. The Church in every land that is civilized performs functions that the State cannot perform, and has no power or authority to perform.

In the second reason he claims that exemption from taxation involves a union of church and state, not any more than the application of any other law (be it an enforcement or an exemption) involves a union between the State and the institution concerned.

In his third reason he claims that exemptions favor a portion of the community at the expense of others not interested. How so? Because he says that about one-third of the population are church-members or

## The Illiteracy Slander Again.

(By a Regular Contributor.)

communicants. Suppose his figures are exact (which they are not), then that one-third contributes to the support of the church and the other two-thirds contribute nothing to its support. Consequently, matters are thus equalized.

As to the fourth reason, regarding the liability of the church accumulating immense wealth, independent of the State, the argument has been advanced and has been exploded a thousand times. The corporation of a church is no more independent of the state than is a railway, or other corporation. What about the Trusts that have been heaping up millions and billions and that neither State nor any other power control? Yet, they pile up these vast amounts of wealth at the expense of the poorer and middle classes whom they grind to earth. On the other hand, whatever wealth the Church may gather, is simply so much water passing through a channel, it flows back to the poor, the deserving, into the institutions of education, the homes of charity, the hospitals, the missions. It is not stored away; it returns to the people and to the very State itself, in more currents than we could tell. Besides the idea of ecclesiastical wealth is a very nightmare dream that seems to haunt those who know nothing about the subject, and it is no more substantial than is their vision.

The fifth is the last and worst reason of all. Exemption of church property from taxation is inconsistent with and opposed to the cardinal idea of the church. This is a bold assertion. What is the cardinal idea of a church, according to lawyer Mowry? He says it is "that all means contributed to its support as well as all efforts in its behalf, shall be given freely and voluntarily." And so they are. Does the Catholic Church, for example, ask any one outside its own fold to contribute to its support? Not one cent. Would lawyer Mowry argue, from a legal point of view, that the "laborer is not deserving of his wage?" Does not the hierarchy, the priesthood and all the individuals connected with the church labor and labor unceasingly? And would any lawyer in good standing say that the services rendered to humanity at large, to the community in general, to the State itself, and to the entire social body by those who labor in the name of the Church are unworthy of legal recognition? It is thus that false ideas are sown and the seed germinates till the fruit it produces becomes a moral poison for the generation.

## The Illiteracy Slander Again.

(By a Regular Contributor.)

A non-Catholic clergyman, named Dr. Lansing, preaching at Scranton, Pa., made a general attack, all along the line, on the Catholic school system, and characterized Catholic nations as ignorant and illiterate. Rev. Father P. J. Murphy, of Olyphant, not intending to trouble ourselves with a reply to him on every point. We do the old-time slanders and accusations all of which the priest so easily proved to be false; they have been uttered over and over, and have been refuted as often as they have been uttered. But there are two points upon which Dr. Lansing makes open, but unqualified and unsupported statements, and the answers to these cover some ground that is not generally touched upon, and these we will pause to consider.

The first is the accusation that, "In Catholic countries sixty-one per cent. out of every hundred persons are illiterate. In Protestant countries only four out of every hundred are illiterate." We quote the Doctor's own words, for, apart from the wild assertion they give an idea of his own education. He says that "sixty-one per cent. out of every hundred"—just as if a percentage could come "out of" anything else. The second is a still more barefaced statement, and reads thus:—"Results show that the moral education of the Roman Church is bad."

In reply to the first slander Father Murphy's answer is:—

"This is an absurd and groundless statement of statistics; and figures do lie in this case. He does not tell us where he got the authority, in his reckless statement of illiteracy existing in Catholic countries. It is probable he has taken them from the fake statistics of Rev. Josiah Strong, secretary of the Evangelical Alliance. Rev. Dr. Gladden states in reference to these figures of illiteracy in Catholic countries as published by Strong: 'The appalling depth and density of the ignorance of Protestant ministers when they treat on Catholic subjects can be attributed to the misleading statistics of Rev. Strong and Hawkins.' This fraud was exposed in the 'Independent' some few years ago by Rev. Deshon.

"The average attendance of school children per one thousand population:—

France	175
Belgium	135
Austria	130
Spain	106
Italy	90
Portugal	54
United States	130
Great Britain and Ireland	123
Germany	140
Canada	100

"From this table of statistics can be learned that the Catholic countries are not so far behind their neighbors in national education, and how false the accusation is of Dr. Lansing that the percentage of illiteracy is 60 out of every 100 in Catholic countries, and the Protestant countries only 4 out of every 100 are illiterate."

This is very proper and true, but it by no means satisfies us in as much as it is considered a reply to Dr. Lansing. While it absolutely disproves his statistics, it does not clinch the false conclusions that he draws from his statements. Not only have we to look to the number of pupils who attend institutions of education, but to the character of the education that is imparted, to the proportion of master-minds produced, to the educators of the world sent forth, and to the effects upon the literature and science of the world that must be recognized. Education does simply mean the learning by heart of a few rules of grammar, the acquiring of the art of writing, and a limited capacity for reading. Judging from Dr. Lansing's own composition it would not be safe to rank him amongst the educated, and the wonder to us is how, or where, he ever secured the degree of doctor. Or rather what kind of an educational institution must be the one that thus hands out diplomas. We have not, at this moment, the

space to enter into the subject, as we would like to; but we reserve it for another issue, possibly next week.

In reply to the accusation that the moral teaching of the Catholic Church is bad, Father Murphy says: "A few weeks ago 85,000 teachers, members of the National School Association, met at Boston for the purpose of exchanging ideas and the adoption of new means for the betterment of our national education. All the members of this distinguished body agreed: 'Our vaunted school machinery has a fatal defect, viz., that in our persistent efforts to overstock the brain, we had forgotten the man behind the brain, viz., formation of character, development of the will and the necessity of the introduction of Christ into the schools.'"

This may be an evidence that the religious and moral system of education that obtains in public (Protestant) schools is lacking in the essentials; but it does not establish a refutation of Dr. Lansing's accusation that the moral teaching of the Catholic Church is bad.

To refute this base slander, (and it is scarcely deserving of refutation), we have to step beyond mere local considerations, and out into the broad field of the universe. We must take up the testimony of nineteen centuries, and add thereto the testimony of all the great rulers, the leaders of social and political organizations of the non-Catholic stamp, and the prominent members of the Protestant clergy in all sections of the civilized world.

Within the past few weeks this organ has pointed out, in a dozen forms, how society for its stability and states for their own preservation, are dependent on the Catholic Church and upon the high morals that she inculcates. In the one line of marriage and divorce alone she is the only bulwark to protest humanity against the deluge of corruption that menaces to engulf it.

It may be said that Anglican Churchmen and others, who belong not to the Catholic Church, are opposed to the evil system of divorce. But there is this difference: they have not the authority to check it, they have not the universal power to dictate a code that would destroy it. Then, let us suppose that there never had been any Protestantism, that none of the hundreds of sects had ever separated from the Catholic Church; we ask, could you conceive, under the entirely Catholic system, such a state of moral degradation as the world now deplores and fears? Certainly not.

Were there no sects, and were the Church universally acknowledged, as she had been in the Ages of Faith, all the world would bow to her dictates, accept her discipline and follow her teachings—and that dictation, that discipline, and those teachings would be for the entire human family exactly what they are for us Catholics to-day. It needs a man whose prejudice borders on insanity and whose bigotry savors of monomania, to assert that the "moral teachings of Catholic Church are bad." As in the case of the first question, so in this one, we will return to it at greater length under more suitable circumstances.

## Marriage After Seventy

The recent marriages of Richard T. Crane, of Chicago, and Senator Thomas C. Platt, of New York—both men of over three score and ten, have awakened considerable interest in the question of the advisability of marriage after a man has entered the decline of life. On this subject, Senator Chauncey M. Depew has written some very homely comments. Depew was quite far advanced in life when he married, and he speaks from experience. Amongst other things he says:—

"There is no period when home and domestic bliss are so necessary to preserve youth and its realities and illusions as when one has passed 60. Cheerfulness and not cheerlessness is the secret of happy longevity, and susceptibility to surroundings increases with the years."

All this is considered from the purely human standpoint. There is another and a loftier side to marriage, and there are holier considerations with which every practical Catholic is conversant. We merely publish the foregoing extract, which reflects, to our view in a true manner, the intensity of the spirit of selfishness that holds sway in the world of men of wealth and power.

## A Week's Anniversaries.

(By An Occasional Contributor.)

The week just elapsed has had some very important anniversaries, but, as our space, is limited, we will have to be content with only mentioning a few of them. It was on the 18th October, in the fatal year 1171, that the notorious Strongbow landed in Ireland to begin his series of depredations. In 1780, on the 18th October, the whole vicinity of Caughnawaga was burned by the British soldiers, in order to dislodge unfriendly Indians, in order to dislodge unfriendly Indians. It was on the 18th October, 1867, that the United States took possession of Alaska, a territory secured from Russia, and the extent and limitations of which were only defined by the Alaskan Boundary Commission, in London, last week. And we may add, by which decision Canada is deprived of one of her most valuable strips of territory. It is not our province to here criticize that judgment; but elsewhere we shall do so—possibly in our next issue. The 18th October, 1646, was the day on which Father Isaac Jogues, the Jesuit pioneer missionary, was martyred by the Iroquois Indians. One of the most glorious names in the annals of the Church in Canada.

The 19th October commemorated the marriage of the great Catholic monarchs, Ferdinand and Isabella, of Spain, which momentous event took place in 1469. It was on the 19th October, 1649, that Cromwell laid siege to New Ross and began the barbarities that have made his name a by-word in history. On the same date, in 1745, the famous Dean Swift died; and in 1781, on the same date, Lord Cornwallis surrendered at York.

Another important surrender, that of General Burgoyne, took place on the 20th October, 1777. It was on that date, in 1803, that Thomas Russell, the patriot, was executed. In 1870, on the 20th October, Michael W. Balfe, the great Irish musician and composer, died. But if he then departed this life his memory lives on in "The Bohemian Girl," "Innisfallen," the sweet notes of his "Killarney" and his other delightful works.

The 21st October, 1450, saw the death of King Richard III.; and on the same date, in 1772, the poet Coleridge departed this life. In 1878, on the same date, Archbishop Rosecrans, of Columbus, Ohio, died. In 1879, on the 21st October, the Irish National League was first organized. And on the same date, in 1883, the patriot leader, Michael Davitt, pronounced his great speech in Waterford, the speech which was destined to establish a system of agitation that has ever since gone on from one success to another.

On the 22nd October, 741 the famous Charles Martel, the warrior king, died. On the same date, in 378, the Emperor Valens, noted for his persecution of the Christians, gave up his cruel soul; and in 861, Donatus, the Irish Bishop of Fesole, in Italy, ended his holy life; while in 883, the Moors began to infest Spain, and to start an invasion that is one of the most serious and romantic in history. On the 22nd October, 1685, the Edict of Nantes was revoked. And on the same date, in 1740, the famous political and satirical writer "Junius," was born. This date is exact if "Junius" was, as is almost universally supposed, Sir Phillip Francis.

On the 23rd October, 1641, Sir Phelim O'Neill began the great rebellion in the North of Ireland. And on the anniversary of that event, in 1879, the famous Egyptian Obelisk was erected in Central Park, New York.

The 24th October is the anniversary of the death of Hugh Capet,

King of France, and founder of a dynasty. In 1644, on the 24th October, the notorious "No Quarter to Irishmen" resolution was passed in the British House of Parliament. On the same date, in 1601, the renowned astronomer Tycho Brahe died. On the same date, in 1820, Florida was ceded to the United States. In 1852, on the same date, Daniel Webster died. And in 1876, on the 24th October, the Church suffered a great loss in the death of one of the leading prelates of his times—His late Eminence Cardinal Cullen.

## TALKS TO YOUNG MEN.

(By An Occasional Contributor.)

One section of our statistics, for the year ending the 30th June, 1903, constitutes a delicate tribute to the womanhood of Canada and to the influence for good that the wife has upon the husband. Of Canada's criminals, for the past year, 129 married men in every hundred thousand figured in the dock, while 205 single men in every hundred thousand disobeyed the laws of the land. We do not mean to say that it is a crime to be a bachelor; but certainly we learn from these figures that there is a beneficial influence exercised upon all men by the home life, the domestic ties, which is calculated to keep them in the paths of virtue. And this is exactly what the Catholic Church so strongly insists upon and so fully recognizes when she dictates laws so very strict in regard to the marriage tie. Her immense experience, dating back for hundreds of years, for scores of centuries, united with the Divine inspiration that she enjoys, causes her to insist upon the sacredness of the home. We find, with her, that marriage is raised to the rank of a sacrament. As such it has become one of the seven great sources of grace. As such, with the grace that accompanies it, we find that it is the bulwark of the home; and the home is the protecting armor of man in a world of temptations, vices and pitfalls. And over that home presides the deity that should be its idol and its inspiration—and she is the wife. It is the ruin of the home, as one of its fell results, that makes divorce a standing menace to society. The sacred bonds that unite the parents to each other, and both to the hearth-stone of their home, are the same that save man from walking the paths of iniquity, and finally of crime. There is a restraint in the home that does not curtail liberty, but which forbids undue license. And the man who is faithful to his duties as a husband and head of a family, is calculated to be a savior of society and a pillar of strength for the State.

We admit that amongst the single men there are hundreds who are good, exemplary, virtuous. Many of them remain single because they have some grave duty imposed upon them by their circumstances. But these are, after all, the exceptions. We cannot deny the fact that the bachelor has a freedom that the married man has not. By this we do not mean that the obligations of the latter constitute a slavery, nor do we think that he would exchange his opportunities for good to obtain the questionable freedom that bachelors' dom boasts.

Be all this as it may, the statistics are there and we know that in the great social sphere the influence of good women have a weight that cannot be over-estimated. Mothers, with a love and a patience, that no words can picture have been countless times the salvation of their misguided sons; and wives have saved husbands from moral and social ruin by making the home so attractive that no magnet devised by the evil one could draw them away from its circle. We, therefore, conclude that the mighty Catholic power which tends ever to upraise the home, to bless the marriage, and to condemn its dissolution, is one of the safeguards of society and the bulwarks of the State.

## CHURCH MUSIC.

The Bishop of Salford has appointed an advisory committee on ecclesiastical music, consisting of the Revs. F. Daniel, A. Poock, and A. Turner, O.S.B., Mr. Norris, and Mr. H. P. Allen (secretary).

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# STRIKING LESSONS IN RELIGIOUS LIFE

**A NOBLE LIFE.**—From Jerusalem comes a letter to one of our Catholic contemporaries in which details are given of the death of a saintly religious in the city of sacred memories. Dom Belloni died on the first of August last, and his disappearance from the scene of his labors, is set down as a serious misfortune for the children of Jerusalem. At his funeral every grade and class of people in the Holy City found representatives; all his admirers and friends, the Consulate of France, the members of the different communities in Jerusalem, Catholics, dissidents, clergy of all rites, Turkish authorities, and in a word, the entire population. He had sacrificed everything for the poor children of Palestine. He had given up family, country, repose, health, and forty years of a life of labor and self-abnegation was added to the offering. He was in his sixty-fourth year when death came, and his sole anxiety was for the continuation of his work. It is thus the correspondent describes the origin and progress of that work:—

"Such a work, however, is never permitted by God to perish. Begun in 1836, under the auspices of Mgr. Valerga, sustained and encouraged by the Patriarchs of Jerusalem, it gradually developed in spite of difficulties and obstacles almost insurmountable. The zealous and charitable founder then had twenty orphans under his care. Support began to fail him, but his courage founded on a blind confidence in Providence did not waver. He was called imprudent and reproaches were heaped on him, but this ingratitude did not discourage a heart that had little in common with the world. He did not abandon his heroic enterprise, but continued to pray, to work and to suffer for his children. Heaven itself seemed moved by courage so sublime, for a large offering came at this juncture and enabled him to pay debts contracted, and to provide for fresh necessities. It was then that Dom Belloni undertook those long journeys in Italy, France and Belgium, to provide for his orphans, now become quite numerous. He established in different places central committees who collected funds with which to support his orphanage.

"Wishing to assure the perpetuity of his institution he introduced as collaborators the Order of the Salesians in Palestine is therefore the work of Dom Belloni."

This is a beautiful life. It is one of God's saints only that could lead such a career on earth. But what a glorious reward awaited him beyond. He was surely one of those of whom it could be said "He fought the good fight, he kept the faith. Well done good and faithful servant."

**A GRAND CAREER.**—In England of late quite a number of aged and pioneer religious have died. It was only last August that Sister Mary Joseph Alcocke, the foundress of the Convent of Mercy in London, and for over forty years its superior, died, and was buried amidst the greatest expressions of sorrow and bereavement, by thousands of the Spitalfields waifs and poor people, whose guiding star and protectress she had so long been. On the 25th September another venerable nun died, in the person of Mother Genevieve Dupuis, foundress of the Congregation of the Sisters of Charity of St. Paul the Apostle. We have found the following account of this good nun's life and death:—

"Mother Genevieve was in the ninety-first year of her age, and the seventieth of her religious life. She was active in every detail of the management of her order until a year ago, when her health began to fail. She was a Frenchwoman by birth, going to England in 1847 at the request of Cardinal Wiseman, who wished her to inaugurate in England the work that had been so successfully carried on by her order in France. They are principally engaged in teaching and in caring for the orphans. From the two religious whom Mother Genevieve brought with her from France, the community has grown to more than five hundred members, with fifty-two branch houses.

Mother Genevieve did not confine her energies to her own community, but extended them to all in distress. Many young men who had not the means to study for the priesthood she assisted with funds and many good priests have to thank Mother Genevieve Dupuis for having sent them to college and paying for their education. The numberless orphans to whom she became more than a mo-

ther is alone known to God, and very many in straitened circumstances have to thank this good old saintly mother for having assisted them in their days of trouble. Her life will some day be written for the inspiration and edification of many."

## THE TRIBUTE OF THE WORLD.

—A student of the College of Brignole Sale, Genova, Italy, writing to his family in Philadelphia, gives a most interesting account of the funeral of Sister Disengartne, who for forty years was superior of the military hospital in that city. It is thus the letter runs:—

"Sister Disengartne died on September 25, aged 62 years. She leaves a brother who is a distinguished Vincentian. That she endeared herself to all who came in contact with her, even to the officials, was manifest at her obsequies. The convent chapel was crowded with nuns, while in the rear were assembled the army officers. The Mass was sung by the students of the college. After the services in the chapel a remarkable funeral procession was formed. The sick soldiers in the hospital who were at all able viewed its departure from the windows, while the Sisters over whom she presided knelt in ranks at the entrance, many of them in tears. The contrast between the brilliantly uniformed soldiers and the quietly attired Sisters was striking.

"The procession was led by 250 young girls, pupils of the educational institutions presided over by the Sisters. These were followed by about three score Sisters of Charity. Then came the hearse, which was arranged as a catafalque surmounted by a golden statue of Death bearing a cross. From each of the four corners of the hearse hung a gold cord which was held by senior Sisters. A file of twelve soldiers marched on either side and directly in the rear walked the two brothers of the deceased religious. These were followed by twelve army officers fully equipped; they included colonels, majors, captains and lieutenants. The Vincentian Fathers and the students of the College of Brignole Sale came next, then a company of soldiers and finally the civilian mourners.

"The Campos Santos, the cemetery is at the opposite end of the city from the military hospital, a walk of two and a half hours. There were no carriages in the procession, yet all attended the remains to their last resting place. As the procession moved along the two hundred and fifty young girls chanted the "Miserere" and the Penitential Psalms. Their sweet voices rendering the doleful melody made a deep impression on the listeners.

"All along the streets immense crowds viewed the procession and showed their respect. Many were in tears for the one who had befriended them. There was not a man, rich or poor, Duke or beggar, motorman or cabman, who did not remove his hat while the funeral cortege passed, while the women bowed their heads and made the sign of the cross as they no doubt offered a prayer for the eternal repose of the deceased."

This should be an object lesson for the world. We trust that such events may become more frequent, and that when it pleases God to summon to Himself those who have fought so nobly in the ranks of the Church Militant, their memories may be revered in a manner, like this, that is calculated to inspire others with deeper faith and a truer appreciation of the sacrifices here and rewards hereafter of a religious life.

## A CATHOLIC PROTEST AND ITS RESULTS.

Owing to the protests of the Catholic people of Ireland against the persistent boycotting of Catholics seeking employment on the Irish railroads, the positions were opened to competitive examination, and the result has just been announced. Judging from the names of the successful candidates it is very evident to "all who read" that the hitherto excluded Catholic has come out very much "on top." Twenty-five is the number of candidates successful, and of these about five or six would appear to belong to the loyal minority. That Catholics are at least competent to perform the duties of clerks to the Great Southern Railroad despite the many educational difficulties they have to contend with, is but too evident from the published list under the competitive system, and it is hoped the same system of fair play all round will be followed by the other railway directorates in Ireland.

## DEVOTION TO BLESSED VIRGIN.

The greatest gift of God to a soul is a true devotion to Mary.—Faber.

## CATHOLIC TEMPERANCE MEN DONATE A SCHOLARSHIP.

On the occasion of the observance of the Father Mathew anniversary, held by the Catholic Total Abstinence Union of Philadelphia, a most remarkable incident took place during the proceedings. From the "Catholic Standard and Times" of that city we learn that a committee of the Union stepped on the platform, and Rev. R. F. Hanagan, President of the Union, stated that there was still another feature which was on the programme. Turning to Archbishop Ryan, who was on the stage, he said:—

"Your Grace: A few weeks ago your devoted clergy and faithful people joined in a testimonial of esteem and veneration for you on the occasion of the golden jubilee of your ordination to the priesthood. Tonight your children of the Catholic Total Abstinence Union of Philadelphia cannot permit your presence at this grand meeting in honor of Father Mathew without giving some expression of their love and gratitude to you, who so worthily represent to us the great Apostle of Total Abstinence. Each and every member of the Total Abstinence Union of Philadelphia fully appreciates all that you have done, both for the cause and for the Union of Philadelphia since your coming. It is, therefore, my honor and unexpressed pleasure to present to you to-night, in the name of the Total Abstinence Union of Philadelphia, a check to establish a scholarship in the Seminary of St. Charles Borromeo, for the education of a young man for the priesthood. It is the earnest wish of the Union that this scholarship be known as the Most Rev. P. J. Ryan, Sacerdotal Jubilee Scholarship, and I beg Your Grace to accept the gift."

The reply of the venerable Archbishop to this address is one that we would not attempt to give in a summarized manner. It is so brief, so much to the point, and yet contains such a noble and glorious lesson that we will simply give it verbatim. The Archbishop, who was evidently unprepared for such an important announcement, said:—

"This is a very pleasant surprise to me, and it is a good thought for the Catholic Total Abstinence societies to educate a young man for the priesthood. For years to come he will be a priest of the Total Abstinence Societies of Philadelphia, and I will make it a condition that as there is a total abstinence society in the Seminary itself—a free society, but of themselves have formed a society—I will make it a condition that the young man who will be the beneficiary of this gift shall always be a total abstainer. So that you are doing good not only for religion, but for the great cause which we all love so deeply.

"It is an interesting occasion for me to-night, this celebration in honor of Father Mathew, and it is appropriate that the celebration should be in Philadelphia, because, as I told you on a previous occasion, there is a connection between the Society of Friends, so intimately associated with this city since its settlement, and the temperance movement.

"It was a Quaker who induced Father Mathew to take the pledge. Though Father Mathew was a very temperate man, it was hard, as it is with some people now, to get him to take this step. The Quaker said: "If you become a total abstainer and use your influence with your people, you will do an immense service to society and especially to those of your own faith."

"But Father Mathew was a very humble priest and thought he had no such influence as was attributed to him, and he refused to take the pledge, not because he thought it objectionable in itself, but because the other imagined he should be the great leader of a movement. The sharp wise, gentle Quaker saw in Father Mathew's gentle nature those qualities of mind and heart which fitted him to be the leader of a great movement, and finally, saying: "Here goes in the name of God," the priest pledged himself, and an excellent natural movement became elevated to the plane of the supernatural. The priest came in. Religion came to bless what was good in the natural order, and gave to the temperance movement the sanction and blessing of religion, and the moment religion stamped her seal upon it and the priest was the leader, from that moment it advanced. The vitality of religion, its power, all that religion could give, perpetuated it, and after all these years it remains to-day a great religious as well as philanthropic and benevolent organization.

"Sixty-five years ago I first saw Father Mathew, and, as I told you

on previous occasions, I—about the age of some of these children—became the first cadet in my town. Father Mathew was very particular in urging that the children should take the pledge. I remember how proud I was when he introduced me to a number of those taking the pledge as his "little tee-totaller." I believe what the zealous lecturer said this evening is very important, that the children should be induced to take the pledge, and then there will be no danger, because they never will have the appetite which is so treacherous and which even in reformed drinkers sometimes revives and surprises persons. From the beginning they will be pledged total abstainers, will grow up in the household around their parents, their crown and their joy, and the priest of God will administer the pledge to these little ones, not merely to a few, but to boys and girls in our schools, and thus the movement must go on. It has God's blessing and people see the advantage of it. Those outside the Church see its advantage and honor the Catholic Church because of her advocacy of the cause.

"I am extremely grateful for this offering. It will enable me to educate a priest—a total abstainer—one devoted to all the interests of the movement, and feeling, as he must feel, that he is a priest because of this generous offering, feeling indebted to the total abstinence cause for his education, naturally he will be interested in its progress. And now, as when I receive donations I hand them over to my Chancellor to take charge of them. I hand over to a very devoted total abstainer, both in word and in deed, who has been an eloquent, urgent promoter of the cause in this city for years—I hand over to the Chancellor, to the new Vicar-General of my diocese, your offering, with gratitude in my heart, and a promise to remember you all at the altar of God."

As His Grace handed the cheque to Very Rev. Father Turner, a small boy cried out "Hurrah for Father Turner." That good priest in his address predicted that other scholarships of a like character would be established throughout the country, and that a coming generation would find that in the priests whose talents and virtues will have deserved these prizes, so many Fathers Mathew—men of total abstinence principles and after the heart of God. We feel it a duty to give more than usual attention to this grand event on account of the lesson it teaches and the example that it sets. We have also our own ambitions, and we would be glad to see that example imitated in our own country here. We have heard complaints from many quarters about the lack of subjects for the priesthood. We pray that they may become more numerous and that all of them may be total abstainers and apostles, by word and example, of the great cause of temperance.

## THE CHARITY OF ENGLISH WORKHOUSES.

Sad indeed is the lot of people who are forced to die in the public almshouses in countries where the sway of secularism is supreme in dealing with the poor and afflicted. "London Truth" furnishes an example in that direction which should touch the heart of God-fearing men in our ranks and urge them to fight with all their strength against such practices as described by that English newspaper. Here is the report it publishes:—

From the account of a pauper's funeral at Ormskirk sent me by a correspondent, one would judge that the Ormskirk Bumbles have just about as much regard for the bodies of those who are unfortunate enough to die under their charge as if they were the bodies of mere beasts of the field. A woman had died at the Workhouse Infirmary, and the son, with two friends, came from Southport to attend the funeral. The body was drawn through the town on an open trolley, something like the luggage truck in use at railway stations. On arrival at the Ormskirk parish churchyard no clergyman was in attendance, and the coffin, with all possible dispatch, was lowered to the grave without any ceremony of any kind. An inquiry from the official in charge of the arrangements elicited the reply that it was quite usual to bury people from the Ormskirk Union Workhouse in this manner, and this was the sole scrap of comfort to be obtained by the bereaved son. It seems an extravagant contention, even for Bumble, that the crime of pauperism should entail denial of the rites of Christian burial in a Christian country.

## LIQUOR TRAFFIC.

Cadiz, a town in Iowa, has succeeded in outlawing the liquor traffic.

## THE NON-CATHOLIC PULPIT

(By a Regular Contributor.)

After pointing out the different conceptions of a Church, as held by High, Low and Broad churchmen, a reverend gentleman, preaching in this city last Sunday, concludes that because in nature we have unity in variety so it should be in regard to Eternal Truth. This is certainly the most unique plea for divisions in religion and in regard to the word of God that we have yet met with. It is quite possible that the reverend preacher did not estimate the full meaning of his contention, otherwise we cannot understand how he could propound such a theory. Of course, if he is willing to admit that in dealing with the question of a Church he is only speaking of a human institution, the invention of man, we are willing to concede that he may be right. But if he understands by a Church, an institution founded by the Son of God, by Divine Truth Itself, then we cannot conceive how he can admit of variety. Truth exists or it does not. There is no medium. There can be no variety, not even for the purpose of securing unity—for the terms are contradictory.

Not only can there be no variety, but there cannot be even a shading of Truth—for the moment the shading, however delicate it may be—is admitted, you have a flaw, the glass is blurred, and no longer can you conceive it as being an emanation of God.

We are not going to enter into any consideration of the three-fold answer given by the High, Low, and Broad churches to the question of an ecclesiastical organization. It is none of our affairs how they contend in regard to the matter, for, as far as we are concerned, they are all equally in error. But Bishop Westcott, former Regius professor of divinity at Cambridge is quoted, and his words are of some importance, as they indicate the character of the Christian theology taught in such institutions. He says:—

"I cannot find any basis for the High Church theory in the New Testament. It is based, so far as I can see, upon the assumed knowledge of what the divine plan must be. The apostolic writer show no sign, and no purpose to create a permanent ecclesiastical organization."

This good Bishop's knowledge of the New Testament must be very limited, or else his reading of it must be very peculiar, if he sees no "sign and no purpose to create a permanent ecclesiastical organization." What then did Christ mean when addressing Simon Bar Jonas, He said: "Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against her"—and when He added that He would be with His Church unto the consummation of the ages—and when He told His Apostles that He would send the Holy Ghost to sanctify and illumine His Church—and when He ordained for the people that they should "Hear the Church?" Surely if that was not a permanent organization, there never was one on earth; and if, in accordance, the Church which has existed 1900 years, is not permanent, we would like to know what permanency means.

The reverend preacher, who so quoted Bishop Westcott, added:—

"Our Lord Jesus Christ contemplated the establishment of a Church, but as it was to be a universal Church, and to last for all time, and was to be adapted to various nationalities and various racial peculiarities; therefore, there were no details for government or constitution, for what was adapted to one kind of people might not be adapted to another. Christ laid down broad spiritual principles, and promised that the Holy Spirit should be with His Church always. Hence, there was less need for a permanent, unchangeable constitution. Our Lord did not say: 'Thus, and only thus, always and forever, shall the Church be constituted.'"

Yes, Our Lord did say that. Not in these exact words; but He said in a score of places that which amounts to the same. And, after all, does not the foregoing exactly describe the Catholic Church? Of course, it applies to no other organization on earth; but the preacher is talking of other organizations and not of the Catholic Church. We would have him, then, know that the Catholic Church fulfils all these conditions.

She is a universal Church; she will last for all time; she is adapted to all nationalities; she is suited to various racial peculiarities; she has no details of government or constitution that cannot be adapted to all kinds of people; Christ laid down her broad spiritual principles (dogmas); He promised that the Holy Ghost (and Himself also) should be with the Church for all time. So that if the reverend gentleman would have simply looked around himself, he would have found a Church that met all the requirements of a True Church. And in the contemplation of her he would have seen the need of a permanent, unchangeable constitution.

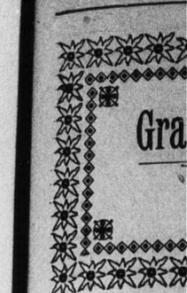
## The Sensationalism Of The Stage.

(By a Regular Contributor.)

We see by the press of New York that a new sensational drama is being written and preparations are being made to have it staged this winter. The title of the new play is "The Three Brothers." The title, itself, suggests nothing, either good, bad, or indifferent; but whence the subject? About one month ago three brothers, the Von Wormer boys, were electrocuted on the same day, and all within the space of fifteen minutes. This triple execution was the death-penalty for having, on Christmas Eve, 1901, murdered their aged uncle. The story of the crime was had enough, but now the idea of basing a sensational drama upon it is infinitely more repulsive. It is a crime, in itself, to place such a play on the public boards; it is an education in crime for the morbid and mentally infirm; it is a stimulant to commit crimes, unthought of before, for the brainless, heartless, prayerless victims of this age's moral degradation. And whom are we to blame for this? Without exonerating the authors of the play, and the managers who purpose making money out of it, we must say that the fault lies with the public.

It is the public, the sickly, diseased, morally rotten element, that cannot live if deprived of the air of sensationalism, that is responsible for such folly and evil. If the public did not crave for plays of this character, theatrical managers would not produce them, and writers would not compose them—because it would not pay. It is not exactly for the pleasure of degrading the stage, nor of feeding the latent passions of the perverted youth of the day, that writers concoct and that managers present these dramas; rather is it for the money that they make thereby. If, then, the public discouraged such representations and the theatres that contained them were ostracised, soon would they entirely vanish. But it is no use appealing to that section of the public which has become a victim to the drug of sensationalism. The sole means is to let them go their ways unto the end, and to strive, from the present moment forward to so train, form and educate a rising generation that the evil weed of mad sensationalism may be uprooted entirely.

And to attain this end there is only one means. It is a long and a tedious task, but with time, patience, and concerted action the result can be obtained. That means is the spread of our Catholic system of education. It is absolutely necessary, if society is to be saved from the wild beasts that ravage it at present, that the Church's influence be felt, that her methods be adopted, that her teachings find acceptance. We do not mean that her faith must necessarily be adopted by all—that is a still more gigantic work—but, at least, that her moral precepts and her discipline in regard thereto be taken up and observed by others. If this be not done there is no other salvation for modern society. From almost all the Protestant pulpits of this continent the cry of alarms is going up; the serious men who have at heart the well-being of the human family are becoming appalled at the inroads that vice, license, demoralization, irreligion, and morbid sensationalism are making upon the entire social body. A remedy must be found and that within a near future. And we repeat, and repeat most emphatically, that the sole safeguard of the State to-day, and the sole bulwark against the deluge that menaces, is the Ark of the Church.



CHAPTER

LEAVING HOME

close of a bright May in the pleasant country of which I write was a little valley down among the hills of New England any city or even to and what was here a name of a town consisting of a few scattering houses which supplied nearly all the inhabitants, even the Post Office where it brought twice a week, all of forming a land around arose the steep hill Church; for the people were mostly Irish, Faith St. Patrick had forefathers many centuries there were many in the travelled twenty or thirty Sunday to hear Mass.

Almost within the church stood a neat little cottage with an ivy covered front. Everything around poverty but neatness on the occupants. In an ricker just outside the aged, white haired grand was telling stories of his full days in old Ireland told members of the family and girl of six and were crouched on the grass, gazing up with wide their trust in dear grand and the only thing distract them was the sun issuing from the house mother was preparing a as they had not tasted in "Margaret," said the of dressing his daughter who appeared in the door with time is it?"

"Half past six," was the "Time the girls were home" "They will be here soon for they have been gone hours and they must be gry."

"Yes, the dear children, they come they will enjoy their mother has prepared "I hope so, father, for their last supper at home. At that moment a shrill was heard and the two li ran to meet the girls, who Grimes, a neighbor's son, sang the house.

The Nortons, for such was the name were very poor people. By the strictest on the part of both husband and she had managed to their little home, a few acres besides feeding and cloth family of eight small children hard work was breaking once strong constitution of her and he must have help, fell upon the two eldest, Margaret who was almost and Nellie aged eighteen. E been work for them near h would gladly have remained their lives, but most of the being poor like themselves could hire them; so it was settled that they were to go in a cotton mill in a distant neighbor's daughter who there for five years earning seemed to them enormous w secured positions for both morning they were

A great change indeed it was to those country bred girls never been on a railroad to gone many miles from their home. Of the great world they knew nothing whatever a few wonderful soundings which had been told them friends to whom they were flow differently it had affected Margaret had from the first strong desire to pass beyond row horizon which had so far ed her vision, while Nellie had ed with awe and clung closer mountain home, but when the duty summoned them to go Nellie was by far the braver two. It mattered not how lon felt she kept it all to herself knew that to those left behind separation would be very har she wished to carry with her the pleasantest memories of Margaret would not conscious the expected change had beg wear away began to feel a love than before for her home a display of her feelings until manded by her more patient who told her that it was wo

# Grandfather's Prophecy.

By MARY ROWENA COTTER.

## CHAPTER I.

LEAVING HOME.—It was near the close of a bright May afternoon and in the pleasant country everything in nature looked its loveliest. The place of which I write was situated in a little valley down among the green hills of New England far away from any city or even town of any size and what was here dignified by the name of a town consisted of only a few scattering houses, one store which supplied nearly every want of the inhabitants, even containing a Post Office where the mail was brought twice a week. In the midst of all, forming a landmark for miles around, arose the steeple of a Catholic Church; for the people in this section were mostly Irish, true to the Faith St. Patrick had taught their forefathers many centuries ago, and there were many in the parish who travelled twenty or thirty miles each Sunday to hear Mass.

Almost within the shadow of the church stood a neat little white cottage with an ivy covered porch in front. Everything around it bespoke poverty but neatness on the part of the occupants. In an old wooden speck just outside the door sat an aged, white haired grandfather who was telling stories of his own youthful days in old Ireland to the youngest members of the family, a little boy and girl of six and eight who were crouched on the grass at his feet, gazing up with wide open eyes. Their trust in dear grandpa was perfect and the only thing that could distract them was the savory odor issuing from the house where their mother was preparing a feast such as they had not tasted in many days.

"Margaret," said the old man addressing his daughter who just then appeared in the door way. "What time is it?"

"Half past six," was the reply. "Time the girls were home."

"They will be here soon, I know, for they have been gone nearly three hours and they must be very hungry."

"Yes, the dear children, but when they come they will enjoy the feast their mother has prepared for them."

"I hope so, father, for it will be their last supper at home."

At that moment a shrill whistle was heard and the two little ones ran to meet the girls, who with Jack Grimes, a neighbor's son, were nearing the house.

The Nortons, for such was the family name were very poor but honest people. By the strictest economy on the part of both husband and wife they had managed to pay for their little home, a few acres of land, besides feeding and clothing their family of eight small children, but hard work was breaking down the once strong constitution of the father and he must have help. The task fell upon the two eldest daughters, Margaret who was almost twenty and Nellie aged eighteen. Had there been work for them near home they would gladly have remained there all their lives, but most of the people being poor like themselves no one could hire them; so it was finally settled that they were to go to work in a cotton mill in a distant city.

A neighbor's daughter who had been there for five years earning what seemed to them enormous wages had secured positions for both and tomorrow morning they were to start.

A great change indeed it was to be to those country bred girls who had never been on a railroad train or gone many miles from their own home. Of the great world beyond they knew nothing whatever excepting a few wonderful sounding stories which had been told them by their friends to whom they were going.

Now differently it had affected them; Margaret had from the first felt a strong desire to pass beyond the narrow horizon which had so far bounded her vision, while Nellie had listened with awe and clung closer to her mountain home, but when the call of duty summoned them to go forth Nellie was by far the braver of the two. It mattered not how lonely she felt she kept it all to herself for she knew that to those left behind the separation would be very hard, and she wished to carry with her only the pleasantest memories of home.

Margaret would not consciously in the expected change had begun to wear away began to feel a deeper love than before for her home, made a display of her feelings until reproached by her more patient sister who told her that it was wrong to

thus make the dear ones share her grief more than was necessary. The warning had the desired effect, for Margaret would not consciously inflict sorrow upon any one, much less her own, and therefore her cheerfulness added much sunshine to the happy home.

The last afternoon was spent in the woods gathering May flowers for Mary's altar; and Jack Grimes, who was about three years Margaret's senior, had taken a half holiday to accompany them. Jack was a great favorite among both young and old, and his company was eagerly sought; but while he treated all kindly he seemed to care only for the Norton girls and a stranger would have found it difficult to tell which he preferred for he might be seen first with one, then with the other, but oftener with both. The girls themselves knew that Margaret was his choice and though Nellie loved him as a dear friend she did not envy her sister.

"Margaret is nearer his own age," she would reason, "while I am too young to think of having a lover, and besides how could he care for my plain, homely face when he can have such a beauty as she."

Margaret Norton was indeed most beautiful, for perfect health and pure country air had given her a fair beautiful complexion which added charms to the bright blue eyes weavy auburn hair and features of a most perfect mould; while to one who can see no beauty of soul on a plain face Nellie might appear only passably good looking.

As the girls entered the house, followed by their companion who had been invited to stay to supper, Margaret paused in front of a small mirror to see the effect of a spray of delicate pink flowers Jack had fastened in her hair, and the old grandfather sighed within himself as he noticed the movement which to him was an indication of the vanity he feared might bring his darling to grief.

After the meal which was partaken with a true relish by all, the young people went to decorate the shrine accompanied by two of the other girls. It was a most pleasant task and when it was finished the Rosary and Litany were offered for the welfare of the two who were going away, then Nellie started for home with her little sisters, but the other two lingered behind. Half an hour passed, then the grandfather who had just aroused from a nap in his chair asked:

"Where is Margaret?"

"She and Jack are coming," said Nellie.

The old man nodded and smiled. "I was young myself once, but I hope the children will not stay out late for the dew is falling."

After another half hour they returned, both looking very happy and Jack sat down with the family until the younger children had retired then he addressed Mr. and Mrs. Norton, telling them that Margaret had promised with their consent to become his wife.

"Not soon," he said for he knew that they needed her assistance and as for himself he was poor and did not wish to marry until he had a home to give her; but he was young and strong and would work hard to earn it for her and it would be a great happiness to know that she was to be his after a few years of labor and waiting.

Mr. Norton was silent for a few minutes while Jack and Margaret eagerly awaited his reply. To him his girls were children still and he wished to keep them so as long as possible, but they were going away from the shelter of the paternal roof to-morrow to face the world as women. Even so, as much as he loved Jack; had he asked for Nellie he would have refused to have had her thus early bound by an engagement, but with Margaret it was different. Not because she was several months older, but because her disposition was so much different. He felt that Nellie could be trusted wherever she went, but the evil influences of the large city caused him to fear for his eldest daughter; and, perhaps, after all the fact that she was engaged and had something to look forward to might be a great protection to her. At last he said:

"Margaret, like yourself, is still young to marry, though her mother became my wife at her age, but when she is a little older I see no reason why you two could not be happy together. Yes, you have my consent,

and God bless you both. What have you to say wife?"

"I agree with my husband and shall be proud to call Jack our son, for I know he is worthy."

"God grant I may prove so," said the ardent lover who never stopped to consider that his Margaret might ever be otherwise, "and now I thank you both with all my heart. But grandpa, I have not asked your consent."

"You know you have it," said the old man, and God bless my children and give them a long and happy life together."

At a very early hour next morning the Nortons were all astir making final preparations for the journey. At half-past six Mass was celebrated for the girls, and with all the fervor of innocent children approaching the Holy Table for the first time they knelt to receive Holy Communion in their own little church for the last time. Margaret was the happier, if possible of the two, and in her thanksgiving she fervently thanked God for her promised happiness in the hope of becoming the wife of the best man she knew.

After Mass when they went in to bid the old parish priest good bye and ask his blessing before starting on their journey she told him, in the same trusting tones in which she had been accustomed from childhood to tell him all of her secrets, of her engagement. His sympathy had been ever dear to her, and now she felt a double blessing in the words of kind advice he gave her after telling her that he was pleased and hoped that God would spare him to perform their marriage ceremony.

"And now, children," he said, "I would invite you to share my breakfast, but your dear parents will want you to take your last meal with them, so go home now and I will be over before you are ready to start."

"Why not come with us, Father," said Nellie, "and we can all take breakfast together?"

"Yes, Father, please do," interposed Margaret, "we will be so pleased to have you, and I know father and mother will be delighted," and the girls led him to their home before he could frame an excuse.

The train which was to carry the girls away did not leave until nearly noon, but the station was sixteen miles distant so they were obliged to start early in the forenoon. When all was in readiness the poor old grandfather wept like a child.

"Poor, dears," he said, "I will be so lonely when you are gone."

"Yes, dear grandpa, I know you will and we shall miss you so much," said Nellie, trying to keep back her own tears, but you will still have our brothers and sisters as well as father and mother."

"I know that, dear child, and I suppose I should not complain, but I love you all so much that it is hard to think of letting even one of you go."

"And just think, grandpa, of all the money we can send home."

"I know it, dear, and your father needs it so much. It is hard to be poor, but harder still to think that our dear lambs who have never been away from home must go alone to the wicked city to help earn bread for themselves and the ones they have left behind."

"Do not fear for us, grandpa," said Margaret, "for we can take care of ourselves wherever we go."

"You may think so, child, but the city is full of dangers especially for one with your pretty face."

I do not understand, grandpa, why a pretty face should make any difference," said the innocent girl who had never breathed anything but the pure atmosphere of her native hills where truth and honesty had been found among the inhabitants.

The old man sighed and shook his head for the dear children could not be told of the many snares which lie before the poor working girl who was alone in the large city. The priest spoke.

"Children," he said, "promise me that you will always be true to your faith. Never miss Mass on a Sunday or holy day, attend the others services as often as you can, never neglect your daily prayers and receive the sacraments as often as you can."

"I promise, father," said Margaret, "to do as you say. Whatever may happen, do not worry for me, for I will never neglect my religion."

"And you, Nellie?"

"With the help of God's grace I promise to do as you say."

"That is right, dear, I can ask no more."

The last farewell was spoken. In tears the girls had knelt by the cottage door in the presence of a number of their friends to receive the blessing of their spiritual father; then they were driven away with their father and Jack Grimes, who, as Margaret's promised husband, had begged to accompany them to the station.

"Poor children, it's too bad, it's too bad," sighed the old man when they were out of sight, "but it had to be, for we are very poor."

"Cheer up my friend," said the kind-hearted priest, "God will watch over your hands and bring them back in safety."

"I hope so, Father. It isn't Nellie, I am afraid of, for she was always a good girl, and she'll be all right, but the other one," he paused as if to reproach himself for his uncharitableness, then went on in a kind but sad tone. "Margaret was always a good girl, too; but she is different. She was always fond of fine fixin's and wanted to look better than anyone else, and I am afraid it won't do when she is among strangers in a big strange city."

The priest who had baptized the two sisters and watched them from their infancy also had some sad misgivings in regard to Margaret. As long as she remained under the protecting care of her parents and himself she was safe, but necessarily had called her away and he could only leave her in the hands of God now and hope for the best. He would not, however, in the least degree confirm the fears of the sad hearted old man.

"Do not give yourself needless anxiety, for as I have said God will take care of his own."

CHAPTER II.

THE GREAT CITY.—Nellie and her father were so deeply absorbed in their own conversation, which was to be the last for many a long day, that they heeded not the bright plans for the future which the lovers on the front seat were making; but before reaching the city Margaret had in the most glowing tones told her sister all. The Wray farm situated about half a mile from their own home was one of the best in the vicinity, and the happy owner of it had been envied by many of his neighbors, but he would not under any consideration think of parting with it. The old man was dead now and in order to settle his estate the place had to be sold, and it was offered very cheap, too.

This place Jack had thought of buying if the owners would accept the money he had saved up and take a mortgage for the remainder until he could earn enough to finish paying for it. It was of that he was telling Margaret and when he saw how her face glowed with happiness at the proposal he felt more than rewarded. For her he would be willing to work early and late. It might take a long time before the property was all paid for, and he would not ask her to go into it until he saw some way out of the debt, but they were both content to wait. After they were settled, and all debts paid they would tear down the old buildings which years ago had been the pride of the Wray family and put up new ones according to their own taste. These and many more bright plans for the future were made and Margaret was very happy. When she bade her Jack good-bye she felt that in the whole world there could never be a truer, better man than he. She was sure that she could never forget him or his bright promises for even a single hour; and, as the memory of her would help him do his work better, so the thoughts of his work would brighten the long weary hours she was to spend in the mill.

Nellie, in the meantime, had been looking with a sad heart for the last time upon her native hills. How beautiful everything looked to her now. In some places acres of apple trees covered with pink and white blossoms stretched out before her, ex-haling a sweet perfume and various other fruit trees all in bloom added to the fresh beauty of the scene. The sweet songs of the birds just returned from their winter quarters in the sunny South mingled with the rippling music of the stream which had broken their icy bounds after a long, cold winter all added to the fresh beauty of the scene. But the gay, light-hearted Margaret saw none of this and had her sister called her attention to it she might have laughed at her and called her childish.

During the first part of the journey on the railroad, but few words were spoken by either of the girls for their attention was divided between their own thoughts and the strange scenes so rapidly whirling past them. Margaret was the first to break the silence, and it was she who plunged at once into a recital of all that had passed between her and Jack in regard to their future.

"I am so glad for your sake," said Nellie, "and hope that he will have good luck so he will not be long paying for the farm."

"I hope so, too, Nellie, but do you not envy me my happiness?"

"Envy you, Margaret? No, why should I when envy is such a great sin. Of course, if I ever marry I hope to do as well, but Jack has chosen you, and I could not envy you; but I am very happy for your sake, for I know he will make you the best of husbands."

"Dear little sister, how proud you are, of course, I know you would not

think of taking Jack from me with all of his bright promises which I know he will keep, and I did not mean it that way," and Margaret laughed a merry light-hearted laugh.

Nellie hardly knew what brought the words to her lips for they came out involuntarily, and no sooner were they spoken than regretted as being unkind. "You are right, Margaret, for I could not think of robbing you of your happiness, but I hope you will always be as true to him as I know he will be to you."

"Sister, you know I will and should I ever prove unfaithful to the trust Jack Grimes has put in me, may God punish me severely."

The answer fell with a cruel jar upon the girl's heart, and she trembled with an undecipherable fear as if her sister were indeed calling down the judgment of God upon herself. She only said:

"Forgive me dear sister, I meant no offense, for I know you could never be otherwise than faithful to the promises you made him."

Then silence followed again and each turned her attention to the passing scenes outside to which they were now grown more accustomed. Margaret was the first to speak. Just visible almost ahead of them, and a little to the left, was what appeared to be the smoke from a smouldering fire of great extent.

"Look, Nellie," she said grasping her sister's arm. "There must have been a great fire somewhere. Look at the smoke."

Nellie, too, had been gazing upon the doleful scene, wondering what could have been burning to make so much smoke, and in awed silence they continued to watch it greatly to the amusement of two city boys in the seat behind them who had spotted them from the first as "green countries." A feeling of real home sickness took possession of them now and a tear stole down Nellie's cheek. Soon they saw that instead of a fire the smoke was issuing from a great forest of tall chimneys. The fields and forests were rapidly disappearing, the scattered buildings were now growing larger and closer together, and as they sped along they saw that beneath the windows the green grass had disappeared too and track after track had been added until they wondered what possible use could be made of so many railroads; then the train ran into a long building with an arched roof and stopped just as the train-man called out the name of the city, bidding all to change cars.

The loud rumbling of the cars to which they had listened all the afternoon had caused Nellie's head to ache severely and she had hoped for quiet when they reached their destination, but if there was any change the noise has increased, for she now had to listen to the sound of wagons, the clatter of horses' feet on the stone pavement and the cries of newsboys mingled with many other unpleasant sounds. The first thing they heard on entering the waiting-room was the shrill cry of a childish voice screaming:

"Last edition of the 'Times.' Full particulars of the double murder."

In horror Nellie looked around and saw at her side a dirty faced ragged child about the size of her youngest brother.

"Paper, miss," said the boy, catching the glance, "two cents. All about the big fire in New York, twenty lives lost."

She turned sadly away thinking of her own little brother and wondering what her friends at home would think to hear him announcing such horrible news.

"Oh, Margaret," she sighed, "what are we to do? We do not know where to go, and Lillie Marion is not here to meet us as she promised."

"Just sit down and rest a few minutes and I know she will be here," answered the more hopeful Margaret, who unlike her sister was quite taken up with the novelty of the scene.

(To be continued.)

# EXPERIENCE OF A MISSIONARY

My last report was written while giving a mission in the Cathedral at Dallas, Texas, writes Rev. P. F. Brannan, in a letter to "The Missionary." After that mission I went to a town in Texas to visit some of my relatives. I had been there only a few hours when I was invited by some non-Catholic gentlemen to lecture for them before I left. I told them I had come up simply for a short visit and for a few days' rest, and would talk to them some other time. They continued to insist, and were so evidently sincere that I told them I would talk to them on the following evening if they would find a suitable place. They went away and returned in a short time saying they had procured the most commodious building in the town, I asked what it was. They replied that it was the Campbellite Church. I then told them to get a Protestant Bible for me and I would do the rest. The Bible was brought, and then they asked me what I would speak about. I said, I suppose you all know but very little about "Confession" as taught by the Catholic Church, so I will talk about that. They then went away to the printing office, and at their own expense had several hundred hand-bills printed and distributed through the town. When I went to the church to deliver the lecture it was crowded to overflowing. They listened for the first time to a Catholic priest.

The lecture lasted for nearly two hours, and I never had a more attentive or respectful hearing. A number of preachers were there, and after I had finished three preachers sought an introduction, and invited me to return again. At this place I found a young woman who had attended a convent school some time before. I went to see her. Her eyes were filled with tears as she said she had wanted to be a Catholic in earlier years, and the same feeling had now returned with increased intensity. I gave her a catechism and I told her to study it till I returned, at which time I would baptize her—which I expect to do on my return to Texas.

In passing through another town, on my way to give a mission, I was invited on my return to stay over a night and deliver at least one lecture. A Catholic gentleman of the town went to the Baptist brethren to see if he could get the use of their church for me. Some of the trustees told him that there would be no trouble about it, and that he could have it for my use.

He then had several hundred circulars printed for distribution. But before they were distributed trouble arose in the Baptist camp. The Baptists got together and condemned the action of the trustees, so the trustees who had given permission for the use of their church returned to the Catholic gentleman to whom it was given and told him that they were very sorry that they had been overruled in the matter, but under the circumstances it would be impossible for me to use their church. The Catholic gentleman stated that he was sorry too; that he had ready several hundred circulars for distribution, stating that I was to lecture at the Baptist Church. They then offered to pay for the printing of the useless circulars, which was declined by the Catholic gentleman saying that he would pay for them himself.

The Methodist brethren, who do not revel in a wealth of affection for their Baptist neighbors, came forward at once to the rescue, said they considered the action of the Baptists an outrage, and tendered, with the greatest apparent cordiality, the use of their church, which was accepted. The church was filled to the doors, with part of the audience on the outside. My subject was "Purgatory." I concluded after a talk of an hour and a half. Many came up and shook hands, expressing astonishment that I had proven a doctrine from their Bible which they had been taught all their lives to fideicite. I was warmly invited to return, which I expect to do in the future.

A CARDINAL'S BOOK.

Cardinal Moran's new book "Irish Saints in England and the European Continent," will shortly be published.

A LABOR LEADER'S VIEW.

John Mitchell says that "when workmen and women cannot otherwise secure redress for obvious wrongs, when there are no other means for getting justice, then they should strike and strike until they win."

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# Protestantism And Prosperity.

(From the Catholic Times, Liverpool)

Whatever else may be the outcome of Mr. Balfour's and Mr. Chamberlain's fiscal proposals, these two gentlemen have dealt a severe blow at one of the most venerable controversial arguments that Protestantism ever possessed. Heretofore it was quite customary for members of the Established Church, when engaged in religious discussions with Catholics, to point to the unquestioned progress and prosperity of the British Empire as proof positive that Protestantism surpassed in worth and beneficence any and every other form of faith. Compared with Catholicism its splendor shone with the glory of the noonday sun. Wherever the Catholic Church held sway over men there was poverty and wretchedness, backwardness or decay. The results of professing Protestantism or Catholicism could be seen at a glance, and no one with an eye could fail to see that, judged by the standard of common sense and worldly wisdom, Protestantism was immensely superior to its rival and foe. The argument was not very logical, perhaps, and the test certainly was one which no thoughtful philosopher would accept as conclusive; for what natural alliance, what necessary connection was there between supernatural faith and material prosperity? However, the argument did duty on scores of platforms, and as a theme for the pulpit was never hackneyed, because always flattering. Alas for arguments and premises which have no foundation in fact! All the logic in the world won't save them from Humpty-Dumpty's fate when he fell from the wall. This reasoning from Protestant material prosperity to Protestant religious truth has fallen on evil days. Mr. Balfour and Mr. Chamberlain and scores of politicians beside lift up their voices and cry out alarmingly to their fellow-countrymen, warning them that England's prosperity has passed or is quickly passing away, and that, unless they adopt new fiscal methods, Great Britain's day is done. All this prophecy may or may not be true; it may be a wily dodge to escape the judgment of the country on their scandalous wickedness and mismanagement during the late war; but, at all events, people believe them, and a large following accepts their views as correct and asserts that they are warranted by facts.

If these things are so; if the prosperity of this country really has passed or is passing away, then with it has gone or is fast going the strongest, because the most popular, defence of Protestantism as a religious creed. No other argument in defence of the Established Church ever exercised an influence comparable to this. It was an argument which men could see with their eyes, handle with their hands. It met them in every place and in every form. At home and abroad, in town and in country, on sea and land, England's power and prosperity, her wealth, her progress, her industry, her genius, came before them in turn, and, as being material, were calculable and impressive. To the man in the street, they were the most imposing evidences that God showered His blessings upon the professors of the pure reformed faith, while He withheld His bounty from the credulous and superstitious believers in the senilities and fables of Roman doctrine. Logic and reasoning were equally powerless to remove from his mind a conclusion which he had drawn, unconsciously as a rule, from observing the facts. The weapons of the most acute controversialists were blunted against a conviction which he had sucked in with his mother's milk and fed afterwards with the strong food of his own mainly experience. All this is now changed. Protestant England is no longer prosperous, and if in the past her prosperity was indeed due to her Protestantism, then either her Protestantism has failed or to it her prosperity never was due at all. Which ever way the matter is looked at, Mr. Balfour and Mr. Chamberlain, in proclaiming England's approaching industrial and commercial ruin, have deprived the professional Protestant controversialist of the best weapon in his armory. Catholics may do well to keep the fact in mind.

Of course the argument never had

any validity. Perhaps the statement never was a fact. Certainly, if the signs of England's prosperity were conspicuous, and this may readily be granted, they were accompanied with other signs which forbade hasty and rash conclusions. The riches of this country were conditioned by poverty and misery such as probably no part of the world could match. If England and Englishmen could boast of possessing wealth, and comfort, and prosperity unequalled elsewhere, yet, side by side with these things, it would be easy, as Cardinal Newman said, to point out "the cold, cruel, selfish system which this supreme worship of comfort, decency, and social order necessarily introduces; to show how the many are sacrificed to the few, the poor to the wealthy, how an oligarchical monopoly of enjoyment is established far and wide, and the claims of want and pain, and sorrow, and affliction, and guilt, and misery, are practically forgotten." The prosperity of units was built on the misery of hundreds and thousands. Is such prosperity worth pointing to as a proof, one way or another, of the accuracy of that form of religious belief which is general among the prosperous and the miserable? What has religion to do with these things?

The success of Great Britain, to our mind, was based, not on its Protestantism, but on its coal-beds, and still more on its insular position. Coal gave us command of steam, and, in consequence, control of the industries of which steam power is the dominant factor. We became the manufacturers for the world, which, not having, or not yet having found, coal supplies at home could not possibly compete with us. But time went on, and Belgium, France, Germany, Russia, America found that they could do for themselves what we had grown to fancy they must have done for them by us. Nor did its Protestantism save England in the stress of foreign competition. Having never affected this country's prosperity all along, it did nothing whatever in the day when it should have helped. As an argument, it had force; as a fact, it had none.

Material prosperity depends on circumstances and conditions quite outside the sphere of religion. Religion has its concern with the world of spirit; prosperity with the world of matter. Men may be morally bad and yet succeed in business; they may be morally good, and fail. A poor saint might make a very bad horse-dealer; and a good horse-dealer might make a very poor saint. Getting on well in this world is not always evidence of getting on well for the next. What has religion to do with commerce and manufacture? These are not the purviews of the Gospel. "Not till the State is blamed for not making saints, may it fairly be laid to the fault of the Church that she cannot invent a steam-engine or construct a tariff." Protestantism and Catholicism are equally powerless to effect worldly prosperity, and the truth of their tenets must be settled by arguments drawn elsewhere.

## Venerable Frere Benilde

According to "La Semaine Religieuse" of Montreal, the Christian Brothers, all over the world, recently celebrated the introduction before the Roman court of the cause for the beatification and canonization of one of the members of their grand order—Venerable Frere Benilde. This saintly son of the community Saint Jean Baptiste de la Salle, was a native of Puy-de-Dome, France. He began life as a teacher of primary schools at Aurillac, Moulins, Limoges, Clermont, Montferand and Riom. During twenty-one years he had been director of the school at Saugues, Haute-Loire. It would be impossible for us to tell all the great work that he did. But it is said that he operated a perfect transformation in the

children of the places where he taught. He was born, according to the decree, on the 14th June, 1805, and his parents were Jean Romancon and Anne Chanty. In his sixteenth year he became a member of the Order of Christian Brothers, at Clermont. He took, in religion, the name of Frere Benilde. He died on the 18th August, 1862, in his fifty-seventh year, at Saugues. The ordinary preliminary investigation as to this Brother's reputation for sanctity was instituted before the ecclesiastical court of Puy; and thereafter it was taken to Rome and presented before the Sacred Congregation of Rites. And as according to the decrees of the same Sacred Congregation, dated 13th May, 1901, and 13th December, 1902, no obstacle existed to the introduction of the cause. On the 22nd April of this year His Holiness, the late Pontiff, Leo XIII., signed, with his own hand, the commission for the introduction of the cause. It is this great event that has been celebrated by prayers and religious exercises of a special devotional character and in accord with the hopes of the order in regard to the ultimate triumph of the cause and the final raising of one more member of their community to our altars. It is the duty of all Catholics to join in those prayers, for the glory of the Church and of God.

## An Order in Florence.

The brothers of the Misericordia are one of the sights of Florence. They are all men usually of good family, who devote their lives to the work of burying the dead and caring for the injured in any accident or taking the sick to the hospitals. They wear long black habits with a hood over the face having holes to see through, and they look like ghosts. They carry the sick in a sort of basket, and the dead in a coffin covered with a black pall, on their shoulders. One walks in front of them, with his face uncovered. When they pass, the people cross themselves and say a short prayer for the sick or dead. It is said that the grand duke was a member of this brotherhood, and that when the cholera raged there he worked with the rest. Some of the poorer people also join the Misericordia, and the guide says that you can tell a gentleman from a peasant by the feet. They do a noble, self-sacrificing work.—Exchange.

## THE INVENTOR'S WORK.

For the benefit of our readers we publish a list of patents recently granted by the Canadian Government through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, D.C.

Information regarding any of the patents cited will be supplied free of charge by applying to the above-named firm.

- Nos.
- 83,340—Elzear Dore, Laprairie, Que. Plow.
- 83,366—Pierre Vallee, Waterbury, Conn. Rail-joint.
- 83,463—Edmond Heroux, Montreal, Que. Door latch.
- 83,497—Pacifique Desorey, Windsor Mills, Que. Process of making wool fabrics.
- 83,898—Pacifique Desorey, Windsor Mills, Que. Forming machine for felt garments.
- 83,499—Pacifique Desorey, Windsor Mills, Que. Manipulating apparatus for felt stocking forms.
- 83,500—Pacifique Desorey, Windsor Mills, Que. Felting machine.
- 83,501—Pacifique Desorey, Windsor Mills, Que. Stocking stretcher.

"Willie, you may finish this piece of pie if you want it," said his mother. "It isn't enough to save." "Mother," said Willie, when he had finished it, "a boy in the family comes in very handy when there is a little bit of pie over, doesn't he?"

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

A.O.H. LADIES' AUXILIARY, Division No. 5. Organized Oct. 10th, 1901. Meetings are held in St. Patrick's Hall, 92 St. Alexander, on the first Sunday of each month at 2.30 p.m., on the third Thursday at 8 p.m., President, Miss Anne Donovan; vice-president, Mrs. Sarah Allen; recording-secretary, Miss Rose Ward, 51 Young street; financial-secretary, Miss Emma Doyle, 776 Palace street; treasurer, Mrs. Charlotte Birmingham; chaplain, Rev. Father McGrath.

A.O.H. DIVISION NO. 6 meets on the second and fourth Thursdays of each month, at 816 St. Lawrence Main street. Officers: W. H. Turner, President; P. McCall, Vice-President; J. Emmet Quinn, Recording-Secretary, 981 St. Denis street; James Scullion, Treasurer; Joseph Turson, Financial Secretary, 1000 St. Denis street.

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