

1905.
LIMITED
STYLES
made by a few days
one of the
As no other
ispose of, our
a price. This
Store's most

Styles.
Made by a
m. ladies can

Price.
right at
fashionable
generally pay.

RECORD
anged in three
y augmented,
trying on as

for \$7.95.
silk. The jackets
skirts are 7, 9 and
trim- price \$7.95
\$10.40.

and white, Jackets
lique, Handsome
\$10.40
ed, for \$15.00
of this collection,
eeds. Latest style
Ladies will be
from \$15.00

SUITS.
\$1.50
ould round town at
way we would have

NORFOLK SUITS.
lived throughout
to date styles, that
every- \$8.50
es at...

IRST COMMUNION
sle Thread Gloves,
chings. Special 120
s, fine quality skins,
points, 2 stud
.....69c

Co.
LIMITED
es St, Montreal

placed in stock
Corset Coats,
three different
are lined with
tailored to our
ter the style of
models. Our
0.00 each.

SKIRTS
ee's Silk Under-
good quality,
de with 2 frills,
1 1/2 inch duster.
ll colors, black
\$5.00 each.

AN'S
colat
Drinking
the pure

The True Witness



Vol. LIV., No. 45

MONTREAL, THURSDAY, MAY 11, 1905.

PRICE FIVE CENTS

ENCYCLICAL OF OUR HOLY FATHER PIUS X.

(Translated for the New York Freeman's Journal.)

To Our Venerable Brothers, Patriarchs, Archbishops, Bishops and Other Ordinaries in Peace and Communion with the Apostolic See.

Venerable Brothers, Salutation and Benediction:

At a time of great trouble and difficulty our littleness has been raised by the inscrutable designs of Divine Providence to the office of Supreme Pastor of the entire flock of Christ. Long has the enemy been prowling round the fold, attacking it with such subtle cunning, that now more than ever seems to be verified the prediction made by the Apostle to the elders of the Church of Ephesus: "I know that ravaging wolves will enter in among you, not sparing the flock." Those who still cherish zeal for the glory of God are seeking out the causes of this religious decadence, while differing in their conclusions, they point out, each according to his own views, different ways for protecting and restoring the Kingdom of God on earth. But to us, venerable brothers, it seems that while other reasons may play their part we must agree with those who hold that the main cause of the present lassitude and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things. This fully bears out what God Himself affirmed through the Prophet Osee: "And there is no knowledge of God in the land. Cursing and lying and killing, and theft and adultery have overflowed, and blood hath touched blood. Therefore shall the earth mourn, and every one that dwelleth in it shall languish." (Osee iv. 1 foll.)

It is a common lament, only too well founded, that among Christians there are large numbers who live in utter ignorance of the truths necessary for salvation. And when we say among Christians we mean not only the masses and these in the lower walks of life, who are sometimes not to blame owing to the inhumanity of hard taskmasters whose demands leave them little time to think of themselves and their own interests. We include, and indeed more especially, all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care nor thought for religion. It is hard to find words to describe the dense darkness that envelops these persons; the indifference with which they remain in this darkness is the saddest sight of all. Rarely do they give a thought to the Supreme Author and Ruler of all things or to the teachings of the faith of Christ. Consequently they are absolutely without knowledge of the incarnation of the Word of God, of the redemption of mankind wrought by Him, of grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacrifice and the Sacraments by which this grace is acquired and preserved. They fail to appreciate the malice and foulness of sin. They have, therefore, no care to avoid it and free themselves from it. Hence they reach their last day in such a state that the minister of God, anxious to take advantage of the slightest hope of their salvation, is obliged to employ those final moments, which should be consecrated entirely to stimulating the love of God, in imparting brief instruction on the things indispensable for salvation—even then it often happens that the invalid has become so far the slave of culpable ignorance that he considers superfluous the intervention of the priest, and faces calmly the terrible passage to eternity without reconciling himself with God. Our predecessor Benedict XIV., therefore, had good reason to write as he did: "This we asseverate: that the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of those mysteries of the faith which must be known and believed by all who belong to the elect." (Inst. xvii., 18.)

In these circumstances, venerable brothers, what wonder is it if to-day

we see in the world, not merely among barbarous peoples but in the very midst of Christian nations a constantly increasing corruption and depravity? The Apostle writing to the Ephesians admonished them: "But fornication and all uncleanness or covetousness, let it not be so much as named among you, as become saints, or obscenity or foolish talking." (Eph. v., 3-4.) St. Paul bases this holiness and the modesty that curbs the passions on supernatural wisdom: "See, therefore, brethren, how you walk circumspectly not as unwise, but as wise, redeeming the time for the days are evil. Wherefore become not unwise; but understanding what is the will of God." (Ibid., 15, 16.) The Apostle had good reason for speaking in this way for the human will has retained but little of that love of what is honest and just which God the Creator infused into it and drew it, so to speak, toward the real and not merely apparent good. Depraved as it has become by the corruption of the first sin, and almost forgetful of God its author, its affections are almost entirely turned to vanity and lying. This erring will, blinded by perverse passions, has need therefore of a guide to point out the way and lead it back to the paths of justice so unhappily abandoned. This guide, not selected at random but designated especially by nature, is no other than the intellect. But if the intellect be itself lacking in true light, that is, in the knowledge of divine things it will be the blind leading the blind and both will fall into the ditch. Holy David, praising God for the light of truth which is flashed from Him upon our minds, said: "The light of thy countenance, O Lord, is signed upon us." (Ps. iv., 7.) And he described the effect of this light when he added: "Thou hast given gladness in my heart"—and gladness that fills the heart to make it run in the way of the divine commandments.

us ready to suffer all things, and by means of which we do in fact heroically suffer all things for the sake of God and eternal happiness. and, finally, temperance, through which we find it possible to love even poverty for the sake of the kingdom of God and actually to glory in the cross, paying no heed to contempt. In fine, the science of Christianity is a fount not only of light for the intellect, enabling it to attain truth, but of warmth to the will, whereby we raise ourselves up to God and unite with Him for the practice of virtue.

We indeed do not mean to say that a knowledge of religion may not be joined with a perverse will and unbridled conduct. Would to God that facts did not too abundantly prove the contrary. What we do maintain is that the will cannot be upright nor the conduct good so long as the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become blind is certain to walk into the mouth of danger. Besides there is always some hope for the reform of perverted morality so long as the light of faith is not wholly extinguished; whereas, if want of faith is added to corruption as a result of ignorance, the evil hardly admits of remedy, and the road to eternal ruin lies open.

Such, then, are the unhappy consequences of ignorance in matters of religion; such, too, are the necessity and utility of religious instruction. Vain, indeed, would it be to expect one to perform the duties of a Christian who does not know them. It remains, then, to inquire whose duty it is to eliminate this ignorance from the minds of the people, and to impart to them a knowledge that is so necessary. And here, venerable brothers, there is no room for doubt, for this most important duty is incumbent upon all who are pastors of souls. On them, by command of Christ, rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. "I will give you," God promised through Jeremiah, "pastors after My own heart, and they will feed you with knowledge and doctrine." (Jer. iii., 15.) Hence the Apostle Paul said: "Christ sent me not to baptize, but to preach the gospel" (I Cor. i., 17), thus indicating that the first office of all those who are entrusted to some extent with the government of the Church is to instruct the faithful.

We do not think it necessary to speak here of the noble nature of this instruction or to show how meritorious it is in the sight of God. Assuredly the alms with which we alleviate the trials of the poor is highly praised by the Lord. But who will deny that a far greater measure of praise is due to the zeal and the labor expended not on the fleeting welfare of the body, but on the eternal welfare of souls, by teaching and admonition? In truth then this nothing is nearer or dearer to the heart of Jesus Christ the Saviour of souls, who, through the lips of Isaiah affirmed of Himself: "I have been sent to preach the gospel to the poor." (Luke iv., 18.)

For our present purpose it will be better to dwell on a single point and to insist on it, viz., that for a priest there is no duty more grave or obligation more binding than this one. Who will deny that knowledge should be joined with holiness of life in every priest? "For the lips of the priest shall keep knowledge." (Mal. ii., 7.) The Church does, in fact, require it most rigorously in those who are to be raised to the sacerdotal ministry. Why? The answer is because from them the Christian people expect to learn, and it is for that end that they are sent by God, "and they shall seek the law at his mouth, for he is the angel of the Lord of Hosts." (Ibid.) Thus the bishop, in ordaining, addressing the candidates for orders, says to them: "Let your spiritual doctrine be as medicine to the people of God; let them be prudent co-operators of our order, in order that, meditating day and night on His law, they may believe what they shall read, and teach what they shall believe." (Pont.

Rom.) If what we have just said is applicable to all priests, with what greater force does it apply to those who possess the title and the authority of parish priests, and why, by virtue of their rank, and in a sense by virtue of a contract, hold the office of ruling souls? These, to a certain extent, are to be numbered among the pastors and doctors designated by Christ in order that the faithful may no longer be as children tossed to and fro, and carried about by every wind of doctrine by the wickedness of men, but that "doing the truth in charity they may in all things grow up in Him who is the head, even Christ." (Eph. iv., 14, 15.)

Hence the sacred Council of Trent, treating of the pastors of souls, lays down as their first and chief duty the instruction of the faithful. It prescribes that they must speak to the people on the truths of religion on Sundays and the more solemn feasts, and do so either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others, to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents. (Sess. 5, ch. 2 de ref; Sess. 22, ch. 8; Sess. 24, ch. 4 and 7 de ref.) And when the sacraments are to be administered it enjoins upon them the duty of explaining in the vernacular their efficacy to those who are about to receive them.

These prescriptions of the sacred Council of Trent have been epitomised and still more clearly defined by our predecessor, Benedict XIV., in his "Constitution Etsi minime" in the following words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls: the first, that they speak to the people on divine things on feast days; and second, that they instruct the young and the ignorant in the rudiments of the law of God and of faith." Rightly does that most wise Pontiff make a distinction between the two duties of the sermon, commonly known as the explanation of the Gospel, and of the Catechism. Perchance there are some who, desirous of saving themselves trouble, are willing to believe that the explanation of the Gospel may serve also for catechetical instruction. The error of this must be apparent to all who stop to think for a moment. The sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for those who are grown up. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished the faithful to yearn after in all simplicity like new-born babes. The task of the catechist is to take up one or other of the truths of faith or Christian precept and explain it in all its parts; and since the scope of his instruction is always directed to amendment of life, he should institute a comparison between what is required of us by our Lord and our actual conduct. He should, therefore, make use of examples skillfully selected from the Holy Scriptures, Church history and the lives of the saints, using persuasion with his hearers, and pointing out to them how they are to shape their conduct. He should conclude with an efficacious exhortation in order that they may be moved to shun and detest vice and to practice virtue.

We are aware that the office of catechist is not much sought after because, as a rule, it is deemed of little account, as it does not lend itself easily to the winning of applause. But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those pulpit orators, who out of genuine zeal for the glory of God, devote themselves to either the defense and maintenance of the faith or to solagizing the heroes of Christianity. But their labor presupposes labor of another kind, that of the catechist. Where the latter is wanting, the foundations are wanting, and they labor in vain who build the house. Too often it happens

that ornate sermons which win the applause of crowded congregations serve only to tickle the ears, and fail utterly to touch the heart. Catechetical instruction, on the other hand, plain and simple though it be, is that word of which God Himself speaks in Isaiah: "And as the rain and the snow come down from heaven and return no more thither, but soak the earth, and water it, and make it to spring and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth; it shall not return to Me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it." We believe the same may be said of those priests who devote much time and labor to the writing of books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many read these volumes and derive from them fruit that corresponds in any way to the toil and the wishes of those who wrote them. Whereas, the teaching of the Catechism, when performed as it should be, never fails to be of profit to those who listen to it.

In order to stimulate the zeal of the ministers of the Sanctuary we must repeat that there are to-day vast numbers, continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion, or who, at most, possess only such knowledge of God and of the Christian faith as to lead the life of idolaters. How many are there not only among the young, but among adults and those tottering with age, who know nothing of the principle mysteries of faith, who on hearing the name of Christ can only ask: "Who is He * * * that I may believe in Him." (John ix., 36.) In consequence of this ignorance they regard it as no crime to excite and cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to dishonest speculations, to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires; even when they are restrained by some motive from abandoning themselves to sensual pleasures, they, without any scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in country districts, but among those in the highest walks of life, and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into ridicule and to "blaspheme that which they know not." (Judges 10.)

Now, if it is vain to expect a harvest where no seed has been sown, how can we expect to have bettering generations if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished among large numbers, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Nor will it do to say, in excuse, that faith is a free gift bestowed upon each one at baptism. Yes, all baptized in Christ have infused into them the habit of faith, but this most divine germ, left to itself, and unaided, so to speak, from outside sources, "does not develop or put forth great branches." (Mark, iv., 22.) Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it, as it were, and to put it into act. So, too, the Christian, born again of water and the Holy Ghost, has faith within him, but he requires the word of the Church to fecundate it and develop it, and make it fruitful. Hence the Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (Romans x., 17), and to show the necessity of teaching he adds: How shall they hear without a preacher? (Ibid.)

of religious instruction, it follows that we ought to do all that lies in our power to maintain the teaching of catechism and where the practice of so doing has fallen into disuse there should be a revival of the teaching of catechism, which Benedict XIV. has described as "the most effective means for spreading the glory of God, and securing the salvation of souls." (Const., Etsi Minime 13.)

We, therefore, Venerable Brothers, desirous of fulfilling this most important duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following precepts be observed:

- I. On every Sunday and feast day, none excepted, all parish priests and, generally speaking, all those who have the care of souls shall throughout the year, with the text of the catechism, instruct for the space of an hour the young of both sexes in what they must believe and do to be saved.
 - II. They shall, at stated times during the year, prepare boys and girls by continued instruction lasting several days to receive the Sacraments of Penance and Confirmation.
 - III. Every day in Lent, and, if necessary, on other days after the feast of Easter, they shall likewise by suitable instructions and reflections most carefully prepare boys and girls to receive their first Communion in a holy manner.
 - IV. In each parish the Confraternity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs.
 - V. In large towns, and especially in those which contain universities, colleges and grammar schools, let religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned.
 - VI. In consideration of the fact that in these days adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall, in addition to the usual homily on the Gospel to be delivered at the Parochial Mass on all days of obligation, explain the catechism for the faithful in an easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles Creed, the Sacraments, the Decalogue, the Lord's Prayer and the Precepts of the Church.
- This, Venerable Brothers, we do prescribe and command by virtue of the Apostolic authority. It now rests with you to put into prompt and complete execution in your dioceses, and by all the force of your power to see to it that these prescriptions of ours be not neglected, or what comes to the same thing, that they be not carried out superficially. That this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but "with simplicity of heart and in the sincerity of God" (2d Cor. i., 12), imitating the example of Jesus Christ, who, though "He revealed mysteries hidden from the beginning of the world" (Matt. xiii., 35), yet spoke "always to the multitudes in parables, and without parables did not speak to them" (Ibid., 34). The same thing was done by the Apostles taught by our Lord, of

(Continued on Page 4.)

HOME INTERESTS.

Conducted by HELENE.

Those of us who have not been forced to join the army of miseries in the throes of moving can afford to give suggestions as to how much better we could have managed than so and so. It takes the forethought of a general to engineer a successful move. We try not to notice the ruthless hand snatch up the household gods notwithstanding the sentiment we wrap around each piece, and all the energy we have expended in their care. He sees not the sentiment (at two dollars an hour) judging by the way he yells at his sub: "Here, Johnny, take hold of this old mug." Old mug, indeed! Our cherished urn, with a certified history, bought at a fabulous price, ranked in the category with mugs. Such is the prosaic carter. But we cannot be too saucy, for this man is a power these days, and he knows it, so we have to look meek, close our eyes and take chances that the breaks will not be irreparable. When all is said, surely things will adjust themselves, for there is as little justice in the exorbitant prices charged as there is lack of sense in removal time being dated for May 1. The season is far from being suitable, as generally at this time of year we are being treated to a rainy spell (although this year was an improvement on former ones); then, houses not being properly heated and general cleaning up in full swing, illness is contracted very often with fatal results. Let us hope that September will be the month fixed in the near future for the annual move.

FASHIONS.

Tiny buttons are not confined to lingerie effects. Steel spangles are among the favorites. Flowered nets are exceptionally lovely. Pale green bids fair to be in high favor. Lots of lace is to be worn this summer. Persian effects are seen in many guises. Tiny roses, two rows, adorn some smart hats. A chain of green beads is worn to advantage with a gown of a darker green. The circular skirt, put aside for a time, has reasserted itself, and is gaining in popularity, makers having seen that it is one of the best solutions of the fitted top and flare bottom problem. Probably the vogue of check and plaid materials is largely responsible for the return of the circular skirt, the model being especially chic when developed in check or plaid. Cut on the cross and with a seam down the middle front. The smartest of costumes will be ruined if too many colors are used in its composition. For instance, an entirely blue gown is much prettier than a blue skirt and a pink waist. Try to keep the same color scheme throughout your whole costume. Different shades of the same color mix prettily, and one contrasting color is all right, but never wear a skirt of one color, a waist of another and a hat of a third. In the more modish covert coat the bust is somewhat higher, and the shoulder line a little shorter. The sleeves are fuller at the top and are so set as to give a square high shoulder instead of the droop of last year. Some of these covert coats will be finished with collarless neck, but many will have the usual collar and plain stitched sleeve. The redingote is still very fashionable in Paris. It is built of every light material, but taffeta is especially modish, and it lends itself well for the purpose. A partiality is being shown for figured designs in all materials. Broche, jacquard, warp print and surface print are abundant. Serges are also seen with very fine figures, so fine, in fact, as to be scarcely noticeable in some lights. The brown and blue mixtures, both colors in rather soft, light shades are particularly in evidence in both shot and checked silks and are distinctly charming, though dark enough to be serviceable.

The green and blue color schemes show no signs of a fall from grace, and there is among the taffetas, sarahs, messalinés, etc., a good deal of the fruit red, popular in the winter. These reds are, however, as a rule, robbed of much of their warmth and obtain a summary coolness and bloom by being mixed with white, as in the case of a shot red and white taffeta covered closely by pin point dots of white. Shot effects are as popular as checks.

Bolero jackets are in high favor just now, and will be worn all through the season. A most attractive model is developed in brown broadcloth. A yoke extends across the back, and fancifully shaped bands of the material form a pretty finish for the front edge and sleeves. Mohair, cheviot, taffeta and pearl de soie are all suitable for the making. White is the accepted thing for first short frocks, as for the long ones, but many mothers find it necessary to economize by putting colored frocks upon even the tiniest tots, after their helpless long clothes days are over, and little short frocks in fine pink or blue gingham or chambray with feather stitching in white and lace at neck and wrists are sometimes exceedingly dainty and pretty.

TIMELY HINTS.

Hot milk added to potatoes when mashing them will keep them from being soggy and heavy. Celery should lie at least an hour in cold water or upon ice before being served in order to be firm and crisp. Cheese may be kept moist by wrapping in cloth wrung out of vinegar and hung up in a paper bag in a cool place. A pinch of salt thrown into the coffee pot will improve the aroma of the coffee. A piece of flannel dampened in camphor is nice with which to polish mirrors.

The knife should be held perpendicularly when cutting warm cake or corn bread. A large packing box having the cover hinged for a lid that will fit closely, provides a desirable chest for winter clothing, if carefully lined with tar paper throughout. Bagdad portieres, unless cleaned in gasoline, should be ripped apart when washed. Soap should not be rubbed on them, and the strips should be washed separately, quickly rinsed and dried.

Brass on bedsteads should be rubbed every day with a soft cloth, and when discolored a little sweet oil rubbed in thoroughly with a finishing polish will destroy the lacquer finish put on to prevent the brass from tarnishing.

If a bodice having steel buttons or trimming is put away with camphor rolled in it, this will keep the steel parts from tarnishing. A dying fire may often be coaxed into life by scattering over the embers a teaspoonful of granulated sugar.

When white of egg is desired for a fanciful garnish, run the whites into a fat pan, and place this in a larger pan of boiling water. When sufficiently hardened, set aside to cool, and stamp into fancy shapes with cutters. There is almost no waste.

To keep moth and buffalo bugs from rugs or carpets, sprinkle well with salt, then wipe with a cloth dampened with warm water having spirits of turpentine added in the proportion of a spoonful to every quart of water.

To prevent rugs from curling at the corners, bind them on the underside with a piece of narrow webbing like that used to hold furniture springs in place. To powder parsley, the bunch is dipped quickly into boiling water to make it a brilliant green; then put it into a hot oven for a few minutes to dry thoroughly. After this, it may be broken into tiny flakes.

Silk dresses should never be brushed, but should be carefully rubbed with an old piece of velvet kept specially for that purpose. If soot should fall on the carpet, cover it with salt before attempting to sweep it up. It will then be removed easily and cleanly.

RECIPES.

Radishes must be cut into thin slices and covered with French dress-

ing, over which parsley and a little onion are grated. After they have lain long enough in the dressing to be soaked there is no more delicious salad than these radishes, which seem to lose under this process all that is objectionable in their taste sometimes. Served in this way, moreover, they are rarely indigestible, even to persons who otherwise cannot eat them with comfort.

Knobs of celery may be made into a delicious hors d'oeuvre, which scarcely serves as a salad, but is a novel relish. The knob of a head of celery is cut into thin slices and dressed with a combination of oil, vinegar and mustard, with the last element preponderating greatly. The knob of celery is crisp and sweet in taste at this time of the year, and is not especially expensive, since the celery itself is no longer good.

Potato Omelet—Mix three table-spoonfuls of bread crumbs, half teaspoonful of mixed herbs, and a little chopped parsley and lemon rind well together in a bowl. Put a piece of butter on the top. Have ready six large cooked potatoes, press through a potato machine on to the other ingredients. Stir well together and add two eggs and half a pint of milk well beaten together. Butter a pie dish, put in the mixture, bake till of a pale brown color. Serve with onion or apple sauce.

Cut the heart out of a cucumber, chop up the parts removed with green peppers and onions and then replace it, put the whole on ice, then backward serving pour mayonnaise or French dressing on it. That is the way to make a delicious salad for this time of the year.

Dandelions a la Creme—Pick the leaves from the stem and drop into iced water. Take them up by the handful, dripping wet, and put, with no other water, into the inner vessel of a farina boiler. Fill the outer kettle with boiling water; cover the inner closely, and cook fast for half an hour. Rub the leaves through a vegetable press or a colander into a saucepan; beat in a tablespoonful of butter, a teaspoonful of sugar, salt and pepper to taste, a teaspoonful of lemon juice, and, at the last, three tablespoonfuls of hot cream to which has been added a pinch of soda. Stir until smoking hot over the fire, turn out into a heated dish, garnish with sippets of fried bread and serve.

FOR GOOD HUSBANDS.

A woman likes to be truly loved and to be told so. It is not entirely satisfactory to be conscious way down deep in the heart that the father of her children loves her, it helps along wonderfully if he occasionally tells her he does.

She likes some noble, honorable man to be thoughtful of her, and to be considerate of her welfare.

When well and becomingly dressed, a little notice of it is appreciated. A word of praise for a good meal often more than compensates for the work and worry of getting it. She wants her husband to be not only her supporter but her companion, remembering that a kind word often goes farther in making her happy than a present of a new set of dishes.

She likes to know that she is considered good for something besides a household drudge.

She likes to be petted a little occasionally, but not in public. The private pet names are dear to a woman's heart.—Union and Times.

"THEY SAY"

"They say"—who is or who are "they"? How often do we stop to consider this item, so small in itself, so large in its consequences? Gossip grows, lies grow, an inaccurate habit grows, out of the two words "they say." Might it not be a very useful habit for us to form if we were accustomed to meet such statements with the quiet reflection, "I wonder who says?" For instance, news is announced in the daily press about some important action that the Pope has taken at Rome. Before we give full credit to it let us bethink ourselves of the far from unimportant factor in the case, is it official? Does our Archbishop know it? Did the Apostolic delegate announce it? Who in authority has set his seal on it? Better, far better, be a little behind the times in retailing news than tell what is incorrect and have to take it back and perhaps never be able to repair the harm we may have done.—Sacred Heart Review.

Your everyday toilet is a part of your character. A girl who looks like a "fury" or a sloven in the morning is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain—namely, a mirror, washstand, soap, towel, comb, hair, nail and tooth brushes. These are

just as essential as your breakfast, before which you should make good and free use of them. Parents who fail to provide their children with such appliances not only make a great mistake, but commit a sin of omission. Look tidy in the morning and after the dinner work is over improve your toilet. Make it a rule of your daily life to "dress up" in the afternoon. Your dress may or may not be anything better than calico, but with a ribbon or flower or some bit of ornament you can have an air of self-respect that invariably comes by being well dressed.

PRESENT DAY HANDWRITING.

The handwriting of young ladies has changed very considerably since the time of their grandmothers. Then the writing master formed part of their educational equipment, and a beautiful flowing Italian hand, legible even in old and faded letters, was consistently aimed at.

I do not think women are taught to write at all in the present day; at any rate, if they are, they are not taught to hold their pens. Instead of a graceful, easy position of the pen resting on the second finger and held between the first finger and the thumb, the girl now boldly grasps the pen much as the German does his fork, like an implement of force, and scrawls backward with difficulty, and slowly. This is supposed to give character to the handwriting. It certainly looks very clumsy, and the backward style of handwriting does not show character, as it is entirely artificial. However, thanks to the typewriter, shorthand, and the telephone, I suppose no one will write at all in the coming by and by, and the beautiful calligraphy, as clear as print, so much prized by scholars in the old monasteries, will become a tradition of the dark ages.

LITERARY LIFE FOR A WOMAN.

Jeannette L. Gilder, editor of the Critic, has an interesting article in Leslie's Magazine for May on "Does It Pay to be a Literary Woman?" The article contains letters from a number of prominent literary women, most of whom say they have nothing to regret in their careers, emphasizing the satisfaction which they get from the work rather than the return in dollars and cents necessarily. Speaking for herself, Miss Gilder says:

"I began journalistic life when I was in my teens, because it seemed to me the most attractive life in the world. I was singularly fortunate in my surroundings. I enjoyed every minute of it. From daily journalism I gradually got into editorial work and free lancing. I would not give up the life that I lead, but I would not want to lead the life I used to lead. It was too strenuous. Now it is comparatively easy. The life that I have chosen has paid me in many ways, and I would not turn my back upon it if I should suddenly inherit the wealth of the Indies any more than I would turn my back upon an old friend.

FUNNY SAYINGS.

DUE CARE OBSERVED.

Little Tommy, aged six, one day found four little kittens in the cellar. His aunt came to pay him a visit, and being told of them, expressed a desire to see them. Tommy hastened to bring them to her, and soon crying and caterwauling was heard in the hall.

"Don't hurt the kitties, Tommy," said his mother.

"No, mamma," said Tommy, "I'm carrying them very carefully by their stems."—Philadelphia Ledger.

ANYTHING AFTER THAT.

It was Saturday evening, and the local band was returning from a great contest in a distant village. Most of the heroes were a trifle elevated, and the drummer, when interviewed by the ticket collector, was unable to find his ticket.

"You cannae have lost it!" at length exclaimed the official impatiently.

"Can I no!" rejoined the poor drummer. "Man, I've lost the big drum already!"

The Windsor Magazine has a wick-ed story about a country vicar, who was endeavoring to teach his Band of Hope to sing a certain melody. As length he cried, "Now, children, try again 'Little Drops of Water,' and do, pray, put a little 'spirit' in it."

"Father, was Euclid a good man?" "History says little about that, my child; but why do you ask?" "Because if he were a good man we might take all he says here as true, and not trouble to learn how he proves these propositions."

SPAN OF LIFE SHOULD BE 100

That 100 years, instead of three-score years and ten, should measure the normal span of life is the opinion of a prominent English surgeon and physician who does not speak from theory, but from the experience of three generations of patients and from his own life. Although 84 years old himself, he says that by following certain rules of living he still enjoys the world as when he was young, that he is still free from the stiffness which generally comes with years, and that his joints are "as supple and mobile as they were in youth."

The views of this man are received with a great deal of respect in England, for he is no other than Sir Henry Thompson, the oldest member of the Royal College of Surgeons. Sir Henry is also known on the continent almost as widely as at home, and in Belgium he is especially noted, being the surgeon extraordinary to the King of the Belgians and a commander of the Order of Leopold. His honors, medals and prizes may be numbered by the score.

Sir Henry's advice to those who wish to be centenarians is summed up in the word "diet," and in a book called "Diet in Relation to Age and Activity," published by F. Warne & Co., he shows how not only a man's age but his temper, his pleasure, his fortunes, and even his spiritual nature are made or marred by the food he eats.

Many of Sir Henry's doctrines, however, deal a hard blow to the majority of men and to the old-fashioned belief that "as a man gets older he should live more heartily." The popular theory against which he takes up his cudgels, is thus defined in his own language. It is the "belief that when age arrives we may indulge in that extra 'support' which the feebleness of advancing years is supposed to deserve. The little luxuries, hitherto forbidden now suggested by the lips of loving women and tendered in the confidence of affectionate hands, are henceforth to be gracefully accepted, enjoyed, and turned to profit in the evening of our declining years. The extra glass of cordial and the superlatively strong extract of food are now to become delicate and appropriate aids to the enfeebled frame."

Such a doctrine, the writer says, is all wrong. Such a mode of living shortens, he says, rather than lengthens life. It is in the years of growth and activity that rich food and stimulating beverages may be disposed of without the least injury to the constitution, for then the eliminating power of the body is at its height. On the contrary, when the system becomes old and less vigorous it cannot grapple with such foods and drinks.

Like a weak garrison, it is overcome by a too powerful attacking force. In old age, he says, the flow of blood can not be driven into any semblance of the youthful torrent by the temporary force of stimulants, nor is it with impunity to be overcharged by the constant addition of rich elements which can no longer be utilized.

As a regimen for old age, Sir Henry proposes the following:

"Following this course, the animal food supplied for breakfast and at luncheon may include an egg or fish cooked in various well-known ways. At luncheon a little tender fowl may be taken, unless it is preferred to reserve it for dinner, in which case fish and a farinaceous pudding may be substituted. This last named meal should commence with a little good consommé, often substituting a vegetable puree, varying with the season, and made with a light meat stock or broth or a good fish soup as a change. Then a little fowl or game, and a dish of vegetables, according to the season of the year. Finally, perhaps, some light farinaceous pudding, with or without fruit, should close the meal, which is to be a light one in regard to quantity. Lastly, supper, a very light refreshment, may be taken advantageously the very last thing before entering bed, at about 11 or so, as it favors sleep.

"Of bread eaten at meals it may be said that, whether brown or white it should be toasted; the white, as containing most starch, should be toasted thoroughly, so as to be quite brittle and show the brown color extending through its interior. Very weak tea is generally the best for breakfast, with a good proportion of milk and with sugar if it agrees. This is not to be taken very hot. At luncheon the drink may include a breakfast cup of coffee with milk or a draught of pure distilled water, either to be taken after the meal."

Alcoholic drinks are tabooed. Sir Henry says that until he was 52 years old he had long been a "mod-

erate drinker," but then he was compelled to give up even the lightest beverages. Once since that time he resumed drinking wine at dinner, but found that he was injured by so doing.

NO COLOR LINE IN APPLICATION

The Sacred Heart Review quotes from a speech by Booker T. Washington in which he advised the colored people to acquire steady, thrifty, industrious habits. "Eachew cheap Jewellery," "quit taking five dollar buggy rides on six dollars a week," "don't put a five dollar hat on a five cent head," were some of his admonitions—which might be taken to heart by races other than the negro.

POOR, WATERY BLOOD.

The Cause of Pimples and all Disfiguring Eruptions—Dr. Williams' Pink Pills the Only Cure.

Poor, watery blood—pale blood—is the cause of every pale complexion. Bad blood—blood filled with poisonous impurities—is the cause of every bad complexion. Bad blood is responsible for eruptions, and pimples, and torturing, burning, itching eczema. These troubles can only be cured through the blood, and the only medicine that actually makes new blood—rich, pure, health-giving blood—is Dr. Williams' Pink Pills for Pale People. The new blood which these pills make reaches every organ and part of the body. It clears the complexion, banishes pimples and eruptions, and brings health, strength and happiness. Miss Lizzie Lobinger, Carlsruhe, Ont., says: "Dr. Williams' Pink Pills is the best medicine I know of for cleaning the blood of impurities. My blood was in a bad condition, and as a result I was not only weak and run down, but was troubled with pimples and eruptions. I tried several medicines, but they did not help me. Then I was advised to take Dr. Williams' Pink Pills, and these soon relieved me of all my troubles. I can recommend these pills to anyone suffering from bad blood."

Bad blood is the cause of nearly every disease that afflicts humanity. It is because Dr. Williams' Pink Pills make new, rich red blood that they cure such troubles as anaemia, heart palpitation, headaches and back-aches, rheumatism, neuralgia, indigestion, kidney and liver troubles, and ailments of girlhood and womanhood. But you must get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. Sold by medicine dealers everywhere or sent post paid at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

CHURCH AND CHIME BELLS.

What is said will be the most expensive chime of bells in Brooklyn, and one of the most musical sets in existence, was ordered recently by the Rt. Rev. Mgr. Joseph McNamee, for the massive tower now being erected for St. Teresa's Church on Sterling place from design by Architect T. F. Houghton. The bells, which are being made with the greatest care by the Meneely Bell Company of Troy, N.Y., will be ten in number, the large one weighing 3600 pounds, and being in the musical key of D natural. By means of an improved hand-ringing system, one person can play the chimes with precision and rapidity, producing an almost unlimited score of religious and popular airs.

For nearly a year the subject of bells has been under investigation of Mgr. McNamee, who looked abroad, as well as at home, in his desire to obtain the best results and secure a chime which would be a pleasure to his neighbors. The firm which now has the contract recently placed in the Memorial Church, at Fairhaven, Mass., built by H. H. Rogers, what is called the highest-priced chime of bells in the world, constructed in modern times. There are but a few sets of bells of note on Long Island, among the best being those in St. Patrick's Church, Glen Cove; in the mausoleum at Dorset Park, and in the tower at Castle-gould, at Port Washington.—Brooklyn Eagle.

Another church in Brooklyn received a bell from the same foundry this week, this being the Church of Our Lady of the Rosary of Pompey, Rev. A. Lopomo, pastor. By the thousands and thousands of pounds of bells sent by the Meneely Bell Company to towers in Brooklyn it is plain that its title, "The City of Churches," is correct.

OUR BOY

BY J.

Dear Boys and Girls: What a nice lot of letters I received last week! The de-spring weather had the effect of making the little folks to write many are out gathering May flowers. The hepatica is to be found in abundance. Crowds of merry ones now be seen wending their way to dear old Mount Royal and in home sweet fragrance in the fall about the flowers peculiar to your several districts. Your loving, AUNT BECKY.

Dear Aunt Becky: I was very glad to see my letter in the paper, so I thought I write another one. The spring here now. I am very glad, amidst come up in a brook near house, and the boys have been trying to catch them. I saw first robin the 19th of April could not count all the birds here now. I did not get May flowers yet, but I expect some before my birthday. The May. I will be seven years old and my two little sisters are five and three. We will soon have a great frolic planting and trees. I think this is enough for this time. Your loving niece, MONIC.

Bay View, P.E.I.

Dear Aunt Becky: So glad to see my letter in the paper. We did not receive our (C.U.) pens Easter Sunday, as we expected because we have had some scholars in our Sunday School we thought it only fair to write little while longer, and so give others a chance for the prize. church looked very pretty Easter Sunday, with its Easter lilies green plants and other flowers candles. I know the church Montreal must have looked beautiful. I should like very much to visit some of them. I was born Montreal, but as we moved when I was little, I don't remember much of it. Well, I must hope to see this letter in the paper with much love I remain, Your loving niece, WINNIE.

Barre, Mass.

PRICE FOR A BOY.

Here is a boy for sale, who is clean of limb and clear of eye. Nothing feazes and nothing de-him— Who'll buy, who'll buy, who'll buy? He is a boy who's bravely spoken. Token of something pure as gold. Tots at a gal that's honest bred. Bid for the boy, he must be a speckled. Here is a boy for sale—he's free. Stubby his nose and red his hair. But in his heart you'll find a speckled. Mean small things to await there. He will jump at your beck or call. Quick of hand and clear of eye. He is for sale at a price appalling. Who'll buy, who'll buy, who'll buy? Rolls on the floor to please the b. See, there astride of his neck crows. There may be boys, but this maybe. Suits us best as the small boy. Two hundred thousand dollars. Never! Seventeen million dollars? C. Add all the diamonds that ever came from the ground, I'd still NO!

HIS NEW LEAF.

The boys came lottering along school, towards their homes in scattered village. Ragged Jim had walked a little apart, and seemed to their conversation. His face was red, and he hunched shoulders and shivered, for it the last day of December, and air was chill even in the sunny, B. lead. "What do you mean by 'turn over a new leaf'?" he asked, at last. "It's to quit doing what you're not doing, like your pa quit drinking and stalling when you put him in jail," promptly replied one of the boys. Jim drew back as if struck, pa-pa stalling, but he made no reply.

OUR BOYS AND GIRLS.

BY AUNT BECKY.

Dear Boys and Girls: What a nice lot of letters I received last week! The delightful spring weather had the effect of setting the little folks to writing. How many are out gathering May flowers? The hepatica is to be found in abundance. Crowds of merry ones can now be seen wending their way to dear old Mount Royal and will bring home sweet fragrance in plenty. Tell about the flowers peculiar to your several districts.

Your loving,
AUNT BECKY.

Dear Aunt Becky: I was very glad to see my letter in the paper, so I thought I would write another one. The spring is here now. I am very glad. The snows come up in a brook near our house, and the boys have great fun trying to catch them. I saw the first robin the 19th of April. I could not count all the birds that are here now. I did not get any May flowers yet, but I expect to get some before my birthday, the 4th of May. I will be seven years old then, and my two little sisters are aged five and three. We will soon have Arbor Day in our school. We always have a great frolic planting seeds and trees. I think this is long enough for this time.

Your loving niece,
MONICA.

Dear Aunt Becky: So glad to see my letter in print. We did not receive our (C.U.) presents Easter Sunday, as we expected, because as we have had some new scholars in our Sunday School class we thought it only fair to work a little while longer, and so give the others a chance for the prize. Our church looked very pretty Easter Sunday, with its Easter lilies and green plants and other flowers and candles. I know the churches in Montreal must have looked beautiful. I should like very much to visit some of them. I was born in Montreal, but as we moved away from where I was little, I don't remember much of it. Well, I must close. Hoping to see this letter in print, with much love I remain,

Your loving niece,
WINNIE M.

Barre, Mass.
PRICE FOR A BOY.

Who is a boy for sale, who wants him?
Clean of limb and clear of eye.
Nothing feazes and nothing daunts him—
Who'll buy, who'll buy, who'll buy?
He is a boy who's bravely spoken—
Token of something pure as gold.
Trots at a gallop that's honest broken
Bid for the boy, he must be sold.
Here is a boy for sale—he's freckled,
Stubby his nose and red his hair;
But in his heart you'll find no speckled
Mean small things to await you there.
He will jump at your beck or calling,
Quick of hand and clear of eye.
He is for sale at a price appalling—
Who'll buy, who'll buy, who'll buy?
Rolls on the floor to please the baby,
See, there astride of his neck she crows.
There may be boys, but this boy
Maybe
Suits us best as the small boy goes.
Two hundred thousand dollars?
Never!
Seventeen million dollars? Go
Add all the diamonds that ever
Came from the ground, I'd still say
NO!

—Selected.

HIS NEW LEAF.
The boys came loitering along from school, towards their homes in the scattered village. Ragged Jim Hanford walked a little apart, and listened to their conversation. His bare feet were red, and he hunched his shoulders and shivered, for it was the last day of December, and the air was chill even in the sunny South land.
"What do you mean by 'turning over a new leaf'?" he asked, timidly at last.
"It's to quit doing what you oughtn't to do, like your pa quit drinking and stealing when they put him in jail," promptly replied one of the other boys.
Jim drew back as if struck, paling and flushing, but he made no reply.

only turned down a side path and hurried away with a motion quite different from his usual lazy saunter. It was true his father had been a drunkard, a vagabond and a thief ever since the boy could remember. His small stealings had lodged him in the country jail several times, but at last a reckless burglary had sent him to the penitentiary, and would keep him there until Jim should be grown to manhood. And the better for his family, people said. Jim's mother was a grim, gaunt woman, working hard from morning till night in a new cotton factory over the hill, her two little girls looking out for themselves most of the time. For her only son she had ambitions, and insisted on his attending school.

"I can't stand it no longer," muttered Jim, as he faced the sharp wind which set his rage fluttering like signals of distress. "I reckon I was born to be a no'count, and folks aren't slow to let me know it. They're all talking about their 'new leaves.' I reckon I can turn over a new leaf, too. I'll strike out for myself, I will. Mother's so cross all the time she's at home, and the girls do nothing but muss up the house, and fight like wildcats when she's gone. What can a fellow do there? I reckon I can make my living. It's little enough I get to eat at home, and no clothes except the old ones somebody gives me. I'm tired of being counted a beggar and a thief's son. I'll sneak off this very night."

It was an ill-kept and comfortless home Jim was going to, but it stood in a pretty spot on a hillside, with trees about it, and a brook leaping down beside it. The half dozen valley acres to the right belonged with it. By great sacrifices Mrs. Hanford had bought it, and had held it through all her trouble—perhaps because she could hardly have sold it had she wished. The crops were poorly tended and the broken fences let in wandering cattle and hogs. As he glanced over the field Jim remembered, with an unwonted sense of shame, that his mother had hoed the corn by moonlight last summer, and he had—gone fishing. It was forced upon him that right here at home was a good opportunity to turn a new leaf, but he put aside the suggestion.

"I can't stay at home, that's all there is to it," he growled.
The house was empty and cold and in its usual disorder. The girls he knew, were chasing about the hills, unwashed, uncombed, not fit to be seen. Jim thought of the tidy little sisters of other boys with disgust for his own. He was hungry, but there was nothing but a piece of corn bread, and that he threw aside angrily.

"What a way of living," he snapped. "I don't see how mother stands it." His heart was softened, now that he thought of leaving her. "But I'll make money—I'll save up and get rich. Then I'll come back and build her a new house and—but father will be out by then. Well, I'll take care of him, too, and maybe he will do better. I reckon I might as well start now as to wait till night. I wonder if I have a clean shirt."
He climbed the shaky ladder to the little loft where he slept, but his eyes opened widely as he stood on the upper floor. There, spread out on the shabby bed, draped on the footboard and arranged on the backless chair, was a complete suit for a boy. Cheap things they were, but Jim never thought of that, for he saw they were new—new—not somebody's cast-offs; and the coarse underwear from the factory, the jeans coat, vest and trousers, the calico shirt, with its starched collar and front, the stockings and shoes, the wool hat, all looked just his size.
He measured the garments up to himself, held them off to admire them and then tenderly laid them away again. There were tears in his eyes, and a new resolve in his heart as he went thoughtfully downstairs.

"Mother does care," he said. "She's worked hard to buy the clothes, and set up nights to make them. She used to be a tailoress, and she hasn't forgotten how. And what a place for her to come when she's tired! No wonder she scolds."
The girls came running in like young wild things, and Jim proposed that they should clean up the house before their mother came. It took some coaxing, but, once started, Lina wanted to scrub the floors, and Jennie was determined to turn everything upside down, but Jim vetoed all that.
"We haven't time," said he. "We

don't want it all wet and sloppy when she comes. You wash the dishes and pick up things, and I'll sweep and make the fires. Then I'll milk old Brindle and get a load of wood, and then we'll slick ourselves up a little."

He felt ashamed again, for he had the new clothes, and they had little enough to cover them, but with their faces washed, their tangled curls combed and clean, patched aprons on they looked quite pretty to Jim. He had scarcely got himself into his new clothes, and received the admiring comments of his sisters, when Mrs. Hanford came. Her tired eyes lightened at the sight of the bright, orderly room, the tidy children, and the lad half proud, half awkward, in his new garments. It was a different picture from what those eyes usually met, and repaid her for days and nights of toil.

"Yes, I sewed on them nights," she said, in reply to Jim's questions. "It was cheaper to make them. I had to go by guess partly, but they fit pretty well, don't they?"
"Fine," answered Jim.
There was no spoken thanks, no kisses, no demonstrations. They were not of that sort; but Jim's smile thanked her. And to himself he was saying:
"Things must go different after this."

He had not waited for the coming year—he had already turned his leaf; and though he made no promises, he thought his mother understood when he repaired the door-latch that very night, and fixed a window so it would not rattle. The most of New Year's day—a holiday for his mother—was spent in planning to mend fences and turn their thriftless corn-patch into a paying truck garden. Jim has worked steadily to fulfil his plans, and he finds that he has gained in more ways than one, and it is his privilege to give gifts as well as to receive them.

TO YOUNG AUTHORS.
(From the New Orleans Times-Democrat.)

Do not forget to write far apart; in the case of stories, say sixteen or seventeen years apart. Write only on one side of the paper. The other side will come in handy some day.

Remember that the author is quite different from the Nihilist; it is necessary for success that your plot be discovered.

If your first stories are rejected do not be dejected. There are other professions still open.

Study the workmanship of "up-to-date" writers most carefully. You will find much to avoid.

YOU OWE IT TO YOUR MOTHER.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

Never to intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To manifest an interest in whatever interests or amuses her.

To seek her comfort and pleasure in all things before your own.

Not to forget that, though she is old and wrinkled, she still loves pretty things.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart so far as delicate little attentions are concerned.

To give her your full confidence, and never to do anything which you think she would disapprove.

To make her the partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from shoulders which have grown stooped in waiting upon and working for you.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To consult her and ask her advice in regard to whatever you are about to do, even though you have no doubt as to what your course should be.

To be on the lookout for every occasion to make whatever return you can for her years of sacrifice and planning for your happiness and well-being.

to her, and to enlist her sympathies in youthful projects, hopes and plans, so that she may carry her own youth into her old age.

To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit, for everything that concerns you is of interest to her.

THE "HE SAID" GIRLS.

Did you ever notice a group of little girls between the ages of fourteen and eighteen chattering away in a corner? The next time you sit near such a group listen and hear if about every tenth word is about what "he said." If it is, you have found some more of the "he said" girls, and they are not the nicest little girls in the world. The "he said" girls are likely to loiter downtown after school too late to help their mothers with the afternoon work. They are likely to wear better clothes than their fathers can afford, so that their neighbors wonder what their mothers can be thinking about. The "he said" girls also too often think more of the boys than of their books, and frequently fail to get through school. They are in for a good time, and have nothing in their heads but hair-pins and two-steps.

Sometimes nature takes a girl out of the "he said" family and makes a fine woman of her, but generally she gets to going out to parties, and is developed before her time, and either marries and fades at twenty, or hangs on after all the other girls are married off, and takes generation after generation of young boys to raise by hand, and becomes known as "grandma" in the crowd.

There is nothing so sweet as a simple, frank, open-hearted girl. But the boy-struck girl is an abomination. The whole matter rests with the girl's mother. She can either bring up one of the "he said" girls or she can have a daughter to be proud of.—Emporia Gazette.

SAVED THE BABY.

"I was not a believer in advertised medicines," says Mrs. Chas. Van Tassel, Digby, N.S., "until I began using Baby's Own Tablets. When my last baby was born we never hoped to raise her. She was weakly, did not have any flesh on her bones, and a bluish color. The doctor who attended her told me she would not live. After reading what other mothers said about Baby's Own Tablets I decided to try them, and I must now honestly say I never had such a valuable medicine in my home. It has changed my poor, sickly, fleshless baby into a lovely child, now as fat as a butter ball. Words fail to express my thanks for what the Tablets have done for my child, and I can only urge that other mothers do as I do now, keep the Tablets in the house always." Baby's Own Tablets positively cure all minor ills of babyhood and childhood, and the mother has a guarantee that they contain no opiate or harmful drug. Sold by all druggists or sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

A TRIFLE CLOSE.

"Did I understand you to state your opinion that Cousin Peltiah Johnson was a 'trifle close,' Mr. Smith?"
"So I said," answered Mr. Smith.
"Well, now, I have your idea of what a 'trifle' means. But I can tell you a story that will illustrate Peltiah's generosity."
"He and his wife hadn't made their daughter Abigail any Christmas present for a number of years after she was married, and Mrs. Johnson, she couldn't stand it any longer. She begged Peltiah to get something, but the most she could prevail on him to buy was a white cup and saucer."
"It wasn't much of a cup and saucer, but Mrs. Johnson put it up and sent it over to Abigail's by Peltiah himself. He got home about ten o'clock, and his wife helped him off with his overcoat. There was something in one of the inside pockets that stuck out a little, and she said: "What is this, Peltiah?"
"Peltiah kind of chuckled a little, and said he, 'that's the sasser.'"
"Sasser?" Mrs. Johnson cried out.
"You don't mean to say that you've brought that sasser of Abigail's back again?"
"That's just what I've done," he said.
"And what for?"
"Wal, the cup's a pretty good present for once, and I give 'em to understand that they'd get the sasser next year. An' that'll give 'em, ye see, something to look for 'ard to durin' a whole twelvemonth!" —Selected.

The real obedience is only love fulfilling its last desire.—Robert Hichens.

What One Priest Did for the Irish Industrial Movement.

It is not often that an American-born priest is found laboring in Ireland, though scores of Irish priests come to this country annually, and supply some of the best material that goes to make up the American priesthood; but there is one priest, born in Baltimore, now located in Belfast, who has distinguished himself on behalf of Irish industry, and aided materially in stemming the tide of emigration.

He is the Rev. William J. Kelly, and it was while he was located in Portaferry that he interested himself in the industrial condition of the people there. An account of his efforts was recently written for the United Irishman of Dublin by Miss Maureen O'Shea, as follows:

"The town of Portaferry, situated as it is on the shores of the lovely Lough Cuan, is without a railway and so cut off from any centre of industry that it was, unfortunately, like too many of our Irish towns, completely in the hands of the Gombeen Man.

The young girls of the place, on leaving school, had nothing to turn to but emigration or work for the miserably low Gombeen Man condensed to give for their beautiful needlework, which, when fines, etc., were deducted, seldom amounted to more than 18 pence and 2 shillings a week.

"The Gombeen Man, the Gombeen Man, God grant his swift removal."

"This, and even worse, was the state of affairs when, in 1894, Father Kelly was appointed curate by the late Dr. McAllister.

"With the highest and most patriotic motives, Father Kelly soon resolved to devise some means by which on independent lines, the young girls of the place could be kept at home and made to earn an honest livelihood.

"His first move was, when local support failed, to try and influence some of the Belfast merchants to establish a factory in connection with their own particular work, but this was met with very scant approval, if not with downright discouragement. "Nothing daunted, however, Father Kelly returned to Portaferry and on hearing that a factory had already been established in Ballynahinch for the making of pillow cases, collars and cuffs, he sent, in March, 1895, six of the best in Portaferry to learn all the details of the business, supporting them there for six months at his own expense.

"In the meantime the young curate himself was not idle. He rented a large store, had it fitted up with long benches, to which were attached 60 sewing machines, canvassed the linen merchants of Belfast for the work, and, in September, 1895, had the supreme satisfaction of hearing the hum of industry set going for the first time in the quiet little town of Portaferry.

"This elation, if such it were, was of short duration, for the brave priest had only got things in working order when he was summoned by the Bishop to the work of another parish, and the factory, after some time, and at great loss, was taken over by the firm of Messrs. Somerset & Co., of Belfast, who have since kept it going.

"The girls are paid by piecework, and the majority of them earn between 10 and 15 shillings a week, every penny of which finds its way into the pockets of the local shopkeepers.

"Portaferry contained about 1700 inhabitants, and the wages earned in the factory for the year ended February, 1905, amounted to £1,873, thus showing the immense benefit to the place and the debt of gratitude the inhabitants owe to the noble exertions of 'the new curate,' Father Kelly.

"It will be scarcely credited that Father Kelly took upon his own head such a heavy responsibility, and that at a time when the industrial revival was not a fashionable fad, and when 'the department,' the congested district boards, etc., were not in existence to give a helping hand.

"I visited Portaferry factory for the first time last summer, and I could not help contrasting the healthy, happy looks and sweet clear voices of the girls (they were singing an Irish ditty at the time) with the wan, worn faces to be met with amid the dust and din of the city, where health and virtue have too often to fight a battle against overwhelming odds.

"Christ's crown of charity," lies in doing all we can for others, and surely in this case Father Kelly has earned well his crown." —Selected.



An Improvement on Nature.

Nature gives us fruit to keep us healthy. But fruit can't bring back health after we lose it. It takes something more effective than fresh fruit to cure Constipation, Biliousness, Torpid Liver, Indigestion and Sick Kidneys.

Fruit-a-lives

are fruit juices in tablet form. We improve on nature by our secret process. By it, we so change the medicinal action of the fruit, that "Fruit-a-lives" are rendered effective enough to cure Constipation, Biliousness, Torpid Liver, Indigestion and Sick Kidneys. If you want to be rid of these troubles, ask your druggist for a box of "Fruit-a-lives." They never fail. 50c. a box.
FRUITATIVES, Limited, OTTAWA.

more on July 21, 1856, and went to Ireland with his parents when 7 years of age. He received his elementary education in the national schools and pursued his philosophical and theological studies at the seminary at Belfast and Maynooth College. He was ordained to the priesthood in Belfast by Bishop McAllister, of the Diocese of Down and Connor. His first mission was at Armoyn, County Antrim, not far from the scenes of the early days of St. Patrick's captivity. He was subsequently moved to Portaferry. After a number of years' labor there, he was called to a wider field of duty at St. Malachy's Church, Belfast.

He Will Still Say Mass.

The New York Sun says: Information was received in this city from Rome that the Pope has announced that he will confer the extraordinary honor on the Rev. Luis Martin, S.J., the Provincial of the Jesuits, of allowing him still to say Mass, although his right arm has been amputated.

One of the strictest rules of the Catholic Church is that in regard to what are designated the "canonical fingers" of the priest. These are the thumb and index finger of each hand, which alone are allowed to touch the Blessed Sacrament. They are specially anointed with holy oil when the priest is ordained. In celebrating Mass the priest, immediately after he has placed the Sacred Host on the corporal after the elevation, joins the thumb and index finger of both hands, and never separates them until the communion is over unless he touches the Sacred Host.

It will be remembered that Father Martin, owing to a cancerous affection, had to have his whole right arm amputated three weeks ago. This would ordinarily have prevented his ever celebrating Mass again. When the Pope learned of the operation, and that Father Martin was rallying from its effects, he said that "so beloved a priest should not be deprived of the consolation of his daily Mass." Another priest will have to assist him at the altar, however.

A PRIEST GEOGRAPHER.

The Catholic missionary is never idle. The world owes many of its great discoveries to those indefatigable men. In Canada another has just come before the public.

Rev. Father Morice, of the Oblates of Mary Immaculate, whose mission is on the shores of Lake Stuart, nearly in the centre of British Columbia, has been travelling many hundreds of miles in a canoe, mapping all the streams, lakes, mountains and valleys in the upper basin of the Net-chakko river. A fine map of his discoveries, which has just been published by the Neufchatel Geographical Society of Switzerland, shows many details that have been seen on no previous map. Lake Morice, for example, which is not found on the latest atlas sheets of British Columbia, is fifty miles long and 777 feet deep.

NEW EDITION OF K. E. CONWAY'S FAMILY SITTING-ROOM BOOKS.

The third edition of "The Christian Gentlewoman," the fifth number of Katherine E. Conway's Family Sitting Room Series, is now in press. It is but a few months since the first edition was published. A sixth edition of "A Lady and Her Letters," the first of this fortunate series, is also in press. The publishers are the Messrs. Thomas J. Flynn & Co., of Boston.

The True Witness And Catholic Chronicle

PRINTED AND PUBLISHED BY The True Witness Printing & Publishing Co., a Busby Street, Montreal, Canada, P. O. Box 1138.

SUBSCRIPTION PRICE. Canada (city excepted), United States and Newfoundland, \$1.00 City and Foreign, \$1.50

RECEIPTING FOR RENEWALS.—Change of date on the label is the customary and sufficient receipt for renewals.

CHANGE OF ADDRESS.—When ordering change of address it is necessary to send old as well as new address.

SUBSCRIBERS in Westmont, Montreal Annex, Montreal West, Verdun, Point St. Charles, St. Henri, Maisonneuve, Ste. Casandre, St. Louis du Mile End, will in future have to pay \$1.50, owing to change in P. O. regulations.

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



THURSDAY, MAY 11, 1905.

KEEPING UP THE CLAMOR.

Though the second reading of the Western provincial government bills passed the House by a crushing majority, which counted every Catholic vote in the Chamber irrespective of politics with one single exception—Mr. A. C. Macdonell, of Toronto—and every Liberal vote—except that of Leighton McCarthy, who is but a hanger-on of the Liberal party—still it would appear that the opponents of Catholic schools in Ontario are determined to keep up the racket.

It was a pitiful episode in national politics when the weak and inexperienced Conservative leader, Mr. R. L. Borden, allowed himself to be led by the nose at the heels of these Toronto newspaper agitators. The position in which Mr. Borden has placed his party is one without parallel in political annals.

The time of trial has come, and the opportunity has been placed before the Conservative party by the Liberal Government. What has happened? Mr. R. L. Borden and the bulk of his following have aided and abetted a mischievous and audacious outcry against Catholics and Catholic education, and have suffered the Conservative representatives of the Province of Quebec to go their own way, thus creating a distinct cleavage between Upper and Lower Canada, such as has not been witnessed since Confederation.

Mr. W. F. Maclean is at the present moment engaged upon a scheme for representing this race and creed cleavage of the Conservative party as a fact independent of partisanship and brought about by popular dissatisfaction. He has published in his paper slips inviting all persons individually to oppose the will of Parliament and intimidate the representatives of the people in the House of Commons.

trame Protestant circle their papers cater to. The lesson of constitutional Government was learned by the Canadian people under hard and painful circumstances, and the prize is not so lightly esteemed to-day that a little crowd of newsboys in Toronto may cry its destruction on the streets as a sensation to make their papers sell.

THE GAELIC MOVEMENT.

The Gaelic revival is the miracle of modern days. It has caused the Irish pulse to beat with strong new life, not only in the old land, but also in Great Britain, America and Australia. Nor must we omit to say that Continental Europe has observed the awakening and rejoiced in it.

Mr. Augustin Filon, who writes for the Paris Journal des Debats, has a notable article in a recent issue of that great paper on the Celtic revival. M. Filon, speaking of Celtic tendencies, says that they are first disclosed in a "vague idealism, powerful too, seeming to collect its strength consciously or not, in the Catholic inspiration, and opposing itself disdainfully to the vulgar and rapacious commercialism of the Anglo-Saxon." Next, patriotism comes, a patriotism which the French, however ardent their love of country may be, cannot understand.

Mr. Filon asks a question to which every man and woman of Irish blood may on the first impulse feel like making an enthusiastic response. But second thought will remind Irish-Canadians at least that so far they have done but little for the Gaelic movement. We should like to see the grand cause espoused with fervor in the Province of Quebec. Let it be done upon a solid organization which can be found nowhere else more ready and available than in the Ancient Order of Hibernians. We should like, indeed, to have Irish-Canadian opinion expressed upon this subject.

TEACHING THE CATECHISM.

The encyclical of Pope Pius X. on the teaching of the Catechism will be read with special interest by the Catholic people of Canada and will bear to the clergy and laity throughout the Dominion a message of more than ordinary seriousness and significance; although the very subject of this letter cannot indeed be otherwise than of vital importance to Christianity at large.

It so happens, however, that it has become a habit with newspaper writers and a certain class of public men in this country to speak indifferently of religious teaching, so much so that Catholics are often asked, "in a plain business way," as well as from the "patriotic standpoint," whether it is worth all the cost and conflict to maintain a dual system of schools for the sake of teaching Catechism to Catholic children which might be left to the church or the home.

The answer to this is in the text which the Holy Father refers to: "If any one be on the Lord's side let him join with me." The encyclical is a luminous statement of the increasing dangers that threaten Christian society through those vast numbers growing up in modern days ignorant of the truths of religion.

"How many are there, not only among the young but among adults tottering with age who know nothing of the principal mysteries of faith?" Is not this state of things a menace to the family, to society and to the country? It is the hollowest delusion to suppose that love of home and country can be developed in a community where faith suffers gradual decay.

The direct inspiration of the ency-

lical is to raise men's minds to God, to "unite ourselves with him for the practice of virtue." The resultant benefit to our country and our neighbor is as certain as the warmth of the sun, for, as the Holy Father says, "how can we hope to have better living generations if they be not instructed in time on the doctrine of Jesus Christ."

We need not dwell here on the solemn obligations of which the clergy are reminded in this letter. The establishment of confraternities or societies to provide lay catechists will work well in those parts of Canada where, as a correspondent of the True Witness only last week suggested, there is pressing need that Catechism classes should be organized in neglected school sections that are not confined to Manitoba alone.

The application of the C.P.R. to close Barclay, Brock, Wolfe, Montcalm and Beaudry streets south of Notre Dame street, and a portion of Commissioners street, which has been hanging fire for two years, was approved by the City Council on Monday by a vote of 20 to 5.

The Rev. Father Burke, of Prince Edward Island, grand trustee of the Catholic Mutual Benefit Association, duly initiated at sight, from the Speaker's gallery of the House of Commons, Sir Wilfrid Laurier. The Prime Minister had previously signed the usual documents signifying his desire to become a member of the order.

By a majority vote of the City Council on Monday the contract of the Montreal Gas Company was extended fifteen years. A reduction of gas on a sliding scale begins this year to the effect that at the end of five years the price of lighting gas will be \$1.00 and in two years the price of stove gas 90c, at which figure both kinds of gas will remain till the end of the contract.

It is a particularly pleasing duty to be able to note honors falling to a Catholic editor. The doctorate has just been conferred on the Rev. Patrick Cronin, LL.D., of Buffalo, by His Holiness Pius X. Father Cronin's title came to him at the close of his thirty-first year as editor of the Catholic Union and Times. His facile pen has made his paper a power and admirers are legion. In every line one detects the mastery of mind, and many years are besought to yet be granted to this magnetic writer that the good he has already done may increase fourfold.

Despite all denials, there seems to be a project of marriage afoot between Princess Patricia of Connaught and the young King of Spain. When that monarch visits London in June it is fully expected that the betrothal will be announced. The great obstacle is the difference of religion—a difference which can only be solved in one way—that is, by the Princess embracing the Catholic faith. With Protestant feeling in a particularly active, not to say aggressive, mood at this present time in England, the conversion of the daughter of the King's only surviving brother would probably raise a storm. It is, perhaps, well that Lord Salisbury has not survived to witness this alliance with the King of a "decaying Latin race." This projected marriage between an English Princess and the King of Spain is believed to have been in no small measure due to the initiative of Monsignor Merry del Val, whose influence at both courts, apart even from the high office he holds, now, is considerable.

It would be well for those whose duty it is to regulate nuisances if they would keep a sharp eye on the mob frequenting Fletcher's field on Sundays. There is nothing to be said against legitimate amusement, rather much to recommend it, and it is just in favor of those who must have recreation at the week end and who seek to get away from the smoke and dust, that we ask can nothing be done to have the spot properly policed. Besides

those who like to rest on the incline, it is a favorite walk to the park or elevator, but owing to the rowdies who have taken possession, grown folks find it very undesirable, and the little ones who used to be able to romp and tumble about are being kept away. Memory has not to go very far back to recall the discussion which arose when Fletcher's field was suggested as a suitable site for a civic hospital or hospital for consumptives. We certainly were not in favor of such a proposition, still we imagine an atmosphere reeking with vile language will have dire effects as the vitiated air coming from a civic hospital.

The Messenger says: Two years ago (in Germany) a distinguished priest, the Rev. G. Dasbach, offered a reward of 2000 florins to any one who should prove that the Jesuits taught the offensive doctrine: "The good end justifies the bad means." A jury of Catholic and Protestant university professors was to give the verdict. Count Hoensbroech, the ex-Jesuit and apostate Catholic, came forward and affirmed to have peremptorily proved that the Jesuits taught the doctrine, and published a pamphlet in which the proof was supposed to be found. In the meantime Father Dasbach had failed to obtain his jury, as the Protestant professors refused to serve. Then the Count sued the priest for the reward in the civil court of Trier. The court decided that the case was not actionable according to the German law, as it was of the nature of a wager, and consequently dismissed the case with costs. From this sentence the plaintiff appealed to the Supreme Court of the Rhine Province, in Cologne. This court rendered its decision on March 30. First of all, the sentence of the lower court was set aside, on the ground that this was not a wager, but a real prize problem. Then the court declared itself competent to deal with the controversy on its merits without any need of theological experts or specialists. Whoever claims the reward offered by the defendant, says the court, must have clearly proved that in any one passage of Jesuit writings the general principle is expressly enunciated that any action, though in itself morally bad, becomes licit when used as a means to compass a good end. The plaintiff asserts that in his pamphlet, "The End Justifies the Means," this proof is contained. The court, therefore, has only to deal with this pamphlet and not with any Jesuit works, the fidelity of the citations being accepted by both parties. The court then proceeded to the examination, one by one, of the passages alleged from Sa, Toletus, Mariana, Vasquez, Sanchez, Becanus, Laymann, Delrio, Castropalao, Escobar, Tamburini, Voit, Gury and Palmieri, and after discussing them arrived at the conclusion that in not one of these texts is the general principle affirmed that the end justifies the means. The plaintiff therefore has failed to prove his point and is not entitled to the reward. His appeal is rejected.

GAELIC WINS THE DAY. The war between the British post office and the Gaelic League over the refusal of the former body to transmit postal matter addressed in Irish is ending in a victory for the League. Last week the Ballyhoonish post office, which had refused to cash a postal order because the signature of the payee was written in the Irish language, retracted its refusal at the order of the Postmaster General. A few days ago an official notice was posted in the general post office, Belfast, directing that all communications passing through the office addressed in Irish be handed to the officer in charge for the purpose of being translated "and forwarded without delay."

The victory of the league is, in a degree, due to the perturbation excited in official circles by the announcement that the Gaelic League of America intended to bombard the post office with letters addressed in Irish and invoke action by the American government if they were delayed in delivery. Just now the British government is very anxious to avoid any friction with the United States.

CARDINALS PROTEST.

The following letter has been sent to President Loubet by the French Cardinals:

To the President of the Republic:

Sir.—The discussion of the proposed law for the separation of Church and State has given rise throughout all France to serious and gloomy forebodings. Not only are the interests of religion involved, the welfare of France is also affected. The representatives of the dissenting religious sects have presented their remonstrances either to the committee of the Chamber of Deputies having charge of the bill, or to the Minister of Public Worship. It is surprising that we present our remonstrances to the head of the State in the name of the hierarchy, assured as we are that we give expression to the sentiments of the clergy and of the faithful who share with us our religious belief? It is not our intention to enter upon an irritating discussion. We only wish to offer some observations about the difficulties created by the proposed law, and make known the resolutions it will force Catholics to take:

(1) The Concordat of 1801 secured for us religious peace during a hundred years. Its abrogation would throw France back into that state of moral and social disorganization which all right-thinking men complained of after the country emerged from the violence of the Revolution. There are no grounds for the pretense that the abrogation of the Concordat is the result of measures taken by the Pope. This allegation was effectually refuted in the Chamber of Deputies during the session of Feb. 10th.

(2) If the Concordat should cease to exist there would devolve upon us the duty of claiming for religion the liberty and the respect for its rights founded on incontestable titles. There should be at least a willingness not to suppress the laws of justice and equity so far as the Church is concerned. Now the proposed law contains features which grievously wound the Catholic conscience. So far from liberty being accorded to Catholics after the separation, there will be forced upon them a new organization directly opposed to the principles of the Catholic religion.

(3) According to the proposed law now before parliament, the existence of the Catholic Church after separation would be dependent upon government by associations for religious worship. These associations being organized wholly independent of the authority of the bishops and of the parish priests, would in themselves be a negation of the constitution of the Church, and would pave the way for a schism. The essentially vicious character of these associations for religious worship consists in their creating a purely lay organization which would be forced upon the Catholic Church.

(4) Catholics cannot admit that their churches may be taken away from them. Just as in 1789 the property of the clergy was "put at the disposal of the nation" to prevent public bankruptcy, so the churches through the Concordat were again "placed at the disposal of the bishops." There had been a transfer of property in the first case. By what right can the self-same words in the second case be construed as a high-flown, stereotyped phrase which may be repudiated at any time? To change, then, the ownership of the churches is a violation of justice. Catholics have a right, and it is their duty, to retain for themselves the use of their churches, parish houses, and other ecclesiastical property.

(5) The suppression of the budget for public worship is a violation of one of the most important clauses of the Concordat. There were need of undoing the injustice wrought by the revolutionary decrees, of settling men's conscientious scruples, and of securing an unclouded title for individual holders of church property. In return the State pledged itself to furnish an endowment for the clergy. The complete suppression of the budget for religious worship would be a refusal to carry out a clear obligation born of a contract and formulated in the most formal terms in the constitution of 1791, the language of which it is well to recall here: "the salary of the Catholic clergy," it declares, "constitutes a part of the national debt." This act of repudiation will profoundly disturb the public conscience.

(6) In conclusion we demand that the Concordat, or in other words, the existing understanding between civil society and the Church be maintained, and, if there should be an occasion to modify it, let this be done with the common consent of the civil and ecclesiastical authorities. In addressing these observations to

the head of the State in a frank and respectful manner and without any sentiment of hostility, we have desired to fulfil our duty to the Church and to France. We love the Church and France with the same love. In acting as we have we are convinced that we have complied with the necessities of the situation. France desires not a political upheaval, neither does she wish to see a religious persecution. The proposed separation of Church and State will necessarily lead to religious persecution which will not be the expression of the nation's will.

In speaking in the way we have spoken to-day, we, as French bishops, have discharged our responsibilities to the country. We are unwilling to abandon the hope that it will recognize the truth and the sincerity of our sentiments. If it needs be that we suffer from the bitter hostility of anti-Christian organizations, we shall never cease to love France and pray for her.

Accept, sir, the expression of our profound respect.

FRANCIS CARDINAL RICHARD, Archbishop of Paris.

ADOLPH LOUIS ALBERT CARDINAL PERRAUD, Bishop of Autun.

PETER CARDINAL COULLIE, Archbishop of Lyons.

V. L. CARDINAL LECOY, Archbishop of Bordeaux.

J. CARDINAL LABOURE, Archbishop of Rennes.

ENCYCLICAL OF OUR HOLY FATHER PIUS X.

(Continued from Page 1.)

whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous" (Moral, 2, xvii., c. 25). In matters of religion the majority of men in our times must be considered ignorant.

We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation—on the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach the catechism to the young and the adult without preparing himself thoughtfully for it. They are mistaken who suppose that in consequence of the intellectual inferiority of the common people they can perform this office in a careless manner. On the contrary, the more uncultured the hearers the greater is the necessity for study and diligence, in order to bring home to their minds those most sublime truths which are so far beyond the natural understanding of the multitude, and which must yet be known by all, the learned as well as the unlettered, in order that they may attain eternal salvation.

And now, Venerable Brothers, permit me to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me" (Ex. xxxii., 26). We pray and conjure you to reflect on the ruin of souls which is wrought solely by ignorance of divine things. Doubtless you have done many useful and certainly praiseworthy things in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, all the assiduity that is possible for you to employ, see to it that the knowledge of Christian doctrine penetrate and pervade through and through the minds of all: "Let everyone" (these are the words of the Apostle St. Peter), "as he has received grace, minister the same one to another, as good stewards of the manifold grace of God" (I Peter, iv., 10).

Through the intercession of the Most Blessed Immaculate Virgin, may your diligence and your energy be fructified by the Apostolic blessing, which, in token of our affection, and as an earnest of divine favor, we impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's, on the 15th day of April, 1905, in the second year of our Pontificate. PIUS X., Pope.

THE TRUE WITNESS is removing to 279 street, where, after instant orders as to be left for printing kinds.

Notes From P

His Lordship Bishop Sault Ste. Marie, Ontario, was a guest at St. Patrick's for a couple of hours last Friday.

His Grace Archbishop Kingston, who was also called away suddenly to Bishop of Alexandria, will for some time past.

The regular monthly St. Patrick's Total Abstinence Society will be held day afternoon at St. Patrick's. First Communion for of the parish will be held 19th. In the evening will be administered.

The ladies of the League Heart are working make their annual pilgrimage to a garden.

At the 7 o'clock Mass day morning, the children Anthony's parish will make Communion. At 9 o'clock Bishop Racicot will firmation.

At the high Mass next devotions of the Forty place.

His Lordship Bishop O'Peterborough, accompanied by Venerable Archdeacon Carver guests at St. Anthony's while in the city at consecration of Bishop O' turned home on Thursday. Preparations are being holding of a garden month.

Last Sunday was the anniversary of the founding of St. Michael's parish, and the opening of the new church, since its foundation strong. Well equipped boys and girls, a large beautiful church, and a presbytery bear ample to its progress. Nor is this parish is well to the for matters. Two total Abstinence, Catholic Order of Hibernians, and the Ladies in connection with the Catholic Mutual and Beneficent, and the Young Men's Society, making seven societies, provide for of young and old. Under and painstaking pastor, O'Meara, St. Gabriel's has wonderfully. This week other step in beautifying of the church by the ad stone steps. Next month garden party and coquet held on the grounds at the church to help defray expenses of the steps. The last several nights, an brought to a conclusion concert and farce in two given by the officers of the Total Abstinence and Benevolent Society.

The first Communion of St. Michael's place on Sunday morning 8.15 Mass. The Sacramentation will be administered Wednesday, May 17th.

Next Friday evening St. Ann's Church, when eight choice programme of music prepared. A matinee will for the school children of afternoon.

St. Ann's Total Abstinence Society will hold monthly meeting next Sunday.

On Last Sunday evening imposing ceremony took place at St. Ann's Church, when eight were enrolled in the Sodality of Mary. The ceremony was presided over by Rev. L. P. Verdun, who took for "Hearken to thy mother," of his discourse into the duties of a mother, to instruct and protect, which our Heavenly Father doing for all her children earth. After the sermon candidates were admitted Sodality by the director, E. Fortier, after which a took place round the church electric display at the was gorgeous. Solemn

THE TRUE WITNESS office is removing to 27 St. Antoine street, where, after the 11th instant, orders as usual may be left for printing of all kinds.

Notes From Parishes

His Lordship Bishop Scollard, of Sault Ste. Marie, Ontario, who had been a guest at St. Patrick's Presbytery for a couple of days, returned home last Friday.

His Grace Archbishop Gauthier, of Kingston, who was also a guest, was called away suddenly to attend the Bishop of Alexandria, who has been ill for some time past.

The regular monthly meeting of St. Patrick's Total Abstinence and Benefit Society will be held next Sunday afternoon at St. Patrick's Hall. First Communion for the children of the parish will be held on May 19th. In the evening Confirmation will be administered.

The ladies of the League of the Sacred Heart are working hard to make their annual pilgrimage to Lanesboroise a success.

At the 7 o'clock Mass next Saturday morning, the children of St. Anthony's parish will make their first Communion. At 9 o'clock His Lordship Bishop Racicot will confer Confirmation.

At the high Mass next Sunday the devotions of the Forty Hours' take place.

His Lordship Bishop O'Connor, of Peterborough, accompanied by the Venerable Archdeacon Casey, who had been guests at St. Anthony's Presbytery while in the city attending the consecration of Bishop Racicot, returned home on Thursday.

Preparations are being made for the holding of a garden party next month.

Last Sunday was the 35th anniversary of the founding of St. Gabriel's parish, and the 10th of the opening of the new church. The parish, since its foundation, has grown strong. Well equipped schools for boys and girls, a large parochial hall, a beautiful church, and a magnificent presbytery bear ample testimony of its progress. Nor is this all. The parish is well to the fore in Society matters. Two total Abstinence societies, Catholic Order of Foresters, Hibernians, and the Ladies' Auxiliary in connection with the Hibernians, Catholic Mutual and Benefit Association, and the Young Men's Society lately organized, making a total of seven societies, provide for the wants of young and old. Under the genial and painstaking pastor, Father W. O'Meara, St. Gabriel's has prospered wonderfully. This week will see another step in beautifying the exterior of the church by the addition of a garden step. Next month a large garden party and cazotha will be held on the grounds at the back of the church to help defray the expenses of the steps. The affair will last several nights, and will be brought to a conclusion by a grand concert and farce in two acts to be given by the officers of the Juvenile Total Abstinence and Benefit Society.

The first Communion for the children of St. Michael's parish took place on Sunday morning at the 8.15 Mass. The Sacrament of Confirmation will be administered on Wednesday, May 17th.

Next Friday evening St. Ann's five and drum band will hold its annual entertainment at St. Ann's Hall. A choice programme of music has been prepared. A matinee will be given for the school children on Thursday afternoon.

St. Ann's Total Abstinence and Benefit Society will hold its regular monthly meeting next Sunday afternoon.

On Last Sunday evening, a very imposing ceremony took place at St. Ann's Church, when eighty members were enrolled in the Sodality of the Children of Mary. The sermon was preached by Rev. L. P. McGinnis, Verdon, who took for his text, "Hearken to thy mother." He divided his discourse into three points: the duties of a mother being to nourish, instruct and protect her children, which our Heavenly Mother was doing for all her children on this earth. After the sermon the new candidates were admitted into the Sodality by the director, Rev. Father Fortier, after which a procession took place round the church. The electric display at the main altar was gorgeous. Solemn Benediction

was imparted by Rev. Father Rioux, P.P., assisted by deacon and subdeacon, during which the choir rendered a beautiful programme. The church was crowded to the doors.

A PUPIL OF MONTREAL COLLEGE AND GRAND SEMINARY APPOINTED MONSIGNOR.

Rev. James Lanagan, of the Diocese of Buffalo, N.Y., has been appointed Monsignor. Right Rev. Mgr. Lanagan made his classical course at the Montreal College, and his philosophical and theological studies at the Grand Seminary, Sherbrooke street, under the direction of the Sulpician Fathers over forty years ago. Father Lanagan was ordained in 1870, and was appointed to St. Joseph's Cathedral, Buffalo, where he acted as secretary to the late Bishop Ryan. He was also director of ceremonies and choir master. In 1878, he was appointed, as irremovable pastor of St. Mary's Church, Niagara Falls, N.Y. For eighteen years, he labored in season and out of season for the spiritual and temporal welfare of his parishioners. Nor was his work in vain. To-day there stands as the fruits of his zeal and Apostolic labors, a magnificent parochial school building, and a church which he had beautified at considerable expense. In the meantime, the Vicar-General of the diocese was called to his reward, and Bishop Ryan in January, 1896, requested Father Lanagan to give up the pastorate of Niagara Falls, as he wished to make him Vicar-General. Father Lanagan acquiesced to the Bishop's wishes, and he bade farewell to the scene of his labors at Niagara Falls, where he had spent the best years of his life. He then took up his residence at Buffalo and in April, 1896, good Bishop Ryan was gathered unto his forefathers, and during the interregnum, Father Lanagan was appointed Administrator of the Diocese. When Bishop Quigley was appointed to succeed Bishop Ryan, Father Lanagan was appointed parish priest of St. Bridget's, succeeding Bishop Quigley as pastor. At present he is a member of the Bishop's Council, irremovable pastor of St. Bridget's Church, and a member of musical committee appointed by the Pope to examine the Masses and other selections sung at Divine services with the view of doing away with operatic music. Last Wednesday morning, Rev. Father Lanagan arrived in Montreal to assist at the consecration of Mgr. Racicot, who had been a classmate of his in the Seminary. Father Lanagan, who was a guest at St. Patrick's Presbytery, was agreeably surprised to find, when he arrived in the city, that there was a message from Bishop Colton, the present Bishop of Buffalo, saying that His Holiness Pope Pius X. had appointed him Monsignor. During his short stay here, he was visited by some of his former friends of Buffalo. On Thursday evening Mgr. Lanagan was a guest at the Montreal Seminary, where he was warmly welcomed, congratulated on his new dignity, and wished "ad multos Annos."

The new Monsignor is the real type of the American clergy, being possessed of charming manners, a fine physique and wonderful activity and energy. He left for Buffalo on last Friday evening. The True Witness wishes Monsignor Lanagan many years of joy, and hopes that still greater honors await him. The Sulpician Fathers are also to be congratulated on seeing two of their pupils raised to such ecclesiastical honors, Mgr. Racicot to be the first Auxiliary Bishop of Montreal, and Father Lanagan to be a Monsignor under Bishop Colton.

NUN'S GARB IN UNITED STATES

The decision of Judge Robson in the Lima school case, in which he denies the right of the Sisters to their salaries for work done in the public schools in pursuance of a contract with the trustees is causing much justly adverse criticism, says the New York Freeman's Journal. The Sisters did the work; that is not denied, nor is their competency denied. But they cannot collect their pay because while at work they wore a black dress and a peculiarly shaped, though modest, bonnet. This dress, called by the late lamented and limited minded State School Superintendent, one Skinner, a "religious garb," is the cause of the trouble. Or more correctly stated, the decision of the bigot Skinner, a self-constituted judge of the proper thing for women to wear in school, has caused the trouble by declaring that the wearing of the modest dress referred to brings in a religious influence and is practically equivalent

to teaching sectarian dogmas or tenets. Judge Robson, it appears, thinks Skinner's judgment as to the influence of women's wear on religious dogmas is ultimate, and that it is the business of the State Supreme Court to confirm it. True, the State and United States constitutions give the citizen the right to wear what he or she pleases, provided it is decent. But, as has been safely asked by some political philosopher, "What's the Constitution among friends?"

It is probable that an answer will have to be given by a higher court, as the case will doubtless be appealed.

A PEACEFUL LIFE ENDED.

Mr. J. H. Murphy, of Thurso Passed Away to His Reward on the 11th ult.

(Special Correspondence to the True Witness.)

Mr. John H. Murphy, one of Thurso's oldest and most respected citizens, died on the 11th instant at the ripe age of seventy-seven years. After a short illness, borne with patience and fortitude, he peacefully breathed his last, surrounded by his friends and strengthened by the last rites of the church.

Born in the County Mayo, Ireland, deceased was only two years old when his parents emigrated to Canada and settled in St. Malachy, Que. His two surviving brothers reside in the United States: James, in Colorado, and Matthew at Eau Claire, Wis. He has three sisters living, Mrs. J. Gorman, Mrs. P. Gorman, of Buckingham, and Mrs. Thos. P. Maloney, of St. Malachy.

Married to Miss Mary Moore, Mr. John Murphy settled at Thurso, where he resided the last fifty-two years. Of nine children, six are still living to mourn their loss: Mrs. John Sheehan, of Buckingham; Mrs. R. A. O'Byrne and Mrs. Charles Lafontaine, of Rochland, Ont.; Mrs. Jno. E. Burke, Miss Bridget and Miss Ellen Murphy, of Thurso. Sociable, tolerant, hospitable, unassuming, charitable to the poor and compassionate to those who suffered, deceased has led a most exemplary life, characterized by all civic and Christian virtues, and well filled with good works. His friends were many, and his hospitality was sought, praised and gladly partaken of. Though jealous of his own rights, he was tolerant, and would deprive no one of what he claimed for himself. Unassuming, he led a most useful and meritorious life in the faithful discharge of his daily and ordinary duties. Faithful to his first Communion pledge, he never during his whole life tasted liquor of any kind. Aware of the mysteries of life, he set a just value upon the goods of this world, and he could be easily consoled for the loss of temporal goods, though he had worked hard to earn them. Twice his house and buildings were totally destroyed by cyclones. But the loss of his only son, Henry, a favored and promising young man, was a blow hard to bear to his fatherly heart; still a word of complaint was never uttered by his lips. No wonder his funeral cortege was the largest ever witnessed in Thurso. Representatives of nearly every family of Thurso, of St. Malachy, of Silver Creek, of Lochaber Bay and of the Gore of Lochaber came to pay their last tribute of esteem and respect to an upright citizen. The vast and beautiful parochial church was filled to its utmost capacity.

The funeral service was sung by Rev. J. Chatelein, P.P. of Thurso, assisted by Rev. J. M. Gaalhan, P. O.M., of Ottawa, as deacon, and Rev. B. Ducharme, P.P. of East Templeton, as subdeacon.

Rev. Walter Cavanagh, P.P., of St. Malachy, assisted in the sanctuary. The impressive service was rendered with grand effect and the most imposing solemnity by a full choir. Messrs. P. Cavan, J. Chatelein, D. Dwyer, J. Mahoney, A. McLean and T. Ryan acted as pall-bearers. Deceased has left to the bereaved members of his highly esteemed family the grandest inheritance, a pure and virtuous life, a name unstained and ever respected. He has heard the sweet invitation of his heavenly Master: "Come, ye blessed of my Father, possess you the kingdom prepared for you." Math. xxv., 34.

What source of comfort and consolation for his friends to know that he has gone to Him "who will render to every man according to his works, glory and honor and peace to every one that worketh good." He is gone to that reward, a crown of justice reserved to those who have fought a good fight and have kept the faith.

ITEMS OF INTEREST.

FRANCISCAN PILGRIMAGE.

The annual pilgrimage for the English-speaking tertiary will take place on June 13th, to Ste. Anne de Beaupre.

A HANDSOME BANNER.

Next Sunday afternoon at 2.30 a beautiful banner of the Immaculate Conception will be blessed and presented to the English-speaking tertiary by Rev. Father Christopher, O.F.M. A full description of the banner, which is a work of art, will be given in next week's issue.

FEAST OF THE PATRONAGE OF ST. JOSEPH.

Next Sunday the Feast of the Patronage of St. Joseph will be celebrated in all the churches of the city. At the Franciscan Church, immediately after the High Mass, several postulants will receive the habit of the Order.

ANNUAL EXAMINATIONS.

The annual competitive examinations for the senior pupils attending the Catholic Commissioners' schools took place on Wednesday, Thursday and Friday of last week. The following schools competed: Catholic Commercial Academy, Montcalm, Belmont, Sarsfield, Oiler, Champplain and the Edward Murphy schools.

ST. GABRIEL'S T. A. & B. SOCIETY.

The regular monthly meeting of the St. Gabriel's Total Abstinence and Benefit Society took place last Sunday after high Mass. Mr. C. C. O'Rourke spoke on the necessity of the Society taking steps not to have any more licensed shops opened in St. Gabriel's Ward. The speaker referred to the fact that persons who were refused licenses in St. Ann's ward were allowed to open in St. Gabriel's. By a unanimous vote it was decided to petition the Government in order to have no more new licenses or transfers of licenses granted.

NEW GENERAL AGENT OF C.P.R.

Mr. Emile J. Hebert, formerly chief clerk of the passenger department of the C.P.R., now becomes general agent of the passenger department, with headquarters at Montreal. Mr. Hebert will assume general supervision of all the passenger traffic in the territory east of Port Arthur, Sault Ste. Marie, and Shabot Lake to Quebec and Lake Megantic. Mr. Hebert received the appointment as a reward for his untiring efforts and his loyal devotion to his work. The new general agent comes of what might be called a railway family, as at one time his father and five brothers were engaged in the business. Mr. Hebert was born in Montreal, June 18, 1864. He received his commercial education at the Christian Brothers' School, St. Henri, winning the gold medal in 1879. He entered the Grand Trunk as junior clerk, and filled several positions with the company until he became connected with the C.P.R., he being at one time private secretary to Mr. D. McNicoll, vice-president of the Company. Mr. Hebert is the first French-Canadian to attain such a high position in the Company's service.

ST. GABRIEL'S YOUNG MEN'S SOCIETY.

Sunday afternoon the above newly formed organization held a largely attended meeting in the basement hall of the church. At this meeting was held the election of officers, and the following gentlemen were elected for the ensuing year:

- Spiritual Director.—Rev. W. W. O'Meara, P.P.
Hon. President.—P. Monahan.
President.—W. Hennessey.
1st Vice-President.—B. Conroy.
Treasurer.—T. P. Murphy.
Recording Secretary.—Jos. T. McCarthy.
Financial Secretary.—W. O'Boone.
Librarian.—C. Collins.
Marshal.—J. Deegan.
Asst. Marshal.—J. P. Brennan.
Councillors.—T. W. Kane, T. Hickey, M. McCarthy, W. Reynolds, P. Dwyer, L. J. Conroy, D. McCrory.

At the close of the election, the newly elected officers, in brief and well chosen addresses, thanked the many members present for the honor bestowed upon them. One and all were eloquent in expressing their earnest desires for the future success and prosperity of the society. But they were aware that this success could only be attained by Christian fortitude, a strict adherence to the rules set down, a full knowledge of the noble work they had pledged

themselves to perform, and, moreover, were fully determined to overcome the many obstacles that should present themselves. That all present were in unison with the worthy sentiments expressed by their officers was amply shown by the zeal and enthusiasm displayed throughout the meeting. A motion to adjourn then brought to a successful close the first regular meeting of this young organization.

NUN AS COURT OFFICER.

Sister Mary Xavier, of the House of Mercy, at Madison avenue and Eighty-first street, New York, who visits the district prisons, the penitentiary and Sing Sing prison, went to the Yorkville Police Court yesterday and asked Magistrate Pool to discharge a man he had committed to the workhouse for disorderly conduct. She said she had obtained employment for him in the country and saw a chance for his reformation.

"I have heard of your work among the prisoners, Sister, and I commend it. Suppose I appoint you a probationary officer of the court without salary. Would that help you in your work?" asked the Magistrate. "Yes, your Honor, it would help me, but I must consult my superiors as I cannot accept such an appointment without their approval," she replied.

The Magistrate told her to let him know if she obtained the necessary consent, and said he would investigate the case of the man she wanted discharged.

Sister Mary Xavier has been working among prisoners for several years. If she is appointed a probation officer it will be the first time a member of a Catholic Sisterhood has held such a position.

THE GLORY OF CERVANTES.

"Next month all Spain will celebrate with many a festival, the life of Cervantes, the soldier and poet, and the greatest prose writer of her golden age, the author of that saddest and sweetest of books 'Don Quixote,' says the Mexican Herald.

"The Spanish Academy will distribute gratis among the people 60,000 copies of a specially prepared edition of the book, a most fitting means of keeping alive the memory of the great master of the 'novel of manners and customs,' for such is 'Don Quixote.' Into that book the old soldier, the ransomed captive of the Moors in Barbary, throw, with a generous hand, his life's rich and varied experiences. It is packed full of his wit and wisdom. No man can read it without rising from its perusal more charitable in his judgment of his fellows, and surely he will find in it consolation for life's buffets. "Cervantes, as we of this materialistic and brazen age would judge him, was a failure. His services to his country were not rewarded; during the whole of his life he was poor and struggling with adverse fortunes; as a collector of the king's taxes, he was held technically responsible for an embezzlement committed by an agent to whom he had entrusted public funds, and so he was in and out of prison, on that account, for many years.

"The heroic soldier of Lepanto had to drink the bitterest wine that stern Destiny may hand to mortal. But he kept his sweetness of temper, and judged men not sourly, but genially. He knew all the sorrows of poverty, the sneers of the prosperous fat-witted, the scorn of petty minds, and there even was an enemy ready to flinch from him his literary fame. Fate spared Miguel de Cervantes nothing that could warp and embitter a human soul. Yet he retained his love of the best in mankind, and learned to view his own career of worldly failure with a detached mind. "But this man of failure is, in reality, dazzlingly successful. He stands in men's minds by the side of Shakespeare; his masterpiece has been translated into many languages, and his wit and wisdom have become part of all humanity's intellectual furnishings. The centuries, passing, find the man who was jeered at as a failure one of those immortals who adorn the annals of our race. There are kings of Spain less known; there are great warriors of Spain, whose name is mouldering while that of Cervantes lives on. So Time, apparently most unjust, brings the enduring reward."

The Rt. Rev. Jose M. Ignace Montes de Oca y Obregon, D.D., Bishop of San Luis Potosi, Mexico, who is now in Europe, will deliver the panegyric on Cervantes at the celebration to be held in Spain. Flattery is the politeness of contempt.—Spalding.

FAIRPLAY DEMANDED.

(To the Editor of the True Witness.)

Sir,—Toronto has been before the public for some time as a hotbed of bigotry and intolerance. Without disputing that point, I would like, Mr. Editor, to call your attention to a flagrant example of this self-same bigotry which exists right at your own doors, and a question which no Montreal Catholic has as yet thought worth while to handle. We are all aware of the immense amount of money handled annually by the Allan Line; forty to fifty thousand of the people of our Dominion availing themselves of their vessels for extensive ocean travel—a good percentage being Catholic. The rule existing heretofore was that the proceeds of concerts held on board on the outward trip were donated to the sailors clubs of Montreal—one-third to the Catholic Sailors' Club, two-third to the Montreal Sailors' Institute. Rather a bad division. But last year they went one better, for not even this one-third was contributed to the Catholic Sailors' Club. Instead, a large portion was sent home to Liverpool, the balance going to the Montreal Sailors' Institute. Now, the very latest thing is an item to the effect that the new turbine steamer "Victorian" will be open to the public on Wednesday on a payment of 25 cents, "the entire proceeds to be divided equally between the Montreal General Hospital and the Montreal Sailors' Institute." Why, in the name of justice, should the Catholic Sailors' Club be discriminated against. We all know the grand work it has done and of the time and money contributed by noble spirited men to make it a welcome haven to the Catholic seamen coming to port. I am an old Montrealer, and as such keep in touch with its affairs, more especially those affecting my co-religionists, and the solving of the above problem has been the burden of my thoughts for some time. Means should be found to have this state of affairs adjusted, the sooner the better. My idea, Mr. Editor, would be that Montreal Catholics should think twice before engaging passage on an Allan liner. The Allan find means for distributing their money otherwise than is just, so therefore there are other lines to travel by than the Allan.

EQUAL RIGHTS. Toronto, May 9, 1905.

False Charges Against Jesuits.

From Brussels comes the news that the large chapel on the Kokeberg Hill, which is to be the provincial Basilica, in imitation of the Sacre-Coeur of Montmartre, was opened with great ceremony last week. There is a large convent of nuns of the Sacre-Coeur near by. Cardinal Goossens, Archbishop of Malines, or Mechlin, and Primate of Belgium, attended and preached a short sermon. His Eminence was met at the chapel by Father Delouche, Provincial of the Oblates, who are to have charge of the Brussels Basilica, and M. Dalemagne, of the Chamber of Representatives. Anyone who is interested in the Jesuits can only hope that their defence by one of themselves, Father Hippolyte Leroy, will be printed and sold to the public. Father Leroy, formerly of the Jesuit House, Rue de Sevres, and now in Brussels, delivered his address at a meeting recently held in Paris. He spoke on the "Black Pope," otherwise the General of the Jesuits. Father Leroy examined all the charges, ancient and modern, brought against the company, how the Black Pope controlled the White one, how the Jesuits were greedy of domination, how they disdained other Orders, how they condemned Archbishop Ireland and "Americanism," and so on. Father Leroy showed that all this was egregiously false, that the Jesuits were always submissive, that the Sovereign Pontiffs never complained of their domination, that Clement XIV. was only turned against them by Masonic statesmen of Paris, Madrid, Naples and Lisbon, that many of the greatest prelates praised them. Finally, the learned Jesuit eloquently maintained his right to defend his Order against the vehement and virulent attacks of its modern enemies.

CENSURES RHETORICAL DISPLAY.

In receiving sixty Lenten preachers at the Vatican recently, the Holy Father stringently enjoined them to abstain from effusive displays of rhetoric and also from introducing polemical or political topics in the Roman pulpits.

THE BROTHERS OF THE CHRISTIAN SCHOOLS.

Amongst the various religious bodies that have been brought within the scope of the recent legislation against the authorized Orders in France the most important is the well-known Congregation of the Brothers of the Christian Schools.

SUPPRESSING 751 ESTABLISHMENTS

Under the care of the Brothers, and on the eve of his resignation he signified his exit from power by a second ukase, in accordance with which 156 of their schools are to be closed at the end of the present scholastic year.

SOME 20,000 MEMBERS.

of whom about 5000 were undergoing preparatory training in the twenty-five novitiates, and scholastics of the Congregation. In 1878 the Institute had a membership of 14,000, and of this number 2500 were in course of religious and professional training.

THE FIRST TRAINING SCHOOL IN FRANCE.

and for that matter the first in Europe, was the establishment inaugu-

rated by their revered founder at Rheims, in 1684, for the preparation of country schoolmasters. Previous to the recent decree the Brothers had the direction of some 2000 schools which comprised upwards of 7000 class-rooms.

AGRICULTURAL AND HORTICULTURAL HIGH SCHOOLS

were singularly successful. One of these latter, the school at Igny, in the environs of Paris, has carried off no fewer than 600 prizes at various flower shows. At Beauvais the Brothers direct the Institute of Higher Agricultural Instruction, placed under the patronage of the French Agricultural Society.

ADVANCED PROFESSIONAL INSTRUCTION

prepare candidates for the Government Central School of Arts and Manufactures at Paris, and for the School of Mines at St. Etienne. Their results have been eminently satisfactory. Of 134 young men presented for admission to the Central School by the institution at Passy between the years of 1887 and 1898, as many as 119 were admitted.

Advertisement for Snowy White Linen and Surprise A Pure Hard Soap. Includes an illustration of a woman in a dress.

in any other countries, the young are frequently exposed to the gravest moral dangers. As a means of exercising a certain amount of supervision over their pupils, and of providing them with innocent recreation on Sundays and during other free time, the Brothers established, in all the principal towns, "patronages," or a species of boys' clubs, in connection with their schools.

and country? I may close this brief and very incomplete summary of the work of the Brothers of the Christian Schools in France—I have said nothing of their labors in Belgium, or elsewhere—by a passage from an address delivered several years ago by M. Ferdinand Buisson, then Director of Primary Instruction, now known as a prominent Mason and active member of the "Bloc."

Priest Making Perilous Trip.

If his plans have not miscarried, the Rev. Father Arseme Turquetil has kept his remarkable appointment with Eskimo Chief Nyrimayok.

Father Turquetil left St. Peter's Mission at the northernmost point of Reindeer Lake, in Athabasca, on or about January 1, and expected to reach Lake Garry, between Mackenzie and Keewatin, 66 degrees north latitude, early in March.

SAD EXPERIENCE

of many another splendid work of religion and charity. Its schools were closed, its members were dispersed. When the time came to repair the disasters caused by the Revolution, Chaplaln, the then Minister of the Interior, proposed in 1803, on the representations of the Councils-General, the recall of the Brothers—"that admirable institution whose members," he said, "have constantly joined the art of teaching to the most irreproachable morals."

One day last spring Father Turquetil reported, just before the caribou began their northward migration, Chief Nyrimayok went to the mission and, with some ostentation, though with his usual dignity, altered by his apparent sincerity, asked Father Turquetil to visit his camp, 100 miles north as the crow flies.

Advertisement for THE Smith Bros.' Granite Co. with address 290 Bleury Street.

Advertisement for Morrison & Johnson, Advocates, Barristers and Solicitors, Room 587 - Temple Building.

Advertisement for T. J. O'NEILL, REAL ESTATE AGENT, 180 ST. JAMES STREET.

Advertisement for CONROY BROS., 228 Centre Street, Practical Plumbers, Gas & Steam Fitters.

Advertisement for C. O'BRIEN, House, Sign and Decorative Painter, Established 1864.

Advertisement for LAWRENCE RILEY, PLASTERER, Successor to John Riley, Established in 1866.

Advertisement for CHURCH BELLS, In Change or Single, None so satisfactory as McShane's.

Advertisement for MENEELY BELL COMPANY, TROY, N. Y., and 177 BROADWAY, NEW YORK CITY.

Advertisement for the father, elated over this evidence of the friendliness of the powerful leader and glad of the unprecedented opportunity to preach the Gospel of Christ among those pagans.

Advertisement for one of the most important and cherished articles in the outfit which Father Turquetil has taken with him is a remarkable contrivance which is the product of the vast wilderness—a portable altar.

Advertisement for Whenever, in his travels, the father should meet a human being who has become a Christian, he will erect his altar—it takes but three or four minutes to do it—and say Mass, whether it be in a snow-filled forest, out on the open, wind-swept prairie, or on the shore of an ice-chad lake or river.

Advertisement for The man who is making this remarkable journey and who will conduct for the Church this conference with the pagan chief, is but twenty-eight years old. He was born in France. When ordained as priest he was sent to Canada.

Advertisement for SOCIETY DIRECTORY, ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1863; revised 1840.

Advertisement for ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street.

Advertisement for ST. ANN'S T. A. & B. SOCIETY, established 1868.—Rev. Director, Rev. Father McPhall; President, D. Gallery, M.P.; Sec., J. F. Quinn, 625 St. Dominique street; treasurer, M. J. Ryan, 18 St. Augustin street.

Advertisement for C.M.B.A. OF CANADA, BRANCH 26.—Organized 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., or every Monday of each month.

Advertisement for OFFICIAL CIRCULAR CATHOLIC MUTUAL Benefit Association GRAND COUNCIL OF QUEBEC. Organized at Niagara Falls, N.Y., July 3, 1876.

Advertisement for P. E. EMILE BELANGER, Supreme Deputy, 55 D'AIGUILLON STREET, QUEBEC.

Advertisement for A. R. ARCHAMBAULT, Supreme Deputy, Organizer for the Province of Quebec, OFFICE: 1668 NOTRE DAME STREET. Residence: 747 ST. DENIS ST.

Advertisement for SUPERF RAISING FLOUR, 10 BLEURY ST., Montreal.

Advertisement for BRODIE'S CELEBRATED SELF-RAISING FLOUR, Is the Original and the Best. A PREMIUM given for the empty bags returned to our Office.

Advertisement for ROOFERS, Etc., 785 Craig Street.

Advertisement for GEORGE W. REED & CO., ROOFERS & C., 785 Craig Street.

Advertisement for PATENTS PROMPTLY SECURED. We make the business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by Experts.

HIS L

This was the first time that Pavlovna was not gladdened by a letter from her husband. With trembling hands she opened the envelope from her husband, glanced at the paper, with a varied with writing in a legible hand, and she felt that she was powerless to read it.

Terror was mirrored on her eyes filled with tears, and holding the letter fast. To read it was to look into abyss, dark as the grave. That grave lay what was buried while before her bright friend the Past.

Sophia Pavlovna, staggered a few steps and sat on the corner of the couch. There she petrified—a picture. Her eyes, filled with tears, on the portiere which covered her door. Another of the long lashes, and strong tears would gush from her melancholy eyes.

Sophia Pavlovna understood instinctively, and setting her firmly, she sat motionless, moving her eyes. There, be- wall, she could hear the harmless hissing of her daughter's four-year-old, fair-haired, Katya.

"She must not, she must not sob," thought the mother, her keep on laughing and Now, when I am alone I can And I weep for myself and for After I have ceased, after I overcome this grief, then I daughter weep. I shall have then to console her and call but now she must not know Sophia Pavlovna sat thus long time. Her fingers quiver and in that nervous quiver of the fatal letter rustled.

The poor, crushed woman must muster the courage to read it. The letter was "from It was a voice from another Ever since she had been that her Andruska had been there was but one thought in mind. "He is no more. I never again hear his voice again feel his caresses; I will even hear him from afar. Even from me without leaving trace. I will never know how lived 'there' during the last of his life, what agitated him, what thought and what he recalled the hardships and dangers of Suddenly, now, when her mind growing somewhat reconciled the horrible thought, came a

There was the trace of his the trace of his thoughts, of his ings, now extinct! Whither it lead? Would it give her at least a of hope that her Andrey is that the news of his death was error, a terrible misunderstanding and that all she had experienced these ten painful days and less nights was but a nightmare. Suddenly the child became brisk footsteps resounded from corridor; and Katya's voice heard from the other corner house. Sophia Pavlovna lifted a hand to her lips in order to suppress the sobs which would break as soon as she would start to the familiar words of her loving band.

HIS LAST LETTER.

A Story of the Russian and Japanese War.

This was the first time that Sophia Pavlovna was not gladdened by a letter from her husband...

With trembling hands she took the large envelope from her small writing table, opened it with an effort...

Terror was mirrored on her face; her eyes filled with tears, and her hand holding the letter fell down.

To read it was to look into a dark abyss, dark as the grave. And in that grave lay what was but a little while before her bright Present, now the Past.

Sophia Pavlovna, staggering, advanced a few steps and sat down on the corner of the couch. She sat there as petrified—a picture of grief...

Sophia Pavlovna understood this distinctly, and setting her teeth firmly, she sat motionless, without moving her eyes. There, beyond the wall, she could hear the happy and careless lisping of her daughter...

"She must not, she must not hear me sob," thought the mother. "Let her keep on laughing and playing. Now, when I am alone I can weep. And I weep for myself and for Katya."

Overcome this grief, then let the daughter weep. I shall have strength then to console her and calm her; but now she must not know it.

Sophia Pavlovna sat thus for a long time. Her fingers quivered, and in that nervous quiver the paper of the fatal letter rustled.

The poor, crushed woman could not muster the courage to begin to read it. The letter was "from there." It was a voice from another world.

Ever since she had been notified that her Andruska had been killed, there was but one thought in her mind. "He is no more. I will never again hear his voice, never again feel his caresses; I will not even hear him from afar. He has gone from me without leaving any trace."

I will never know how he lived 'there' during the last days of his life, what agitated him, what he thought and what he recalled amidst the hardships and dangers of war.

Suddenly, now, when her mind was growing somewhat reconciled with the horrible thought, came a reminder. There was the trace of his hand, the trace of his thoughts, of his feelings, now extinct! Whither would it lead?

Would it give her at least a ray of hope that her Andrey is alive, that the news of his death was an error, a terrible misunderstanding, and that all she had experienced during these ten painful days and sleepless nights was but a nightmare?

Suddenly the child became quiet beyond the wall, and presently her brisk footsteps resounded from the corridor; and Katya's voice was heard from the other corner of the house.

Sophia Pavlovna lifted a handkerchief to her lips in order to suppress the sobs which would break forth as soon as she would start to read the familiar words of her loving husband.

mory of my heart has created for me amidst this vast world of the horrors of war a separate bright little world full of recollections and dreams.

True, over this world soars a vague phantom of death, threatening every one of us here. But this phantom is so great, it has stretched itself over all, and it does not terrify me quite so much as it would if its death-dealing wings were to touch me alone.

You remember that I once fought a duel. Just think of it, then, standing at the barrier I experienced more fright than now, when I stand on the battery. Then one revolver aimed at me, and me alone, seemed to be more terrible than hundreds of shrapnel hurled at us by the Japanese.

I was afraid, I did not want to die when all people about me lived, amused themselves and worked, feeling secure and confident about the present, not thinking of death. But my pen ran off into the domain of the psychology of war. Here I do not fear death, and the knowledge of its proximity does not poison my mind quite so much as this accursed distance of 10,000 versts which separates me from you.

This distance is our most terrible enemy, more terrible than Japan. It weighs heavily upon the entire government, upon the national soul and upon the soul of each man separately. You remember how I always feared that the necessary suggestions, orders and fortifications would be too late; that Kuropatkin, Skridloff and the others would come here too late. Hastening hither by the Siberian express, I was not the only one to fear lest we should be too late for the battle of Liaoyang.

"And now we are awaiting our squadron, and we are again afraid that it may come too late. The great distance separating us from you, rendering us here and you there helpless, unable to act in harmony, unable to help one another at critical moments—all this has called forth in many a sickly frame of mind. Our power of will is crushed. You know, my joy, that writing to you is my only rest. And yet now it is a torture. I know that you are waiting for my letters; that you are uneasy when you do not get them, and I force myself to sit down and write; but, beginning a letter, I cannot finish it. I tear it up. I begin another letter, and tear it up again. I delay it for next day. And then the same thing is repeated. I do not know what to write to you about so that my letter would preserve its freshness, its truth, after a month's travel. The war, of course, furnishes a great deal of material, but I wish to be cautious in my use of it. Facts belong to history, and therefore they must be told truthfully, even in a private letter. But the truth I can tell only of things I have witnessed, and what does an officer at the front see? Rumors? But there are so many of them, and they are so transient that a month later, when you read of them in my letters, these rumors are entirely forgotten here. My personal views on current events? These can only be transmitted by word of mouth, but it is rather early to fasten them in writing. The course of events here is so changeable. Besides, I have grown tired to think and speak and write of all this. I wish to forget myself, to go away, at least in my thoughts, from this world of suffering and unhuman hardships. I wish to find repose in conversing with you, as in days gone by. I wish to speak of our own life, which was so suddenly, so rudely interrupted, but which was not lost completely in this terrible event—in the war. I wish to caress you at least in my letter, my dearest, my beloved—and also to caress you, my dear little Katya. I wish to take up even here my share of our domestic cares, my share of the little joys and sorrows which we, ungrateful to fate, considered burdensome in the days of peace, and which now, in the storm of war, seem so empty and so pleasant. But when I recall that my letter would not reach you before a month from now, and that your answer cannot come before two months—my hands sink down. My God, how everything will change during this time! Life does not wait anywhere—and cares and sorrows and joys and impressions change—and our hearts do not beat together in moments of these joys or sorrows. And one of our hearts may perhaps cease beating altogether."

Sophia Pavlovna could not read any more. Painful sobs broke forth from her heart, and the letter, stained with her tears, fell from her hands.

Andrey Petrovich wrote: "You know, you believe, my dearest, how I yearn to see you, to hear your voice, to be with you at last through this spiritual communication, through these thin sheets of paper, which have the odor of your favorite perfume. And I see you in my reveries, and I hear your voice. It is in the memory of my heart. It is not drowned by the noise of the bivouac, nor by the roaring of our cannon, nor even by the terrible bursting of the enemy's shells. And I am happy because of this. This mes-

The terrible forebodings came true. And he was no more, his loving heart had long since ceased beating when his letter reached her. Why did it come?

Why? To tell her once more that he loved her? To emphasize all the bitterness of the loss of the dearest man? Oh, how cruel it was!

And Sophia Pavlovna kept crying, shedding tears filled with despair. Five days elapsed—and Sophia Pavlovna found another letter on her writing table from her husband. Her heart contracted painfully. She turned pale. Was she glad that it came or not? Of course, every reminder of her Andruska was dear to her! She could not part with a single thing that belonged to him. She saved them all, as though she expected him to come and ask for them. But these letters from him, these letters in which he spoke as if he were alive, and to which there was no answer, why did they come? Why did they outlive him?

"Go, my child," she said to Katya, "go tell them to bring me a glass of water." The child glanced with alarm at her mother, lingered a while, as though fearing to leave her alone, then she turned and ran out. "Nurse! Nurse! Nurse! Bring some water for mamma! Water! Water!" cried Katya. The servant brought a glass of water, placed it on a tray on the table, and, casting a glance at the "letter from him," walked out.

And instinctively she understood the dramatic of the situation, and she walked noiselessly, listening for the faintest sound from madam's room.

Silence reigned in the house. Katya was taken to her room, and the nurse began to tell her stories.

Sophia Pavlovna opened the letter and read: "My dearest friend, my beloved Sonia! Thank you, dearest, for your last letter, which was filled with precious details about Katya. May God grant health to our smart little girl. I really do not know whom of the two of you I love more. However painful our situation, it is not as bad as that of others. There are more helpless people than we are and their life is far more hopeless. A few days ago I read a letter to a soldier from his village. After the usual numerous greetings of relatives and acquaintances, his wife wrote him that life was miserable, and that their 'Vanushka' was forever coughing and tossing about in his bed at night and waking up with a scream. 'Our little boy is pining away,' added the woman. And I read these lines to the bearded soldier, who stood before me with lowered head, unable to utter a word, as though I was reading to him a verdict of death. What horror, what fear, what grief must reign in the soul of this man, this father and husband! I—I would have left my reason if I were in his place! God save us, and have mercy on us, sinners! But I have at least ways and means whereby to find out things—I would have overwhelmed you with telegrams. But this bearded soldier has no money for expensive telegrams—and there is no telegraph station in his village. And thus, receiving such news from home, my bearded soldier put it away in his heart, where so much has already been stored away, and he carries it, and serves and shoots and dies. * * * What a great martyr our people is. * * * Christmas is nearing and if I get to Mukden I shall send some Chinese toys for Katya's Christmas tree. * * * There are some fine ones."

"My God!" thought Sophia Pavlovna. "Is it possible that he had sent them? It would be beyond my power to hang them on the Christmas tree—these last gifts of the father!" * * * And the children will laugh and run and play around that Christmas tree, Sophia now waited with terror for the arrival of other letters, of the toys for the Christmas tree. She wanted to have no Christmas tree that Christmas, but Katya begged so much. "Mamochka, dearest * * * make at least a little Christmas tree."

And there was one, but the Chinese toys were not on it. That letter was his last—Vladimir Apushkin, in New York Evening Post.

It was in the Irish court that a man was called into the witness box not long ago, and, being old and just a little blind, he went too far, in more than one sense, and, instead of going up the stairs that led to the box, mounted those that led to the bench.

Said the judge good-humoredly. "Is it a judge you want to be, my good man?"

"Ah, sure your honor!" was the reply. "I'm an old man now, and maybe it's all I'm fit for!"

THE CARPIAD.

An Account of an Orangeman's Heroic Defence of His Home in the Days of the Fenian Raids.

Down near the Carp, that lovely villo, In days gone by there did reside A man most loyal to the crown; The "flag of old" was all his pride. He loved to sit at eventide And tell of William at the Boyne, And cheered aloud with holy joy Whene'er his children sung that rhyme.

"He rode the goat" in early days, When down of youth was on his chin, Ere yet he crossed the ocean wild Or did himself in life begin. He had quite off' been honored by A call to mount the horse of gray And ride afrent the "loyal men" On that "Immortal battle-day."

The drum would roll and fife would sound, And Jack's stout heart would proudly swell, And every man would fill his glass And loudly drink the "Pope to hell"; But sons of Finn were in this land, Who hated black the crown and queen, And e'en revered the "Pope of Rome," Likewise their Fenian flag of green. The "Papists" all they were, they say, Who prowled around at dead of night In search of blood of loyal men, Who loved the queen and all that's right.

The brave and true were wont to go At eve, in numbers large and strong, To safely guard their dear ones there In one abode where all would throng. But Jack one eve had failed to join With wife and child the "customed" crowd.

'Twas all because his work was late, And low and dark hung every cloud. But he resolved that night to risk Himself and dear ones in his home; To guard with musket heavy charged His threshold from the "sons of Rome."

So well that night his door he barred With stoutest limbs of strongest tree, And made a couch upon the floor So that he might conveniently; To there await the dreaded foe, If he should dare that night destroy The peace that Jack and family were Accustomed to so long enjoy.

'Twas late indeed ere Morpheus came, For fancy stoutly held her sway, And threatened to maintain it, too, Until the break of coming day. But sleep at last made way with dreams And offered some hard sought repose; But 'twas not long, for noise disturbed His rest, and he forthwith arose.

He list' with care and heard the feet Of many tramping round his home; What horror filled his throbbing breast To think they were "the sons of Rome." His plans as quick as thought devised, As quickly, too, were carried out; He'd shoot the chief who led the way, The rest would soon then take to rout.

The musket old he levelled well Towards whence the noise of feet had come, And sure he felt with that report That Finn had lost a daring son. The wounded one did bellow loud, And fell in death upon the ground, While others who stood by took flight.

Soon as they heard the musket sound, Jack waited till the morn came round, In joy, to view the Fenian dead; For till the dark had left the earth, Outside he would not risk his head. In such suspense poor Jack did wait, Till rosy morn across the hill Shed forth her rays of grayish light, With joy the hearts of men to fill. At last the East in all her pride Brought forth the brilliant orb of day.

And Jack went out to view the scene Where sure he was his victim lay, But when, alas! the door he op'd, No Fenian there was to be seen, But woful day! his spotted cow Lay stiff and dead upon the green.

Art McMorrhough.

HOW THE LAW MAY OPERATE

The importance of having Catholic educational rights settled by enduring enactment is exemplified by the manner in which the English Education Act is made to operate against Catholic schools. Since the Act passed, the Education Committee have been engaged in a visitation and inspection of the voluntary schools throughout London. They have been testing them by the severest tests. The accommodation has been compared with the School Board accom-

FATHER Koenig's FREE NERVE TONIC. A VALUABLE BOOK ON NERVOUS DISORDERS. Discusses a sample bottle to any address. Poor get this medicine FREE! Koenig Med. Co., 100 Lake St., Chicago. Sold by Druggists at 25c per bottle, 50c for 2.

The New York Review.

A Journal of the Ancient Faith and Modern Thought.

Arrangements have been made to issue, in the beginning of June next, the first number of a periodical to be called The New York Review.

The new publication has the approval of His Grace Archbishop Farley of New York. It will be issued every two months, and will be edited by Professors of the Diocesan Seminary at Yonkers.

The purpose of the Review is mainly apologetic, with special reference to present-day religious and scientific conditions. It is intended to be, as its sub-title indicates, "a journal of the Ancient Faith and Modern Thought." In character and method it will be positive and constructive. The objects in view in founding it are:

- 1. To treat in a scholarly fashion, yet in a manner intelligible to the ordinary cultured mind, topics of interest bearing on Theology, Scripture, Philosophy, and the cognate sciences.
2. To draw attention to the needs of the present intellectual situation in matters of religious belief.
3. To secure the united efforts of the most eminent Catholic scholars, lay and clerical, throughout the world, for the discussion and solution of problems and difficulties connected with religion.
4. To treat, by means of shorter studies, minor topics in Scripture, archaeology, etc.
5. To keep the readers informed on most recent developments of religious questions, by careful reviews or summaries of important books and publications.

The present need of such a publication in English will doubtless be readily granted by all thoughtful and well-informed persons. The strides made in scientific and historical research during the past half century, have forced upon us the consideration of new problems, and have rendered necessary the restatement of many theological positions.

The new issues thus raised cannot without ever-increasing harm, continue to be ignored by Catholics, as has too generally been the case in the past. They are currently discussed in reviews and newspapers by writers of every shade of religious opinion, and only too often the solution proposed is irreconcilable with any sane interpretation of historic Christianity.

It is true that many Catholic scholars, especially in Europe, are doing excellent work along the lines above indicated. But, as their productions are, for the most part, scattered through various reviews, many of which are not available for the average English speaking public, there will be a manifest advantage in bringing together in one special periodical the combined results of their scientific labors. The efforts made by the editors to secure the co-operation of the ablest Catholic writers have met with very gratifying success.

The annual subscription is three dollars. Checks should be made payable to John F. Brady, Managing Editor, to whom all business communications should be addressed.

'Old Hutch' and the Blackboard Boy.

(By G. P. Smyth, in Donahoe's for May.)

A man of iron frame and wonderful energy, Benjamin Peters Hutchinson daily visited the stock yards at daylight, got exact information as to shipments and receipts, walked the three miles back to the city, ate an enormous breakfast, and appeared fresh and alert on 'change while men young enough to be his grandchildren were still drowsy. He liked to be considered harsh and hard, even mean. A "blackboard boy"—his duty being to chalk up trade returns—who was the only support of his mother and two little sisters, died suddenly of pneumonia. "Go away!" gruffly said "Old Hutch" to a broker who approached him with a subscription list. "I have no patience with beggars. If the boy wasn't a fool he wouldn't have caught cold. What do I care about his mother?"

That broker and many others said and thought severe things about this refusal. But when the committee went out to attend the boy's funeral they found "Old Hutch" seated on the front steps of the house of death. He had paid all the funeral expenses, and, moreover, lifted a mortgage of \$450 which lay on the boy's home. "Give what money you have collected to the boy's mother; she will need it," he said to the man at whom he had stormed a day or two before, and without another word he arose and went his way.

SCION OF A NOBLE HOUSE.

His Passage from Castle to Sanctuary.

A remarkable man, now on a visit to America, is the Count Bishop Vay de Vaya, a Hungarian nobleman and prelate, a young man still, who before he became a priest had seen many parts of the world, who, since he became a priest, has seen even more of the social, political and ecclesiastical world.

He has an extraordinary acquaintance among royal personages, and has been most cordially received by President Roosevelt, who has recently said in public something about the part priests should play in making immigrants' children into good citizens.

Count Vay's last trip to America was made on a Hungarian emigrant vessel, and he not only preached the word of God daily on board, but sought to prepare the emigrants for the future which awaited them. He thus made the landing in an unknown continent much easier.

The distinguished prelate, the Right Honorable and Right Reverend Monsignor the Count Vay de Vaya and Lusko, is descended from one of the oldest noble families of Hungary. His forefathers came into the country with the great Arpad, and more than a thousand years ago one of them was baptized with the holy Stephen. In Hungarian history, the Vayas appear as heroic warriors, statesmen, high official dignitaries. The lands which they stillown to-day have been in their possession for more than a thousand years, and their ancestral castle is one of the oldest buildings in Europe.

The Count's father was Lord Chamberlain to the Archduke Joseph in Hungary. From his mother he inherited his inclination to the Church and received a very religious education. At sixteen he was called to court as a page, and placed in the particular service of the Empress Elizabeth of tragic memory. He completed the greater portion of his studies in foreign countries, particularly in England, where, through his family connections, he had access to the highest aristocracy as well as to the family of the present King.

The handsome, elegant, clever cavalier, who, moreover, had at his disposal the most magnificent old family costumes, played a very noticeable part in the festivities at the English court. Already in his youth every one prophesied a brilliant diplomatic career for him. Yet from his earliest youth he was accustomed to retire for a few weeks each year to one of the famous old monasteries—to the Grand Chartreuse, to Monte Cassino, near Rome; to the old hospice of St. Bernard, on the St. Gothard. Once in Rome, on his way to India, he stopped, as often before, in a monastery.

"Here then it was that my fate was decided," the Count says, in his somewhat quaint English. "The parting with the old life was truly not easy, though I fully realized the worthlessness of all I was about to forsake. I became a pupil of the famous Gregorian Institute in Rome for not less than seven years, as I took the so-called 'grand course' which those must take who desire to be used by the Church for special missions. The contrast between all the comfort which I had hitherto enjoyed and the appalling sordidness of this old black building, in which smoking oil lamps were still burned and the air was oppressive and musty, assuredly meant no small trial for me."

Yet this decision of Count Vay to become a priest of God did not mean for him a parting from the world. Rather it moved him to the very foreground of events, not as an idle observer, but as an actor. Leo XIII. recognized the exceptional gifts of this Count-priest, who, among other things, is able to converse fluently in seven languages.

When he was still at college, and before he had received consecration as priest, the Pope made him Monsignor—the only existing instance in the hierarchy of the Church—and intrusted him with a special mission to the Spanish court. With Prince Belmonte he was subsequently sent as special envoy to congratulate Queen Victoria on her diamond jubilee.

His studies completed, the rank of bishop was conferred on him, he was appointed pontifical protonotary and the task was assigned to him to study the whole missionary work of the Catholic Church throughout the entire civilized world. Thus during the last five years he has traversed five continents, and has undertaken travels full of adventure and hardship. He has come into touch with almost all the living crowned heads. As honored guest he resided at the court of the Czar, at that of the

A SPANISH DIPLOMAT OF IRISH DESCENT.

Don Bernardo de Cologan, Minister to the United States.

King Alfonso of Spain selected St. Patrick's Day for appointing as his new envoy to the United States a diplomat of Irish descent, bearing an Irish name, and chief of a family which is so proud of its Irish origin that it celebrates St. Patrick's Day each year in the chapel bearing its name that forms part of the ancient parish Church of Ortava, says the Sunday Democrat. The envoy's name is Don Bernardo de Cologan, Marquis de la Candia, and he is descended from the Irish family of McCologans, of Meath.

After the battle of the Boyne, the McCologans, in common with many of the old Catholic families of Ireland, were exiled. They migrated to Spain, some of them settling at Tenerife.

Baron Humboldt, the famous scientist, spent a considerable time under the McCologan room at Tenerife, and in recognition of the hospitality which he received there, gave the name of Cologan to a new genus of plant which he had discovered.

Subsequently, by intermarriage with the Spanish family of Faraqui, the land on which stood one of the most famous trees in the world—namely, the Dragon Tree of Ortava—passed into possession of the McCologans, who by this time had transformed their name into De Cologan.

The new envoy is a very tall, handsome and accomplished man, with a family of children, and was dean of the diplomatic corps at Pekin at the time of the siege, and greatly distinguished himself, not only by his bravery, but also by the unflinching good humor which went far to keep up the spirits of those associated with him. Since his departure from Pekin he has been Minister at Tangier, which, from a Spanish point of view, is a most important post.

IN SECULAR COLLEGES.

Continuance of Hazing Shows Lack of Civilization.

How imperfect is our civilization is illustrated by the continuance of the practice of hazing and the unwillingness of boards of trustees, faculties, grand juries, police courts and policemen to stamp it out. That college boys should be barbarous is not so surprising, in view of their immaturity, but what is shocking is the attitude of many of their seniors. It shames our reputed culture that many families have only a varnish of humanity and that in every college and university is found a number of bullies and toughs whose distorted ideas of "fun" are accepted by the public. It is not meant that the hazers are a majority of the students of any given institution where hazing exists.

Students of refined tastes and gentlemanly habits, to whom violence, rudeness and cruelty towards newcomers are repugnant, are no doubt generally the majority. They have no real sympathy with the brutal impulses of the coarser-grained element, but perforce tolerate their exercise because they see the college authorities and civil authorities doing so.

Those who keep up the tradition and practice of hazing are a minority consisting of uneducated and uncouth persons whose muscle is their only point of superiority. Lacking education, intellectual manners and culture, the muscular few rejoice in the manifestation of the qualities they possess in common with the bear and the ass. The sight of a student more polite, more intelligent and more civilized than themselves being offensive to them, they indulge their envy by subjecting their evident superiors to humiliating ordeals. A vulgar gratification is obtained by an exaltation of muscle against brains. If the victim submits to assault the victor has his "fun." If he resists his conduct is deemed outrageous and six or eight bullies combine to intimidate and mistreat him.

Age, numbers and brute force are on one side, and a single youth who has come to college for intellectual development on the other. The latter may be in feeble health, weak, timid and a person likely to be permanently injured by violent treatment, but ignorant, beefy, unscrupulous hazers care for none of these things and proceed to apply the silly and often dangerous ordeals that constitute the humiliation of their victim and their own "fun." Not infrequently the hazers—having no discretion—subject their victims to ordeals that cause death. They don't mean to kill, perhaps, but they lack the age and the sense required for determining what kinds of hazing are safe and what kinds injurious. Every few days we hear of boys lamed and maimed in order that their tormentors may have "fun." Of course, this is not legitimate amusement, being had by invasion of the right of immunity from assault. It is "assault and battery" and punishable as such, if only the police courts would do their duty. Such "fun" is not contemplated by the parents in sending a son to college.

Of all places in the world a seat of learning should be free from this brutal violence. The tolerance of it shown by college authorities does more than anything else to lower the estimate the public has hitherto made of the college as a place of education.

Perhaps, says Batzac, only those who believe in God do good in secret. To whatever extent any person is able to amoy you, to that extent you are his slave.

GRAND TRUNK RAILWAY SYSTEM.

SPECIAL EXCURSION.

SS. VANCOUVER, MAY 11th, 1905. FARE FOR ROUND TRIP \$27.50. WATER—MONTREAL TO PORTLAND. RAIL—PORTLAND TO MONTREAL. Above includes Cabin passage, First Class Rail and Pullman tickets.

REDUCED FARES TO MAY 15th, 1905.

Second Class Colonist fares from Montreal to Seattle, Victoria, Vancouver, Portland, \$48.90. Roseland, Nelson, Trail, \$46.40. Robson, Spokane, \$45.90. Anacosta, Butte, Helena, Salt Lake, \$45.90. Colorado Springs, Denver, Pueblo, \$49.00. San Francisco, Los Angeles, Low rates to many other points.

CITY TICKET OFFICES 127 St. James Street, Telephone Main 460 & 461, or Bonaventure Station.

CANADIAN PACIFIC \$48.90

Vancouver UNTIL May 15th, 1905. Victoria, Seattle, Tacoma, Portland. SECOND CLASS FROM MONTREAL. Lower rates to many other points.

OTTAWA TRAIN SERVICE. Lv Windsor 8.45 a.m., 9.40 a.m., 10.00 a.m., 4.00 p.m., 7.10 p.m. Lv Place Viger 8.20 a.m., 5.35 p.m.

Ticket Offices 127 St. James St. Station, Place Viger Stn.

INTERCOLONIAL RAILWAY.

ENGLISH MAIL TRAINS. LEAVE SUNDAYS AT 12 NOON.

Passengers taking these trains make close connections at Halifax with steamers for Liverpool.

THE MARITIME EXPRESS.

One of the finest solid vestibule trains on this continent, leaving at noon daily, except Saturday, connects at Halifax with the PICKFORD BLACK steamers for BERMUDA, THE WEST INDIES, DEMERARA.

SHORT LINE TO QUEBEC.

7.40 a.m. daily, except Sunday, 12 noon daily, except Saturday, 11.45 p.m. NIGHT TRAIN, daily except Sunday. To this train is attached a sleeper, which passengers can occupy at 9 p.m. All trains depart from Bonaventure Station.

CITY TICKET OFFICE: 43 St. James Street, and Bonaventure Station.

The Holy Family Company Limited.

First Communion Requisites.

DRESS GOODS.

White Organdies, 32 inches wide, prices from 35c to \$1 yard. White French Batiste, from 30c yd. up. White Persian Lawn, from 25c yd. up. White India Lawn, from 17c yd. up.

DRESS TRIMMINGS.

Large assortment of fine Swiss Muslin Skirtings, all-overs, edgings and insertions; also, fine Valenciennes Lace, all-overs, insertions and edgings in delicate patterns.

GLOVES.

White Silk Gloves, from 25c to 40c a pair. White Kid Gloves, from 90c a pair.

HOSE.

White Cotton Hose, from 25c a pair. White Cashmere Hose, from 40c a pair.

(We close daily at 5.30 p.m.)

The Holy Family Company Limited. 2341 & 2343 ST. CATHERINE STREET.

THE S. CARSLLEY CO. LIMITED.

ENORMOUS PURCHASE OF A MANUFACTURERS' STOCK OF CARPETS.

During the following week we offer the entire stock of a high-grade carpet manufacturer, who has recently decided to retire from business. In consideration of a prompt cash offer he sold every yard of stock in his possession to our representative at a very great reduction, enabling us to offer

NEW SEASON'S CARPETS BELOW FACTORY PRICES. Only the latest and best of the new season's weaves are included in this sale. Magnificent Wilton, Velvet and Tapestry Carpets are being offered at factory prices, in many cases less.

HOTELKEEPERS and other PROPRIETORS of large buildings should not fail to take advantage of the substantial saving opportunities this offering presents.

Wilton Velvet Carpets. 1200 yards of superb quality Wilton Velvet Carpets; close, thick pile, new floral patterns in green and crimson. Regular \$1.40. Sale price 75c. Regular 75c. Sale price 98c. New Tapestry Carpets. 3000 yds of Fine New Tapestry Carpets, in splendid shades of green, crimson and brown. Handsome Oriental and Persian patterns. An exceptionally fine wearing quality. Regular 75c. Sale price 47 1/2c. Tapestry Stair Carpets. 2000 Yards of extra fine quality Tapestry Stair Carpets, many new designs. In all the latest color combinations. 27 inches wide. Regular 75c. Sale price 47 1/2c.

Velvet Pile Carpets. 3500 yards of exceptionally fine Velvet pile Carpets; superb Oriental designs. Light and dark effects. A fine wearing carpet of rich quality. Regular \$1.25. Sale price 75c.

Wilton Stair Carpets. 650 yards of the finest quality Wilton Velvet Stair Carpet, in two handsome shades of green and crimson, also Oriental and Persian patterns. Regular, \$1.25. Sale price 75c.

Velvet Stair Carpets. 700 Yards of good quality Velvet pile Stair Carpet, in many handsome designs. Will wear better than Brussels, at double the price. Regular, 85c. Sale price 65c.

5000 MEN'S \$1.00 AND \$1.50 SUMMER SHIRTS, 75c.

A Trade movement giving The S. Carsley Company the largest display of Men's Fancy and Colored Shirts in Montreal. They are the product of a well-known maker, whose name is a guarantee of style, quality and workmanship.

At no time have we offered better values than these handsome patterns, made in a superior manner, of the very highest grade materials, identical with those used in the shirts sold by exclusive haberdashers at \$1.50 and \$2.00.

Men's high grade Negligee Shirts. These are made of fine quality woven foreign and domestic Madras Cloths. Zephyr prints, featherweight percales and cambrics. We guarantee the patterns to be all new 1905 designs. The workmanship is the very best, finish equal to the finest custom made shirts. The negligee shirts comprise some of the best known makes of Madras and Percales. Also a very fine lot of laundered fronted shirts of the same materials. Bodies well cut and extra full. Cuffs attached or detached. Plain white or colored grounds, with stripe or figure effects. All sizes. Regularly sold at \$1.25 and \$1.50. Special sale price on Saturday 75c.

\$2.50 & \$3.00 Ready to Wear Hats. 59c.

SALE OF A MANUFACTURERS' SAMPLE LINE. A superb lot of 90 doz. ladies' new and stylish ready-to-wear hats. The variety is very extensive, including all the popular and up-to-date effects. When we say this is a manufacturer's sample line and includes many \$2.50 and \$3.00 values, you will understand the importance of the event. While the creations of themselves are altogether charming, we have added this extra incentive of low price. Some are trimmed with fashionable ombre ribbons, others with velvet ribbons and handsome ornaments. Among these many styles are included New French Sailors, Polos, Turbans, Charlotte Cordays, etc., etc. The regular values of these hats are as high as \$2.50 and \$3.00. Your choice of any one on Friday 59c.

THE S. CARSLLEY CO. LIMITED.

1765 to 1783 Notre Dame St., 184 to 194 St. James St., Montreal.

THOMAS LIGGET.

Spring rush is now on, but we have succeeded in keeping all our customers satisfied by our prompt execution of their orders.

Our Carpets and Floor Coverings, Rugs, etc., are all the latest importations.

Hundreds of pairs of Lace Curtains to be sold at less than manufacturers' prices.

Our Furniture Department is brimful of Novelties and Fancy Furniture of all kinds. Also Brass and Enamelled Bedsteads, Bedding, etc. Our Sale Discounts apply in all Departments and have been taken advantage of by thousands of close buyers.

THOMAS LIGGET

EMPIRE BUILDING 2474 & 2476 St. Catherine St.

CATHOLIC SAILORS' CLUB.

ALL SAILORS WELCOME. Concert Every Wednesday Ev'g. All Local Talent invited. The finest in the City pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday evening. Open week days from 9 a.m., to 10 p.m. On Sundays, from 1 p.m. to 10 p.m. ST. PETER and COMMON STS.

COWAN'S Chocolate

for Eating, Drinking or Cooking is the purest and best.

There are some people so given over to the pettiness of fault-picking that if they should suddenly see the handwriting on the wall, they would regard its awful warning in their eager haste to point out its defective penmanship.—Brander Matthews.

God gives us our heads to think with, not to loaf with. But many a man, and a woman, too, for that matter, who sneers at the silly folk who hang around street corners, loafing and idling, go themselves mooning after all sorts of chimerical and senseless, loafing with their brains.—Rev. L. A. Banks.

LORD DUNRAVEN.

Measrs. Chapman and H published an interesting paper the Earl of Dunraven, President of the Irish Reform Association, titled "The Crisis in Ireland: the Count of the Present Condition, Ireland, and Suggestions for Reform." The opening chapter of the book is devoted to an examination of the present of Ireland and the prospect of its industrial future. "Ireland's Lordship," is at a crisis in its history. Year by year the has been sinking deeper and deeper in misfortune, and now it has reached the point at which it must decide whether the downward course is to continue to the end, and most melancholy end, or a supreme effort shall be made to lift the country out of its tional bankruptcy in man power, intelligence, and material power which so immediately threaten Mr. Wyndham's great Act as a first step in the right direction has made all things possible alone it will not suffice.

"IRELAND IS SICK ALMOST DEAD."

After remarking that "owing to internecine warfare which for years has been one of the chief occupations, if not recreations, of the majority of the people of Ireland, the attention of England and the world has been directed away from the cause of Ireland's distressful condition to the quarrels of parliament to the best remedies to be adopted. Lord Dunraven proceeds to copious statistics dealing with Ireland. While the position of the author's words, "deplorable points out that crime of all Ireland is diminishing, and that no indications which justify efforts being made by extremists to blacken the reputation of their native land." Lord D. then goes on to say "money is needed for the development of the country, but

MONEY WILL NOT REGENERATE IRELAND.

The people require education in the liberal sense. It must be drawn out of their pockets. One million saved by the efforts of the people and expended according to the wishes of the world do more than treble that granted by Parliament and altered by independent departments. The self-respect begot by power self-control derived from duty confidence in self following up successful effort, the hope springing from seeing the good results of a waduct of affairs—all this is what must be shaken out of a lifted out of despair, and much may be done in minor things, the real motive power can be found in

SELF-GOVERNMENT, in an active interest in the management of their own affairs." Parliament," says the writer closing words of his first chapter "is my centre, its ultimate end, its supremacy is my circumference emanating from that centre and in the circumscribing limit, I see the largest possible freedom of action and self-governing power delegated to Ireland." In the third chapter Lord D. deals with "Ireland's trade relations with England," and "Ireland's industrial future," and in the fourth he discusses the interesting topic of "GENESIS OF DEVOLUTION."

"The policy of the Irish Reform Association," his Lordship remarks the outcome of the natural situation in Ireland, though it may have to pass through many vicissitudes it must eventually prevail. Those who are against reform in Ireland are engaged in a losing cause because