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REDMOND AND BLAKE

AT THE LONDON BANQUET.

The annual St. Patrick's Day banquet of the Irish Parliamentary Party was held at the Hotel Cecil, London, Eng. There was a large attendance and Mr. John Redmond, M.P., occupied the chair. His opening speech was a magnificent one, as may be realized from a careful perusal of the following summary. Mr. Redmond said:—He felt that he was particularly fortunate in being able in the midst of a time of stress and strain in the House of Commons to take part in that celebration. Those annual functions did a great national service by bringing together Irishmen, and affording a unique opportunity for taking stock of the national movements, and taking counsel together. When last year he presided at the St. Patrick's Day banquet, he was able to congratulate them and Ireland upon the fact that a reunion had taken place in the ranks of the Irish National Party; that the disastrous ten years of civil war through which they had gone had come to a close. But although at that time he himself firmly believed that there were few men in the Irish race who were sanguine enough to believe that the reunion that they proclaimed was a genuine one, and had the elements of permanency in it. Well, since that day last year many events had happened which had raised the spirits of the Irish race throughout the world, and had given to the Irish people new hope and new courage for the future.

The general election which took place in Ireland a few months ago, resulted in Ireland affording to the whole world a spectacle of political unity and brotherhood, such as never had been in either England or in Scotland. People in Great Britain were fond of sneering at Irish disensions, but he would say in the whole course of British political history there never was such an instance of political unity as the last election showed in Ireland, where they had 85 per cent of the representation of Ireland elected upon the same platform, pledged to the same principles, and embraced in the same party. The party then elected was the most democratic that Ireland had ever sent to the English Parliament—certainly in his own experience there had been no political party elected from Ireland so directly by the people themselves with so little interference, dictation, or even advice from so-called leaders. The present party was the direct result of the free action of the democracy of Ireland. In that party there were a number of new men, and he would detach himself from that party for the moment to speak of it as it seemed to him to work in the House of Commons. Ireland had to-day in the House of Commons a party of able men—of men devoted to a high sense of their duty—a party of men absolutely united in sentiment and in policy. He could speak from intimate personal knowledge when he said that in the party there was an absolute brotherhood of feeling, that there was no trace to-day of the slightest personal rivalry or dissension, and absolutely no difference as to any question of policy. The metal of which that party was composed had already been tested. Parliament had only been in session for a little over a month, but the Irish Party during that time had shown a steady attendance in the House of Commons, and an unselfish devotion to duty, a constant vigilance and readiness of resource and power of initiation, and what was, perhaps, best of all, a courage of action never excelled, and he believed, seldom paralleled in the history of their country. It had to face a Government with a nominal majority of 150, and in the course of four short weeks it had reduced that Government to a position which had never been equalled in so short a time—a position in which the Government was overwhelmed with difficulty, danger, and embarrassment; and though the whole of the time since Parliament met had been spent by the British Parliament in vain effort by revising their rules, by curtailing rights of discussion, to put an end to the freedom of the Irish Party. During the whole of the session the House of Commons, day by day, had been dominated by the Irish question and the Irish Party. That party had, during those weeks, fulfilled the duty of the Opposition; it had been the only Opposition that had ventured to oppose. And he ventured to say that there was practically no limit to the possibilities of achievement by a party of that character. He therefore congratulated them, and he congratulated Ire-

THE TRUE WITNESS AND CATHOLIC CHRONICLE

REDMOND AND BLAKE

land on this great new weapon that had been forged, and that had been placed in the hands of their country—disunion had disappeared in the ranks of the Parliamentary Party, so it had disappeared amongst the people.

To-day in Ireland the voice of disunion was unheard—the voice of disunion was not raised from one corner of Ireland to the other, and the people were once more banded together in a great, powerful, popular, and democratic organization, which he firmly believed, was yet destined to achieve the final liberties of the country. Therefore, he saw before them a political prospect full of the brightest hopes. With such a party in Parliament, the continued maintenance of English rule, as they knew it in their country, was an impossibility in future. Of course, they knew not when, they knew not how, they knew not from what quarter the settlement of this great national question would come, but what they knew was that they had it in their power to make the Government of Ireland by present methods impossible in Ireland and in the House of Commons. When they had reached that point they were very near indeed to a proposal of settlement. He was fully conscious of the fact that that gathering was something more than a mere party gathering. He believed, at any rate, that such a gathering as that ought to be, in the widest sense of the word, a national gathering, and he, for one, had always recognized that, even outside the beaten paths of political parties; Nationalists had done in the past and might in the future do great service for the cause of Ireland, and, for his part, he heartily rejoiced that with the political movement, to which he had been alluding, there had sprung up in Ireland another movement which had the same goal in view—namely, the regeneration of Ireland, which desired to obtain what they were striving for—the freedom of their country—but which was not confining itself largely not to political methods, but to others, which was striving to nationalize Irish sentiment, Irish feeling, and Irish thought, to cultivate a knowledge of the glorious past of their country, and to stimulate the Irishman's pride of race.

Of all of the influences that had been working on the side of England in this quarrel with their country, the most deadly has been the spread of the fashion of English modes, of English thoughts in Ireland, and the depreciation by the Irish people themselves of everything that was definitely Irish, more than famine, and the second, more than emigration and coercion, even this gradual Anglicising of their country had militated against their national hopes for freedom. England's work in the denationalizing of Ireland had indeed been systematic. It had been carried out from the very cradle. The ancient language in which the saints and sages and poets and heroes of their race in the past uttered their thoughts came to be regarded as a badge of inferiority amongst large classes of Irish people. If this work had been allowed to go on unchecked, Ireland would finally have sunk into the position of a province. It went on too long, and nothing could estimate the injury which it had done to the cause of national freedom; but, thank God, reaction had come. A great movement had sprung up and had spread throughout the country—a movement for an Irish Ireland. What was necessarily wanting in a purely political movement was supplied by the great Gaelic movement which had spread all through Ireland. One movement was complimentary to the other; they were both strong and vigorous, and both these movements working together would speedily create a situation in which the maintenance of English rule in their country would become an impossibility. Therefore, he said, on the St. Patrick's night, at the commencement of their new century, Irishmen and Irishwomen had reason to lift up their hearts with thanksgiving and joy in the belief that the near future would see an Irish Ireland, concentrated, self-contained, self-reliant, not contaminated by the aping of the fashions and thoughts and modes of feeling of any other nation; an Irish Ireland, proud of its glorious past, confident of its future, and determined to be free.

The Rev. Anthony Dodley then gave the first toast, "Ireland a Na-

CATHOLIC NOTES

From American Centres.

THE DIOCESE OF DALLAS, Texas, will soon come into possession of a beautiful new Cathedral. For the past three years the Bishop Dunne has gone North, and through his individual labors in Chicago and elsewhere has collected at least one-half of all the money that so far has been expended in the work of construction. He has more than this, saved the Cathedral thousands of dollars by directly superintending the work himself. He has been, in fact, its architect, contractor and builder. Frequently in the heat of summer did he preach, five and six times in Chicago on Sundays, and leave for Dallas Sunday night to give directions to the workmen, and be again in Chicago the following Sunday to continue his collecting.

So far, beyond the Sacred Heart parish of Dallas no appeal has been made to the Catholics of the diocese, and now in order that the parishes of the diocese may in a most striking manner be identified with the Cathedral work it is proposed that each parish of the diocese place a window in the Cathedral and have the name of the parish on it to forever perpetuate the memory of the gift.

DIOCESE OF CHARLESTON.—St. Mary's Church, Charleston, S.C., the oldest in the Carolinas and Georgia, celebrated its centenary with imposing ceremonies. Bishop Northrup, was the officiating prelate, assisted by Bishops Monaghan, and Kelley, of Savannah, and Monsignor Quigley and three priests. The sermon was preached by Bishop Kelley, of Savannah, who forcibly presented the claim of the Catholic Church to infallibility. In reference to the Negro problem he said:

"Two non-Catholic religious bodies have practically monopolized the field of church work among the Negroes. Are they any better religiously or morally than they were a quarter of a century ago? Have honesty and personal purity any stronger hold on them now than then? My answer is, unquestionably, no. The reason the Catholic Church could heretofore do nothing for them was that she had few priests and limited means in these States. There is involved in this question a social problem, and on its practical solution depends the well-being of both peoples—depends, maybe, the preservation of our civilization. I have no hesitation in making the assertion that to the Catholic Church must the Negro look for amelioration of his spiritual condition."

CHURCHES ROBBERED.—The systematic robbery of the Catholic churches of New Orleans recently, has excited the Catholic population and their indignation found utterance in the strong denunciation of the police department by the Rev. John Brisson, pastor of the Jesuit Church of the Immaculate Conception.

"It is an outrage upon society," he said. "that these robberies can take place in this city of ours. I do not believe they would be tolerated for an instant in any other community in America. That such crimes are repeated with absolute impunity right here in the heart of New Orleans is enough to alarm every thinking person. The robbery of our churches is conclusive proof that the management of the police force of New Orleans is either criminally incompetent or is in league with the law-breakers."

There have been robbed during the month ten churches in the central district of the city. In nearly all cases the churches were broken into at night and ransacked, and that, too, in spite of the fact that several of them are in the densely populated and best guarded part of the city.

The fact that the robberies have been

IMPORTANT NOTICE

The CITY ICE COMPANY, Limited, having completed its harvest more advantageously than was anticipated, has decided to reduce the price to what it was last year, FIVE DOLLARS for TEN POUNDS, orders already received included.

26 VICTORIA SQUARE. TELEPHONE. R. A. BECKET, Manager.

Nordheimer Pianos.

People who want a Piano that sings will find it in the improved NORDHEIMER.

YOU CAN SEE AND HEAR THESE BEAUTIFUL PIANOS IN OUR WAREROOMS 2366 St. Catherine Street.

Lindsay-Nordheimer Co.

ROOFERS ASPHALTERS

Luxfer Prisms and Expanded Metal Work, Hot Blast Heating, etc. GEO. W. REID & CO., 783-785 Craig Street.

NOTICE.

The Montreal and Southern Counties Railway Company will apply to the Parliament of Canada, at the present session, for an Act extending the d-lay fixed for the construction of the Railway; granting it the power to connect with other Railways and making arrangements for the use of other Railways lines; to construct, maintain and operate vessels and power vehicles, elevators, warehouses, docks, wharves and other buildings, and power to dispose of same; and for other necessary powers. A. J. CORRIVEAU, Managing Director. Montreal, 12th February, 1901. 32-9

NOTICE.

Notice is hereby given that at the next session of the Parliament at Ottawa, the company called "La Credit Foncier du Bas-Canada," incorporated by the Act 36 Vict. Ch. 102, will apply for amendments to its charter for the purpose of changing its capital stock and board of management; of providing for a change in its place of business; of regulating shares, securities (lettres de gage), loans, deposits, and the keeping of accounts; of amending and making new by-laws and for other purposes. LE CREDIT FONCIER DU BAS-CANADA. Montreal, 19th February, 1901. GEOFFRION & CUSSON, Attorneys for Petitioners.

W. GRO. KENNEDY, ..Dentist.. No. 758 PALACE STREET, Two Doors West of Beaver Hall Hill.

Teas. 20c

up, CEYLON and JAPAN TEAS, finest qualities, the lowest prices. At SCULLION'S, 29 McLeod street near St. Ann's Church. Trial order solicited.

GRAND TRUNK RAILWAY SYSTEM

The INTERNATIONAL LIMITED Leaves Montreal daily at 9 a.m., reaching Toronto at 4 p.m., Hamilton 5.40 p.m., London 7.30 p.m., Detroit 9.40 p.m. (Central time), and Chicago at 7.20 following morning. A Cafe Parlor Car is attached to this train, serving luncheon a la carte at any hour during the day convenient to passengers. FAST SERVICE BETWEEN MONTREAL AND OTTAWA. Fast trains leave Montreal daily, except Sunday, at 9.30 a.m. and 4.10 p.m., arriving at Ottawa at 12.15 noon and 6.35 p.m. Local trains for C. A. R. points to Ottawa leave Montreal at 7.40 a.m. daily, except Sunday, and 5.50 p.m. daily. CITY TICKET OFFICES, 187 St. James Street and Bonaventure Station.

EVERY CATHOLIC

.. Young Man .. Should possess a copy of "The Catholic Student's Manual of Instructions and Prayers." For all seasons of the Ecclesiastical Year. Compiled by a Religious, under the immediate supervision of Rev. H. Rouzel, P. S. S., Professor of Moral Theology, Grand Seminary, Montreal, Canada. It contains Liturgical Prayers, Indulgences, Devotions and Fours Exercises for every occasion, and for all seasons of the Ecclesiastical Year. 118 pages, four full-page illustrations, flexible cloth, round corners. PRICE 75 cents. PUBLISHED BY D. & J. SADLER & CO., 1669, Notre Dame Street, Montreal.

IT'S NOT ALL GOLD

That glitters, and it's not all good furniture that has a fine polish—polish does not wear very long. Our Furniture is GOOD right through, put together properly—made of selected timber which is properly dried and finished—in fact our Furniture will last a lifetime. If that is the kind you want visit

RENAUD, KING & PATTERSON

652 Craig Street, 2442 St. Catherine Street.

THOMAS LIGGET

Has decided on giving customers, all next week, Removal Sale discounts, before finally taking possession of new premises, Empire Building, St. Catherine street.

THOMAS LIGGET, 1884 Notre Dame St., Montreal. 175 to 176 Sparks Street, Ottawa.



That Snowy Whiteness can come to your linens and cottons only by the use of SURPRISE Soap which has peculiar and remarkable qualities for washing clothes. SURPRISE is a pure hard Soap. ST. CROIX SOAP MFG. CO. St. Stephen, N.B.



CARTER'S Cold Cure. CURES IN A DAY. F. McCORMACK & CO., Agents, Cor. McGill and Notre Dame Sts.

CANCERS Cured. The Abortion Process concealed since; the female blood no pain. Write Dr. H. B. B. of Grand Rapids, Mich., for particulars and references. For cancer of breast, if not broken out, treatment can be sent.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

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2 Rusby Street, Montreal, Canada. P. O. Box 1133.

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All communications should be addressed to the Managing Director, "True Witness" P. & P. Co., Limited, P. O. Box 1133.

EPISCOPAL APPROBATION.

If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country.

SATURDAY APRIL 6, 1901.

Notes of the Week.

FATHER JAMES MEMORIALS.

The memory of Rev. Father James Callaghan, whose death awakened such widespread sympathy in the Irish parishes of this city is to be perpetuated in two of our churches—the Cathedral and St. Patrick's—in a most fitting manner if we are to judge by the endeavors now being made in behalf of both undertakings.

At St. Patrick's it has been decided that the memorial will take the form of a magnificent stained-glass window somewhat similar to that erected to honor the memory of Father Dowd, the greatest of Irish pastors and spiritual guides in the history of the Irish parishes of Montreal.

PERVERTING IN PORTUGAL.

As in all Catholic countries, Protestantism is at work in Portugal. There are two bodies that carry on the delicate process of seizing upon homeless children and teaching them a belief that does not come natural to the little ones, and of distributing carefully-timed charity to older people, for the purpose of drawing them away from the Church.

The Liverpool "Catholic Times," speaking of these propagandists of Protestantism, says:— "These propagandist sects are not content with liberty to practice their own religion and worship as they choose, but they must seek to pervert the Catholic poor, old and young.

THE DELPIT CASE.

The recent decision of Mr. Justice Archibald in the preliminary issue raised in the now famous Delpit case, has caused widespread surprise. It was generally supposed that the judgment of Mr. Justice Jette in the Larabee and Evans' case had settled the jurisdiction on the question of the formalities to be observed in this province for the valid marriage of two Catholics.

THE LAW OF ASSOCIATIONS.

On the night of March 29th this iniquitous Bill was passed by the Chamber of Deputies, and the vote stood 303 to 220. It has yet to pass the Senate before it becomes law; but there is little likelihood of its being defeated in the Upper House.

THE GESU.

On Easter Sunday night Father Kavanagh, S.J., will preach the last sermon of the Lenten course, which has been largely attended and much appreciated.

BISHOP LADDEN OF SYRACUSE.

Very pronounced against the mixed-marriage civil. He does not sanction it from any point of view and he sets his priests and people an example in not attending such affairs, no matter how prominent the parties may be.

ST. PATRICK'S CHURCH.

The monumental Gothic sanctuary lamp for St. Patrick's Church, to which reference has already been made in the "True Witness," has arrived, and as we go to press, is being placed in position under the supervision of the manufacturer, Mr. Anthony Messel, of New York. It is without doubt a magnificent addition to the embellishments which the Church has of late received and reflects the highest credit on the designer, Mr. Alex. G. Locke, of the firm of Arnold and Locke, Brooklyn, N.Y., whose artistic taste has been so beautifully put in evidence in many forms in the renovation of the grand old parent Irish parish Church of Montreal.

CATHOLIC RELIGION AND THE NEEDS OF SOCIETY.

His Eminence Cardinal Gibbons contributes an instructive article to the Easter number of Donahoe's Magazine from which we take the following extracts:— "There is no phase of human misery for which the Church does not provide some remedy or alleviation. She has established Infant Asylums for the shelter of helpless babes who have been cruelly abandoned by their own parents, or bereft of them in the mysterious dispensation of Providence before they could know and feel a mother's love.

"Louis XIV. erected in Paris the famous Hotel des Invalides for the veteran soldiers of France who had fought in the service of their country. And so has the Catholic religion provided for those who have been disabled in the battle of life, a home in which they are tenderly nursed in the declining years by devoted Sisters.

"The Little Sisters of the Poor, whose congregation was founded in 1840, have now charge of two hundred and fifty establishments in different parts of the globe; the aged inmates of these houses, numbering thirty thousand, are cared for by thirty thousand having died under their care, up to 1889. To these asylums are welcomed not only the members of the Catholic religion, but those also of every form of Christian faith, and even those without any faith at all. The Sisters make no distinction of person or nationality, or color, or creed; for true charity embraces all. The only question proposed by the Sisters to the applicant for shelter, is this 'Are you oppressed by age and penury? If so, come to us and we will provide for you.'

"She has orphan asylums where children of both sexes are reared and taught to become useful and worthy members of society.

"Hospitals were unknown to the Pagan world before the coming of Christ. The copious vocabularies of Greece and Rome had no word even to express that term.

"The Catholic Church has hospitals for the treatment and care of every kind of disease. She sends her daughters of Charity and of Mercy to the battle-field and to the plague-stricken city. During the Crimean War I remember to have read of a Sister who was struck dead by a ball while she was in the act of stopping down and bandaging the wound of a fallen soldier. Much praise was then bestowed on Florence Nightingale, and deservedly so.

for her devotion to the sick and wounded soldiers. Her name resounded in both hemispheres. In every Sister you have a Florence Nightingale with the difference that like ministering angels they move without noise along the path of duty, and like the angel Raphael who concealed his name from Tobias, the Sister hides her name from the world.

"Several years ago I accompanied to New Orleans eight Sisters of Charity who were sent from Baltimore to reinforce the ranks of their heroic companions, or to supply the places of their devoted associates in the fever-stricken cities of the South. Their departure for the scene of their labors was neither announced by the press nor heralded by public applause. They rushed calmly into the jaws of death, not on deeds of destruction like the famous six hundred, but on deeds of mercy. They had no Teutonic sound their praises. Their only ambition was—and how lofty is that ambition—that the recording angel might be their biographer, that their names might be inscribed in the Book of Life, and that they might receive their recompense from Him who has said: 'I was sick and ye visited Me, for as often as ye did it to one of the least of My brethren, ye did it to Me.' Within a few months after their arrival, six of the eight Sisters died, victims to the epidemic.

THE EDITOR IS A BAD MAN.

In the last issue of the "Catholic Universe" of Cleveland, some timely remarks on the Catholic critics of the Catholic press appears under the title "The Editor." We reproduce the article in full for the benefit of local critics who are quite numerous in this city, and who belong to all classes in our various parishes. While we agree with the views of our excellent contemporary in a general way, we cannot lose sight of the fact that to some extent the critics are revenue producers for our press, because they, in many instances, are regular subscribers, or frequently buy a copy of the paper at one of the many newsstands, where it is offered for sale.

It goes without saying that an editor is a bad man, especially when he presumes to have opinions of his own. Everybody thinks that he thinks he is infallible, when he remembers the hours of misery when he searched high and low for the best methods of conveying a few thoughts to the indulgent reader, only to receive in return letters that were so full of abuse, and so full of sack, and to be informed that he never knew how to run a paper. So the editor gets a few hours to meditate on what glorious papers we would have if the people who read only got a chance to edit. The world is a better place for the wrong men are always in the right places; and the poor, timid editor begins to feel like an intruder. It saddens us very much, and makes us unfit for next week's work to be told, when we have done our very best, that our issue ought to be made a bonfire, and we console ourselves with the thought that when we drop out to enjoy the accumulation of our enormous salary, our readers, according to the testimony of the men out, the subscriber at the corner would like to be informed in the right way we devote so much space to Roman news when the doings at the Corners get scarcely a mention. If we followed all the suggestions we receive about the manner, matter and form of our paper, we would issue a paper beside which the Pan-American Exposition would be a mere side show. But the editor is a bad man.

NEW RULES FOR MONEY ORDERS.

The new rates of commissions for money orders issued in Canada went into force this week as follows:— On orders up to ... \$ 5 3 cents Order \$5 and up to ... 10 6 cents Order \$10 and up to ... 30 10 cents Order \$30 up to ... 50 15 cents Order \$50 and up to ... 100 30 cents Not more than one money order under \$100, payable in Canada and the United States can be issued to the same person on the same day, drawn in the same place in favor of the same payee, but as many of \$100 each may be given as the remitter requires.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 31st March, 1901.—Males 378, females 61, Irish 206, French 199, English 26, Scotch and other nationalities 8. Total 439.

ARCHDIOCESE OF NEW YORK AND ITS PROJECTS.

Amounts aggregating more than \$100,000 annually have been set free for other than orphanage purposes by the recent sale of the two Roman Catholic orphan asylum sites in this city, and by order of Archbishop Corrigan this money is to be devoted by the Church to religious education in the arch-diocese of New York, says a leading New York daily newspaper.

This announcement is made in a circular letter from the Archbishop which will be read to-day in all the churches of the arch-diocese. A large part of the money will be devoted at first to paying for a preparatory seminary to be established in this city at once. The Boland Trade School at Fifth street and Madison avenue has already been purchased for this purpose at a cost of \$350,000, of which \$50,000 is already in hand, owing the Archbishop says, to the generosity of two benefactors now deceased. The seminary will be practically a preparatory school for Dunwoodie, the magnificent institution near Yonkers, where almost all the priests for this diocese are now educated, and it will double the Catholic educational advantages now in this city.

The money thus turned into new channels in the work of the Catholic Church in this city is the proceeds of the Easter and Christmas collections in all the Catholic churches of the archdiocese. The collections are the best of the year. The amount realized from them has never been made public, but more than \$100,000 is a conservative estimate. The Easter collection, supplemented by voluntary offerings and bequests, will be devoted, temporarily the Archbishop says, to paying for the new preparatory seminary. The site and building have been acquired at a bargain, the \$350,000 to be paid representing the value of the site alone, the building which is almost new, going with it.

Already more than half a million dollars is being spent annually by the Roman Catholic Church on parochial education within the territory covered by the city of New York. The large amount which will be added to this comes as a result of a real estate deal by which the Church has sold for \$3,600,000 land acquired from the city for a merely nominal consideration more than fifty years ago.

In 1897 the Board of Aldermen granted permission to the Orphan Asylum trustees to sell this property, which comprised all but the Madison avenue front of the block bounded by Fifth and Madison avenues and Fifty-first and Fifty-second streets, and the entire block bounded by Madison and Park avenues and Fifty-first and Fifty-second streets, and since then the trustees have been building two new asylums on cheaply and more suitable sites in The Bronx. These will be ready for occupancy the coming fall and the asylum trustees have found that after paying all expenses the asylums, owing to the great price received for the sites, will be self-supporting, and able to pay for the maintenance of the children with the Archdiocese has decided that the money shall go to educational purposes.

In the letter in which these announcements will be made in the churches to-day the Archbishop says that he is informed from the Church to-day is to return public and solemn thanks to the clergy and faithful of this diocese for their unflinching generosity to the thousands of poor orphans who have been cared for and educated during the past eighty years, and to announce to you the usual Christmas and Easter collections will henceforth be turned into new channels and applied to other uses. Until further notice the Christmas collection—the best in the year—will be devoted to the most important of all our wants, the promotion of Christian education. For the present it will suffice merely to announce this purpose; details will be arranged and announced later. The second collection, temporary in its character, is intended to meet the expenses incurred by the purchase of a preparatory seminary.

"For the sake of greater clearness it is proper for me to recall some recent business transactions. The site of the boys' asylum has been sold for \$2,400,000; the site of the girls' asylum for one-half that amount, \$1,200,000. The new building for the boys will be ready for occupation on Nov. 1, but as we are obliged to give possession of the girls' asylum on that date, the Board of Managers has decided to transfer the orphan girls to the new building in their present quarters until the new asylum for the girls will have been completed, when each class of children will take permanent possession of its own home. After paying all expenses we hope to have enough surplus funds still remaining to maintain both asylums without calling again on the charity of the diocese. In fact, unless an extraordinary increase in the number of orphans or some other unforeseen emergency arises, we can, with economy, carry on both institutions with the revenues Divine Providence has happily placed at our disposal.

"With the advice of the diocesan synod, the Boland trade school has been purchased for a Latin day school or a preparatory seminary. The price stipulated is that of the value of the ground—not counting the cost of the building, which is almost new—and the site alone represents \$350,000. Of this amount, thanks to the generosity of two benefactors, now deceased, \$50,000 are already in hand. The balance will be paid off gradually by the Easter collections, supplemented, it is hoped, by voluntary offerings and pious bequests.

"Not many words are required to show the usefulness of a preparatory seminary. It is needed to complete the plant of ecclesiastical training. The preparatory seminary is a feeder to the seminary proper, and the establishment of such a help has already received the warm approval of

all who have been consulted in the process. The plan recommends itself by its comparative economy and its special advantages. The students will live at home and thus avoid the expense of a boarding school; they will grow up under the influence of home virtues and parental supervision. Their studies will all tend to the one point to which their lives are to be devoted. Vocations will be protected, ecclesiastical tastes encouraged, and fostered, the spirit of piety cultivated with fewer distractions and under more advantageous surroundings.

"In accordance, then, with the advice of the Diocesan Council, the Easter collection will be devoted to paying for the preparatory seminary. This collection is hereby ordered to be taken up in all the Catholic churches of New York during the masses and at vespers on Easter Sunday, and the reverend rectors will kindly make returns promptly to the chancery office. I cannot conclude this letter, already lengthy, without voicing the gratitude which we all owe to the Board of Managers of the Orphan Asylum for their zeal in directing its affairs, in accomplishing the sale of the old sites, in providing the new homes and in promoting, in every way the health, comfort and well being of the large number of orphans committed to their care. The reward will come from Him in whose honor such good deeds are done."

NOTES AND COMMENTS.

Michael Davitt is coming to America. He has accepted an invitation to address the Irish societies in Chicago, August 15. It is intended to have a delegation accompany Mr. Davitt from Ireland.

During the last year 158,000 pilgrims visited the shrines of Our Lady of Lourdes in France. In the Rosary Church were distributed 390,500 Communion; 25,250 Masses were said there and 45,975 prayers publicly attested that the prayers were heard. Perhaps all these prayers will some day have effect on the French Government.

The next disturbance, according to English correspondents of American journals, in the balance of power in Europe threatens to be the withdrawal of Italy from the Triple Alliance. Italy's dissatisfaction with the burdens imposed upon her by the necessity of maintaining an armament proportionate to that of her two allies is well known.

The Far Eastern situation continues an enigma to all European observers. Russia's apparent withdrawal or modification of her demands quite fails to restore confidence in an amicable settlement of the problem. It is pointed out by one English writer that the withdrawal of Italy from the Triple Alliance, Italy's dissatisfaction with the burdens imposed upon her by the necessity of maintaining an armament proportionate to that of her two allies is well known.

A St. Louis contemporary says: Protestants seeing Catholicism spreading through the streets in thousands, visiting the jubilee churches, are thunderstruck. "What do these people mean?" When told that these people are trying to save their souls, they ask in wonderment: "What is that?" "I have to tell you, they are doing works of devotion, they are asking again: 'What is that?' When asked what they are seeking the grace of God, they exclaim: 'What is that?'"

The London correspondent of the New York "Sun" says:— "Although the story published in the 'Daily Express,' to the effect that Lord Salisbury was suffering from kidney complaint, was emphatically denied as utterly groundless, the 'Weekly Dispatch' on Sunday morning maintains the correctness of the more alarming description of the Premier's condition. So unfavorable a turn has Lord Salisbury's illness taken, according always to the 'Weekly Dispatch,' that his proposed visit to the Riviera has become almost hopeless, and that the announcement of his resignation of the Premiership and his retirement from political life may be anticipated before the end of April. The 'Dispatch' adds: 'The doctors have pronounced Lord Salisbury to be suffering from Bright's disease, so aggravated a form that a grave view is being taken of the case.'

IN AID OF ST. VINCENT'S HOME.

A grand and musical vaudeville entertainment will be given at the Orphan Asylum, in aid of St. Vincent's Home. Some of the best professional talent has been secured for the occasion. As the performance is gotten up for a very charitable work, it is hoped that the hall will be crowded on the occasion.

OBITUARY.

MRS. CULLEN.—Among the many deaths which occurred recently, we notice that of Mrs. Wm. Cullen, one of the oldest residents of St. Gabriel's parish. Mrs. Cullen, who passed away at an early hour on Wednesday morning, 13th March, was well known for her charitable and kind disposition. The funeral took place to St. Gabriel's Church on Friday morning following and was attended by a large number of friends. Rev. Father Casey, nephew of the deceased, assisted by Fathers O'Meara and McDonald, officiated at a solemn requiem mass. There was also noticed in the Sanctuary Rev. Father Donagan. R. I. P.

OUR NA.

ST. PATRICK'S Sober Irish national in Montreal—St. Patrick's held its annual meeting on Wednesday evening, and there were members present. Liam E. Doran, the president of the club, presided over the meeting, and the recording secretary, Mr. J. J. O'Connell, read the report of the club for the past year. The club is a very successful one, and has many members. The club is a very successful one, and has many members. The club is a very successful one, and has many members.

THE ENDURANCE OF THE IRISH RACE.

A SERIAL ESSAY, by "CRUX."

INTRODUCTORY.

I have, from time to time, contributed short reviews to the columns of the "True Witness." I will now attempt to place the Irish race, both at home and abroad, in a light that I believe to be new—at least as far as the general reading world is concerned. It is not my intention to pour forth a long series of laudatory phrases, constructed with rhetorical elegance, nor to draw up a list of the virtues and characteristics of the Irish people. In so doing I would risk falling into the ways of flattery and the pen of flattery is worse than the pencil of caricature. I have entitled this essay, which will appear in sections, each week, "The Endurance of the Irish Race." I might have called it the "Elasticity" or the "Solidity," the "Recuperativeness," or anything else; but I have selected the word "endurance" as the best calculated to apply in the field that I propose exploring.

While the physical endurance of the Irishman is proverbial, still it is no portion of my plan to deal with that quality of our race. Nor do I wish to treat the question of the national endurance that has withstood the crushing weight of centuries of oppression. It is here that we meet upon the story of Ireland's past we are inclined to institute a species of parallel between the race and the religion; apart from the Catholic Church there exists no body, at a religion, a nationality, or an organization of any kind, which has suffered more and triumphed with fewer advantages on its side, than the Irish race. Ireland would have to be selected by Heaven to perpetually walk the "via dolorosa" of sufferings, and to expiate, in her person, the crimes of all other nations. A supernatural power of resistance seems to have been imparted to her—a power that nothing on earth could crush. Glorious, yet sadly so, as this theme might be, still it is not with that "endurance" that I have to do. I wish to come down to modern times, to modern conditions, to the present as it stands facing us, and to study the endurance of the race under every day aspects. It is not my intention to make any excursions into the realms of fancy, nor to play upon the harp-strings of sentiment. Rather do I wish to be on the cool and calculating side. I wish to proceed with mathematical precision, and to arrive by a purely logical road at conclusions that cannot fail to come home to every serious and reflecting Irishman in Canada. It is not for the glorification of the dead, but for the permanent benefit of the living that I write—and possibly for the stability and prosperity of the future.

The reader may think it peculiar, yet the truth is that this essay was suggested by a paragraph which I read in the Protestant press. In an issue of the most anti-Catholic and anti-Irish organs in Canada I found a despatch, dated Toronto, March 29. I will reproduce that despatch at once, and it will serve as a basis for what is to come after. It runs thus:—

"One of the most remarkable arguments ever presented before the five astute judges who compose the Court of Appeal of Ontario was made yesterday by Messrs. W. R. Smythe and S. A. Jones on behalf of one Dunne, a book agent, who was dismissed by Messrs. Morang & Co., while canvassing Quebec with The 'Life of Christ.' The firm alleged drunkenness, and Mr. Dunne sued for wrongful dismissal. His counsel plead that the plaintiff is an Irishman, formerly an officer in the Imperial army. It may be laid down as law that no employer would be justified in dismissing an Irish employee for taking too much liquor on St. Patrick's day. Such a ruling would be subversive of the foundation upon which our social fabric rests. One section of the Irish race looks on March 17 as the other does on July 12. They will work the rest of the year, but on those days they will not work. Imagine a Toronto employer before a Toronto jury attempting to justify the discharge of an Orange Irish Protestant from his employ for refusing to work on July 12, and insisting on marching in the Orange procession. What chance should he have? Men are not machines or automatons. There are certain feelings which are implanted in the human breast at birth, and one of them is the inalienable right of an Irishman to conduct himself as he sees fit in his own eyes on March 17. The plaintiff's statement is the only direct evidence, and must be taken wholly, and it merely goes to show that on March 17, at the Garrison Club, Quebec, possibly at a reunion of old brother-officers, he took more

reer heard at the meeting, has earned the esteem and respect of the members of the society for his long and faithful service. The election of officers for the ensuing term resulted as follows:— President—W. E. Doran. First vice-president—T. P. O'Neill. Second vice-president—F. Casey. Treasurer—John Leahy. Corresponding secretary—F. J. Curran. Recording secretary—T. P. Tansy. Assistant secretary—J. Kahala. Committee—Messrs. M. Delahanty, F. Foley, B. Canham, J. Macleod, P. McCroly, F. B. McNamee, M. Deane, P. C. Shannon, Hon. Dr. Guevin, P. Connolly, M. Davis, P. Reynolds, P. J. D'Arcy, Dr. E. J. C. Kennedy, J. Mon Phoenix and B. Tansy. The sum of \$50 was voted towards the erection in St. Patrick's Church and St. James Cathedral of memorials to the late Rev. James Callaghan.

S.A.A.A.—The most important affiliated member of this great Irish association—The Shamrock Lacrosse Club—held its annual meeting on Monday night in the hall of the Young Irishmen's Literary and Benefit Association. Members, old and young, turned out in large numbers, and when the president, Mr. Thomas O'Connell, took the chair he called the meeting to order. There was a large and enthusiastic gathering to listen to his opening remarks. He referred to the work of the past year and the endeavors which had been made to keep the colors of the club in the front rank. The honorary secretary, Mr. T. F. Slattery, read his annual report, which was an exhaustive review of the various matches in which the senior team had taken part during the season. Feeling references were made to the death of prominent members during the year as follows:— "Your executive have with profound regret to record the death of one of its most enthusiastic and zealous members in the person of Mr. William Stafford, a distinguished founder of your club, and its honorary president for a period of more than two decades. Mr. Stafford during his long years of association with your club performed noble work in the endeavor to carry its colors, of which he was always so proud in triumph or defeat—to victory. Few members in the history of your organization were as staunch and true to its interests as Mr. Stafford, whose memory will always be cherished by the members and supporters of your club for the vigorous and undaunted spirit of patriotism he displayed in assisting in the undertaking of securing for your club the prominent place it occupied in athletics in Canada.

Your executive have also to add to the death roll of the year the name of another member well known in the ranks of past officers—Mr. William Ryan, a former treasurer of the club. Mr. Ryan at the time of his death was a life member and manifested much interest in your club. He belonged to a family whose members were always proud to wear the Shamrock colors. "Your executive have also to add to the roll of those called to their eternal reward, the name of Mr. Joseph O'Meara, a past brilliant player, who, for several years occupied a place on the senior team." The talented and enthusiastic treasurer, Mr. W. P. Lunny, then read his annual report, which showed that he had succeeded in gathering the goodly sum of over \$2,300, after deduction of expenses incidental to matches, which amount constitutes the contribution of the senior club to the general funds of the association.

The election of officers resulted in the selection of two veterans—Mr. B. Tansy and Mr. M. J. Polan—who have been long connected with the club, and re-election of such stalwart workers as Messrs. T. O'Connell, and Harry Trihey, the leaders in lacrosse and hockey. The following is a list of the officers for the ensuing term:— Hon. President—B. Tansy, sr. Hon. President—Thomas O'Connell. First vice-president—H. J. Trihey. Second vice-president—M. J. Polan. Hon. secretary—T. F. Slattery. Assistant secretary—Peter Murphy.

DIVISION NO. 9, A.O.H.—At its last regular meeting passed a resolution of condolence on the death of Father James Callaghan, expressing sympathy with the two distinguished brothers of the deceased, Rev. Dr. Luke Callaghan, of the Archbishop's Palace, and Rev. Father Martin Callaghan of St. Patrick's Church. The resolution was signed by the president of the Division, Mr. W. Clarke and Messrs. A. Donaldson, E. J. Fitzgerald and A. P. Rowan.

A SHAMROCK VETERAN SERIOUSLY INJURED.

"Mr. John Hoobin, an employee of the Pillow, Hersey Co., St. Patrick street, while at work on Monday afternoon, fell against a pulley and had his scalp severely torn. He was also badly cut about the face. He was taken to the General Hospital."

The above paragraph was published in our local daily newspapers. The Mr. Hoobin referred to is, we are advised to say, one of the best known and most highly respected Irish Catholic citizens of Montreal. For a period of nearly thirty-five years he has been associated with the Shamrock Lacrosse Club, and has occupied various positions of prominence in this great athletic organization, as an active player on the senior team when great victories were won by the "boys in green" in the leading cities of Canada and the United States, and as an executive officer when the Shamrocks had to make a determined fight against the prejudice which the colors of the

club aroused in many quarters. From reports which reach our office, as we are going to press, we learn that the medical advisers in attendance on Mr. Hoobin, whether they can prevent the loss of his eyesight, owing to the terrible injuries inflicted, will be sad news for hundreds of our people who remember the sturdy and plucky exponent of Canada's national game who strove so valiantly and so proudly in the good old days for the honor of the colors which all true Irishmen prize. In many circles the announcement of the sad accident to Mr. Hoobin will, we are sure, be read with profound regret.

THE HOLY NAME SOCIETY.

A few days before the close of the 19th century our illustrious Pontiff Leo XIII addressed an encyclical letter to all the Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries in communion with Rome. The object of the letter was to inspire greater love and devotion for our Lord Jesus Christ. The heart of the great Pontiff rejoiced at seeing vast multitudes of the faithful who at his "mere suggestion" flocked from all parts in a praising and blessing our Divine Redeemer. "Had any one fail to be moved," he said, "by the extraordinary outburst of piety which has been displayed towards the Savior of Mankind."

The desire of our Venerable Pontiff is that this example worthy the best days of Christianity, should arouse the rest of men to devotion to our Adorable Lord. But the heart of the great Pontiff becomes sad when he reflects that vast numbers of men do not even know our Lord, and that countless thousands who did know him have revolted against Him, and joined the ranks of His bitterest enemies. Ah, this is what especially grieves the Holy Father, knowing that there is "no other name under heaven given to men whereby we must be saved." Acts IV. 12. The Holy Father reminds me of the frightful condition of the world at the coming of Jesus Christ, His blind idolatry, His horrible immorality, and that countless thousands who had joined the ranks of His bitterest enemies. Ah, this is what especially grieves the Holy Father, knowing that there is "no other name under heaven given to men whereby we must be saved." Acts IV. 12. The Holy Father reminds me of the frightful condition of the world at the coming of Jesus Christ, His blind idolatry, His horrible immorality, and that countless thousands who had joined the ranks of His bitterest enemies.

Jesus having come and enlightened men by His doctrine and sanctified them by His Sacraments, established His Church to propagate His kingdom and continue His work, which was to inaugurate the Kingdom of God on earth. He sent forth His Apostles to preach the Gospel, and to baptize the nations. He gave them power to heal the sick, to raise the dead, and to cast out devils. He gave them power to bind on earth, and what they bound on earth should be bound in heaven; and what they loosed on earth should be loosed in heaven. He gave them power to forgive sins, and to remit sins. He gave them power to receive the Holy Spirit, and to be witnesses of His name in every city and in every generation. He gave them power to be His witnesses in the world, and to be His witnesses in every generation.

Many of the letters on file are from grateful correspondents. One of these letters says:— "Please find \$1.25, coin of the realm, won from a United States paymaster at draw poker, and which I am convinced rightfully belongs to Uncle Samuel. I have carried it for nearly six days, and do not trust myself with it any longer. My conscience calls for relief; my harassed nature calls for a good night's sleep. I can have neither so long as I carry this terrible witness. You can apply it in liquidation of the national debt. Now I can feel a realization of the proverb: 'Be virtuous and you will be happy.' Now can I feel an assurance that in years yet to come it may be said of my children (yet to come): 'They were of poor but honest parents.' Please acknowledge through city papers, and request them to double lead in editorial column." The \$1.25 was an "I O U," and not worth the paper on which it was written.

THE CONSCIENCE FUND OF THE REPUBLIC.

The total amount of the Conscience Fund in the Treasury was, according to reports from Washington, \$29,947.55 at the close of business on March 15. The account was opened in September, 1811, and the first check for \$1 sent by a man from New York State. A record was kept of the matter, but it was many years before another conscience stricken individual exhibited a disposition to swell the sum. In fact it was not until 1861, soon after the breaking out of the Civil War, that there was received \$6,000 in bonds, accompanied by a statement that the sum had long been due the Government and the remittance was prompted by conscience. This, it is said, gave the fund its name. It has since remained open, and the amounts received are covered into the general treasury as a miscellaneous receipt, and may be used like other assets of the Treasury for any purpose that Congress may deem proper.

PROPOSED MEMORIAL TO BOSSUET.

A meeting was held at Archbishop-opp's House, Westminster, recently, under the presidency of the Right Rev. Dr. Patterson, for the purpose of hearing a lecture on Bossuet, which was given by the Abbe G. de Mainvilliers. In the absence of Cardinal Vaughan, the bishop introduced the lecturer with the remark that, among a nation of high and lofty ideals like the French, it was a source of distress to think that no monument had been raised to the memory of a prelate who had been one of the greatest ornaments of the age of Louis XIV. The Abbe de Mainvilliers then delivered a panegyric of Bossuet, passing in review his talents as orator, theologian, philosopher and historian. All the writings of this great Bishop led up to the Bible had been the kernel of his life. His love for it had led him to hope great things of the people of Great Britain on account of their deep reverence for the Scriptures. The Abbe de Mainvilliers likewise referred to Bossuet's labors to effect the return of continental Protestants to the Church and to his correspondence on the subject with Leibnitz. He announced that it was designed, not only to erect a monument to Bossuet, but to found two prizes in his honor, of which one would be open to foreigners. He also expressed a hope that as England had been so near the heart of Bossuet, her name would be found inscribed at the head of the nations who had combined to show the proposed mark of respect to his memory. The Bishop of Emswiler, in moving a vote of thanks to the lecturer, hoped that the subscriptions of Englishmen to the most worthy object would demonstrate their sympathy with the entente cordiale. Bossuet's principles had been those upon which the past greatness of France had been founded—a greatness which, he trusted, would speedily be restored.

GENUINE IMPORTED "GIANT" HOLLAND CUCUMBERS.

15 cents each, 2 for 25 cents. FLORIDA GRAPE FRUIT. The "Golden Eagle" Brand GOLDEN RUSSET AND BRIGHTS. We have the very finest assortment of EXTRA FANCY FLORIDA GRAPE FRUIT ever imported into Montreal, specially selected for our Eastern Trade, comprising the "Golden Eagle" Brand.

OUR NATIONAL ORGANIZATIONS.

ST. PATRICK'S SOCIETY.—The parent Irish national organization in Montreal—St. Patrick's Society—held its annual meeting on Monday evening, and there was a large number of members present. Mr. William E. Doran, the president, occupied the chair, and Mr. Samuel Cross, the recording secretary, with his unrivaled record of service in that onerous and important office, sat in his accustomed place for the first time. Many months ago, Mr. Cross intimated his desire to retire

from office, but the members to whom he mentioned the wish made every effort to induce him to reconsider his decision, but without success, as Mr. Cross felt and very justly so, that he had done his duty in executive offices in the society. Twenty-six years is a long period to have occupied such a position as that of a recording secretary which, as those who are familiar with his duties are aware, calls for talents of no mean order. Mr. Cross, as was evident by the many expressions of

fraternal affection which he received, was highly respected by all those who were present. His services to the society were of a most valuable character, and his departure from office was a great loss to the organization.

It is a pleasure to announce that the society has secured a new hall for its meetings, and that the work of the year will be carried on with increased vigor and efficiency.

The society has also held a successful fund-raising event, and the proceeds will be used for the benefit of the organization.

The society is proud to announce that it has received a grant from the government, which will be used for the purchase of new equipment for its members.

The society is also planning to hold a large convention in the near future, and it is hoped that many more members will attend.

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THE CORONATION OATH

Discussed in the British Parliament.

Rev. Father Fallon's noted lecture before the members of the Catholic Truth Society at Ottawa some time ago, on the offensiveness to the Catholics of the Empire of certain portions of the Royal Coronation Oath, has borne practical fruit.

Lord Herries, a Catholic peer, has brought the question up in the House of Lords, with good results, as will be seen. He moved: "That it is desirable that a joint committee of both Houses be appointed to consider and report upon the declaration which the Sovereign is by statute compelled to make upon oath after his accession to the throne."

He declared that to use a mild term considerable dissatisfaction has been aroused in the mind of the Catholic population in the Empire by certain words used in the Coronation Oath by His Majesty the King when he opened the present session of Parliament. He did not hold the King himself responsible. On the contrary he admired the low tone in which he had uttered the words, showing his desire to offend as little as possible the Catholic members present.

At the same time he, the speaker, must say that the declaration, drawn up two centuries ago, was not one which might be expected of the King of Great Britain and Ireland, and the colonies, wherein there were at least twelve million Catholic subjects. His friend Lord Brayne, he understood, had introduced a bill abolishing the declaration altogether; and if the declaration could be swept away in that way he would only be too glad to support it. But it appeared to him that the desired end could best be attained by a committee of both Houses composed of the leading members of each political party meeting together and devising some means by which the declaration could be altered or abolished.

He regretted the absence of Lord Kimberley, the Liberal leader in the House of Lords, who, he knew, was in favor of the abolition of the oath. He himself felt greatly pained when he listened to the words which must alter the idea of living in the maintenance of Protestant principles. But this can be achieved, as we have already said, without any reference whatever to the beliefs and convictions of His Majesty's Catholic subjects.

Lord Brayne said that when he first introduced the subject he felt discouraged; but since then the House

of Commons of Canada had by an overwhelming majority passed a resolution stating that the coronation oath was offensive. He did not mean to press his bill, but would leave it on the order paper and watch the progress of the committee. He would have preferred, however, that the House should have pressed its opinion by voting on his bill.

The Earl of Portsmouth, as a Protestant, agreed that the words that the Sacrifice of the Mass in the Catholic Church "was idolatrous and superstitious" were most offensive.

Lord Salisbury admitted that every member of the House regretted very much that language of such indecent violence had ever been placed in the Sovereign's oath. (Cheers). It was a matter of deep regret. If the oath were abolished, many thoughtless people would think the House were giving some support to the doctrine of Transubstantiation, in which many members of the Church of England believed. They had, therefore, to move cautiously in the matter. But he had no hesitation in accepting Lord Herries' motion for a reference of the matter to a committee of both Houses.

The British Premier suggested that the Catholic members of both Houses, anomalous, though it might seem, should abstain from membership of the committee, and that the motion should be altered so as to read that in modifying the language of the declaration nothing should be said diminishing the maintenance of the Protestant succession.

Lord Herries agreed to this, and Lord Salisbury introduced a motion for the appointment of a joint committee on the subject, which was adopted.

From the tone of the debate it is to be expected that the insulting words will be taken out of the oath.

The "Universe," London, says:—We have frequently pointed out that the position of His Majesty Edward VII., as regards the Coronation Oath, is a very trying and painful one. His Majesty is a gentleman and a man of heart. As such he must harbor the idea of living in the maintenance of Protestant principles. But this can be achieved, as we have already said, without any reference whatever to the beliefs and convictions of His Majesty's Catholic subjects.

THE AMERICAN BUSINESS MAN AND HIS WORRIES.

Between the man of position and the people who want to see him on real or fictitious business, says a writer in the New York Post, some sort of barrier has to be erected, and there is always some one deputed to see that none but those properly accredited obtain personal interviews. If access to prominent men of affairs were easy, they would not only have the greater part of their business hours taken up with trivial matters, but would also be subjected at times to no little personal danger from "cranks" and criminals. Accordingly, in big offices of every kind in this city, hall-men, detectives, special policemen, clerks, private secretaries, or ordinary office boys are assigned as intermediaries between the visitor and the man he desires to see.

It is in the financial districts, where large sums of money, as well as important men, have to be protected, that this work is best systematized. Nearly every bank or large financial institution employs one or more men as special "officers." Their duties are usually three-fold. They accompany and guard the messengers when carrying large amounts of money through the streets; when in the bank, they watch for "cranks" and criminals, and many of them act as "confidential men" to the president or cashier.

At least 90 per cent of these men, it is estimated, are ex-politicians. They get their jobs, as one of them expressed it, "through influence, like everything else." As in matters of fact, many have the highest of recommendations for honesty and faithfulness. They are physically powerful, and their experience on the "force" is supposed to have familiarized them with the "under world" and its methods. A member of one banking house said that he had watched certain patrolmen's record for more than twenty years, had seen him promoted to roundman, and when he was retired, offered him at once the Wall Street position which he still holds. One former London "bobby" holds a position in the "street."

Up to about fifteen years ago the Police Department regularly assigned policemen to watch each of the large city banks, the institution paying salaries and expenses. When this ar-

rangement was discontinued, many of the policemen so assigned resigned from the force and kept their special positions, being sworn in as "special policemen."

As an additional protection to the financial district and the jewelry district there is a force of detectives, known as the "Bureau," with headquarters in the Stock Exchange building. There is, moreover, the famous "dead line," established by Inspector Byrnes, along Fulton St., and below which no man with a criminal record is allowed to go.

Dear Sir: Trusting you will readily understand the following: Being known or termed an outsider by an organization called Swim, secret, of course, if the latter name is correct, I can hardly conjecture.

I am supposed to be dead to the world by this same secret organization, and am left to my own resources to find the reasons. I trust to your kindly advice to enlighten me under the above peculiar circumstances, knowing you to have a knowledge of such matters, being in your line. If it is necessary to be enrolled and entered on any list of Freeman to be in the so-called Swim, I shall be most happy to comply. I have also claims of a lifetime to be considered and adjusted. Hoping you will have no trouble in comprehending the purpose of the above, I remain, yours,

On the envelope enclosing this reference was written: "Full claim, \$25,000.00; will compromise for \$4,000.00."

Not long ago a long-haired person with a wild eye came into the United States, Sub-Treasurer and asked to see the Assistant Treasurer, R. T. Braley, the detective at the Wall Street door, asked the man what his business was. After glancing furtively about he led Mr. Braley into a corner and in a mysterious voice unfolded his mission. He had invented a machine, he said, which was guaranteed to make all the Government clerks work hard for not less than

eight hours a day. For this discovery he asked the very moderate compensation of \$6,000,000. Now, it is said to be a fact that a machine really accomplishing such a result would be worth much more than \$6,000,000 to the Government, yet Mr. Braley was skeptical. He referred the man to the Custom-house. At the Custom-house he was told to go to the City Hall steps and that a man with a black hat, who would soon come out of the building, was the man to see. That particular crank was never seen again, and it is not known whether he found the man with the black hat. A common performance with these eccentrics is to write themselves checks for large amounts on slips of scrap paper. These they present at banks for payment, and are furious when the money is not forthcoming.

All these varieties are harmless enough, but the advent of a bomb-thrower which killed a well-known bank officer a few years ago in this city has created in the minds of many an almost morbid fear of "cranks." More than one bank president keeps a revolver in the top drawer of his desk, and one has devised a contrivance which is concealed inside his desk, and would blow a visitor into eternity at the touch of a lever. Where possible bombs or nitroglycerine are concerned, he believes, trifling is out of place.

Quite as ingenious as the "cranks" are the "graters" of various kinds who pick up what they can in the financial district before the police run them out. The commonest "grater" and consequently the least successful, now-a-days is the "fako" subscription list circulated for some ostensibly charitable purpose and headed by a list of prominent names all forged, of course.

A swarthy man wearing a sombrero made a tour of the Wall Street offices a number of years ago selling what he called the Mexican "cozeta" plant. He had some curious half-grown plants with him as specimens, but did not sell these. Instead, for several dollars a package, he would sell minute seeds from which he said any one could raise the wonderful plant in a short time by merely laying them on pads of moistened cotton. A good many brokers and bankers "bit," and he went away with a good sum of money. The seed turned out to be the young woman who, about a year ago this man came back to begin work again. His first call was at the Sub-Treasury. Mr. Braley recognized him as the same old Mexican, and divined that he had not sold any of his "cozeta" seeds. He did not sell any this time.

It is one of the most important qualifications of a "hall-man" to be prepared for all possible emergencies, but occasionally even the best of the doorkeepers in the most powerful and influential men in Wall Street, whose aversion to interviewers is well known, has, as a sort of personal guard, an expolice man almost as haughty and as unapproachable as himself. No one can gain his ear, even for a moment, until he has passed this Cerberus. A certain illustrated newspaper not long ago made several attempts to obtain sketches of the great man at work. Invariably they were foiled by the doorkeeper. At last the newspaper sent two representatives, a woman and a man. The man began by executing a flank movement, as though trying to sneak into the inner office. The hall-man intercepted him and some argument ensued. Meanwhile the young woman walked into the private office unchallenged, presented a letter of introduction in person, and so astonished the financier that he involuntarily furnished material for some very characteristic pictures.

A NEW AMERICAN SAINT.

Bishop Barga, the Apostle of the Chippewas, is the latest candidate for canonization among the ecclesiastics of the United States. Already the process of canonizing Bishop Neumann has progressed through its earlier stages. Barga is a low-countryman of Neumann's. He came to this country in 1829. He began his ministry by preaching to the non-Catholics of the West. He relates an incident of his preaching in a Protestant church in Ohio in his book, "The Indians of Michigan, and there for many years he lived and labored among the Indians.

In his incessant journeys as priest or bishop, he often suffered untold hardships, and bore miseries of every description, being several times in imminent danger of death. Nor did he flinch at the deadly cold of the climate, often travelling many weary miles on snow shoes, packing on his back his personal baggage and all the articles necessary for the Holy Sacrifice, sleeping under the open sky or in some wretched Indian wigwam. Meanwhile, his abstinence was simply marvellous. He would travel all day, paddling in a canoe from dawn, or sliding painfully along on snowshoes through the trackless forest, and first and last have for his daily nourishment but a little bread and crackers, cheese, and tea. For the last twenty-odd years of his life he never ate flesh meat. As to wine and all alcoholic drinks he was a total abstainer of the strictest kind, practicing that virtue rigidly, and preaching and enforcing it among his Indians universally.—Father Elliott in the Catholic World Magazine for April.

JOHNNY started in great distress for the medicine, but was too late. The father, on his return, was almost gone. He could only say to the weeping boy: "Love me and all God is always with you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a headache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repeated of that sin a thousand times. "The words 'Honor thy father and thy mother' mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk he went to bid his mother good-bye. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not so leaving her. My mother suffer so because he remained at home to please

ing force of St. Malachi's School since last September, occurred at St. John's Hospital, Cleveland, Monday morning, March 25.

Brother John was a noted educator, well thought of by the Superiors of this excellent teaching body, and very successful in the various missions with which he has been connected since entering the order, twenty-two years ago. He was an Englishman by birth, his name being John Atkins, and was forty-five years of age at the time of his death. He early resolved to devote his life to the great work of education and entered the novitiate of the Christian Brothers in New York, in Halifax, N. S., for one year in Troy, N. Y., and the remainder of the time until the present year he was acting as principal of Holy Innocent's School. He was sent to Cleveland last September, and during his brief stay, had already endeared himself to his pupils and made many friends.

The news of his death was received with sincere regret here and with heartfelt sorrow in the various scenes of his former labors.

The funeral took place Thursday morning from St. Malachi's church in Halifax, N. S., for one year in Troy, N. Y., and the remainder of the time until the present year he was acting as principal of Holy Innocent's School. He was sent to Cleveland last September, and during his brief stay, had already endeared himself to his pupils and made many friends.

The Christian Brothers have lost a worthy member of their order in Brother John. The order is one of the largest teaching bodies in the world, and is composed of none but men who are eminently qualified for the task of educating the young and practically, Brother John was one of their ablest teachers. May he rest in peace. (Catholic Universe, Cleveland, O.)

Our Boys and Girls.

A LESSON.—There is a touching story of the famous Dr. Samuel Johnson, says the St. Anthony's Messenger, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor book-seller in Litchfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the book-seller was sick, and asked the son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance. He went into the market-place at the time of business; uncovered his head in the pouring rain; on a four spot where the book-stall used to stand. "This," he says, "was an act of contrition for disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, and weeping bitterly for fifty years before his grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain, beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves. Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was sick, he went far away for medicine, he (a little lad) went to the doctor, and made up a lie that the doctor had not got any such medicine.

The old man was just dying when little Johnny came in, and said to him: "My boy, your father suffers great pain for the want of that medicine."

Johnny started in great distress for the medicine, but was too late. The father, on his return, was almost gone. He could only say to the weeping boy: "Love me and all God is always with you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a headache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repeated of that sin a thousand times. "The words 'Honor thy father and thy mother' mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk he went to bid his mother good-bye. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not so leaving her. My mother suffer so because he remained at home to please

his mother. This led him to become a surveyor, and afterward a soldier. His whole glorious career in life was sacrificed on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."

FATHER MATTHEW.—The young man says the "Sunday Companion" no doubt know much about the life of Father Matthew. After all has been said about the good and great of earth, or about any human being to whom the Creator has entrusted the mighty task of developing brains, we can but say that the brains used for the honor and glory of God and the salvation of souls are the brains that have been used for the highest purposes, the only kind that have been used wisely and well.

You each have some model whom you wish to imitate; some ideal who is spurring you on, making you study your lessons better, do your work better, and try to please God more and more each day.

He who prevents his sin is a benefactor to humanity. Rev. Theobald Matthew saw that many people were committing sin because of strong drink, and he firmly resolved to suppress the vice of intemperance. He was about forty-eight years of age when he began the work of giving his whole time and attention.

Knowing that human nature was weak, he asked men to do more than promise to be temperate, he asked them to take the pledge of "total abstinence." He pleaded with men to take his pledge for the sake of God, for the sake of their own souls, for the sake of their families and friends.

In two years' time 2,000,000 had taken what they called "The Father Matthew" pledge. In 1849 he came to this country, and thousands here took the pledge from him. Nothing was too much for him to do in order to save people from the sin of intemperance; no sacrifice was too great for him to make. He was the leader in a great battle against sin, the agitator of a mighty revolution against the tyrant "bad habit" which had control of thousands of people.

Father Matthew was a poor man, but he knew God would send him means to carry on the good work. The medals which he gave to those who took the pledge, are today considered priceless by their owners; and they are the badges of the "Legion of Honor" which will be recognized at the gate of Heaven.

HOUSEHOLD NOTES.

In speaking of the charm of beauty, Maude Murray-Miller says:—"Now-a-days the words health and beauty are synonymous terms, for the prospect of beauty necessitates caring for the health. There is no real standard of beauty unless we except the lines for which an artist prescribes in his work, and we judge of beauty by our own ideals. Each nation has its own standard; the ideals of one would not be the ideals of another. Nevertheless there is one standard which we all recognize—that of good health. It shines in the eye, glows in the cheek, radiates from the lips, quickens the step. It also makes one at peace with the world, for, indeed, the temperament is simply a matter of the liver. A torpid liver will in time spoil the temper of an angel." This excellent bit of advice, says Julia Teresa Butler, in the "Weekly Boquet," proves that the preservation of beauty depends on health. It is not the doing of extraordinary things that created health and beauty. The laws of health are simple and beauty follows in their train.

Take for instance a daily walk. The fresh air purifies the body and refreshes the brain. Consequently, one is fairer to look upon. Then there is the two or three hours' sleep before midnight known as the "beauty sleep." It is a generally conceded fact that sleep during the earlier part of the night is more refreshing and strengthening than the sleep of later hours. The daily bath is another health giver and beauty producer. It is the drink of plenty of water which keeps the system clean and, therefore, the complexion clear.

On the simple laws of health the doctrine of beauty depends. And yet it is not an uncommon thing to meet women who would feel highly offended if the intelligence was regarded as second rate and yet who seem to ignore the simple rules of hygiene and look to fashion and cosmetics as the promoters of beauty and grace. Although nature may give perfect features and form yet it is health alone which sustains them, giving them vitality and animation and the nourishment which prevents them from early fading.

Just as our bodies gain strength and our minds become more beautiful and expanded by good thoughts, a genial companion-ship toward others is what broadens a woman's life and brings out all the good characteristics of her nature. Hospitality is one of the

sweetest blessings of humanity. Speaking of it, Ada C. Sweet says:—"There is nothing so broadening to a woman's mind as a wise, thoughtful, cultivated, refined and thinking woman seen to such advantage as when entertaining in her own home." There is an indefinable sweetness about a spiritual woman which reveals a rare grace not to be acquired only through the atmosphere of religion. A woman may be spiritual and yet not manifest any piety. To be good and holy does not mean we are to hold ourselves as the models for others to imitate. This busy world is apt to take pity that is thrust upon it as it would medicine with a distasteful flavor.

The charm of spirituality in it never asserts itself. Like the fragrance of a flower it permeates the personality, unconsciously drawing others to it and holding them with a power almost impossible to resist. We are all the better for our association with the spiritual woman in her life is the character that influences for good. The spiritual woman is the ideal type of her sex. She may not dress according to the latest fashions of fashion but in the beauty of holiness she is a creature we are forced to love and admire.

The gloom thickened, pre-echoed; darkness wove the o'clock the driving was now turning to rain. Fro-ten minutes he had been north the dripping sheet besides laurel. Her son; a distant, far voice, he had in despair. Through the gloom he could just see house. Above the lower heavy string course ran, an idea; there were but eight minutes of daylight left. The next eight hours thought it seemed possible was a water-sput, and stout vines of Virginia voices came nearer; the ward, and after a minute, ward, and full length up ledge, panting for breath. The voices were close been just in time. "In here you saw him 'Ay, master! I sin quarter hour ago!" "Selves!" "Right, oh!" "Two of you to back, lookout now! You st me, Thompson!" A peeling ring at the then silent dining. "The men on the led holding their breath. "Now, young woman here?" "Mrs. Murray, officer kindly speak this?" Then a after a minute, "What's this—that do "Want enough, sir, convicts escaped this af was traced here." "Here?" "Yes, sir—seen only a ago, I must come in, shall I show you?" "This dangerous you can't do. "Dang'rously ill," "Afraid we must, thou Then another voice: "Ah, Sergeant Makepe here, it's impossible, you shan't allow me to see warrant. I wouldn't an patient's life. Mrs. Murray ill—dying, dying. "Well, Dr. Stewart, y it's a serious business—magistrate. "Yes, Makepeace; and son I tell you to get a you can. Why, man, I wouldn't be such a fool here."

"I don't know, sir—th- truns into some silly plac- less than a house." "Ah, my son—you'll have shield the door, and that if. If we find him insi- shall know what to do. The doctor could not h- ed what made him hesi- middle of his speech. "I had an idea had- might have hidden the- The sergeant and his- reluctantly away as the- softly behind them. Nig- va, and the thick driz- dark as a grave. "He'll be off sure as search the outhouses f- watch anyhow. This- been falling long eno- the ground. There'll b- to follow. I'll get- though."

As they walked away creature on the ledge dr- his arms, heard through as it fell all around th- rate, he had time for- For half an hour he- the darkness, his head f- arms, perfectly secure, a- for the breathing spac- thinking hard what he- next. The soft, warm s- tic enveloped him and i- the skin. At last, he b- him. In discomfort he- self from his warm pla- cred. A ray of light sh- the darkness in front of- dow! He crept toward- cautiously raising his h- et in. An empty bedro- room by the garments o- the door. He might c- steal a suit of clothes- casement window and u- had almost screwed his- this venture when he h- another window, had f- further along. He shri- the wall. The voices ce- "I'll see who they ar- and again he crept on- suite care he raised hi- found he could rig- room. Past the edge of- ward him. They were l- upon someone in bed- in low murmurs. Fr- Younger turned so th-

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THE WHEEL OF FATE.

A heavy, wet sea fog, out of which gushes thundered, muttered the people in the villages, most of them with a hope that he might get clear away.

On the outskirts of one of the villages a gloomy looking woman, standing in her own grounds, and surrounded by ornamental clumps of evergreens, it had been occupied for some months by strangers—a widow and her son; none seemed to know them, they had no visitors to them, they had no friends, and they were, to the country folk, a mystery.

The gloom thickened as night approached. The darkness would soon set in. Through the driving mist, which was now turning to rain, a man approached the house.

The man outside had again laid himself flat on the stone ledge; he was trying to gather his scattered wits. "Chris! By all that's merciful, they've come here to be near me! That man at the door said 'Mrs. Murray' was ill. Can it be mother under a false name? If so, I'm safe!"

For sudden illumination had come; he had decided what to do. He crept backward to the window into which he had first looked.

Within the next room death was at hand, and the dying woman waited for her passing son.

"What's that? Did you hear?" "No, I heard nothing," said the doctor.

"What is it?" murmured the sick woman. "Nothing, mother; but I fancied I heard some one call 'Chris.'"

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came into view. The watcher, with a sudden gasp, shrank back. "Chris!" he whispered, astounded.

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were in flames and the aisles were filled with piles of burning debris. The firemen were fighting at this time to keep the flames away from the tall spire, and luckily succeeded.

It was thought that the fire had been removed to a place of safety, and the falling sparks. Bishop Richter immediately ordered the tabernacle of the small chapel at the residence, containing the sacrament, removed to a place of safety.

The man lifted his eyes—the young man faced him—he looked perplexed, at Dick, and seemed to be trying to remember something. It was a moment of intense strain. The doctor broke the oppressive silence.

"You can post one of your men at the door, you know."

"Yes, sir; and, of course, you be in a magistrate."

"Yes, yes, that's all right," said the doctor.

The sergeant saluted; then turned and walked slowly through the doorway.

"Phew!" ejaculated Dick. The officer halted and looked round. The sergeant stood staring at him, waiting his departure. Some how he felt that all was not right.

"What! In the night, sir?" "Yes, there's a night train, you know. Here's Mr. Christopher Murray."

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the sum of his experience and observation. But one profit will be his deduction. The discipline which comes with the acquiring of a liberal education is no disadvantage on the farm, yet I have in mind a learned man who took to the farm by reason of a threatened break-down of his health, and for all his erudition, lost sight of the physical truth that friction is the tax which Force is inevitably bound to pay from the moment inertia becomes Motion until Motion is again supplanted by Inertia. His first mowing-machine was a wreck before the end of its first season was reached—for the want of grease. Sound sense will enable one to take in the situation nine times out of ten.

That anyone can bring a run-down or even a fallow soil into profitable bearing, is a sweeping proposition, having in view the primary elements that enable one to meet and fulfil the thousand and one exactions consequent upon the adoption of farming pursuits, and open to grave doubts. Perhaps the best answer to the question—can any man get a living off the soil—is safest answered by the inverse proposition, that any man who can farm the soil of New England profitably, is very likely to succeed at anything else. I know men who have failed at farming, and who, later, have succeeded at other pursuits. All things are not possible to all men, but of all things, the impatient man has no call to engage in farming. Impatience is invariably a loser, but I should say if the farm lost its place in the competitive class, such might not be wholly due to the farmer, or chargeable to incompetency, but to unforeseen conditions. The degree of success is always problematical. The few will make easy and rapid profits; more will attain comparative independence; the mass will work to live and live to work, and inasmuch as that is true in all the walks of life, perhaps going back to the soil is as sensible as going forward with something else.

A lucky "strike" or "happen" may set the farmer upon his feet at the entrance to his career, but such are as rare as white black-birds, and are not to be expected. Only rare foresight makes such possible. There is nothing ignoble in the toil of the farm. Provincial it may be, but the common honesty is its guarantee of thorough respectability, and far more of a fearless integrity that is always possible in other and less independent followings. But when all is said, the fact remains, that to him to whom the farm with its multifarious exactions is an undiscovered country, the question, whether to become, or not to become, a farmer of the soil is a doubly pregnant one—First, whether his preferences are borne out by his qualifications for the necessary apprenticeship he must perform; and second, whether he has the helpmeet, the health, and fortitude to master a doubtful situation and to bear up bravely and hopefully against the failures and disappointments that are inevitably to be in some part the fruitage of his experiment.

It should say the venture might be worth the effort, for few pursuits afford more gratifying compensations or more days of quiet content.

A NEW SECT IN NEW YORK. The existence of a new church, hitherto unknown, was made known yesterday by Mrs. Mary Jackson, colored, when she had her husband James up before Magistrate Cornell in the West Side police court to answer a charge of non-support. Mrs. Jackson explained to the Magistrate that she came here from Philadelphia with her husband about eight months ago, and they went to live at 223 West Fortieth street. A few days ago James left her and went to live at 209 West Twenty-sixth street. Since then he wouldn't support her.

"He was a good husband till he joined de 'Washenfeet Church,' Judge," said the woman. "Since don't I can't do nuthin' wid him."

"The 'Washenfeet Church,'" asked the Magistrate. "Where is it?" "I don't know that I ever heard of it. And what has it to do with soiling your husband?"

"Judge, it's de 'Washenfeet Church,' leastwise dat's what I calls it. You see, de members wash each other's feet."

"Why, this is something new!" said the Magistrate, much interested.

"James here, he could tell you if he wanted to," replied Mrs. Jackson. "I don't know much about it. I calls it de 'Washenfeet Church,' but they calls it de 'Church of God.'"

"And what do they believe in?" was asked.

"Why, everybody washes each other's feet; then everybody hugs and kisses each other. Las' of all dey blows holiness inter each other's heads."

"Why, this is most extraordinary," remarked the Magistrate. "And where is the church?"

"On Forty-sixth street, between Seventh and Eighth avenues, on de north side of de street, over a livery stable," said the woman.

James Jackson denied all knowledge of the church. On his promise to go back to Philadelphia with his wife and to be good, he was discharged.—New York Sun.

ASSOCIATION OF OUR LADY OF PITY. Founded to assist and protect the poor Homeless Boys of Cincinnati, Ohio. Material aid only 25 cents year. The spiritual benefits are very great. On application, each member receives gratis a Card on Crozier Beads with 500 days' indulgences, also indulgence Cross. Address, The Boys' Home, 526 Sycamore street, Cincinnati, O.

SPRING WEATHER. Is Your System in Shape to Carry You Safely Through? The Practice of Taking a Tonic in Spring is Devised from our Wise Forefathers and Has Good Medical Endorsement—A Few Suggestions Regarding Health.

The practice of taking a tonic during the inclement weather of early spring is one that has been practiced by our forefathers, who lived in days when a sturdy constitution and vigorous health meant even more than they do today.

The search was, of course, without effect, and the sergeant was about to leave the house when a thought struck him. He went back to the death chamber.

"Might I see them two young gents again for a minute, doctor?" "Yes, I suppose so. But there's only one now; the elder had to go—funeral arrangements, you know."

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Society Directory.

ST. PATRICK'S SOCIETY—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. J. Quinlivan, P.P. President, Wm. E. Doran; 1st Vice, P. C. Shannon; 2nd Vice, T. J. O'Neill; Treasurer, John O'Leary; Corresponding-Secretary, F. J. Curran, B.C.L.; Recording-Secretary, S. Cross, residence 55 Cathcart street.

YOUNG IRISHMEN'S L. & B. ASSOCIATION, organized April, 1874, incorporated, Dec. 1875—Regular monthly meeting held in its hall, 19 Dupre street, first Wednesday of every month, at 8 o'clock, p.m. Committee of Management meets every second and fourth Wednesday of each month. President, M. A. Phelan; Secretary-Treasurer, M. J. Power. All communications to be addressed to the Hall, Delegates to St. Patrick's League, W. J. Hanly, D. Gallery, Jas. McMahon.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. The above Division meets in St. Patrick's Hall, 92 St. Alexander street, on the first Sunday at 4.30 p.m., and third Thursday, at 8 p.m., of every month. President, Miss S. Mack; Vice-President, Miss B. Harvey; Financial Secretary, Miss Emma Doyle, 62 Anderson street; Telephone, 1006 Main; Treasurer, Mrs. Mary O'Brien; Recording Secretary, Lizzie Howlett, 383 Wellington street. Division Physician, Dr. Thomas J. Curran, 2076 St. Catherine street. Application forms can be procured from the members, or at the hall before meetings.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church corner Centre and Laprairie streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, John Cavanagh, 885 St. Catherine street; Medical Adviser, Dr. Hugh Lennon, 255 Centre street, telephone Main 2239. Recording Secretary, Thomas Donohue, 313 Hibernian street, to whom all communications should be addressed; Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer. Delegates to St. Patrick's League; J. Cavanagh, D. McArthur and J. Cavanagh.

A.O.H., DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near McGill. Officers: Aid. B. Gallery, president; T. McArthur, vice-president; F. J. Devlin, recording-secretary, 1635 Ontario street; John Hughes, financial-secretary; L. Brophy, treasurer; M. Fennel, chairman of Standing Committee; marshal, M. Stafford.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League; J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S T. A. & B. SOCIETY Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m. Rev. Father McGrath, Rev. President; James J. Costigan, 1st Vice-President; Jno. P. Gunning, Secretary, 414 St. Antoine street.

M.B.A. OF CANADA, BRANCH 26.—(Organized, 15th November, 1883.) Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: Frank J. Curran, B.C.L., President; P. J. McDonagh, Recording Secretary; Holt, Warren, Financial Secretary; Jno. H. Felely, jr., Treasurer.

ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President; D. Gallery, M.P.; Secretary, Jas. Brady, No. 97 Rosel street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

Professional Cards.

J. A. KARCH, Architect.

MEMBER P.Q.A.A. No. 3, Place d'Armes Hill.

FRANK J. CURRAN, B.A., B.C.L.

ADVOCATE, SAVINGS BANK CHAMBER, 180 St. James Street, MONTREAL.

DEATH PENALTY NOW—The Missouri Senate has passed a bill affixing the penalty of death to child abduction. This says the "Home Journal and News." Will strike most people as a wholesome and necessary measure in view of the enormity and cruelty of the crime, especially when it is remembered that the recent escape from punishment for it in a case that has attracted the attention of the entire nation makes the danger of its repetition greater. It will hardly fail to be noted also that wretches are threatening to torture children and put out their eyes in case reasons are not paid. To say that the law of suicide like these should be repealed is worse than unwholesome and mischievous sentimentality.

FOR A CHILD

who is "not doing well"—the condition occurs now and then with all children.

Scott's emulsion of cod-liver oil is a food that begins to build you up at once—of course, it don't show at once.

"Not doing well" means that the child is not getting the good of his food. Not today, or this week; it may have been going on for a month; before it begins to show in the child's condition.

You want him to get back to turning his usual food into strength.

You want the food that begins to build, up at once.

Scott & Bowne, Toronto, Canada.

A CATHEDRAL DESTROYED BY FIRE.

As a result of a lightning storm, St. Andrew's Catholic cathedral, Grand Rapids, Mich., was totally destroyed last week. The loss is about \$50,000, with only \$20,000 insurance. The entire interior of the building was burned clean, and only walls and spire are left standing.

The large pipe organ, valued at \$10,000, was utterly ruined. Three altars, numerous statues and other furnishings were destroyed or badly damaged.

A mission conducted by the Jesuit Fathers Lonohor and O'Connell was in progress at the cathedral, and less than fifteen minutes before the building was struck by lightning a large crowd was dismissed from evening service. A shower of broken brick fell to the pavement, and two young men were shocked by the lightning and thrown to the ground, although not injured.

The crashing report that came with the stroke startled the residents of that neighborhood and alarmed some of the priests who had just left the church after the service just closed. Father Gallagher and Father Reid were among these, and realizing that the church had been struck by the lightning, they hurried upstairs to the gallery, but found nothing amiss.

Not content with this, they called two young men who climbed into the steeple, but found no traces of fire. The priests left the church with the conviction that the bolt had done no more than apparent damage to the outside brickwork.

But the flame had been kindled in a brick wall under the roof where it could not be discovered by a climb into the belfry, and it smoldered on into the morning at 2:30, when it broke out.

The old and well dried timbers of the roof and the maze of architectural ornamentations of pine wood depending from it on the interior were easy prey for the flames, and the fire spread with a fury that seemed to lend speed to the passing moments.

The priests and other occupants of the episcopal residence adjoining the church on the south were awakened only by the arrival of the fire department, so that the work of saving the furniture and other contents of the church was greatly delayed. Father Emperor, however, hastened to the sanctuary of the church and hastily removed the holy eucharist to the chapel in the episcopal residence. Some of the other priests removed the costly vestments and gold chalices, ostensorium and other valuable altar furnishings, and it was not found possible to remove the costly statues from any of the three altars.

Early in the day the roof collapsed. Then the interior of the church looked like a fiery furnace. The pews

NOTES FOR FARMERS.

Under the caption, "Going Back to the Plow," H. M. Sylvester, in Donahue's Magazine, says—As to capital, there must needs be some. The farm is to be purchased and stocked. Manufactured fertilizers are but temporary expedients,—the upturned acres must be fed solidly with composted or green manures, for one must be generous with Mother Earth with so many rotating crops, and after these the Timothy and red-top for the hay-mows. Then, there is the farm machinery, and the best is the cheapest. Moreover, no draft implement should be used that does not provide a springy riding seat for the operator,—planting machines, paraps, excepted. The work will be better, more easily and quickly done, enabling the farmer to husband his energies as well. And not the least among these provisions and precautions, is the choice of the scene of operations. The farmer should select his farm in much the same mood as a general with a small force at his command chooses his place of giving battle to a superior, having view to abundance of water, good drainage, sunny exposure, friable soil, ample pasture and woodland. These acquired, average intelligence and robust health with a pair of willing hands and an active brain, should meet with some degree of success, barring the advice of enthusiasts whose hobbies constitute probably their larger possessions.

While the bulletins issued by the experiment stations seem to offer the solution of the problems which the farmer is bound to face, sooner or later, yet for local reasons, they can be termed hardly more than "mighty interesting reading." Conditions vary; therefore, what might be savor in one man's cup, might in another's be the rankest poison. One must discover for one's self the peculiarities and needs of the soil under tillage, and the greater

Advertisement for 'The Wheel of Fate' featuring 'Solid Guarantees' and '1,000'.

Advertisement for Scott's emulsion of cod-liver oil, 'A food that begins to build you up at once'.

Advertisement for 'Notes for Farmers' by H. M. Sylvester, discussing capital, machinery, and farm selection.

Advertisement for 'Association of Our Lady of Pity' for the poor homeless boys of Cincinnati, Ohio.

Advertisement for 'Professional Cards' for J. A. Karch, Architect, and Frank J. Curran, Advocate.

Advertisement for 'Death Penalty Now' discussing Missouri Senate legislation on child abduction.

