



### SECRETS OF PYRAMIDS, WALLS AND TEMPLES.

REVIEW BY A REGULAR CONTRIBUTOR.

I have been handed a most unique and exceptionally learned pamphlet, of about seventy-five pages, written by one of Montreal's best known citizens, Mr. Dugald Macdonald. The title of the work is as follows: "Ancient Science, or Secrets of Pyramids, Walls and Temples, to which is added a short review of Piazzi Smith's 'Our Inheritance in the Great Pyramid.'" The object of the work may be thus briefly stated: to demonstrate that the three Pyramids of Gyzeh chronicle the form and dimensions of the earth and other members of our solar system; that they chronicle the relative weights of water, wheat and barley; that the dimensions of the earth, chronicled in the pyramids of Gyzeh were also chronicled on the walls of Nineveh, the walls and temple of Belus at Babylon, and the great pyramid of Cholula in Mexico; that all these structures chronicle the measures of length as accepted in all forms, from the stade of Aristotle to the English furlong. This statement I take from the author's Introduction. The better, also, to grasp the aim of the work, I will quote the last paragraph of that introduction.

to Herodotus, invisible, and according to Colonel Vyse's account, who discovered some of the casing stones in "situ" of the "thickness of a sheet of tissue paper," and that the pyramids are placed at right angles to the meridian and their faces precisely opposed to the cardinal points. A position generally adopted for places of worship."

Apart from the author's careful, and I repeat, exact computations, (to analyze which is a practical impossibility in a review of this kind, but each of which I have most attentively studied and worked out), we have the undeniable, the all-refuting, the all-substantiating evidence of the granite structures "from the summit of which forty centuries look down upon" the silent desert, and their time-worn features tell in language more lasting than the monuments of the civilization that obtained in the days of their construction. According to Herodotus the pyramids date from about the year 900, before Christ. Looking back over the vast desert of years that preceded their supposed date of construction, we find almost another 900 years of learning and the science of recording knowledge. Cadmus is generally credited with the invention of letters. But from Herodotus, as well as from his contemporaries Empedocles, Hellenicus, Euripides, Herodotus, Charondas, and Aristophanes, we learn that Cadmus was merely the first to introduce letters into Greece. He came to Greece from Phoenicia in the year 1493 before Christ. The alphabet he brought consisted of sixteen letters, to which Palamedes added four, and later on, Simonides of Miles added four more. But one hundred years before Joseph was sold into Egypt, and fifteen years before the reign of Phoroneus, Memnon, the Egyptian, invented letters and writing. This is the Memnon who took part in the Trojan war, and to whom the Antilides, mentioned in Pliny, tells of the Memnonian alphabet. Thus, when the pyramids were built the world had been 900 years in possession of the art of reading and writing—for Memnon flourished about 1832 before Christ.

The constructors of the most wonderful buildings in our age, the greatest architects and builders of modern times, know absolutely nothing about the contrivances that must have been made use of in the construction of the pyramids. Not only must the builders have been possessed of wonderful engineering science, such as the use of concrete, but they must have possessed the ability of conveying such blocks, as are found in those structures, over the distances separating them from the Arabian quarries whence it is supposed they were taken, but equally wonderful contrivances to hoist such masses to such formidably great heights, and to place them with such mathematical precision in position. Moreover, they must have possessed untold knowledge of astronomy, geometry, trigonometry, conic-sections, arithmetic, physics, and mechanics. In other words, our vaunted modern civilization—as illustrated in our edifices, our inventions, and our scientific discoveries—must be merely a revival of that which was buried for long centuries and lost by those generations that came after the builders of the pyramids. Nor is it at all likely that the human race will ever discover the scientific secrets that lie buried beneath the debris of remote antiquity.

All this, however, I base upon the supposition, that, as the priests Memphis told Herodotus, the pyramids were built by Cheops, Cephern and Mycernius, which would mean that they were built all about the same time, as these three—two brothers, and the son of one of the brothers—succeeded each other within a few years. In which case they would prove the learning and science to which I refer; while the long ages during which the art of letters existed prior to their construction would explain how men at that period could have enjoyed such a high grade of civilization. But Herodotus (2. 126-127), speaking of Cheops and Cephern, says that "the Egyptians so inventively hated these two royal brothers, that they publicly reported, that the pyramids which they had built, had been erected by a shepherd." Now who was that shepherd? Almost all the men of remotest antiquity were shepherds. If it can be shown that these present pyramids—known as the pyramids of Gyzeh—were not built by Cheops, his brother, and his brother's son, but that they are antediluvian, a still more wonderful conclusion must be reached; namely, that the deluge not only effaced all animal and human life—save the contents of the Ark—but that its waters also buried for all time more scientific attainments than the world, with all its discoveries and inventions, can ever again possess.

The Kingdom of Egypt was begun under Miranin, the son of Ham, in the year 2188 before Christ. Forty-six years before that date celestial observations were first made in Babylon. Fourteen years earlier than this latter event took place the confusion of languages and the building of the tower of Babel. This was exactly one hundred and one years after the deluge, and one of the authorities quoted by the author indicate two classes of pyramids, distinct from each other as to the purpose of their construction and as to the periods in which they were built. I quote Mr. Macdonald: "(1) Pyramids of chronicle scientific discoveries, and erected before the de-

struction of the pyramids of Gyzeh were also chronicled on the walls of Nineveh, the walls and temple of Belus at Babylon, and the great pyramid of Cholula in Mexico; that all these structures chronicle the measures of length as accepted in all forms, from the stade of Aristotle to the English furlong. This statement I take from the author's Introduction. The better, also, to grasp the aim of the work, I will quote the last paragraph of that introduction.

ter. We are looking on, in grief or exultation, at what has been truly called the passing of Protestantism. Private judgment exercised on the Bible is dissolving it apace, and may be reckoned among the chief causes of our present discontents. When the Puritan gives up his Bible, nay, when he begins to doubt of it, the ground on which he stands is shaken with earthquake; his religion leaves him, and he turns for comfort to making money on principles which it is hard to distinguish from the lowest form of Positivism. The Christ of the Gospel vanishes. Mammon reigns in His stead. Is not that the lugubrious chronicle of New England? Puritan, Unitarian, Universalist—then company promoting and Wall Street as Jerusalem the Golden. It may be difficult, as one considers these things, not to fall into satire; but satire will not help us toward the spiritual restoration of which we are in search.

Any power that aims at the revival of Christian faith under modern conditions must be independent, dependent, supernatural, and in its general effect, miraculous. From a merely human level it cannot raise mankind out of the slough into which Atheism has betrayed it. No department of state will be equal to such a task, for the state is this fallen society and itself needs redemption. Private effort is laudable at all times; any association which has retained even a fragment of true Christianity will, thus far, be telling in the good cause; but there is only one church in contact with European and American society which fulfills the conditions required. Independent, supernatural, miraculous—these high epithets have belonged from of old to the Catholic Church, and are hers to-day. She does not preach an abstract or merely historical Savior; she has never simply relied on a written record; and while she treats with kingdoms and republics as a power of this world, she deals directly with the individual as an ambassador from the next. In one point of view she is accessible to touch and sight, in another she is ideal, spiritual, transcendental. And she fills every period of Christian history with her achievements, her sorrows, and her victorious resistance to hostile powers, ceased to Rome is, and has never ceased to be, the cornerstone of Christian beliefs. There is no solid ground between Rome and secularism on which believers in the New Testament can take their stand.

### The March of Secularism.

If the signs of the times be accepted as authoritative, the present is certainly a period of intense secularism. Religious tradition is evaporating. No one who reads the periodicals of the day can doubt that the pervasive tone quietly assumes that if there be an answer to the most vital questions it cannot issue from the oracles of religion which have long ago been discredited by science and criticism. Ominous signs are appearing on all sides. Even in the churches voices of unbelief or of question are heard. The Church as an historical institution is a fiction, an expression of thought in current literature, is fast fading from men's minds. No one who has regard for the conservation of the best in society can fail to be alarmed at these decisive symptoms of disintegration. The outlook is not reassuring. Mr. W. H. Mallory has done much to point out the menace and to analyze the causes that have led to it. Dr. William Barry has also stimulated inquiry into the present state of religious thought and its remedies. In the October number of the "National Review" an article appears from his pen that is sure to attract much attention. At "Atheism in practice," and from it, he believes, "not only Christian faith, but society as well, is in danger; the disciples of an unbelieving science threaten it with destruction." He frankly acknowledges that the present situation is fraught with peril.

How avert so tremendous a catastrophe? That is the question which rises to our lips on hearing of Socialistic propagandists, anarchist assassins, free will deniers in the name of knowledge, virtue, resolved into selfishness, and immortality derided as an impossible fiction. What, then, ought to be done in the brief period which may yet be allowed us to withstand the secularist triumph?

Men whose character deserves sincere respect have answered, "Let us turn back to the New Testament and preach the Christianity of Christ." I say so, too; but I cannot persuade myself that a living order of things is to be deduced from the pages of a book; or that an abstract Christ, the creation of literature, is really more than a phantom. The experiment of festering religion from a book only being tried, and has ended in disaster.

For the Catholic Editor's "On Many Themes."

### Catholic Editors on Many Themes.

**THE REAL PRESENCE.**—Referring to the recent Eucharistic Congress, the "Western Watchman" in an editorial, says— "We have an altar," and on that altar is Christ, the Son of the living God. He is there for the life of the world, for the life of the Church, for the life of His priests. The essential difference between a Catholic and a Protestant church is not that the one is the house of God and the other is not, for both have been devoted to the worship of the Deity; but the Catholic Church is not only God's house; it is actually inhabited by Him; while the Protestant house of God is without a tenant. The Emmanuel is a hidden God, and His presence is made known only by the conduct of believers. Catholics, especially priests, must proclaim the Real Presence by their conduct toward the Blessed Sacrament. The faith and piety of the priest must permeate the parish, and the faith and piety of the people must permeate the world. This is the one way in which all men may belong to the royal priesthood of the New Law. Whosoever confesses Me before men, I will confess him before My Father who is in heaven. My Father who is in heaven."

**PUBLIC REPRESENTATION.**—As we sit and meditate thoughts like lightning come and go. It has occurred to us to ask why it is that the Catholic inhabitants of this city, that the Catholic people of this province—being one-third of the Commonwealth—should be in a remarkable position of weakness in the various deliberative assemblies? They are taxpayers, they are wage-earners, they are industrious, they are fairly intelligent, they are law-abiding citizens, they are voters and they are active workers in every city, town and parish during every election campaign, and yet what is their position to-day?

**MR. OLBAN'S BIG PLAN.**—From the United Canada, we learn that Mr. H. J. Oloban, K. C., has taken out a patent. O. has taken out a patent. O. has taken out a patent. O. has taken out a patent. O. has taken out a patent.

**CATHOLIC MISSIONS IN CHINA.**—Writing to Rev. Dr. Freri, director of the branch of the Association for the Propagation of the Faith at Baltimore, Md., the zealous and courageous Bishop Flavier of Peking, in the course of a lengthy letter, sums up the situation of the missions under his care as follows:— "Your letter of June 20 contains many questions, I will try to give an answer to them, without expecting that all will share my views on the matter.

**LOYALTY TO THE EARL OF DUBLIN.**—The Earl of Dublin, most prominent shire, opened a for the Corn Exchange Wednesday for the ing funds to exten- curred in the res- burg's Catholic Ch- Lordship descended had at heart as if and he thought- this country, in fact, where, might well to the amount which in the matter of b- taining schools and these things were collections, and selves, without the public funds which claim to, and com- posed of poor, they might take- outward signs of- tion were increas- They had no excep- Purpose of these- these days, a- larism with- fronted on, which he had- rest, as the to- as- mass- #102

**PROGRESS OF LABOR ORGANIZATIONS.**—According to a report prepared by Secretary Frank Morrison for submission to the American Federation of Labor at its annual meeting in December at Scranton, Pa., the last year has shown great accessions to the ranks of labor. It has been generally supposed that 1900 would prove the worst year of organization, but the American Federation's official report shows that the year was a record one. The number affiliating with the Federation of Labor in approx- imately 1,500,000, and showing the largest membership, some- thing over 250,000, and 110,000 coming second with more than 150,000 on the rolls. Since the beginning of the year there has been the greatest activity in the building industry in all portions of the coun- try, money advanced in wages being recorded, while almost every branch of labor has held its own. The prin- cipal strikes inaugurated have been those of the machinists for the al- phabetized Association for recogni- tion of their organization. The ma- chinists claim to have been in a large measure successful, while the number of organized workers affili- ated and non-affiliated with the Am- erican Federation is estimated at up- ward of 2,000,000.

**MISSIONARY REQUEST.**—The Rev. J. Seguin, O.M.I., who has been laboring for forty years in the vicariate apostolic of Athabaska-Mackenzie, has gone to France to be operated upon for cancer. If the operation fails and he becomes wholly blind, he shall be permitted to return to his Indian home and live among them.

On Sunday... in the aft- standing in the Nalgens Cemetery appointed for the sage, of all the parishes, to the of the departed, then an hour in appointed for the I was astonished that poured into came from a li- groups, in pairs came alone, o- they came by way of the C- by way of the C- way of the Cote- they came, in eye- bers, on foot, in on bicycles; they crowded along t- overran the lots- all directions—bi- seemed transform- rondo-vous of the ceremonies on the sion I will not do subject for another But I cannot ref- down a few of m- accompanying th- my own reflection- For the third o- was actually wa- sun sloping to t- ing beams that t- ed the whole sur- most forgot that- less and that the- had already stri- summer fiery; fo- opened out before- vista closed in by- distant St. Lawrence interrupted view- tire "Way of the the attention the- the foliage, of f- gaily-decked but- that made summe- so glorious, was- moment. But one- to the details of- ing a feeling of- began to steal ov- oppress the heart- said, about the C- case people, the- tion. "P.": "On- were sleeping; so- that bear scarcely- their identity, ot- slabs, or granite- simple crosses; so- award—will green- and stars, or er- flowers—the flow- nials, being with- vials, with varie- of construction- Looking southwa- intervening squar- of which hundreds- ash, I perceived- brown, the black- of the mansoule- remains of men w- to Canadian his- tween the aim tra- catch a glimpse o- place; a few yard- it I can see a h- surrounded by the I know, though- from such a dis- white slab bears- Gee."

Needless to t- that all these det- derful picture sug- much time or opp- meditation; On an- dard have been, o- way to go alone, w- inclination leads i- llams: "To ramble awa- From vanity, goul- To calm my soul- roll. In solitude's holy- But there was n- the thousands the-

Will our work be hampered by the expedition? As far as our work among the natives is concerned I do not think so. The storm has assuredly disturbed our missions and it will be several years before they enjoy perfect peace. But the pagans have witnessed with wonder the constancy of Catholics who most willingly shed their blood for the faith; we had hardly two cases of apostasy in a hundred victims. Of course the talking of Pekin by the allies was followed by much excitement; fires, massacres, complete ruin and the horrible sufferings of a sixty days' siege irritated the Christians; but everything has now been quieted down, and little by little quieted down, and you can now hardly find a dozen who have not submitted to the orders of the bishop. Our Christians in city and country having lost their all now live with the pagans and in perfect harmony. These poor pagans have suffered themselves a great deal and they often call on us. We saved a large number of them when the allied forces entered the city and by extending our protection to them enabled many to resume business. They were grateful and numbers came from various parts of the city, led by the principal citizens, to offer us presents and inscriptions on silk, lacquer or precious wood in which we are thanked as "friends of the people," saviours of families, etc. These tokens of gratitude are exposed in our residence at the Palais. Despite dangers and possible future persecutions, 1,500 pagans were baptized since the crisis of last year, and over 5,000 have entered their blood in the roll of catechumens. This is a convincing proof that our religions came not only credit with the near future will be considered in the near future will be how it would do for the neglected unrepresented voters to refrain from voting for an election or two. Such a course might be a useful object lesson to all interested parties.—The Freeman, St. John, N.B.

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EPISCOPAL APPROBATION.

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

SATURDAY ..... NOVEMBER 9, 1901.

IRISH CATHOLICS AND PUBLIC SPIRIT.

VALUE OF MAYORALTY. — Of what value is the mayoralty, after all, to Irish Catholics? This is one of the many humiliating and unpatriotic remarks, or questions, that we frequently hear from men who should have a higher idea of their own worth and a truer and loftier estimate of their national importance. It is exactly the spirit which suggests such a remark that has kept us back in scores of instances when we should have been seizing upon the opportunities that circumstances afforded us. Of what value is any rank, or position, or emolument, or distinction? In private life, of what value is a good character, a fair name, a high reputation? Were we to ask these questions the very persons, who pretend to see no value to a people in the possession of the highest executive position within the civic power, would be the first to ridicule us and harp upon our simplicity.

pecuniary value for an Irishman? If not, then, cease to clamor for positions for any of our race. Moreover, the Mayor has \$1,000 to expend, as he sees fit, for charitable purposes. He has it in his power to scatter that amount as he lists. Is not this of some slight value to an Irishman? If we go more into detail, the Mayor is "ex-officio" a member of the Harbor Board, and surely that position is of some value? Is it of no consequence to us, whether or not our people occupy such a place and have a voice in matters of such vital interest to the community? If value is then gauged or estimated by the vulgar standard of money, or of emolument, decidedly it should be the ambition of every race to have some one of its own occupy that excellent office.

But there is that which money cannot buy and which no honor or emolument can outweigh—it is our national right. If sentiment is to be reckoned with surely it is of paramount importance that the highest place within the gift of the citizens should from time to time fall to our share. To question the worth of such a distinction is to court a perpetual state of mediocrity and even of insignificance, and we do not think that any of our friends would care to be understood as occupying such a ground in disputing the value to the people of a place so high above the reach of the masses.

The other night we read an editorial in "La Patrie" dealing with the number of commissioners on the School Board. In making the suggestion that the Board should be increased in membership, we are told that the idea came from the "Chambre de Commerce." What is the meaning of that? It simply means that the French-Canadians, like the English-speaking elements, have their Board of Trade, or large central financial and commercial organization. So much the better for them and the more credit to them. But when are we to have any such body? When are we to have a bank, or an insurance company, or some other such-like institution bearing the seal of our race? Not to-morrow certainly, as matters stand. If there be no value in the mayoralty, neither can there be any in a Chambre de Commerce. But we have said sufficient to indicate the vast field of speculation that such a query opens out before us. It is time that we should rise to much higher appreciation of our national worth and possess a much loftier estimate of our own importance. "None so subject as the willing slave," wrote a great Irishman over a century ago, and to-day we can repeat the same words and apply them to the situation. Let us not drift away from every position; rather let us seek to draw our race closer to every dignity and every honor.

OUR YOUNG MEN.—It is the public spirit that the rising generation manifests that guarantees to a race all future influence and success. Equally does the lack of that public spirit menace the prospects of any element in the community. Whenever we deal with subjects of this nature we have special reference to our young Irish Catholics. We would not like to say that they are all without that true public spirit, so necessary in a country like this; but we certainly feel that a vast number of them are actually living in a state of public apathy. As individuals a great number are filled with legitimate ambition and are anxious to build up their own futures and secure for themselves positions of emolument that warrant years of comfort hereafter. But the great issues of the day seem very little to affect them. They appear to have no love for public life, and simply wish to move along in some given groove, careless of how the general interests of their people are defended or asserted.

We scarcely know to what cause we should ascribe this evident lack

Not to the system of education, for it in no way interferes with the affairs belonging to the political or public arena. Not to any individual ignorance, nor to any indifference as far as the securing of one's future is concerned, nor to any absence of the ordinary qualifications and even talents that fit men for dealing with matters of public, or national moment. Yet they seem to dread the municipal field, as if it were far beyond their abilities to cultivate. They do not seem to care, or to dare, or to try, or to wish for advancement in that direction. Each one is able to tell his neighbor what he should do; but he does not, for a moment, imagine that all such advice applies equally as strongly to his own case.

We have quite a number of good, able, energetic and public-spirited men to-day, and we fail to see where are those who will succeed them. They may be yet on the school benches, but they are not to be found in the walks of commercial, or professional life. The more is the pity, since each succeeding year brings its increasing need of proper and adequate representation. This reflection leads us to another consideration of more immediate consequence, which we will treat this week under another heading. We trust that the change, so long desired in this direction, will soon take place. But, as long as the members of the younger generation are satisfied with allowing all matters of public interest to take their course, so long will we be threatened with a regular extinction, and in the not very distant future extinction, at least, in as far as concerns our municipal and political influence. Nor must it be forgotten that they have a duty towards those to come after them, just as the active men of to-day set an example for them to imitate and follow. This serious obligation must not be overlooked, for upon its fulfillment depends greatly the Irish Catholic status in years to come.

It is high time that our young men should be "up and doing." They have much of great public interest to study. They should be trained and induced to regard every public movement as something affecting themselves in a special manner. By dint of following up all such questions and of studying them and turning them over in their minds, as well as by giving expression, in their meetings, to their views upon them, they will accustom themselves to think seriously of the different roles they may yet in the interests of their fellow-citizens have to assume in the drama of life, they cannot fail to prepare themselves for the future. We hope sincerely that our well-meaning hints will be taken in the spirit in which they are given, and that they may prove, to some degree, at least, salutary.

NOTES OF THE WEEK.

DAY OF THE DEAD.—On Sunday afternoon last a most important religious ceremony took place at the Cote des Neiges Cemetery. Immense is the only word to qualify the concourse of citizens from the various city and suburban parishes that flocked to the home of the dead. On every side were to be seen pious and serious kneeling groups of people. Friends and relatives of the dead were there in countless numbers. Few were the graves that were not visited, and truly it was a grand day for the departed.

A great number of priests took part in the solemn ceremonies over which His Grace Archbishop Bruce presided. The day was gloriously bright, the sky unclouded, the air invigorating and even warm. Eighty voices sang the "Libera," under the direction of Mr. E. N. Hebert, organist of the Immaculate Conception Church. A little after three o'clock, when the crowds massed themselves in silence around the "Calvary," the band of the Victoria Rifles, led by Mr. J. W. Hebert, played Chopin's funeral march. Then the vast choir intoned the "Miserere," and after each couplet the throng repeated the prayer "Miserere mei Domine." It was a sublime spectacle, one calculated to impress the most hardened and to bring tears to the eyes of the faithful.

Two impressive and eloquent sermons were preached, one in French, by Rev. Father T. Adam, S.J., the other by Rev. Father Martin Callaghan, P.S.S., of St. Patrick's. After the sermons His Grace gave his blessing. In so doing Mgr. Bruce thanked the faithful for having come in such vast numbers at his call. The "Libera" and the "De Profundis" closed the ceremonies, and the thousands of devout Catholics dispersed to their homes. It would be a pleasure for us, were it in our power, to reproduce the sermons. Rev. Father Callaghan re-

ferred, in most appropriate terms, to the Catholic spirit manifested in the presence of so many people, of all social grades and conditions, united in one grand act of faith, even as the dead are united in the common silence of the grave. He also pointed out how beautiful it was to see people of different races, speaking different languages, meeting as children of the same faith and blending together the supplications on behalf of the departed. In a most impressive manner did he bring home to all the great truth of the closeness of death—the step between the cradle and the grave. Nothing was omitted from the services and ceremonials that was calculated to impress all with a deep sense of the importance of the occasion.

According to the rule now established by His Grace the Archbishop the third day of November, in each year, will henceforth be the occasion of like pilgrimages to the city of the dead. The Faith, the Hope, the Charity that belong to the Catholic Church could not find more emphatic expression than in this sublime union of all in prayers for the souls of the Church suffering. "Faith in a Union hereafter; Hope in the Mercy of Christ, and Charity, or Love, for those who have gone before us. No other religion can display aught approaching this supremely Christian ceremonial. Beside it all other commemorations are cold, harsh, meaningless, and hollow. The Church of Christ alone clings to the dead and preserves their memories ever green. It is on such occasions that we feel how good a thing it is to be a Catholic."

BISHOP CONATY NOW.—It has always been a pleasure for the Irish Catholics of Montreal to learn of the advancement of Mgr. Conaty, the learned and universally admired rector of the Catholic University at Washington. This city has always been a place of predilection for Mgr. Conaty. It was here that he made his remarkably brilliant theological course, and he has always taken advantage of every opportunity afforded him to visit Montreal, and especially St. Patrick's. The announcement of the elevation of the worthy prelate to the dignity of Bishop is told in the following despatch, dated Washington, D. C., Oct. 28:—

"The Rt. Rev. Thomas J. Conaty, D.D., rector of the Catholic University, to-day received the brief from Rome conferring upon him the honorary appointment of titular Bishop of Samos, a famous port in the Ionian archipelago in the Grecian sea, and under the jurisdiction of the Archbishop of Rhodes. The consecration will take place at the Catholic university here, Sunday, Nov. 24. The ceremony, occurring so soon after the meetings of the university trustees and of the Archbishops of the country, will be a notable event. A large number of Church dignitaries from all parts of the United States will be present. Cardinal Gibbons, chancellor of the university, will be the consecrator. The two assistant bishops will be the Rt. Rev. Camillus P. Maes, D.D., Bishop of Covington, Ky., and secretary of the University Board of Trustees, and the Rt. Rev. Thos. D. Beaven, D.D., of Springfield, Mass., the representative of the diocese to which the newly elected bishop belongs. The sermon will be preached by the Rev. Thomas J. Shaheen, D.D., professor of ecclesiastical history at the university. The new dignity is interpreted as an expression of the Pope's deep interest in the university, the appointment coming directly from him through Cardinal Rampolla. Bishop-elect Conaty will continue as rector of the university."

MARVELS AT LOURDES.—A most interesting and highly instructive publication is the "Annals of Our Lady of Lourdes." On its pages are to be found records of real facts that surpass all imaginable fiction. It would be impossible to discover either in the domains of history, of romance, or of science aught more absorbingly interesting than all that could be and all that is written about Lourdes. The unbelievable may smile, the infidel may scoff, but the facts remain and cannot be gainsaid. In a recent number of the publication some very pertinent remarks, in this sense, were made by Dr. Brunelle, of Laval University. He said:—

"I am not afraid to say that I have seen facts that cannot be explained except by granting supernatural intervention. I have verified miracles scientifically, and I dare to challenge any physician in the world to give me a natural explanation of those cures," and then justly remarks: "And yet in the face of statements like this, a few materialists, denying for knowledge, whose knowledge is not, stop at the dusty rhetoric long enough to say

The "Age of Miracles" is past, and yet then it will be past if they do not realize that the miracle is just a little bit superior to His creation. When they can explain scientifically how a leg can instantly increase its length two inches; how an osseous tumor of three years' standing can be instantly healed and covered with new skin, or how acute pulmonary tuberculosis and natal blindness can be cured by a simple bath, then we will feel that they have some right to talk as they do."

A WILL MAINTAINED.—Recently an important will case was decided by a jury in the Massachusetts Supreme Court. The late Sarah Cary, of Waltham, left \$20,000 to the Rev. Timothy Brosnahan, of Waltham, the money to be used for charitable and education purposes. This clause of the will was contested on the grounds that the testatrix was of unsound mind. The Middlesex County Probate Court had decided that she was in sound and disposing mind, and not influenced by the priest in the drawing up of her last will. The Supreme Court has confirmed this judgment. This case, like many others, goes to prove that there is a general false tendency to attribute the meritorious acts of pious people who leave means to the Church, or for charitable or educational purposes, to undue influence on the part of the clergy. Yet, in almost every case, has it been proven that no such influence had been exercised. It is well, sometimes, that certain cases are brought before the public; invariably the result is a vindication of the Church, of the priesthood, and of the truth.

BISHOP AND STATESMAN.—When Right Rev. Bishop Ludden, of Syracuse, N.Y., paid a recent visit to Castlebar, Ireland, he delivered a very noteworthy address on the subject of Irish emigration. The report of the Bishop's remarks, as we have found it an exchange, runs thus:—

"Speaking with the authority of an Irish-American Bishop, he eloquently dissuaded the people from emigration. When he arrived in Queenstown, he said, he saw thousands going in the direction of the docks, laughing, chatting, playing musical instruments, to all appearance merry and joyful. His Lordship moved amongst them; and asked them individually what was the meaning of this. Their answer was that they were going by the next steamer to the United States to make their fortunes. He assured them of his pity and sympathy, and strongly urged them, if they could at all find work and means to live at home, to stay in their own country. He knew the history of his countrymen in America. It was not all sunshine with young Irishmen there. They could not, as they hoped, reach a high position in a hurry; they had to struggle against great odds. The young men in America were thoroughly educated, whether they liked it or not. They were trained in politics and in commercial business, and they occupied every available position. It was almost impossible for a young man from Ireland, however able, to enter into successful competition with them; he would probably fail to get employment, and, failing employment, would degenerate into an idler. His Lordship, therefore, advised all young Irishmen to stay at home. It was, of course, impossible to stop emigration in a moment, but a continuous effort should be made to root the Irish people in the soil of their native land as the most effective antidote to disastrous emigration."

This will be accepted, and rightly so, by both the Irish people at home and abroad, as good, safe, and patriotic advice. Yet, such was exactly the opinion expressed and the advice tendered, over thirty-five years ago by the late Hon. T. D. McGee. As far back as the middle of the nineteenth century McGee foresaw that which Bishop Ludden beholds to-day. Yet McGee was criticized, ridiculed and censured for entertaining sentiments and expressing views that to-day harmonize with every patriotic Irishman's opinions. In fact, he was a prophet, vindicated by subsequent fulfillments of all his predictions; he was an "inspired giant" that had the misfortune to have fallen upon times when men could neither understand, nor appreciate his worth. Were he alive at this hour, and to deliver an address such as that of the Bishop of Syracuse, he would be applauded to the skies.

A PECUNIARY DESPATCH.—Under date October 27, we said the following:—  
"A message from Paris to the Daily Witness says that the local office of a certain insurance company has issued a policy for \$50,000 on the Pope's life. The company required a certificate from the Pope's physicians before undertaking the insurance, and was only willing to insure him for a month."  
To say the least this is a very peculiar piece of information and seems to us to be on a par with all the "Roman news" concocted for the sensational columns of the secular press. In the first place we don't believe that Yankee enterprise has got as far as to induce the Pope, or even to approach him with a view to inducing him to insure his life. In the next place the Pontiff's physicians are not likely to have issued any certificates at all regarding the Holy Father. The main object is to create the impression that His Holiness has but a short time to live. Possibly the inventive spirit of the sensational correspondent will yet find some new method of gambling upon the life of the grandest figure on earth to-day.

MUNICIPAL ELECTIONS.  
St. Gabriel Ward.  
To the Editor of the True Witness:—  
Sir,—A public meeting of Irish Catholic electors of St. Gabriel Ward was held on Thursday evening last, in St. Gabriel's Hall, Centre street, to decide upon a candidate to contest Seat No. 2, St. Gabriel Ward, now held by Alderman Turner.

The result was that Mr. Patrick Monahan was ultimately chosen to be our candidate at the elections to be held in February next. Mr. Monahan as a business man is well known in the Ward, and at present occupies a store in Centre street. He is a man of integrity, and not even his opponents can reproach him with anything (except his opposition to their candidate). He is a member of St. Gabriel's Temperance Society, as also of St. Gabriel's Literary and Debating Society.  
He is a thorough Irish Catholic, but while willing to give equal rights to all, he demands that the Irish Catholics of St. Gabriel shall be represented in the City Council, and which was denied to us some years ago by Mr. Turner and his supporters.  
The Irish Catholics of St. Gabriel cannot forget, that when they had almost the exclusive running of St. Gabriel (as a village) they gave the Protestants two councillors out of seven. Although by their numbers they were only entitled to one. We ask for nothing more than we voluntarily gave to them, and, therefore, consider it time for our turn to have a representative in the City Council. We shall support our candidate to a man, and will rely also upon all who support equal rights.—J. C.

REMARKS ON  
(By a Reporter)  
There is a person well known as which is called the London "Daily Express." This ultra plays in a most upon the old its comments to vague and unfound the Catholic Church scarcely worth taking it comes to us with no Protestant sermons could be mentioned in England is concerned time to draw the intention of entering with the "Rock"—i suggestive of its movement—but its crazy page or two from Religious Controversy published some six, and as applicable to when that learned of famous "Letters to On this special number says:—The first Scotland, having de- dard Cardinal De- of St. Andrews, and stroyed the church and every thing else termed monuments ssembled in a tumult manner, and, before religion was established condemned the Catholic punishment for the Their chief apostle an apostate Friar, publications and ser- ed that "it is not election, which conf- throne and to the "no compromise or an enemy of the true Catholic, is blind "every such enemy, tion, is to be depos- Skipping a long s- tions from the writ- of Knox we come in the chain.  
The father of the land, under the au- Protector Seymour, set, was confessed Cramer, whom He of the Archbishopri- of whom it is diffic- ther his obsequious- sions of his success- ry, Seymour, and I- barbarity to the se- in his power, was t- It is admitted by h- he was instrument- reign of Henry, in t- stake the Protestant- kew, Frith and Al- denning a great im- death for denying t- sense of Christ in t- the same time that- himself. The two m- Fathers of the Engli- unquestionably, Bi- Bishop Latimer, bot- persecutors, and- persecutors of Prote- extremity of death.  
Dr. Milner prove- did they persecute- that the spirit of p- so deep-rooted in t- persecuted every sed- ed from them, and f- for the sake of pe- they openly advocat- tions.—  
Upon the second- the Protestant relig- when Elizabeth's throne, it was again- here, as in every- where it prevailed, severe persecuting i- not follow the e- graphs, which cont- the well-known por- trated by Elizabeth- reproduces the rad- ation under James I. The latter had his- him principally by- who espoused his- ed everything for h- ment to send them- However there is o- whom the writer re- name is only too fa- Catholic—Oliver—G- Dr. Milner says:— "tyrant afterwards- and being beat on a- Catholic population- ed his soldiers, th- vine commission- the Irish and Can- Canadian, and the- clergy he got the- a priest's name. Thomas Purcell, Civil War, a series, to a far- a far- early.

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St. Antoine South.

To the Editor of the True Witness:—  
Sir,—I have noticed with a good deal of pleasure that Mr. T. J. O'Neill, a well known Irish Catholic resident of Montreal for more than a quarter of a century, has been selected as a candidate for Seat No. 2 in St. Antoine South. Mr. O'Neill has, throughout his career in this city, been associated with our leading national and benevolent societies, and has rendered good service in our ranks. He is engaged in the business of real estate, and is fully conversant with the needs of our city. Since the announcement of his candidature there are many indications which serve to show that Mr. O'Neill will receive the hearty support of a large and important section of the electors.

AN IRISH ELECTOR.

THE LATE MRS. McLYNN.—One by one the old and respected members of the generation of our fathers are passing away, their accustomed places are becoming gradually vacant, their memories are cherished and their good lives seem almost to continue in the hopeful and happy examples they have set for the imitation of their children. Each week almost we have some such death to chronicle. This week we regret that we have to record the demise of Mrs. McLyinn, which sad event took place at her residence on Hutchison street, in the early part of this week. The deceased lady, who had reached the fine age of seventy-six, was the widow of the late respected and lamented fellow-citizen, Mr. John McLyinn. She was a native of County Sligo, Ireland. She leaves a son and three daughters to mourn her loss—Mr. Denis McLyinn, Mrs. Edward O'Brien and Mrs. John McNally, of Montreal, and an unmarried daughter, who is at the Loreto Convent, in Toronto. In the course of her long life, extending beyond the allotted time of three score and ten, she departed lady was noted for her piety, great faith, and unbounded charity. All her numerous friends and relatives are unanimous in their appreciation of all her remarkable virtues and the qualities of her long life, extending beyond the allotted time of three score and ten, she departed lady was noted for her piety, great faith, and unbounded charity. All her numerous friends and relatives are unanimous in their appreciation of all her remarkable virtues and the qualities of her long life, extending beyond the allotted time of three score and ten, she departed lady was noted for her piety, great faith, and unbounded charity. 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The Angel of the House.

In a small village in Brittany Jean and Suzette lived. No morning passed without the attendance of both at Mass...

In their loneliness, however, they often wondered if a fresh occupant would ever fill the vacant cradle...

To their great joy the first part of their prayer was heard, and they were blessed with a little girl who...

Little Marie was the joy of her parents' hearts, and not only was she loved by them, but she became the pet of all the neighbors.

There was indeed something angelic in the little child, so that her father and mother often trembled lest she also might leave them for heaven...

For nearly five years after her birth all was happiness in this humble home; but at the end of the time a change gradually came over Jean.

Little by little his devotion fell off; his practice of going to daily Mass was abandoned, and he contented himself with attending on Sundays.

When his Communion became infrequent, until he discontinued them altogether, and needless to say that prayer in any shape was soon unthought of by him.

It may be easily imagined how deeply his wife grieved at all this; the change in her husband's behavior was to her an incomprehensible loss.

The little Marie, who, nearly six years old, was the only comfort her poor woman had; and when she could spare time from home she would take her to the church, and kneeling before the altar, would pray for the conversion of her husband.

One day she went to the church, and kneeling before the altar, would pray for the conversion of her husband. Little Marie would also say some little prayer to her mother.

The cure of the village did his best to comfort her, and said many a Mass for her husband, who to him was an object of the sincerest pity.

At last the time came when poor Suzette had to keep her sorrow and become dependent on some kind neighbor to do the necessary work in her little cottage.

She would then daily talk to her little girl of the goodness of God and how He was sure to grant her petition if she would not cease to pray.

And little Marie would reply: "Oh, yes, mamma, I know the little Jesus will make my papa good again, and I will ask Him every day."

Jean would at times seem touched by the illness of his wife, but if he felt any remorse for his indifference to her and his child the sorrow was but short-lived; and even with regard to Suzette's illness he would tell her that when the hot weather came she would be better, and that it was merely the early spring days, still very cold at times, that were trying her.

Time went on, and at last the night came when, returning home, he was surprised to see the old priest and many neighbors surrounding the bed of his dying wife, and little Marie was lying beside her mother, whom she was kissing and imploring, with tears streaming down her own little face, "not to go to heaven and leave her behind."

In the early part of the day the sick woman had received all the last sacraments, and the cure had visited her again at night, and had just finished the prayers for the dying, in which all around had joined, when the husband entered the room. The kind cure took him by the hand and led him to the bedside; but his wife's strength was ebbing fast, and still very cold at times, that were trying her.

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A choking voice pronounced her name, and then, opening her eyes, she turned then on him and smiled. He threw himself on his knees by the bed and begged her to speak to him, if but one word to say she forgave him.

From that night until after the funeral the poor man was in a state of apathy. Even the sight of his child appeared to annoy him. He said she was the last who had received an embrace from his wife, who, he appeared to think, had died without forgiving him.

This idea made him reckless, and very soon the little penitence he had at first evinced disappeared, and he returned to his former course of life.

Though looked after and cared for by the neighbors, little Marie naturally craved for love and sympathy from her father, and during the short time he was at home, she clung to him as if he were the sun, and when he returned to the convent she looked upon her as a spy upon his actions, and a silent reproach, so he determined to give her, as she wished to receive her into the convent, where she had been a day pupil before her mother became so ill as to need her at home.

Although no boards were taken as a rule, the convent allowed no children to enter, making an exception only that Marie should not be in the hands of her godless father. So the little girl was taken to her new home amidst the tears and regrets of the neighbors at losing "the little angel."

As there were no other children in the convent, Marie also became a favorite, and the superiors placed her in a tiny dormitory, which had been partitioned off from her own cell. Before, however, taking her to bed, one of the Sisters took her into the convent chapel so that she might say her prayers there in the presence of the Blessed Sacrament.

A short time after the child was taken to her new home, the Rev. Mother heard from her own cell a movement in the little dormitory adjoining, and then the opening of the door, and the pattering of naked feet passing along the corridor.

Before she had time to open her own door the little feet ran quickly down the stairs. The Rev. Mother hastened to follow, but her veil catching in a nail in the passage detained her, and she was some minutes extricating it, and before she had done so she heard the sacred door open and shut.

Descending the stairs she made her way into the chapel, where she saw Marie mounting a chair which she had taken from the sacristy, and placed in front of the altar before the tabernacle. The superiors, fearing that the child might be frightened or perhaps fall if she spoke or let herself be seen, half hid herself behind a pillar, and waited to watch the outcome and to consider how it would be best to make her presence known should it be necessary to check the child's movements, though feeling sure from her own knowledge of the little one that no evil motive actuated her.

From the chair Marie managed to kneel on the altar, and tapping gently on the tabernacle door, said, in her sweet-toned French, "Are you there, little Jesus?" Putting her ear close to the door, she seemed to wait for a reply. Getting no answer she again asked the question, and then after a few minutes of attentive listening she said in an animated voice, of course in French, "Ah, yes, dear little Jesus, I know You were there." And then after a short pause, during which she put her little lips to the tabernacle door and kissed it, she continued, "My mamma told me you would listen to me and do what I asked about my poor papa; but I have never been able to get so close to you before as you will make my papa good, won't you, little Jesus?"

Again she bent her head to listen, and then turning round, her face beaming with happiness—as if she had heard our Lord's assurance, which evidently was her belief—she came forward from the altar and carried the chair back into the sacristy. The good nun followed her, and without referring in any way to what she had seen she took her little hand, and speaking to her kindly and gently, led her up to her fast asleep.

Next morning Jean Pichon called at the convent and asked to see the Rev. Mother. He told her that the evening before, when sitting alone in his cottage, he had been evidently struck with horror at the irreligious life he had been leading, and as suddenly he felt the deepest contrition for it, and determined to change his life. With these thoughts came regrets for having sent his little child away from him, and he came now to the convent, trusting that the superiors would allow him to take her home.

It is needless to say how thankful the kind religious was to hear of the poor man's recital, and how gladly, under the circumstances, she acceded to his wish to have his little girl with him again. That his conversion was owing to the prayers of his child she could not but believe, but she thought it better not to tell him of the incident in the chapel.

Marie was sent for to the parlor. Upon entering and seeing her father she bounded to him, saying, "Are you good now, papa? Little Jesus told me you would be." Jean said nothing, but taking her in his arms, kissed her, whilst she tears ran down his face. From this time Jean resumed his former life of piety.

The good old cure again heard his weekly confession, and every Sunday saw him at Holy Communion. Each day in the week before going to his work he took his little girl to Mass, and every evening, upon his return, he would say the rosary before the little statue of the Blessed Virgin, and teach Marie to say it with him.

The beautiful fete of Corpus Christi now arrived, and Marie was chosen amongst other children to carry a little basket of flowers and scatter the lovely blossoms before the Blessed Sacrament as it was carried in procession through the village. In those days this festival was a religious holiday in France (and kept on the day), and all, from the richest to the poorest, strove to show their homage and love, and Marie and her father were amongst the most devout.

Soon after this feast the roses in Marie's cheeks began to fade, and the once active little child grew tired with any slight exertion. These signs of weakness alarmed her father, although he tried to make himself believe that he was needless, yet anxious, and he would ask the neighbors their opinion, trembling and yet hoping for a favorable reply.

But, alas! all he heard was confirmation of his fears, and all agreed, many with tears, that the child was daily losing strength and becoming really ill. But she still went to Mass with her father, though not, as formerly, dancing by his side and trying to make time to pick a flower to adorn her little altar. No, her steps became slow and her breath became short and quick, until at last her little feet refused to take her to the church, and she, longing to go there, was then lovingly carried thither by her father, whose distress it was pitiable to witness. He had given him to be, as he had hoped, his lifelong comforter, slowly passing away.

Masses were said, novenas made, the prayers of the faithful, and their Communions were daily offered up for the restoration to health of the little one, the child whom cure, nurse, and peasants all loved, but which hand was not stayed. Difficult indeed was it for the afflicted father to bow his head resignedly under this cross, now so heavily laid upon him. No complaint ever passed the lips of the dying child, and it was hoped that she suffered no pain, and sometimes she said, "I'm so tired," but as she said it, and then when weakness kept her altogether to her bed he only thought that she could not get up to tidy the room for father, or go to meet him as he came from work.

Sometimes she lay so still, with closed eyes, that the neighbors with her (she was never allowed to think her spirit had really fled) would present they would see her little hand upraised to her forehead to make the sign of the cross, which her hand often failed to complete, her hand dropping from weakness before the devotional act was accomplished.

When at home poor Jean would sit by her side, scarcely taking his eyes off her, and she in the interval of his fitful sleep would talk to him as glad as he was about the sign she saw in his hand, and would say she would see her little hand upraised to her forehead to make the sign of the cross, which her hand often failed to complete, her hand dropping from weakness before the devotional act was accomplished.

On the feast of the Assumption came the summons for his child. She had appeared brighter in the morning, and he had gone to Mass with a lighter heart.

On his return the neighbor who was attending on her said her child had been doing much and her mind had been wandering, for she had evidently fancied herself in church before the tabernacle. She was, however, quite herself now, and smiling as he came up to her and took his accustomed seat by her bedside. But she was very quiet, being apparently too weak to speak.

Whilst she lay dosing in the afternoon, there came the faint sound of voices singing the Litany. It was the procession in honor of Our Lady, but as yet only leaving the church. Nearer and nearer came the sound, and at last the voices were distinctly heard as the procession passed the cottage. Then a bright look passed over little Marie's face and remained there until the sound was lost in the distance.

For some time afterwards she lay perfectly still, seeming dead to all outward sounds; and her poor father when he spoke to her received no reply. This told him what was coming, and he knew that his darling's soul was fleeing near to heaven than to earth. And as he watched her with that longing look which seems sometimes to stay the loved one's flight, he saw creeping over her face that unmistakable look which he never seen on any face but once, and he stooped to kiss the forehead damp with the life-giving dew. The kiss disturbed her, and half opening her eyes, she said in a low, faint, and disjointed words which yet told distinctly on the father's ears, "Are You There—little Jesus?"

Then a convulsive shudder ran over the little frame, the heart ceased to beat, and little Marie's earthly mission was ended. — Catholic Fireside.

Twenty-three years has been associated with Transatlantic traffic and has been for many years the international representative of the Great Eastern Railway Company, that this is the record voyage of the vessel. She had her full complement of passengers. The vessel carried no less than 357 first-class passengers, 38 maids and valets, 259 second-class passengers, and 1,800 third-class passengers. The first-class passengers, reckoning them at £40 a head, amounted to £14,280. The maids and valets, reckoning them at £12 a head, amounted to £4,536. The second-class passengers, reckoning them at £10 a head, amounted to £18,000, and the third-class passengers, who pay 2s 6d apiece, realized £7,800. The total reaches £35,216. This, of course, is independent of the profit on wines, spirits, cigars, and the like. The cost of running the Oceanic is about £7,000. The process of subtraction is easy.

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This suggests that methods wear out. What is a good thing for a while, loses its force in time, and the teacher must be constantly making intelligent changes. The methods of doing business are revolutionized every few years. New inventions and discoveries, trade routes, freight rates, changing demands, and advertising methods, make it necessary for the business man to constantly change his ways of doing business to keep up to date. The doctor and lawyer are constantly re-learning their profession and changing their practice. So the up-to-date teacher is constantly on the alert for the better way, seeking for help from the thought and experience of others, reading up in works and journals of education, and improving in academic knowledge of the subject taught. A western teacher said, "I learned my profession when I was twenty. I could teach them, and I can teach now. I need no help from teachers' papers. I have never taken one. My pupils learn to read and write and cipher. I teach as I was taught." If this attitude were correct, doctors would still be bleeding their patients—we would still be living in the days of the stage coach and the slow sailing vessel.

But fortunately all such teachers are left behind, stranded on the shoals of failure. He who will not keep up with the times is soon discarded by his more progressive professional worker.

New and better ways of getting results are sought for in every profession and in every business enterprise. The teacher whose mind is not open to conviction, who assumes an attitude of indifference to child study which aims to find educational values in the limitless activities of childhood will soon be a back number in his profession.—Catholic School Journal.

Years of suffering. Few men in Petrolea are better known than Mr. Thomas Findlay, who has resided here nearly forty years. In 1862, Mr. Findlay came here, and before the railroad connected with Petrolea he drove a stage coach bringing the early oil men. When the railroad came here Mr. Findlay engaged in the oil business, but later he suffered from a gun accident that disabled his hands permanently. After recovering from this Mr. Findlay was appointed constable and night watchman for the town, which office he held during thirty years past. This accident was by no means Mr. Findlay's worst misfortune. From early youth he had been a martyr to dyspepsia, which finally became so bad that he looked forward to death as a merciful release. Happening to hear that Mr. Findlay had found complete relief from his lifelong foe, a "Topic" reporter went on him to find out if this was true. Mr. Findlay was only too glad to tell his story, and his publication might help some other sufferer. "I am a pretty old man now," said Mr. Findlay, "but I cannot remember the time when I was not pained from pernicious dyspepsia and stomach troubles. I suffered all sorts of pains with it; food would sour on my stomach and violent vomiting spells would follow. As I grew older my sufferings increased, but the simplest kind of food, and little of that. My system became badly run down and I grew so weak that I really looked forward to death as a release from my misery. One after another I tried doctors and medicines, but could get no relief; then I despair I concluded to quit all and depend on my legs, prostrating me for a time. They became worse and more frequent until they one day attacked my stomach, and I thought my end had come. Unable to move and in agony I was driven home, as I thought, to die, but after an injection of morphine I gradually recovered. From that time on the cramps increased in frequency and violence. Nothing gave me relief except the temporary immunity from pain afforded by morphine. It became so weak from pure starvation that death stared me in the face. Finally a friend said, 'Why don't you try Dr. Williams' Pink Pills?' 'What's the use?' I said, 'I've tried everything and just got worse all the time.' 'Well,' she said, 'you try a box of Dr. Williams' Pink Pills, they will do you good.' 'I purchased a box and started taking them. After a little I thought they helped me, so I kept on taking them for a couple of months when I felt I was really cured after so many years of suffering. My strength came back, my stomach recovered its power, and I was able to eat anything I fancied, and once more could enjoy life. This is nearly two years ago, but I was cured to stay cured. I have never had a sick day since or known the slightest stomach trouble. I am confident I would be a dead man how if it were not for Dr. Williams' Pink Pills—nothing else ever helped me.'

The old adage, "experience is the best teacher," might well be applied in cases of dyspepsia, and if experience of those who have suffered but are now well and happy through the use of Dr. Williams' Pink Pills, there would be less distress throughout the land. Dr. Williams' Pink Pills can be had at all dealers in medicine or by mail, post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Boon for Mathematicians. Senor Torres, an ingenious engineer of Madrid, has invented a table machine which is described as the most curious of its kind that has ever been fashioned. It is nothing less than a mechanical device for the solution of mathematical questions. Those who have tested it say that within thirty seconds it can solve the most difficult equation that can be framed.

The apparatus looks like an ordinary mill for grinding coffee, its component parts being a crank and a number of copper wheels. When an equation is to be solved the crank is turned and in eight or ten revolutions the solution is arrived at. Senor Torres has sent a model of the machine to the Academy of Sciences at Paris, and the French scientists who have examined it say that it is one of the wonders of the age.

Little Babe. So lowly he Great kings I Thy humble O Little Babe of the fond and Were first to feel And own Thy O Little Babe of Upon Thy nat Celestial stars To give Thee O Little Babe of With Thy imm New joy awake New peace and J. G. E. 1133 Dorchester Canada.

The Heroic. the title of a st-exchange, which dom and caution boy, characteris happily lacking out is grew n too much of the ice practised in sequence much p the result. Th lows — The walk to st ant one. His me self as he swung country road with books swaying to arm like a great ledge. At the co joined her as us reason why the liked one anothe with pure school nese. "Hello! I e-to-day," cried L wait for Aunt Kl ter.

And I had to dished," cried Hel dred's turn to do gan by scolding child, so I had t them after I ha You know we tak said Mr. Findlay. take turns with r "Yes, but you y your like continu your choice betwe and the overwel always like to fo give up the best e else make your b Hm?" asked Hel head merrily. "Well, that wo c haps we could sometimes. And a more fun when th low along. Why I mean?" For, c along, they had i me some directl which blocked t "Dangerous. P-closed for repair. "It evidently m pairing the old r Helen's talking ab Helele. But let's Th turned and say day and it's a m the other way." "It'll be a mile go clear to the br to go back." "I shan't g a single boy. ed Helen, merrily. "Then, certainly take the other ru be tempted to run said Leonard. "Hm!" snuffed Helen's remark for me! Come on imperative and th Leonard knew it obey the warning but Helen's scorn walk on with her turned and laughe-ened faces. "Now, Leonard, ag?"

"No, not!" cried ing to prevent by this fool-hardy at weigh 80 pounds not try it!" "But the board or crank," said Hel firm as they were tons of hay came o top planks off. Co of you will be late. I shall tell you you were such a f on!"

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Little Babe. So lowly he Great kings I Thy humble O Little Babe of the fond and Were first to feel And own Thy O Little Babe of Upon Thy nat Celestial stars To give Thee O Little Babe of With Thy imm New joy awake New peace and J. G. E. 1133 Dorchester Canada.

The Heroic. the title of a st-exchange, which dom and caution boy, characteris happily lacking out is grew n too much of the ice practised in sequence much p the result. Th lows — The walk to st ant one. His me self as he swung country road with books swaying to arm like a great ledge. At the co joined her as us reason why the liked one anothe with pure school nese. "Hello! I e-to-day," cried L wait for Aunt Kl ter.

And

# Our Boys and Girls

## LITTLE BABE OF BETHLEHEM.

O little Babe of Bethlehem, So lowly born and meek, Great things in wonder came afar Thy humble cot to seek.

O little Babe of Bethlehem, The fond and patient king, Wore first to feel Thy gentle rule, And own Thy law divine.

O little Babe of Bethlehem, Upon Thy natal night, Celestial stars arose on high, To give Thee lovely light.

O little Babe of Bethlehem, With Thy immortal birth, New joy awakes in Heaven above, New peace and love on earth.

J. GERTRUDE MENARD

1133 Dorchester street, Montreal, Canada.

THE HEROIC COWARD.—This is the title of a story, taken from an exchange, which recounts the wisdom and caution of a brave school boy, characteristics which are unhappily lacking not only in boys, but in grown up people. There is far too much of the "dare" to do factices practised in our day, and in consequence much pain and suffering is the result. The story is as follows—

The walk to school was a pleasant one. Helen sang softly to herself as she swung along the shaded country road with her bag of school books swaying to and fro on her arm like a great pendulum of knowledge. At the corner Leonard Green, who had been walking to school for some time, turned to look at her. He was a pleasant one. Helen and Leonard liked one another thoroughly, and with pure schoolboy and girl frankness. "Hello! I expected to miss you today," cried Leonard. "I had to wait for Aunt Kittie to finish a letter."

"And I had to wait to wash the dishes," cried Helen. "It was Mildred's turn to do them, but she began by scolding her hand, poor child, so I had to stop and finish them after I had made the beds. You know we take turns."

"My! Wish I had a brother to take turns with me." "Yes, but you would have to share your pleasures," Helen would say, and you like continually to be taking your choice between some pleasure and the overwhelming blessedness of generosity! Say! How would you always like to feel you must either give up the best part of a thing or else make your brother give it up?" "H'm?" asked Helen, nodding her head merrily.

"Well, that would be Dobbin's choice," admitted Leonard; but perhaps we could both go together sometimes. And a thing is always more fun when there is another fellow along. Why! what does this mean?" For, chatting carelessly along, they had in turning a corner, come directly upon a large sign which blocked the road.

"Dangerous, Passing! This road closed for repairs." "It evidently means they are repairing the old red bridge," said Helen. "But let's go on! They can't have torn it all up so early in the day and it's a mile farther around the other way."

"It'll be a mile and a half if we go clear to the bridge and then have to go back." "But I shan't go back if there is a single plank to cross on!" declared Helen, merrily.

"Then, certainly, we would better take the other road, so you won't be tempted to run so great a risk," said Leonard.

"H'm!" sniffed Helen. "If I'm not afraid you needn't be a coward for me! Come on!" The voice was imperative and the tone scornful. Leonard knew it would be wiser to obey the warning of the signboard, but Helen's scorn provoked him to walk on with her.

"There!" cried the girl when they came in sight of the old red bridge. "There are the men under a cat. There are planks all the way across!" "Shore now, missy, them planks ain't nothin' but rotten lining," said the foreman. "I wouldn't warrant them to bear up under a cat."

Helen went up and tried the end boldly with a determined little foot. "Shore, missy, they mayn't be that strong all the way across," said the man, dropping his iron and coming toward her. "Ye'd best not try another." For, answer Helen gave a bright little laugh, and, slipping away from all detaining hands, sprang from board to board as lightly as a sunbeam, until she stood on the firm ground at the south end of the bridge. Then she turned and laughed at their frightened faces.

"Now, Leonard, show your courage!" "No, no!" cried the man, hastening to prevent by force if need be, this fool-hardy attempt. "This led weighs 30 pounds more. He shall not try it!"

But the boards did not even bend or crack," said Helen. "They are as firm as they were last week, when tons of hay came over—only the top planks off. Come on, Leonard, or you will be late for school, and I shall tell them all it was because you were such a 'traidat.'" Come on!"

"If ye step one foot on the bridge I wash my hands of all consequences," said the foreman. "Come on," laughed Helen. "If you are not a coward."

Leonard set his lip firmly. A dare is one of the greatest temptations a boy can meet. The boy who can be brave and strong enough to resist dare is safe in all manner of temptations. Evil can scarcely reach one clothed with the invulnerable mail of courage to appear a coward for wisdom's sake.

"Shall I run half way to help you?" laughed the sweet, taunting voice.

"No!" shouted Leonard. "I will not run such a risk for the mere nonsense of showing my nerve. I should be ashamed to do it. I will not come one step."

"Yes, you will," cried Helen, picked now to show the strength of her influence over him. "Come, little boy!" she laughed, teasingly, as she tripped lightly back over the blackened boards. "Come to school with—"

A crack, a crash, a scream of terror! The next instant Helen was hanging by her dress and one arm to the beam below where a treacherous board had broken and let her through. She tried to secure her balance and climb back, but the catching of her dress which saved her from being plunged into the swift-flowing river below now held her so securely that she was helpless.

"Arrah! Arrah!" cried the man, wringing his hands in dismay. "Run for a ladder. It'll never do for any man to venture on them rotten boards, where even that light little creature couldn't go! Run for a ladder or a boat!"

"She'll drop afore ye could get either," muttered another, peering over at Helen's shore once more. "Give me that rope!" cried Leonard, with unflinching eyes.

"One of them handed it up automatically. To obey such a spirit was instinctive. "Shore, ye mustn't go a step onto the bridge or we'll hev two o' ye in the fix," whispered the foreman hoarsely.

"Hold this end. Strong now! Pass it around that tree!" commanded Leonard, and without a moment's hesitation he began to creep cautiously over the skeleton bridge. The men held their breaths to watch the brave lad. Once, twice, a board cracked and almost gave way, but Leonard quickly threw his weight back and advanced from another direction. When he reached Helen she was too exhausted to help herself, but by the aid of the rope they managed to draw her back to the safe, firm earth once more. Then how the men cheered! And how proudly they shook hands with the pale young hero.

"Shore, ye did a big thing to risk yer own life, to save another after all her taunting," said the foreman bluntly, but with honest feelings; "but, me lad, the bravest thing ye did was to refuse to run the risk for a mere stump! I wish I had a boy o' my own wid yer spirit!" One of the men had hastened to the nearest barn for a horse and carriage, and poor, foolish, little Helen was taken home as tenderly and with as little rebuke as if the accident had not been caused by her own folly.

It was over a week before her strained nerves would admit of her seeing any more. Then she called for Leonard.

"I can't ever tell you how sorry I am that I was such a little goose as to tempt you by calling you a coward," she said.

"Oh, that was all right. I suppose I really was one," laughed Leonard. "For I nearly fainted with terror at the moment I touched the ground with you. If the men hadn't cheered loud enough to scare my sense back just then I should have certainly collapsed."

"You saved my life," said Helen, "but you would have saved it much more easily if I had only heeded your warning. But, Leonard, honestly, I didn't think you a coward for a single minute. I admired you most of all when I was the most scornful, for the boy who can resist a dare to show his courage and from a girl, too—is a real hero, and I know it."

## Household Notes.

ABOUT WORRY.—This is a subject which is very attractive for the contributors to the columns of the domestic departments of some of our exchanges. Here is the latest news: "Care killed a cat, says the proverb—the old tradition that the animal has nine lives being probably the reason why it was chosen to express the fatal effects of worry. Although we unfortunately cannot eliminate anxiety from our daily existence, we can certainly do much to prevent it from spoiling our lives. But while every woman realises the amount of needless worrying that she entails upon herself by fretting over what might happen, but what in ninety-nine cases out of a hundred never does, she rarely makes the effort to counter a disposition which not only is injurious to her own health and happiness, but exercises a very depressing effect on those about her."

"When I think of the amount of absolutely unnecessary agony of mind I have undergone by worrying," remarked a middle aged woman recently, "and consider how it must have affected the family and my usefulness, I feel both ashamed and remorseful, for in looking back I see that the things that I dreaded and dwelt upon rarely, if ever materialized, while the sorrows of my life have come upon me, as it were, out of a clear sky, and were quite unexpected. For actual trouble fortitude seems to be given at the time to bear what must be borne. As our day, so shall our strength be, and it is really wicked for a young woman to acquire the habit of anticipating evil and harming herself and others by fruitless worry."

A SUGGESTION.—An oculist points out a simple but very common error that works a steady injury to the eye. Persons writing at a desk or working by a window,

who use the right hand, should be careful that the light falls upon their work from the left side sufficiently direct to remove any chance of casting a shadow on the work by the movement of the hand. A woman sewing will often seal herself by the window or lamp in such a way that the shadow of her hand falls constantly upon the point in her work at which she is using the needle. A left-handed person should be equally careful from the other side. The same authority says that the wearing of plain black clothes is a strain on the sight. Persons with weak eyesight quickly feel this strain and should be relieved from it. A plain black surface offers no focus to the eye, and therefore tires it very quickly. Figured cloth, though it may be all black, is preferable.

### A SUGGESTION.

A philanthropic woman who is much interested in the children's ward of a hospital is piecing a coverlet for the bed of one patient little incurable that with delight his cruelly tried soul, and would be acceptable to many another small invalid. The quilt is made of flags, and is just the size of the bed and not intended to be tucked in. The flags are the little silk ones of all nations that are cheaply bought in quantities. Each has been lined with a firm muslin, as the silk is too poor a quality to be durable. The flags are put together with a simple feather stitch, the quilt being made up with wool batting, which is both light and warm, a thin silk used to line the under side. The idea was suggested to the hospital worker by the pleasure her little nephew took in a quilt of the kind which his mother had provided and kept to interest him on his occasional sick-days. While in theory the normal child ought not to have enough sick days through the year to be specially provided for, in fact, thanks to our processes of living and eating, the child is likely to, and this bit of bed cheer is by no means to be despised. The same idea may be applied in the making of a cushion for a window-seat or couch of a boy's room.

### ADVICE TO MOTHERS.

#### How to Keep the Baby Healthy and Happy—Avoid the So-called Soothing Medicines.

Every mother is naturally solicitous as to the health of her children, but not everyone treats their little troubles in the right way. The so-called soothing remedies are still used altogether too much, although physicians have preached against them for many years. The fact is that they put children to sleep in no sign that they are helpful. On the contrary, soothing drugs are dangerous and distinctly harmful. At the slightest sign of ill health or disorders, give the little ones Baby's Own Tablets. This medicine is purely vegetable, and is guaranteed to contain no opiate or poisonous soothing stuff. For indigestion, sour stomach, colic, constipation, simple cough, diarrhoea, irritation accompanying the cutting of teeth, there can be no better, no safer remedy than this. Baby's Own Tablets are a sweet, pleasant little tablet which any child will take readily, and dissolved in water, may be given with absolute safety to the youngest infant. Mothers who have used these tablets cheerfully testify to the benefit their little ones have derived from them. Mrs. R. L. McCullagh, Bristol, Que., says: "In my estimation Baby's Own Tablets have no equal as a medicine for little ones. In cases of children teething I would not be without them on any account, as they keep my baby healthy and happy." Druggists everywhere carry these tablets, and conveniently, send 25 cents direct to us and we will forward a box by mail prepaid. The Dr. Williams Medicine Co., Brockville, Ont.

Every mother should have our valuable book on the care of infants and young children. Sent free for the asking.

### A CENTENARIAN.

The oldest woman in Bath, Me., and probably the oldest person in Maine, Mrs. Helen C. Neagle, celebrated her 105th birthday last week. Mrs. Neagle was born in County Clare, Ire., and emigrated to this city in early middle life. When 15 years old she

### COMMON SENSE AND CONSUMPTION

The treatment of consumption is every year becoming more successful. The majority of cases can be cured if taken in time. Not more medicine but more common sense is the cause of the improvement.

Fresh air, good climate, food, clothing, exercise, all these are important features of common sense treatment.

As a builder of flesh and restorer of strength Scott's Emulsion is still unequalled. The special action of Scott's Emulsion on the lungs is as much of a mystery as ever—but an undoubted fact.

Common sense and Scott's Emulsion is good treatment.

Will send you a little copy, if you fill in the COUPON below.

married John Neagle, by whom she had ten children. Her husband died thirty years ago, and the children have since died, one by one, until now not one is left.

Mrs. Neagle succeeded in supporting her family without assistance until within a few years, when she became too feeble, and decided her place to the city on condition that she be supported in comfort so long as she lives. She still does all her work unassisted, and enjoys good health.

### UNIQUE BOOK KEEPING.

During the sojourn of the delegates to the convention of the Indiana Bankers' Association in this city last week many interesting stories were related. One group of bankers fell to discussing the proxy subject of debts and credits, but with the stories that were told to illustrate certain ideas the subject lost much of its dulness.

"A friend of mine once ran across a queer system of keeping books in a little Southern town," said a banker. "He was a travelling salesman and his territory included Tennessee. Naturally he grew pretty well acquainted with his customers, who were for the most part keepers of general stores. Happening in such an establishment one day he found the proprietor in the rear of the room poring intently over what seemed to be his ledger. My friend noticed that the old gentleman would mutter savagely now and then and turning over a few leaves jot down a set of figures. After this process had been repeated several times my friend interrupted him with 'Mr. Hedges, what on earth are you doing there?'

"Well, I'll tell you," replied the old man. "This here Bill Jones is a worthless scamp and he has left town owing me \$1.50. So I jest put it on Brown's account, over here in the ledger. Then there's Charley Colson that got into a scrap the other night and was killed. He owed me \$2, so I put her over on Joe Smith's account. I tell you, brother, whatever goes in this here old book has got to come out by the Eternal."

"That reminds me of a story of strange methods of keeping accounts that I heard one time," spoke up another financier. "This was in a little Western town. The proprietor of a store wanted to go on a visit out in the country one day and when he got ready to start he told his clerk, a mere lad, to kind of keep an eye on things while he was absent. 'You needn't be particular about taking in money for me, or you sell,' said the storekeeper. 'Just remember what you sold and who got it and I will put it on the books when I get home to-night.'

"Well, when the old fellow arrived home that night he asked the boy how he had 'made out' during the day. 'O pretty well,' said the lad. 'I sold a washboard and tub to Widow Harkness, a currysaw and a bucket to Mrs. Leeds, a broom and a package of needles to Mrs. Concomb, and—say, I sold some feller a horse collar, but blamed if I can remember who I sold it to.'

"Never mind, brother," said the proprietor. 'It'll be all right. I'll just charge all of my book customers with a horse collar.' And he did put down a horse collar on every account he had in his ledger.

"Well, when the old fellow said the stem paid except one man, and the storekeeper brought suit against him. Banking would be a soft snap if we could keep books like that," Indianapolis Journal.

### FAST ELECTRIC RAILWAYS.

The trials on the experimental electric railway from Berlin to Zossen are reported to be perfectly successful. The speed of the trains has been gradually increased, until now eighty-five miles are comfortably covered in the hour. The cars run smoothly, and the engineers express confidence that they will attain a speed of 125 miles per hour. The wires have been tested to a capacity of 14,000 volts, but hitherto only 8,000 volts have been necessary. It is expected that a current of 10,000 volts will be sufficient to give a speed per hour of 125 miles.

### RUSSIA'S BIG TUNNEL.

The news comes from St. Petersburg that a remarkable project is receiving attention among Russian engineers. It is proposed to construct a tunnel under the main chain of the Caucasus mountains from a point forty miles south of Vladikavkas. The tunnel will be twenty-three miles long, and cost \$75,000,000. As soon as the Trans-Siberian railway is finished it is believed that this Caucasian tunnel, which has the warm support of the czar, will be begun. From a military and a commercial point of view the work will be of vast importance as the only direct communication with Trans-Caucasia from southern Russia is by ordinary road from Vladikavkas to Tiflis.

### WEDDING SHOES OF A DUKE

It is told of the Duke of Norfolk that at his wedding, as the happy couple knelt before the altar rails, perched on an extremely elevated pedestal, the Duke's boots were pushed about on a level with the eyes of the congregation. His Grace had very properly donned for the occasion quite a new pair, with soles of dazzling whiteness, and it was said that the marked prices—a very extravagant one—was distinctly to be read on their shining surfaces—'Mainly About People.'

### A BRIDE'S DRESS.

On Charlotte churches in Milwaukee the other day there was a slight hitch in the wedding ceremony just

before the marriage one of the bridesmaids left the sanctuary and went out of the church. When she reappeared she carried a small shawl which she handed to the bride, who donned it before the ceremony proceeded. The bride's dress was 892 low in the neck, and the officiating priest refused to perform the ceremony until she procured a shawl.

### AMERICAN CENSUS STATISTICS.

The Census Bureau of Washington on Saturday last issued a bulletin, which will furnish much food for reflection for those of our readers who are interested in such matters. The information given in this bulletin refers to the school, militia and voting ages for the United States as a whole and for the several States and territories.

The whole number of persons of school age (from 5 to 20 years of age inclusive) in the United States is 26,110,788, of whom 21,573,492 are from 5 to 17 years of age, and 4,537,296 from 18 to 20 years of age. These figures include, however, 217,523 persons of school age reported in Alaska, Hawaii and the Indian Territory. Exclusive of the specially enumerated areas last mentioned, there are 25,893,266 persons of school age in 1890, as compared with 22,447,392 in 1890, representing an increase during the decade of 3,445,874 or 15.4 per cent. There has been an increase since 1890 of native born persons of school age of 1,399,892 or 1.4 per cent. Considering the increase with respect to color, native white persons of school age of native parentage have increased during the ten years 2,170,926, or 17.2 per cent., and native white persons of school age show a foreign parentage 1,507,751, or 19.9 per cent. Foreign white persons of school age show a decrease since 1890 of 139,102, or 10.4 per cent., while colored persons of school age have increased during the same period 356,298, or 11.1 per cent.

There has been an increase in males of militia age since 1890 of 2,946,346, or 22.3 per cent. The native born of this class have increased 24.9 per cent., against a corresponding increase in the same element of the general population of 22.4 per cent. Summarizing, males of militia age have increased since 1890 at a somewhat more rapid rate than the population as a whole. Of all the males of this class, 80.3 per cent. are native born and 19.7 per cent. foreign born, these figures showing that there is a less proportion of foreign born and a corresponding increase in the proportion of native born males of militia age. In all the New England States, however, and also in New York, New Jersey, Pennsylvania, Delaware and West Virginia there is a larger proportion of foreign born among the males of militia age in 1900 than there was ten years ago. In the remaining States and territories the foreign born of militia age constitute a less proportion than they did ten years ago.

There has been an increase in males of voting age during the last ten years of 4,162,671, or 24.6 per cent., as compared with an increase in the general population of 20.7 per cent. Native born males of voting age have increased 27.7 per cent., and foreign born of this class, 15.5 per cent. There has been a very large increase during the decade in native white males of voting age who are of foreign parentage, an increase of 40.8 per cent., as compared with an increase of only 36.1 per cent. for all native white persons of foreign parentage. In each of the three elements of population also, the males of voting age show larger percentages of increase than for each element as a whole. There is a somewhat larger proportion of foreign born males of voting age in 1900 as compared with 1890, in Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut and

NEW JERSEY, while all the remaining States and Territories show decreases in this element. Of the 21,829,819 males of voting age in 1900, 19,008,524 are literate and 2,821,295, or 10.9 per cent. are illiterate. Of the 5,102,584 foreign born males of voting age 56.1 per cent. are naturalized, 8.2 per cent. have taken out first naturalization papers, 21 per cent. have taken no steps toward naturalization—that is, are aliens—and 14.7 have made no return with respect to citizenship.

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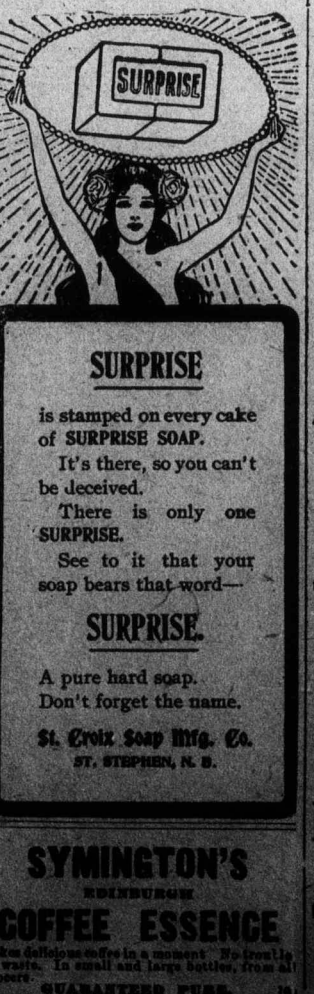
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who have tested it in thirty seconds it most difficult equation.

looks like an ordinary coffee, its bitter wheels. When to be solved the crank a eight or ten revolutions arrived at.

has sent a model of the Academy of Paris, and French have examined it say of the wonders of the

AUXILIARY, D. Organized Oct. 10th, are held on 1st of month, at 4 p.m.; on 5 p.m. Miss an, president. Mrs. vice-president. Miss recording-secretary street, Miss financial-secretary; Sparks, treasurer. McGrath, chaplain.

C. O. F. second and fourth month in their members and Notre C. O'Connell, C., secretary.

SOCIETY.—Established 1864. Meets on 22nd of month, at 8 p.m. last Wednesday. Members: P. P. Vice-President, J. V. Vice, F. Casey, O'Leary, Coroner, F. J. Curran, Secretary, T. P.

NO. 3, meets on Wednesday of the month. Officers: Albery, M.P. President, Vice-President, J. Rec-Secretary, L. Brophy, Hughes, Financial Secretary; J. Curran, P. O'Connell, Marshal.

WOMEN'S SOCIETY.—Meets in its street, on the first of each month, at 8 p.m. President, Rev. S. R. President, D. J. Murray, Patrick's Leagues O'Neill and M.

T. A. & B. SO. at the second Sunday of the month, at 8 p.m. Alexander St., Vespers. Comment meets in Tuesday of every Rev. Father McEneaney, J. J. J. McDonagh, J. R. Warrity, J. H.

Tomato

others."

ST. PETER'S CHAIR.

The question in what sense the Papacy is united to the bishopric of the local Roman Church is discussed in the pages of the Irish "Ecclesiastical Record" by Father Pope, of Rugeley. The following comprises the bulk of his argument:

"Such a change, startling as it is, is not inconceivable. We may not always be blessed with Pontiffs of the stamp of Leo XIII., without a recurrence of the dark periods of the Papacy, we may yet have Pontiffs whose ken is not so far-reaching, whose sympathies are not so all-embracing as we could desire; it may be well that the New World, through no fault of its own, finds itself out of touch with the spiritual head of Christendom. Modern views may in time so predominate that the large number of members of the Sacred College may hail from America, there may spring up a feeling that an up-to-date Pope, in other words an American Pope, would be an advantage. All this is possible, but is it possible that the Holy See should be removed from Rome to New York? That the successor of St. Peter should no longer be Bishop of Rome but Bishop of New York?

"The question really depends for its answer upon another much disputed point. By what right is the Bishop of Rome the successor of St. Peter? Was it merely because St. Peter's sagacity led him to choose Rome for his See as being the future mistress of the world? or are we to say that he was divinely led to do so? We certainly have no New Testament authority for claiming a Divine command to St. Peter on the subject, nor even a Divine ratification of his choice, and yet if we concede that it was merely a choice based on human perspicacity, on what grounds can we deny the possibility of New York becoming the See of Peter's successor."

"This was a question which naturally attracted a good deal of attention during the Papal residence at Avignon. The Roman people clamored for the return of the Pope, and they urged the prescriptive rights of their city. Yet many of these Pontiffs would have been glad to be able to call Avignon the Papal See had it been possible. The truth is that they never seemed to conceive such a change as possible. The idea that Rome was divinely, and therefore inalienably, chosen as the See of the Fisherman and his successors, appears repeatedly in Papal documents."

"The sentiment is everywhere the same, but the grounds assigned for it vary. Gelasius, Boniface VIII., and Nicholas I. simply declare that it was a Divine act; Innocent III. says that it is not due to St. Peter's initiative, but that he was led by a Divine revelation to remove from Antioch, while the tradition given us by St. Ambrose implies that the choice was St. Peter's, ratified by the Divine admonition he received to go back to Rome and die. Hence theologians differ much when discussing the question of the alienability of the primacy of the Church from the Roman bishopric."

"Still, when all is said, we have not got beyond the realm of tradition and opinion. Have we any grounds a priori as well as a posteriori for maintaining that, if the world were to last ten thousand years longer, it would still see the successor of the Fisherman enthroned at Rome?"

"When we reflect upon the vicissitudes through which Rome has passed, and which we know that it will, which it has sunk, and that it will, merely morally but physically, it is hard to shut our eyes to the clear designs of Providence, which willed that the City of the Seven Hills should be called and should be 'The Eternal City.'"

"One day, perhaps, a son of America's soil will fill Peter's Chair, but we think it impossible that a successor of St. Peter will ever set up his See on America's soil." — London Tablet.

POPE LEO'S SILVER JUBILEE

Work has been resumed with renewed activity by the committee for the celebration of the pontifical jubilee of Pope Leo, and a circular has been addressed to all local committees urging them to promote the movement by all means in their power. Of course one of the principal features of the occasion will be the arrival of large numbers of pilgrims in Rome from all parts of the world. Surely the Catholics of the United States are going to do something worthy of themselves between March, 1902, and March, 1903. There are certainly thousands of Catholics in America with the means and the will to honor the vicar of Christ and at the same time profit by the opportunity to visit the tombs of the martyrs and the endless treasures of art in which Rome abounds. With proper management pilgrims would be enabled to take ship for New York, spend three weeks in Rome, and return to their starting point for one hundred dollars—not a very formidable sum after all. This would mean a reduction of at least fifty per cent. on the ordinary cost of travelling. For the great majority who cannot give themselves the happiness of a pastoral visit to the Eternal City, the committee urge that they be asked to associate spiritually in the national pilgrimage of their country and to contribute two or three cents to the gift which is to be offered to Pope Leo XIII. next year. This is to consist of a tiara of pure gold—a very appropriate offering, for the tiara represents the triple power of the Pontificate to which all good Catholics yield willing obedience. If this plan be adopted to honor the continued preservation of the life of the Pontiff, who has ruled the

Church of God with such consummate wisdom for twenty-four years. The principal event of the jubilee will be, as I have already stated, the restoration of the roof of St. John Lateran's, but this part of the work is beyond the scope of the International Committee, since it has been entrusted to the Third Order of St. Francis—Roman Correspondence, New York Freeman's Journal.

THE CHRISTIANIZING OF JAPAN.

From documents recently unearthed in the Vatican archives, it appears that an embassy of Japanese Christians visited the Pope at Rome early in the seventeenth century. From these documents G. Mitsukuri, of the University of Tokyo, has drawn a history, heretofore untold, of the first Christianization of Japan in the sixteenth century, a history which has interest of its own and which is important in that it parallels the history of later and existing missionary endeavor in Japan and China, and again emphasizes the mistakes and difficulties which seem peculiar to such work. The following is a translation from Public Opinion from the article by Mr. Mitsukuri in the Historische Zeitschrift:

In 1549, eight years after the "discovery" of Japan by the Portuguese, Xavier, the apostle of the Indies, came into the country to preach the teachings of Christ; and each other, Buddhism and Shintoism, then less separate than today, were corrupt to a degree. Hence the people let themselves be readily carried away by the fresh and sturdy Christian propaganda. But a reaction against this universal disengagement of the realm appeared. First a prince, Nobunaga, called "Enemy of Buddha," because he attacked unsparingly the powerful Buddhist monasteries, showed the more favor to the Christian teachings, in order to gain support against the Buddhist priests, and the new doctrine spread rapidly, especially in the southern provinces. But these favorable conditions were not to last. In 1582 Nobunaga was murdered. The attitude toward the Christians of his successor, the powerful Hideyoshi, was very different, and persecutions began, which was due partly to the intrigues of the Buddhist priests in their attitude toward the ruler, and the boasting declaration of a Spanish abbot, captain of the mighty king of Spain was sent to his priests into foreign lands in order first to convert the people and through this means to make their conquest more easy. But the true reason was the desire for unity among the Japanese."

"The Christian priests used their power to aid conversion by violence and persecution. There was also strife and jealousy between the different orders. It is therefore readily intelligible that the ruler, led by an idea of unity, planned to remove the religious differences and to rely rather on the other religion, Buddhism, which retained its hold over the majority of the people. In 1587 Hideyoshi ordered the Catholic priests to leave the country. To give emphasis to the decree, six monks and twenty Japanese Christians were crucified. His successors in the main followed his policy, and gradually a firm policy was established which could outlast the death of any one chief, and to this eventually belonged the extermination of the first Christian Church in Japan.

RUSSIAN STUDENT'S TRIALS

Some years ago a young Russian student, Leo Wiener by name, was compelled to flee from the Czar's empire in order to escape banishment to Siberia. He tramped through Germany and France to Spain, where he took a ship for Cuba, sailing thence to New Orleans. The end of a series of hardships found him a penniless wanderer in the streets of Kansas City. There, with the aid of men of his own race, he supplied himself with a modest stock of fruit, which he sold to passers-by. Each night when his day's work was done he hastened to the public library, there to pore over some English volume until the lights were put out. The library "attaché" soon grew familiar with the shabby, self-absorbed foreigner who never missed a night, and through them Wiener was brought to the notice of the superintendent of public schools. An interview proved, to the astonishment of the superintendent, that the fruit-peddler was a master of Greek and Latin and several modern languages. "Call upon me," said he, "from time to time. I think I can obtain for you a position in which you will be enabled to give to others the benefit of your knowledge." Wiener went back to his peanuts and bananas with a light heart, and ere long he was informed that a position as a teacher had been obtained for him in the Hille college at Odessa, Missouri. After a season at Odessa he returned to Kansas City to teach languages in the Central High School. Six years later he was called to a chair in the University of Missouri at Columbia, and when Harvard founded its department of the Russian language and literature he was placed in charge. This chair he continues to fill, occupying a leading place among linguists.—Exchange.

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Ladies' Natural Wool Combinations, \$1.60, \$1.80, \$2.
Ladies' Anti-Grippe Bands, 25c, 50c, \$1.
Men's Lamb's Wool Shirts, 60c, 75c, \$1, \$1.20, \$1.50, \$2. Drawers to match at same prices.
Men's Fleece-lined Shirts, 60c, \$1, \$1.15. Drawers to match at same prices.
Men's Anti-Grippe Bands, 35c, 60c, 75c.
Children's Ribbed Wool Vests, 25c, 35c, 40c, 50c.
Children's Natural Wool Vests, 60c, 75c, \$1.
Children's Lamb's Wool Vests, 80c, 40c, 60c, 85c, \$1.
Children's Black Wool Tights, 50c, 70c, 80c.

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NOTES FOR FARMERS.

DAIRY CATTLE.—Under the title "Notes from the Farm," in the Ottawa "Free Press," the following advice is offered:—
Breeders of dairy cattle who desire to advance their own interests properly should keep in view that the line of stock for them is the one giving the best profits. When a man



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yet—have you? Nor you won't, either—because there isn't a better shoe made, and we doubt very much if its equal is made, for boys' and girls' school wear, than our \$1.25. That's talking pretty bold, but it's so. Fine grades are made of stout, sturdy leather that stands all the knocks and sizes that a boy or girl can give them—wear just as long as the shoe is a never-tye manner. Price, \$1.50 and \$1.75 per pair.

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wishes to develop qualities in cattle they should be the ones essential to success on this point. The typical dairy cow is to be preferred to one possessing qualities of beauty in color or form. At the Pan-American dairy test there was an example of the loss suffered by those who breed with other aims in view than the production of milk, butter and cheese. The Jersey, Guernsey and Holstein have been brought to their present high standing by keeping the right aim in view. This rule applies well also to poultry raising, for much is lost by neglecting to develop what is really valuable. A good dairy cow has a large symmetrical udder with smooth, medium-sized teats evenly placed. The udder should be covered with fine hair. The milk veins should be large. Fine horns, smooth face, wedge shaped shoulders, clean throat, straight neck, fine tail, wide joints, prominent and widely separated hips, and smooth hair are qualities of a fine dairy cow. Such an animal is beautiful. Farmers should raise dual purpose cattle. It is only in the city, where residents have a supply of milk, that a home supply of milk, that the purely dairy breed should be retained. It is quite possible to have the animals that accommodate a man in either line of business. There are cattle which are good for dairy purposes and will also make good beef.

PORK RAISING is undoubtedly one of the commonest pursuits of farmers. There is hardly a farmer who does not deal in it to some extent. It is because pigs can be kept almost any place and very little skill is required in feeding. A great deal of material which would otherwise be wasted is profitably disposed of by feeding it to pigs. They will eat what no other domestic animal will eat. This is why every farmer each year sells many dollars' worth of pork besides what he keeps for home consumption. Even in urban districts people are loathe to refrain from keeping at least enough pigs to eat the home offal. A farmer was once convinced that pigs cost more to bring them to killing standard than their pork realized on the market. He raised no pigs for one year. He found that his loss was immense. A big sum had to be paid for pork, lard, etc., and his income that year was greatly reduced because he had no pigs to sell. The money realized from the grain and other feed which was saved fell far short of replenishing his purse.

There are many breeds of pigs common in Canada. A large field of selection is therefore open to breeders and pork producers. Unlike cattle and sheep, a pig is valuable for only one product—its meat. It is plain that the breed giving the best return in pork for the feed is the one that should be secured by farmers. Berkshires, Tamworths, Yorkshires, Poland Chinas, Duroc Jerseys and Chester Whites and crosses of these are breeds from which a choice has to be made. No definite results as to the merits of any of these breeds has ever been obtained.

In view of the needs of farmers, an important test has been begun at the Central Experimental Farm. The six breeds of pigs mentioned are being fed. The ration is rape pasture, peas, oats and bran in equal portions by weight. All the pigs eat from the same trough, so that the main test will be as to the time required to reach a standard. The pigs will be killed at 180 pounds and a piece from the loin and shoulders examined as to quality. As the pigs grow the amount of feed is increased. There are two animals of each breed, so that the result will be a fair indication of the merits of the respective breeds.

The result of this investigation will be published in the reports. A large extension has been made to the pigery at the Central Experimental Farm. It is almost 35 x 60 and will contain 100 pigs. A concrete floor will be laid throughout the entire pigery. The feed

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Yesterday was one of the busiest days this season in the

LADIES' Goat Department,

The store was crowded, and ladies were loud in their praise of the stylishness and inexpensiveness of our winter stack of Coats and Capes.

Indications point to a still greater demand Monday; we're ready with the best values ever offered.

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Ladies' coat in fine quality Beaver Cloth in fawn, drab and black, cut double breasted, lined through silk, trimmed with fancy stitching and silk velvet collar. Price, \$10.50.
Ladies' Fancy Coat made of fine imported Beaver Cloth, cut double breasted with semi-fitted back lined heavy satin cord, Princess Mary collar, trimmed with rows of stitching all round, colors, black, fawn, and drab. Special \$15.75.
Ladies' Full Coat, made of very fine Eskimo Cloth in black only, made with double breasted front, beautifully trimmed with braid and fancy stitching, lined through satin. Price \$22.50.

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- New Black Astrachan Jackets, extra quality skins, bright curl, high collar and revers, lined with black satin, length 36 inch, worth \$42.00. Our Price \$30.00.
New Electric Seal Jackets, choice sound skins, double breasted, high storm collar, lined with best seal brown satin, size 32, 34, 36, 38, 40 bust. Length 24 inch, worth \$42.00. Our special price \$33.75.
New Black Persian Lamb Jackets, selected skins, bright curl, double breasted, large collar and lapels, latest model, size 32, 34, 36, 38 inch bust. Length 24 inch, worth \$120.00. Our special price \$98.00.

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stalls and pens have also been remodelled. There are about 180 pigs on the farm of varied classes. The number in the house is 80, most of which are sows soon to farrow. Many important feeding experiments are going on. Great care is taken not to give sour feed to the brood sows while nursing. It has a tendency to produce scour in the young. The care of the young pigs is very important. If they are kept comfortable and given access to fresh earth success is likely to attend. A trip through the pens showed some fine specimens of swine at the Experimental Farm. In one pen there is a Tamworth boar of R. Reid & Co., Hintonburg. The animal is rented, as the owner does not wish to part with it. The attention given to the renewing of strains is considerable. Owing to the necessity of changing the stock frequently fine specimens have to be parted with. The boar of R. Reid & Co. weighs 200 pounds. It won first prize at Richmond, and second at Buffalo. Another Tamworth was recently purchased in the west. It is also a fine specimen. A fine Yorkshire boar two years old, which won first prize at Toronto a year ago, is on hand. It was purchased from Joseph Brethour of Bedford. A very fine Berkshire boar has just been sold for the purpose of renewing the stock. One has been ordered from England to take its place. A fine Yorkshire and Tamworth were imported a short time ago, and will farrow in two weeks. The sows as well as the boars have to be regularly changed to infuse new blood. A large 3-year-old Tamworth has a good litter a month old. Several litters have been raised from her and are giving good satisfaction. R. Reid & Co. originally owned this pig. Two Yorkshires are in pens. They were purchased last year in the west. Both are nearing the second litter. There are two boars and two sows of a large black type, the only specimens in Canada. They are almost four months old and have the appearance of developing to large size. A large group of sows are fed in the pasture on light rations. They will be brought in when the farrowing time arrives.

Vol. I NOTES A

FRG "NEARER M

—This well-known member of the who subsequent migration of a acter. However writer being a absolutely

hymn written the present as signal has been make it more olic doctrine. Soly arose regar this hymn in C pecially at M tain Catholic" tifying the use Mass celebrated edral, Salt Lak "The Review" ring to the art ped the repor and the attempt it way and said in a dozen such because we do review with re censuring scand

The "Review" ping from its fl Amerika" proc "Intermountain matter. We are number of quot papers, all mark vice to the cause grammatical and different items m Mr. Preuss says

"To the alleg My God, to the directly objecti porary rightly r this were concee sufficient to rest be sung in a C a law that, not urgl services, devotions in the music may be Church. "Neare has not been never be approv too much identi iam (in the real fulfillment of the dogmat the Church."

It seems to me or of the "Review port in question file, he would hav review in a safe heart. Or, if he to take up the have been much ply published the I quote above, a mind, covers the can be clearly the expressions and faults of style tralications indicate ght-finding.

The principle o first passage, abo review, in a safe or be deviated fro who has enunciat no good to be de criticism of Catho

"MOURNING o editor of the "G that, which he con ation in mourn While he has no of the sentiment who mourn for our demns expensive vi als, as well as th tion of all entar mourners. He say the home is closee is expected to ma able as possible."

editor wish that be left open, and of the family saioy and entertain marked their cust life-time of the de decency dictates d dead. It is not on sack-cloth awken the schoes lamentations; on would be not only the memory of a haro well as of an absoctian sentiment, to rrupted the enjoyme

AN ARC

The annual conven bishops of the Uni be held this month It is always expect tions of most immo est national as well portance for Catho to be taken up, sit