

WOMENS!
Cottons
Store never
well prepared,
Monday.
is inter-
witnessed
in this de-

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

Monday.

The Witness

Vol. L, No. 81

MONTREAL, SATURDAY, FEBRUARY 9, 1901.

PRICE FIVE CENTS

CATHOLIC EDITORS On Many Themes

THE ONTARIO BENCH.—Dealing with the subject of the vacancies in the High Court of Justice of Ontario, "The Union" remarks:—

"The demand of Catholics for fair play and equal rights in the matter of judicial nominations has stopped the accustomed celerity of appointments. Every name is being adopted to block the promotion of a Catholic. We add, also, that some of the names have been taken to secure justice to Catholics.

"The Government is in full possession of the wishes of Catholics; it has a list of at least one half-dozen available and capable Catholic candidates. Not one of the names that have been submitted to the Minister of Justice but can be favorably compared with any one of at least eight of the judges now on the High Court of Justice of Ontario. Each one of these candidates has his own party circle of friends who are pushing for his appointment. But behind all these little coteries and independent of them and vastly more important is the great body of the Catholic electorate of the province. While the Government may not be able to obtain unanimity from its immediate advisers regarding the man to choose, let us assure the members of the administration that there is no lack of unanimity among the Catholic people on the question of principle."

Our contemporary closes with this telling paragraph:—

"If a Catholic fails to reach the Bench at the present juncture, it will be because of the force of bigotry which has prevailed, and because the Government either doubts the seriousness of the demands of Catholics or does not dread their political anger."

KNEELING IN CHURCH.—Kneeling in church, says the "Freeman," St. John, N.B., has become quite an art. The method in vogue in dozens of cases is a kind of loll, a spread eagling of oneself in a ridiculous manner. There is absolutely no necessity of any one's seeking support from the seats. There is no need of spreading the elbows out on the back of the seat in front so as to compass as much space as possible. The seats are not there for use while kneeling—a bench is put there for that purpose. There is no necessity of our measuring our elbow reach, there are plenty more suitable places for such gymnastic exercises. A "respectful posture on bended knees," which is the attitude for prayer, does not call for any such lacy and indifferent looking stretching. Kneel up straight, resting the hands on the pew in front if necessary. There is no one so weak as to find this posture difficult. We are in church but a very short time during Mass, and the kneeling portion of that time is infinitesimal.

RICH AND GENEROUS.—"The Western Watchman" thus briefly points to the success of an Irish Canadian in the United States:—

Thomas Kearnes, senator elect from Utah, was born in Canada. Twelve years ago he worked as a miner, making three dollars a day. Recently he built and presented to the diocese of Salt Lake a Catholic Orphan Asylum at a cost of \$100,000. Mr. Kearnes almost elected by Republicans is not a partisan. A Catholic representing a constituency

MGR. VAUGHAN'S REMARKS TO CATHOLIC WORKERS.

TOWARDS NON-CATHOLICS.—It is not often that we meet with a number of very important questions—each the fit subject of a lecture—treated in one short address, and treated learnedly and fully. Yet such might be said of the address recently delivered by Monsignor John S. Vaughan, before the Guild of Our Lady of Ransom, in London. It would be difficult for us to reproduce all that the orator prelate said on that occasion, but there are three questions, upon which he touched, and which are deserving of our serious attention—they are, "The Power of Example," "Dealings with non-Catholics," and "The Temporal Power." So clear and exact is the eloquent and eminent churchman upon all these points, that we feel more secure in giving the full text of his remarks. After dealing with a number of subjects, more or less of local interest, the speaker said that:—

If it was necessary for a Ransomer to be a man of prayer, it was also necessary that he himself, in his own life and conduct, should be all that a true and loyal, practical Catholic should be. There was no sermon so eloquent or powerful as

largely Mormon in the United States Senate is certainly a novelty in politics.

SECULAR JOURNALISM.—A discreet regard for its subscription list has caused the Washington "Times" to suspend for a time its editorial attacks on the Catholic Church. These had become so violent and so frequent that it became the duty of this journal to direct Catholic attention to the false and oftentimes malicious utterances of a journal which laid special claims to their patronage.

Two things are evident from this paragraph: The first, that the Washington "Times," which receives considerable Catholic support, just as do some of our ultra-Protestant papers here, has had the bad taste and bad policy of attacking the Church in more than one way; the second, is that the paper which we quote is not only repelled by the "Times," but did so in a manner so effective that its slanders have ceased, and it has become silent on matters that constituted its usual "stock-in-trade" against the Church. The question that we feel inclined to ask is now many months, or years, longer might not the "Times" go on in its baneful work, if there were no Catholic organ to call it to time?

SENATE CHAPLAIN.—The chaplaincy of the Senate of Canada has been abolished, remarks our contemporary the "Irish Canadian," Toronto. Hitherto the chaplain of that body was of the Protestant persuasion, but lately it was thought that a Catholic should be appointed to the office, and Rev. Father O'Leary, chaplain of the Canadian contingent in South Africa, was mentioned in connection therewith. That settled the question of the chaplain, which the Government has abolished altogether. It would not do to appoint a Catholic as chaplain of the Senate, as that might offend the Protestant sentiment of the country. If the Government could abolish the office of chaplain as conveniently as it has done in the case of the Senate, it would be an easy way of getting out of the difficulty which it now experiences in the matter of appointing a Catholic to the bench of the Superior Court of Ontario.

EXAGGERATED REPORTS.—From the Antigonish "Gasket" we clip the following:—

At the time of the lamented death of Very Rev. Dr. Quinn, it was stated in some newspapers that the value of his estate was \$20,000. This was incorrect. His estate consisted almost entirely of life insurance policies, amounting to less than \$9,000. The bulk of this he bequeathed for religious and educational purposes, St. Francis Xavier's College being the principal legatee.

THE NEW KING.—The Buffalo "Catholic Union and Times" remarks:—

It is said that cold-blooded Salisbury finds little favor with England's new sovereign; and it is not improbable that Ireland may find in Edward VII. a kinder heart than ever throbbled for her under Victoria's royal robe. Such at least was the hope that motivated Parnell's action in voting for a supplementary allowance by Parliament to that personage.

THE NEW KING.—The Buffalo "Catholic Union and Times" remarks:—

It is said that cold-blooded Salisbury finds little favor with England's new sovereign; and it is not improbable that Ireland may find in Edward VII. a kinder heart than ever throbbled for her under Victoria's royal robe. Such at least was the hope that motivated Parnell's action in voting for a supplementary allowance by Parliament to that personage.

MGR. VAUGHAN'S REMARKS TO CATHOLIC WORKERS.

good example. If they wished to be a source of strength and grace to those around them they must first burn themselves and then set fire to others. Ransomers filled with a sense of the importance of the work in which they were engaged would not be discouraged. They would trust to the help of God, and go on plodding away, not seeing the result of their efforts. Some of the seed sown would perhaps fall upon barren ground, but a certain portion of it would fall upon good ground and would produce fruit. Because everything depended upon Almighty God it did not follow that they were not to make use of the natural means in their power for bringing about the conversion of this country.

Amongst other points for them to bear in mind was the manner of dealing with their non-Catholic fellow-countrymen. Some persons were hot-tempered and impatient, and they must try to be as affable and patient with such persons as they could. When dealing with non-Catholics they should treat them with consideration, and bear in mind they did not see things as Catholics saw them. The things they had to tell the great majority of Protestants

was so unusual to them that they were seldom ready to accept them at first, for they must remember that Protestants did not hate the Catholic Church, but a caricature of the Catholic Church. Love was blind and hate was blind, and if one person was prejudiced against another he could not see any good with those outside the Catholic Church. They hated the Catholic Church, and because they hated it they were blind and did not see what it really was. Another important point for Ransomers to bear in mind was that they should have a thorough knowledge of their faith, and they should make a point of reading up and studying when they could about their religion. In order to be able to give an answer when questions were put to them.

TEMPORAL POWER.—Monsignor Vaughan, in concluding, said:—

The Pope and the Temporal Power had been very much in evidence of late, and nearly the whole of the English people had got upon their hind legs and shouted over the words contained in the address presented to the Holy Father on the occasion of the recent pilgrimage. The words contained in that address were not only the expression of the feelings of the Catholics present, but of Catholic all over the world, for they were all of opinion that the Holy Father should be independent. They all knew the history of the spoliation of the Papal States, and yet to hear people talk they might suppose that the Holy Father ought to be grateful to the Italian Government for being alive at all. It was as though a man who was knocked down in the street and robbed should be grateful to his assailant for not cutting his throat. In speaking of the Pope they spoke of one who had temporal control and authority over 250 millions of people.

There was no earthly King who had share in the unification of Italy, because it appears to be supposed in some quarters that a demand for Papal independence means a desire for the disruption of the Italian kingdom. This is a delusion. I am convinced that the Pope is a true lover of Italy. I do not believe he desires its disruption. No such thought is suggested by our address. For myself, I have not the remotest desire for such catastrophe. I share the aspirations of those who believe that the true policy for the unity of the Italian kingdom would be for its rulers to emancipate themselves from their subjection to anti-Christian sects, and to come to terms with the Pope. For Papal independence is a claim which no Catholic throughout the world can afford to let go. In the House of Lords in 1849 Lord Lansdowne, confirming a despatch of Lord Palmerston's, spoke to the following effect:—

There was no country with Catholic subjects and Catholic possessions which had not a deep interest in the Pope being so placed as to be able to exercise his authority unfettered and unshackled by any temporal influence which might affect his spiritual authority.

It is we, the Catholics of England and of the world, who are struck at by such statements as have appeared during the last ten days. Writers on these subjects too frequently appear to regard the Church as a merely clerical institution, in which the laity are reluctantly yielding to the commands or beguilements of clerical influence. They appear to forget that the vast majority of the Church is composed of laymen, of men who glory in their faith, who know what their religion means to them, and who would deprecate any signs of weakness on the part of the clergy in upholding the dignity of their sacred office, in safeguarding the integrity of the truth, or in carrying out the duties of their mission. It is the failure to appreciate this on the part of non-Catholic writers about the Church, it is this perpetual "missing of the point," which makes so much of what they write and say appear so inept to Catholic readers.

And it bears upon the question of the temporal position of the Pope. It is not for us to say what arrangement with the Italian Government would be satisfactory to the Pope. It is a question which he alone has to decide. To accept the Italian law of guarantees would be impossible. They guarantee nothing, and would reduce the Head of the Church to the position of a stipendiary of the Italian Government. If we glance backward into history we see that the autonomy of the Pope has been accepted as a first principle of politics by the greatest statesmen of every nation, and we look forward with the certainty that time will justify the principle which we assert.

To those who take a loftier and wider view than is permitted to minds cramped by sectarian animosities, or harassed by traditional prejudices, it must be a matter of deep concern that the Papacy, which is so great a force for order and stability throughout the world, should be made a cause of strife in questions round which are centred the deepest interests of mankind.

On the possible position of the Pope has been again brought back more clearly to men's minds by the outbreak which has taken place, we may well rejoice at the incident, and trust it will not fade from the public mind. We may be very thankful if it is our pilgrimage which has brought about this fresh awakening, and I most warmly thank my fellow-pilgrims for having allowed me to be the spokesman before the Holy Father of their hope and prayer.

THE DUKE OF NORFOLK AND HIS CRITICS.

As was to be expected the Protestant press on this side of the ocean, after having given full space to the reproduction of the bigoted comments of the press in various districts in England condemning the action of the Duke in reading an address to His Holiness, expressing the hope that a speedy settlement of the question of his temporal independence would soon be reached, true to its narrow and sectional ideals failed to give the same publicity to the reply of the Duke of Norfolk which was expressed by his critics. We now reproduce the letter which is worthy of the great Catholic nobleman, because it contains several passages which are simple, yet noble in their profession of the faith. After explaining that indisposition he had delayed the reply, the Duke of Norfolk denies the assertions that the pilgrims were hooted or that the hotels were guarded. He proceeds as follows:—

With regard to our address and the statements which have been made as to its compilation, I may say that it was drawn up by the Council of the Catholic Union. This is a representative society of British Catholics, founded more than a quarter of a century ago for the vindication of the rights of the Holy See, and for the protection of Catholic interests in our own country. Few British Catholic names of weight are absent from its list of members, to which there has been an addition of 200 during the past year.

In dealing with the criticisms which have appeared, I may say that, I think, some of the passages in the address. The first is one in which we condemned certain proselytizing methods which have of late been practised in Rome in regard to the children of the poor. This condemnation of an abuse has been strangely distorted into an attack upon religious freedom. I do not for a moment believe that any of those who write thus really approve of the system we condemned. If they do approve it, we must agree to differ, and I must accept this strange attitude on the part of our critics as a sad proof of the necessity for our speaking out. I need hardly contradict the suggestion that our protest on this point is against the Italian Government or Italian laws. To censure the abuse of any liberty is not to condemn the laws by which that liberty is conceded. Let me only add on this point that I was assured in Rome that the English Protestants there as a body held aloof from the movement, we condemned, that few, if any, took part in it, and that its financial supplies came principally from across the Atlantic.

But the paragraph in our address to which public attention has been so specially drawn is the following:—

"We pray and we trust that this new century may witness the restoration of the Roman Pontiff to that position of temporal independence which was his before the disunion of the Holy See, and that the international guarantees of independence and security were not given to the Pope."

In 1864, in the Italian Parliament, Signor Crispi said:—

"The Roman Pontiff cannot be the citizen of a great State, descending from the throne on which the Catholic world pays him homage. He must be Prince and master in his own domain, second to no one."

It is to my purpose to quote these still unfulfilled pledges made by

those who have had so great a share in the unification of Italy, because it appears to be supposed in some quarters that a demand for Papal independence means a desire for the disruption of the Italian kingdom. This is a delusion. I am convinced that the Pope is a true lover of Italy. I do not believe he desires its disruption. No such thought is suggested by our address. For myself, I have not the remotest desire for such catastrophe. I share the aspirations of those who believe that the true policy for the unity of the Italian kingdom would be for its rulers to emancipate themselves from their subjection to anti-Christian sects, and to come to terms with the Pope. For Papal independence is a claim which no Catholic throughout the world can afford to let go. In the House of Lords in 1849 Lord Lansdowne, confirming a despatch of Lord Palmerston's, spoke to the following effect:—

There was no country with Catholic subjects and Catholic possessions which had not a deep interest in the Pope being so placed as to be able to exercise his authority unfettered and unshackled by any temporal influence which might affect his spiritual authority.

It is we, the Catholics of England and of the world, who are struck at by such statements as have appeared during the last ten days. Writers on these subjects too frequently appear to regard the Church as a merely clerical institution, in which the laity are reluctantly yielding to the commands or beguilements of clerical influence. They appear to forget that the vast majority of the Church is composed of laymen, of men who glory in their faith, who know what their religion means to them, and who would deprecate any signs of weakness on the part of the clergy in upholding the dignity of their sacred office, in safeguarding the integrity of the truth, or in carrying out the duties of their mission. It is the failure to appreciate this on the part of non-Catholic writers about the Church, it is this perpetual "missing of the point," which makes so much of what they write and say appear so inept to Catholic readers.

And it bears upon the question of the temporal position of the Pope. It is not for us to say what arrangement with the Italian Government would be satisfactory to the Pope. It is a question which he alone has to decide. To accept the Italian law of guarantees would be impossible. They guarantee nothing, and would reduce the Head of the Church to the position of a stipendiary of the Italian Government. If we glance backward into history we see that the autonomy of the Pope has been accepted as a first principle of politics by the greatest statesmen of every nation, and we look forward with the certainty that time will justify the principle which we assert.

To those who take a loftier and wider view than is permitted to minds cramped by sectarian animosities, or harassed by traditional prejudices, it must be a matter of deep concern that the Papacy, which is so great a force for order and stability throughout the world, should be made a cause of strife in questions round which are centred the deepest interests of mankind.

On the possible position of the Pope has been again brought back more clearly to men's minds by the outbreak which has taken place, we may well rejoice at the incident, and trust it will not fade from the public mind. We may be very thankful if it is our pilgrimage which has brought about this fresh awakening, and I most warmly thank my fellow-pilgrims for having allowed me to be the spokesman before the Holy Father of their hope and prayer.

THE DUKE OF NORFOLK AND HIS CRITICS.

Christendom. Every year a great congress of German Catholics meets in a resolution, which they take to the Pope. I have myself taken part in congresses of Catholics in Switzerland, Belgium, and elsewhere, which have sent him the same unflattering message. Again and again have English Catholics embodied it in their addresses, and I have myself on several occasions had the honor of reading addresses before two Popes, assuring them of our firm adherence to this just claim of the Holy See.

We had not supposed that the simple re-statement of a claim so consistently and so openly maintained would call forth comment or surprise. We certainly would not have expected that that surprise would have found vent in declarations of such advantage to our cause. For we all know how during the last thirty years we have been assured that the will of the Pope is in every way satisfactory; that he is in complete freedom; that his spiritual children have full liberty of access to him; that no limits are set to the discharge of his duties as head of the Church; and that there is nothing to keep Catholics from addressing him as they will.

Would it be easy to bear stronger testimony to the impossible position of the Pope and of his spiritual children than to assert, as it is now asserted, that we Catholics may not go before the head of the Church, and in his own palace of the Vatican speak to him as we speak?

We pray and we trust that this new century may witness the restoration of the Roman Pontiff to that position of temporal independence which Your Holiness has declared necessary for the effective fulfillment of the duties of his world-wide charge.

Does any one believe that there is any statesman in the world who, if he is favorable to the cause of united Italy, does not, in his heart, echo our prayer? Is there any one who gives any candid consideration to this great subject who does not know that the principal cause which makes for disunion in Italy arises from the present position of the Holy See, that it is a perpetual source of weakness, and that it is tending to take from the Italian nation the health and strength which only religion can bestow? When, in 1860, the late King Victor Emmanuel, in time of peace, invaded Umbria and the Marshes with an army of 50,000 men, he issued a proclamation in which he states:—

I intend to respect the seat of the Chief of the Church, to whom I am willing to give, together with the allied and friendly Powers, all the guarantee of independence and security.

That promise was not kept. The seat of the Chief of the Church was not in the event respected. International guarantees of independence and security were not given to the Pope.

In 1864, in the Italian Parliament, Signor Crispi said:—

"The Roman Pontiff cannot be the citizen of a great State, descending from the throne on which the Catholic world pays him homage. He must be Prince and master in his own domain, second to no one."

It is to my purpose to quote these still unfulfilled pledges made by

those who have had so great a share in the unification of Italy, because it appears to be supposed in some quarters that a demand for Papal independence means a desire for the disruption of the Italian kingdom. This is a delusion. I am convinced that the Pope is a true lover of Italy. I do not believe he desires its disruption. No such thought is suggested by our address. For myself, I have not the remotest desire for such catastrophe. I share the aspirations of those who believe that the true policy for the unity of the Italian kingdom would be for its rulers to emancipate themselves from their subjection to anti-Christian sects, and to come to terms with the Pope. For Papal independence is a claim which no Catholic throughout the world can afford to let go. In the House of Lords in 1849 Lord Lansdowne, confirming a despatch of Lord Palmerston's, spoke to the following effect:—

There was no country with Catholic subjects and Catholic possessions which had not a deep interest in the Pope being so placed as to be able to exercise his authority unfettered and unshackled by any temporal influence which might affect his spiritual authority.

It is we, the Catholics of England and of the world, who are struck at by such statements as have appeared during the last ten days. Writers on these subjects too frequently appear to regard the Church as a merely clerical institution, in which the laity are reluctantly yielding to the commands or beguilements of clerical influence. They appear to forget that the vast majority of the Church is composed of laymen, of men who glory in their faith, who know what their religion means to them, and who would deprecate any signs of weakness on the part of the clergy in upholding the dignity of their sacred office, in safeguarding the integrity of the truth, or in carrying out the duties of their mission. It is the failure to appreciate this on the part of non-Catholic writers about the Church, it is this perpetual "missing of the point," which makes so much of what they write and say appear so inept to Catholic readers.

And it bears upon the question of the temporal position of the Pope. It is not for us to say what arrangement with the Italian Government would be satisfactory to the Pope. It is a question which he alone has to decide. To accept the Italian law of guarantees would be impossible. They guarantee nothing, and would reduce the Head of the Church to the position of a stipendiary of the Italian Government. If we glance backward into history we see that the autonomy of the Pope has been accepted as a first principle of politics by the greatest statesmen of every nation, and we look forward with the certainty that time will justify the principle which we assert.

To those who take a loftier and wider view than is permitted to minds cramped by sectarian animosities, or harassed by traditional prejudices, it must be a matter of deep concern that the Papacy, which is so great a force for order and stability throughout the world, should be made a cause of strife in questions round which are centred the deepest interests of mankind.

On the possible position of the Pope has been again brought back more clearly to men's minds by the outbreak which has taken place, we may well rejoice at the incident, and trust it will not fade from the public mind. We may be very thankful if it is our pilgrimage which has brought about this fresh awakening, and I most warmly thank my fellow-pilgrims for having allowed me to be the spokesman before the Holy Father of their hope and prayer.

CATHOLIC NEWS FROM AMERICAN CENTRES.

FOR NIGHT WORKERS.—A movement aiming at the spiritual welfare of this large class in the neighborhood of the Republic is thus told in our exchanges:—

The Rev. Father Luke Evers, pastor of St. Andrew's Church, at Duane St. and City Hall place, New York, is contemplating holding a Mass at 2.30 o'clock on Sunday mornings for the benefit of the printers employed by the newspapers in Printing House Square and the night men of the Post Office. The idea was suggested to him by Archbishop Corrigan about three weeks ago. Father Evers has written to the foreman of the composing rooms of each paper asking how many Catholic printers want to attend Mass at that hour. He says that 200 will be a sufficient number. If he finds that there are so many he will inform Archbishop Corrigan, who will write to Rome asking permission from the Pope to celebrate Mass at St. Andrew's Church at that hour or at the most convenient hour for the night workers.

FREED FROM DEBT.—The New York "Herald," in its issue of last Saturday, gives the following report of the success achieved by pastor and parishioners of a New York parish. It says:—

It will be a happy occasion for the Rev. M. C. O'Farrell when, a week from next Tuesday, the Church of the Holy Innocents, in Thirty-sev-

enth street, near Broadway, is consecrated by Archbishop Corrigan, according to the Catholic precedent no church is consecrated until it is free of debt, and it is said there are less than ten of all those in New York that have been consecrated.

Thus it is that Father O'Farrell will have cause for rejoicing, for this will be the second church that under his pastorate has not only been freed from debt, but has expended thousands of dollars in improvements. The first which he brought out of the slough of financial embarrassment was St. Teresa's, at Henry and Rutgers streets. It was a quarter of a century ago that he took charge of that church, which then had a debt of \$130,000. Not only did he liquidate this indebtedness in the eighteen years in which he was its rector, but he was enabled to pay out nearly \$100,000 in improvements.

Seven years ago, he went to the Church of the Holy Innocents it had a debt of more than \$60,000. This has all been paid off, and in addition improvements costing all of \$30,000 have been made to the church property. The rectory, the church and the schools connected with it do not owe a cent, and Father O'Farrell talks with a pardonable pride of his achievements.

Recent enrichments of the church have been the installation of new altars, an altar rail and virginals. A new main altar, the gift of John B. Manning, of this city, who is a trustee of the church; two side altars, the gift of Mrs. Theodore Havemeyer, who is a pewholder; an altar rail, the gift of John E. Alexandre, also a member of the congregation, and mural paintings and seventeen memorial windows, placed by other members of the congregation, make up a list of the gifts. The altars are of Carrara marble and of exquisite workmanship.

Services on the occasion of the consecration will begin at seven o'clock in the morning and will continue for seven hours. The church and the main altar will be consecrated by Archbishop Corrigan. Bishop Gabriels, of Ogdensburg, will consecrate the altar of the Blessed Virgin, and that of St. Joseph will be consecrated by Bishop Burke, of Albany. The pontifical Mass will be sung by Bishop Prendergast, of Philadelphia, and Mgr. Farley, the auxiliary bishop of the diocese of New York, will preach the sermon.

BULLET PROOF.—The following somewhat hazardous experiment in connection with an invention of a priest was made in Chicago recently. Exchanges report the affair thus:—

Policeman Antonio Depka fired a bullet point blank at Rev. Casimir Zeglen, of St. Stanislaus' Church, in the City Hall, Chicago, last week. The report of the policeman's revolver caused a sensation about the big building, but neither the explosion nor the bullet disturbed Father Zeglen. The bullet hit him full in the breast, but fell to the flat and harmless. Chief Kipley saw the shooting, but he only laughed. The father leaned over and picked up the bullet.

Father Zeglen is the inventor of a bullet-proof cloth. He brought a vest of this material up to the top floor of the City Hall to show it to the police chiefs who were meeting in national convention in the offices of the identification bureau. Some of the chiefs were sceptical as to whether the cloth would really stop a bullet, and so Father Zeglen gave them a practical demonstration.

"This vest," said Chief Kipley, speaking for Father Zeglen, "was invented here in Chicago by this clergyman. It will stop any kind of bullet you fire against it."

PALLIUM FOR MGR. KEANE.—According to recent reports the pallium for Archbishop Keane has arrived in Dubuque, and His Grace will be invested on April 17. Cardinal Gibbons will officiate. Archbishop Ireland will preach, and it is expected that Archbishop Riordan, of San Francisco, will celebrate the Pontifical Mass.

The stable of Joseph Baldwin of Bloomfield, N.J., burned last week, and Bruno, a St. Bernard dog, saved two valuable horses. He led one horse out and going back into the burning stable chewed the rope halter which held the other one and brought him out in safety also. The dog is the hero of the town.

NOTES FROM ROME.

A VALUABLE PRESENT.—The meteorological instruments presented to the Holy Father by Mr. James Hicks on the occasion of the reception of the English pilgrims, have been placed in the Vatican Observatory, where they have been tested and found, according to the direct- ory, Father Rodriguez, the most precise and perfect instruments of the kind ever used at the Observatory.

A PRECIOUS ALBUM.—The album in which the names of all who took part in the English pilgrimage are written was presented by His Grace the Duke of Norfolk to His Holiness, who received it into his own hands. The Pope expressed his great pleasure at receiving the same, and granted a special blessing to those whose names were inscribed therein. The gold chalice, which was purchased as a gift to the Holy Father from his devoted children, was

CONTINUED ON PAGE FIVE.

CATHOLICS AND PUBLIC OFFICE IN PRINCE EDWARD ISLAND.

We have received, for an expression of appreciation, a short pamphlet entitled "A Glimpse at the Public Records," showing how public officers and public patronage are distributed. It was our intention to make a few comments upon this timely and well edited production; but on a careful perusal of its contents we found that we have already, and several times, both editorially and otherwise, occupied columns advancing the same contentions as those of the writer of this work. If our readers will kindly recall our various editorials during the past couple of years, on the matter of Catholic representation, and the necessity of a more active interest than we usually take in such matters, they will notice that we have insisted upon something more than association energy and national patriotic zeal. No people are more given to combined and strong efforts in regard to national affairs than are the Irish Catholics. If they would only display the same energy and devotedness to their own interests in matters commercial, political, civic and otherwise, the results of a beneficial nature would be proportionately greater.

We came to the conclusion that the best thing we can do is to reproduce the pamphlet in full. That is the very best comment and the most striking expression of appreciation of which we are capable. The following is the text—

The writer of the present pamphlet was inspired to publish the same by reading a short time ago in several of the American papers a communication from the Right Rev. James McPaul, Bishop of Trenton, N. J., addressed to the various Catholic organizations in the United States, proposing a federation of Catholic societies for the purpose of impressing upon the minds of the American people the unjust discrimination made against Catholics holding public office. In the Province of Prince Edward Island the Catholics comprise nearly one-half the population, yet to judge from the small number of public offices held by them and the almost infinitesimal business interests they control one would imagine we were but a small fraction of the population.

This pamphlet is prepared not in a spirit of intolerance or narrowness, or with the intent of injuring the sensibilities of any person or class in the community, but simply to place before the whole public a plain, unvarnished statement of facts relative to the distribution of public offices and public patronage showing that the interests of the Catholic people of this province have been in the past and are still being ignored.

It is the earnest desire of the writer that this small effort may be the means of opening the eyes of the whole community Protestant and Catholic alike to the grievous injustice which is being done to nearly fifty per cent. of the people who go to make up the population of this fair province.

The task of preparing the figures and statistics and having the same published has been both a difficult and expensive one. The writer has nothing personally to gain by his labor. He respectfully submits that it was the duty of those who pose as the leading and "most intelligent Catholic" citizens assisted by the Catholic clergy to have pointed out to their co-religionists that they are being gradually, insidiously and most certainly pushed aside and ignored. But it would seem that they are fearful of assisting their people or are entirely oblivious of their condition.

That the sentiments and desires of the writer and the means he has taken to have the same promulgated will be condemned in violent language is only what he expects. This will be heard principally from those "intelligent Catholics" mentioned above. "The writer would point out to those who have the welfare of our people at heart to mark those who will be the first and strongest to condemn the publishing of this pamphlet." They occupy their positions to-day by virtue of the influence they have exercised in preventing and obstructing others of their co-religionists from obtaining advancement in the various walks of life.

Many persons will be blamed or praised for publishing this pamphlet. Many persons have already expressed views similar to those contained in it. They may be pointed to as its author. No one knows who the author is except the author himself. No one else will ever know. Some who wrote not a word of it may claim the credit of it, and it meets with approval and success. The writer would advise the public not to trouble its mind as to who is the author. Let the public read the facts taken from the statistics after careful and impartial research, and it will have sufficient food for reflection.

It is the purpose of the writer to forward a copy of the pamphlet to each member of the Canadian Parliament, to all the leading newspapers

of Canada, and to each branch of the various Catholic organizations of the Dominion.

In preparing the figures there may have been some slight errors committed in arriving at the exact figures, and perhaps a few items upon both sides may have been overlooked, but the statements are about as near correct as it is possible to have them. When any doubt arose the Protestant column got the benefit of it.

The writer has compiled a statement from official records of Dominion civil servants and others in receipt of annual salaries from the Federal Government in Prince Edward Island. Also a statement marked No. 2 of former residents of the Island filling Government positions in Canada, outside the Island including those in the departments at Ottawa. These statements give the names of the several officials and salary of each classified under the head of Protestant and Catholic. Space prevents printing these statements in full. A summary will however afford a view of how the money is divided. Here is the summary—

Table with 3 columns: Category, No. of Officials, Total Amount of Salaries. Rows include Protestants, Catholics, Customs, Inland Revenues, Savings Bank, Post Office, Marine & Fisheries, Judges, Paid from Public Works Department, Dredge, Railway, Railway employees, Senate, Statement No. 2, Officials in Ottawa and elsewhere, former Islanders.

Table with 3 columns: Category, No. of Officials, Total Amount of Salaries. Rows include Catholics, Customs, Inland Revenues, Savings Bank, Post Office, Marine & Fisheries, Judges, Paid from Public Works Department, Dredge, Railway, Railway employees, Senate, Statement No. 2, Officials in Ottawa and elsewhere, former Islanders.

Analyzing the two statements entering into this summary a third one has been compiled which exhibits in stronger light the gross injustice to which the Catholic citizens of this country have tamely submitted. This third statement includes only those drawing a salary of \$1,000 and over both on the Island and those out of the province holding such positions elsewhere in Canada. Separating them as in the former statements there are thirty Protestants on the Island receiving an aggregate sum of \$46,500 and 10 outside the province paid \$17,850 or a total of 40 Protestants paid a total sum of \$64,350. It does not take so long to count the Catholics on the list. There are just four on the Island paid \$7,150 and 3 off the Island receiving \$6,500, a total of 7 drawing a total salary of \$13,650. These are facts from the public records. They tell a tale how effective is the discrimination seventy years after the era of emancipation. But this is not all. Every year the government pays out to sundry firms and individuals considerable sums of money for various supplies, materials, etc., for the public service at good paying prices—for instance flour at \$7.50 a barrel in Charlottetown. In 1899 about 85 Protestant firms and individuals received in sums varying from \$8.00 to \$5,252, a total of \$51,172. It is hardly worthy of notice to give what has been received by Catholics for

similar service. About half a dozen individuals received something less than \$1,000. Although the representation of Catholics in the list of positions with \$1,000 and over is so small the number is gradually getting smaller. It is true that the present Lieutenant-Governor of the province is a Roman Catholic. This position is a temporary one, and is easily counterbalanced by the position of the present Minister of Marine and Fisheries.

Four years ago we had twice as many drawing salaries of \$1,000 and over; we had also the heads of one or two departments. The law of extermination has set in and the process of elimination is doing its work so well in the course of a short time we may expect to see them wiped out by the ruthless hand of time, so that even a day's work straightening a railway curve will be refused a Catholic. During the last four years several residents of this province have got appointments in the public service at Ottawa. As might be expected the names of no Catholic is to be found on the list. From a perusal of the foregoing facts it is no conjecture to say that the spirit of the iniquitous penal code still survives in Prince Edward Island. Is it not time justice should be done?

The attention of the reader is now directed to a comparative statement showing how the administration of justice is controlled in Prince Edward Island. The statement is summarized as follows—

Table with 3 columns: Category, No. of Officials, Total Amount of Salaries. Rows include Judges, Prothonotaries and Deputies, Sheriff, Attorney General, County Clerks, City and Town Superintendents, Clerks of the Court, Clerks of the Peace, Clerks of the Jail, Clerks of the Court of Admiralty, Clerks of Probate Court, Clerks in Ombudsman.

The above summary shows that the administration of justice in Prince Edward Island is almost exclusively in the hands of our Protestant fellow-citizens.

The story is not yet told. In the years 1898 and 1899 the Government employed a good deal of labor in railway construction at North Wilshire straightening a curve. The sum of \$17,337 was paid out for labor, \$15,832 went to Protestants and \$1,505 to Catholics. These figures are also from the public records. There is here such a wide gap between the two sums, \$15,832 and \$1,505, the conclusion is reached that Catholic citizenship is considered a bar to employment even as a laborer in the construction of a public work to whose cost all are alike contributors as taxpayers.

The writer desires to draw attention to some more facts which show the tendency of the times to narrowness and exclusiveness. No Catholic can be found at the head of any Dominion office in the Island.

The writer understands there is not a Queen's counsel among the Catholic practitioners at the bar, whilst there are seven Protestant Queen's counsels. He is further informed that there is not one Catholic among the officers of the Bar Society, or among the examiners for admission to study or practice law. If this is true further comment is unnecessary.

If the reader will now turn his attention to Provincial Government officials he will find that Protestant officials receive upwards of \$28,000 in salaries, whilst the Catholic officials receive less than \$7,000. There are eleven Protestants drawing salaries of \$1,000 and upwards, whilst there are only two Catholics, one of whom is the present Commissioner of Public Works. There are only two Catholic officials in the Provincial building, namely—the Commissioner of Public Works and the messenger. There are sixteen Protestant officials, most of whom are drawing large salaries. This is not all. The public accounts for the year 1899 show that contracts amounting to \$62,283.22 were accepted by the Provincial Government; of this amount Catholics received less than \$8,000. It is evident from the above that

the same injustice is being meted out to Catholics in the matter of provincial patronage as in Dominion patronage. The same unfortunate condition of affairs exists in the administration of civic affairs in Charlottetown. Catholics are also excluded from office and emolument. Space will not permit the writer to go into the statistics but a little investigation on the part of the reader will reveal a like condition of affairs.

In seeking a remedy the writer would in the first place advise his co-religionists not to give ear too confidently to the "intelligent Catholics" the babblers who know it all and who will be the first to assert that any protest is a menace to the peace of the country and the good will of the community. Are Protestants to blame for the present condition of affairs? Assuredly not. Protestants are not aware that there is such discrimination. If they were they would be the first to resent it. As a rule, they are intelligent and liberal minded, anxious that all men shall possess equal rights and ready to assist in a just and honorable cause. The blame attaches to Catholics themselves who are content to allow a handful of selfish men to pose as their leaders.

There is no Catholic political party desired or suggested in this country. Such a movement would be unwise.

The writer has come to the conclusion that all that is required is a presentation of the facts fairly and squarely before the public and a protest against the present discrimination against Catholics, observing always the common of moderation. An organization ought to be defensive, not offensive. We have simply grown tired of being treated as the children of Israel treated those that dwelt in Gabaon.

THE CAUSE OF TEMPERANCE.

By a Constant Reader.

JUVENILE BRANCH.—I was glad to note in a recent issue of your valuable paper that a juvenile branch of St. Patrick's Total Abstinence and Benefit Society had been formed to be known as "The Young Sentinels." It would be a wise move if every parish in the city would follow the example of St. Patrick's. What we want at the present time is more societies for the young. When our youths are carefully looked after there need be no fear for the future. The snares laid to entrap our young are many and powerful. The devil and his special agents are never weary of wrong-doing and leading others to follow the downward course. In my young days I joined a juvenile Total Abstinence Society, and have never regretted it. In the large hall where we held our monthly meetings, were the words of St. Peter's Epistle: "Be Sober and Watch." They were printed in letters of gold, and hung above the large and beautiful stage. I have never forgotten them, and it would be well for the Catholic youth of our city, if they would treasure them in their hearts and often ponder on the important lesson they teach. Being, therefore, a strong advocate of the temperance cause, I am always glad to read of the success of such societies. Taking up a journal a few days ago, I read of the great strides which the cause of temperance is making in far off Newfoundland. The annual reports of the societies summarized show as follows:—

JUVENILE.—The membership is now 412. Some 156 were admitted during the year. CADETS.—This branch, affiliated with the Temperance Society, is also flourishing, and in their different parades present quite a martial appearance. They possess a fine brass band of about fifteen pieces, and are rapidly coming to the front as first-class musicians. ADULTS.—The membership is 472, an increase of 158 during the year. The subsidiary departments—Literary and Boat Clubs,—are also in good condition, and the outlook is most encouraging. The revenue for the year was \$2,384, and the expenses \$2,088, the latter including

accounts for stage renovations, etc. The financial prospect is therefore very encouraging. The annual parade of the different bodies took place lately at St. John's. The "Evening Herald" of that place referred to it in the following terms:— At 9:30 o'clock the T. A. Societies, adult and juvenile—with the Cadets under Capt. Donnelly, numbering in all, 1,000, with three bands, paraded to the R. C. Cathedral for divine service. High Mass was sung by Rev. W. Jackman with Revs. O'Neil and Maher as deacons. His Lordship the Bishop being attended by Mgr. Scott. After Mass all assembled in the episcopal library, and were received by the Bishop and clergy. President Bates tendered the season's compliments and His Lordship in thanking the body delivered a very encouraging address. Speeches were also made by Mgr. Scott, Fathers Mahony and Jackman, and after ringing cheers the body proceeded to Government House. In the grounds the British society were met and opened ranks, through which the T. A. passed, the officers and members, and giving each other the season's greetings. His Excellency gave the societies a hearty welcome, and after President Bates had tendered greetings, responded in congratulatory terms, commenting on the fine appearance of the Cadets, hoping that a military training would be given in the schools of the country, warmly alluding to the volunteer and Naval Reserve movements, and soliciting the aid of the organization on their behalf. His Excellency promised soon to inspect the Cadets on parade, and afterwards entertaining the officers and cheerfully Mgr. Mahony and His Excellency and Lady being given, the processions returned to the hall and disbanded. Eight new members were enrolled in the senior society and 10 in the juvenile.

Success achieved.—Here we have in a city like St. John's with a Catholic population of something like 20,000, a powerful and healthy organization for good, in fact, an organization that would compare favorably with any of its kind even in larger and more pretentious cities than that of St. John's. Thanks to His Lordship, the noble Bishop, Rt. Rev. M. F. Howley, and his good and zealous priests. I trust that "The Young Sentinels," who have taken up the good and great cause of temperance, will rapidly increase, and their example will be followed by hundreds of others, not only in our own city, but elsewhere. I hope to see also in the near future a fine band in connection with the latest and popular movement of that famous old body of St. Patrick's. One word more, lovers of the good and noble cause, and I scheme for the relief of the great mass of our people who are in the luxury of a sound mind in the morning. I bought rubbers for the four men who delivered milk for me. I did more. I put rubber tires on my milk wagons. Better still, I put rubber shoes on my horses. Then I furnished every one of my customers with one of those rubber mats, such as you see there on the cigar dealer's show case, to keep the coin from scratching the glass. These they put out on their porches to prevent the thump of milk bottles as the milk man set them down. I advertised in the papers and by circulars the virtue of "Hollingsworth's Pure Noiseless Milk." Now then, there was nothing more I could do except to gag the horses and the milkmen and this wasn't necessary. "I made it understood that my men must not whistle, sing or shout whilst delivering milk. Two men who violated this rule were discharged. "You never saw such results, when it gradually became known that I sold noiseless milk my old customers began to come back to me. "The ingenuity of the idea, excited general approval, and even after the novelty of the thing had worn off, and one or two rivals had stopped, ridiculing my rubber system of delivering milk, and had themselves begun to imitate my method, I kept my trade. It had become a matter of spontaneous gratitude. Everybody took Hollingsworth's milk because he had been good to them and introduced something to meet a long-felt want. The health office reports show that the death rate in our town is fully 50 per cent. less than it used to be. There are scores of good people who are now alive and happy who would long ago have filled an insomniac's grave but for me. "When I go to town they throng around me and grasp me by the hand, as if I had delivered them from some awful calamity. The people there have tried to send me to Congress, but I really could not submit to that, and now they are agitating the subject of erecting a public statue of me as the philanthropic milkman. I think I shall let them go ahead and do that for the good, it will do those who come after me." —Albany N. Y. Press.

The Drink Habit CAN BE CURED AT HOME without pain, publicity or detention from business, by the use of the DIXON VEGETABLE REMEDY

COWAN'S Hygienic COCOA Royal Navy CHOCOLATE Are the favorites with most people. Buy COWAN'S, the best and purest.

business sense. I developed the purgative herd of Jerseys money, time and knowledge of breeding could produce. But this did not win the battle. About that time the silo came along and I built a fine one and was able to put down feed enough for my 150 cows for eight months of the year. It made things look better, but the little milkmen crowded me still. I learned that Jerseys would yield more milk than Jerseys, and I got rid of the pretty herd of Jerseys and built up a big one of Ayrshires. I got a steam engine and a separator. That you know, is the new device we have for driving by centrifugal motion the cream out of milk. Instead of setting the milk and waiting twenty-four hours for the cream to rise we can get the cream out of the milk in twenty minutes after it comes fresh and warm from the cows. I had a cream trade that left me with a good many gallons of separated milk. This was good to give to pigs, and made a big figure in the profits. I had always raised Berkshire hogs as the best brand I knew of, but some one told me about Tamworths that would make the fat and lean streaked bacon and the fine lean ham. So I got Tamworths and I shipped my hams to Smithfield to be cured, and made handsome returns from them. "But all this did not make me rich. The other fellows crowded me close. I was selling less milk every year in proportion to my investment in cows, barns and land. I seemed to be forced to go into side issues to make any money, pay wages and keep my chin above water. One winter I was taken sick and had to go into town for medical treatment. I boarded with a nice family, where the household was run in excellent style.

"I had one most aggravating annoyance, however, and it strangely enough, it was right in my own line of business. Every morning the milkman—my own man—would wake me up just as I had fallen asleep, exhausted by a night of insomnia. "I heard his wagon stop. I heard the springs creak as he stepped to the ground. The bottles clinked as he carried them. His foot falls seemed to me like the clink of a heavy door, and I thumped the bottles down, and then stalked back, the empty bottles clinking in his hand. One morning I missed the milkman's coming, and awoke to find he had come and gone and I had slept soundly through it all. This was so mysterious that I instituted an investigation and learned that the man had himself caught a fearful cold the day before and that morning wore rubbers to keep his feet dry. It flashed upon me that all milk men should always wear rubbers.

"As I lay there I thought out a scheme for the relief of the great mass of our people who are in the luxury of a sound mind in the morning. I bought rubbers for the four men who delivered milk for me. I did more. I put rubber tires on my milk wagons. Better still, I put rubber shoes on my horses. Then I furnished every one of my customers with one of those rubber mats, such as you see there on the cigar dealer's show case, to keep the coin from scratching the glass. These they put out on their porches to prevent the thump of milk bottles as the milk man set them down. I advertised in the papers and by circulars the virtue of "Hollingsworth's Pure Noiseless Milk." Now then, there was nothing more I could do except to gag the horses and the milkmen and this wasn't necessary. "I made it understood that my men must not whistle, sing or shout whilst delivering milk. Two men who violated this rule were discharged. "You never saw such results, when it gradually became known that I sold noiseless milk my old customers began to come back to me. "The ingenuity of the idea, excited general approval, and even after the novelty of the thing had worn off, and one or two rivals had stopped, ridiculing my rubber system of delivering milk, and had themselves begun to imitate my method, I kept my trade. It had become a matter of spontaneous gratitude. Everybody took Hollingsworth's milk because he had been good to them and introduced something to meet a long-felt want. The health office reports show that the death rate in our town is fully 50 per cent. less than it used to be. There are scores of good people who are now alive and happy who would long ago have filled an insomniac's grave but for me. "When I go to town they throng around me and grasp me by the hand, as if I had delivered them from some awful calamity. The people there have tried to send me to Congress, but I really could not submit to that, and now they are agitating the subject of erecting a public statue of me as the philanthropic milkman. I think I shall let them go ahead and do that for the good, it will do those who come after me." —Albany N. Y. Press.

EVERY CATHOLIC YOUNG MAN SHOULD POSSESS A COPY OF "THE CATHOLIC YOUNG MAN'S MANUAL OF INSTRUCTIONS AND PRAYERS" For all seasons of the Ecclesiastical Year. Compiled by a Religious, under the immediate supervision of Rev. M. Roulet, P. S. S., Professor of Moral Theology, Grand Seminary, Montreal, Canada.

It contains Liturgical Prayers, indulgences, Devotions and Pious Exercises for every occasion, and for all seasons of the Ecclesiastical Year. 718 pages, 4 full page illustrations, flexible cloth, round corners. Price 75 cents.

PUBLISHED BY D. & J. SADLER & CO. 1689 Notre Dame st., Montreal.

The picture I have just got a fanciful one. I had not an incident that my personal observations there are observations that might be recorded

In the course of a few men we have opportunities of men and the close of each week. There is scarcely an occasion, or of nothing (I'll say nothing) that I have least, visited. I to the halls of the remotest set of Commons, in city, I have had Saturday night say what a variety witnessed. Leave places, and the contribution, to real, I can honestly night of the generous of the ways, that one, row, and frequent

Ask the first, he considers to be of evil—of misanthropy and he will "drink" is the every evil, or else old saying that "all of all evil." Eitner correct, to my neither, in my eplete. I have of ways, that there required to make ly course of evil are "drink," "mation." As a rule, to any dangerous have money; and not spend their y till they fall in —"informal good eminent clergyman.

My plain proposition require any elaborate think that every with me that the men who would ample or wages lies, if it were no friends associ who induce them and that these sander shatter their drunkards' grave were it not for the means of adding so to the family circle, without money and free; let him as free from bad ass will be sober. speaking of the g am not referring t amplex of moral c it seems to me th vulnerable.

This brings me t of Saturday night that night hundr had their weekly pockets; on that a set free, on a cert the next day; no on time at a certa leisure to get over exceptional relaxat circumstances the e laborer, mechanic, salaried person, o starts for home, w ney, ranging from times five. In all p visions of smiling faces, of a wife, we the week's struggle to the family circle, pendent upon him f clothing without w can bring no joys such as it was inter bring to each one. he meets an o low-workman, a con her days, a possib he has not unfrequ altar rail, or sat t of a catechism class meets a friend,—o a new extra-dollar They go in for a d demands another s stands a drink—it do so, the drink is ment; tongues becom aginations are fired; grudes—incidents a gotten—men whil things disappear int the counter, and th peers into the men bar, angry words fo begs vexation; a b the friendship of a human breast, bou prey; the lights are in that sudden darkn loses all as with a s goes forth into the d God; one of the two alone before the judg other reels out into groper his zig-zag w wife and children; th is upon the first of of Cain is upon the is taken to a dishon the other is taken fr has become the abode cold, misery, rage, t ing, to a cell that is due to the combinat money and associat

My plain proposition require any elaborate think that every with me that the men who would ample or wages lies, if it were no friends associ who induce them and that these sander shatter their drunkards' grave were it not for the means of adding so to the family circle, without money and free; let him as free from bad ass will be sober. speaking of the g am not referring t amplex of moral c it seems to me th vulnerable.

This brings me t of Saturday night that night hundr had their weekly pockets; on that a set free, on a cert the next day; no on time at a certa leisure to get over exceptional relaxat circumstances the e laborer, mechanic, salaried person, o starts for home, w ney, ranging from times five. In all p visions of smiling faces, of a wife, we the week's struggle to the family circle, pendent upon him f clothing without w can bring no joys such as it was inter bring to each one. he meets an o low-workman, a con her days, a possib he has not unfrequ altar rail, or sat t of a catechism class meets a friend,—o a new extra-dollar They go in for a d demands another s stands a drink—it do so, the drink is ment; tongues becom aginations are fired; grudes—incidents a gotten—men whil things disappear int the counter, and th peers into the men bar, angry words fo begs vexation; a b the friendship of a human breast, bou prey; the lights are in that sudden darkn loses all as with a s goes forth into the d God; one of the two alone before the judg other reels out into groper his zig-zag w wife and children; th is upon the first of of Cain is upon the is taken to a dishon the other is taken fr has become the abode cold, misery, rage, t ing, to a cell that is due to the combinat money and associat

My plain proposition require any elaborate think that every with me that the men who would ample or wages lies, if it were no friends associ who induce them and that these sander shatter their drunkards' grave were it not for the means of adding so to the family circle, without money and free; let him as free from bad ass will be sober. speaking of the g am not referring t amplex of moral c it seems to me th vulnerable.

This brings me t of Saturday night that night hundr had their weekly pockets; on that a set free, on a cert the next day; no on time at a certa leisure to get over exceptional relaxat circumstances the e laborer, mechanic, salaried person, o starts for home, w ney, ranging from times five. In all p visions of smiling faces, of a wife, we the week's struggle to the family circle, pendent upon him f clothing without w can bring no joys such as it was inter bring to each one. he meets an o low-workman, a con her days, a possib he has not unfrequ altar rail, or sat t of a catechism class meets a friend,—o a new extra-dollar They go in for a d demands another s stands a drink—it do so, the drink is ment; tongues becom aginations are fired; grudes—incidents a gotten—men whil things disappear int the counter, and th peers into the men bar, angry words fo begs vexation; a b the friendship of a human breast, bou prey; the lights are in that sudden darkn loses all as with a s goes forth into the d God; one of the two alone before the judg other reels out into groper his zig-zag w wife and children; th is upon the first of of Cain is upon the is taken to a dishon the other is taken fr has become the abode cold, misery, rage, t ing, to a cell that is due to the combinat money and associat

My plain proposition require any elaborate think that every with me that the men who would ample or wages lies, if it were no friends associ who induce them and that these sander shatter their drunkards' grave were it not for the means of adding so to the family circle, without money and free; let him as free from bad ass will be sober. speaking of the g am not referring t amplex of moral c it seems to me th vulnerable.

The True Witness and Catholic Chronicle

Printed and Published by the True Witness P. & P. Co., Limited, No. 2 Busby Street, Montreal, Canada.

P. O. BOX 1188.

SUBSCRIPTION PRICE

Table with subscription rates: CITY OF MONTREAL, Delivered, \$1.50; OTHER PARTS OF CANADA, 1.00; UNITED STATES, 1.00; NEWFOUNDLAND, 1.00; GREAT BRITAIN, IRELAND and FRANCE, 1.50; BELGIUM, ITALY, GERMANY and AUSTRALIA, 2.00.

All communications should be addressed to the Managing Director "True Witness" P. & P. Co., Limited, P. O. Box 1188.

TERMS, PAYABLE IN ADVANCE.

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.

J. PAUL, Archbishop of Montreal.

SATURDAY FEBRUARY 9, 1901.

NOTES OF THE WEEK

ABOUT THE URSLINES.—From despatches in American newspapers we notice that the unification of the Ursulines, one of the oldest and most powerful orders in the Church, is now complete and the work has received the sanction of the Pope.

CAPITAL PUNISHMENT.—Public opinion in Colorado, according to recent reports is in favor of placing the death penalty in the statutes of Colorado. A canvass of the Lower House of the Legislature showed 36 in favor, 19 against and 4 non-committal.

A HINT.—The usual contingent of St. Patrick's Day Souvenir Number patriots who are anxious to earn an honest penny are plying their old trade. We desire to remind our friends that the "True Witness" is in no way connected with any of these special numbers for which canvassers are now, we are informed, soliciting advertising patronage.

THE NEED OF A CHAMPION.—How often have we not been obliged to criticize the tone and really anti-Catholic spirit of some of our leading dailies? No need to go beyond last week. On Wednesday night the "Daily Witness" contained, on its last page, a most extraordinary despatch from Manila, in which we are told that ten thousand "Filipinos throw off the yoke of the Friars." Like unto that article which our "Gurbstone Observer" handled so vigorously last week, this lengthy account of a supposed incident is brimful of unwarranted assertion, of false conclusions, of harmful insinuations, and of religious animosity.

MR. PIAU'S SPEECH.—In the now lengthy debate going on in regard to the religious congregations in the French Assembly, is a model of the laconic and direct style of argu-

mentation. Respecting the fact of religious vows brought as an argument against the congregations he said: "These vows represent the most wonderful act of human liberty." The Right applauded while the Left and Extreme Left almost howled. "I could understand your exclaiming," he continued, "in the case of such vows being obligatory; but since a man is free to make them or not, I cannot understand your objection. At any rate you have not the right to penetrate into the conscience of him who makes the vows; nor has the Civil Code a right to interfere in the domain of souls."

Here have we two very strong points made, two invincible arguments advanced. In the first place, there is no more blind obedience, or perpetual obligation on the religious who takes vows in accord with the rules of the order that he freely joins, than on the husband who makes a perpetual vow at the altar that binds him for life to a wife. In both cases does the one making the vow know before hand what he has to do and what is expected of him; the first through years of contact with the order, especially during his term of probation known as the novitiate; the second by still longer years of contact with the world, and more particularly during that period known as courtship. Yet, no legislator ever dreamed of branding the husband as a blindly obedient victim of a forced obligation, no more could the wife be so considered. The second point is one of a still more emphatic nature—the State has no control over the soul, therefore, over things spiritual. The State is not an individual; it is a fictitious being created by the will of a people under the will of God, and capable of being effaced, maintained, or regulated by the power that engendered it. The State has no body to be seized and has no soul to be damned; it therefore has no faculties either physical, or mental. It is not responsible, as is the individual to any special law. Its domain is entirely that of political Government; with political economy it has to do; but with domestic economy, individual or spiritual economy it has no concern. If it resorts any intrusion of the spiritual authority upon its territory, it sets up a principle whereby it forbids its own interference with the province of the soul.

PROBLEM OF THE BOY.—In the "Ladies' Home Journal," for February, Caroline Leslie Field has a lengthy article on "The Problem of the Boy." The substance of that lady's expressed ideas concerning the training of boys—and children in general—may be found in this paragraph: "From the moment when he begins his school career three things should be insisted upon and rigorously maintained: That he undertake only such work as he can do well and thoroughly; that, having undertaken it, he do it well and thoroughly, and that he never work at all unless his physical condition is in all respects what it should be. To insure this state of things no growing boy should study more than two hours a day, outside of school, and his meals and sleep should be regular and adequate. For the rest, keep out-of-doors when conditions are favorable; when they are unfavorable place the house at his service. My house has been, by turns, a railroad car, an ocean steamer, a carpenter's shop, a gymnasium, a

tennis court, a theatre, a toboggan slide, and a field for archery practice; and I defy any one to put a house to better uses."

As to the first portion of the foregoing we quite agree with the writer; but as to the turning of a whole-house into a playground for children much would depend upon what kind of house it was, what kind of children were to play in it, and how they were to be controlled and regulated. Our idea differs somewhat from that of the lady who wrote the foregoing. We do not believe that it improves boys and girls to be given what is usually called "the run of the house." While they should have full liberty and enjoyment still they must be taught to distinguish between that which is of value, and that which is of common use. By the reading of the above we would conclude that a boy should be free to run from parlor to kitchen, at his own sweet will, and to know nothing of restraint. We believe in the children having a good, large, room to themselves, one in which the smallest possible amount of furniture and the largest possible amount of games are to be found. They should have all the liberty possible in that room; it should be theirs. But to let a boy, of four or five, make use of a neatly furnished parlor as a playroom is both foolish in the extreme and injurious as far as that boy is concerned.

OUR PRESS.—Here is a paragraph that speaks admirably for itself. It tells us how in the diocese of Hartford, Conn., the Church realizes the necessity of giving substantial assistance to the Catholic organ: "At St. Mary's Church on Sunday, the pastor, Rev. C. J. McElroy, made known to the members of his parish the fact that he had sent the names of every family in his parish to the Right Reverend Bishop of the diocese, in order that a copy of the "Catholic Transcript," the diocesan organ and the bishop's mouthpiece, might find its way into every home in the parish with the beginning of the new year. . . . In this way the "Catholic Transcript" will find its way every week into more than 50,000 Catholic families of the state, which will give it something in the neighborhood of 300,000 readers."

We cannot vouch for the figures, as the numbers seem to be very large considering the usual subscription lists of Catholic papers; still the principle, the spirit, and the method are all there.

WAR ON RELIGIOUS CONGREGATIONS.

"The Messenger of the Sacred Heart," for this month, contains an admirable article on the "War on the Religious Communities in France." The special title of the contribution is "What is a Religious Community?" The writer is Rev. H. Prelot, S.J., and the various accusations brought, by the infidel legislators of France, against the religious bodies, are tellingly answered. Father Prelot briefly touches upon one point, at the close of his contribution, and which we consider as deserving of some special comment. He says:—

"The Government which has drawn up schedules of the fortunes of the religious congregations, ought to put in a parallel column a list of their good works; for after all, these properties of the communities which are continually changing hands, but which have been assessed more heavily than the property of private individuals, and which, if divided up, would assure only some paltry thousand francs to each member—these possessions are much less the patrimony of the religious than the possessions of the poor, whom they console."

There is a keynote! Leaving aside the extreme and burning question of the French Government and its treatment, or rather maltreatment, of religious congregations, we find the same spirit of unfounded criticism everywhere, even in Canada, in Montreal itself. The one great hue-and-cry seems to be the "wealth of religious communities." Not to speak of the many communities that are actually very poor, that are merely existing, there are various degrees in the scale of "wealth," belonging to religious congregations. Of course, we do not intend accepting the exaggerated statements of the anti-Catholic press; but even upon the supposition that certain communities possess considerable property, we must remember that possession is not always "wealth." Much depends upon the requirements, the expenses, the business or other demands upon the possessor to determine whether he is wealthy or not. What would be a fortune for the "True Witness" would not keep the New York "Herald," or the London "Times" going for one week; the salary of \$8,000 per year is totally inadequate to the demands upon a Premier, and no man filling that office can be otherwise than very poor, upon such a small amount, yet, \$8,000 per year, for the head of a department, or an ordinary clerk,

would mean an enormous fortune. It is not by the amount of money or property alone that such so-called wealth can be estimated.

There are three principal questions to be considered; and we will set them down as clearly and as briefly as possible:

Firstly: What is the actual amount owned by the religious community known as A? The answer will probably be an astonishingly large figure, as it will include both real estate and money.

Secondly: If divided up, between the different members of that community, how much would the revenue thereof afford to each one of them per year? Possibly a couple of hundred dollars.

Thirdly: If divided up between all the other citizens of the place, instead of belonging to that one corporation, or community, how many members of society would suffer in consequence? Likely the figure would run into the ten thousands.

How so? The individual member of the community gives his life, his labor, his talents, his assiduity, all that he possesses, and in return he gets three meals daily, a bed to sleep on at night, two or three at most outfits in the year, and probably about twenty-five cents per day, to be used in most cases, at the discretion of his superiors. Who reaps the benefit of his time, his labor, his skill and his acquisitions? The whole population of the country, and especially the poor. Consequently, the amount of wealth, be it great or small, that a religious community possesses (for we can't say enjoys) is nothing more or less than a safe and profitable investment for the city, province, or country, wherein such community flourishes.

It is easy to be seen how this subject may be developed. Were we to go into details and carry arguments as we could, the misrepresenting critics of religious communities would find every stone in their fabrication knocked to the ground. The prejudice that prevails in regard to these communities exists simply where there is an ignorance concerning them. Whosoever they are known no such prejudice can last—save in the perverted brains of rank infidelity.

THE CORONATION OATH.

Two years ago this month — on the 25th February, 1899—the "True Witness" fully discussed the important and interesting question of the "Coronation Oath." At that time Rev. Dr. Fallon, O.M.I., of the Ottawa University, now parish priest of St. Joseph's, in that city, delivered a very powerful lecture before the members of the Catholic Truth Society on certain offensive terms that have remained unamended in the formula of the oath taken by the sovereigns of Great Britain, on receiving the crown. One particular clause of that oath is to the effect that the monarch repudiates as idolatrous the dogma of transubstantiation. We need not reproduce the series of resolutions then passed in this regard by the members of the Catholic Truth Society. The resolutions were moved and seconded by Mr. Benjamin Sulte and Mr. M. J. Gorman.

That in the days of Henry VIII., or of Elizabeth, such a clause might not have seemed abnormal, or out of place in an oath taken by one destined to rule over subjects of every creed, can be understood; but especially since the accession of the late Queen there certainly exist potent reasons why that part of the oath should be changed. In fact, it needs but small argument to show that it is most offensive to a vast number of the British sovereigns' subjects.

From various standpoints may the question be considered; but we do not now purpose entering into all the details. There is ample time between this and the official coronation of Edward VII. to amend the oath, and we believe that this is exactly the time for the great body of Catholic British subjects, the world over, to commence a movement in the direction of having that obnoxious portion of the oath removed. Speaking and writing upon the subject may be very necessary; but, unless such is followed up by some practical action, it is worse than useless to rake up the matter. We need not here insist upon the grave insult that such an oath launches at millions of British subjects. Here in Canada we have a striking example. Apart from the great body of English-speaking Catholics of various origins, we have almost the entire French-Canadian population that is Catholic and loyal as the purest blooded of the English.

The constitutional lawyer will, however, tell us that it is a mere matter of form; that as the statute, or law which dictates the oath is still unrepelled and unamended, the

sovereign has no option. He must take that oath, make that declaration, while, in reality, it is repugnant to his own feelings and at variance with both his interests and inclinations. Now, all this is pure nonsense and quibbling sophistry.

It is true that the form remains on the statute book; but the legislature that enacted that law is equally competent to repeal or change it. What stands good for one action of the British Government stands equally true for the others. The Government of Great Britain is a trinity, consisting of the sovereign, the Lords and the Commons. While distinct from each other these three sections depend upon each other. That which can be changed in the law to suit the Commons, or elective body, can equally be changed for the Lords, or for the monarch.

Remember the case of O'Connell. In 1828 he was elected for Clare. At the bar of the House he declined to take the oath, because it stigmatized his faith; his seat was declared vacant. He went back to Clare, was re-elected, returned to the House, again declined the oath, and was again expelled. As fast as his seat was pronounced vacant he was re-elected to fill it. The result was that the oath had to be so amended that he could, in conscience, take it. The grand result was emancipation in 1829.

The Lieutenant-Governors of Quebec have invariably been Catholics. The oath of office had to be changed for them in order not to subject them to the humiliating dilemma of refusing it, or of swearing to that which we believed to be false. If the form of an oath can be so amended as to suit the conscience of a member of Parliament, or of a Lieutenant-Governor, it can equally be changed to suit the monarch and the times.

This much being set down, the question that now presents itself is how the changing of that oath is to be brought about. We know of only one way, and that is a concentrated action on the part of all Catholics throughout the empire. It seems to us that it is a question that should be taken up by our Catholic parishes. If the various parishes were to join hands upon this one issue, the movement would spread abroad into other sections of the Empire, and such a tidal wave of Catholic opinion would roll to the foot of the throne, that both the legislatures would deem it expedient to amend the oath and the King would have a favorable opportunity of displaying his consideration for all his subjects—irrespective of creed or nationality. But who is to commence the work? A vast petition, coming from the entire Catholic population of Canada, could be augmented by the subscription of Catholics in Australia, in Cape Colony, in the British Isles, and elsewhere; such a petition, based upon common reason, could not fail to be effective.

THINGS WE NOTICE

POLICE CHANGES, ever since the accession of the reform element to power in the Council have been the order of the day. We notice that many names have been mentioned for promotion when those to be retired are requested to step out. We observe that the name of Capt. Frank Loye has not been mentioned among those likely to be promoted when the vacancies occur. Captain Loye is certainly one of the best officers in the force. Perhaps he is "what the boys call" a dark horse."

BOARD OF TRADE.—That at an early day an effort will be made by the Board of Trade to secure another site from the city in exchange for the one on St. Sacrament street. The upper part of Victoria Square would be a good location for such an organization as the Board of Trade, which represents the best element in our trade and commerce. It is high time that the city should do something for our business classes.

RAINVILLE, O. K.—Mr. Rainville has secured the plum of the Speakership from Mr. Parent, because Mr. Rainville and his friends had politely notified the Premier that they wanted the appointment to be made, Mr. Rainville got it.

SET BACK AGAIN.—The Dominion census is to be taken, and the system of classification has been changed. But Irish Catholics and Catholics speaking the English language are not recognized as being worthy of a separate column in the schedule. By Jove, we are a sickly and weak-spined aggregation after all.

IRISH AT QUEBEC.—Premier Parent is very slow about redeeming the promise made to the deputation which waited upon him some time ago, in reference to giving a portfolio to the Hon. Dr. Guerin, the representative of the Irish Catholics in this Province. Perhaps the Premier had such an easy time at the last election he intends to wait until another term comes around before he will consider seriously the claims of

our people in this direction. Or perhaps he may hug the delusion that the Hon. Mr. Duffy, an Irish Protestant, is quite enough of the Irish element to hold salaried and patronage-dispensing offices in Quebec. Of course, Mr. Premier, like all other good politicians, will continue his blindly wrong making promises until the Irish Catholic section give some more tangible demonstration of their determination to secure their rights than they have up to the present given evidence of.

THAT WINNIPEG SHOUT.—When the "boys in green" were defeated by the Winnipeg team last week, in the third and deciding game of the match for the "Stanley Cup," we fancied for a moment we were seated in a risk at Winnipeg so terrific was the shout of joy which belched forth from a thousand or more throats. Protestants in Montreal are very much prejudiced against young men who wear the green shirt. No better evidence of this fact could be forthcoming than the above cited incident.

PARISH NOTES.

ST. ANTHONY'S.—The Feast of the Purification was solemnized last Sunday. Rev. Father Shea blessed the candles, after which the procession around the Church took place, the scene being very impressive. The High Mass which followed, the singing of the choir was of a high order. The "Te Deum" was also sung during the services. In the evening at 7.30, the members of the League of the Sacred Heart held special devotions. After the High Mass the churchwardens assembled at a special meeting, in reference to the property which the C.P.R. wishes to purchase. Rev. Father T. Heffernan preached at the Cathedral, Kingston, Ont., on last Sunday evening.

ST. MARY'S.—The Mission for the men opened last Sunday evening, and was well attended, as well as the different exercises held during the week. The Mission is conducted by Rev. Father Gunning, C.S.S.R., Quebec. To-morrow evening the ladies' Retreat commences.

On Monday last a Requiem High Mass was chanted for the repose of the soul of Rev. Father O'Donnell. This was a tribute of the Ladies' Auxiliary of the Hibernians, who received Holy Communion in a body at the 8 o'clock Mass on Sunday last. Rev. Father Armour, who was doing parish work during the past year, left during the week for his former diocese of Harrisburg.

LADIES OF CHARITY.—The enthusiastic and charitably disposed ladies who comprise this excellent organization in St. Patrick's parish, will hold another of their charming eucharistic parties on Thursday, Feb. 14, in St. Patrick's Hall, Alexander street. The executive upon which the direction of the affair will devolve is as follows:—Mrs. Monk, president; Mrs. Whitney, Mrs. Love, Mrs. Boud and Mrs. Cowan.

PERSONAL.—Mr. James Cochran, M.L.A., one of the most generous benefactors of the Catholic High School, was unanimously elected an honorary governor of the same institution at the last meeting of the Governing Board.

"MY GERALDINE."—The members of the dramatic section of the Young Irishmen's Literary and Beneficent Association are very busy rehearsing the five-act Irish drama, "My Geraldine," which they will produce in Her Majesty's Theatre, St. Patrick's night, March 18th, 1901. Following its custom, this organization wishes to provide an entertainment for its friends and patrons that will be worthy of the occasion and a credit to themselves. This drama is one suited in every respect to the talents of the members, and those taking part are amateurs of ability and long experience, a creditable performance is assured. The play is thoroughly patriotic, and is one that gives ample scope for the display of the abilities of those appearing in it, whether it be in the comedy or serious roles. The people who had the good fortune to witness it in the old Theatres Francaises some time ago, will admit that it is admirably suited to the occasion. Some of the musical gems from Chausseur Olcott's latest success, "Garret O'Magh," will be sung for the first time in Montreal, at this entertainment, and the good vocalists engaged possess abilities of a high order, among them being Miss E. K. Peacock, who has a soprano voice of high range and purity of tone, a rare treat is in store for the music-lovers attending. The staging of the drama is under the direction of Mr. Henry E. Codd, while the musical portion of the entertainment is in the hands of Mr. M. A. Phelan, both gentlemen being well qualified for the positions.

ST. ANN'S YOUNG MEN.—Always to the front in national and social undertakings this organization held a most successful eucharistic party this week in their hall. The Rev. Father Strubbe, C.S.S.R., president, and was assisted by Mr. Casey, P. O'Brien, and T. Conway. The hall was well filled and all present thoroughly enjoyed themselves. The following were the successful contestants: Ladies, first prize, Mrs. McDermott; second prize, Miss M. Sullivan; consolation prize, Miss Swinburn. Gentlemen, first prize, Phil. McEntee; second prize, Walsh; consolation prize, Johnson.

In regard to the front in national and social undertakings this organization held a most successful eucharistic party this week in their hall. The Rev. Father Strubbe, C.S.S.R., president, and was assisted by Mr. Casey, P. O'Brien, and T. Conway. The hall was well filled and all present thoroughly enjoyed themselves. The following were the successful contestants: Ladies, first prize, Mrs. McDermott; second prize, Miss M. Sullivan; consolation prize, Miss Swinburn. Gentlemen, first prize, Phil. McEntee; second prize, Walsh; consolation prize, Johnson.

PASTORAL LETTER

OF HIS GRACE THE ARCHBISHOP OF MONTREAL,

Premitting the Encyclical of our Holy Father, Pope Leo XIII, Extending the Jubilee to the

Entire World.

Paul Bruchesi, by the Grace of God, and favor of the Apostolic See, Archbishop of Montreal.

To the clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Beloved Brethren—

With happiness do we to-day announce to you a period of signal graces. Our Holy Father, Pope Leo XIII, has deigned to extend to the whole Catholic world the jubilee celebrated last year in the Eternal City. We make it our duty to forward the text, itself, of the Encyclical to all the priests of our diocese, whereby they will see with what generosity the Church opens the treasury of her spiritual graces, both for themselves and for the souls confided to their care.

However, dear brethren, the following portion of that important document more especially concerns you all:

"Even as the sacred season which we close yesterday with the solemnities of religious ceremony was a source of joy to us while it lasted, so will it leave us very agreeable memories. It would seem, indeed, that, with the grace of God, we have attained the object of the Church's desires, towards which her every effort tended, namely, that the renewal of this celebration after a lapse of seventy-five years should affect in a salutary manner the souls of men.

"The numbers, who with gladness and eagerness have striven to avail themselves of the extraordinary privileges of gaining the sacred indulgences, have not been small; they may be counted by hundreds of thousands, made up of all classes and of all nationalities. It is beyond all question that very many souls have, on occasion of this jubilee, been cleansed by salutary penance and renewed to a life of Christian virtues. We have, therefore, every reason to believe that, from this source and centre of Catholicity, a fresh and powerful impetus has been imparted to faith and devotion all over the world.

"Moreover, after the example set by Our predecessors on such occasions, we now desire to still further enlarge the bounds of Catholic charity, and afford the faithful a greater abundance of heavenly favors. The treasury of sacred indulgences, which has been confided to us, and which during the past year was thrown so widely open for Rome only, we now desire, during the half of the coming year, to place within the reach of all the faithful throughout the whole Catholic world. This jubilee, we think, will contribute effectively to a revival of Christian morality abroad, in drawing souls into a closer union with the Holy See, and by obtaining for the world at large those other blessings which we spoke in detail when we first proclaimed the grand jubilee.

"The result of this measure will be a fitting dedication for the opening of the new century. In truth we know of no better way in which mankind can initiate a new century than by taking advantage abundantly of the merits of the Redemption of Christ. And, we have not the least doubt but that all the children of the Church will welcome this unusual means of salvation in the same spirit in which we offer it to them. We are also confident that our venerable brothers, the Bishops and all the Clergy, will, with their tried vigilance and zeal, so exert themselves that the fullest fruition may be given to our desire that these benefits be universal.

"We do, therefore, by the authority of Almighty God, by that of the Blessed Peter and Paul, and by our own, extend, by these presents, to all the Catholic world, the grand jubilee that has been celebrated in this Holy City. We prolong it for a space of six months, and we desire it to be considered as thus extended and prolonged.

"Wherefore, to all the faithful of both sexes, in all parts of the earth, including even those that have come to Rome during the Holy Year just elapsed, and who, there, or elsewhere, gained the jubilee under any conditions,—to all those, therefore, who within six months from the date of the publication in each diocese of this letter, visit the Cathedral Church in the Episcopal City, or the principal Church in other parts of the diocese, together with three other churches, either in the former or the latter, according to the appointment made by the Ordinary, either directly, or through his officials, the parish priests, or vicars Foran,—to all the faithful who, being truly repentant, having confessed and having received Holy Communion, religiously, perform such visits at least once daily during fifteen consecutive or interrupted days, be they natural or ecclesiastical,—the latter meaning a day commencing with the first Vespers of one day and ending with the dusk of the day following—do we accord mercifully in the Lord, for one, the fullest indulgence, remission and pardon, devoutly to God for the exaltation of the Church, the extirpation of heresy, concord amongst Catholic princes and the salvation of the Christian world. The annual Paschal confession and communion being, however, not valid as conditions for gaining the jubilee.

"In regard to such places as are

found not to have four churches, to the same Ordinaries, and in the same manner, is accorded the faculty of appointing a lesser number of churches, or even only one, if there be only one, to which the faithful belonging to other churches can perform their visits. Therein they will make the visits separate and distinct, on the same natural or ecclesiastical day, in such a way that the entire number of visits be sixty, and that they be distributed over fifteen consecutive or interrupted days.

"But, in view of the special conditions in which certain given persons may be found, we ordain as follows:—
"I. Travellers by land or by sea, if they return home after the lapse of these six months, or stop at some fixed station, may, after having performed the prescribed conditions, and having visited fifteen times the Cathedral Church, or the principal, or the parish Church of their home, or of the fixed station, gain the same indulgence.

"We grant the Ordinaries of each place the power to dispense from the prescribed visits, Nuns, Oblate Sisters, as well as women and young girls leading a community life in monastic cloisters, or in other houses of piety and communion, being truly penitent, having anchorites, hermits, and all other persons who may be in prison or in captivity, or who are retained by sickness, or any other impediment. We grant them the power of commuting for them, all and severally, either directly, or through their regular superiors or confessors, even outside sacramental confession, these visits to the churches, appointing in their stead other devout exercises; to substitute in like manner other devout exercises for sacramental communion in the case of children who have not made their First Communion, and of reducing the number of the same visits for chapters, congregations of seculars, as well as regulars, sodalities, confraternities, universities and colleges, as likewise for the faithful who visit the appointed churches professionally by their parish priest, or with another priest designated by him.

"And, furthermore, if any persons, having the intention of gaining the jubilee, and after having complied with the prescribed conditions, are prevented, by sickness, from performing the fixed number of visits in our desire to generously favor their pious dispositions, we wish that such persons, being truly penitent, having confessed and received Holy Communion, may participate in the said indulgence and remission. As to those who, after having received absolution of their censures, or the commutation of their vows or the dispensations above recited, (in the rules and regulations), should they abandon the real and sincere purpose of gaining the jubilee and to fulfill all the necessary conditions therefore,—which purpose, as it has been elsewhere stated, was supplied in order to obtain the aforesaid favors—even though, on this account, it would be difficult to believe them free from sin, still we ordain and declare that the absolutions, communications and dispensations, obtained by them under the said mental conditions, retain all their validity."

"Dear brethren, it seems to us superfluous to insist further in order to stimulate you to profit by these extraordinary favors which Our Holy Church offers you. Surely, there is no one amongst you who does not sincerely desire to gain the precious indulgence attached to the jubilee. You have noticed how easy are all the prescribed conditions. In establishing them the Sovereign Pontiff has evinced zeal for the happiness of souls with which he is filled, the extreme goodness which makes him bend to meet our weakness, and, at the same time, the supreme power, deposited in his hands. In this regard, it was to him, in the person of Peter, that Jesus Christ said: 'My lambs, feed my sheep. Whosoever you shall loose on earth shall be loosed in Heaven.' A holy emulation, dear brethren, will consequently cause you to respond to the desire of Our august Father and Pontiff. You know that your most sacred interests are at stake.

"Those devout exercises in which you shall be invited to participate:—those repeated visits to our churches; those apostolic instructions which you shall hear, those solemn processions in our cities and country districts, all those confessions and fervent communions—all these things are destined to produce most consoling results. Christian parents, give your children good advice, follow with fidelity the advice and directions of your pastors; let us all pray in union, dear brethren, let us pray continuously. Let us conjure the Sacred Heart of Jesus, at the dawn of a century that is consecrated to that Heart, to draw again to itself all the poor wandering sinners.

"May this jubilee be the blessed occasion of full reparation for all injustices done, of restitutions long neglected, of reconciliations of hearts divided, of generous resolutions, of alms-goods for the indigent, of breaking away from theatres and frivolous amusements, of the sanctification of the Sunday, according to God's law, of a revival of the spirit of the Gospel in the home-circles and in society.

"Wherefore, having invoked the Holy Name of God, in virtue of the powers conferred upon us by the Sovereign Pontiff, and of Our ordinary powers, We rule and ordain as follows:—
1st. The jubilee will last six months, from the date of the promulgation of the Papal Bull, that is to say from the 3rd February, till the 8th August of the present year, 1901.
2nd. On Sunday, 3rd February, in all the churches and chapels of seminaries, colleges and religious communities, at the most convenient hour, a solemn Benediction of the Most Blessed Sacrament will take place, and such Benediction will be followed by the 'Veni Creator,' with verses and prayers to the Holy Ghost.
3rd. At six o'clock in the evening, during an hour, the bells of all the churches will be rung to announce to the faithful the opening of the great and solemn jubilee.
4th. For the city of Montreal and the adjoining parishes, that of Notre Dame-de-Grace excepted, the Cathedral, Notre Dame, St. Patrick's and the Gesù, 'Each one' of these four churches must be visited once daily during fifteen consecutive or interrupted days.
5th. Outside of the city in places where there is only one Church, that Church should be visited 'four times' each day, for 'fifteen' consecutive or interrupted 'days.'
6th. In places where, apart from the parish Church, there are other churches, or 'public chapels,' that is to say, of those of which open into the street and wherein the people are accustomed to hear Mass—the four required visits, each day, during fifteen days, as aforesaid, should be distributed between such churches and public chapels.
7th. These visits should be made 'during the jubilee period.' They must be made 'with devotion,' and at each visit a prayer must be recited, such as five 'Paters' and five 'Aves' for the intentions of Leo XIII, namely:—For the exaltation of the Church, for the extirpation of heresies, concord amongst Catholic princes, and the salvation of the Christian world."
8th. 'Cloistered and non-cloistered religious,' the pupils, infirm women, orphans, and other females living in cloister, or in other religious houses, refuges, and communities, will visit 'thirty times' the chapel or oratory of the monastery of the convent, and will pray there each time for the intention of the Sovereign Pontiff.
9th. The sick in our hospitals will visit 'fifteen times,' if they can, the Church or chapel of the establishment, and will therein pray for the intentions of the Sovereign Pontiff.
10th. The sick who are unable to visit the Church or chapel of the establishment, will visit 'thirty times' the chapel or oratory of the monastery of the convent, and will pray there each time for the intention of the Sovereign Pontiff.
11th. Sailors and travellers absent during the period appointed for the jubilee, can gain the jubilee indulgence, on their return home or at the station where they halt, provided they confess and receive Holy Communion, and visit 'fifteen times' the Cathedral, or parish Church of the district.
12th. The children who have not yet made their First Communion, and who will not be admitted to make it during the term of the jubilee, should, in order to gain the jubilee, confess, perform the number of visits that the parish priest or superior may consider as compatible with their years, and compensate the Holy Communion, by a Mass at which they will say five 'Paters' and five 'Aves' for the intentions of Leo XIII.
13th. 'Processional visits' may be made by chapters, secular and regular congregations, confraternities, sodalities, universities and colleges, as likewise by 'parishes,' provided the parishioners are led by their parish priest, or by some other priest designated by him for that purpose.
In favor of all these we reduce the date of visiting from fifteen to three. In places where there are several churches to be visited, the procession should go to each of these churches, and wherever only one Church is to be visited, the procession must go to that Church four distinct times in the same day.
In this regard, we deem it well to simply reproduce the directions given by Our predecessor, Mgr. Ignace Bourget, of pious memory, on the occasion of the jubilee of 1875:—'Invite all persons desirous of taking part in the procession to meet at a certain hour in front of the Church to which the first visit is to be made, if there are four churches to be visited, or in front of the parish Church, if it is the only church to be visited, and at the hour appointed, they will enter the Church headed by the Processional Cross and the clergy; and if the Church be not large enough to hold all present, the crowd may scatter over the squares in front of the Church, in such a manner as to be spiritually united with those who are in the Church, and to be able to recite at the same time as they do, the five 'Paters' and five 'Aves' prescribed for the occasion, when the ringing of a hand bell will give the signal for the same. When it is time to start for the second procession, the Cross and the clergy will take the lead, followed by those who were the last at the Church door, so that when the second Church is reached, or that the same Church is entered for a second time, they will be the first to enter the Church, and so on for the other entries into the church or churches. In places where

only one Church exists, the crowd may make the circuit of the grounds in front and thus enter the Church easily. In order to enjoy the privilege attached to the three processions, which is to thereby fulfil the fifteen visits which are required to be made, when made individually the three processions must be attended."

14th. Members of religious communities and their novices are permitted, for their jubilee confession, and for that one only, to go to any priest approved by the Ordinary for the purposes of confessions in the diocese.

15th. All the faithful of either sex, lay and ecclesiastic, secular and regular of all orders, of all congregations, and of all institutions, even those requiring special mention, may address themselves to any priest, secular as well as regular, of a different order of any other institution, approved by the Ordinary to hear secular confessions.

16th. All the priests approved of by the Ordinary to hear the confessions of the different categories of persons above mentioned enjoy all the powers mentioned in the Bull.

17th. The jubilee confession and communion do not count for the annual Easter Confession and Communion.

Moreover, a small popular manual, prepared by a religious of Our diocese and approved by the Archbishops and Bishops of the province, will give you, dear brethren, all the instructions you require concerning the jubilee, and the manner in which it is to be made.

This manual costs only a few cents, so you will not fail to secure copies and to study it attentively.

The reading of it, in the family circle, will be a species of instructive sermon which will prepare your hearts to receive and benefit by all the graces of this holy time.

The present letter shall be read and published at the Parochial Mass in all the churches and chapels of the diocese, wherein divine service is held, and in chapter to all the religious communities, the first Sunday following its reception.

Given at Montreal, under Our hand and seal and the countersign of our chancellor, the 28th January, 1901.

PAUL, Arch. of Montreal.
By order of Monseigneur,
EMILE ROY, Priest,
Chancellor.

He was a native of Strabane, Co. Tyrone, Ireland, but many years ago came to this country. He was well known in Montreal, and enjoyed the confidence and respect of a large circle of friends. The funeral, which was held on Saturday last, was attended by a large number of citizens. Two sons and three daughters, one of the latter, Sister Dunlop, being a member of the community of Grey Nuns, and now stationed at Toledo, O., mourn his loss.—R.I.P.

18th. All the faithful of either sex, lay and ecclesiastic, secular and regular of all orders, of all congregations, and of all institutions, even those requiring special mention, may address themselves to any priest, secular as well as regular, of a different order of any other institution, approved by the Ordinary to hear secular confessions.

19th. All the priests approved of by the Ordinary to hear the confessions of the different categories of persons above mentioned enjoy all the powers mentioned in the Bull.

20th. The jubilee confession and communion do not count for the annual Easter Confession and Communion.

Moreover, a small popular manual, prepared by a religious of Our diocese and approved by the Archbishops and Bishops of the province, will give you, dear brethren, all the instructions you require concerning the jubilee, and the manner in which it is to be made.

This manual costs only a few cents, so you will not fail to secure copies and to study it attentively.

The reading of it, in the family circle, will be a species of instructive sermon which will prepare your hearts to receive and benefit by all the graces of this holy time.

The present letter shall be read and published at the Parochial Mass in all the churches and chapels of the diocese, wherein divine service is held, and in chapter to all the religious communities, the first Sunday following its reception.

Given at Montreal, under Our hand and seal and the countersign of our chancellor, the 28th January, 1901.

PAUL, Arch. of Montreal.
By order of Monseigneur,
EMILE ROY, Priest,
Chancellor.

DEATH OF FATHER JAMES CALLAGHAN.

On Thursday afternoon, the time at which we usually close up our forms for the press, we wrote a paragraph concerning a rumor that the illness of one of our most devoted and zealous Irish priests, Father James Callaghan, so long connected with the parent Irish parish of Montreal—St. Patrick's—had assumed a more serious aspect. Little did we imagine, as we were writing, that we would have to announce his death, which we read in the morning newspaper on Friday. At this hour we can only feebly give expression to the deep and profound regret which will be felt at countless firesides in the homes of the Irish people of this city. Father Callaghan was a true priest, the friend of the poor and suffering, and loved by all. His death at such an early age is a great loss to our people. To his brothers, Rev. Father Martin Callaghan, of St. Patrick's, and Rev. Dr. Luke Callaghan, assistant chancellor of the archdiocese, and to his aged father and other members of the family who survive him, we tender our most profound sympathy in their great grief.

The remains will lay in state at the Hotel Dieu until to-morrow afternoon at 5.30, when they will be removed to Notre Dame Church, where a solemn Requiem Mass will be chanted on Monday morning.—R.I.P.

RECENT DEATHS

A. L. McShane.—The sad news comes from Chicago of the death of Mr. A. L. McShane, well known in Montreal, at the early age of 24 years. He was a nephew of Hon. Jas. McShane, and a brother of Rev. Gerald McShane, S.S., of St. Patrick's Church. The remains are being conveyed to Montreal for interment. A solemn Mass of Requiem will be chanted in St. Patrick's Church this morning at 9 a.m.—R.I.P.

CHARLES J. CHISHOLM.—A most estimable and highly esteemed Scotch Catholic business man passed to his reward last week, in the person of Mr. Charles J. Chisholm. Deceased was born in Inverness, Scotland. He came to Canada about thirty years ago to fill a position in the Bank of British North America in Montreal. Mr. Chisholm's business instincts soon led him to enter into business on his own account, and for the last twenty-five years he occupied a prominent place in business circles. The funeral service, which was held at St. Patrick's Church, was attended by a large concourse of citizens.—R.I.P.

WILLIAM CONNOLLY.—An old resident and supporter of this journal, Mr. William Connolly died last week at the ripe old age of 79 years.

NOTES FROM ROME.

CONTINUED FROM PAGE ONE.

By him at the celebration of his first Mass, the day of the new century, was subscribed for by thousands of spiritual pilgrims in the British Isles, in union with numerous other Catholics from all parts of the world.

THE POPE'S CONDITION.—

A reliable correspondent in the last issue of the Catholic press of England, says—

"The Venerable Pontiff, following the advice of his physicians, is now taking a period of well-deserved rest after the numerous and varied occupations of the last month, which would have taxed any other fibre than that with which it has pleased Providence, for the good of the Church, to endow him. His Holiness spends the greater part of the day in reading his favorite classical authors, and when the 'tramontana' wind is not too sharp he drives or walks in the Vatican gardens after the alight repast which is grazed with the name of lunch. The Holy Father's health is, I am glad to say, most satisfactory, and the numerous prelates and personages who have been received by him in private audience during the last fortnight are unanimous in saying that Leo XIII. has not been looking so well as now for a long time."

PROBABLE CARDINALS.—

The Holy Father will hold a Consistory in the first half of the month of March, when the oft-deferred creation of new Cardinals will take place. The vacancies in the Sacred College being now abnormally numerous, amounting to nearly one-fourth of the plenium or full number, it is expected that the list of new Porporati will be longer than is usually the case. Besides the Papal Major-domo, Mgr. Della Volpe, the Archbishop of Florence, Mgr. Misiriacchi, and the Substitute to the Secretaryship of State, Mgr. Tripodi, it is now almost certain that the Very Rev. Father Hilbrand de Hemptinne, Prior-General of the Benedictine Order, will receive the purple as the Holy Father has more than once expressed the wish that each of the great Monastic Orders should have a representative in the Sacred College.

THE QUEEN DOWAGER.—

Referring to a petition that has been presented for the erection of a new parish in Rome, a writer says that "the Queen Dowager Margherita heads the list, as Her Majesty now occupies the ex-Ducompagna Palace, and will therefore belong to the new parish. Queen Margherita, whose profoundly religious sentiments are well known, has become more devout than ever since the awful calamity which left her a widow, and spends many hours every day in religious practices and reading, assisting every morning at Mass, which is celebrated by one of the chaplains of the Royal House in a chapel which has been fitted up in the new Palace."

20, 25 to 33 1/2 Per Cent PIANO DISCOUNT SALE

By the LINDSAY-NORDHEIMER CO.

As announced in the various papers on Saturday last, the LINDSAY-NORDHEIMER CO. have commenced a great general reduction sale of their entire stock of high grade Pianos, consisting of Steinway, Hazleton, Nordheimer, Heintzman, Howard and other Pianos. Genuine reductions ranging from 20 to 33 1/2 per cent will be given off the regular marked prices. While these reductions are on a basis of cash, yet reasonable terms will be given responsible people.

The high standing of the Lindsay-Nordheimer Co is warrant that the sale is a bona fide one, and that it is the chance of a year for a good Piano at almost auction prices.

A personal visit, or correspondence, is solicited by the firm.

WABEROOMS.—2366 St. Catherine Street.
EAST END BRANCH.....1623 St. Catherine Street

DO YOU KNOW THAT WE HAVE SOME VERY FINE OLD Hennessy and Otard's Brandies.

Imported in wood, and for sale by the gallon or bottle. HERE THEY ARE:
OTARD, DUPUY & CO., 1878, \$6.50 per gallon. \$1.25 per bottle. \$14.00 per case.
OTARD, DUPUY & CO., 1865, \$7.50 per gallon. \$1.50 per bottle. \$16.00 per case.
OTARD, DUPUY & CO., 1858, \$8.50 per gallon. \$1.75 per bottle. \$18.00 per case.
OTARD, DUPUY & CO., 1848, \$9.50 per gallon. \$2.00 per bottle. \$20.00 per case.
JAMES HENNESSY & CO., 1878, \$6.50 per gallon. \$1.25 per bottle. \$14.00 per case.
JAMES HENNESSY & CO., 1865, \$7.50 per gallon. \$1.50 per bottle. \$16.00 per case.
JAMES HENNESSY & CO., 1858, \$8.50 per gallon. \$1.75 per bottle. \$18.00 per case.
JAMES HENNESSY & CO., 1848, \$9.50 per gallon. \$2.00 per bottle. \$20.00 per doz.

FRASER, VIGER & CO., - - - Importers

TALISKER.

There is only one TALISKER—The most famous of all Scotch Whiskies. The Talisker Distillery is situated in the wild and mountainous ISLAND OF SKYE, Scotland.

There is no other Distillery on the Island. TALISKER WHISKEY is unrivalled.

It is guaranteed Pure Malt, Triple Distilled Whiskey, unmixed with any other Spirit.

It is the Whiskey of the Connoisseur, same as supplied to the Royal Army and Royal Navy, and is sold by us at \$1.25 per bottle, \$13.50 per case.

FRASER, VIGER & CO., - Sole Importers

SPECIALTIES ALWAYS FRESH BY EXPRESS: "Devonshire Cream" in glasses. Neufchatel Cheese and Bar-Le-Duc Jelly.

Red Currant "Bar-Le-Duc," White Currant "Bar-Le-Duc," and Strawberry "Bar-Le-Duc" Jelly, Fresh Cream Cheese, McEwan's, Portland, Finnan Haddies, etc., etc.

Have you tried one of Fraser's "Special" Hams, yet? Specially selected and specially cured for our trade. "Dry Cured" and "Pressed" after the Danish process by an expert. If not, try one now. Ask for our SPECIAL HAMS.

FRASER, VIGER & CO.

Our Bargains in Red and White Bordeaux Wines:

Here are a few lines well worth securing:
10 cases Cruse's St. Estephe, quarts, \$7.00 per case. Reduced to \$6.50 per case.
10 cases Cruse's St. Estephe, pints, \$8.00 per case. Reduced to \$7.20 per case.
23 cases Barkhausen's "Chateau Lamothe" Claret, qrts \$7.50 per case. Reduced to \$6.75 per case.
5 cases Barkhausen's Sautornes (Corons Graves Superieure), in quarts, \$5.50 per case. Reduced to \$4.95 per case.
5 cases Barkhausen's Corons Graves Superieure (Sautornes), in pints, \$6.50 per case. Reduced to \$5.55 per case.
NOTE—In 5 case lots, express charges paid to any point in Ontario, Quebec or Maritime Provinces at above reduced prices.

CHOICE NOVA SCOTIA WINTER APPLES.

The Gravensteins, Blenheim, and Golden Russets are all gone. We have now remaining in stock only a barrel or two of HALLDWIN and about 75 barrels Selected No. 1 Kings. The Nova Scotia Kings are the very finest. Specially selected and packed for our trade. \$3.50 per barrel. Every barrel guaranteed selected, sound fruit.

FRASER, VIGER & CO., - - - Sole Agents

Our Boys and Girls. BE A FRIEND. Be a friend to one another in the little bits of ways...

Down along the road are many young folks who turn will bless. It may cost, but, oh, the interest it will earn in easing stress!

EMPLOY YOUR TIME WELL. Time well spent is a very necessary thing. Many of our young folks loiter away hours without any profit to themselves or others!

MANLINESS. Manliness is a rare thing with many of our boys. The greater number of them seem to be possessed of a cowardly, cowardly way. When you commit any fault have the manliness to acknowledge it.

THE DISHONEST PAGE. Last week we referred to one of the prevailing vices among many of our young folks—dishonesty. This week we'll give you an example on the subject.

THE BOY AND THE BUNCH OF GRAPES. A school boy who had just returned from Church one Sunday, where he had heard the minister publish the bans of marriage...

THE FORBIDDING OF THE MARRIAGE. CONTINUED FROM PAGE SIX. The horses shied aside and stopped. As though they had been automations, moved all by a single spring the three on the coach raised each his hands in the air—Master Hardscull taking even the precaution of thrusting his out of window!

THE BEST should be your aim when buying medicine. Get Hood's Sarsaparilla and have the best medicine MONEY CAN BUY.

THE WEDDING feast the guests all swore in unison that there was no pleasanter, jollier man than the groom's good father in all of His Majesty's colonies.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

At length, when the company had risen from the table, with their hearts warmed and tongues loosened by good cheer, and were making the merry and loud clatter with noise and mirth, William led Franklin aside into a separate chamber.

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.

CHURCH BELLS. Church Bells, Chimes and Pools. Best Superior Copper and Tin. Get our price. MOSHANE BELL FOUNDRY Baltimore, Md.

MEMBELLY BELL COMPANY. TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior Church Bells.

BUCKEYE BELL FOUNDRY. THE E. W. VANDUZEN CO., Cincinnati, O.

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 each month.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1. Meets in St. Patrick's Hall, 92 St. Alexander Street, on the first Sunday, at 4 p.m.

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.

A.O.H.—DIVISION NO. 3. Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame street, near Hill Office.

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.

GRAND TRUNK RAILWAY SYSTEM. THIS Great International Route Runs through seven States And two principal Provinces Nature's favorite highway. Delightful scenery everywhere. Try its undoubted advantages. Roadbed that travellers relish. Universally good service. Newest and best equipment. Keeps its patrons' confidence.

FUNERAL OF THE QUEEN.

Column after column of our daily newspapers have been devoted to descriptions of the imposing spectacle witnessed in England during the closing days of last week and the opening days of this week on the occasion of the funeral of the late Queen. According to one writer, forty years ago the Queen wrote down her wishes, saying with what manner and form of ceremony she should be carried to her last resting place. Her instructions then indicated, and more than once revised, have been faithfully obeyed. Simplicity and dignity have marked her funeral rites. Never did a funeral procession of a sovereign represent so much; never did so small a cavalcade contain so many princes and potentates. The transit of Victoria's ashes from deathbed to tomb, through the streets of London, was a thing apart, a spectacle solemn and imposing. It typified the majesty of death and the submission of emperors and kings to the just great Leveller. Of the great mass of the multitudes who saw, and the even greater multitudes who remained but saw not, it is not possible to write. No column of space was written. No column of space was written. No column of space was written.

where none but the family and the servants were admitted. The choir met them and the royal family and their relatives entered the burial place so near to the late Queen, ranging themselves on each side of the coffin, after which the burial service was read.

IRISH CHARACTERISTICS.

Such is the mistaken title of a series of Irish "caricatures," perpetrated, in the form of a letter to the New York "Evening Post," by one Clifton Johnson. This writer, who is evidently an American of any other descent than Irish, has a great deal to say about "Early Marriages, and Ceremonial Funerals—Old Women at the Fireside—Present-Day Wakes—Passing of the Shillalah—and Cheerful Failings." The pretty extensive programme this! It is not our intention to quote any of Mr. Johnson's two columns of commonplace and very uninteresting matter. Carleton has long since done full justice to the subject, and equal justice to the Irish people in so doing. Yet, there was something original about Carleton. Lever and Lever both were patriotic, and their works bear the impress of genuineness. But they cannot be duplicated, much less imitated with any degree of impunity.

Every man who has spent a few weeks in Ireland and who believes himself endowed with wit and a sense of humor, is not necessarily competent to represent in a truthful and graphic manner the characteristics of the Irish people. Mr. Clifton Johnson is only one of a class, and as far as he is individually concerned, we know nothing about him, nor are we aware of his claims to recognition as an authority upon Irish characteristics. It is the category of writers to which he belongs that deserves a serious casting of the stone.

COLDS

The quickest relief, for a cold, is by Scott's emulsion of cod-liver oil.

We all have colds, you can try it and see. You will find the edge taken off in a night; and, in three or four days, you'll be wondering whether that cold amounted to anything anyhow.

That's relief. If you tackle it quick, the relief is quick and complete, if you wait till the cold is in full possession of head and lung, why, of course, the relief is quick if it comes in a week.

A little emulsion won't clear and restore your whole breathing-machine in a minute; don't be looking for miracles.

We'll send you a little to try, if you like. SCOTT & BOWNE, Toronto, Canada.

SPECIALS In every Department

- BOYS' JERSEYS—Heavy Plain White Wool Jerseys, slightly soiled, were \$1.30 each, for 75c.
MEN'S JERSEYS—Fine Heavy Plain White Wool Jerseys, slightly soiled, very good quality, \$1.75 for 75c each.
MEN'S STOCKINGS—Men's Hand Made Heavy Navy Blue Fingering Wool Long Stockings, were \$1.50 pair, now 75c pair.
CHILDREN'S OVERSTOCKINGS—Fine Wool Overstockings with Cut Heels, sizes 7 to 8 1/2 in. were 55c to 65c pair, for 50c pair. Another line fine wool overstockings with cut heels, sizes 7 to 8 1/2 in. were 45c to 55c, for 25c pair.
MEN'S SOCKS—Hand Knit Real Shetland Wool Socks, assorted colors, were 65c pair, for 35c pair.
MEN'S SWEATERS—Heavy Ribbed Sweaters in White, Navy Blue, or Tan, 50c for 25c each.
LADIES' UNDERWEAR—Hand Knit, very soft real Shetland White Wool Underwear in Vests, Drawers and Combinations, Half price.
LADIES' COMBINATIONS—Extra Large size, Ladies' Unshrinkable Scotch Wool Combinations, were \$3.00, now \$1.20 each.
LADIES' UNDERVESTS—Small Ladies' Unshrinkable Scotch Wool Undervests in High Necks and Short Sleeves, were \$1.25 for 75c. A line with low neck and short sleeves, were \$1.25, now 50c.

Special agents for Dr. Deime's Linen Mesh Underwear.

OGILVY'S, St. Catherine and Mountain sts.

ver in being able to repeat that which has been written times out of mind. Is it an Irish wail, or lament that he wishes to have us understand? Were he gifted with the imagination of Bulwer and did he hold the pen of Scott, (neither of which does he actually possess), he could never give the world anything approaching "The Lament for Owen Roe," by Thomas Davis. When a particular subject, such as this one, has been completely crystallized into a few verses, it is absolutely useless for any manipulator of very indifferently chosen prose to strive in the same direction.

Now, Mr. Johnson may be perfectly honest and sincere—for aught we know to the contrary; but all the honesty and sincerity in the world will not justify the misrepresentation of a people, or the holding up to ridicule a superior race. In fact we are just tired of this constant parading of the most exceptional, and now most rare, characteristics of the Irish people. We are tired of having the whole action judged and estimated in a manner that would not be tolerated by any other people on earth. We are tired of the large Irishman, the Irish clown, the Donnybrook-Fair man, the Irish Fish wife, the comic (?) Irish ballads of the present day, the "Traits of Irish Peasantry" after the style of Mr. Johnson. We say we are tired of all these; because they do not represent our race—rather do they misrepresent us.

We do not go into the slums of London, to the Seven Dials, or Spitalfields, to glean characters that we wish to hold up to the world as representatives of the English. No, more do we go into Yorkshire, nor to the Cornish coast to find what we would have the public consider as types of the Anglo-Saxon race. In fact, no people should be judged by the exceptional characters that may long exist within its circle. No individual should be judged by any single characteristic or failing that he may possess—to do so is to be guilty not only of direct injustice, but of a sin against Christian charity.

MUNICIPAL AFFAIRS IN IRELAND.

According to despatches from Dublin, the lord mayors of the following Irish cities were elected in the last week of January.

In Dublin Sir Thomas D. Pile, who was last year's successful candidate, withdrew, and Timothy Charles Harrington, member of Parliament for the Harbor division of Dublin, was elected without opposition.

In Cork Alderman Fitzgerald was chosen over Sir Eugene Crean, member of Parliament for the Southeast division of Cork, who was last year's successful candidate.

In Limerick, John Daly was re-elected by 21 votes against 14 cast for Thomas Cleve.

NOTES FOR FARMERS.

AGROLOGICAL SCHOOL.—At a meeting of trustees of an American School of Agriculture recently, it was pointed out by the administration that the institution is gaining strength financially, and broadening in its scope. Fully 25 per cent. of the applicants for information about the school are women, most of whom, though now living in cities, express a wish to become self-supporting in the country.

Some of the practical features of the work accomplished are summed up as follows:—Seventy bushels of corn have been harvested to the acre under the unfavorable conditions of a severe drought. Potatoes were successfully cultivated, and an excellent crop of melons was secured from soil that was thought incapable of producing them. This was done by special fertilizing and high culture. The students were especially interested in the practical work of husking corn. The question whether the young men and women who come from the city will not be inefficient and impractical when placed on the farm has been satisfactorily answered, according to the superintendent, by those who constitute the present class. With very few exceptions, the students enter heartily into every phase of practical work; they have dug potatoes, ditches, handle heavy stones, bridge and road-building, pulled weeds, milked kicking cows, and have been neither discouraged nor just interested in the work. The students do not proceed very far before they discover that the field of agriculture is a very broad one, requiring much and diverse knowledge, and they apply themselves with interest and enthusiasm to its acquirement. A large number inquire as to the possibility of their earning their way through the course, expressing their entire willingness to do any work required.

NEW FARMING.—Here are a few extracts from the report of an experimental farm in Western Ontario:—The rainfall during the year has been variable. Up to the 10th of June no rain of any consequence had fallen, and after that date until it froze up in the fall only a very few days showed a time when it did not rain more or less, except in harvest, when we had two weeks of very favorable weather.

We commenced working the land on the 16th of April, and it froze to stop the plough on the 5th of November. For the first time since the establishment of the farm this year is the only time anything has been damaged by summer frosts. On the last day of June we had a frost that cut down about two and one-half acres of potatoes. The part of the field not frozen yielded over twice as

many bushels per acre as the part frozen. Fortunately nothing else was injured except a little garden stuff.

Taken as a whole, the results of the farm yield have been very satisfactory considering the great drought during the major part of the growing season. The grain is of good quality. The hay crop, however, was light, we cut only patches in the fields, gathering only about 20 tons altogether. Considerable grain will have to be fed the stock this winter, owing to using straw as rough fodder almost exclusively except to milk cows. The yield of grain, as nearly as can be measured, allowing 1 1/2 cubic feet as one bushel, is as follows:—

Table with 4 columns: Crop, Acres, Yield bushel, Yield per acre. Rows include Barley, Spring wheat, Peas, Oats, Potatoes.

All this season's crop of grain, except about 300 bushels of oats and a few bushels of barley and wheat, is being held over for feed and seed until spring, when the surplus will be sold for seed.

Small fruits on the farm have done nicely, but experiments with apples, peaches, and plums, which were hoped, however, that some hardy varieties will be found which can stand our winter climate. During the year 33 acres were cleared and stumped. It has been ploughed twice and is ready for crop next season. During the intervals between the ploughings the land was worked fine with the disc and smoothing harrow. This clears all the land lying south of the creek, that is a little distance north of the centre line of the farm.

After our fall ploughing was finished we stumped 12 acres north of the creek, and along the Government road on the west side of the farm.

MOU TH-BREATHING.

Few people realize what an important organ the nose is. It is the first of the organs of respiration, and unless its functions are well performed the whole breathing process is deranged. The nostrils are not open cavities with smooth walls through which the air passes in and out, as it would through a rubber tube. They are divided into several compartments by bony projections covered with mucous membrane, and the volume of air in entering is broken up into several streams, so that all of it comes in contact with the lining membrane.

This warm and moist membrane catches the dust and other impurities, and warms the air so that it will do no harm when coming in contact with the more delicate membrane in the bronchial tubes and lungs.

When the nose is stopped up from any cause one must breathe through the mouth, and if this is continued for any length of time the general health must inevitably suffer. The mouth itself suffers first. The mucous membrane loses its moisture and becomes inflamed. The air is neither warmed nor purified, and it irritates the lining membrane of the air-passages all the way down to the lungs, so that a condition of sluggish inflammation is excited.

But the general effects are more serious than the local. One who is a mouth-breather never gets enough of air. During the day he suffers less in this respect, for the nerve-centres are more active and force the respiratory muscles to act more energetically; but at night this vigilance is relaxed, the amount of inspired air is greatly reduced, and all the time upon here is the absolute necessity of its early removal.

A child who always breathes with open mouth, and whose voice has a nasal twang, should be examined and treated at the earliest possible moment, for the longer the trouble exists the worse it is for the child mentally, morally and physically.

W. G. KENNEDY, Dentist, No. 759 PALACE STREET, Two Doors West of Beaver Hall Hill.

C. A. McDONNELL, Accountant and Liquidator, 180 ST. JAMES STREET, Montreal.

Fifteen years experience in connection with the liquidation of Private and Insolvent Estates; Auditing Books and preparing Annual Reports for private firms, and public corporations a specialty.

Loans negotiated on Real Estate Superintendence of Real Estate, such as Renting, Collection of Rents, and Repairs, Fire and Life Insurance Valuations made of Real Estate. Personal supervision given to all matters.

TELEPHONE 1183

THE S. CARSLY CO. LIMITED, Notre Dame Street, Montreal's Greatest Store, St. James Street, SATURDAY, February 9.

Alteration Sale.

CHIEF FEATURES: Great Linen Sale! Great Carpet Sale!

This great Alteration Sale begins at once and will continue during February. It will be of great and paramount interest to every housekeeper in Canada. The most attractive feature in the whole store will be the:

MIGHTY LINEN SALE! A Rush on Towels. Thousands of these Towels will be sold Monday at the following prices: Good Huckaback Towels size 14 by 24, sale price 3c. Linen Huckaback Towels size 16 by 30 in., sale price 5c. Linen Huckaback Towels size 17 by 28 in., sale price 8c. Linen Towels, size 24 by 40, sale price 12c.

CARPET OFFER!! 350 Remnants, 25 Per Cent Off

This is a Carpet offer that will save you many dollars in the Carpeting of a single room. The immense trade in Carpets done by this Company must of course leave a corresponding quantity of Remnants which the management may not be cleared out before the arrival of new goods. The means adopted to carry out this project is to reduce every end of Carpet in the store under 30 yards in length at the rate of 25 per cent off. This means that you can carpet an ordinary sized room for one-fourth less money than at any ordinary time.

97c a yard Carpet for 73c 89c a yard Carpet for 67c 63c a yard Carpet for 47c 48c a yard Carpet for 36c

MADE-UP CARPET SQUARES

A splendid lot of Carpet Squares made up of remnants of the best Brussels, Wilton and Axminster Carpets in various sizes will go on sale at the same time as the remnants, and marked at the same liberal discount, namely, 25 per cent off regular prices.

THE S. CARSLY CO. LIMITED, 1765 to 1788 Notre Dame Street, 184 to 194 St. James Street, Montreal.

No Old Stock.

When you visit our store you see bright new Furniture of the latest designs—we don't allow old stock to accumulate. If you want bright new furniture, made of the best possible materials, and at very low prices, call in and examine our stock.

RENAUD, KING & PATTERSON, 652 Craig Street, 2442 St. Catherine Street.

Market Report.

LIVE STOCK.—There were about 500 head of butchers' cattle, 20 calves and 10 sheep and lambs offered for sale at the East End Abattoir on Monday. The butchers turned out in large numbers, but those who came late had to walk half a mile through a blinding snow-storm, because the car No. 414, which usually does duty on Frontenac street, was not able to push its way up the hill through the drifts. Later on the storm moderated and a more powerful car came on and cleared out the track to the abattoir. There was a much larger proportion of good cattle than usual on the market, and a few of them were very fine. Prime beefs sold at from 4 1/2c to 4 3/4c per lb.; pretty good animals brought from 3 1/2c to 4c, and the common stock from 2 1/2c to 3 1/4c per lb. The calves sold at from \$3 to \$5 each. Fat hogs sold at from 6c to 6 1/2c per lb., weighed off the cars.

HAY.—The tone of the market for baled hay was steady. The demand is fair for small lots of good to choice stock to fill actual wants. We quote: No. 1, \$10 to \$10.50; No. 2 do., \$9 to \$9.50, and clover, \$7.50 to \$8 per ton, in car lots on track.

CHEESE.—There is no particular change to the cheese market. Finest is nominally quoted at 10 1/2c, 11 1/2c, while second grade goods are quoted at 10 1/2c to 10 3/4c.

BUTTER.—The tendency of the market is fairly firm. Finest creamery is quoted at 23c to 23 1/2c; second grade, 22c to 22 1/2c, and western dairy, 20c.

EGGS.—There is a fair demand for eggs. Fall laid fresh stock at 24c to 26c; Montreal lined at 16c to 16 1/2c; western lined at 15c to 15 1/2c, and cold storage at 14c to 15c.

MAPLE PRODUCT.—The demand for maple product was slow, and prices are nominally unchanged. We quote: Syrup at 70c to 75c per large tin, and at 50c to 60c per small tin, and 6 1/2c to 7c per lb. of wood; sugar, 7c to 8c.

FLOUR.—In flour only a small jobbing trade was transacted at unchanged prices. We quote: Manitoba best spring patents, \$4.50; winter wheat patents, \$3.65 to \$4; straight rollers, \$3.30 to \$3.40; in bags, \$1.60 to \$1.70, and Manitoba strong bakers', \$4.10 to \$4.20.

FOTATOES.—The demand for potatoes was fair, and as the offerings are not excessive, prices rule steady at 45c to 47 1/2c per bag, in car lots.

MEAL.—There was a fair demand for rolled oats, and sales were made at \$3.35 to \$3.40 per barrel and at \$1.62 1/2 to \$1.65 per bag.

BEANS.—The tone of the market for beans continues firm at \$1.55 to \$1.60 for primes.

FEED.—A fairly active trade was done in feed and prices are fully maintained. Sales of Ontario bran were made at \$18 per ton, including bags. We quote: Manitoba bran, in bags, \$17; shorts, \$18, and moullis, \$19.

MEATS.—A fairly active trade was done in dressed meats. We quote: Hindquarters, beef, 5c to 6c; loins, quarters, 8c to 9c; lamb, 6 1/2c to 7c; mutton, 4 1/2c to 5 1/2c; and 4c to 5c per lb.

FUNERAL OF THE QUEEN. It was met that preached by the late James... called, should have been... subject of "Heaven... which so many... many years of a... ministry, his elo... heard, in which he... vast number of M... was so assiduous in... held the congregati... privilege of listeni... lic utterances. And... one most fitting t... occasion; for his beau... ture of the eternal... an, the unending G... beneath the increp... God's presence and... splendors of the Be... seems to have been... fore hand of the r... to enter upon all... enjoys to-day in all... The life of Father... of the most touchi... trace in many year... career, so edifying... knitted into the his... for a generation, H... tively young in yo... when the Angel o... him with the manda... his earthly mission... and a well-merit... during those fifty... detail life—what a... deeds, of meritori... blame sacrifices, of... ore did he not succe... as a treasure-store... We might almost a... James the well-know... smith— "Even his fallings lo... side." Had he a falling... unbounded generosity... the fullest acceptatio... generosity, not only... in thoughts, in senti... Of very threshold of... the voluntary... wealth, all prospects... for the service of G... possessed, of energic... talents, he bestowed... unflinchingly upon the... fortunate, the poor... the afflicted of all cl... Hence it is that his... in all the city, in... St. Ann's parish, wh... a time as curate, an... risk's parish, where... his laborious life was...