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The True Witness



MONTREAL, THURSDAY, NOVEMBER 17, 1904. PRICE FIVE CENTS

Meeting of Catholic Boys and Girls at Ottawa

TO WELCOME ENGLISH VISITORS.
 Important Announcement on Catholic Emigration Work

A meeting of the Ottawa Branch of the English Catholic Old Boys' and Girls' Association was held at New Orpington Lodge, Hintonburg, Ottawa, on Sunday night last, to welcome to Ottawa the Rev. E. Bans, Secretary of the Catholic Emigration Association, London, and Mr. Arthur Chilton Thomas, of Liverpool, England, a member of the Executive Committee.

The proceedings were opened by Mr. Cecil Arden, Canadian Agent of the Association, who in a few words explained the pleasure the old boys and girls had in welcoming amongst them Father Bans and Mr. Thomas. Mr. Arden explained that in Ottawa the old boys and girls had joined together to form an association which, while being a means of enabling them to hold social reunions amongst themselves, would also demonstrate to the people at home in England, by their condition in life to-day, the value that their emigration to Canada had been to them. Before concluding, Mr. Arden expressed the pleasure it was to them to have amongst them Mr. G. Boyne Smart, Dominion Government Inspector of British Immigrant Children and Receiving Homes, who always took so keen and so kindly an interest in everything that concerned the English boys and girls.

The Rev. E. Bans, replying, said: I can assure you that it gives me the very greatest pleasure to meet you all on this occasion. You are aware that I have taken a keen interest in the emigration of Catholic boys and girls to Canada, and have noted with great pleasure the success of those who have come to your great Dominion. That success is not only a great consolation to those who have sent you out, but also a magnificent tribute to your own personal worth; for however great the opportunities offered to a person are, they are useless to him, unless he has the good sense to avail himself of them.

I need not tell you that, this is not my first visit to Canada, nor is this my first connection with the practical work of emigration, for I have been for some time president and treasurer of an Emigration Society which has always worked in harmony with the one under whose auspices you came to Canada. Until last Monday night there were two Catholic Emigration Societies, one the Canadian Catholic Emigration Society, started by Canon St. John, and Lord Archibald Douglas, the other the Catholic Emigrating Association, to which I have already referred. Both these Societies had long desired union, but certain technical difficulties had to be overcome. These difficulties have been overcome, and union was effected on Monday last.

The form which the union took was the bringing into existence of a new Society, called the Catholic Emigration Association, taking over all the responsibilities, duties and legal rights exercised by the two old societies which then ceased to exist. I am certain that it will be a real pleasure to you to know that Canon St. John, who has worked so long and so untiringly for you, has accepted the position of President of the new Association, and will therefore still be intimately connected with the work.

The committee of the new society has felt that the most serious duty, that they had to perform was the securing of a suitable representative in Canada. They required a man who would be devoted to the work, who would expend himself for the children under his care,—they required a man who would also be acceptable to the old boys and girls. They had before them the fact that the Old Boys' and Girls' Association had made Mr. Cecil Arden their vice-president and chairman of commit-

tees. They felt, therefore, that his appointment would be acceptable to you, and they had proof in his work for one of the old societies of his devotedness to those under his care. I have therefore great pleasure in announcing that Mr. Cecil Arden has been appointed and has accepted the appointment of Canadian representative of the new society, and I feel certain that he will receive your cordial co-operation and support in his work.

I myself have accepted the secretaryship. I know that I have taken a heavy responsibility upon myself, for now not only shall I have to care for those who were sent out by the old society to which I belonged, but also for those children who were sent out by the other society.

You are aware that by Canadian law a society has the duties of a parent to those whom it brings into the Dominion until they attain the age of 18 years. The new society will therefore exercise all the legal rights conferred upon it, and for the protection and aiding of its children will put into operation certain well considered regulations, many of which have been suggested to us at interviews with many of you, the boys and girls who have been so long in the country, and who have acquired so good a name for yourselves.

For you may remember that at our last visit to Canada two years ago, we devoted much of our time to interviewing many of you individually, both at New Orpington Lodge and elsewhere, as one felt that we could best guard the rising generation by the knowledge of their difficulties acquired from the citizens of this great Dominion who had themselves been at one time in the position of emigrated children. Your experience, therefore, has helped us to a considerable extent in building up the system which will be followed in dealing with the children under our care. It is to you, the old boys and girls, that I look for assistance and encouragement in the difficult task which is before us. From the press you will be aware that from time to time certain adverse statements have been made even by responsible persons as to the character of the children who come to Canada. We have gone carefully into these statements and whilst we are prepared to admit that we emigrate children, and not angels, yet we are clear that the vast majority who have been sent out are well behaved young persons, and could there be a better proof of that fact than the company which I am now addressing, and that which I had the pleasure of addressing at Montreal last week.

In conclusion, I bless you all, I pray that none of you may ever forget that the good name of the Catholic Church so dear to us all, the good name of the old country from which you came, the good name of the emigration association which enabled you to settle in this country, the good name of the school or home in which you were brought up, the good name of those who cared for you during the tender years of your life, and your own good name is in your hands.

We are deeply grateful to you for coming here to-night to meet us. If it is a pleasure for you to see us, it is a greater pleasure for us to see you. I wish you every blessing and prosperity.

I would add one thing more. I see by papers Mr. H. B. Willing, of the Keystone Newspaper of Whitby, Ontario, has stated that he, when travelling through Ontario County, was greatly struck by the miserable manner in which English emigrated children were treated. They were neglected, did not receive proper education, were made to slave from sunrise to sunset, and were thrashed for the least offence. He did not say that this was always the case, but in nearly every instance which he followed up, he found ill-usage and neglect. We do not know whether any of the children referred to were sent out by a Catholic society, but we hope that he will furnish the names and addresses of the cases of ill-treatment. The charge he makes is a reflection upon the Canadian people, which we, from our experience, are certain is unfounded. Just as some children are not angels, so also a few employers are not all

that they should be. We shall endeavor to get into communication with Mr. Willing, as we are clear that he is acting as we are in the interests of the children. We are anxious for the fullest information, for we do not think that anybody will credit those in England who work in season and out of season for the benefit of poor children with any other motive than that of doing the best for them, and placing them in positions where they will be happy and well cared for. It is that we in England are convinced that putting children amongst the kindly inhabitants of the Dominion is for their benefit, that makes us expend vast sums in so placing them.

Mr. Arthur Chilton Thomas, of Liverpool, England, rose to beg to be allowed a word. He said Mr. Arden had referred to the pleasure it was for them to see amongst them Mr. G. Boyne Smart. While Mr. Arden was speaking on behalf of the boys and girls and the association in Canada, he could speak on behalf of the officials of the Association in England, to whom it was always a source of the liveliest satisfaction to note the deep personal interest which Mr. Smart took in the welfare of their children. He could not express in too high terms the high opinion they held in England of Mr. Smart and his work.

Mr. G. B. Smart, Dominion Inspector of British Immigrant Children and Receiving Homes, rose to congratulate the old boys and girls on the formation of an Association for mutual help and encouragement. He thought they had done a wise thing, it was a move of which he highly approved, and wished it every success. The success depended entirely upon the individual efforts of each member, and the motives which animated them in banding together. It was impossible to estimate the value which such homes as the one they were then in, were to the English children in Canada, said Mr. Smart. The condition of the Homes testified to the care and interest the people in England took in their children, even when far away, and it remained with the boys and girls to maintain the honor of the societies responsible for their emigration. He reminded his hearers that every successful case was a subject for rejoicing on the part of their benefactors in England, and this should spur them on. On the other hand, every failure was the subject of regret and sorrow to those who were watching their progress.

I am quite sure, said Mr. Smart, that no apology whatever is needed for the average Home boy; the prefix "Home" is in my opinion, and should always be, an honorable one. Concluding, Mr. Smart congratulated the new association on taking over the two existing Catholic Emigrating Societies, and expressed his pleasure at the announcement that the new association was to be under the control, in Canada, of Mr. Cecil Arden, whom he had always found so thoroughly interested in all that concerned the welfare of his charges.

Mr. Chilton Thomas, of Liverpool, in moving a vote of thanks to the chairman, impressed on his audience the advantages of the Old Boys' and Girls' Association, especially in view of criticisms that were made on the position of emigrated children, as such a meeting as the one to-day was an answer to such criticism. He paid a tribute to the work of the Misses Brennan, extending over 15 years, for emigrated children in Montreal, and said how fortunate the committee had been in securing their services in Ottawa. The Emigrating Society intended to make a special room for old boys and girls' meetings at New Orpington Lodge, and he hoped that they would make use of it. He reminded them that the Home was started and maintained at great expense to help them and begged them to remember that the regulations made were formulated to help them and for no other purpose.

Don't go to Heaven alone! Take somebody with you. Mothers, take your children with you. Pray as long as you have breath in your body—never despair, and never give up the hope that your loved ones, no matter how far their footsteps have wandered, will one day stand with you before the Great White Throne.
 —Rev. P. J. McCorty, C.S.P.

DR. DE COSTA DEAD.

He Was the Most Noted Convert Given by America to the Catholic Church.

Rev. Father Benjamin F. De Costa, whose retirement from the Episcopal ministry five years ago and subsequent reception into the Catholic Church attracted widespread attention, died on Nov. 8 in St. Vincent's Hospital. He was 74 years old and had been in poor health for more than a year.

Benjamin L. De Costa was born in Charlestown, Boston, July 10, 1831, and his earliest playground was the green sward of Bunker Hill. His father was a French Huguenot, but he died when Benjamin was only three years old. Of his mother, he says himself, in his memoirs: "I was taught by a devoted mother to say my prayers and love God. When I decided to enter the Episcopal Church she told me that it was 'next door to Rome,' and then followed me. She passed from earth to my unextinguishable regret at the age of 83. Under God, I owe everything to my mother. She was baptized in the Catholic Church in infancy through the influence of a relative and would often sound Latin sentences from the Mass in my wondering ears. Early, however, she was withdrawn from Catholic teachings, but she died in good faith. Had she lived she would have followed me, not only to the 'next door,' but to Rome itself, and assumed her rightful place in the Church of which she was in childhood an actual member."

A sister of her father was a nun in the Ursuline Convent of Charlestown that was burned by a Know-Nothing mob August 13, 1834. She was Sister Mary St. Claire, and he tells this story of a visit he made to her in the Boston Convent where the homeless Sisters were domiciled after their convent was laid in ashes.

"At the time this calamity fell upon the Ursulines his aunt, Sister Mary Ste. Claire De Costa, was a member of the community, having joined the Order at its beginning, in Boston. She was converted to the Catholic faith under the great Cheverus, later Cardinal in France.

"A short time after the destruction of the convent, the author of these reminiscences was taken by his sister, who was much older than himself, to visit Aunt Claire in Boston, where the nuns had found a temporary refuge at a religious house. Unfortunately the details of this visit are not remembered. On the sidewalk in Charlestown in front of the ancient Makepeace House, where he then lived, the little boy stood for a moment, full of childish expectation, holding fast to his sister's hand; but in an instant, like Philip translated to Azotus, he was borne away to Boston and found himself in the great hall of a conventual building, still holding on tight to the trusted hand. Then a sweet-toned bell struck a clear, silver note, and, at the instant, a figure appeared at the top of a broad, impressive staircase. It seemed as though this must be an angel, one of those beautiful beings about whom he had been told. It was his aunt, Sister Mary Ste. Claire, in the habit of the Ursulines, now seen for the first time. He remembers distinctly how she descended the stairs, not in any human style, but gliding down in a spiritual way, and sweeping towards him, all sweetness and dignity, her face beaming with a peace and joy that he had never seen before, and has never seen since, upon the human countenance. The next moment he was clasped in the arms of this fair being, a most loving kinswoman and consecrated nun. Imagination is not invoked to form the picture, so transient yet so beautiful. I shall never forget that one sweet, bright dramatic scene, and never expect to outlive the spell woven about me then. Years passed. Strange lands and peoples broke upon my sight, but scenes witnessed on four continents had no power to dim the vision of Saint Claire. The very thought of her was attended by a mysterious influence, almost a presence. Nor is this strange. The

little boy never ceased to be the subject of her prayers, kneeling daily before the statue of Our Lady of Prompt Succor, in her convent in New Orleans, whence, September 25, 1874, she passed to her rest, after more than half a century of faithful, devoted and humble service in her chosen and most beautiful order."

He tells of his early school days, and how his first lesson in Latin (which he was eager to learn) was when a son of the Emerald Isle answered in a rich brogue his question as to what "Gloria in Excelsis" meant.

In 1882, nearly forty years later, he had the legend printed in gold letters on the arch in his Episcopal church in New York, "so powerful has proved the influence of a single Sunday morning of boyhood upon all these long years." This Catholic's influence was with Dr. De Costa all his life, though he did not know it. Everywhere he went, as boy and man, as minister or layman, his eye was pleased with her ceremonials, his ears delighted in the music of her hymns and chants, his heart was touched by the application of her ritual to every known want of the human soul, and his steady mind recognized the rock on which dogma and practice were built for eternity. But all man's knowledge and keen judgment and fine feelings avail but little if the grace of God be lacking. But "Blessed are the pure of heart, for they shall see God." This grace came from God, and was at once fully responded to. Dr. De Costa was added to the impressive procession of Anglican clergy and laity that for forty or fifty years past had been moving on from Canterbury to Rome.

After years of heroic effort as an Episcopalian to ward off the disintegration of Protestantism he left his old associates, the old parishioners whom he loved as a father, and who loved him, stepped inside the true fold just outside of which he had worried along for over sixty serious years.

The New York Independent (Protestant) said of his conversion: "Dr. De Costa goes home. He has done what was expected of him—he has gone over to the Roman Communion. He has satisfied himself and he is glad, and we are glad. If he belongs there he ought to go there. There he seeks rest, and there we hope he will find authority and peace."

And again in the same paper: "Dr. De Costa has been best known to the people of the United States for his periodical assertions of the 'failure of Protestantism.' He has always disliked the word Protestant—and a bad word it is for a religious body."

De Costa's conversion made a stir in Protestant circles, and gave him opportunity to put forth in the press and otherwise many a grain of thought for the doubting, and for the thoughtless, the good fruits of which only God may ever know.

In Archbishop Farley he found a true and warm friend. It was the Archbishop's solicitude that enabled and encouraged him to prepare for ordination, though he was then past man's allotted three score and ten. He was ordained in Rome in October, 1903, and after saying daily mass for a month or so his failing health warned him to leave Rome and get home to New York, where he wanted to die. Accompanied by a nurse, one of the "Little Company of Mary," he was brought to St. Vincent's Hospital. Like a tired child he went to his sleep there on November 3. In the parlor he lay in state, surrounded by the sisters and scores of his old Episcopalian parishioners, as well as scores of old Catholic friends and fellow converts of "The Converts' League," of which he was president.

Dr. De Costa's experiences in various New England schools are pleasantly narrated in his "From Canterbury to Rome." He early showed talents for poetry and painting, and might have made a name for himself in either if a higher call had not been sounding in his ear always from his very earliest dawn of reason. Religion had come to be something real to him, even as a boy, and he resolutely put aside palette and brush and "ranged in the second-hand book stores for Latin

and Greek grammars and lexicons."

At twenty he entered Wilbraham Seminary, Massachusetts, where a four years' course gave him a good hold of mathematics, logic, Latin and Greek. Here he got interested, accidentally, in Scandinavian literature and history, which resulted in that splendid volume of his published in 1868, "The Pre-Columbian Discovery of America by the Northmen," and in connection with which he made his first visit to Rome and the Vatican archives. His artistic and poetic nature was charmed with so many things in Rome that this visit was often repeated, and he had only words of praise for the church and Pius IX. and his illustrious successor, though he remained a good Protestant all the time. He studied theology in Concord, and in the face of many obstacles sought and obtained ordination in the Episcopal Church, believing that its ministry was apostolic. It was only when he was convinced that only Catholic bishops could claim succession from the Apostles that he, in 1899, became a Catholic.

When the Civil War broke out the young Episcopalian churchman went as chaplain to the Fifth Massachusetts Infantry. Later he was with the Eighteenth Massachusetts, and was a friend and admirer of Father Scully, the Catholic chaplain of the Irish Ninth Massachusetts. Then he came to New York to St. Philip's in Mulberry street, and, in connection with his church work, published with Dr. Henry C. Potter (now Bishop Potter), "The Christian Year," and his one large work, "The Rector of Roxburgh." In May, 1873, he began a tour of Europe, staying abroad nearly three years, seeing Catholic life, and liking it wherever he went, yet not dreaming of entering it.

His journal of that three years' trip is very pleasant reading. He has a pleasant style, full of quiet humor, and he always saw the good in his fellowmen. On his return he was given the rectorship of St. John the Evangelist, at West Eleventh and Waverly place, New York, where for eighteen years he did his duty as he saw it, preaching and writing, and in time making St. John's the headquarters for many social reform movements—making valuable contributions to the book world.

In 1894 he went to Palestine, where he met Dr. Burstall and Father McLaughlin, and where his admiration for Catholic practices grew daily. In 1896 a second voyage to Jerusalem drew him further away from the emptiness of Protestantism, and when in 1898 he once more visited the East, staying on his way home a good while in Italy, came back a Catholic in heart and prepared for the step which soon followed—the resignation of his place as an Episcopal minister and his humble and complete submission to the one true church, so plainly revealed to him.

NEW ONTARIO DIOCESE.

The official announcement from Rome with regard to the division of Peterborough Diocese was read on Nov. 13 in St. Peter's Cathedral. This was accompanied by the documents appointing Rev. Father Scollard, of North Bay, Bishop of the Diocese of Sault Ste Marie, the name of the new jurisdiction. The latter will be 800 miles in extent, and includes Nipissing, Algoma, and Thunder Bay Districts. These constitute a territory considerably larger but less compact than the remaining portion of the diocese, which comprises the counties of Durham, Northumberland, Peterborough, Victoria and the Parry Sound District.

Rev. Father Scollard, who will be the new Bishop, was born on Nov. 4th, 1862, in Ennismore Township, in the County of Peterborough. He was educated in the local primary schools, and later in St. Michael's College, Toronto, and the Grand Seminary, Montreal, in both of which he took a very high standing. On the 21st of December, 1890, he entered the priesthood. For five years he was stationed in Peterborough, and in February, 1896, he went to North Bay, where he has been located ever since. He will be consecrated Bishop in St. Peter's Cathedral, Peterborough, about the first of January next.

WOMEN'S DEPARTMENT.

Conducted by HELENE.

We have been hearing so much of the strenuous life that we are forced to pause and ask ourselves what is its literal meaning. We search the dictionary and we find that strenuous means a "striving for." How much there is of this striving in the tide of human affairs can be estimated in a greater or less degree by closely observing those who are struggling always for pre-eminence in the busy race. There is the woman with the hobby; the woman with the mind capable of solving all problems which puzzle the great body of society; the woman who attends her club with the same assiduity, if not more, than any man; in short, the woman who is leading (as she likes to term it—incorrectly, possibly), the strenuous life—and in life measure the sterner class. The politician eschews the ordinary affairs of life in his eagerness for position and power; the business man amassing a fortune, keeps on the highest tension, irrespective of all warnings that the cord may snap at any moment; the athlete in his effort to pile up records, heeds not that he may be handicapping himself mentally and physically. And all this in the blind following after the strenuous life. Is it worth it all, is a question still to be answered.

FASHION NOTES.

Brown and green colorings run through all the gamut of shades and bid fair to hold their prestige throughout the entire season. The vivid coq de roche and similar shades of orange have become common and are being relegated to the ready-made attire and the pleasures of the crowd.

Champagne tints, so popular last season, have not entirely been set aside and the pastel shades are holding their own despite all predictions to the contrary. The lightest shade of pearl grays has become exceedingly popular in Paris, and is as popular in the evening as in the day. White, however, is the evening color.

The high turnover collar of embroidery is especially pleasing to women with long necks.

The American women have taken to the collar and stock of transparent lace and preserve in outline all the outlines of the Parisian mode but in a distinctly American manner. All day dresses are made high in the neck, and those who want some other style of collar and stock may please themselves in the matter.

TIMELY HINTS.

A sand bag is said to be greatly superior to a hot water bag, which many people prize so highly. Get some fine, clean sand; dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with dry sand and sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and also enables you to heat the bag quickly by placing it in the oven or on the top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle or a brick. The sand holds the heat for a long time.

To get the full flavor of the peas, beans, etc., that go to make up a genuine vegetable soup, do not dissipate their strength by boiling in water and then draining off, but use simply what will barely cover them, adding from time to time to replace the waste by evaporation soup from the soup pot, which should be kept simmering conveniently near. A half hour before serving, strain out all the bones and bits of meat from the latter, put vegetables in and stir in an "egg-drip" of beaten egg and flour, just before turning it out into the tureen.

A sandwich dear to childhood is simply bread, butter and sugar, with a liberal sprinkling of powdered cinnamon. Try this for the school lunch basket.

When stoning raisins rub a little butter upon the fingers and the knife, this will prevent the feeling of stickiness.

To clean bureau drawers begin with the top one. Turn everything out, laying aside soiled ribbons or collars, or bits of lace that have passed their days of usefulness. These can be cleaned or destroyed after house cleaning days are over. Preserve them unless they are hopelessly worn. If worn, get rid of them in the quickest and easiest way. Turn the drawer bottom up and brush it out with a broad, soft paint brush, wipe out with a dampened cloth and then go over it with a cloth wet with a few drops of alcohol. The drawer is then ready to receive the ribbons, laces and accessories which one usually finds in that top drawer. The alcohol dries the drawer and makes it possible to replace the articles at once. The remaining drawers can be cleaned in the same way. And when all drawers and bureau drawers have been gone over a long step has been taken towards the dreaded house cleaning.

A curling fluid said to be very efficacious in keeping the hair in curl is made as follows: To one pint of hot water add one-half ounce of refined borax and one dram of gum arabic. When the ingredients are dissolved add two tablespoonfuls of spirits of camphor. Strain through fine muslin and bottle for use. Moisten the hair with the fluid and roll up each lock on kid or paper curlers and leave until perfectly dry.

THE "SIMPLE LIFE."

We are hearing a great deal nowadays about the simple life, and we need to hear a good deal more. But we women all know, don't we? that it is one thing to establish an ideal and another to live up to it in detail. Here, as ever, lie our strength and our weakness. It is we, after all, not the good Pastor Wagner nor any other man, who have to work out our own salvation from the fettering trifles that hold us back from our highest usefulness and happiness. We have to call upon the strength of our minds to order these little things so that neither they shall suffer nor the great things, but so that they, being in order and fit subordination, shall add their beauty to life. To do it we need to take the broad view. However busy our hands may be with the little things, our minds must see them in the large, in the fullness of their relationship. We need to let the light of eternal spaces in upon the confusing clutter that distracts us. In that illumination we shall, by slow degrees, find a place for every genuine duty, put it in its place, and with a firm hand keep it there. We shall at once see that we need a large supply of patience—that we cannot expect to learn how to live until just before we die, if then; but that, being steady and still, we can move others on and up a little at a time. The comfort will be that we shall move others up with us—Those We Love Best, Those We Love Next Best, and Those of Whom We Are a Part. We shall see the righteousness of play and rest and take our share—nay, plan and look out for our share—with a thankful heart. And our happy husbands and children will rise up and call us blessed.—Harper's Bazar.

FOR WASHING FANCY WORK.

Any sewed work, whether in silk or wool, in which the colors are likely to run, should be washed in bran water. To prepare this, put a pint and a half of bran into a large muslin bag and sew it up loosely, leaving room for the bran to swell. Put this bag of bran into a lined or tinned saucepan with two quarts of cold water, bring slowly to the boil, and then boil gently for half an hour or longer. Then pour off the water into a basin or small washing tub, and add as much cold water as will cool it down to a lukewarm temperature. Return the bag of bran to the saucepan, add the same amount of cold water as before, and boil again. A second and even a third water may be obtained from the bran in this way. This bran water contains a soapy substance which will in an ordinary way be found sufficient for washing purposes. Only if the work is very dirty, and the colors do not appear to be running, a very little melted soap may be added; but care must always be taken to choose a perfect-

ly plain yellow soap for such purposes, and one that has the least possible amount of alkali in it. Wash the work quickly in this bran water squeezing it well and kneading it up and down in the water; then prepare a second bran water, and wash a second time if necessary. It will be better to finish off one article entirely before commencing another, as the shorter time such things are in water and damp the better. The rinsing may be done either in bran water or in tepid plain water, and then in cold, unless the article is woollen, when tepid water only should be used. For anything that cannot be starched the rinsing in bran water will be the most suitable, as it will give the slight stiffness necessary. If starch is used, it must be very thin, as for table linen. Wring out well, and unless it is something with a very highly raised pattern, put it through the wringing machine between the folds of a cloth. The wringer really does less harm than wringing by hand; only with raised work it flattens it too much, and if it is hard, thick sewing it might be destructive to the rest of the material by pressing into it. Shake the things out after wringing and either hang up to dry for a short-time or wrap them in a dry towel. When the work is nearly dry proceed at once to iron it. Never touch the embroidered part, whether in silk or wool, on the right side; it must be well pressed out on the wrong side, only a piece of muslin being laid over it. Then the material or foundation itself may be ironed on the right side, especially if it is linen or anything else suitable and the ironing must be continued until the article is quite dry. Hang up to air before laying away.

TO PACK AWAY WHITE MUSLINS.

Housekeepers are now called upon to begin to pack away summer dresses and house hangings to prepare for the winter season, when thin stuffs are banished. Plenty of white wrapping paper and white wax alone are necessary to keep all frocks and muslins perfectly white even after they are ironed. To begin with under no condition should any white garment or drapery be put away with the least soil on it. No matter how trifling the stain may be, it will "set" and spread, so that after some months the garment will be affected by it. Having things "rough dry" has one point in its favor, and that is that garments merely washed and dried, without ironing, do not need to be carefully packed. But when they are to be nicely done the mode of procedure is entirely different. Everything should be as carefully laundered and ironed as though it were to be worn next day, for by following directions they will not "yellow." Instead they will come out fresh and white months later. Have quantities of white wrapping paper, plenty of tissue paper and thin cakes of white wax, such as is bought cheaply at drug stores, for curiously enough these white wrappings and wax take the yellow and will be stained with it, while the garment within remains snow white. Then take each frock, stuff the sleeves carefully that they may not muss, and between the folds of each lay several slabs of the wax, then wrap the whole in white paper, and close each edge so that the air will not reach it. Tie very firmly, and place in a chest of drawers or trunk and put away until next season. If this is done properly they will be perfectly fresh a year later. When it comes to draperies, muslins, cretonnes and other such things, they should be differently packed. But under no condition should they be laid away without first cleaning. Even though there are no spots on them, the dust of a season is enough to make them require a dry cleaning. This may be done by having them hung on a line, thoroughly beaten, brushed, and then left to hang for some hours in the air. If the colors are such that a bright sun will fade them, have them hang over night in the kitchen. The point is they should be kept in the dark.

RECIPES.

Horseradish Sauce.—Make cream sauce just like that for caper sauce, and instead of the capers stir in a ten cent bottle of horseradish, which comes excellently prepared. Also stir

in a heaping teaspoonful of a grated white onion.

Maitre d'Hotel Sauce.—This simple and excellent sauce always improves boiled or fried fish, and is considered an acceptable dressing for broiled steaks and veal chops. To make it in perfection, put a heaping tablespoonful of good butter in a big, heavy earthen cup, add a level teaspoonful of finely chopped parsley, stand the cup in a shallow saucepan of hot water over the fire and stir the parsley and butter together till the butter is melted. Then add a saltspoonful of red pepper, stirring it in well. Last of all, add three generous tablespoonfuls of strained lemon juice. Stir the whole thoroughly and pour the sauce over the fish, the soft shell crabs or whatever it is to be served with.

Queen Croustades of Rice.—Boil two cupful of well-washed rice in

one quart of chicken or veal broth with one tablespoonful of butter. When the rice is soft and the liquid is all absorbed, add half an ounce of grated cheese, and salt, pepper and nutmeg to taste. Mix well and then turn out, in a round buttered pan, spreading it over the bottom an inch thick. Let stand until cool. Dip a large biscuit cutter in hot water and cut out the croustades. Mark out the centres of each with a smaller round cutter, but do not "cut" them out. Dip the rounds in beaten egg, then in breadcrumbs, and fry in hot fat; remove the centres carefully and fill with creamed chicken, mushrooms or salmon, put on the rice tops, and serve.

Sweetbreads and Canned Mushrooms.—Boil the sweetbreads carefully for three-quarters of an hour; pick them apart, rejecting the membrane. Drain and chop fine one can of mushrooms; mix them together and let them stand in the refrigerator for an hour or two. Put two tablespoonfuls of butter and two of flour in the chafing-dish; add a pint of milk, stir until the sauce thickens; add the sweetbreads and mushrooms, a level teaspoonful of salt and a saltspoonful of pepper. Serve when hot. Chickens may be cooked after the same fashion.

MARGARET.

One of the pleasantest sights, to the delegates and visitors attending a recent National Suffrage Convention in New Orleans, was the statue of Margaret Haughery, said to be the first monument ever raised in the United States to a woman. Her story is worth telling.

Little Margaret Gaffney, a child of Irish descent, was early left an orphan in Baltimore, where her parents had died of yellow fever. She was brought up by kind-hearted people, and married a young man named Charles Haughery. More than half a century ago, she went with him to New Orleans. Left alone in the world by his death and that of their only child, the young widow became a domestic servant in an orphan asylum conducted by the Sisters of Charity. Later she took the management of their large dairy, "But her heart was also in every other branch of their work," says Geo. W. Cable. "She toiled for them and their orphan wards with the ardor of a mother, and found all her joy in seeing them gradually rise out of want into comfort and finally into independence. Almost the only smile of amusement that the incidents of her life afford is that provoked by the true picture of the young widow trundling through the streets to the asylum a wheelbarrow load of provisions, given to the orphans on condition that she would so carry it to them. She remained in this connection for many years, always greater than her station, greater than she knew. When at length the institution paid its last dollar of debt, she left it, to pursue the dairy business on her own account."

Her business thrived greatly, and in 1860 she opened a little bakery in the heart of the business part of the city. It grew under her management into an immense steam bakery, and Margaret accumulated a large fortune, which she dispensed with unstinted generosity, especially to orphans, of both sexes, and of all creeds.

She remained wholly simple, modest and unassuming. "Riches and fame might spoil Solomon; they did not spoil Margaret." She always wore a dress of some thin, slaty-gray fabric, and a Shaker bonnet of the same color. Thus arrayed she passed daily through the streets in a dingy milk-cart—later a bread-cart—driving a slow, well-fed horse. Everybody knew her and said, "There goes Margaret, the orphans' friend." Mr. Cable says:—

"The whole town honored her. The presidents of banks and insurance companies, of the Chamber of Commerce, the Produce Exchange, the Cotton Exchange, none of them commanded the humble regard, the quick deference, from one merchant or a

dozen, that was given to Margaret. They called her by her baptismal name, as they do queens and saints, because they loved her."

Another writer says: "Everyone, from the banker to the newsboy, would salute her as she sat at the door of her office of a morning, for everyone honored and respected her. They knew the great golden heart that lay beneath her plain and simple garb. She had never learned to read and write, and yet she died as no woman in New Orleans had ever died, giving away thousands of dollars to the poor little orphans of the city; a simple "Margaret Haughery (her mark)" was the signature to her will. No orphan asylum was forgotten; Jew and Protestant and Catholic were all remembered, for "They are all orphans alike," said Margaret, "and I was once an orphan myself." She had such a funeral as no woman in New Orleans had ever had; and almost before any one could tell how it began, the idea of a monument seemed to be in every mind. The ladies of New Orleans met and undertook to raise the money, and one morning, almost before the people of New Orleans, whom her presence had ennobled, and the little orphans whom she loved so well, could realize it, they woke up to see their good friend Margaret sitting just as she used to do in life, in the same old chair, in her old familiar dress, in the grassy plot in the square where she used to watch the orphans playing in front of the home that she had built for them; and around her shoulders the ladies had thrown not her old shawl that she used to wear, but the "state occasion shawl," as Margaret used to call it, crocheted for her by the little six year old tots of St. Vincent's Home. The City Council, by a special act, called the spot "Margaret Place."

Margaret erected the asylum that faces the square, the New Orleans Female Orphan Asylum, and the St. Vincent's Infant Asylum, and she helped to build St. Elizabeth's Industrial Home for Girls, where orphan girls are trained in art and in housework.

It is said that she was not beautiful, that her hands were "just big Irish hands," and her feet corresponded; that in her later years she had almost no shape; yet the figure on the monument is both womanly and motherly, with an arm thrown caressingly against her. Pleasant stories are still told of the little treats that she delighted to make for the orphans with the good things from her bakery; and a halo of loving kindness will always surround her memory.—Alice Stone Blackwell, in Woman's Journal.

Science Proves Women Think Quicker than Men.

(Chicago Tribune.)
Do women think more rapidly than men?
Recent experiments made in psychological laboratories, both in this country and abroad, have proved beyond the peradventure of a doubt

that the female of the human species is far superior to the male in this respect. Her perceptions are much keener, and her thought processes are so much quicker, that a special faculty called "intuition"—a sort of second sight of reason—has commonly been attributed to her.

But as a matter of fact (according to the new psychological definition), "intuition" is nothing more or less than an exceedingly rapid process of

reasoning. One might say that a woman's intuitions are not always correct; but the obvious reply is that the same is true of the conclusions mental operations.

There are ways, however, in which anybody may test this matter for himself, without the aid of any psychological apparatus. Cut a short paragraph from a newspaper and give it successively to a number of persons of both sexes, asking each one to read it and afterwards to write down what he or she remembers of the context. Allow only ten seconds to each individual for the reading. As a result, it will be found that the women read quicker and remember better. The difference, indeed, is striking.

A woman puts the same faculty into operation when at a glance she takes in all the minutiae of another woman's costume. A woman, after hastily inspecting a furnished house, is commonly able to describe in detail the furniture of every room, the arrangement of everything, even to the pattern of the gas fixtures and the ornaments on the mantel shelves and the character of the kitchen outfit. Rapidity of perception leads to swiftness of thought, and hence the nimbleness of mother wit, often so noticeable and brilliant an endowment of feminine intelligence, whether it displays itself in tact, in repartee, or in the general alacrity of a vivacious mind.

A machine used for measuring quickness of thought consists most importantly of a large pasteboard disk with a round hole in the middle and a clock which, controlled by electricity, measures time to the thousandth of a second. The person under test watches the disk, in the middle of which a little card appears once a minute, dropping into view and occupying the place where the hole was. In falling it completes a circuit, which sets the clock going. The observer, the instant she sees the card, touches a key which stops the clock, and thus it registers the exact time required for the perception of the object.

Next, cards of different colors are used, and the person under test is required to touch the key only when the white one appears. This is done several times to get the average, from which is subtracted the time recorded in the first experiment. The difference is the time required to think. Then cards are dropped and different words printed on them, and the observer is expected to utter some associated word as quickly as possible after taking in the meaning of the word shown. For instance "sky" appears and she says "blue." Again the perception time is subtracted and the difference is the time expended in forming an association of ideas.

A woman's brain weighs five ounces less than a man's. In childhood her mind develops much more rapidly than that of her male competitor, but it is claimed that she catches up with her and passes her at seven years of age. During all her life, however, she is much more keenly conscious than he is of what ever is going around her, and may be said to be in closer touch with her environment.

Comparing the mental attributes of the sexes a great scientific authority, Prof. George Romanes, says: "Whether we are to consider the higher type will depend on the value we assign to brute force. From our point of view the magnificent spirit of South America, which is large enough to devour a humming bird, deserves to be regarded as a superior creature. But from another point of view, there is no spectacle in nature more shockingly repulsive than the slow agonies of the most beautiful of created beings in the zoological scale. And, though the contrast between man and woman is happily not so pronounced in degree, it is nevertheless a contrast of the same kind. The whole organization of woman is formed on a plan of greater delicacy, and her mental structure is proportionately more refined. It is farther removed from the struggling instincts of the lower animals, and thus more nearly approaches our conception of the spiritual."

EARL SPENCER IN HIS SEVENTIETH YEAR.

Earl Spencer, the greatest of English statesmen, and also, after Gladstone, the greatest of English Home Rulers, has just entered his seventieth year. It is interesting to remember that one of Lord Spencer's uncles, the Hon. George Spencer, came a Catholic in his youth, and joined the Passionist Order, becoming a Catholic propagandist among the aristocrats of England.

OUR BOYS.

Dear Boys and Girls: I suppose you are all ambitious, that you have a nice story. Or how about much school children enjoy practice it would be for you ones. Let me see what you

Dear Aunt Becky:— We have been taking the Tress for a long time, and I children's page so much. I wrote a letter before to a p would like to see this in p have a dear baby sister. We her very much, she is so cut is just beginning to walk and me everywhere I go. Your friend, MADEIRA

Ottawa, Nov. 12. Dear Aunt Becky:— We have been taking the Tress for a long time, and I children's page so much. I wrote a letter before to a p would like to see this in p have a dear baby sister. We her very much, she is so cut is just beginning to walk and me everywhere I go. Your friend, MADEIRA

Dear Aunt Becky:— I am just ten years old and go out to school. I have a nice short while every day an invalid, but I still have a good time. My papa and I get me everything to make n py. You see, I have to go in a wheel chair, but papa t out driving nearly every day. He is specially fond of game arms, and takes such good care. I have nine dolls, a litten, a Japanese pug, a c games and books to no end. I am going to take mamma and down south in a little while, bye. Your friend, CAROL

LOOKING THROUGH BLUE TACLES.

"Oh, yes," you say at once know what they are. They are sort of glasses that peop when their eyes are weak, o the sun shines too brightly c snow." Perhaps some of yo even tried on a pair, and kno you look through the dark g seems as if the sunshine had soul, and the flowers and tree gone into mourning. You lay aside at last as gladly as yo from a gloomy cellar into God and air.

The glasses of which I am g speak, however, are not of th sort, although they produc much the same effects. They are called magic glasses; they are certainly invisible. I looked into some of the p eyes which ever opened c round world without dreamin they looked back at me throu spectacles.

It almost seemed the other ing as if some bad fairy had a pair of these glasses over eyes during the night, for w I awoke up she looked around h a gloomy face as if the whole were draped in black. The beams were playing hide ar upon her bedroom floor, but never noticed them. She very slowly, because she coul her things. This sort of blue tacles, I have noticed, nev proves the eyesight. She hun many minutes for her shoes a hair-ribbon, and her comb, each of them was in plain that the breakfast bell rang she was half ready.

Even after she got down nothing on the table looked a ing—the fault of the blue again. The steak seemed to and the muffins too well don nothing just right by any cha At school it was no better. through the blue spectacles th lessons seemed unusually diffi be sure, May Martin, who is younger than Irene, and as a quicker to learn, worked the

OUR BOYS AND GIRLS.

BY AUNT BECKY.

Dear Boys and Girls:

I suppose you are all so busy studying, as it is getting on to examinations, that you have forgotten the corner. Well, how about having a nice story. Or how about sending an essay. I know very well how much school children enjoy essay-writing, and apart from the excellent practice it would be for themselves, it would be helpful to the younger ones. Let me see what you will do.

Your friend,

AUNT BECKY.

Dear Aunt Becky:-

We have been taking the True Witness for a long time, and I like the children's page so much. I never wrote a letter before to a paper, so I would like to see this in print. I have a dear baby sister. We all like her very much, she is so cute. She is just beginning to walk and follows me everywhere I go.

Your friend,

MADELINE.

Ottawa, Nov. 12.

Dear Aunt Becky:-

What do you think of having a crow for a pet? We found it in the country this summer. We were going along the road and saw this black thing moving. On close inspection it turned out to be a crow with a broken wing. They are such a nuisance to farmers that they try to shoot them. We took the poor thing home and fixed it up. It became quite tame, and we made a great pet of it. We call him Jack. He is specially fond of grandmother and will sit hours at the time on her shoulder if she is knitting or reading.

CHARLIE F.

Hintonburg, Ont.

Dear Aunt Becky:-

I am just ten years old and do not go out to school. I have a governess a short while every day. I am an invalid, but I still have a pretty good time. My papa and mamma get me everything to make me happy. You see, I have to go round in a wheel chair, but papa takes me carrying nearly every day. He carries me down stairs in his strong arms, and takes such good care of me. I have nine dolls, a little kitten, a Japanese pug, a camera, games and books to no end. I was away all summer, and papa says he is going to take mamma and me down south in a little while. Good-bye.

Your friend,

Caroline.

Brockville, Nov. 9.

LOOKING THROUGH BLUE SPECTACLES.

"Oh, yes," you say at once, "we know what they are. They are the sort of glasses that people wear when their eyes are weak, or when the sun shines too brightly on the snow." Perhaps some of you have even tried on a pair, and know when you look through the dark glass it seems as if the sunshine had lost its soul, and the flowers and trees had gone into mourning. You lay them aside at last as gladly as you come from a gloomy cellar into God's light and air.

The glasses of which I am going to speak, however, are not of the same sort, although they produce very much the same effects. They might almost be called magic glasses, for they are certainly invisible. I have looked into some of the prettiest eyes which ever opened on this round world without dreaming that they looked back at me through blue spectacles.

It almost seemed the other morning as if some bad fairy had slipped a pair of these glasses over Irene's eyes during the night, for when she waked up she looked around her with a gloomy face as if the whole world were draped in black. The sunbeams were playing hide and seek upon her bedroom floor, but she never noticed them. She dressed very slowly, because she couldn't find her things. This sort of blue spectacles, I have noticed, never improves the eyesight. She hunted so many minutes for her shoes and her hair-ribbon, and her comb, though each of them was in plain sight, that the breakfast bell rang before she was half ready.

Even after she got down stairs nothing on the table looked appetizing—the fault of the blue glasses again. The steak seemed too rare and the muffins too well done, and nothing just right by any chance. At school it was no better. Viewed through the blue spectacles the day's lessons seemed unusually difficult. To be sure, May Martin, who is a year younger than Irene, and as a rule no quicker to learn, worked the arith-

metic in half an hour and could then give her attention to her history lesson. But Irene, for the first time that term, failed in both recitations. And the worst of all was that she missed for the second time, Irene was sure she saw her dearest friend, Kitty, glance at May with a scornful smile on her lips. Irene laid her head on her desk and cried till noon. Such trouble do these magic spectacles bring their wearers.

It was a relief to the whole family, and most of all to Irene herself, when she crept to bed that night, tired and worn out from the day's troubles. And yet the day had been as good as other days, with as many opportunities for happiness and helpfulness. But looking through her magic glasses she had seen everything darkened and distorted.

How many of you have a pair of these blue spectacles which you put on occasionally in the morning and wear through the day, making yourself and those about you heartily uncomfortable? Would it not be a good idea to throw away this troublesome property, and to always look at God's world as it is, with all the light and brightness and beauty which He intended should help to make us happy?

A GOOD LESSON.

A boy was sitting on the steps of a house. He had a broom in one hand and a large piece of bread and butter in the other. While he was eating he saw a poor little dog not far from him. He called out to him, "Come here, poor fellow!" Seeing the boy eating, he came near. The boy held out to him a piece of his bread and butter. As the dog stretched out his head to take it, the boy drew back his hand and hit him a hard rap on the nose. A gentleman who was looking down from a window on the other side of the street saw what the boy had done. Opening the street door he called out to him to come over, at the same time holding a sixpence between his finger and thumb. "Would you like this?" said the gentleman. "Yes, if you please, sir," said the boy, smiling. Just at that moment he got so severe a rap on the knuckles from a cane which the gentleman had behind him that he roared out with pain. "What did you do that for?" said he, making a long face and rubbing his hand. "I didn't ask you for the sixpence." "What did you hurt that dog for just now?" asked the gentleman. "He didn't ask you for the bread and butter. As you served him, I have served you. Now, remember hereafter that dogs can feel as well as boys." — Boston Budget.

NO WASHING THERE.

A traveller from Russia says that Russian babies in Siberia are not very attractive. And when he tells one of the reasons, we do not wonder at his thinking so.

He says that one day he noticed in one of the houses a curious bundle on a shelf; another hung from a peg in the wall, and a third hung by a rope from the rafters; this one the mother was swinging. The traveller discovered that each bundle was a child; the one in the swinging bundle was the youngest.

The traveller looked at the little baby and found it so dirty that he exclaimed in disgust: "Why do you not wash it?"

The mother looked horror-stricken and ejaculated: "Wash it? Wash the baby? Why it would kill it!"

What a happy country Russia must be for some boys! They would never hear, "Wash your face and hands," nor, "Have you brushed your hair?" But, O, how they would look!

ALL CAN BE GENTLEMEN.

Birth and wealth neither exclude nor guarantee civility. The poor man may be just as upright, temperate and polite, as the rich; the machinist at the bench, just as kind, gentle and honest, as the judge; the miner just as courageous, self-respecting and civil as the senator—in short all men can be true gentlemen. The simple fact that one has chosen to spend his life behind the hoofs of

horses unshod and another prefers to wield the pen, is no reason why one should be refined and the other remain rude in discourse and demeanor. The blacksmith will find civility just as essential to success in his business as the banker.

A little proverb learnt in cradle days underlies this art of pleasing by being pleased—"Honesty is the best policy." A man of gentlemanly character will at all times be found honest, upright and straightforward. He does not prevaricate, hence has no cause to feel uneasy about his statements; his law is justice. When he says "Yes," it is a law; and he has no fear of the trying "No," at the proper time. Truthfulness shows in all his actions as well as in his speech,—in a word, he is what he seems.

WHERE'S MOTHER?

Bursting in from school or play, This is what the children say; Trooping, crowding, big or small. On the threshold, in the hall— Joining in the constant cry, Ever as the days go by— "Where's mother?"

From the weary bed of pain This same question comes again; From the boy with sparkling eyes, Bearing home his earliest prize: From the bronzed and bearded son, Perils past and honors won— "Where's mother?"

Mother with untiring hands At the post of duty stands; Patient, seeking not her own, Anxious for the good alone Of the children as they cry, Ever as the days go by— "Where's mother?"

KINDNESS OF BIRD TO BIRD.

A correspondent of Outing writes: "I am sure you would like to hear of a generous woodpecker I saw this summer. I was on a farm in Somerset county, Pa., and out in the orchard I saw this red-head perched on a post of the worm fence with a grub in his mouth. The world was full of young blue-birds just then, and a little flock was dancing on the grass. Presently one of them sidled up to the woodpecker and opened his mouth, whereupon the obliging red-head gave him the grub. I would hardly have believed that if I had read it, but seeing is believing. I have seen a little chipping sparrow make a business of feeding some half-fledged robins. She watched for her opportunity and whenever both parents were away from the nest she rushed in with her morsel. The robins resented her officiousness and hustled her out of the tree whenever they caught her there. I have heard of a wren that fed a brood of young robins in a similar way, and of a male bluebird that fed some young birds that were in a nest near its own. I do not suppose that these acts of kindness among the birds spring from any altruistic feeling, but that they are simply the overflowing of the parental instinct."

LITTLE LAUGHS.

THAT "ENGLISH ACCENT." There was unconscious satire, writes Sir Archibald Geikie, in his "Reminiscences" in the answer given by a housemaid to her mistress, who was puzzled to conjecture how far the girl could be intelligible in London, whence she had returned to Scotland. "You speak such broad Scots, Kate, that I wonder how they could understand you in London."

"Oh, but, mam, I aye speek English there."

"Did you? And how did you manage that?"

"Oh, mam, there's naethin' easier. Ye maun spit out a' the r's and gie th' words a bit chaw in the middle."

BRAINS NOT NEEDED.

Sir Conan Doyle once told a story of an English officer who was badly wounded in South Africa, and the military surgeon had to shave off that portion of his brain which protruded from his skull. The officer got well, and later on in London the surgeon asked whether he knew that a portion of his brain was in a glass bottle in a laboratory. "Oh, that does not matter now," replied the soldier; "I've got a permanent position in the war office."—Catholic Deaf-Mute.

ABOVE FALSEHOOD.

Remember that neither the malice of those who defame thee by evil reports, nor the error of those that believe falsehood, can make thee differ from what thou art, nor take away the virtue of thy greatness of soul, which lifts itself above falsehood uttered or believed.

ST. JEAN BAPTISTE.

Colossal Statue in Rome to the Founder of the Christian Schools.

A colossal statue of St. Jean Baptiste de la Salle, founder of the Brothers of the Christian Schools, who was canonized by the late Pontiff, Leo XIII., is about to be placed in St. Peter's, in the company of the other huge statues which decorate the niches in the nave and which commemorate the founders of Religious Orders and Congregations. The statue is the work of Commendatore Cesare Aureli, whose studio is in the Via Flaminia. The group, for the chief figure has two smaller accompanying figures, is cut out of a single block of Carrara marble. The statue of the Saint is 15 feet 3 inches in height; two smaller statues, one 10 feet high and the other two feet six inches, represent two youths, arrayed in the costume of the people of the 16th century. The whole group weighs 18 tons. The removal of it from the artist's studio along the Via Flaminia over the Pons Miliarius, and by the road that skirts the Tiber to St. Peter's, began two hours after midnight on a sort of sledge drawn by 20 horses. It must have been a strange sight to see the huge mass, lighted by the brilliant beams of an Italian moon, dragged along in the silence of the night in the desolate roads that lie between the artist's studio and the great dome of St. Peter's!

In the right hand side of the nave, above the statue of St. Philip Neri, Founder of the Congregation of the Oratory, there is an empty niche now almost hidden behind a huge scaffolding, and which is destined to contain the statue of Saint Jean Baptiste de la Salle.

Nowadays there are few subjects that force themselves upon our attention with such resistless power as the question of education, writes Mary Banim. But besides this urgency of popular education, there is another phase of the question looming up every now and then with remarkable significance, and by no means confined to the adherents of the Roman Catholic Church. Recently the religious features of the educational problem have been descanted upon by quite a few prominent men and women outside the pale of the Catholic communion. One of the best means of knowing and appreciating the attitude of the Church on such matters is to glance over what has been attempted and accomplished by some of her bravest sons and truest educators. The International Catholic Truth Society has just published a brochure on the life and work of Saint John Baptist de la Salle, founder of the Christian Schools. Although a mere compendium, and not intended to give any detailed account of this renowned educator of Christ's poor little ones, the reader will be surprised to find so much interesting information within the small compass of thirty-two pages.

That Saint John Baptist de la Salle was a providential man no one at the present time will attempt to deny. Like the Precursor of the Saviour, it may be said in very truth of De la Salle, "there was a man sent from God whose name was John." His earliest aspirations were towards the sanctuary, and of this sublime calling he gave proof from the very outset; and on April 10, 1678, he had the unspeakable happiness of celebrating the Holy Sacrifice of the Mass for the first time. His love for the mystery of the Blessed Sacrament was so great, so penetrating, that many were anxious to assist at his Mass to be edified and strengthened in their faith. After some years came the day when our Saint must be launched upon a career which in the dispensation of God's providence was to bring about his life's work. It all happened simply through the request of a pious lady, Madame de Maillefer, who solicited the help of De la Salle in founding a school for children in the city of Rheims. Masters were selected for the work, and our Saint took charge of the Mission. Much space would be required to describe in detail the founding of the Christian Brothers' Institute—their trials, persecutions, and final triumph. We shall not attempt even a brief review of this new life of the "Newest Saint," but shall content ourselves with recommending all good Catholics, and particularly the Christian Brothers' boys, to obtain a copy of it. Some, perhaps, do not fully realize that Saint John Baptist de la Salle was one of the very first in France to appreciate the great need of a system of free Chris-

tian education, long before the idea of popular education was evolved as we have it to-day. One of the greatest tributes ever paid our Saint was delivered within the present year in the French Chamber of Deputies by M. Buisson, a representative of the government. Among other things he said: "A young man, the eldest son of a rich, great and noble family, had established relations before the end of his studies with men like Olier, Bourdoise and Denna, who even in the time of Louis XIV.—for there were such men then—recognized that there were vast numbers of wretched children left without education and instruction. When this young canon became a priest he heard, ever ringing in his ears, the words of a friend at St. Sulpice, who had just returned from a miserable quarter in Paris: 'Instead of going as a missionary to the Indies to preach to infidels, I feel it better in my heart to go begging from door to door to maintain a school-teacher for our abandoned children.' It was then that the young canon began to act as the rich act whose hearts are in the right place—he gave up his canonry to live with the poor. As there happened just then to be a famine in the city, he distributed day after day to the poor all that he had. And when he had nothing, he thought he had then a right to preach self-sacrifice to his teachers. If that were the only thing in the life of St. John Baptist de la Salle, I think he would be entitled to our respect. But the man who so acted in the beginning gave forty years of the most persistent, the most patient, the most unwearying devotion to the obscure work whose importance and grandeur he alone in France seemed to divine, for he alone saw the need of a system of free education, and he pursued it at the cost of sacrifices that cannot be described." These words, coming from such a source, ought to make us anxious to know more about the great Christian Teacher canonized by Leo XIII. on May 24, 1900, at one of the closing acts of his glorious pontificate. To-day, the fruit of De la Salle's mission is rich and abundant, as will appear from a perusal of the pamphlet the "Newest Saint."

Jubilee of the Dogma of the Immaculate Conception.

Among the many preparations that are being made in Rome for the due celebration of the 50th anniversary of the dogma of the Immaculate Conception, that of a Marian Exhibition in the great hall of the Lateran Palace is one of the most notable. It is still in a condition of preparation, but it is expected that it will be opened to the public in the course of November. Besides this, the distinguished composer, Don Lorenzo Perosi, has been occupied in preparing a cantata in honor of the Blessed Virgin, to be sung and performed on this anniversary. He has announced to the Committee appointed for the celebration that he has completed the composition of the work. It is said that Perosi, in the December of 1902, happening to see the first announcement of the Jubilee celebration which the Committee was about to issue, and which contained phrases of devout enthusiasm inviting all people to take part in the celebration, he was deeply touched and inspired to offer a musical composition to the Committee. The new work has incorporated in it a poem of the 15th century. The chief part of the vocal music is written for a baritone voice, with an organ accompaniment. There are parts also for contralto and tenor voices. There are angelic choirs which will be reproduced by boys. The triumphal hymn of the "Magnificat," founded on an ancient document, is expected to form the great feature of the composition, and the cantata altogether is regarded as one of the best of this master's works.

His Eminence Katschthaler, Archbishop of Salzburg, has sent to the Committee of the Marian Exhibition a letter announcing his intention of sending them reproductions of the paintings and sculptures representing the Blessed Virgin existing in his diocese. Like contributions are coming from a great many dioceses throughout Europe. Those that will be sent from other parts of Italy will be of the greatest artistic and historical interest, and will contribute to render this Exhibition unique in its character and completeness.

TO BLACKEN TAN BOOTS.

Get five cents' worth of spirits of hartshorn and with it take all the polish off the boots. Let them dry and then give them a good dressing of ink. Leave them some hours and polish in the usual manner with any good blacking.

VESUVIUS IS UGLY.

The Famous Volcano again the Scene of Awful Magnificence.

The most wonderful sight in Europe at the present time is the eruption of Vesuvius. That famous volcano is furnishing entertainment for a great many tourists, and the desire to see the remarkable spectacle presented has drawn some venturesome travellers into danger. The Italian government has been compelled to take a hand in restraining such sightseers from going too near the angry monster, whose sudden outburst almost 2000 years ago overwhelmed two cities in ruin and death.

The comparative quietude of the volcano in recent years has led many to suppose that no special danger existed in its vicinity, and tourists have gone close to its crater, while the peasantry have peeped to some extent its lava strewn sides. The mountain is about thirty miles in circumference. A railway conveys tourists from the base of the cinder cone to the summit near the edge of the crater. Lava flowing from the crater has now melted away the metal of this railway and destroyed the upper station and the huts in which the guides lived. The peasants in the vicinity of the burning mountain have left their homes and are camped in the open air.

It was in 79 A.D. that the great eruption took place which overwhelmed and buried the cities of Herculaneum and Pompeii. Before this eruption Vesuvius had the appearance of a truncated mountain. There was a deep depression in its summit, and its sides were forest clad. The eruption began suddenly with the formation over the mountain of a huge black cloud, followed by an explosion, in which the top of the volcano was blown off, accompanied by showers of ashes, lapilli and mud. Pompeii was buried under ashes, and Herculaneum was covered with mud.

The cloud from the mountain shot up like a pillar and spread out on all sides. Thunder and awful flashes of lightning proceeded from it. The cloud was also lit up with a ruddy glow, as though from a burning furnace beneath. Explosion succeeded explosion in the mountain, and a succession of earthquakes transpired, the land rocked, and the sea flowed back and forth in strange tides. The inhabitants of the doomed cities had not heeded the warnings that the mountain had given, and when they realized their danger escape was cut off. The elder Pliny, who was in command of the Roman fleet at Misenum, sailed to the scene in the hope of aiding the distracted but when he landed at the foot of the mountain he was suffocated by the vapors escaping from it, just as the inhabitants of the city at the foot of Mont Pelee were suffocated by its gases on its terrible eruption but a short time ago.

The description of this eruption of Vesuvius given in Bulwer's famous novel, "The Last Days of Pompeii," is one of the strongest pieces of descriptive writing in English literature. Though the historic eruption occurred more than eighteen centuries ago Vesuvius has manifested its activity ever since, with intervals of comparative quiet. In these intervals those living in the vicinity have sometimes grown careless of danger. Towns were often destroyed and lives lost in succeeding eruptions, but never afterwards on so great a scale as in 79 A.D. Almost every century has witnessed a number of eruptions, and in 472 ashes from Vesuvius were carried as far eastward as Constantinople. In the eruption of 1822 the mountain lost about 800 feet of its height, but this has been mostly restored since by the deposits of ashes and lava and stone. There were many eruptions during the nineteenth century, one of the most violent being that of 1872.

The demonstrations the mountain is now making cause old residents of the vicinity to fear that some more fearful outburst than any now living have witnessed may be in prospect. An observatory has been established near the volcano. The director reports that one day recently his instruments registered no fewer than 1844 explosions. These explosions sound from a distance like the intermittent roar of a great battle. The force of the explosions is such as to hurl great red-hot stones to a height of 16,000 feet, and the noise when they crash against the sides of the mountain in their fall and tear their way over the ashes and lava is deafening. One stone found about a mile from the crater weighed two tons. All vegetation within a mile of the volcano's crater has disappeared.

The True Witness

AND CATHOLIC CHRONICLE
 IS PRINTED AND PUBLISHED BY
 The True Witness Printing & Publishing Co.,
 255 Bay Street, Montreal, Canada,
 P. O. Box 1138.

SUBSCRIPTION PRICE—City of Montreal (delivered) \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance.

All Communications should be addressed to the TRUE WITNESS P. & P. CO., P. O. Box, 1138.



THURSDAY, NOVEMBER 17, 1904.

A NEW ONTARIO DIOCESE.

The creation of a new diocese by the division of the present diocese of Peterborough, shows how rapid is the growth of the Catholic population in the more remote parts of the Province of Ontario. His Lordship Bishop O'Connor has been ruling a vast territory, and the laborious pastoral journeys his duties entailed belong rather to the conditions existing a century ago than to our own days. The Bishop-elect, Father Scollard, of North Bay, is another soldier of the faith cast in the same heroic mould. He was born in the Township of Ennismore, on Nov. 4, 1862, the son of Mr. and Mrs. John Scollard. His mother's former name was Miss Catherine O'Connor. His primary education was received in the local schools, and resolving to take holy orders, he studied classics and philosophy for six years in St. Michael's College, Toronto, and theology for three and a half years in the Grand Seminary here. He applied himself diligently to his studies and always took the highest standing in St. Michael's, where he won a gold medal in philosophy. His career at the Grand Seminary was likewise a brilliant one. At the end of his second year there he took the degree of B.D., and at the end of his third year his licentiate. Rev. Father Scollard was ordained in St. Martin's Church, Ennismore, on December 21st, 1890, by His Lordship Bishop O'Connor, who was assisted on that occasion by the late Rev. Father Laurent, V.G., Lindsay, as Archdeacon, Rev. Father D. O'Connell, parish priest, as deacon.

Father Scollard was the first priest to be ordained by Bishop O'Connor. He was stationed in Peterborough for five years, and in February, 1896, he went to North Bay, where he has been located ever since. During his eight years there he has most faithfully and efficiently discharged the duties devolving upon him, and has won a warm place in the hearts of those with whom he came in contact.

It is probable that the consecration of the new Bishop will take place in Peterborough about the first of February. In referring to the division of the diocese, His Lordship Bishop O'Connor has pointed out that so large a territory as that included in the former jurisdiction required closer attention; one Bishop could not properly attend to it. For that reason he had asked the Holy Father for the division and the request has been granted. A new diocese had been formed and Rev. Father Scollard appointed Bishop. The people of Peterborough had become acquainted with him during his six years' labor there, following his ordination, and they had appreciated his services. It was an honor to the people of Peterborough and vicinity that one from their midst should be elevated to the dignity, and His Lordship naturally feels an especial pleasure because Rev. Father Scollard was the first young man he had ordained to the priesthood.

Rev. Father Scollard is the second from the Diocese of Peterborough to be raised to the dignity of a Bishop, the other being His Lordship Bishop McEvay, of London, Ont., who was born in the Township of Emily.

TEACHERS' QUALIFICATIONS IN ONTARIO.

The injunction case at the instance of David Grattan, of Ottawa, against the Catholic School Trustees of that city, to prevent the fulfilment of their contract with the Brothers of the Christian Schools, was heard on appeal in Toronto last week, and judgment rendered confirming the finding of the trial judge, to the effect that the Brothers are not qualified to teach without certificates of the Department of Education. This case was fully discussed when the first adverse judgment was handed down some months ago by Mr. Justice MacMahon, himself a Catholic. The position of the trustees was in accordance with the interpretation that has heretofore been accepted of that clause of the British North America Act regarding the status of religious engaged in teaching at the union of the Provinces. The Ontario Department of Education had never questioned the legal qualification of the Brothers as a constitutional concession for all time; but the Court of Appeal now holds, as Mr. Justice MacMahon held, that the concession was strictly limited to the individuals actually engaged in teaching at the union, not extending to their order or its members who might subsequently take up their work. The educational authorities of Ontario themselves took part in the appeal proceedings, issuing temporary certificates to the Brothers affected by the injunction. What may now happen is a matter of conjecture. There is a disposition shown by all sections of the daily press in Western Ontario to question the reasonableness of continuing the temporary authorization; but the position in which the Brothers find themselves is so obviously unfair that it may be safely assumed the official mind will be more susceptible to justice than popular clamor. All fair-minded persons will admit that the assumption of inefficiency is hasty and unwarranted. The court has given no hint that such inefficiency on the part of the Brothers exists. The fact of the grounds of appeal being limited to the one claim upon the constitutional side of the case puts the consideration of actual efficiency out of the way altogether. The Brothers have not taken out certificates, and on this formal and technical point they are prevented from teaching. Hon. Senator Scott, who remembers all the argument and discussion upon the Separate School Act, is one of those who felt convinced of the soundness of the Brothers' position. However, the confirmed judgment is a fact that has to be dealt with, in wisdom and with practical intention to do the best under the circumstances for the schools and the pupils attending them. Ontario Catholicism is loyal to the cause of Catholic education, and entirely united in its loyalty. The educational authorities have the highest opinion of the work done in the Catholic schools, both the Premier and Minister of Education being on record as to the merit and efficiency of the teaching. On the other hand, efficiency is the watchword of Catholic educationists, so that under all circumstances a fair and harmonious arrangement in face of this injunction may be attainable.

ARCHBISHOP ELDER.

The late Archbishop Elder was a great saint and a great hero, a combination most natural alike to the ministry which he espoused in his young manhood, and to the period of stress and trial upon which his country had entered when the zealous priest was in his prime. He was a hero in war and in plague. His life was the testimony of one who had lived for truth; and though all are not called to acts high and noble in the sight of men, as his were, all are called to testify to the truth. In his last public letter, Archbishop Elder showed how the humblest Catholic citizen living in those days of peace may give evidence of his faith by which all men may know him. This is in regard to education; and

these are the words of the saintly and heroic Bishop:

"It is almost impossible for a Catholic parent to send his child to a non-Catholic school anywhere in the country where there is a Catholic one without causing scandal. That is to say, such action suggests to other Catholic parents to do the same; it has the appearance of religious indifference; and it tends to break down the strictness and firmness of Catholic faith. It is, therefore, nearly always a very grievous scandal, especially when the parent in question is a person of some standing and influence. Now an action which involves scandal of this kind can only be justified by a very grave necessity. It is the duty of the parent, therefore, to take the judgment of the Church both upon the possible extent of the scandal and the reason for risking it."

Massacre of Priests and Nuns.

Australian Protestants Express Their Sorrow and Sympathy with Catholics Over the Awful Incident.

Details of the massacre of priests and nuns at New Britain, off the Australian coast, which took place on August 16th last, are furnished by a special correspondent of the Sydney Age. The work of the priests and sisters of the Mission seems to have been very much appreciated by the natives, and the outbreak, therefore, came as a great surprise. The details of the attack are very painful, and nothing like it has taken place in the South Seas for a long time. It is pitiable to think that Tomaria, the instigator of the tragedy, in his boyhood days was a slave, and was rescued from captivity by this very Catholic mission. There is one feature of the unfortunate episode with which Christians of all kinds, and especially Australian Christians, should feel very well pleased. The President of the Evangelical Council of New South Wales has sent to Cardinal Moran, the Archbishop of Sydney, a message in which he states that the members of his Council were deeply grieved at the news of the awful massacre of the Catholic missionaries in New Britain; "and on behalf of my Council," he adds, "I desire to tender our heartfelt sympathy with your Church in the loss of so many brave, self-denying workers, and with the bereaved families who have lost their loved ones. They are part of the noble army of martyrs, heroes and heroines, whose death we all deplore. We pray that God's comfort may ever be with the bereaved, and that you, Rev. Sir, may feel that the hearts of your Protestant fellow-citizens are beating in truest Christian sympathy with you in the grief that has come to your own heart. On behalf of the Evangelical Council of New South Wales, I remain, your Eminence, yours fraternally,—George T. Walden, President Evangelical Council of New South Wales."

The Cardinal's reply was what might have been expected. He expressed his deep gratitude, and declared that "the massacre of ten devoted servants of Our Blessed Lord cannot but bring sadness to the hearts of those who are engaged in the sacred ministry, but in the mysterious ways of God it often pleases Him to lead to the triumph of His own divine cause by the path of martyrdom. I would ask you to convey to your Council my sincerest gratitude for their kind sympathy, whilst I remain your faithful servant." This exchange is hailed by the Catholic press of Australia as a happy development in the religious life of the Commonwealth.

MORGAN RETURNS COPE.

J. Pierpont Morgan has presented to the Italian Government the cope stolen from the Cathedral at Ascoli, Italy, and purchased by him at a sale more than a year after it disappeared from the church.

This cope, which is a magnificent jewelled cape, worn by prelates, was bought by Mr. Morgan in perfect good faith, and he paid \$60,000 for it. When it was identified, however, efforts were made to secure its return to the Ascoli Cathedral. Much correspondence followed, and the great financier decided to return the cope to its former owners through the Italian Government.

The cope was stolen by a gang, one of whom, a photographer, committed suicide when accused. He left a note saying that some of those involved were too powerful to be reached.

KING WILLIAM'S BIRTHDAY.

How and Why Its Celebration Fell into Official Disfavor in Dublin.

Lord Rossmore's repudiation of Orangeism, published in last week's True Witness, has produced a profound sensation. The Dublin Freeman's Journal, in this connection, traces the history of the celebration of the 4th of November in Ireland. From the time of the Revolution till the beginning of the nineteenth century November 4th, which was the birthday of William III., was celebrated in Dublin with the greatest pomp. The Lord Lieutenant held a Court, and, followed by the Chancellor, the Judges, and the Lord Mayor, and a long train of the nobility and gentry, he paraded in state around the statue of William III. in College Green. At the Drawingroom the ladies appeared decorated with orange ribbons, and orange cockades were worn by the soldiers. These commemorations were universally recognized as mere manifestations of loyalty to the Constitution, and were fully countenanced by men who were very friendly to the Catholics. The Volunteers held some of their chief reviews round the statue, which during the Volunteer Movement, which had done so much to bridge the chasm between Protestant and Catholic, was in high favor with all parties, the 4th of November being a gala day. Wolfe Tone has noticed as a significant fact that in 1799, for the first time since the institution of the Volunteers in 1792, the parade on the 4th of November round the statue of William III. was objected to and omitted.

The statue lost its popularity with the National Party, and in 1798 the sword was wrenched from its side, and Watty Cox, by trade a gunsmith, attempted to file off its head. The material being specially good brass, he was unable to get through the operation in time. In 1806 the Duke of Bedford, the Lord Lieutenant of the day, refused to sanction with his presence the procession round the statue on November 4th, which was discontinued in 1821, after the visit of George IV. to Ireland in that year. In 1822 the Lord Mayor, John Smith Fleming, forbade the ornamenting of the statue with colors or emblems calculated to give offence, and the only remarkable procession around "King William on horseback" which occurred at a later day was formed by a body of trades on their way to Morrison square to present an address to O'Connell. The Dublin Corporation, largely composed of Catholics and Nationalists, a few years ago restored the statue of William III., which was erected so far back as

1701, regarding it as an old historic relic—a circumstance which was the subject of Sir William Harcourt's warm eulogy in the House of Commons in 1895 as an evidence of the absence of all religious animosity among Irish representative Catholics.

CATHOLIC SAILORS' CLUB.

The Catholic Sailors' Club had their usual weekly concert last evening. Senator W. P. B. Casgrain presided. Prof. Cal. H. Corey had charge of the programme, which was a most enjoyable one. The following talent took part: Miss Lillian Allmond, Miss Gerlie O'Brien, Miss Victoria Scott, Miss Ethel Whytock, Miss Alice Wren, Miss Helena Tait, Miss Gerlie Lidstone, Miss Bertha Crouch, Mr. Henry Diplock and the musical trio, Messrs. G. Gorman, Norman Butler and H. Bowden.

DEATH OF AN OLD RESIDENT.

There passed to her reward last Friday, Mary Aird, widow of William Barry. She was born in the reign of George III. in Derry, Ireland, in the year 1798, and lived during the reign of five sovereigns: George III., George IV., William IV., Victoria and Edward VII. Although she had attained the marvellous age of 106 years, it was only within a few days of her death that her faculties were impaired. Her husband predeceased her, having died in 1893 at the good old age of 93. Mrs. Barry had a family of twelve children, only three of whom survive: James Barry, aged 75, Mrs. Mcneeny and Mrs. Sheevers; there are also eleven great grandchildren. The deceased was a faithful parishioner of St. Ann's, always taking deep interest in its progress. The funeral took place on Sunday afternoon last, and was very largely attended.

RUMMAGE SALE.

The members of the "Loyola Club" held their sale for the poor last Wednesday afternoon in the Library Hall, Bleury street. This year it took the form of a "Rummage Sale" and proved a decided success, from a financial standpoint. Since then, so many friends have signified their regret at not having been invited to help in the charitable undertaking that a second sale will be held in the course of next month. Friends having old furniture, clothing—children's especially—china, books, etc., which are of no further use to them, are invited to send names and addresses to Miss E. Jones, 510 Cadieux street, or to Miss A. Lanning, 53 St. Monique street. The proceeds will be expended by the Loyola Club in the annual dispensing of Xmas cheer.

WEDDING BELLS.

BOYD-FRIEND.

St. Patrick's Church was the scene of a very pretty wedding on Tuesday morning, Nov. 8, when Miss Annie Friend, daughter of Mr. and Mrs. P. Friend, was married to Mr. William J. Boyd. The ceremony was performed by Rev. Dr. Luke Callaghan, in the presence of a large number of friends and relatives of the bride and groom. The church was very prettily decorated for the occasion. Prof. Fowler presided at the organ. The bride, who wore white satin and lace with veil and orange blossoms and carried a shower bouquet of white roses, was attended by Miss Maude Canniff, who also wore white. Mr. James Bathurst acted as best man, and the ushers were Mr. Edward E. Hart and Mr. A. J. Kavanagh. The groom's gift to the bride was a solitaire diamond ring. After the ceremony breakfast was served at the residence of the bride's parents, and later Mr. and Mrs. Boyd left on their wedding trip to Boston, New York, and other points, the bride wearing a brown travelling costume. The bride's presents were numerous and handsome.

BURIED UNDER THEIR OWN RUBBISH.

Some people spend a large part of their lives beginning things and then dropping them. They squander their energy and waste their efforts in rushing from one thing to another, without ever accomplishing anything. They have the faculty of beginning things, but do not seem to have the inclination or the ability to finish them. They are the victims of spasmodic enthusiasm. A new plan is suggested, or a new idea strikes them, and they are all vigor and enthusiasm when they first begin to put it in action, but very soon their interest cools, their ardor dies out, and the thing, whatever it is, is left unfinished.

Such people give you the impression of being suffocated by the rubbish about them. Everything is lying around in an uncompleted condition,—half written letters and manuscripts, half executed plans, works of all sorts in various stages of development, and all in a state of utter confusion.

Don't wash your needlework with ordinary soap. Make suits of the white sort, and, when washed, iron wet until dry.

To color lace a cream shade add a few drops of black coffee to the starch. To make the lace a greenish hue use a little cold tea.

NOTES FROM THE PARISHES OF THE

ST. PATRICK'S PARISH.
 Rev. James Killoran, warden of the parochial work in the Diocese of Pembroke, returned on Saturday last. The social in aid of the will be held on November 24, in the Victoria A. Cathart street.

St. Patrick's Total Abstinence Society held a ladies' meeting on Sunday to nominate officers for the year. The election takes place on Monday, Nov. 21, at 8 o'clock. Rev. James Killoran, spiritual director, was present. W. P. Doyle occupied the chair. The boys of St. Patrick's and cadets are giving a concert on Saturday afternoon (Thanksgiving) at the Armory Hall, which promises quite successful.

Rev. Dr. Luke Callaghan, Toronto, was the guest of the Lamarche, the French of the Sacred Heart Church street East.

ST. ANN'S PARISH.
 The women's retreat was to a successful close on Saturday afternoon. At night the men opened. The church was opened. Rev. Father Rioux, rector, Sunday evening for Rome, the canonization of Blessed Malilla, a lay brother of the Rev. Father Flynn, rector during Father Rioux's time.

ST. GABRIEL'S PARISH.
 The annual church parade of the divisions of the Hibernian city will take place next morning, when High Mass will be sung by Rev. Father Fahey, Hibernian Knights will be uniform.

In the afternoon the boys' parish will meet for the formation of the juvenile temperance society.

ST. MARY'S PARISH.
 Last Friday the anniversary of the death of the late Rev. Simon Loneragan, the founder, was celebrated.

ST. ANTHONY'S PARISH.
 The Catholic Order of the Holy Name, St. Anthony's Court, No. 1, show its strength next Wednesday evening, Nov. 23rd, when the series of eucharistic parties will be held under their auspices.

ST. MICHAEL'S PARISH.
 This morning at 8 o'clock High Mass was sung in the new church to thank God for many graces and blessings since the formation of the parish. The new pews were used for the first time last Sunday. The private school for the boys of the parish was opened on Monday.

ST. AGNES PARISH.
 At the last Mass on Sunday, Father Christopher, O.F.M., of the Missionary, Dorchester, preached.

The League of the Sacred Heart was established in the parish on Monday. Mr. J. F. Quinn is the first president of the branch.

St. Ann's Temperance Society.
 Last Sunday afternoon, the monthly meeting of St. Ann's Temperance and Benefit Society, place, Ald. D. Gallery presided. Four new members joined the society. After the reading of minutes, the question of the formation of the juvenile society was discussed. Mr. J. O'Hagan was elected president. Mr. J. O'Hagan took kindly to the movement and was followed by Mr. P. Marnery of St. John's, Newfoundland, who, in a convincing speech, the benefits which would accrue to such a society. "Let us plant a tree," said Mr. Marnery, "and its fruit will be for the benefit of the world." Mr. Andrew spoke at length, and said that such a society would be one of the best of its kind, and that it would be a source of prosperity and happiness.

Mr. Cuddihy spoke on the subject of the new society, and said that the new society would not be a burden on the adult body. He urged that the temperance work should be encouraged in our midst, and that

FURS! FURS!

FOR GENTS.

We have in readiness to offer to the Gentlemen Fur Wearers the largest and most complete line of Fur Lined Coats, trimmed with Mink, Muskrat, Persian Lamb, Seal, Otter, etc. All our coats are lined only with selected full skins and of the best quality. They are the most elegant in style, unequalled in comfort, and light in weight. Consequently, they are fashionable coats of the day, while prices are moderate. Call and see for yourself.

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We, being the leaders of the Fur business, have facilities second to none in the world to secure for our own trade the best quality of Lamb Skins at lower cost than any other merchants. We, therefore, can offer better inducements as to quality, styles and workmanship for Ladies' and Gents' Persian Lamb garments, and also at lower cost.

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In this line we have the largest assortment on the continent, and have attained the well deserved reputation for excellence as to quality, workmanship and low prices.

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We carry a complete stock of Fine Fur articles in Neckwear Pieces, such as Stoles, Boas, Pellicines—garments of all furs and descriptions, to satisfy the most fastidious, and that at moderate prices.

Chas. Desjardins & Cie.
 1531-1539 Rue Ste Catherine Montreal

NOTES FROM THE CATHOLIC PARISHES OF THE CITY.

ST. PATRICK'S PARISH.

Rev. James Killoran, who was doing parochial work in Maynooth, Diocese of Pembroke, returned home on Saturday last.

ST. ANN'S PARISH.

The women's retreat was brought to a successful close on Sunday afternoon. At night the men's retreat opened. The church was crowded.

ST. GABRIEL'S PARISH.

The annual church parade of all the divisions of the Hibernians of the city will take place next Sunday morning, when High Mass will be sung by Rev. Father Fahey.

ST. MARY'S PARISH.

Last Friday the anniversary Requiem service for the late Rev. Father Simon Lonergan, the first pastor, was celebrated.

ST. ANTHONY'S PARISH.

The Catholic Order of Foresters, St. Anthony's Court, No. 126, will show its strength next Wednesday evening, Nov. 23rd, when the third of the series of euchre parties will be held under their auspices.

ST. MICHAEL'S PARISH.

This morning at 8 o'clock a solemn High Mass was sung in the new church to thank God for the many graces and blessings obtained since the formation of the parish.

ST. AGNES PARISH.

At the last Mass on Sunday, Rev. Father Christopher, O.F.M., Franciscan Monastery, Dorchester street, preached.

St. Ann's Temperance Society.

Last Sunday afternoon, the regular monthly meeting of St. Ann's Total Abstinence and Benefit Society took place. Ald. D. Gallery presided.

that the formation of this young society would not only add glory and honor to the society itself, but would have its influence felt throughout the parish.

Ald. Gallery gave a very interesting account of the work of the clergy and laymen in trying to help on the cause of temperance. He said that ninety per cent. of the men of the parish, within the ages of 20 and 50, have in the last thirty years died through liquor.

Mr. E. J. Colfer, who was asked specially to speak on the subject, laid particular stress on the missing link—that is, the neglect of the boys at the most important period of their lives, from 15 years to 21 years.

After the meeting, the committee in charge of the formation of the young society waited on Rev. Bro. and laid their plans before him. The Rev. Director said he was only too willing to help the cause, and in conjunction with the spiritual director of the society, would work earnestly for that end.

HIS WORSHIP VISITS GREY NUNNERY.

On Saturday afternoon, His Worship Mayor Laporte, accompanied by Aldermen Bastien, Couture, Ricard, Sadler, Ames, M.P., and a deputation of the clergy, including Right Rev. Mgr. Racicot, V.G., Very Rev. Abbe Lecoq, S.S., Superior of the Sulpicians, Rev. Abbes Giroux, S.S., and Chevalier, S.S., visited the Grey Nunnery.

GENERAL ITEMS OF INTEREST AROUND THE CITY.

At Notre Dame de Grace Church, under the care of the Dominican Fathers, Rev. Father Ferrand, a missionary from Japan, preached on Sunday.

The Young Men's Sodality of Notre Dame parish have formed a club for debates and other forms of amusement.

The English-speaking section of the ladies' branch of the Third Order of St. Francis held their monthly meeting on Sunday afternoon at the Franciscan Church.

The crowding of our street cars at certain hours of the day is becoming a common occurrence, and persons are put to great inconvenience in travelling in such cars.

Our Catholic night schools are being well attended, and hundreds are desirous of bettering themselves by more education.

The morning masses in the city churches are being well attended. Thousands of prayers are being offered up to God for those "who are in chains."

Many persons have a habit of appearing very devout by reading their prayer books when the collection plate comes near. Such people have no money for the Church, but lots of it to spend foolishly.

REV. MARTIN CALLAGHAN, Pastor of St. Patrick's, Honored.

The festival of St. Martin, the celebrated Bishop of Tours, and heroic exemplar of Christ-like charity—whose mantle as well as whose name has so aptly fallen to the beloved pastor of St. Patrick's—was celebrated with marked enthusiasm by the pupils of St. Patrick's Academy, Alexander street, on Wednesday last.

The spacious hall of the institution was filled to its utmost capacity with some four hundred and thirty children and the parents and friends of the class of '05, who were the only outsiders fortunate enough to obtain admission owing to the want of space and the large attendance of pupils.

The pastor, accompanied by his assistant priests and a deputation of Christian Brothers from the school on Palace street, was received at the entrance by little maidens impersonating flower girls, who lined the staircase to the thirly story, where the reception hall is located.

Each item on the programme was complimentary to St. Patrick's pastor. Three brilliant choruses were rendered by the seniors, a "fancy drill" and "fairy scene" by the kindergarten, and transition classes, while the elocutionists of the day were the eight young lady graduates.

The floral offerings were exquisite, and there was a festive ring throughout the whole which lent a charm to the entertainment and which was climaxed by burst upon burst of applause as the numbers followed in rapid succession and appeared to the most appreciative audience a flash of hearty culture and refined taste.

When Father Martin rose to answer the address he could scarcely find terms to praise the seance just brought to a close, as well as the character of the work in its every detail, accomplished by the Sisters in charge of the institution. He hesitated not to rank it above any school in the province, and remarked that no pastor could, with reason, entertain fears for the future of a parish having two schools under the direction of such able educators as Rev. Mother Aloysia and the Rev. Brother Prudent.

The children are always happy in Father Martin's company, and if there is one portion of his flock to which his truly priestly heart goes out with particular affection it is undoubtedly to the younger portion; so happiness reigned supreme in St. Patrick's on St. Martin's eve, and again on the Feast Day itself, when the pupils were given "un grand conge."

The instrumental selections were remarkably well rendered, and the Sisters and pupils are to be congratulated on their success achieved on this occasion. There is only one cause of regret—viz., that larger accommodation is not forthcoming and that each parent is not able to witness the excellent training imparted by the earnest teachers of the old school.

ST. GABRIEL'S NEW TEMPERANCE MOVEMENT.

St. Gabriel's Total Abstinence and Benefit Society held its regular monthly meeting on Sunday, Nov. 6th. The meeting was called to order by the president, Mr. P. O'Brien. The minutes of the previous meeting having been read and adopted, the question of forming a juvenile branch of the society was taken up.

"That the Rev. Director, Messrs. P. O'Brien, W. H. O'Donnell, E. J. Polan and Edward J. Colfer be named a special committee to deal with the formation of a juvenile branch of St. Gabriel's Temperance Society."

surely retrograding; we are losing ground. Must we abandon the fight and give up in despair? No, never. We can strengthen our ranks, we can put this society on a solid basis financially and numerically. To do this successfully, we must handle the young—the future men, the hope of this parish. Can we succeed in this undertaking? Others have done so, and we can follow in their footsteps.

"Rev. Father Hays, who is at present lecturing in various districts in England on temperance, said on a recent meeting at which ministers of the Church of England, Wesleyans, Congregationalists, Presbyterians, Methodists and others were present, that 'they were living in the day of Empires, when they were told to be imperially-minded. It was said that the wealth of England was declining, its trade was menaced by foreign competition, its commerce was diminishing under the frown of keen Continental rivalry, and the country was in danger. The message he would send out that night was a very short one: 'The enemy of England, the foe to British progress, the barrier to industrial and commercial prosperity is the blighting, withering curse of drink.' It tore from us every year £170,000,000, and in return it sent down 60,000 persons annually to a drunkard's grave; it was responsible for 63 out of every 100 sent to prison; for 75 out of every 100 in the workhouse, and for 30 out of every 100 in the lunatic asylums. It destroyed the peace of families and ruined home life. It was sapping the manhood of the country and destroying the physical, mental and moral fibre of the nation."

"In Scotland, men, women and children even were being ruined by drink. In the United States the Catholic temperance societies are making herculean efforts to stop the inroads hereof to drink. And what is Canada doing? Let us view the sad scenes in our own city. Read the newspapers daily and we can easily find what drink is doing in our midst. Visit the police courts and see the long line of drunkards, many of them young men, who stand before the bar of justice charged with drunkenness. Think of a recent Sunday's tragedy and the end of a drunkard. In a few days Montreal will witness another terrible scene, that of hanging, a man found guilty of wife murder, and we have another example of liquor's awful curse. Is not the maxim that 'war has slain its thousands, but liquor its tens of thousands' true? It behooves us, gentlemen, to bestir ourselves to action, and protect the young from the 'live wire' of liquor, which burns up their bodies, and destroys their souls. With the formation of this young society it will be the means of saving the young trees so that they may bud into manhood with honor, honesty and industry, instead of shame, ruin and disgrace. When we are laid to rest no greater name could we leave behind us than that we labored long and well to make men better Catholics and better citizens."

On motion of Mr. James Burns, the name of Mr. Cuddihy was added to the special committee.

At the meeting of the committee held immediately after the general meeting, Mr. James Burns was appointed chairman and Mr. R. J. L. Cuddihy secretary. The rules and by-laws of the St. John's juvenile society will be adopted for St. Gabriel's society, with a few changes.

The committee waited on the pastor, Rev. Father O'Meara, who was greatly pleased at the project, and said that he would speak of it on Sunday, and the following Sunday, Nov. 20th, the formation of the juvenile society will take place.

A. O. H. ANNUAL PARADE.

The annual parade of the Ancient Order of Hibernians will take place on Sunday next, the 20th instant, when the members of the various divisions will assemble at the County Board Hall, Place d'Armes, square, and headed by the Hibernian Knights in uniform, and their bands, proceed to St. Gabriel's Church on Centre street, where Divine service will be held in memory of the Manchester martyrs.

VAUGHAN MEMORIAL.

The London Tablet announces that the Oblate Fathers have, after selling St. Charles' College, Bayswater, made a gift of £10,000 to the Cardinal Vaughan Memorial School to be built at Westminster.

Death of Archbishop Elder.

The Most Rev. William Henry Elder, D.D., second Archbishop of Cincinnati, O., died in that city on the night of Oct. 31, in the 86th year of his age, and the 48th of his episcopate.

Archbishop Elder was born in Baltimore on March 22, 1819, being the son of Basil Spalding Elder and Elizabeth Miles Snowden Elder, and the grandson of Thomas and Elizabeth Spalding Elder. His first American ancestor was his great grandfather, William Elder, son of an old English family who had kept the Catholic faith through persecution, and who came from his native land in 1720 and settled near Emmetsburg, Md.

The future Archbishop was one of a family of eight children. The Spalding family was not less old and honorable, and both families kept up the tradition of devout adherence to the faith of their fathers—both also giving generously of their sons to the altar, and of their daughters to the religious life, especially to the Society of the Sacred Heart and the Sisters of Charity.

In 1831, William Henry Elder, then a lad of twelve, was entered as a student at Mt. St. Mary's College, whose president, at the time, was the Very Rev. John B. Purcell, D.D., subsequently second Bishop and first Archbishop of Cincinnati. In 1843, after a distinguished course in college and seminary, young Elder went to Rome to complete his theological studies at the Propaganda, where he was ordained to the priesthood on March 29, 1846.

Archbishop Eccleston appointed the scholarly young priest on his return to his native city to the chair of theology in Mt. St. Mary's, whose president then was the Rev. John McCaffrey, D.D. Here Mr. Elder remained for eleven years, or until his appointment, in 1857, on the death of the Rt. Rev. J. O. Van de Velde, to be Bishop of Natchez, Miss. His consecration took place on May 3, 1857. Archbishop Kenrick, assisted by Bishop M'Gill, of Richmond, and Bishop Wood, coadjutor of Philadelphia, officiating. Natchez was then, as now, a poor diocese, and an arduous mission field. Its third Bishop, only thirty-seven years of age, threw himself with characteristic zeal into the severest missionary work. The outbreak of the Civil War, in 1861, increased his hardships. He was actually in the midst of the hostilities. Politically, the young Bishop was a firm believer in States' rights, and, as now, he knew no North or South, but devoted himself with all his strength to the care of the wounded and the sick.

In 1864, however, he came in conflict with the Federal military authorities, on the subject of an order issued by the post commandant at Natchez, Colonel B. G. Farrar, requiring all ministers of the Gospel to pray for the President of the United States. This Bishop Elder declined to do, giving his reasons in a letter to President Lincoln himself, one of which was that the sequest was beyond the province of the commandant, as we have no union of Church and State in America. He praised, however, the consideration of the Federal officers for his institutions, and their generosity to the orphans, and declared that the prayers of the religious were faithfully offered for their benefactors.

Lincoln received the protest in his wonted kindly and liberal spirit, and promised to rectify the difficulty, but through some mistake the order was not cancelled, and a further attempt to force it on Bishop Elder was vainly made. Bishop Elder was forthwith sent out of his diocese to Vandalia, Ill., but on the accession of a more tactful commandant, Brigadier General M. Broymann, the Bishop was allowed to return and resume his duties. "until the pleasure of the War Department should be known in his case." Of course, the matter was dropped. The Federal victory followed, with the example of General Grant's magnanimity to the vanquished—who, wrong-headed though they were, and as they now generally admit, were unquestionably sincere, and who might have been more speedily "reconstructed" had all the victors been of Grant's spirit.

After the war, Bishop Elder had even wider scope for his zeal and charity in trying to repair its ravages. In 1878 came a terrible outbreak of yellow fever, during which he did a hero's part in ministering to the stricken without regard to creed or race.

ARCHBISHOP MOELLER SUCCEEDS.

The government of the diocese of Cincinnati devolved immediately on Archbishop Elder's death on the Most Rev. Henry Moeller, D.D., who on April 27, 1903, became coadjutor with right of succession.

Death of Rev. Father Carriere, C. S. C.

The Angel of Death enters the cloister as well as the palace of the great. The mighty conqueror has no distinction of persons or places, for, as the Scripture says, "It is appointed for man once to die." But in the cloister, the warning Angel finds the servant watching and waiting for the summons. The summons came to one of the religious on Saturday morning, in the person of Rev. Father Jos. C. Carriere, a member of the Holy Cross congregation, Father Carriere died as he had lived, a noble type of manhood, a true priest of God, a valiant warrior of God's Holy Church—a man whose life and works were indeed worthy of imitation. Rev. Father Carriere was born in France, was for some time attached to Notre Dame University, Indiana, and was also chaplain of the United States army. For the past thirty-five years he had been attached to St. Laurent College as director of the museum and professor of sciences. He founded the present college museum, and devoted his time and energies in building up a work that will serve to perpetuate his memory. As a scientist, he was one of Canada's greatest. As a student, even in his latter years, he was, morning, noon and night, poring over works, and was never tired looking for new fields of knowledge. A man of great and deep thought and erudition, he labored long and well in educating hundreds at St. Laurent College, and to-day his former pupils, many of them in the ranks of the clergy both in Canada and scattered throughout the United States, have been saddened by the news of his demise. In spite of a warning of some months, the summons, when it did come, has cast a gloom over the College, the Community at St. Laurent, and the Holy Cross congregation in Canada. Eight days ago, Father Carriere entered the Hotel Dieu to prepare for death. His malady was cancer of the tongue. He bore his sufferings patiently like the Divine Master he so faithfully imitated and followed. Being fortified by the last solemn rites of Holy Mother Church at 7.80 on Saturday morning, he gave up his soul into the hands of his God at the advanced age of 70 years. The Catholic Church has lost a valiant son, the Congregation of the Holy Cross a worthy and zealous member, and St. Laurent College a foremost educator, for he was a true religious, a worker of good in many spheres, which by word and example will serve to keep his memory green in the minds of those who had known and loved him. From hundreds of altars will the great sacrificial prayer of the Catholic Church ascend—the Mass—that God will give unto him eternal rest.

On Tuesday morning the funeral obsequies took place from the parish Church at St. Laurent, where the remains had lain in state. The solemn Requiem Mass was sung by Right Rev. Monsignor Racicot, Administrator of the Diocese, assisted by deacon and sub-deacon. In the sanctuary were the priests of St. Laurent College, Cote des Neiges College, and several of the city clergy. In the congregation were the students of St. Laurent. The Church was crowded. The College choir rendered the "Messe de Requiem" by Abbe Perreault. After the singing of the Libera, the remains were borne to the Community cemetery and laid to rest with others of the Congregation who "after life's fitful fever they sleep well." A simple cross will mark the grave of that noble priest who had brought forth much fruit in the vineyard of the Lord. R.I.P.

Death of Cardinal Mocenni.

Cardinal Mocenni, administrator of the Apostolic Palace, died Tuesday of heart disease while the consistory was in progress.

If children acquire the bad habit of biting their nails, which will disfigure the fingers, rub the tips with aloes; the bitter taste will remind them that this is forbidden.

Never break eggs on the edge of a crock or pan. Use a knife instead; it is much easier.

Drop a little lump of sugar among the turnips while cooking; it improves them wonderfully.

THE IRISH MARTYRS

Archbishop Walsh talks upon the Proceedings Touching Their Canonization.

His Grace the Archbishop of Dublin makes the following interesting statement relating to the canonization of the Irish martyrs:

His Grace says the proceedings now in progress in the Diocesan Court are, in their present stage, strictly private. But, he added, there is no secret as to the nature of the procedure, or, in fact, as to anything but the evidence that is being given from day to day. In such cases as those that are being dealt with, the evidence is, of course, historical evidence. It is the business of the Postulator, as he is technically designated—the priest who is acting, let us say, as solicitor in the case—it is his business to bring forward each case, to make that case good by sufficient historical proof. He has to adduce proof that in the particular case, all those conditions are fulfilled which, according to the teaching of theologians, are required to make it a case of martyrdom in the strict sense of the word. He names the persons whom he considers to be sufficiently informed as to the history of the time in question to give such evidence. He presents them to me for examination—as many persons as he wishes to present. But he must stand or fall by what is elicited from them in the course of examination and cross-examination in the Diocesan Court. He is not present. Moreover, he can know nothing of how his witnesses have fared. Each witness submitted by him for examination is forbidden under the most solemn religious obligation to communicate either with him or with anyone else outside the Court as to the evidence that has been given. We are all under the same obligation. You can see that our ecclesiastical procedure in this matter is by no means calculated to help the making up or the propping up of a weak case. Everything, in fact, is done in this respect to make the success of even the strongest case as difficult as possible. As to the evidence that is being given or has been given, the most absolute secrecy must be observed, at all events until the diocesan "process," as it is called, that is the diocesan inquiry, is definitely closed.

At this point the interviewer inquired as to the admission of adverse evidence. You must understand, said His Grace, the nature of the proceeding that is at present in progress. It is only a preliminary proceeding. You know what the function of a grand jury in the criminal procedure of this country is. The grand jurors assemble. The depositions of the witnesses that are to be brought forward at the trial in proof of the guilt of the accused are submitted for investigation. It is, we may say, a one-sided proceeding. If the evidence submitted to the grand jury is of such a character that, unless broken down by cross-examination, or otherwise neutralized or overturned at the trial, it would establish the guilt of the accused, then it is the duty of the grand jury to find a "true bill," that is to say, they must send the accused to trial. They have nothing whatever to do with what witnesses may be available for the defence. So, in the same way, in a case of canonization, the diocesan court has nothing to do with anything that can be put forward unfavorable to the canonization. That, said the Archbishop, is not a quite accurate way of putting it. It is true that we have not to bring up adverse witnesses. But throughout the proceedings there is an ecclesiastical official present whose duty it is—and he is sworn to discharge that duty most strictly—to cross-examine, as far as may be needed, every one who comes to give testimony before us. Moreover, that every witness examined is bound himself to state anything that may have come to his knowledge regarding each case, whether it goes to establish the case of martyrdom or to weaken or disprove it. But, up to a point, there is a parallel between our procedure and that of the grand jury room. There the accused has no opportunity of making his defence. His witnesses are not brought forward. For, to that extent, the proceedings in both cases are one-sided. But in the preliminary proceedings in a canonization case, the one-sided evidence is subjected to cross-examination and is sifted in every possible way by an official advocate of the other side—the "devil's advocate," as he is popularly designated.

Then there is such an official in the diocesan court as well as at Rome? Certainly, and if the smallest iota of the proceedings were to take place whilst he was not present, the whole thing would be invalid. In connection with this I may say to you that our proceedings have to be conducted, from beginning to end, under penalty of absolute nullity, with a rigorous observance, not only of substantial forms, but even of what may seem to be merely technical requirements, that is unknown in the procedure of the civil courts of this, or probably of any other, country.

In answer to a question as to whether the secrecy of the proceedings covered the names of the martyrs, or the number of cases that are being inquired into, the Archbishop answered that as to this there is no secret whatever. Here His Grace referred to a printed paper. Last year, he said, I wrote a paper in explanation of most of what you are now anxious to get information about. It was published in the "Irish Ecclesiastical Record" for January, 1903. But, naturally, the Record is read by but few amongst the laity. Were the individual cases mentioned in the published paper?

Yes; that is, I published a list of about 250 or 300 cases, which at that time it was proposed to deal with. All the names were given, with, in almost every case, the date of the martyrdom—or as I should rather say, to speak with rigorous accuracy, the date, in each case, of the death that took place in circumstances which, it was claimed, constituted a case of martyrdom.

Those all came from the time of persecution under Henry VIII. and Elizabeth? The Cromwellian persecution, answered the Archbishop, claimed many victims. There are others, too, of later date. The list includes persons, I may say, of every class and of every rank of life—clergy and laity; bishops and priests; the clergy, secular and regular; men and women; some of noble birth and high station; others of the humbler social grades. The list that I speak of is the one that was published in January, 1903. Several names were subsequently struck out. Others were added. The list was allowed to stand for a full year in the provisional form, so that any one specially interested could have an opportunity of bringing forward for inquiry any case that was not inserted in it. As a matter of fact, a substantial number of additional cases were thus brought forward, and they have been included in the list that is now before the diocesan court. I may say also that the list includes names from all parts of Ireland—North, South, East and West—Armagh, Dublin, Cashel, Tuam, Cork, Drogheda, Limerick, Derry, and so on. In some cases the victims of persecutions suffered death in Dublin, as, for instance, Dermot O'Hurley, the Archbishop of Cashel, and the Franciscan, Cornelius O'Devany, Bishop of Down and Connor. In such cases my ordinary diocesan jurisdiction sufficed, though, of course, it could be held by the Bishop of the diocese to which the person for whom the title of martyr is claimed belonged. But, as a matter of fact, to simplify matters, I have proceeded at the individual diocese in Ireland. It may be of interest to add, as illustrating the general character of the list, that the names placed in what is known as the "title" of the case are the following: Dermot O'Hurley, Archbishop of Cashel; Cornelius O'Devany, Bishop of Down and Connor; Maurice Kenraghty, a secular priest of the diocese of Limerick; Arthur MacGeoghegan, a priest of the Dominican Order; and Sir John Burke or De Bargo, of Brittas.

Is not the case of Oliver Plunkett one of the most prominent? In answer to this question, the Archbishop said that, as a matter of course, he was not at liberty to express any opinion as to the strength or weakness of any of the cases with which he had judicially or officially to deal. But, he said, as you have mentioned the case of Oliver Plunkett, I may explain to you that his case is not before us at all. This is a matter of procedure. I explained it fully in my paper in the Record. But, as Your Grace has said, the Record is not much read by the laity, and, naturally, the Catholic laity of the country are deeply interested in the matter?

Well, said the Archbishop, I will explain it to you for their benefit, but it is not easy to do this briefly. In cases of martyrdom, a diocesan inquiry has first to be held. When that is closed, an official transcript of the record of the proceedings is sent on to the Holy See. Then a long and most searching examination of the evidence that has been collected takes place at Rome. This is conducted by trained officials who

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practically spend their lives in work of this particular kind. If they are not satisfied, everything falls to the ground. Thus there is, let us say, a second grand jury in the case. If they are satisfied, and their report is upheld by the Holy See, a further proceeding is then entered upon. This is called the "apostolic" process, because it is conducted by the Holy See, or by direction of the Holy See, and under its authority. The proceedings in the first instance before the diocesan court constitute what is known as the "diocesan" or "ordinary" process. It is so called because it is conducted by the bishop or "ordinary" of the diocese, conducted by him personally or by his direction and authority. What I am engaged in is, of course, the "ordinary" process. Now, in Oliver Plunkett's case the "ordinary" process was gone through and completed many years ago.

That was not in Dublin? No, nor in Ireland. Oliver Plunkett was put to death at Tyburn, in London. Hence in that case, it was competent for the Archbishop of Westminster to hold the "ordinary" process. The case was dealt with in common with those of the English martyrs, properly so-called. That was in Cardinal Manning's time, in 1874. Between 500 and 600 cases were taken in hand then. About 200 of these were put aside, at least temporarily, at the first inquiry in London. The number sent on to Rome was about 350. In 1886, the result of the official proceedings in Rome was made known; 261 cases were declared to have passed satisfactorily so far, and Cardinal Manning received authority to conduct the "apostolic" inquiry in all those cases. I am not in a position to state in what precise stage those cases, or any of them, now stand.

Some years ago, the Holy See sanctioned the separation of the case of Oliver Plunkett from the others, with a view to having that case dealt with, as was natural, in his own diocese. The "apostolic" process, then, in Oliver Plunkett's case is to be dealt with, not in London, but in Armagh. It took twelve years, then—that is, from 1874 to 1886—to get that case brought up to the point at which the holding of the "apostolic" process was possible. As such matters go, that was considered expeditious. So you can see that we are a long way off from the "apostolic" process in the hundreds of cases that I have been put in charge of, and that are being dealt with now.

But, said our representative, it is understood that good progress has been made? We have, at all events, replied the Archbishop, been working very hard. The great burden of the work has had to be borne by my excellent officials in the tribunal. With myself, it was little more than giving the necessary time to it, presiding at the various sessions. There have been over sixty of these, and many of the sessions were considerably prolonged. All the evidence has to be taken down word for word. This must be done in longhand. Otherwise, of course, there could not be the same evidence of the fidelity of the transcript when the papers are subjected to a critical examination, perhaps many years afterwards, in Rome. Besides, the evidence of each witness has to be read over for him and then attested by his signature. An enormous mass of evidence from printed books and manuscripts has been put in, the greater part of it transcribed, with, of course, the requisite attestation of the accuracy of the transcripts, from the originals in various libraries and collections in various continental countries as well as at home in Ireland. Then, in addition to the sixty sessions that we have held in Dublin, twelve sessions have been held in Sydney for the purpose of taking, by commission, the evidence of His Eminence Cardinal Moran.

Cardinal Moran, I understand, has always taken a special interest in the case of the Irish martyrs? Yes, said the Archbishop, and it is not too much to say that if it were not for Cardinal Moran's untiring zeal in the matter, the present proceedings would, in all probability, never have been set on foot at all, at least not in our time. As I pointed out in my paper in the Record, this, in a sense, may be said to be the work of Cardinal Moran's life. It was with this view that he began, even in the days of his early priesthood, to search through the stores of original manuscript materials, contemplatory letters, and other documents, and so forth, that have been preserved in such abundance in the various archives and collections in Rome. The date of his first published volume—the first edition of his Life of Oliver Plunkett—is 1861, over forty years ago. From then until now he has kept on, publishing volume after volume, and new edition after new edition, always increasing our stores of information, and always, I venture to say, with the one great object of facilitating, and hastening on, the canonization of those whom the Holy See may find worthy of being canonized as having died for the faith in the days of persecution in Ireland. He has now crowned all his labors by giving evidence formally before the Commission which it was my duty to appoint, with, of course, His Eminence's sanction, to take his evidence in Sydney.

CATHOLIC SCHOOLS IN ENGLAND.
The Bishops Find the Lately Enacted Education Law is Not Fairly Administered.

At a meeting of the Archbishops and Bishops of England last week, important resolutions were adopted in reference to the position of Catholic education under the new system established by the Act of 1902. The Bishops were agreed that in giving their general approval to the bill which afterwards became the Education Act of 1902, they did so with the expectation that such Act would be honestly and honorably carried into execution. In too many instances, however, the local authorities had proved themselves hostile and vexatious in carrying into effect the provisions of the Act. The Bishops, therefore, might justly reconsider their attitude with regard to this Act unless it were proved that it were possible to administer it without injury to the rights of Catholics. Nevertheless, recognizing that it would be impossible at present to ask for fresh legislation of the Acts of 1902 and 1903, they agreed to urge on managers the necessity of thoroughly studying the provisions of these Acts and of safeguarding the rights conceded by them of the non-provided schools. The Bishops were of opinion that nothing should be permitted in the administration of the Education Acts which would tend to weaken the religious education of the country, and therefore that all education authorities should do all in their power to facilitate in the schools such religious education as parents desire for their children. On this account managers of Catholic schools should insist that no less than sixty minutes a day should be assigned to religious instruction in order to ensure the reasonable facilities to which they were entitled for that purpose. All Catholic schools should be closed for the whole day on such other occasions as have been customary for religious observances.

THE ROSARY IN IRISH.
"Apart from the extent to which Irish is being introduced into the schools of the country of all grades," says the Dublin Weekly Freeman, "there is nothing which affords so

Business Cards

THE Smith Bros.' Granite Co.

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

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much encouragement to the Gaelic Leaguer as the increasing use of Irish in religious ceremonies. For the past couple of years the Rosary has been recited regularly in Irish in some of the Dublin churches, and every day now we hear of sermons being preached regularly in Irish-speaking districts. On Sunday the sermon in connection with the ceremonies in honor of St. Finbarr at Gougane Barra was in Irish, and was preached by the Rev. Dr. O'Daly, who has been officiating for some time past in Gougane. Dr. O'Daly, when he came to Ireland a couple of years ago, knew practically no Irish. Now he has a wonderful command of the language, derived largely through his scientific study of its sounds. His lecture on Irish Phonetics, which formed an important part of the course of instruction at the Munster Training College this year, will be published shortly."

Society Directory.

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

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, W. P. Doyle; Recording Secretary, J. D'Arcy Kelly, 13 Vallee street.

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

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

C.M.B.A. OF CANADA, BRANCH 26—(Organized 18th November, 1873)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. G. McDonagh, 139 Vintation street; Financial Secretary, Jas. J. Costigan, 325 St. Urban street; Treasurer, J. H. Kelly; Medical Adviser, Dr. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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THE PARASITES OF A Common Cause

The presence of parasites the primary causes of loss and disease in a poultry, says the Poultry tawa. The fowls are ed, and the reason of condition is not discovered. Therefore, every poultryman should birds carefully before winter quarters, as the comfort during the ne depend largely upon from vermin. There a tinct groups of parasites on the domestic fowl and mites.

PREVENTION AND TION.

If the poultry house contains many crevices roosts and other fixtures removed from it, and ceiling covered with paper and lime wash should be applied hot quid, so as to enter every improved by adding to of the wash one-quarter soft soap previously boiling water; also a of salt. The material the house should be by roosting quarters and put in. These fittings simple in construction movable, so that the destroyed.

Before the fowls house they should be dusted with insect powder. By dusting each box or paper, the powder will rub among the feathers, and the excess wasted. The coal tar the destruction of gap be effectively used to vermin. The fowls barrel, the inside of w with a mixture of coal oil of the consistency of the top of the barrel lice are overcome by fumes and fall to the barrel. A paper should to catch the vermin so that they may be destroyed. The poultry house roof and lining should be removed with coal tar or k week, and the nests freed and new straw placed. It is necessary to examine young chicks if present, the lice will the down or feathers head. If not destroyed so weaken the chick from loss of blood. be removed by smearing head with grease or which a few drops of have been added.

SCALY LEGS

This disease is quite flocks of neglecter poultry due to a species of mites of the legs and feet and separated, and a cretion accumulates over them; rough lump formed, and under the live and breed. The diseased legs and chickens should be well a small, stiff brush, and soap. The crusts be removed and a mixture of sulphur and

What is the Concordat

Why It Was Made and What It Means to the Church and State in France.

The recent rupture in the diplomatic relations between the Holy See and France, which has once more focused public attention upon the Concordat of 1801, is the subject of an interesting article by James McCaffrey in the Freeman's Journal, Dublin. Some people, and amongst them the First Minister in France, denounce it as being disastrous in the present circumstances to the best interests of the State; whilst others, equally well informed, declare that the Church can never hope for success so long as the fetters forged by Napoleon in the Concordat remain to enslave her. Not a few with whom we came in contact have been seriously puzzled to know why Pius VII. could ever have been tricked into making such concessions to France—concessions some of which appear to be against the very constitution of the Church. Perhaps a brief account of the negotiations leading up to the Concordat and of the conditions really embodied therein will supply a sufficient answer.

The victorious forces of the French Republic had surrounded the City of Rome, and carried away the aged Pontiff, Pius VI, to Valence, where he died a prisoner in their hands. Many people declared that with his death they had heard the last of the Papacy. But, to the surprise of everybody, the Cardinals, starting from their different hiding places, hurried towards Venice, where the Conclave was held, and in a few months Pius VII. was elected Pope. He immediately set out for the Pontifical States, where he arrived only to learn that Napoleon had crushed the forces of Austria at the battle of Marengo, and that all Italy was at the mercy of the conqueror. Even greater was his astonishment when a few days later a courier arrived from Cardinal Martiniani, Bishop of Vercelli, to announce that Napoleon was anxious to come to terms with the Holy See and to treat of the re-establishment of religion in France. Napoleon's object is sufficiently apparent. Though without much religion himself, he saw that the vast majority of the French people were still sincere Catholics, whose sympathies and votes he was certain to win by making peace with the Pope, whilst even then dreams of the Imperial power, of the days when the Pope and the Emperor joined hands to rule the world, rose before his mind, and he was not without hope that, with the aid of his sword and diplomacy, such days might come again.

On the other hand, Pius VII. had good reason to be anxious for a reconciliation with France almost at any cost. Though the wild fury of the Revolution had spent its forces, and men no longer dreamed of worshipping the Goddess of Reason, as they had done in the person of an opera singer at Notre Dame, yet traces of its work still remained. Even then one might see in the streets of Paris churches once dedicated to Divine service, wrenched from the purposes of their pious founders and turned into temples for the worship of Friendship, Liberty, Youth, Manliness, Equality, and such like. Many of the Bishops and priests were slaughtered in the first violence of the Revolution, while others escaped to seek refuge in England, Germany and Spain. The constitutional clergy, who had taken the oath which no man unless a traitor to the Church and religion could take, were forced upon an unwilling people at the point of the bayonet. Everything was in disorder and confusion; there was no regular Hierarchy to whom the loyal priests who remained could look for guidance, nor was it possible to communicate with the Holy See to secure the faculties which they required for the special circumstances.

No wonder, then, that Pius VII. was willing to sacrifice a great deal to depend. No sooner did he learn with France, especially as upon the attitude of Napoleon the welfare of the Church, not only in France, but also in Italy and Germany, seemed to depend. No sooner did he learn that Napoleon was anxious for peace than he despatched as his plenipotentiary to Paris Mgr. Spina, who had accompanied Pius VI. in his imprisonment in Valence, whilst Consalvi was created a Cardinal to follow the negotiations at Rome. A few months later Napoleon gave evidence of his good faith by accrediting M. Cacault as his Ambassador

at the Roman Court. Terms of agreement were submitted at Paris, but the discussions proceeded without much fruit. There were too many interested in preventing an agreement between the Pope and Napoleon to allow of its speedy conclusion. The infidel generals who surrounded the First Consul, together with many of the Legislative body, joined hands with the Ministers of Austria and Naples to break off the negotiations. Suddenly the French Minister at Rome received peremptory orders from Napoleon to withdraw to the quarters of General Murat at Florence, if the Concordat sent from Paris were not signed without discussion or alteration within three days. The authorities at Rome were alarmed lest Murat should march immediately upon the Eternal City. M. Cacault, uncertain as to the line of conduct he should adopt, hurried to the apartments of Consalvi, and besought him as he loved the re-establishment of religion in France, to set out immediately for Paris, where he could treat directly with Napoleon himself. Consalvi followed this advice. Bidding good-bye to the Pope and the Cardinals, he posted night and day to Paris, where, no sooner had he arrived than he was summoned into the presence of Napoleon, who received him with marked coldness. But the syren of Rome, as Consalvi was called, proved too straightforward and agreeable for Napoleon to continue in his attitude of distrust. The negotiations were once more resumed and pushed forward in real earnest. Sometimes the discussions on the terms were continued for as much as sixteen hours without interruption. Consalvi, Spina the Archbishop of Corinth, and Caselli, ex-General of the Servites, represented Pius VII. in the negotiations; while Napoleon himself, his brother, Joseph Bonaparte, Cretet, Councillor of State, and the Abbe Bernier watched the interests of France. Napoleon showed himself all through the negotiations a relentless tyrant, to whom might was right. When the arguments on Consalvi proved too strong for a reply none was attempted, the will of the First Consul being considered a sufficient justification for any clause, however extravagant. Discussions were cut short by the threat of immediately breaking off the negotiations, and the awful consequences of such a rupture were painted in their most sombre colors not alone by the henchmen of Napoleon, but also by the representatives of the great Catholic powers of Austria and Spain. Nevertheless the Papal Ambassador showed himself worthy of the confidence that had been reposed in him. Under the most unfavorable circumstances, with the awful responsibility of failure constantly weighing in his mind, surrounded by men ready to take advantage of the smallest mistake, he clung desperately to the position which he had marked out for himself, disputing word for word and line for line, yielding at last when the condition was such that his conscience could accept, but braving the anger even of the First Consul when terms were proposed antagonistic to the constitution of the Church. At last the terms were agreed upon, and on the 23rd July, 1801, the Concordat was signed at Paris as Legate a latere, to superintend the execution of the Convention, especially the articles referring to the new diocesan division and the appointment of the Bishops. Difficulties soon arose in regard to the clergy who had taken the oath to the Civil Constitution, and, despite the earnest efforts of the Papal Legate, months passed without the Concordat being proclaimed in Paris. Everybody wondered why its publication was being delayed. The answer was apparent, when, in the spring of 1802, M. Portalis, who had been charged with the re-organization of public worship, brought the Concordat before the Legislative Body for ratification. Together with the terms which had been agreed upon by the representatives of the Pope and France, he added a number of articles, afterwards referred to as the Organic Articles, by which the liberty of the Church guaranteed in the Concordat was entirely destroyed. The Pope had never been consulted before their publication; but had he been so, many of them were of such a nature that he could never have given his approbation. After careful consideration, Napoleon clearly foresaw that the Legislative Body would never accept the Concordat terms as being too favorable to the Church, and hence he was obliged to win their approval by taking away with the one hand what he appeared to give with the other. The Legisla-

tive Body gladly swallowed the bait, and on Easter Sunday, 1802, amidst the universal rejoicings, not alone in Paris, but all over France, the Concordat, with its accompaniment of the Organic Articles, was solemnly proclaimed. Later on we shall discuss the attitude of Pius VII. towards the Organic Articles, but here it will suffice to say that no sooner did he learn of the deception that had been practised than he handed in to the French Minister at Rome, and through his Legate at Paris, to the First Consul, his most energetic protests.

The Concordat, after a preamble, recognizing that the Catholic religion is that of the vast majority of the French citizens, consists in all of seventeen clauses, many of which we may pass over as being of little importance in the present controversies. The first article guarantees "that the Catholic religion shall be freely exercised in France. Its service shall be publicly performed conformably to the regulations of police which the Government shall judge necessary for the public tranquility." Against the insertion of the latter clause Consalvi fought in vain. He objected, and rightly so, that the restriction was of too vague a character, and one that in the hands of an unscrupulous legislator might easily be made to nullify the liberty that had been guaranteed. Having failed to secure any modification he would have even preferred that the whole article had been omitted, but in the end his fears were set at rest by the assurance that the police regulations had a very definite meaning, and could only refer to public processions and such like. Future events have fully shown the foresight of Consalvi in opposing such a restriction.

The great difficulty was the re-establishment of the Hierarchy. The Pope, on his part, engaged to secure the resignation of the exiled Bishops, who were distasteful to the Government, and when the Sees had thus been left entirely vacant a new diocesan division corresponding more or less with the civil departments was to be marked out. For the new Sees thus created, Napoleon had the right to nominate the candidate to the Pope, and the Pope then conferred the canonical institution. This was to be the method followed in appointing to all future vacant Bishops in France. The meaning of this clause we hope to discuss fully in the light of the Papal actions, but here it is sufficient to note that Consalvi at the time expressly refuted the French Minister's statement that the Pope was bound by the Concordat to accept as Bishop any man whom the French Government thought fit to nominate without any examination of his life and qualifications. It was agreed, too, that the Bishop once appointed, could proceed to select his Vicar-General and priests, but his choice was to be confined to persons approved by the Government. The next question dealt with was that of the Ecclesiastical property. The Pope, on his part, agreed that neither he nor his successors should disturb in any manner those who had acquired the possessions of the Church alienated during the French revolution, while, on the other hand, the French Government undertook to return the churches for divine worship, and to grant a suitable emolument to the Bishops and priests. The latter is a clause that has been frequently broken during the last few years by the Government of M. Combes, and we should like to know what answer the First Minister would give to the argument of Cardinal Vanuttelli that if the Government feels at liberty to suspend the stipends of Bishops and cures without any violation of the Concordat and without any consultation with the Pope, why could the Pope, on his part, not withdraw the spiritual powers of the Bishops without seeking the approbation of the President? The seventeenth and last clause is the one that should be borne in mind. By it, "it was provided that in case any of the successors of the First Consul should not be a Catholic, the rights and prerogatives mentioned in the foregoing articles, as well as the nomination to the Bishops' Sees shall be regulated with regard to him by a new Convention." We wonder if the circumstances contemplated in this article have not come to pass under the present Government of France. Such is the history of the Concordat and such the concessions really agreed to by Pope Pius VII. With the Organic Articles we shall deal later.

THE TRUE WITNESS is printed and published at No. 2 Hurby street, Montreal, Canada, by THE TRUE WITNESS P. & P. Co., Patrick F. Cronin, of Toronto, proprietor.

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A BOOK FIELD WANTED.

The Poet Had a Long Search, but it Finally Turned Up.

Eugene Field was a book collector, and one of his favorite jokes, according to the Philadelphia Post, was to enter a bookshop where he was not known and ask in the solemnest manner for an expurgated edition of Mrs. Hemans' poems. One day in Milwaukee he was walking along the street with his friend George Yenowine, when the latter halted in front of a bookshop and said: "Gene, the proprietor of this place is the most serious man I ever knew. He never saw a joke in his life. Wouldn't it be a good chance to try again for that expurgated Mrs. Hemans?" Without a word Field entered, asked for the proprietor, and then made the usual request. "That is a rather scarce book," came the reply. "Are you prepared to pay a fair price for it?" For just a second Field was taken aback. Then he said: "Certainly, certainly: I—I know it's rare." The man stepped to a case, took out a cheaply bound volume and handed it to Field, saying, "The price is \$5." Field took it nervously, opened to the title page and read in correct print, "The Poems of Mrs. Felicia Hemans. Selected and Arranged With All Objectional Passages Excised by George Yenowine, Editor of 'Isaac Watts For the Home,' 'The Fireside Hannah More,' etc.," with the usual publisher's name and date at the bottom. Field looked up at the bookseller. He stood there the very picture of sad solemnity. "I'll take it," said Field faintly, producing the money. Outside Yenowine was missing. At his office the boy said he had just left, saying that he was going to Standing Rock, Dakota, to keep an appointment with Sitting Bull.

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In order to build a new \$20,000 church the women members of the North Side Christian Church in Kansas City, Kan., are working with the men by torchlight, handling pick and shovel vigorously. The work is being done largely by night, so as not to interfere with the regular vocations of the workers, who gather each evening and, under the direction of the pastor, dig, wheel earth, and carry stones to be used next day by the stone masons.

At first the women brought hot lunch for the men at midnight. The sight of the men at work induced them to try it. They began to dig a little, and soon were working as hard as the men. They offered to work on regular shifts as the men do, but this idea has been discouraged.

SISTERS AS SCHOLARS.

The New York Tribune is quoted as saying that at the University of Bonn four nuns have registered at the lectures in philosophy. At Innsbruck four Ursuline Sisters are attending the lectures in philosophy at the university. Sister Gonzaga of the Charity Hospital in Cleveland recently passed the examinations of the Ohio board of pharmacists and is now a regularly qualified pharmacist.

"And wasn't it at the summer school at Harvard two or three years ago," says the Tribune, "that a professor said that the greatest mathematical mind he had ever met was lodged under the medieval head-dress of a religious?"

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THE MOORE MEMORIAL

The following letter appeared in the Irish Ecclesiastical Record.

Rev. Dear Sir,—May I ask for space in your review to plead with the people at home and abroad the "Moore Memorial." K. highly the work of Moore, and that there is no class of Irishmen I could appeal to for confidence. In the school platform, and at the school the Irish clergy have been failing and universally tribute to the genius of a poet. Amongst them, perhaps than amongst any other Irishmen, the songs, the prose works of Thomas Moore have been held in honor. Now is the question of erecting a suitable monument to an am sure that the clergy will far as they can, to make of Moore and worthy of Ireland.

The work of Moore think, to all that is noblest in the nature of Irish drew his inspiration from the soil and atmosphere of land. At a time when of ancient Ireland was a mockery to so many even sons, Moore turned to it, defended it, and by the touch revealed to the glimpse of its grandeur. It is scarcely fair him by the standards of even so judged, did he not national spirit of his country. He longed for the theme of his song.

In the ancient civilization Gael and in the legends that grew up around it, he source of inspiration for noblest lyrics. He brings in spirit to the halls of the palace of Fingal. He cal vision of a predestined had turned its gaze, even times, towards

That Eden where the immortal dwell in a land serene Whose bowers above the shun At sunset oft are seen.

He celebrates the achievement of the Red Branch Knights. He to posterity the most tuneful ever yet heard of the great of the North, the "Lament for the Children of Uisneach" has caught up and transmuted the strain of that "Song of Fianna"—"Li daughter"—which in its melancholy pathos has not in the world. He has made to the croon of the Banshee shown us the track of "tain Sprite," and the spe "D'Onohue's White Horse"

In dealing with religious Moore rose to the full height of genius. In his Biblical poetry truly sublime; and in such cases as

This world is all a fleeting For man's illusion give and

Thou art, O God, the life Of all this wondrous world He is on a level in that verse with the best poets of his age.

It is, however, where religiously meet and combine he is most at home. The places of our religious history for him a charm that is beyond expression. Glendalough's holy shrine, sweet Aranmore, have an addition a romantic sweetness shed them by the songs of Moore. And as for Irish history, scarcely any of its great heroes, or of its epochal episodes that have not inspired him. He has sung the glories of the Brave. He has the defiant battle-cry of the of Boffin. He has recalled and sacrifices of the "Wild

The Blakes and O'Donnells then resigned The green hills of their youth strangers to find The repose which at home looked for in vain. And nearer still to us he the mark of his genius on